Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Bro. I. R. B. Arnold leaves his large floating chapel, for a few days, at Vevay, Ind., in charge of local help, to give a lecture on secrecy at the Free Methodist Conference at Colchester, Illinois, which is to convene on the 23d instant. He will be accompanied by his magnificent collection of stereopticon views, and give temperance lectures at DeKalb, Sycamore and Wheaton. If there are a few other points, or opportunities, afforded at the above-named places, where large and good congregations desire to hear Bro. Arnold lecture on Masonry, he will accept a few such appointments only (his time being limited), making no charge, but expecting collections to be made in his behalf at each lecture. Bro. Arnold and his pictures make an attractive combination.

The arguments made by the Chicago *Herald* and numerous other papers, both local and provincial, that it will be necessary to open the World's Fair on Sundays, because it will give the working classes an opportunity to visit it on that day, have altogether too local an application to make them effective. As used, the arguments refer, almost wholly, to working men and women in Chicago and its suburbs. As for those in other portions of this State, and also for those who live in other States, the question of the Sunday opening of the fair is of no moment. According to the usual custom, the working men and women in outside towns and cities will be allowed to form excursions to the fair, and as no one can see all the wonders of it in one day, tickets will undoubtedly be issued allowing them to remain here for several days, none of which need be Sunday. On that day, if they remain in town, there will be numerous church and other religious attractions to employ their time pleasantly and profitably, independently of the charms of the fair. If this is the case with our outside visitors, it is reasonable to suppose that our own tired workers will naturally find more enjoyment out of the fair than in it, on that day; for long tramps amid the bewildering sights of the Exposition would scarcely refresh either the mind or body sufficiently to enable them to resume their labors on the following morning. We advocate, instead, the giving of employes in each factory from three to six days' vacation for visiting the show, and keeping it closed on the Christian Sabbath.

The Catholic Knights of America at St. Louis, Mo., are greatly shocked and quite wrathy over the alleged absconding of Supreme Treasurer Wm. O'Brien, with the funds of the order, from Chattanooga, Tenn. Meetings were held by the lodges throughout St. Louis on Saturday night, and the discussion of the affair is represented as "stormy," especially when a telegram from a high official in the order was received, confirming the intelligence. The prevailing disorder threatened to disrupt the order in St. Louis, but ended in the adoption of the following, addressed to the supreme officers at Chattanooga: "We denounce the man who has fallen so low as to appropriate to his own use money belonging to widows and orphans. We demand of our present officers that they pursue the culprit to the end of our country, that he may not have a resting place under our flag. We demand that the sinking fund be drawn upon immediately for a sum sufficient to meet at once all outstanding obligations, and that the same be placed to the credit of the widows and orphans' fund. As we understand it the sinking fund now amounts to $165,000. We pledge ourselves to stand by our orderand show to the world that our 25,000 members will each willingly share his portion of the relatively small loss. We denounce all who would from mercenary motives magnify our misfortune." The amount taken is not stated, but if it corresponds with the outburst of angry feeling which the embezzlement has created, it must be very large.

The story of ex-letter carrier O. A. Gardner, who was recently on trial at Minneapolis, Minn., for abstracting money from mail-matter intrusted to him, will again attest the truth of Anti-masonic statements made over and over again in this paper, and confirmed too frequently by the records of the courts. The evidence of Gardner's guilt seems to have been well-established before the trial began, for although he had been acquitted on one charge he stood indicted on a second one. The defense, by F. F. Davis, Gardner's attorney, charged that he had been persuaded to confess his guilt by Inspector-General Gould, of Chicago, on the promise that Gould, as a fellow Mason, would see that he should be acquitted. Gardner himself, the reporter continues, was then put on the stand, and told the story in detail. Gould, he said, had made known to him the fact that both were Freemasons, and urged him to confess on the promise that his acquittal was assured. Gould, he said, went further, and declared that had he known Gardner was a Mason before his arrest, he (Gould) would have warned him. This testimony, continues the report, "made a big sensation," as Davis (Gardner's attorney) is himself a Freemason. "In fact," says the same authority, "the judge, the lawyers on both sides, and most of the jury on the first trial were Masons." Taken in the light of the obligation in the Royal Arch degree—"I furthermore promise and swear that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, *whether he be right or wrong*"—what a farce becomes justice in our tribunals for the conviction and punishment of criminals! And the man who would voluntarily take such an oath, and keep it, is unworthy of the fellowship of honest men and is self-degraded to the rank of a villain, dangerous alike to society and the government under which he lives. We tell the story as we find it related in the Philadelphia *Press* of Sept. 4, where it appears as a dispatch from Minneapolis, and have no reason to doubt its correctness.

Our readers will understand that business notices of outside parties appearing in this paper as reading matter are prepared by our advertisers. Frequently they read as if written in this office, and as if the *Cynosure* indorsed their statements. The editors and managers of this paper do not vouch for the truthfulness of the advertisements which it prints, although none is admitted to its columns if known to be fraudulent in its designs. Every reader is expected to exercise due discretion, and investigate before entering into negotiation with advertisers.

THE ANTI-MASONIC REVIVAL IN BOSTON.

Apropos to the recent discussion of Freemasonry, an incident has occurred that appeals to us as of special significance. We do not refer to the defence of Masonry by Rev. Mr. Cleveland of Melrose, nor to the particular statement in the Boston *Journal* that he had received the "thanks of several outside and unknown parties." Although in view of the past stand of the Baptist denomination, which so profound a student of religious phenomena as Dr. Finney declared to have been "the beginning of the greatest revival in America," it seems not a little strange that a Baptist clergyman of any note should be found apologizing for the most active rival among lodges of the Gospel; moreover, while it is singular that the *Journal* should seem to make it quite pointed that it was "outsiders" who expressed their gratitude for Rev. Mr. Cleveland's questionable performance, and left us to infer that the *insiders* (that is, Cleveland's church) were not so much impressed with the praiseworthiness of his enterprise, yet we do not consider this as especially significant. Aside from the fact we are about to consider, the most suggestive is the statement in the same report, that Cleveland is going away on a vacation, owing to bad health, and the list is given of those who are to supply his desk. The list embraces the most aggressive of Anti-masons. It might seem, therefore, that the insiders, (that is, the church,) were inclined to disinfect that pulpit immediately after Cleveland's departure for a season of rest. If this be the case, what will they do with Cleveland on his return?

The fact of special significance in the notice before us is the statement that some one from the State of Georgia had sent Rev. Mr. Cleveland a mammoth watermelon. Straws are said to indicate both the direction and speed of a current, to confirm any guess that was based in the facts. This is what this watermelon from Georgia does.

The principal charge against the Masonic fraternity is, that it is a secret organization, whose numerous lodges are so closely linked, and have such a complete understanding between each other, that information is flashed from one point in the chain to all the rest with lightning quickness, so that whatever person should prove obnoxious to the fraternity in Melrose, or Boston, would be a spotted man in New Orleans or San Francisco within twenty-four hours; and that to become obnoxious to a lodge in Melrose means practical destruction of influence in any other place on the globe. And the Masonic order is one whose communication is carried on in secret. All its devices are hidden. Moreover, one knows only its publicly-professed purposes and principles of action. While it creates the suspicion, by its very secrecy, that its enterprises cannot be wholly legitimate, that which is of the light cometh to the light. The Masonic lodge is classed—it is *self*-classed—among the orders and people of the world which cannot endure the light "because their deeds are evil." Evil communications, or evil methods, cannot be consistent with good practices or good motives. Evil demands the night in which to act. Good demands the daylight. There may be good in the night, and

good men may choose the night in which to act. But this is exceptional, and is the result of seasons of extraordinary evil.

But, in such cases, do good men exclude *women?* Are Masons engaged in practices to which they cannot admit their *wives?* Have the Masons initiatory rites so indecent or coarse that it would be a shame to have the two sexes admitted to them without separation? This is the suspicion under which Masonry rests, and which the secrecy of Masonry confirms. This it is which makes the presence, and more than all, the apologies, of ministers of the Gospel so monstrous, or should. For any clergyman to go where he cannot take his wife, where the face of woman would be abashed, should outlaw him! To place himself under the *suspicion* under which Masonry rests, that this is the actual state of the case, should be as fatal to his influence as the suspicion that he is an adulterer. And, according to the New Testament, he is, for he is a partner in that which is impure. The body is the temple of the Holy Ghost. To expose it in indecent postures, is to degrade it. To strip it of a decent veil, under any circumstance, is a degradation. Masonry is under the suspicion of practices that are immodest. If this be untrue, then admit women to your lodges. Make the lodge, with proper safeguards, the type of a great family. Do it if you dare, my Masonic friend! Expose your daughter and wife to the rites that you carry on in the dark! But if outrageously maligned, then come to the light! Will men submit or subject themselves to suspicions so injurious if they be of the purer mould? What minister will wantonly place such a stone of stumbling in the way of the innocent and weak? What minister? Answer! What *man* will subject himself to such odious suspicions? What man? Answer! Who will class themselves with the creatures who, among men or animals, must seek concealment under cover of profound, unimpenetrable secrecy and darkness? Who? Answer! Look for your answer in the history of every indecent, disloyal, and dangerous body of mankind! Look amid the jungles of crime and animalism in all ages! The "Knights of the Golden Circle," whence darted the murderous dagger and pistol of a Wilkes Booth! the Clan-na-Gael, whence came the atrocious assassination of Dr. Cronin; the Jesuits, and scores of other like examples.

Masonry is not the expedient of a great social crisis. It is an organization that is imbedded in the normal body politic and body social. It is a foreign body—a body that is alien to the whole genius of our institutions. It is radically undemocratic. It is the creator of suspicion and dread on the part of all who do not enjoy its favor. Suspicion is a greater destroyer than fact. The worst that man can conceive against a people or an individual is not so bad as either may come to imagine is being conceived against it. An institution like Masonry is calculated to stimulate such suspicions to the utmost. It must, as its scope widens, become increasingly a source of fear, and in time give rise to bloodshed; at least, forcible suppression. This has been, and will again be, its history. What then of the clergymen who give the support of both personal membership and the authority of their pulpits to this order? Are they not open to the suspicion of being blind leaders of the blind?

Said Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it." "Every good citizen," said Wendell Phillips, "should make war on secret societies, and give himself no rest until they are prohibited by law, and rooted out of existence." But the Rev. Mr. Cleveland receives marked expressions of gratitude from several unknown outsiders for having spoken in advocacy of Freemasonry! And some enthusiastic confrere, away down in the State of Georgia, sends Cleveland a mammoth watermelon as an expression of his joy; and within a week! The communication, it will be observed, is very intimate between the most distant links in this golden chain of secrecy! The news of what goes on in Melrose, a suburb of Boston, even when only the preaching of a sermon, in defence of Masonry, is flashed to the State of Georgia, and within a week comes a large watermelon all the way from that State! What sort of an organization have we here? Is it not most significant that such an incident as this could occur? Does it not show most distinctly the close bond that binds the remotest lodges together? Is there not an electrical sympathy between the remotest members?

Are we not also taught to see the extreme sensitiveness that prevails among Masons in respect to everything that is said and done by the public touching their order? Why? Are we so sensitive when the family is discussed? or when the Republic is attacked? Everything else but Masonry is a lawful subject for discussion. But, says the Mason, you malign us. Why? If you are maligned, it is because you are afraid to be known, and by your underground methods compel us to hypothecate what your apparent character seems to justify. That you are maligned, if you are, should show you that your method is an evil one, let the motives of the individual Mason be as pure as you please. This fuss and repeated bad blood that we are compelled to endure from all shades of adherents to the lodge system should condemn it in the mind of every good citizen. There are *natural* causes enough for social suspicion and unrest to warrant no good man in creating and lending his countenance to *artificial* ones. The "offences that must *needs* come" are not the ones which are damning to society. When, in view of them, special circles of men combine to take advantage of their superior abilities or social qualities so as to exclude the general community from an equal participation, they become evils of a destructive character. Masonry is not a natural offence, but an artificial one. It does not answer to anything normal in the development of society. Masonry is the malign organization of human selfishness. It is the expression of that which is at the bottom of man's worst troubles. It is this, in virtue of its supreme evil characteristic of secrecy. Next, it is so because it is a secrecy that is, as we have said, selfish. Action, bearing the name of benevolence, is fraudulent when partial. The essential characteristic of benevolence is impartiality. We might say, universality. Any action that tends to foster the special interests of a circle or special body of men, especially when grounded in an organization that excludes an equal participation on the part of all who might wish to share in the advantages of that body, is anything but benevolence. It is organizing within a democracy an aristocracy grounded in the most powerful of human motives, viz: selfishness. Sumner tells us that it was one with the slave power, when he and other lovers of freedom were contending for the liberation of the slave. A Western judge has recently declared that he could not continue a Mason and discharge his duties as an impartial magistrate. More than one clergyman has been unable to account for the mysterious influence which has been at work against him in his church, and even when he has sought a new field of labor. Could he know the inside working of Masonry, he might at once be able to trace the mystery to its source.

Take an example that has come under the observation of the present writer. A brother in a near town once spoke of the inefficiency of Christian churches. He spoke on the whole rather in justification of these lodges. He assumed that were the churches doing their duty these lodges would have no excuse for their existence. The extreme sensitiveness that always attends conscious wrong-doing so confused the average listener, who chanced to be a member of one of these rivals of the pulpit, that the report went through the community that the Rev. So-and-So had made an assault on secret orders! The effect of that report was far-reaching and suggestive. Soon after, he was in a fair way of being called to one of the more desirable of New England churches; but the *smeller* that churches now send about previous to giving a "call," getting on the scent of this atrocious unwisdom (or worse) of not being in sympathy with secret orders, declared that was enough to make a call impracticable. Lodges and their sympathizers thus control the destiny of preachers of the Gospel! But churches that resort to these underground methods when settling a pastor are as open to the condemnation of all honorable men as the lodges themselves. We might suggest, that the spirit of secrecy cultivated by these orders may have had no small part in developing this obliquity on the part of so-called Christian churches.

The recent discussion of Masonry in the meeting of Baptist ministers, in the city of Boston, evoked two expressions which we will do well to ponder at this point. The first was the attempt, on the part of the same Rev. Mr. Cleveland, to gag the free discussion of secret societies, in failing to accomplish which, he peremptorily threw up his membership in an association of fellow-clergymen, scores of whom are the peers, and not a few of whom are the superiors; of himself in every particular. The second is a notice of the same agitation by the Boston correspondent of the *Examiner*. He accords to it the charitable nature of a freak of "the silly season." A freak that the "Modern Athens" does not escape, but which a few of the more choice elect are superior to. Whether Masonry, like preaching in liberal pulpits, makes a man modest, or modesty makes a man a Mason (as well as a liberal), it is evident, that the aforesaid correspondent ("C. H. W.") and the Rev. Mr. Cleveland are fully agreed in this, that either one with his own opinions is a majority. The former goes so far as to pronounce those who have recently disturbed the retirement in which Masonry finds its greatest security, to be "donkeys and devils." This he does in quoting Charles Kingsley, who has somewhere remarked, as "C. H. W." plainly thinks, with fitting application to the discussion of Masonry, that "there will always be plenty for the righteous to do so long as so many donkeys and devils are permitted to live." "C. H. W." is without question fully satisfied that this quotation has but one application, or that it applies to but one class of those who engaged in this recent debate. We might agree with him so far, and then not assign to him or such as have his full approval the character of either philosophers or saints.

The mere fact that Masonry as a system is calculated to stir up so much bad blood, or to give rise to such base though baseless accusations as even the best of men now and then indulge, when speaking of it, is a solemn impeachment of it. This might not appear so clearly in the case of the ordinary man of the world, but in the case of clergymen, it should be a sufficient reason for regarding Masonry as a social and religious offence. The Rev. Mr. Cleveland, in quitting that ministers' meeting and renouncing his fellowship with that Association out of a love for Masonry, which was superior to his love of the Christian brotherhood, is a type of the so-called Christian Mason in all places. When the choice lies between the lodge and the church, the Mason holds to his lodge. Between the lodge and the church, the latter is discussed with less offence to him than the former. "Little children, keep yourselves from idols," is not inapplicable to the present craze for secret orders. A PASTOR.

A PLEA FOR UNITED EFFORT ON THE PART OF REFORMERS.

BY WILLIAM KNIGHT.

In Nehemiah we read the history of the Jews, God's chosen people, on their return from the Babylonish captivity, the punishment visited on them for their sins in mixing with the nations around them in their forms of government, intermarriages, forms, methods, and objects of worship, unholy practices, etc., against God's specific commands so often reiterated. In chapters 3, 4 and 5 is the account of their building again the wall of Jerusalem, and the opposition they met with; and it seems to me that the parallelism, with conditions, as we find them at present, is very striking, history having repeated itself wonderfully, and some valuable lessons may be gathered in tracing this parallel. Jerusalem, in Bible symbolism, represents the true church, while Babel and Babylon, whether in Nehemiah or Revelation, represents the church in confusion and captivity, fallen, and suffering the punishment for its sins. The wall around Jerusalem represents the line of separation between the church and the world; when the church becomes fallen, she goes into, or becomes, Babylon, and when this line of separation is broken down, she enters into a condition of spiritual harlotry, or mixture with the world (see Rev. 17 and 18), and consequent confusion, which is the meaning of the term Babylon. In Nehemiah is the history of God's people returning from Babylon, coming to

a realization of their fallen condition, and building again the wall of separation between the church and the world—the true work of reformers. The wall is represented as being partly in the valley, and partly on the hill. The valley part would illustrate sinful practices pertaining to the lower or fleshly nature, such as intemperance in the gratification of the passions and appetites, fleshly excesses, etc., while the hill part would represent corruption in the forms, methods and objects of worship.

It seems that the work was carried on on all parts of the wall at the same time, and that each of the workers built over against his own house; then follows a minute description of each gate, and part of the wall, and the workers engaged at each particular place. The first mentioned is the sheep-gate, I suppose because the keeping of sheep was the most common employment of the Jews, and the application to the present time would be for a person, engaged in this business, having his mind enlightened, as he naturally would if a child of God, on practices connected with his business which are inconsistent with God's standard of right; perhaps in the treatment of the animals, or in marketing or preparing the products, or securing, by the aid of secret organizations of those engaged in the same business, unjust profits. As he discovers these iniquitous practices, he lets his light shine, both in his actions and words; he builds the part of the wall over against his own house.

The next mentioned is the fish-gate, another very common employment, as is shown by the disciples being mostly fishermen; then the Old Gate is mentioned. This represents the old people letting their light shine on the line of separation that used to exist between the church and the world in former times, when they were young.

Next mentioned is the throne of the governor; those engaged in politics letting their light shine on corrupt practices connected therewith; then are mentioned the goldsmiths, apothecaries and merchants, building, representing those engaged in merchandise, in its various branches, each one seeking by every possible means to bring about a reformation to God's standard of righteousness, the business in which he is engaged, or over against his own house.

These laborers are represented as separated far from each other, and scattered along the wall; and sometimes it was necessary that they should be all gathered together, to make or repel an attack from the enemy; just as in the present day there are certain special attacks of the enemy, such as through intemperance and secret societies, that need a united action on the part of all of God's workers to repel; so Nehemiah gave his instructions that when the trumpet was blown, they should all gather for united action; the trumpet would represent our periodicals and ministers; and reforms that require united action are those that are accomplished more especially through the ballots, or general rather than specific abuses that need reforming. We see here that every child of God has a special duty to build over against his own house, or to seek by every means in his power, according to his ability, to bring his particular business or calling to the true standard of right, as in God's sight; and what an opportunity it gives us to let our light shine, both in actions and words. Yea, and even to bear persecution, for we shall surely get it from those engaged in the same business; for instance, let the merchant or manufacturer cut down his profits to the golden rule, both in the price of the article sold, and in the treatment of his laborers, the time he requires them to work, and the remuneration for services, and then refuse to enter the secret combination of those engaged in his business, a combination whose only *real* object is to secure unjust profits. What an influence he will have, and what a storm of persecution he will have to endure, and what an approving conscience, and an assurance that the treasure that he may lose here, by this course of action, will be laid up for him in heaven. This, to my mind, would be "making to himself friends of the mammon of unrighteousness," and "being faithful in that which is least." (See Luke 16: 1–13.)

And the women, too; what an opportunity to suffer for Christ's sake they have in stemming the tide of fashion by word and practice in the matter of clothes and social abuses, and that which pertains more especially to women; they, too, can be builders on this wall over against *their* own house.

Now notice, in the fourth chapter the methods employed in the work; the half of them wrought in the work, and half of them held weapons of war, and those that worked, worked with one hand, and carried a weapon with the other (the sword and trowel); some bore burdens of rubbish away, and some built with new material; but all recognized the importance of each other's part of the work, while doing their own.

It seems to me the great cause of failure on the part of reformers in the present day is the lack of unity among them, caused by this lack of recognition of the importance and adaptability of each other's methods and line of work, to secure the grand result. One says, you must not fight at all. If you do, you destroy everything. Another says, fighting is the only way to accomplish anything; and the two oppose each other, in spirit, forgetting that fighting is just as necessary sometimes as building. In the time of David and Solomon, when the temple was built, David did all the fighting and Solomon all the building; but David's work was just as necessary as Solomon's. David prepared the way for Solomon to build. 'Tis true, David was not allowed to build the house, though he wanted to, because he was a man of blood, a fighter; and the nature of God's house and kingdom is peace. John the Baptist, again the fighter, preparing the way for Jesus the builder, he was a rough, stern man, exposing and denouncing all kinds of iniquity and calling to repentance in thunder tones, while Jesus is the friend of publicans and sinners; but both were necessary; and even to cure diseases of the body we have to have the surgeon and the nurse, or the bitter dose of medicine, and then the careful nursing; and the great need of to-day is courageous fighters, Ronaynes, or Stoddards, to agitate, and perhaps irritate; then the softer, kinder builders to follow the fighters, the one to clear away the rubbish, the others to do the building, and neither to criticise or oppose the other.

Then how much we need unifying in regard to the work that is to be done; some parts of the wall to be built in the valley, and some on the hill; some called to work in the valley, and some, more especially on the hill; some to labor more especially in temperance work, the valley part; some against secret societies, a little higher up; some against sectarian divisions in the church, higher still; Paul says (in 2 Cor. 7: 1) we are to "cleanse ourselves from all filthiness of the flesh and spirit;" the flesh is lower than the spirit, and yet both need cleansing. All parts of the wall must be built; but how is it at present, among earnest workers?—are there not those laboring zealously for temperance, who even deny the necessity of any opposition to secret societies? They say, in substance, just build the wall in the valley, and there is no need of a wall on the side hill, and all the labor you expend there is wasted; and they even oppose, instead of help, those laboring on this part of the wall; or they say, come down and help us build the wall in the valley, and then we will go up and help you, forgetting that this leaves one part unprotected, and gives the enemy a chance to concentrate his forces on the weak part. And so of those engaged in anti-secret society work on the side hill; they say of those called to work against denominational divisions in the church, the part on the hill, there is no need of a wall there, the hill will take care of itself, your labor is all wasted, come down and spend your energies with us and your work will count for something; but each one's commission is from God, and not from man, and if he leaves following God to follow man, he becomes a failure at once, and God's commission to each one is voiced in these words: "Let your light shine." God gives the light; we just let it shine. If God gives us clear light on any part of the work, that is our place on this wall; and if one particular method of conducting the work appears to us to be better adapted to accomplish it than others, that is the method God wants us to use; and while we are doing this, let us each accord to the other the fullest fellowship and co-operation so far as we can and pursue our particular calling, realizing that we are all laboring to accomplish one grand design, which is the upbuilding of the kingdom of God. Yours in the battle for truth and righteousness.

Richburg, N. Y.

AN ODD-FELLOW'S RENUNCIATION.

I am a minister of the Gospel of Jesus Christ, and these lines are written with a consciousness that for every word that I pen I must give an account to him. Several years ago, before I had felt that I must enter the ministry, I joined the Odd-fellows, and in the course of time I passed from the lowest to the highest office in the subordinate lodge and became a candidate for membership in the Grand Lodge. I am not now a member of that organization. But I think that it must be clear to any one from the foregoing statement that I did not leave the order because my ambitious aspirations were not realized. I had every office given me that I desired. It required two years for me to decide what was my duty; that clear, I performed it in the name of the Lord—*I withdrew.* I therefore speak that I know.

I want to make just a single point in this communication, which will show that membership in what is termed "the more important secret orders" is inconsistent with the position occupied by a Gospel minister. I am aware that there are many dear brethren who belong to them, and I would not say that they are not Christians, but they would do more effectual work for the Lord if they would come out from these organizations.

The object of the church of Christ and that of the minister of the Gospel is to save souls that are in danger of eternal ruin. According to the Word of God the natural man is in danger of eternal death. Christ as the bleeding sacrifice is revealed as the one by whom man can be saved, and by whom only this can be done. "Believe on the Lord Jesus Christ and thou shalt be saved." It is supposed that every evangelical minister realizes two things: first, that men are lost, and second, that Christ alone can save them. He goes forth to preach these truths. What is taught in secret societies? *Universal salvation on the basis of good works, ignoring entirely the work of the Son of God.* Jesus Christ is a prohibited name in the lodge—I speak of an Odd-fellows' lodge; I never was a Mason—and the recognition of his divine nature, and divine mission to earth, forbidden. His atoning work, his mediatorial work, are thus set aside. But every Odd-fellow is taught that he can be saved independent of the Son of God. I know nothing of the internal work and teaching of Masonry or Knights of Pythias, etc., but I do know this, that their burial services all teach that to be a good member of their order is a certain guarantee of salvation. *It is the worst form of Universalism.* Said an Odd-fellow to me one day: "The lodge is better than any church." A Masonic neighbor recently said the same thing to me.

These things neutralize the Gospel of Christ, and are to-day keeping thousands out of the church of God. Many incidents come to my mind, as I write, which I would like to mention, but these must be reserved until I see whether this finds its way into the editor's waste basket. God has permitted me to lead some souls to Christ during my ministry, *but there has not been an Odd-fellow among them.* They have been satisfied with the religion taught by the lodge.

I have thus indicated *one* great reason why I am opposed to secret organizations—because they ignore Jesus, my Saviour, and teach men that they can be saved apart from him. It seemed to me, and still seems to me, that an organization which teaches any other way of life but that found in Christ, is no place for an evangelical minister; it is no place for me, certainly.—*Rev. J. F. Packard, editor of "Messiah's Herald," Boston, Mass.*

Cardinal Manning is forming a union of Catholic workmen on the lines laid down in the recent encyclical of the pope. The society embraces the entire English-speaking world. Cardinal Gibbons is working in conjunction with Cardinal Manning in organizing the American branch of the union. The organization is open to both skilled and unskilled labor. A small entrance fee will be charged. The aims of the organization are to oppose socialism, to wean members from socialistic bodies, to maintain a good standard of wages, and to find employment for members. Membership in the union does not involve resignation from other trade unions unless the tenets are opposed to the letter or spirit of the pope's encyclical. Cardinal Manning is very hopeful of good results to flow from the movement.—*Ex.*

NEW ENGLAND LETTER.

Labor Day—Outcast Boston—Dr. Lorimer and the Sabbath—The Searles Will Case.

"Labor day" turned out a very quiet holiday indeed, and the police detailed to preserve order found no occasion for their services. The rain poured down from early in the morning until 3 in the afternoon, a perfect deluge. Parades and processions were out of the question. It is the first time since Labor day began to be celebrated, six years ago, that heaven has been so unpropitious to its observance. In spite of the rain, however, the beautiful consistency of the law which closes up all the bar-rooms on that day, but permits the wholesale liquor dealers, the bottlers, and those who hold grocery licenses, to keep open, was even more fully manifest than last year, when the occasion was disgraced by an outrageous amount of drunkenness; as the police reports show this year a considerably larger number of arrests. Important political results, as we know, often hinge on the state of the barometer. How many still believe that had it not been for a rainy election, Cleveland would never have been President!—and what distinguished Frenchman—was it Talleyrand?—during the Reign of Terror in Paris, always made it a point to go to his door the first thing in the morning for a diagnosis of the weather. If it threatened rain he would predict a quiet day, on the theory that nothing is so effectual to disperse a mob as a thorough wetting. But it seems that the subtle influence of the barometer does not extend to the saloon. All weathers, as well as all days, are alike to the god Gambrinus and his devotees. Speaking of the curious fact that mobs have in more than one sense a dislike to cold water: Now that the papers are full of funny prophecies of the whimsical situations likely to arise when a rain-making bureau is actually established at Washington, the writer is moved to add her contribution to the general fund by suggesting that instead of the military with Gatling guns, the rain-makers be called out to disperse unlawful gatherings; thus substituting comedy for tragedy.

The timely document recently issued from the headquarters of the committee of women voters in Boston ought to bring all the halting ones to a sense of their duty. The enemies of Woman Suffrage have but grudgingly allowed them to vote on the school question and without doubt a strong effort will be made at the next Legislature, backed up by the liquor power and the Romish hierarchy, to deprive the women of Massachusetts of even this small political privilege. According to the rule by which the last shall be first, woman's vote will eventually be the force that shall hurl these powers of evil from their throne; but the day will be retarded or hastened according as she realizes this and arouses to her opportunity.

The ministry has been often reproached for a lack of practical sympathy with the outcast children of want and crime, but in the Rev. Lewis E. Banks they have an eloquent spokesman. One social evil after another he has made the target for his series of remarkable sermons, which even those who criticise such themes as out of place in the pulpit must acknowledge have done good in stirring up investigation. We are told, every now and then, that the power of the pulpit is on the wane; and yet from scarcely any other source would such charges have been treated with so much attention, or have made so profound a stir. His latest attack has been on the management of the pauper institutions at Deer Island; and if even the half which he has told is true it is a disgrace to the city. It reminds one, in the bare repulsiveness and horror of the details, of that realistic sketch in the Little Classics, "A Night in the Workhouse." Under Mayor Matthews, Irish Romanists seem to have quite as strong a pull on the city's treasury as even in the palmy days of O'Brien, and what care they, or the church they represent, for these poor unfortunates? It is only the old story of waste and mismanagement. Municipal suffrage for women would soon put a stop to this scandalous and inhuman neglect of the city's outcasts, and I may also add that it would be one of the best things that could possibly happen to the pockets of Boston's long-suffering tax-payers.

Dr. Lorimer is awakening criticism, even in such papers as the *Herald*, by his very free-and-easy interpretation of the law of the Sabbath. According to the Reverend Doctor, if he is correctly reported, "a man should amuse and rest himself as he sees fit on that day." These are certainly advanced ideas—a good deal in advance, let us charitably hope, of those entertained by the majority of the members of the Tremont Street church—but at the same time it is one of the articles of the Masonic religion, of which he is such a well-known devotee. Great is the Sabbath-breaking lodge, and Dr. Lorimer is its prophet.

Could there be a sadder object-lesson than will probably be afforded by the Searles Will case when it comes to trial? Had the owner of those contested millions freely distributed her wealth during her life time in deeds of charity and beneficence, her name might now be held in honor as a second Baroness Burdett Coutts. What an opportunity she had to make friends of the mammon of unrighteousness, so that when her wonderful mansion at Great Barrington should know her no more, she would live forever in the grateful memory of the thousands she had blessed. Now the lawyers will fatten on it, and the greedy heirs—numbering, it is said, twenty-five or thirty—in their eagerness to clutch a portion of the dead woman's forty or fifty millions, stand ready, without remorse or scruple, to blacken her character, which she cannot rise from the grave to defend. It is simply pitiful.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 9, 1891.

The authorities of the Postoffice Department have been, to use a commercial phrase, engaged in "taking stock" as to the effect produced by the anti-lottery law during the first year of its existence, and they say that the result is a satisfactory one. Inspector Maynard, who has had special charge of all cases coming under this law, reports that the use of the mails has been practically abandoned by the lottery organizations, with a consequent reduction in their business of from one-half to two-thirds. He also reports that he has succeeded in making strong cases against the presidents of both the Louisiana and Mexican lottery companies for violations of the new law, and he has no doubt of the conviction of both of them when the cases come to trial; all of which is satisfactory as far as it goes, but it does not go far enough. Mr. Maynard says that the lotteries are still doing a lucrative business through the Express companies. Now, what is wanted is some legal means of stopping that. Some time ago it was stated that the legal advisers of the Postoffice Department were engaged on this very question, and from the fact the traffic is still carried on with the knowledge of the postal authorities, it is evident that they failed to find any law to cover the case. If that be true, a carefully drawn bill should be prepared, which will leave no loophole for those who carry on this nefarious business, and be pushed through Congress as soon as that body meets.

The eighth regular biennial session of the National Congress of the order of Chosen Friends is now in session in this city. There are representatives from nearly all the States and from Canada present. This order now has a membership of 40,000, and it is one of the few secret insurance organizations that admit women as members.

A very large congregation had the pleasure of hearing Rev. Dr. M. L. Haines, of Indianapolis, on Sunday morning. He is the pastor of the church to which President Harrison and Attorney General Miller belong, and is a pleasing pulpit orator. Many regrets were expressed that he could not promise to remain here another Sunday, as many unable to attend last Sunday were desirous of hearing him preach.

Secretary Rusk has received a letter from a Chicago gentleman, suggesting that Prof. Dyrenforth experiment this winter with the same apparatus that he is now using to produce rain, with a view to ascertaining if an artificial fog created by explosions will prevent the ravages of frost. The writer of the letter is confident that it will. No experiments can be made unless they are authorized by Congress, and the money appropriated to pay for them. The fact is not generally known, but it is true, that Secretary Rusk has really nothing to do with the rain-making experiments now being made in Texas. They are operated under a special act of Congress.

The good people of Washington are much gratified to learn that the legal authorities on the Virginia side of the Potomac river are at last aroused and determined, so they say, to break up the den of gamblers which the law against pool-selling drove from just beyond the northern boundary of this city to the Virginia end of the Long Bridge, where they have all congregated to ply their disgraceful trade, and to add to the number of ruined young men who began their downward career by purchasing pool tickets on horse-races. And, taking the words of those who have visited the place, the gamblers do not confine their operations to pool-selling, but carry on almost every known species of gambling. The Washington newspapers have printed columns exposing this place and telling the names of the men who run the dives, but it was not until the present week that the Virginia authorities displayed a disposition to take any steps towards repressing the evil. The Judge of the Alexandria County Court instructed the grand jury to procure witnesses and indict as many of these gamblers as possible, and members of the Washington police have been active in assisting the Virginia authorities to procure the necessary evidence to convict these law breakers.

The President and Mrs. Harrison are expected to return to the White House the last of this week, or the first of next, although the repairs and improvements upon that building will not be completed for several weeks to come; but the work which remains to be done is mostly painting, frescoing and decorating on the first floor, so that the President's family will not be very much inconvenienced, as their living rooms are all on the top floor, where the improvements have been completed. *

REFORM CONVENTION IN KANSAS.

A call, signed by S. Hart, Lecompton, State Secretary; G. A. Torrence, Denison, Treasurer, and D. H. Coulter, Winchester, all members of the Executive Committee of the Kansas State Association, auxiliary to the N. C. A., and of which J. S. T. Milligan is President, has been issued for a convention to be held at Denison, Jackson Co., Kan., beginning on Wednesday evening, October 14, 1891, and continuing throughout the next day and evening.

The object is to revive the work of Reform in Kansas.

Addresses by able speakers from a distance may confidently be expected.

Friends of the cause in Kansas are urged to send delegates, and to raise and forward liberal contributions.

Delegates from adjoining States will be cordially welcomed, and free entertainment will be provided. There should be a large attendance.

REFORM NEWS.

FROM THE WASHINGTON AGENT.

EN ROUTE FOR WASHINGTON, Sept. 8, 1891.

DEAR CYNOSURE:—Brockton and Campello are stations on the Old Colony railroad, Massachusetts. They are chiefly noted for their shoe manufactories. It was my privilege to spend Sabbath at the latter point. I was especially pleased with the beauty of this place and the industry of its inhabitants. It has many churches, and no saloons or jails. Many of its citizens are of Swedish descent. There are at least four churches in which the Swedish language is spoken.

By special invitation of the pastor, I spoke in the Congregational church. Though the day was cloudy, rain falling much of the time, I was greeted with large audiences, both morning and evening, some 500 being present at the former, and over 700 at the latter service. The collection was ten dollars, and the expression of sympathy general. Rev. Mr. Norlin, of the Lutheran church, showed much interest, and invited his members to hear me, though, by previous appointment, he had service at the same hour. The Swedish M. E. pastor expected soon to move, bu promised, when settled, to send for our paper.

That these people know a good thing whe they see it is evident from the way in which they subscribed for the *Cynosure*, thirteen giving their subscriptions one afternoon. Rev. Mr Oldham, of the English M. E. church, has been

Mason, but was opposed to the abuses of Masonry, and hence had not been in a lodge for five years. He said the Good Templars, was the worst lodge he had to contend with. Under the guise of working for temperance, the young people would have kissing games, dancing, etc. One young man, in subscribing for our paper, said he had serious thoughts of joining the Odd-fellows, as he had been advised to do so by a friend; but after hearing me he would not do so for one thousand dollars. "What shall it profit a man if he gain the whole world and lose his own soul?" I left these friends with a warm heart, hoping to comply with their invitations to return at a future time.

While canvassing in East Boston, I called on a young man who is agent for the "Iron Hall" and a number of like co-operative secret societies. In declining a subscription to the *Cynosure*, he remarked that business was very dull. "Even ten cents," said he, "is an object." I spoke of several of the co-operative lodges that were breaking up. "Yes," said he, "all the short-term ones must break up." He did not believe, however, that those he represented would. In calling on a friend I mentioned my conversation with the "Iron Hall" man. "Why, said he, "I supposed he had been making lots of money out of these 'devil-take-the-hindermost' societies." This name, though sounding strange, fits the case very well, I think. The one who goes in first gets the money, and the hindermost pays it. I heard of two men entering into business; the one had money, the other experience. In a year's time they had exchanged places. If the devil don't catch the foremost as well as the hindermost, they will have to repent, for the thing is a gambling scheme on its face.

We spent a blessed hour in the prayer meeting in Dr. Gordon's church, Friday evening. The basement of the church was well-filled. A deep spiritual interest was manifest. No more could lodgery live in such an atmosphere than could a fish live out of water. When the church gets right with God, the lodge must go down. Friends in New England, I believe God has great blessings in store for you this fall and winter. Oh, that his mighty power might sweep over the land! Then would the altars of Baal be broken down, and Elijah's God be manifest to all the people. Let us labor, pray and expect great things.

W. B. STODDARD.

—The venerable mother of General Lew Wallace, of Indiana, spoke on temperance and woman suffrage at Union Park Congregational church, one evening last week.

—John F. Cramer, one of the proprietors of the Milwaukee *Evening Wisconsin*, was arrested Monday for alleged violation of the anti-lottery law in publishing an extract from a San Francisco paper attacking the validity of the act.

—After twenty-seven days of silence, George D. Matthews, of Indianapolis, broke forth into singing "Praise God from whom all blessings flow." He claims to have had visions of heaven, and his description of scenes and his intercourse with those who have gone before are said to be thrilling in the extreme.

—A note from Wheaton reports that on a recent Sunday the Wheaton College Church received, at its communion services, twenty new members, among whom were the heads of six families, including evangelists Wyckoff and Chandler. Rev. Mr. Wise, the pastor, is very popular with the people, and unusually large congregations have filled the church during the summer. When the college shall open, on the 22d inst., the seating capacity will be severely taxed.

—While there is nothing fully established concerning the artificial production of rain by gas explosions in the upper atmosphere, as assumed by the experiments of Professor Dyrenforth and ex-Senator Farwell under the superintendence of the government, the evidence in favor of their claims is very flattering. Further operations in the same direction will eventually confirm or refute their position in the premises. Following immediately in their wake comes a Chicago inventor, who proposes to qualify or prevent severe frosts by the artificial production of fog at the opportune moment, by means similar to those employed in producing rain. It is not safe to ridicule these pretensions until they have been proved failures. The world can afford to wait a little while.

CORRESPONDENCE.

OUR BOSTON LETTER.

NO COMPROMISE.

BOSTON, September 3, 1891.

"What fools these mortals be."

By *these* I refer exclusively to two recent correspondents of the Boston *Traveller* and those they may represent, who respectively style themselves "Republican," and "Temperance Republican." The *Traveller* editorially noticed them, but, to my mind, not so satisfactorily as it might have done.

"Republican" manifested his folly in calling upon the Republican party to insert a prohibition plank in its platform, and "Temperance Republican," in criticising his brother of a less complicated cognomen, inquires whether Prohibitionists in such a case would "abandon their own, or put up a 'dummy' to give half a vote to the Democrats."

The *Traveller* might have affirmed that the insertion of a straight prohibition plank into the so-called Republican platform would be as deadly to its continuity as a party as the introduction of a living Christ would be into Romanism; for, as the latter is a religious apostasy—a departure from the true doctrines of Catholicity—so is the former an apostasy from the genuine principles of Republicanism, and exists only by the usurpation of the record of the original.

Prohibitionists cannot make such a compromise. "Men do not put new wine into old bottles." The formation of the Prohibition party was, because of the intemperance problem, a political necessity. It is more than a reformation. It is rather the survival of a principle which can foster nothing but unadulterated truth and equity, and its adherents must expect, like the early Christians, the Waldenses and Albigenses, to meet the opposition of the blind devotees of the admixture of truth and error. But ultimately they will triumph.

Prohibition is, indeed, the genuine orthodox Republicanism. All other labels are an infringement. Prohibitionists made a mistake in naming their party. It should, more properly, have been Original Republican, or some term synonymous.

"Temperance Republican" claims, or rather asserts, that Prohibitionists gave half a vote to Democrats. That may be, but it was just because they saw that they were indirectly giving their entire vote, as "Temperance Republican" is now doing, to the rum interests, that they came out of the psuedo-Republican party, the preservation of only a half-vote being a consideration and a gain, and organized under a new identification.

Every Republican ticket cast to-day, whether the voter is aware of it or not, strengthens the power of the liquor trusts. The men who adhere to the insidiously transmogrified old party, are as blind and willful as the men who remained in the corrupt Romish church after the search-light of the Reformation had revealed the error of its way and its bald iniquities.

"Republican's" demand of his party is preposterous. "Temperance Republican," I will respectfully inform that the Prohibitionists will continue, in spite of their enemy's cry of "failure" and "dissolution," to put up a "dummy," which, in not a very distant future, will speak such dynamical words that every false political system will tremble at the thunder of their enunciation and topple into the abyss of perdition, where they belong. He has yet to learn the folly of "despising the day of small things."

D. P. MATHEWS.

UTAH AND THE MORMONS.—I.

OGDEN, Utah, Aug. 26, 1891.

DEAR CYNOSURE:—As a few facts are of more value than many opinions, I am disposed to respond to your invitation to send a communication for publication in the columns of our "Polar Star," by writing a letter, such as I frequently write from my Western home to my Eastern friends. The Territory of Utah is large, its mountains are large, and if the conceit of its people is of the same order, it need be no matter of great surprise. Judging from what has been done for Utah by the government, from what has been said by lecturers, and what has been written on the subject, the people of Utah have received an unusual degree of attention. There must be a reason for this. And if there is a reason, it may not seem to the readers of the *Cynosure* presumption in me to occupy their time with a letter.

I have been in Utah nearly five years. Ten years ago polygamy was openly practiced, and Mormonism was seen and felt by strangers coming to this Territory. At that time the Congregationalists, Presbyterians, Methodists, Baptists, Episcopalians, and perhaps some others, were in the enthusiasm of new work just begun among this peculiar people. Mormonism was feeling, as it had never felt before, the power of outside influence. It may have been unnatural in its manner, and embarrassed in its feelings toward these new influences. Things may have been done which the calmer judgment of the people would not endorse. Be that as it may, I was not here then, and did not receive my first impressions under such conditions.

Since I have been here I have seen nothing of polygamy. Had I come, not knowing anything of the people before coming, I should not have felt from my first impressions that the people of Utah were essentially unlike the people of other parts of our nation.

Let me tell you what I know of Utah and Mormonism from my personal acquaintance with the country and the people. I confess that my acquaintance is limited, as compared with that of some others. My work has kept me very busy, and has left me little time for simply getting acquainted with things and people.

One of the first things which impressed me was the difficulty of getting to Utah, and of developing this country forty years ago when the settlement was begun. The people who came first were poor, and all work was done by hand, with the aid of very simple tools. The first need of the soil here is water; and it cost this people an immense amount of toil to begin a system of irrigation. Naturally enough, the system was imperfect in every way. It took time and experience to make a system which would use the water economically, and get it over all the land. And in the development of the system, complications arose in regard to rights, privileges and duties. A judge told me that a very large number of the cases coming before the courts, one season, when water was scarce, and every man was tenacious for his right, were "water cases." As the Mormons were first on the ground, they had the first claims to the water generally, so far as by their system they had appropriated the water. Then, too, the Mormons settled many difficulties, which others bring to the courts, by arbitration provided for by church rules. Hence it came about that many water suits have seemed to be a contest between Mormons and Gentiles. And in the imperfect condition of the system, much has been left to the judgment of the water master, and the good will of neighbors. And, of course, if the good will was lacking, trouble would be the natural result. In communities where nearly all of the people were Mormons, the few who had left the Mormon church might lack the good will of their neighbors, and they might have reason to complain of ill treatment in regard to the use of the water.

Similar difficulties have arisen in regard to taxes. The system of assessing and collecting taxes is still very imperfect and unsatisfactory. A tax receipt in Utah is a statement reading "A. B. has paid his taxes in full for the year 1890." The same man assesses and collects the taxes. The assessor, in some cases, according to his own judgment, takes from time to time what he can collect, crediting it on the amount of taxes, precisely as a grocer would collect on a bill which is not promptly paid. An old resident, who had been a Mormon, but who had left that church, told me that when the tax collector, a Mormon, came to collect his taxes, he complained of the amount, charging the assessor and collector with extortion, and accusing him of doing this because he (the tax payer) had left the Mormon church. After a long and heated dispute, the tax collector threw off one-third and gave the tax payer a receipt in full.

The practice in regard to taxes is changing for the better. But one can easily understand how a great deal of ill-feeling might be provoked by such a system. And one can understand, too, how any trouble might be in some cases, and seem to be in others, an attempt on the part of a

Mormon collector to oppress his apostate or Gentile neighbor.

Everywhere one sees evidences that the first settlements in Utah were under the direction of one leading mind. Everything indicates a plan, and evidently a good plan, to serve the purpose of the one who made the plan. But I fail to see evidences of real greatness in that one leading and controlling mind. The people of Utah have worked against many and great difficulties. But the development of the Territory does not indicate that a man of great business sagacity, courage and nerve had pushed things with energy and enthusiasm. Certainly there is no evidence that such a man had imparted his own spirit to the masses of people who looked to him as a leader. There are no evidences of remarkable statesmanship, patriotism, or philanthropy, in the development of Utah. But there are evidences that a heterogeneous mass of people, without experience, without resources and without the ambition of adventure, have been gathered here, and have been made, in the main, comfortable, contented, and in a moderate way prosperous. They are on the road to higher ambition, larger development, and more abundant prosperity.

There are no marked differences between Mormons and Gentiles in Utah, apparent to a stranger. Most of the farmers are Mormons, or apostates—that is, persons brought up under Mormon influences, but now out of that church. In dealing with these people no one would know a zealous Mormon from an apostate, unless engaging in conversation which might bring out some testimony on the subject of Mormonism. In the towns Mormons and Gentiles are not labeled by their manners, nor by their ability in their several professions, trades or avocations. They are not easily distinguished by their social habits, except on a somewhat intimate acquaintance. I do not mean by this that Mormons and Gentiles mingle freely in their social life; they do not. But were one to be entertained in a Mormon home, or find himself in some social gathering of Mormons, he would not find things essentially different from what they would be in a Gentile home, or social gathering.

But my letter is already long, and I must close. Perhaps at some future time I will write on other phases of the Utah problem. My conviction is that the grace of God, and an uncompromising adherence to truth, are essential to the best development of any people. Yours faithfully,

AMOS JUDSON BAILEY.

A HANDMAID OF THE LORD IN THE SOUTH.

DALTON, Ga., Aug. 1891.

DEAR CYNOSURE:—I want to write a little for your paper, which I read weekly, and then I distribute most of them among my neighbors. Last Sabbath (Aug. 9th) one of the M. E. ministers preached a sermon especially for the old folks. One of my neighbors helped me to meeting. I also took dinner with my neighbor. The vexed question came up in regard to radical reformers. I made the remark that I did not know of a single person in this region on whom my deceased husband's mantle had fallen, except on myself; and that I calculated, as heretofore, to sound the alarm, to the best of my ability, in thunder-tones. I was greatly wrought upon. I felt that God was pressing me on to stand straight up for Jesus as opportunity presented itself. I said, also, that my husband and I had years ago been called of God to this work as willing instruments; but he has gone to his reward, and I am left alone to do what I can for the cause of reform.

Everywhere the people ought constantly to be stirred up to help on investigation in regard to these great moral questions of the day. I hear so many say, "I am opposed to the lodge," and they talk all right; but you ask them to subscribe for the *Cynosure*, and they have a great many excuses. You know how it is. And then some of them belong to churches that tolerate Masonry; their practice is inconsistent with their talk. If all the ministers that are preaching in muffled pulpits would "step down and out," and stand undressed before God, stripped of their Freemasonry and their time-serving policy, or any other thing that would hurt or destroy in all God's holy mountain, and then take a plunge into the Godhead's deepest sea and wash away their sins of omission, would they not be better prepared [to preach the everlasting Gospel of our Lord and Saviour Jesus Christ? Then, I think, it would not be long until these wicked institutions which so blight the fair heritage of God would be swept, as with the besom of destruction, from off the face of the earth.

My soul cries out, "How long, O Lord, how long?" Dear friends of reform, one and all, have faith in God, that these things may speedily come to pass. God blesses me for my sincere longings after truth. Down here the Masons say that Jesus Christ was a Freemason. A lady told me that a Mason said, in her house, that Christ was a Mason. She told him such a declaration was not very welcome in her house.

In conversation, not long since, with a high Mason I said to him, "You send your dead from the lodge below to the grand lodge above, which is blasphemy in the extreme." He made no reply. I said, "Your benevolence, instead of relieving the widows and orphans of the deceased members of your fraternity, as you assume it does, mostly goes in creating magnificent Masonic temples, costing millions of dollar." He said the rich Masons furnished the money to build these temples; that it did not come from the dues of the society. So they equivocate. He said his wife belonged, or was a Mason. "Yes," said I, "she belongs to the back-kitchen degree, and thus is kept peaceable." He had the audacity to say that John Wesley was a member of the lodge. I told him such was not the case. So the conversation ran on till we parted.

A Freemason in the neighborhood got convicted at a series of meetings. The minister and a layman went to visit him. He did not get on very brightly, and finally concluded to trust in his Masonic religion. The layman, who is a high Mason, said that was good, but it did not go far enough. It will go far enough, I fear, to send him to perdition.

I will close by saying I am a warm friend of reform.

MRS. A. C. HAND.

PITH AND POINT.

MASONIC PROFESSORS OF RELIGION.

"The most zealous professors of religion would go almost 'barefooted and on frosty ground,' five or ten miles, to a lodge meeting, when, under the same embarrassing circumstances, they would not go a fourth part of the distance to a prayer meeting! This, to me, was evidence strong and conclusive that they loved the 'handmaid' more than the mistress."—*Allyn's Ritual.*

MASONIC GOODNESS.

"Masonry is a good thing, because many a Mason has said so at least a thousand times. It is true that some have said it is a bad thing, but that is not at all to the purpose..... Masonry *is* a good thing. Anybody can see it that has half an eye. It takes young men in as soon as they come to the years of consummate foppery, and shows them that Mahometanism and the mysteries of Pythogaras, or Swedenborg, are just as good as the mysteries of Moses or Christ!"—BOBALINDA OWEN.

MASONIC CHARITY NO CHARITY.

Masonic charity: "A few select ones, far removed from want, separate themselves from the community, and give to each other additional security for encouragement in business, and also against the reverses of fortune. What induces them to give each other pledges of mutual support in misfortune? Certainly no leadings of divine charity, but motives of human prudence. And when misfortune breaks the hope of one, he has a *right* to the provision laid up for this emergency in the days of his prosperity; and it is no act of charity in the fraternity to dispense that provision to his wants; it is his due."—*Ward's Magazine.*

CHARITY NOT CONFINED TO MASONRY.

"The highest adept in Freemasonry cannot name a great and good object, pursued, or pretended to be pursued, by the institution, which is not openly and successfully pursued by other societies in the country, the signs and grips not excepted; and it is wholly unaccountable that Christians, educated in the same schools, and trained in the same families, should wisely attempt to accomplish the same benevolent ends by means so diverse, as Freemasonry is diverse from all other benevolent and useful societies."—*Ibid.*

WELL PUT.

"The Fourth of July was not born in a beer saloon on Sunday afternoon."—BURDETTE.

WORLD'S FAIR PHILOSOPHY.

"The most comical of all arguments for opening the World's Fair on Sunday, is that we ought to exhibit an Italian Sunday because an Italian discovered America."—WILBUR F. CRAFTS.

"Masonry has penalties higher than expulsion; it has obligations that have no resemblance to charity or mercy; it has oaths to conceal the secrets of a brother, including his crimes, murder and treason not excepted."—N. Y. W.

LITERATURE.

The *Century* for September has a fine, full-page portrait of Thomas Bailey Aldrich, with a review of his poetry, by Frank D. Sherman. New installments are printed of thé Squirrel Inn, by Frank R. Stockton (illustrated), and the Faith Doctor, by Edward Eggleston. Other articles and contributors make up an attractive number. They are as follows: A Winter Journey Through Siberia, illustrated, by Geo. Kennan; The Wood Nymph's Mirror (Adirondacks), by Chas. H. Luders; full-page view of David and Goliath, from a painting by Wm. L. Dodge; To California in 1849; Through Mexico, illustrated, by A. C. Ferris; Elder Marston's Revival, illustrated, by LeRoy Armstrong; Vigilance, by Charlotte F. Bates; The Distribution of Ability in the United States, by Henry C. Lodge; Building, by John Albee; 'Zeki'l, illustrated, by Matt. Crim; DeMorte Beata, by Theo. C. Williams; The Government of Cities in the United States, a Present-Day paper, by Seth Low; A Painter's Paradise—Play in Provence, by Elizabeth R. Pennell, illustrated; Two Italian Old Masters—Francia, Ghirlandaio, with two full-page copies of their works, by J. W. Stillman; Treatment of Prisoners at Camp Morton, illustrated, by W. R. Holloway and Jno. A. Wyeth; Country Newspapers, by E. W. Howe; The Possibility of Mechanical Flight, by Secretary Langley of the Smithsonian Institution. Topics of the Time:—The Sub-treasury Cheap Money Plan—Notable Civil Service Reform Gains—Progress of Ballot Reform. Open Letters:—The Question of Pensions, by Frank Bell and W. M. Sloane; Weakness and Danger of the Single Tax, by Wm. W. Folwell, A British Consul's Confidence in the Union Cause, by E. M. Archibald; A Brotherhood of Christian Unity; W. L. Dodge, by Theo. F. Seward, etc.; Greeley's Estimate of Lincoln; Bric-a-Brac, by several hands. Published by the Century Co., 33 East 17th St., New York.

The *American Garden* for September contains thirty-four papers, pertinent, bright and varied; among which we note, of the most important, the following: Continuation of the Gardens of Newport, illustrated, by L. D. Davis; Sixty-Four Millions of Dollars, illustrated, by B. E. Fernow; Vegetables in Eastern Yankeedom, illustrated, by E. P. Kirly; A new installment of the Economic Plants of Japan, illustrated, by Prof. C. C. Georgeson; My Raspberry Fields in 1891, by E. P. Powell; Vintage Time in California, by J. T. Connor; Camphor Production in Florida; Autumn Care of Roses, by S. A. Little; Seed-growing as a Business, by E. M. Haven; Notes From a Woman's Garden (September), by M. E. Vigneron; Southern Horticulture, continued, by Geo. R. Knapp, and others of considerable interest to horticulturists and gardeners. New York: The Rural Publishing Co.; $2 per annum.

Not long ago, Rev. R. Q. Mallard, D.D., of New Orleans, La., published a series of papers on "Plantation Life Before Emancipation," in the *Southwestern Presbyterian*, which were received with general favor. At the suggestion of his readers and by the advice of ministerial friends, Dr. Mallard will shortly issue these articles in book form. "The purpose of the author has been to portray a civilization now obsolete, to picture the relations of mutual attachment and kindness which in the main bound together master and slave, and to give this and future generations some correct idea of the noble work done by Southern masters and mistresses of all denominations for the salvation of the slave." The book will be sold to subscribers for $1.00 per copy, and to others at $1.25. Dr. Mallard's address is 208 Napoleon ave., New Orleans, La., and the volume may be ordered through him.

The September *Evangelical Repository*, as usual, is rich in original papers and selections from current literature. Its contents are as follows: Work of Southern Christians Among the Negroes Before the War, by Rev. Dr. W. M. Grier; Paul and Virgil, by Rev. Dr. R. J. Miller; The Missionary Conscience, by Rev. T. E. Holliday; The Working Women of To-Day, by Helen Campbell; Long Life; Catholic and Greek Church Statistics; In the Tiger Jungle—Does God Hear Prayer, by Rev. Dr. Jacob Chamberlain, continued; The Persecution of the Jews: Aims of University Extension; Doubts Concerning Evolution, by Josiah Keep; The "Holy Coat" of Treves, by A. C. Townsend; Illustrations; Sabbath-School Lessons; The Young People's Department, conducted by Rev. J. T. McCrory. Pittsburgh: Published by J. T. McKalip & Co.; $2.00 per annum.

The *Century Magazine* will celebrate the 400th anniversary of the discovery of America by publishing a Life of Columbus, written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman, and author. The work is written in Spanish, and will be carefully translated. Senor Castelar, whose interest in and admiration for America are well known, has made a careful study of the new historical material bearing upon the subject, and it is said that his papers will be very richly illustrated. Other articles dealing with the discovery of America are in course of preparation for the same magazine.

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Nine WHEATON COLLEGE students were in our Theological Seminaries last year. Seven of them were graduates and two specials. Three of them graduated from the Seminaries, the rest expect to continue their work and two more strong men begin at CHICAGO SEMINARY in the fall.

References. WHEATON COLLEGE is now entering upon its thirty-second year. It has graduated two hundred men and women. These graduates are ministers of the Gospel, superintendents of public instruction, medical practicioners, judges of United States Courts, merchants and farmers. They are well and favorably known from Boston, Mass., to San Francisco, Cal. Persons wishing to know of us are referred to them, or to pastors of churches or public men in this vicinity.

See advertisement on page 16.

LODGE NOTES.

An applicant who cannot state the year of his birth is ineligible for membership in the Royal Arcanum.—*Supreme Council Decision.*

The *Chicago Odd-fellow* has gone "the way of all the earth"—died, been devoured by *The Odd-fellows' Herald*, edited by Grand Secretary Adams, of Bloomington, Illinois.

At its meeting at Lancaster, Pa., recently, the Federation of Labor decided not to recognize the Socialists' Labor Party or Farmers' Alliance, and declared against affiliating with any political party.

Overheard in the street: "There goes the supreme president of our get-rich-quick order, the 'Dizzie Day Dreams.'"

"Are you in that?"

"I'm supreme sucker. I had three policies all running at once."

A correspondent of the *New Age*, writing from Merced, California, says: "Our Rebekah Lodge here was not a success. It lived but a short time and died happy, in the hopes of glorious resurrection." Outside of the order such language is rightly deemed blasphemous. But then Odd-fellowship is a "religious" institution.

A correspondent writes to the Boston *Knights of Honor Reporter* (September issue), denouncing "the attempt by the Supreme Lodge at its last session to make past Supreme Dictators life members of the Supreme Lodge, with voice, vote, mileage, and per diem. He claims that the Supreme Lodge should be a representative body, and that it is unwise and contrary to the spirit of our constitution and laws to add a number of men to our governing body who represent no one but themselves." Evidently this correspondent "hath his quarrel just."

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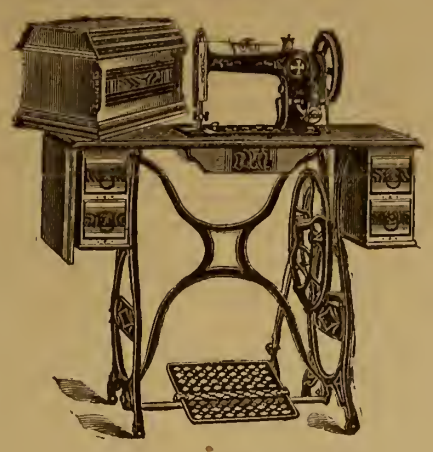

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 17, 1891.

A "CYNOSURE" WAYMARK.

To-day we enter upon the twenty-fourth annual volume of the *Christian Cynosure*, thankful that God has so long honored it as a factor in his service for the down-pulling of the works of darkness and Satan which hinder the coming of his kingdom upon earth; thankful that through his grace and the help of his Holy Spirit he has strengthened the hearts and hands of the NATIONAL CHRISTIAN ASSOCIATION to expose the sins and fallacies of secret societies; thankful that he has given skill and wisdom to the scribes of the *Cynosure* to make known his ways to the children of men and his will concerning them; thankful that we have the evidences, from week to week, that our labors have not been in vain in the Lord, and, above all, that we are desirous, by his help, to continue to work and watch and pray, like good sentinels, at our respective posts of duty.

When those who have known the *Christian Cynosure* from its inception—who have seen its struggles to maintain the work of Reform, often under the most discouraging circumstances,—and who now realize to what power and influence it has attained as the opponent of secret societies, and the sins of other evil associations and individuals—when they consider out of what a wilderness of deceit and mummery the paper has endeavored to bring the dupes of the lodges, and recall its efforts to keep young men from casting themselves into the talons of the devil through the murderous obligations of secret orders—every Christian has reason to thank God that he has given success to its labors and has also bestowed upon it the prosperity and length of days for which we so heartily rejoice to-day.

The good seed sown by the *Cynosure*, during its past years of trial, is manifested in the growth of the principles which it has so sturdily advocated; and it affords us great encouragement when we read the evidences of it in our private letters and exchanges. For example, we copy the following from the anti-secrecy department of an Alabama paper of a recent date:

"The object of this department is to bring all Americans, without regard to age, sex, party, or church affiliations, closer together as compatriots for the defense of our holy Christianity and free government against the further encroachments of these God-defying, Christ-rejecting, man-degrading, soul-destroying secret fraternities. They are as intensely anti-Christian as they are anti-republican and despotic. Freemasonry is sun-worship, Simon-pure. Ring it through the land—a half-million able-bodied Masonic sun-worshipers in the United States!—a temple of pagan idolatry running full blast, within hearing of almost every school and church edifice in America! What a blot on our boasted civilization!—what a very travesty on popular Gospel evangelization!

"The church, ministry, and laity, will carry a fearful responsibility to the judgment for their criminal silence and comparative inactivity for so long amid this mad carnival of pagan idolatry and false worship. What America needs to-day is one grand 'Home Missionary' effort to remove this organized heathenism. All true Bible believers will bid us a hearty God-speed, and thousands will count it a duty, as well as a pleasure, to give material aid to this undertaking, so auspiciously inaugurated. It will be a standing astonishment to our children's children, that such things existed while our orthodox churches were fitting and sending forth missionaries, and pouring out money like water, to evangelize and enlighten poor benighted heathen in foreign lands.

"Especially do we hope to reach and enlist the young people. They are the hope of the nation. They are soon to assume the weighty responsibilities of society, church and state. Write to us for any information desired in our line of investigation, as it always affords us satisfaction to give all the light in our power to the earnest inquirer after knowledge. We want workers in every school, lyceum, congregation, and company, to the remotest hamlet, to conduct an active campaign.

"And now we leave the subject with you, trusting that the all-wise, over-ruling Providence will lead, guide and direct you. Yours for right and light."

The spirit and design of the foregoing extracts are so in harmony with the principles supported by the *Christian Cynosure* as to need no commendation to impress their value upon our many readers. The fight is on, and God and his angels are interested witnesses of the conflict. It is no time for us to lay down our armor and boast of what we have done, and so we propose to trust in God and go on to victory in his name.

WHY ROMANISM OPPOSES MASONRY.

The recent issues of the *Western Catholic News* (one of the important organs of the Roman church) have pungently attacked the existence of secret societies, and that it should do so in the face of the fact that the church has long been, and is now, the friend and promoter of those hypocritical and murderous secret societies, the order of the Jesuits and that of the Clan-na-Gael—besides others, perhaps, which may be less influential, and possibly not quite so malevolent as those above named—is to the unlearned a profound mystery. But the mystery disappears as the light of history is thrown upon it.

The Roman Catholic church never does anything without some sort of a pious reason for its action; and as there is a cause for its opposing Masonry while it clings to its own dangerous secret societies, we shall proceed to explain this antagonism, which so strongly indicates a large degree of inconsistency in the conduct of the church.

Waiving the question of the earlier existence of secret bodies of men for special purposes, we find that in the year 1425, nearly 300 years before the organization of the first lodge of speculative Masonry, at the Apple-Tree Tavern in London, the brick and stone Masons were wont to assemble in "chapters" and "congregations." Henry, the English historian, attributes the origin of these societies in England to the difficulties experienced of obtaining enough men of skill to build the churches and monasteries of the Middle Ages; and that, consequently, architects and builders were favored by the popes with indulgences to augment their numbers.

At that time (the fifteenth century) Henry VI. was king; and Parliament passed an act forbidding the gatherings of these Masons, in consequence of their alleged interference with the business and wages of laborers. The Archbishop of Canterbury, Henry Chichley, was then Grand Master of the order. "The act," says Wm. L. Stone, in his letter to John Quincy Adams, dated Jan. 8, 1832, "was supposed to have been procured by the illiterate clergy, who were hostile to the secrecy observed by the society—believing that they had *an indefeasible right to be made acquainted with all secrets, by virtue of auricular confession; and the Masons would not confess.* The Archbishop, however, had sufficient influence to prevent the execution of the law. But the Roman Catholics have uniformly been the most bitter opponents of the institution (Masonry) in Europe since its revival in England and its propagation from thence to the Continent.....It was speedily proscribed in France, the Netherlands, Italy, Spain and Portugal; and in our own day the decrees of the latter powers against it have often been echoed in thunders from the Vatican—probably because it infringes upon the privileges which they wish to enjoy themselves. Auricular confession is sacred. No menace or power can extort from a priest a secret so sacredly and inviolably reposed. The Catholic priest, if a true Catholic, will 'have his throat cut across, and his tongue plucked out by the roots,' before he will reveal the secrets of the confessional."

But when a rival depository of secrets is created (like a Masonic lodge, the members of which are bound to "hail, always conceal, and never reveal" the secrets of their hidden works) it is quite another thing; it must be put down; it is heretical.

Here, then, is the difference. The Jesuits, the Clan-na-Gael, and the Ancient Order of Hibernians, with other societies, are principally, if not altogether, made up of adherents of the Romish church, who go to confession, buy indulgences, and, living under the shadow of the church, have its confidence and protection.

Take the Freemasons and the Orangemen and the Protestant societies of all countries, who by their strength are able to snap their fingers in the faces of the priesthood, refusing to confess any of their lodge secrets to any but a sworn brother of the lodge, and the Church of Rome, perforce, not having any use for such obstinate and heretical fellows, has no resource except to oppose and revile them.

The question of *principles* involved in the aims and works of secret orders is of small importance in the church's discussion of them. The main incentive for opposing these societies by the church is their resistance to its tenets. Freemasonry being a deistical order, has no affiliation with the church, and refuses to acknowledge its authority; and if that or any other institution declines to reveal its secrets to the Roman priesthood, it is, on that account, heretical. Thus it is that the question of confession or no confession determines the standing of the society.

A SPECIAL NOTICE TO OUR READERS.

Rev. W. I. Phillips, Secretary and Treasurer of the National Christian Association, reports the receipt of numerous letters of which the following are interesting extracts:

STRENGTHENING THE SINEWS OF WAR.

"Please find enclosed $5.00, and count on another five when you need it. Notify, and we will try to act promptly. W. W."

"I would like to give more, but money is scarce with me this year. Hope, if I live, I will be able to do more next year. I send you five dollars. R. W."

"I am feeling pretty poor, but I *must* make some contribution to the cause which is so near my heart. I enclose $5 herein. I look for better days for the N. C. A. C. H. W."

"I would not like to pledge myself for an annual contribution, but will give what I can so long as your work is devoted to the advancement of truth and righteousness in this sinful world. Enclosed find ten dollars. A FRIEND."

"Please find five dollars enclosed. To me the signs of the times are perilous. H. C."

"Please find within one dollar. *Bless the Lord!* The morning light is breaking in Boston. "R. R. W."

"I am now far ahead of the tenth of my income for the present year, though I have done nothing for the N. C. A. I enclose five dollors for that cause. J. D."

"I shall not forget the cause which lay so near my husband's heart. Enclosed you will find a check for three dollars." S. P. M. A.

"I consider the *Cynosure* worth five dollars to me annually. As it only costs me $1.50, I can easily afford to send you the balance of $5.00. 'To him that knoweth to do good and doeth it not, to him it is sin.' Where is the intelligent Christian reader of said paper that does not know it to be a good act to send it to our colored ministers in the South? G. M. F."

"Please find two dollars enclosed. I can not say if I will have anything next year, or not, to send the N. C. A., but 'if the Lord wills,' it will be so. I. N. B."

WE ARE GLAD TO REPORT

that during the last month not only were expenses paid, but the deficit of salaries was in part made up from the contributions of the friends whose cheering words we give you above as samples of the many we received from others whose gifts enable us to make the above favorable report.

HAVE YOU MADE YOUR WILLS?

If so, have you remembered the cause which the *Cynosure* represents? If so, have you notified the Treasurer of the Association? It is an added security, in case of a will, if the institutions remembered are informed.

We are glad to announce that we have within the past month been notified of four different

wills made in favor of the N. C. A., one of which is in Canada.

THE FALL CAMPAIGN.

In order to keep the Reform work in active operation, it will be necessary for us to receive many other donations promptly during the next few weeks—not in "quantity" only, but in "quality" also—consecrated money, like the widow's mite, hallowed by prayer, faith and self-denial. Our Lord said: "She hath cast in more than they all."

State meetings of Anti-secrecy Reformers will soon be held for the furtherance of the fall and winter campaigns. That in Kansas will occur in October, and that in Iowa in November. The Association is also planning for State conventions in Illinois and Ohio. The annual gathering in New England will be conducted by Bro. J. P. Stoddard. Dates and places of meeting will be announced hereafter.

Temporary lecture fields for immediate work will be filled by Bros. H. H. Hinman and Wm. Fenton, whose appointments will be announced hereafter.

J. P. Stoddard was to have preached at Canterbury, N. H., last Sunday, lecturing in that vicinity for several days this week. Next Saturday and Sunday he is to be at Greensborough Bend, Vt., returning to Boston (D. V.) by the 23rd inst.

We begin this month to send the *Cynosure* weekly to 135 colleges, hoping to reach many thousands of young men and women who are liable to the temptations of secret orders.

Also, the *Cynosure* is being sent weekly to about 700 ministers of the Gospel in Southern States, some of whom write that they are reading this paper to their congregations from their pulpits, with good effect.

Bro. Porter is soon to begin his annual tour among the Southern colleges.

Secretary Phillips is busy making arrangements for addresses in various churches and colleges.

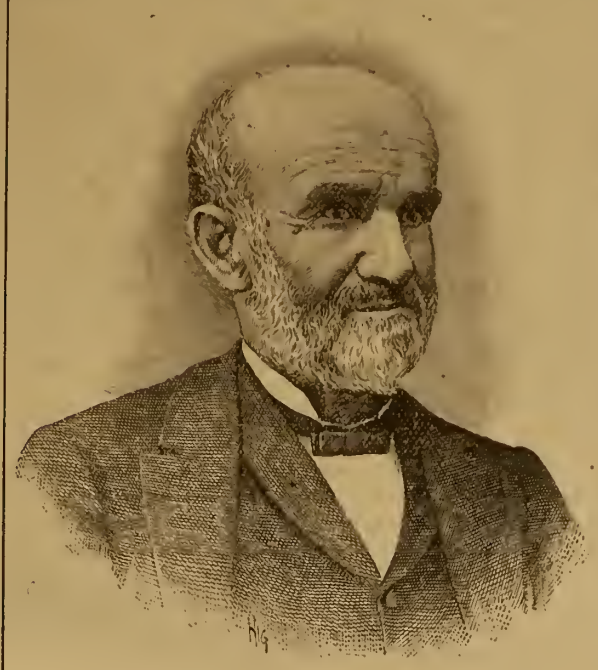
SOUTHERN OUTRAGES.

This is the caption of an article printed in the *Teller*, a Baptist newspaper, published in New Orleans, La.,—not in the old days before the Southern Rebellion called the nation to arms, but in the year of our Lord 1891, and in the present month of September; yet the condition of things recorded in that article shows how the devilish *ante-bellum* spirit that oppressed the Negro in his Southern home is still rampant. After recounting some of the persecutions heaped upon his race before and during the war, the writer says:

> Since the Negro has become a free citizen, he is a despised and rejected creature to (or in the estimation of) his old task-masters. Cars must specially be provided to separate the offensive and obnoxious pest, the Negro, from his superior white brother, separate barber-shops to shave, separate confectionaries, separate hotels; next, we presume, will be separate courts, separate prisons, and, alas! a separate world to live in, and a separate death, with a separate heaven to rest in, and a separate hell to burn in; and, for all these desired separations from the Negro, the white man will get children by Negro women, and then insist on those same children being separated from him. Oh, what a civilized land is ours!

We fear that God's quarrel with the United States of North America is not yet ended. Abominations abound, and he is too pure to behold sin with either indifference or approval. His judgments are as sure as his mercies, and he is no respecter of persons. Let us pray that none of those things which we deserve for our national sins may come upon us; and let us strive, by earnest and prompt reformation, to avert those evils that justly threaten to overwhelm us.

—The Inter-State Industrial Exposition of Chicago began its nineteenth annual exhibition yesterday (September 16) and will close it October 24. The great building has been completely and fully decorated, and all available space allotted to intending exhibitors, for what promises to be the most complete and magnificent exhibition in its long history. The Cook County Agricultural and Horticultural Society, with a prize list running into thousands of dollars, have undertaken a floral display that has never been equaled in this country. In the building is also exhibited an exact reproduction in miniature of the buildings and grounds of the World's Columbian Exposition, with magnificent electric effects; covering as it does a space of 5,000 square feet, it is one of the wonders of modern mechanical art, and will be worth a journey to see. The Lincoln Log Cabin Association are also exhibitors. All railroads transport passengers at excursion rates.



JOHN G. FEE.

A REMARKABLE AUTOBIOGRAPHY.

BY EX-PRESIDENT J. BLANCHARD, CORRESPONDING EDITOR.

Fifty years ago a young man came over from Bracken Co., Kentucky, to Lane Seminary, Cincinnati, Ohio, to study theology under Dr. Lyman Beecher.

The American Anti-Slavery Society had been formed in Philadelphia seven years before—in 1833. I was, at that time, pastor of an anti-slavery church, the Sixth Presbyterian, in Cincinnati, having graduated from that school in 1838. Young Fee (that was the Kentuckian's name) attended my church, and was often at my house. He had become an Abolitionist; and, instead of going abroad as a missionary, felt called of God to preach in his native State, where the property-ownership of human beings, the worst, or one of the worst, institutions of heathenism, was heathenizing that fair portion of the United States. Suckled by a slave, and reared amid slave-holders, he knew what he was to meet in opposing slavery, which, in the words of Pickens, of South Carolina, boasted itself to be "a frank, bold system of naked, undisguised force." He said to us in Cincinnati, in view of his mission: "If you brethren will hold on to the rope, I will go down into this well."

His father was a successful slave-holding farmer. He lived in a large, plain brick house, surrounded by rural wealth, pigs and poultry; and he made money, and received in his nature the reaction of the slave-system which Dr. Beman, of Troy, N. Y., used to say, "makes a man a devil."

Mr. Fee's mother was the daughter of a Pennsylvania Quakeress, whose religion is not apt to bleach out. The parents had joined the Presbyterian church, and their pastor preached, "Cursed be Canaan; a servant of servants shall he be;" and though the Africans were descendants of Ham, and were not Canaanites, Fee's pastor used the text "by way of accommodation" to justify American slavery, which Wesley properly called "the vilest that ever saw the sun."

So young Fee found it. He was willingly squeezed out of his Presbytery and Synod, and so freed from slave-holding fellowship. And, from that time on, he ran a perfect gauntlet through mobs on his right hand and left. But his life was spared, while the mob-leaders died, in the language of the coroner, "by act of God." He married a Bracken county girl, Matilda Hamilton, whose mother refused to have slaves in her house, and the result of their united prayers and labors is Berea College, in Central Kentucky, based on the doctrine of the Bible and the Declaration of Independence, that "God has created men of one blood to dwell on all the face of the earth." Acts 17: 26.

Of all the books which the fall of slavery has produced, none surpasses this little biography of Mr. Fee, the instruction it affords as to the nature of slavery and its workings in families and churches, and, finally, in the war of States. And if a colporteur, or colporteurs, could take the book to the farmers of Ohio and Kentucky, along the Ohio river, every family would buy one and read it as the Scotch families read Scott's Tales of the Highlands, with only this difference, that Fee's story is a simple, straightforward narrative of facts.

Nor is this all. Mr. Fee wishes to change the face of Christendom by abolishing its sects. And that is the real animus of the volume. He undertakes this by attempting to get the Christian world to be immersed, and also persuading them to drop present denominational names, and call themselves simply Christians. And as the abolition of sects is desirable, this attempt to do good will do good; though the only immediate effect should be another sect whose creed is that there shall be no sects.

PERSONAL MENTION.

—Secretary of War Proctor started on his annual tour of inspection of the Northern and Northwestern posts Thursday.

—Mrs. Leland Stanford has given $100,000 to the Society for the Relief of Orphan and Destitute Children at Albany, New York.

—On account of ill health, Rabbi S. H. Sonneshein, of the Temple Israel of St. Louis, has resigned. He will go to Germany to reside permanently.

—The Washington agent, since his return to his own field, reports flattering progress. On Sabbath evening, September 6, he addressed about 700 persons at Campello, Mass. The meeting was a grand success.

—President Charles A. Blanchard returned from his six weeks' sojourn in California last week, in good health and spirits. Wheaton College and the readers of the *Cynosure* will extend to him a hearty welcome.

—The deaths of the past week include Major J. M. Bundy, the editor of the New York *Mail and Express*, who was stricken with apoplexy at Paris, Tuesday. Jules Grevy, ex-President of the French Republic, died on Wednesday.

—Dr. Lorimer, who recently preached two sermons in Chicago, has returned to Boston, where he was advertised to repeat one of these discourses on the 13th inst. The Doctor evidently believes in Masonic progress, as he has recently become a member-elect of the Supreme Council, Scotch Rite, and some of his brother Baptist ministers, we are informed, express an opinion that he is doing no good in the ministry.

—A letter from Morning Sun, Iowa, says: "Of course, you know there was a new lodge organized here the week following Brother Hawley's visit—K. of P.—with eighteen charter members, including our postmaster, the candidate for representative, who is also the M. E. Sunday-school Superintendent, and other members of both the M. E. and Presbyterian churches, and others." The devil must have been pretty close to Bro. Hawley's elbow in that town.

—Elder J. L. Barlow, who has been for many years associated with the N. C. A. and its labors, serving, at various times, as its President, director, agent and lecturer, was among the welcome visitors at the *Cynosure's* noon prayer-meeting one day last week. Although grown gray in the Master's service, the Elder continues, faithfully and ably, to fill the pastorate of the Richmond (Ill.) Baptist church. We trust there are still many years of active and useful labor before him in his sacred office.

—Bro. William Fenton, the able lecturer against secret societies, whose home is in St. Paul, Minn., has been with us for several days. On the 6th inst. he lectured very acceptably before the Salvation Army at Wheaton. He has now gone East on business, and letters will reach him for a week or more, if addressed to Troy, N. Y. On his return to Chicago, he is under engagement to deliver several lectures in this State. Perfectly conversant with the evils of the lodge system, and being a courageous speaker, his lectures carry conviction to the hearts of his hearers

THE HOME.

THE WORKERS DIE.

Quite noiselessly the seed is sown,
But well the sower toils;
He keeps outside the strife of men,
He does not seek their spoils,
But steadily and faithfully
He sows the perfect seed;
Not his to reap the harvest,
Yet his the nobler deed!

But ah! how empty seems the world
When the quiet workers die!
You do not know their names, perhaps?
They are well known on high!
And where they lived, and loved, and wrought,
Their little world was blest;
For their lives were made all beautiful,
And Jesus gave them rest.

The earth can never be the same
When its best have passed away!
Who does the Master's business
As faithfully as they?
They were the gentle peacemakers
In the church and in the home,
And their good lives were one long prayer—
Lord, let thy kingdom come!

And it has come for them! They see
The Christ; they join the psalm
Of praise; all storms are over,
And they are in the calm!
They see the face they longed to see,
Forgotten all their care.
They are within the Father's house,
And nothing grieves them there!

They leave sad hearts to mourn them
And a drear and empty space;
And who can ever fill it?
Oh, God of love and grace,
Thou knowest how hard it is on earth
All that is best to miss!
Give aching hearts the comfort
To thank thee for their bliss!

—*Marianne Farningham.*

WIDOW MORLEY'S RIGHT HAND.

Two ladies, boarders at the Elmsmere hotel, were driving along a pleasant country road. Near the edge of a wood they passed a small, unpainted cottage, from whose open window came the sound of a sweet voice singing:

"He leadeth me, He leadeth me,
By His own hand He leadeth me.
His faithful follower would I be,
For by His hand He leadeth me."

"Mother," said the younger of the ladies, "this must be the home of the two children from whom we bought the baskets yesterday. Very likely that's their blind sister singing. Let's go in and see her."

"Very well," replied the mother, Mrs. Adams. "We may be able to help her in some way."

It was the work of a moment to fasten the horse to a convenient tree. Then the ladies entered the cottage. Near the door sat the 'Widow Morley," industriously weaving a basket, while in a corner, near the window, was her blind daughter, engaged in the same occupation.

"So, this is the place where all those pretty baskets come from?" It was Miss Adams who spoke. "May we come in for awhile and see how you make them?"

"Oh, yes, indeed! You're very welcome. Ellie and I often get lonely sitting here by ourselves. But least we would if it weren't for her singing. That sort of keeps us cheered up, you know."

"I should think it might," said Mrs. Adams. "Where did you learn that hymn, my dear?"

"A gentleman taught me," answered the blind girl, timidly.

"Take seats, ladies, and I'll tell you all about it; that is, if you care to hear," said the widow. "Most of folks seem to take an interest in Ellie, so may be you will, too. You see she fell into the fire one day while I was out washing, when she was only two years old, and she's been blind ever since. But she's my right hand, ma'am, for all that. She's always so happy and cheery-like, it keeps me in heart, you know. Why, when her father died, and I didn't know how I could ever earn enough to keep her and the other two girls, she said, 'Don't be discouraged, mother; there'll be some way found.' And so it was. A gentleman who was staying then at the hotel heard of our trouble and came to see us. He had somehow learned to weave baskets when he was a boy, and he taught Ellie how to do it, so that she might make a little money for herself. Then, when she found that the baskets could easily be sold among the boarders, I learned how to weave them, too. I work at them when I have no washing to do, and the other children sell them after school hours."

"That is very good. But you haven't told us about the hymn."

"Sure enough, I haven't. Well, this gentleman was a minister like. At least, if he wasn't one, he was good enough to be one; and all the time he was teaching Ellie to weave baskets, he was telling her about good things, such as we read about in the Bible, ma'am; and one day he brought a hymn book and began to sing from it. Why, ma'am, the child learned the tunes right away, and the words with them. You'd have been surprised; I'm sure you would. And she's kept on a-singing them hymns ever since, and they're what keep our spirits up, you see.

"We have something else, too, ma'am, to make us happy. It's this little Testament that the gentleman gave Ellie when he was going away. He said, 'Now, Ellie, you must get your mother to read this book to you every day.' And she's done it, ma'am. She never forgets it. And if I ever get to heaven it will be through that blessed child. She's only twelve years old, but she knows more than I do about what the Lord Jesus said, and how he lived, for she remembers everything she hears.

"I'll show you something else, ma'am, if you care to see. It's this book with the raised letters that the same gentleman sent to her from New York. His name is Mr. Allen, ma'am. Just the day he went off, I told him how Ellie was learning her letters by feeling over the names on the stove, and I suppose that gave him an idea, for he sent her this book. It's the Gospel of John, and it's printed just the same as the books the blind children use in the schools."

"How would you like to have your daughter attend a school for the blind?" asked Mrs. Adams. "She could learn to do a great many useful things, and might get to be a teacher herself."

"Oh, ma'am, it would be the happiest day of my life that would see her going. She's my right hand, as I said, and I'd be that lonely without her that I couldn't tell how much. But, oh, ma'am! it breaks my heart to think of her just sitting here and weaving baskets all her life, when she might be doing something better. Do you know how she could get into a school?"

Mrs. Adams thought she did.

A few weeks later found Ellie at a blind asylum diligently at work with her studies. Her evident desire to learn earned for her the approbation of her teachers; while her cheerful, sunshiny manner won their affections and that of her classmates, too.

They all realized that it was something more than what is called "a good disposition" which made the young girl so attractive. It was the love of Christ in her heart brightening her life.

It was that love which now and again led her to speak of him to others and to show them the way to his cross.

When, after completing the course, she entered upon the work for which she had been trained,—that of teaching girls who were blind like herself,—it was felt by all who knew her that she would point her scholars upward.

The light of day might never enter her eyes, but the Sun of Righteousness was shining upon her soul. She could not do otherwise than speak of his glory. With her all was light and all was well.—*Mary J. Porter, in the Christian Intelligencer.*

ENCKE'S COMET COMING.

Encke's comet was seen by Professor E. E. Barnard, at Lick Observatory, Mt. Hamilton, Cal., early on Sunday morning. This wonder has been journeying in space out of sight of all star-gazers for three years and three months. In that time it has traveled more than 700,000,000 miles.

Prof. Pons, of Marseilles, France, discovered this comet in 1818. Prof. Encke, of Berlin, made it the subject of special study. Encke predicted its return in 1822, and it was seen in that year by Sir Thomas Brisbane in New South Wales. Encke predicted that it would return again in 1825 and 1828. It did so, and thus it became known as Encke's.

Encke's comet is a very staid and respectable home body. It is very different from Biela's comet. This tramp of the heavens reported as usual in 1858 and winked one eye at the earth, but failed to show up again at the appointed time in 1859 and again in 1865. Nothing has been seen or heard of it. But Biela's comet was hardly responsible for what it did, because in 1846 it split into two parts, each a complete comet in itself, and it seems to have gone off on a celestial jig and got "bewildered among the rings of the meteorites," as the professors say.

Short-period comets have short tails, and Encke's comet is of this class. It has a nucleus, and will probably show its tail soon. The body is transparent to its core. The coma is the haze of light surrounding the bright center, which is called the nucleus.—*Selected.*

PALESTINE ITEMS.

A lady who has been living in Jerusalem for ten years writes thus to the *Age to Come Herald* concerning the contemplated railroad from Jaffa to Jerusalem:

"The railroad, I suppose, will be finished this year. They have sent for three more engines, and they will bring Pullman cars likewise for the road. The world moves, and the new growth of Palestine will be more than a restitution.

"If the Lord wills, I expect to go to Jaffa when the railroad is finished. I have never been away from Jerusalem and its suburbs since I came here ten years ago, except once when I went to Hebron."

She further adds: "The markets are now, May 27, full. Eggs are plenty—seven for four cents. Fine cucumbers and apricots are very cheap. Plenty of everything good, and large quantities for a little money.

"Benjamin has done well with his garden this year. He sold all his beans for a good price, and is selling off his onions. The people like to buy of him. We are all blessed with an abundance of work. This is no place for lazy people, unless they have a good purse of money, and then they can live cheap and well.

"Real estate is in good demand yet. House rent is especially high. They tell us that every steamer brings thirty or forty families of Jews. Many have money and will buy land.

"The Turks love money, and they see this is their time, and they are selling and giving up their houses. The present boom in land will not last always. There will be changes; ups and downs; and there is land enough around the city to swell its proportions to any size. The growth of the city is encouraging.

"The best way for newcomers is to buy land and build. That will keep down the price of land, houses and rent. Buy land and build. That is just what the Jews are doing, and they are right; it is just what should be encouraged."

A WELL-DRILLED STUDENT.

Oliver Holdfast was a pupil in an academy whose principal was distinguished, not for pushing his scholars rapidly forward, but for grounding them thoroughly, especially in the languages and mathematics.

Oliver grew impatient when he approached the age proper for entering college. "Other lads of my age," he said, "are prepared to enter; why should I not be fit also?"

"After another year you will be," urged the teacher.

Oliver happened at this time to be often in the company of some youths who, though undergraduates, were not ambitious to excel. He caught their spirit, and being told that examinations for entrance to college were not very severe, he grew indifferent in his own studies.

Being put under a private tutor for that year, instead of continuing in the academy, he slighted his work. As a consequence, when he appeared for examination he was rejected. His rejection stung him sharply, and when once more placed under a tutor, bent himself earnestly to his work. At the beginning of the new year he passed a fine examination, and then went through his college terms with ease and success. "Now," he often says, "I know the value of that thorough grounding I got at Professor Z———'s academy. But

for that I should have had hard work all through my college course."

Yes, his academic teacher was right. He who intends to excel in anything must lay a good and strong foundation. He may be ridiculed by foolish fellows as being slow. So was a certain miller who, when building on a turbulent stream, bolted the foundation of his mill to the solid rock. It cost him much money, but when, a few years later, a freshet swept every building in the valley except his mill to destruction, he had his reward. His strong foundation saved his mill. It is even so with character, scholarship, business and every other human work. Whatever is to last, to succeed, to accomplish something, must have a solid foundation. Things that are to end well must be begun well.—*Christian Advocate.*

SUPPOSE.

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad 'twas Dolly's
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose, that some boys have a horse,
And some a coach and pair,
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes or doesn't come,
To do the best you can?

—*Phœbe Cary.*

MAKING PICTURES.

Elsie was intently watching her aunt paint a picture, when she suddenly said, "Oh! auntie, I do wish I could make pretty pictures like you do; do you suppose I can when I grow to be a woman?"

"My Elsie need not wait to be a woman before she can make pictures," replied her aunt; "indeed she is making them all the time, some beautiful ones, but, I am sorry to say, some ugly ones also."

"Why, auntie, what do you mean? I don't see how I am making pictures; I am sure I don't know what you mean," said Elsie.

"The pictures I am speaking of are life pictures, Elsie," said her aunt. "Whenever my little niece is cross or disagreeable she is making an ugly picture in the memories of those about her; when she is kind and pleasant she is making a beautiful picture. Do you see now what I mean? When mamma asks you to help her in her work, take care of baby brother, or do an errand, and you leave your play and willingly help your mamma, you are making a beautiful picture in her memory, a picture that she will love to look at afterwards. But if you refuse to help mamma, and answer by frowns and cross words, you leave an ugly picture in her memory, one that will give her sorrow and pain to look at afterwards. When you are thoughtful enough to bring papa's wrapper and slippers when he comes home tired at night, when you help mamma when she is busy, whenever you are kind and loving, you are making beautiful pictures in papa's and mamma's memories. Won't my little Elsie try always to make beautiful pictures?"

"Yes, indeed, auntie," said Elsie. "I wish I could always make beautiful pictures and never make any ugly ones."

Don't all of my readers wish the same?—*Selected.*

TEMPERANCE.

THE UNGODLY LEAGUE OF CHURCH AND SALOON.

Prohibitionists of America, the time has come for a new warfare. The ungodly league between churches and saloons must be broken, if the churches have to be split from turret to foundation stone in order to do it. A church that will any longer palter or stammer in the presence of these 140,000 gaping hells in America is one that is an enemy to God and a menace to the moral health of the nation. The minister that any longer supports by his ballot or his silence the policy of license or a license party is as guilty before God on this subject as a barkeeper, and no longer worthy to be a religious instructor or moral guide. The time has come when the truth must be shown in all its nakedness. The saloon exists because it is legalized and protected. Its legalization rests upon the voters of America. There is the responsibility for all this immeasurable woe and sin. Men who deliberately shut their eyes to this fact are men unfit to take communion at God's table, and a church that will let them do it is unfit any longer to be called a church. We say this in all deliberation, conscious of all that it implies. If we cannot condone this sin in a party or a political leader, much less can we do it in a church or a minister.

What is this institution that is tolerated, perpetuated, protected by nearly four million voters who are church members? Here is a description of it by the New York *Tribune* four years ago:

"It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It is at the center of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears aloft a mass of evilly-inspired power which at every salient point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of advantages of modern progress; which debauches and degrades millions, brutalizes and soddening them below the plane of healthy savagery, and filling the centers of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation."

Every word of this is true, none the less true because extorted from a journal itself an ally of the traffic, and it is this "monstrous evil" that men are commissioned to carry on year after year by professing Christians. If the saloon-keepers are "poisoners-general," as John Wesley said, then those who commission them for this business stand side by side with them in their guilt. If they are "traffickers in human blood," as Lyman Beecher said, thousands of ministers and about four million professed followers of Christ have on their hands the same blood and have nothing like the same stress of temptation to palliate their guilt. "This question should not be dragged into the pulpit." In God's name, isn't murder to be dragged into the pulpit and censured? "To sell rum for a livelihood seems bad enough," said Horace Greeley, in words that burn to-day, "but for a whole community to share the responsibility and the guilt of such a traffic for a beggarly $10 seems a worse bargain than that of Eve or Judas.

Men and brethren, there are stains of blood on the pulpit. There is blood in the pews. The foundation-stones are wet with it. The words of Lowell's "Parable" are truer to-day than when they were written:

"But still, wherever His steps they led,
The Lord in sorrow bent down his head.
And from under the great foundation stones
The Son of Mary heard bitter groans.
'Have ye founded your thrones and altars, then,
On the bodies and souls of living men?'"

What is to be done about it? There is but one thing to do. The guilt which we refuse to share politically is one we should refuse to share religiously. The church must be purged of this guilt. Persuasion, argument, entreaty, have failed. Resolutions have been passed by conferences and synods and councils, and official declarations delivered, but the guilt of the church remains. Resolutions, even the strongest, will not remove it. Do not even the liquor-dealers pass good resolutions? The guilt of the church remains so long as a man who deliberately supports the legislation of drunkard-making is allowed to remain in its pulpits or in its pews. It is time the church be put to the test. A blood-guilty church is even worse than a blood-guilty party. It is as bad to share in the one as in the other. If any church or any minister or church paper refuses hereafter to free itself or himself from complicity with this "traffic in human blood," every true Prohibitionist, in our opinion, ought to repudiate such a church or minister or paper and withdraw his or her support. We want some sanctified cursing done. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

One thing more. A few years ago, J. W. Bruce, of Canastota, N. Y., said that the church is the bulwark of the rum power. We criticised Mr. Bruce for the utterance. We want to apologize to him now. His vision was clearer than ours. Thank heaven, there are churches (a very few) and ministers (also few) who are shining exceptions; but the controlling, dominant power of every large denomination in America is in league with the saloons and slums of our land, and that league is ratified yearly at the ballot-box. More than that, the attitude of the church is a bar, though it ought not to be, to the action of those outside the church.

The attitude of the churches of America is the bulwark of the rum-traffic.

God pity us, it is the truth.—*The Voice, New York.*

A TEMPERANCE LECTURE.

One of the most telling and convincing temperance speeches that was ever delivered by the thousand and one temperance orators—John B. Gough not excepted—was given in a very few words at the police headquarters in Dallas City, Ill., one evening last week by a man who was put in a calaboose by our city marshal for being intoxicated.

The man was a young person, a well-to-do farmer, and had about his person when put in the lock-up $115.00 in bills. When asked by the court what he had to say to the charge, replied: "Yes, I was drunk; I confess the charge is true."

Whereupon the court proceeded to assess a fine of three dollars and cost of suit, taxed at $1.60. To this the defendant objected—and entered a plea that the city "had no right to assess a fine." The law was read to him. Still he objected and proceeded to give his reasons in the following brief words: "The citizens of Dallas City voted to grant retail liquor license, which gives the saloon-keeper the right to retail liquor and make people drunk. You get double pay by the dram-shop trade. You oblige the saloon-keeper to pay a large revenue into the city treasury for the privilege to make us drunk, and the fine goes into the city treasury, taking double toll."

"Is not this right?" queried the court. "No! It is double pay. If it is right for you to license dramshops, it is right for us to get drunk—see? The city folks are the ones who ought to be fined—or the saloon-keeper, when we get drunk. That is the way it is—we poor devils have to pay for it all—see? The saloon-keeper and city council are in partnership in the dramshop business, in order to get a large revenue for the city to pay big salaries to you officers and police to keep up appearance of good government. You fellows are covering up a wrong under color of the law."

The court quietly informed the defendant that his arguments were, to say the least, forcible and to the point, but as the law compelled him to assess the fine it would be so ordered and adjudged by the court, and the law had to be executed, right or wrong. The man paid his fine, taking a receipt therefor, remarking as he left the court

that he would attend to the matter and see if a man could be treated in such a way as that—he would go to a higher court.—*Hawkeye, Burlington, Iowa.*

BIBLE LESSON.

A STUDY IN TEMPERANCE.—SEPTEMBER 27.

SUBJECT.—The Two Paths.—Proverbs 4: 13-19.

GOLDEN TEXT.—But they also have erred through wine, and through strong drink are out of the way.—Isaiah 28: 7.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 1: 1-14. T.—John 1: 35-42. W.—John 4: 1-15. T.—John 5: 10-29. F.—John 6: 1-14. S.—John 6: 28-40. S.—John 10: 1-16.

COMMENTS BY REV. F. N. PELOUBET, D.D.

THE WORDS OF THE WISE. This lesson is part of the advice of the wisest of men, to the young. Probably Solomon was thinking of his own son, Rehoboam. His words are therefore of all the more value to us.

1. *The path of the wicked.*—Vs. 14–17, 19. It is almost universally acknowledged that strong drink is one of the greatest incentives and encouragements to all kinds of sin and wickedness.

IT IS THE DOOR TO A WORLD OF INIQUITY AND SORROW.

The only safety lies in not entering that door; in total abstinence from all that intoxicates.

THE RESULT OF OBSERVATION by Hon. Chauncey M. Depew, president of the New York Central Railroad Co., in a talk to railroad men. "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. *It is remarkable that every one of those that drank is dead; not one living of my age.* Barring a few who were taken off by sickness, *every one that proved a wreck and wrecked his family did it from rum, and no other cause.* Of those who are church-going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, *every single one of them, without an exception* owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink, he doesn't care; all his finer feelings are crowded out."

A REVIVAL OF PLEDGE-SIGNING. Mr. Albert Griffin, one of the sincerest of temperance reformers, believes that the paramount need of the hour is that of a "pledge-signing revival." What then? Shall prohibition be abandoned? By no means. It is needed to clinch the nails driven by the moral-suasion hammer and to keep the devils from returning into the men out of whom they had been driven. We must have both moral suasion and legal suasion; but the best, if not the only way, to secure both is to make our main fight directly against the drink *habit.*—*The Advance.*

2. *The path of the Just.*—Vs. 13–18. Shining more and more unto the perfect day. A growth in every good, through obedience to good instruction.

IMPORTANCE OF BEGINNING RIGHT. THE TWO WAYS. Pythagoras compared life to the letter Y. It is the diverging of the broad and the narrow ways. It is easy to go in the right way at first. It is comparatively easy to cross from the wrong to the right way at the beginning. But each day's progress widens the distance; obstacles grow greater, till at last it is almost impossible to change.

THE PUBLICAN'S CONUNDRUM. The *Christian Leader* tells of a liquor-dealer in the town of Ayr, Scotland, who had a particular brand of whisky which he wished to advertise. One day the circus was coming to town, and, to add interest to its performances and advertise his whisky, he offered a prize for the best answer to the question, "Why this particular kind of whisky resembled a certain bridge across the water of Ayr?"

The show came, and the answers to the liquor-seller's question were handed in to be examined, and the successful competitor was announced. He proved to be a poor boy, who perhaps knew from experience what he was speaking of; and his answer to the question why that publican's whisky was like the bridge was, "*Because it leads to the poor-house, the lunatic asylum and the cemetery.*"

The publican probably looked glum as he paid his money; and he is not likely to propose any more prize conundrums to advertise his whisky at present. Perhaps some who have drunk it will also halt and take another road.—*Hastings.*

THE POSITION OF THE CHURCH. I heard incidentally of a case through a fallen man who obtained liquor at a house which was rented for the sale of liquor by a professing Christian. I went to him and said, "You have rented your building for the sale of liquor." He replied, "I can get a larger rent for it than I can for any other business." I said, "You are a Christian; do you believe the law of God allows you to do it?" That man was so utterly bewildered and confused, because the law allowed him to do it. I recall the words of John Pierpont again. He said: "You may appeal to the law that is on the book; you may keep your license fast clutched in your hand when you come up before the judgment seat of God, and say, 'Here is my license.' It won't pass there as it does here."—*Rev. A. J. Gordon, D.D.*

RELIGIOUS NEWS.

BAPTIST.

—Dr. Pentecost has decided to resume his evangelistic work in Calcutta, India, next winter. The Calcutta Missionary Conference, at a recent meeting, expressed its great gratification at the decision and will extend to him a hearty welcome.

—The contributions of Alabama Baptists for missions have increased from $200 eighteen years ago to $70,000 last year. The South has always been noted for the numerical strength of the Baptists. When they learn to give as do their brethren in the North they will see real prosperity.—*Journal and Messenger.*

—The Baptist Publication Society has just got out a new revised edition of the New Testament.

CONGREGATIONAL.

—Most of the Chicago ministers have returned and are in their pulpits. At Plymouth there were more than the house would hold to welcome Dr. Gunsaulus. At Union Park there were very large congregations. In the morning was communion, and although Dr. Noble has been absent all summer, fourteen were received to membership, six of them on confession, more than ever before at a September communion. Rev. Dr. Goodwin, of the First church, is to return from Europe early in October.

—The Free Methodist church at Howard City, Mich., having lost its house by fire and having decided to surrender its organization, the members have voted to deed their church site to the new Congregational society, who will begin at once to build.

—Student Bean of the present middle class at Chicago Seminary has just closed a very profitable summer's work at Crawford, Neb. The Sunday-school has more than doubled, a Christian Endeavor Society organized, a complete religious census of the town made, several added to the membership of the church and the money raised for a fine bell. Resolutions of appreciation of the summer's work were passed by the church.

—The Congregationalists are about to establish a large educational institution at Olympia, Wash. Something over $50,000 has been given by one man, and others stand ready to assist as soon as the move is fully under way.

—Rev. C. N. Lyman, who was for twenty years pastor at Onawa, Iowa, but who was obliged to resign on account of ill health a few months ago, has so far recovered as to be able to resume pastoral work, and he has accepted a call to the church at Alden.

LUTHERAN.

—The church schools and colleges are about opening their autumn and winter sessions. We have cheering news already from many of them. Pennsylvania College at Gettysburg has the prospect of a large increase over last year. Wittenberg has already more than seventy new students enrolled, and has prospects for more. Carthage and Midland will both have, as reports come, a great increase in numbers. Our seminaries, too, seem to be all highly prosperous.—*Lutheran Evangelist.*

—There is a Lutheran daily paper in Chicago with 6,000 subscribers.

METHODIST EPISCOPAL.

—At Seminary avenue, Aurora, Ill., a new church society was formed Aug. 25 with fifty-three members, to be known as the Willard M. E. church of Aurora, Ill. O. F. Hall was appointed pastor for the remainder of the conference year.

—Salt Lake City is to have a new Methodist church, which will be located near where the recent tent meetings were held.

—A camp-meeting at Frederica, Iowa, closed Aug. 23. There were upward of fifty-five seekers; forty joined the M. E. church, and others will follow. some went to other churches. The local church was greatly strengthened and uplifted. Financial obligations were all met. Evangelist C. W. Garlock led the meeting.

—The bell and belfry of a church in Breckinridge, Col., were blown to atoms by dynamite. The outrage is supposed to have been perpetrated by friends of the saloon, in revenge for pastor Passmore's outspoken opposition to the liquor traffic.

—The fourth annual session of the Western Presiding-Elders' Convention will be held in Topeka, Kan., Oct. 27–29.

—Shawano, Wisconsin, conference, reports an impressive baptismal service on Aug. 30, at which sixteen were at the altar, including one entire family of seven.

PRESBYTERIAN.

—The First Presbyterian church of Southold, L. I., is the oldest one in the State of New York out of New York City. It was organized on the 21st of October, 1640.

—Mrs. Jane Coates died recently at Greencastle, Ind., aged sixty-nine. She was the founder of Coates College, of Terre Haute, and by her will the residue of her estate goes to the college.

—In Utah the Presbyterians are carrying on mission work in twenty-eight towns outside of Salt Lake City and Ogden, and have twenty-one ministers, fifty-eight teachers, thirty schools, and about 2,100 pupils, seventy-five per cent of which pupils are from Mormon or ex-Mormon families.

—Eleven of the Southern Presbyterian churches last year gave over $1,000 each to foreign missions. One has pledged this year over $2,000.

—The First Presbyterian church, Portland, Oregon, is already looking forward to the coming of the General Assembly in 1892. The seating capacity of the church is to be enlarged.

SALVATION ARMY.

—Out of the British Isles, the Salvation Army has now 1,705 corps and 1,040 societies, altogether 2,754 separate salvation societies. These are led by 5,800 officers.

—The Salvation Army holds about 50,000 meetings every week in different parts of the world.

—J. W. Munson, an eccentric old philanthropist, who died lately at Honolulu, and was buried by the Salvation Army post at that place, leaves $50,000 to the Salvation Army of Seattle, Wash.

UNITED PRESBYTERIAN.

—The Ministerial Association of Pittsburgh recently listened to a paper by Dr. W. J. Robinson, on "What is the Scriptural argument for the exclusion of women from the ministry and eldership?" The points were: 1. In the constitution of human society, as set forth in the Scriptures, man was given priority of being and authority and headship in position. 2. God himself, in all the provisions he has made for the church in every dispensation, has carefully excluded women from positions of authority. 3. The Scriptures expressly exclude and prohibit women from positions of authority in the church.

—The second United Brethren Reunion at Idlewild Park, Allegheny, Pa., was a decided success. Over six thousand members of the tribes of the United Brethren went up to the feast. Bishop E. B. Kephart delivered the address. Twenty-three of the pastors were there with their congregations. The church-building movement in Allegheny Conference continues encouragingly.

WESLEYAN METHODIST.

—The Indiana Conference, at Baker's Corners, was largely attended. Rev. E. Teter, President, and Rev. W. H. Kennedy, Secretary, were re-elected. In all expressions on moral reform questions, and experimental doctrines, showed no declension or wavering, much less abandonment of the cause of righteousness and truth, although much despised and spoken against. From the reports of the charges composing the conference, the year seems to have been one of encouraging prosperity, the membership rising from eighteen hundred to twenty-three hundred during that time.

—Rev. R. H. Rust, D. D., pastor of the Methodist Episcopal church at Ann Arbor, Mich., has been elected president of Cincinnati Wesleyan Female College. He accepts the position, and will spend a year traveling in Europe.

MISCELLANEOUS.

—The smallest church in the world is said to be at St. Lawrence, near Ventnor, Isle of Wight. It has a seating capacity of twelve people.

—There are about two hundred private Mohammedan schools in Bombay, in which the Koran is taught; and they are all maintained by individual wealthy Mohammedans, who provide the necessary funds.

—From March 1 to August 1, the missionaries of the American Sunday-school Union in the Northwest established 406 new Sunday-schools, with a membership of 1,444 teachers and 12,319 scholars. Besides this they aided old schools in 1,673 cases, where there are 8,190 teachers and 81,201 scholars; held 2,456 meetings; made 14,521 visits to families; distributed 2,656 Bibles and Testaments, placed in the schools religious literature valued at $2,950, and traveled 199 621 miles.

NEWS OF THE WEEK.

CHICAGO.

The Mayor appointed Charles B. Obermeyer Assistant City Prosecuting Attorney, vice George W. Crawford resigned.

Mayor Washburne and Commissioner O'Neil are perfecting a plan to fill in the Lake Front basin and to derive tax-saving revenue indirectly.

Western lines will sell reduced rates to the Chicago Exposition once a week.

In the Labor Day parade from 15,000 to 20,000 participated. The day was celebrated generally throughout the city, the picnics being all largely attended.

COUNTRY.

Lou. V. Stephens, receiver of the Fifth National Bank of St. Louis, which failed Nov. 7, 1887, Monday sued the directors of the bank for $343,337.97 alleged to have been lent in violation of law.

Bertha Ison, aged 19, was shot dead at Bloomington, Ill., Monday by Dr. Charles E. Ballard, of Saybrook, a former lover. Ballard then committed suicide.

Near Hartington, Neb., last week Dennis O'Flaherty, a wealthy ranchman, offered three of his neighbors poisoned alcohol. One died, a second was reported dying Monday, while the third will recover. O'Flaherty is in jail.

Labor Day was observed Monday throughout the country as a holiday. Organizations of workmen paraded and listened to speeches. There was no demonstration at Pittsburg.

Warrants were issued Monday for the arrest of President H. A. Christie, of Chicago, and Treasurer E. E. Wise of the McPherson, Texas and Gulf Railway of Kansas, charging them with the embezzlement of $250,000. This amount, it is claimed, represents the profits made off the construction of thirty-two miles of road. Cities, counties, and townships were victimized. It is said the company was composed chiefly of Chicago men.

Monday the Department of State was notified by Minister Egan, at Santiago, that he had formally opened communication with the new government of Chili.

F. L. Caroli committed suicide in a San Francisco hotel Monday by exploding a dynamite bomb. The windows were shattered, and portions of Caroli's remains were blown into the street.

It is denied that there is to be a consolidation of the leading wrought iron pipe manufacturing concerns of the country. Reports from St. Louis confirm the rumor that a type trust is to be formed.

R. C. Layton's tea and spice house on South Water street, New York, was damaged to the extent of $25,000 by fire on Tuesday. The Morse Wool Scouring Works at St. Louis were destroyed, causing a loss of $25,000. Fully insured.

Near Celina, Ohio, Tuesday, James Lewis accidentally cut Tom Johnson's hand while thrashing, whereupon Johnson pushed him into the machine, and his head and body were ground to a pulp. Lewis' brother Frank then seized a pitchfork and plunged it into Johnson's body, killing him instantly.

Judge Thomas, of the United States District Court, issued an injunction Tuesday against the Railroad Commissioners and Grain Inspectors of North Dakota restraining them from inspecting grain in transit.

Nine persons were fatally poisoned at a Sunday dinner at the home of George Gregg in Belleville, Kan. It is not known what the poison was or who administered it.

Reports of officers to the Illinois Grand Lodge, I. O. G. T., show 289 lodges, a gain of 22; total membership, 11,249, a net gain of 1,472; receipts, $9,026; expenses, $7,384.

Articles of incorporation of the Ogden Street Railway Company, at Chicago, with a capital stock of $2,000,000, were filed with the Secretary of State of Illinois Tuesday.

At Springfield Tuesday the State Bureau of Labor Statistics re-elected the Hon. Charles H. Deere President and Colonel John S. Lord Secretary. It was decided to make a thorough investigation of the condition of working women in this State, and also to make a full inquiry into the "sweating" system.

Latest advices to the Canadian Government place the rye crop at 2,000,000 bushels.

P. H. Patrick and a son of the Hon. J. B. Brown, of Pembroke, Ga., came to blows about a small settlement, and a brother of Brown tried to separate them. Revolvers were drawn and all were mortally wounded.

Gustav Berger, a German Count, killed his wife and committed suicide at Topeka, Kan., Tuesday, as a result of a quarrel over a dollar.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

J Griffin	$ 5 00
J G Laughlin	5 00
J W Suidter	5 00
Peter Housel	2 00
C A Blanchard	5 00
Julia Hulburt	5 00
Miss M Whipple	50
Previously reported	593 99
	$621 49

For Southern Ministers' Fund:

W R Morley	$25 00
Previously reported	81 08
	$106 08

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 7 to Sept. 12:

Mrs H Kerlinger, Rev S O Irvine, J H Gray, Rev O W Watkins, S Creswell, Wm Reid, L H Bohrer, Rev N S Smith, E J Chalfant, J L Laughlin, J Grove, Miss S E Moore, S Witmer, A Arend, J Soults.

GRIFFITH NEWS ITEMS.

Griffith is destined by her unequaled railroad and fuel facilities to become the future great manufacturing suburb of Chicago.

Street grading is being rapidly pushed. Junction avenue is being opened up North through to the Little Calumet River.

The Standard Oil Company is now laying its second Oil Pipe line through Griffith from the Ohio Oil fields. The original pipe line has been in operation over a year. Fuel Oil is supplied at two-thirds the cost of coal.

Negotiations have just been opened with one of the oldest and largest Normal Schools in the country relative to its removal to Griffith. Nearly 1,000 pupils are now in daily attendance.

The Foundry and Power Company recently located at Griffith is now negotiating to do business on a much larger scale than was originally proposed. When the present plans are perfected, from 300 to 400 men will be employed in the manufacture of steam radiators.

A definite contract with a sash, door and blind factory working 60 men will doubtless be closed by September 15th, as preliminary arrangements are all made. This contract provides for the immediate erection of a hotel and boarding house and ten private residences. Others will soon follow.

Jay Dwiggins & Co., the owners and promoters of Griffith, are well known in banking circles. They are sole owners of the Commercial Bank of Lowell and the Citizens' Bank of Hebron, Indiana, both near Griffith. They are also stockholders in the Citizens' National Bank of Attica, Indiana. They were formerly connected with the United States National Bank, now the Columbia National Bank of Chicago. They are thoroughly responsible. Remittances may be made to them with all confidence, and their judgment in real estate matters may be relied on.

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NATIONAL CHRISTIAN ASS'N
221 W. Madison St., Chicago

MARKET REPORTS.

CHICAGO.

Wheat—Spring	93	@	93½
Winter	93	@	93½
Corn—No. 2	62½	@	63
Oats—No. 2	27	@	28½
Rye—No. 2	87¼	@	88
Bran per ton	12 50		12 75
Hay—Timothy	10 75	@	11 50
Butter, medium to best	18	@	25
Cheese	06½	@	08
Beans	1 85	@	2 25
Eggs	16		16
Seeds—Timothy	1 16	@	1 22
Flax	98	@	99
Broom corn	02¾	@	05½
Potatoes, per bush	26	@	35
Hides—Green to dry flint	4¾	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 95	@	6 30
Common to good	3 90	@	4 70
Hogs	5 35	@	5 60
Sheep	3 40	@	4 80

NEW YORK.

Wheat	1 01	@	1 03¼
Corn	72	@	73
Oats	34	@	35½
Eggs	18	@	19½
Butter	13	@	25
Wool	14	@	39

KANSAS CITY

Cattle	1 75	@	5 75
Hogs	3 00	@	5 10
Sheep	3 90	@	4 55

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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NATIONAL CHRISTIAN ASSOCIATION,
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HOME AND HEALTH.

SLEEP AND HEALTH.

There is a story told of a certain tradesman who was in difficulties, and went to his rich brother for assistance. On his arrival he found him in bed, and had to wait some time for his appearance. "I am surprised at your staying in bed so long," said the poor relation; "I have been up three hours, at least." "Yes," replied the more fortunate brother, "but you see when I do get up I am thoroughly awake." The hint was more forcible than thoughtful, yet it contains a lesson which is especially applicable to those who are trying to gain for themselves a livelihood and a fortune. He who has enough sleep has secured one of the safeguards against the encroachments of disease and mental prostration. His nerves are steadier, his intellect is clearer and keener, and the business and responsibility of life are attended to with a degree of comfort and efficiency that are not otherwise attainable.

A few days ago, two gentlemen met by chance in our sanctum. They were quite youthful in appearance, and in excellent health. On comparing notes it was found that both had been in the military service during the "late unpleasantness," but upon opposite sides. Their youthful appearance led to a banter as to which was the elder, and it was agreed that each should mark the date of his birth on a slip of paper, and place it in the writer's hands, when it transpired that the "wearer of the gray" was senior by some seven years. We confessed our astonishment, for he was by far the younger looking. "I am a great homebody," he explained, "and having married soon after the war, I have scarcely ever missed retiring for the night as early as nine o'clock. In addition to this, my habits of life have always been simple and temperate."

Here was a man fifty years of age, who did not look to be more than thirty-five, all owing to simple and regular habits of life, with a due allotment of sleep. And nature will never be cheated of her requirements, without writing her protest in indelible lines.—*Hall's Journal of Health.*

THE CARE OF DEAD CHICKENS.

Housekeepers do not always understand that a chicken, after the animal heat leaves the body, is not fit for food in less than twenty-four hours. During this time the muscles are stiffened by the rigor that succeeds directly after the departure of animal heat in all animals, and are tougher than they are at any time previous. In Virginia and many parts of the South, cooks kill and dress poultry with great rapidity, and plunge the pieces of chicken while they are still warm with animal heat into the frying kettle. This secures the tender, succulent dishes of fried chicken which are justly the pride of the old Virginia cook. There is something repulsive to the Northern housewife in serving up a fowl that was perhaps a few moments before strutting about, the pride of the yard. An equally good and tender dish of chicken may be attained by keeping the fowl till the muscles relax, and it is in prime condition for food. In fact, only by the rapid process of frying can a chicken be cooked done before the muscles stiffen. This the Southern cook knows, and she never attempts to fricassee or roast a fowl that has not been hung at least twenty-four hours.

ABOUT THE HOUSE.

A medical writer says the dyspeptic who eats a light supper should resort to the use of a towel, wet with tepid water, and covered with a dry cloth, the whole then applied to the pit of the stomach. Before the sufferer knows it he will float into shadow land, such is the sympathy between the organs of digestion and the brain. Owing to the position of the stomach a light sleeper ought to sleep on the right side instead of the left; never on the back.

When fruit ripens it soon rots. The object, then, is to prevent the fruit from fully ripening. A careful system of ventilation, walls which are frost-proof, and avoidance of a thorough draft will insure success in keeping fruit during the cold months. Such fruits as tomatoes, etc., can be kept sound for quite a while by observing these three conditions.

Steaming the face at night over a bowl of very hot water, and then bathing it with very cold water, is a simple method of giving it a Russian bath, and will tend to make the skin whiter and smoother and the flesh firmer.

Babies should be looked after with particular care lest they take cold. The best clothing is that which is warm and at the same time light. Flannel is the best material for all seasons of the year.

One of the best and simplest remedies for torpid liver or biliousness is a glass of hot water with the juice of half a lemon squeezed in it, but no sugar. This is to be taken night and morning.

If vaseline or butter be applied to the skin immediately after a blow of any kind it will prevent discoloration.

If going on a long drive do not forget that water is acceptable to the horse "between meals" in hot weather.

Waste of wealth is sometimes retrieved; waste of health seldom; but waste of time never.

Bad habits are Philistines who put out the eyes of Samson and make him grind in a mill.

If you will rub the horse down when putting him out all sweat, he will enjoy it.

The brusque and fussy impulse of these days of false impression would rate down *all* as worthless because *one* is unworthy. As if there were no motes in sunbeams! Or comets among stars! Or cataracts in peaceful rivers! Because one remedy professes to do what it never was adapted to do, are all remedies worthless? Because one doctor lets his patient die, are all humbugs? It requires a fine eye and a finer brain to discriminate—to draw the differential line.

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FARM NOTES.

THE CULTIVATION OF CELERY.

In reply to the inquiry of the Nebraska subscriber who asks how to plant and cultivate celery, we give the following: Sow in the open ground as soon as it is fit to work in April, and keep clear of weeds until the time of planting, in June and July. The tops should be shorn off once or twice before planting so as to insure "stocky" plants, which suffer less on being transplanted. Plant in rows three feet apart for the dwarf varieties, and four to five feet for the larger sorts, and set six inches apart in rows. If the weather is dry at the time of planting great care should be taken that the roots are properly "firmed" by pressing the side of each plant gently with the foot; this compacts the soil and partially excludes the air from the roots until new rootlets are formed, which will usually be in forty-eight hours, after which all danger is over. After the planting of the celery is completed, nothing further is to be done for six or seven weeks, except running through between the rows with the cultivator or hoe, and freeing the plants from weeds. About the middle of August we begin the "earthing up," necessary for the blanching and whitening of that which is wanted for use during the months of September, October and November. The first operation is that of "handling." After all the soil has been drawn up against the plant with the hoe, it is further drawn close around each plant by the hand, firm enough to keep the leaves in an upright position and prevent them from spreading. This being done, more soil is drawn against the row (either by the plow or hoe, as circumstances require), so as to keep the plant in this upright position. The blanching process must, however, be finished by the spade, which is done by digging the soil from between the two rows, and banking it clear up to the top on each side of the row of celery. —*Farm, Field and Stockman.*

CURRANT GROWING.

Currant growing offers a favorable opening to the small fruit culturist. It is a branch of horticulture that is rarely overdone, and in which the profits, under favorable circumstances, are very large. Cuttings should be made and set in August or September, so that they may get started before the soil is chilled by the cooler weather of autumn. If one has not any bushes of his own from which to take cuttings, the cutting may be bought for a small price from the nursery men; and this method of starting a plantation will be much better than to make the outlay that would be required should one-year or two-year roots be purchased. The cuttings must be from the shoots of the present year's growth, should be six or eight inches long, and placed vertically in the soil with an inch exposed at the top.

BENEFITS OF TILE DRAINING.

A writer in the *Drainage Journal* claims that the tiled drain renders a very great service to the land, not only by draining it of surplus water, but also by aerating it; that is, forcing the air through it. This writer says that this process is going on in both winter and summer, if the outlet of the drain is not submerged. In the winter the air passes in at the outlet of the drain, and being warmed by the earth to a higher temperature than the outside atmosphere, expands and forces its way upward through the soil toward the surface. In the summer the reverse is the case. The air above the surface of the ground being warm and the air in the drain being cool, the latter naturally flows down and out of the mouth of the drain, while the warm air from above passes down through the soil into the drain. When it is remembered that the nitrifying organisms in the soil need an abundance of air to perform their work, it will be readily understood how serviceable a drain of any kind, if rightly constructed, really is.

BRIEFS.

The potato beetle will attack all kinds of plants when it appears if the potatoes are not up. Tomatoes for an early supply must be examined daily to guard against the battle. The beetle will leave the potato to attack the egg plant, and it will require but a few hours for such plants to be entirely destroyed.

W. H. Watkins says the following is a sure preventive of injury to cabbage from the cabbage worm. We are trying it on some plants to see how it works here in Illinois: Break off one of the bottom leaves and cover the top of the plant with it. As it drys up and gets away replace it with a fresh one.—*Exchange.*

The first cost of working land to the proper depth is considerable, but when once done and the other impediments—that is, rocks, stones or stumps—disposed of, there is an annual saving of time and tools in the work.

The wool clip in Australia this year is the largest in the history of the colonies and will reach $100,000,000 in value. There will be 20,000,000 bushels of wheat for export from Australia.

When feeding to fatten, all things considered, it is best to feed dry food. During growth the pigs will thrive better on a ration of ground oats, shorts and oil meal, with sweet skim milk.

Put wood ashes and salt where the hogs can get at them every day and hour in the day to take a lick. If pulverized charcoal and sulphur are added no harm will be done.

Don't trust to memory. When putting seed away mark each package or vessel. It will not come amiss to put 1891 on as well as the name and variety.

The premium list for the winter exhibition of the Illinois State Horticultural Society to be held in Olney, Illinois, December 8 to 10, is already out.

Be careful now and when the pastures begin to fail, give the cows some grain, if indeed you are not doing it all the time.

Gather the seed when ripe; don't let it shell off. The first matured is the best. The first matured will shell first.

The Downs and other mutton breeds rank first in Iowa, where sheep are increasing in numbers and quality.

Wheat middlings is a good material for growth, and corn one of the very best to fatten.

In pruning, all large wounds should be covered with white lead and oil.

Apples always look nice in the orchard that has a high fence around it.

The bees garner what would otherwise go to waste.

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NEWS OF THE WEEK (*Continued from 13th page*).

The sentence of the Rev. Howard McQueary, of Canton, Ohio, suspended for six months for alleged heterodox utterances, has been changed by Bishop Leonard, of the Episcopal church, to perpetual suspension.

Hydrophobia is said to have developed among two herds of cattle near Boone, Iowa.

At Worcester Wednesday the Prohibitionists of Massachusetts nominated a State ticket, headed by Charles H. Kimball, of Lynn, for Governor. William Oscar Armstrong, a colored man, was nominated for Auditor.

Fire Wednesday at New York destroyed the building occupied by Schillenberg, clothing; H. Baum, milliner; A. B. Pouch, advertising novelties, and the G. W. Greed Company, manufacturers of women's undergarments, causing a loss of $100,000; fully insured. Twenty thousand dollars loss was caused by fire at Strong City, Kan.

Wednesday the twenty-second annual convention of the Master Car and Locomotive Painters' Association of the United States and Canada began at Washington. J. A. Gohen, of Huntington, Va., was elected President.

A receiver has been appointed for Amasa Lyon & Co., umbrella manufacturers at New York. The liabilities are $76,000, and the assets $65,000.

Twenty persons were injured by the wrecking of an excursion train on the Iowa Central Railroad, near Grinnell, Iowa, Thursday.

There was shipped to Mexico from Ottawa, Ill., Thursday, the first train-load of fire-proof material ever sent from one country to another.

The Michigan M. E. Conference voted Thursday, 146 to 34, in favor of admitting women as delegates to general conferences. The announcement of the result of the vote was greeted with applause.

The President issued a proclamation Thursday reserving certain forest bearing lands in the Yellowstone Park region.

Thursday a young man and a young woman committed suicide by jumping into Niagara River just above the falls.

Fire in the carpenter shop of Thomas Stevenson at Albany, N. Y., caused a loss of $45,000; insured for $15,000. Fireman Luby was crushed to death by falling walls. Flames destroyed the Mount Pleasant House at Amherst, Mass. Loss, $35,000; insurance $13,000. At Birmingham, Conn., the Derby Rubber Company's mill was burned. Loss, $50,000: insurance, $30,000.

A shortage of $30,000 has been discovered in the accounts of J. A. O'Brien, treasurer of the Catholic Knights of America, at Chattanooga, Tenn.

Mrs. M. Jackson, of Council Bluffs, Iowa, was elected Grand Matron of the Order Eastern Star, at Clinton, Iowa, Friday.

Jacob H. Shaffer and his daughter Ida were killed and his daughter Ella was seriously hurt at a railroad crossing near Warren, Ohio, Friday.

Individual paid-in subscriptions to the World's Fair now aggregate $3,000,000 and the city will soon be called on to issue its $5,000,000 in bonds.

Chicago's World's Fair Commissioners returned to New York from their trip abroad with hearty pledges of European support.

Heirs of Joshua Garrett claim thousands of acres in Michigan and Wisconsin.

The Delaware Iron Works, at Newcastle, Del., were gutted by fire, and 800 hands are thrown out of employment. The loss will amount to $300,000.

By an accident to a scaffold nine men were thrown into the river at Pittsburg.

Charles Dost of Dayton, Ohio, found his only daughter at St. Cloud, Minn., after a search of twenty-seven years.

Near Beaver Brook station, Colo., a Union Pacific passenger train jumped a curve, fell down an embankment, and injured 23 persons, 5 of whom will die.

At Denver, Col., Friday Mrs. J. Stewart and her 2-year-old baby were burned to death, as a result of the woman having attempted to start a fire with kerosene.

A census bulletin issued Friday shows that the estimated value of real and personal property in Kansas is between eight and nine hundred million dollars, and that the mortgage indebtedness is $235,485,108.

Petroleum of superior quality has been discovered near Colingo, Cal.

Two stone slabs, one of them bearing the inscription, "June 1, 1716," and the other the date 1716, were found near La Harpe, Ill., recently. They are supposed to mark the resting places of La Salle's explorers.

The assessment of the railway property in Indiana is $160,809,575, against $69,762,676 last year. The increase on the Pennsylvania Road alone is over $14,000,000.

It is reported that Andrew Carnegie and other iron and coke men are about to establish a steel plant on the Pacific coast.

By the terrible earthquake shock at San Salvador, C. A., and vicinity, last Wednesday, it is reported that hundreds of persons were killed and many others injured.

W. P. Dame, wholesale dealer in paper and cards at Boston, has liabilities of $75,000; assets $45,000.

The Supreme Council of the Order of Chosen Friends Thursday elected U. H. Morse, of New York, Councilor. F. V. Buschick, of Chicago, was elected trustee.

The Dairymen's and Farmers' Club of Elgin and vicinity was formed Thursday and elected S. N. Wright President and A. W. Hutchins Secretary.

The steamer City of New York arrived at Queenstown Tuesday, making the best record for the eastern trip across the Atlantic in five days, twenty-two hours and fifty minutes.

Suit was begun in the Elgin city court Tuesday to wind up the affairs of the Preston Reduction Company.

The American Tin-plate Company was incorporated Wednesday with a capital stock of $300,000 to manufacture tin-plate near Elwood, Ind.

Articles of incorporation of the Tamaroa and Mount Vernon Railway, principal office at Chester, Ill., capital stock $500,000, were filed with the Secretary of State of Illinois Wednesday.

Shipments of wheat in Kansas have become so heavy as to blockade the railroads.

Chapin Hall, the gift of Mr. D. K. Pearsons, of Chicago, to Beloit College, was dedicated Tuesday.

Scarlet fever has broken out in the State school at Sparta, Wis. About fifty children are afflicted.

FOREIGN.

A telegram from the United States Minister at Copenhagen to the Secretary of State announced that the restrictions on the importation of American pork into Denmark had been removed.

The English labor congress passed a resolution favoring an eight-hour law.

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The postage on the books, at the rate of ½ cent per ounce, must be remitted with the order: Gen. Grant's Memoirs, 96 oz.—48 cents; Gen. Sheridan's Memoirs, 92 oz.—46 cents; Gen. Sherman's Memoirs, 84 oz.—42 cents; Gen. McClellan's Memoirs, 48 oz.—24 cents.

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which corners into within 4 Blocks of the very geographical center of Harvey, and is the educational center on which the HARVEY INDUSTRIAL ACADEMY is being built, is located between 147th Street and Calumet River. Look at No. 9 in the illustrations. The completion of this building and the opening of the Fall term will largely increase the value of all property in Harvey. The President of one of the largest manufacturing concerns in Harvey said that the coming of this institution would add more to the Real Estate values than the coming of any factory now located there. Those who purchase now in ACADEMY ADDITION buy at first prices. It is in this Addition that the Manager of the Pullman Palace Car Co. of New Orleans has purchased 48 lots. Houses being erected on this addition rent for 30 per cent of cost of house and lot. These are opportunities for investment seldom offered. It is crossed by the proposed Elevated Road to the city. It is the nearest to the World's Fair Site, a 15 minutes' ride; over a half mile of river frontage. Lots from $200 and upward. Payments to suit. We will mail readers of THE CHRISTIAN CYNOSURE a Plat of the whole of Harvey free, as we show the whole town to all who come, and on account of the superior advantages in beauty of location, natural drainage, etc., it is not surprising that such rapid sales are being made in ACADEMY ADDITION.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Rev. H. H. Hinman, of Oberlin, Ohio, will spend October in Wisconsin, delivering lectures on secret societies at various points. Friends desiring to hear him will please notify us at this office.

Bro. W. B. Stoddard writes that he is to spend the month of October in the State of New York, and that if any of the friends of Reform desire him to lecture in certain localities during his visit, they should address him at once at Washington, D. C. They will find him an interesting speaker.

The Illinois Conference of the Methodist Episcopal church, at Bloomington, on Saturday last, voted on the eligibility of women as lay delegates to the electoral and general conferences of the church. A three-fourths vote was required to carry the question in the affirmative; the ballot stood 132 for the affirmative, and 71 against the proposition. This practically defeats female lay representation in that conference until next year. Women in the churches have become such prominent and effective workers, that to deny them privileges that will tend to make them more efficient as members seems rather harsh and injudicious.

Washington is a remarkable city, and seems, like Athens, to be given up largely to the worship of many gods, besides an equal amount of devotion to the lodge. An intelligent correspondent, writing to us last week, says: "In looking around, I find more than 325 secret lodges in this city, and more forming. You cannot say too much against secret organizations, for they are corrupting the whole land, making law and order of no account—the laws not worth the paper on which they are written. Notice the decision of the jury in the Hampton murder case and others which I could name. They make a sensation for a time, but are soon forgotten." This is but another instance in which the lodge is usurping the functions of the courts, defrauding justice of its rights, and making innocent men to suffer, while the guilty members of the lodges go unpunished. This evil is becoming too common long to be borne in silence, and a terrible day of reckoning is approaching.

To the correspondent in Hartford, Conn., who inquires about the alleged abduction of Miss Vera Ava in this city, several days ago, and to others who may be interested in her case, we wish to say that as soon as the real facts of the affair can be secured, due notice of them will be taken by the *Cynosure;* but at present her experiences are so mixed up with daily newspaper exaggerations and surmises, that to sort out, dust, and inventory the stock of an old junk shop would be a more satisfactory task.

The Church Unity Conference, held last week at the Kenwood Evangelical church, in this city, was quite well attended by the friends and advocates of Church Union, which proposes to abolish denominational distinctions among orthodox Christians on the following basis: The union of all true believers in Christ—a union that shall be both spiritual and apparent to the world; all the believers in a given locality are rightly the church of that locality, and ought to recognize each other as members of this church; such a union will tend to promote the elevation of the moral and spiritual life of the church, and seek the evangelization of the world, but especially the destitute regions of our own land. These principles are advocated by many earnest, sincere Christians, and are believed to be those that will prevail in the millennium of our Lord.

The Committee on Temperance at last week's session of the Des Moines (Iowa) Methodist Conference made no uncertain sound in its report as to the status of that church on the question of Prohibition, which it advocates as the only effective method of dealing with the rum traffic, urging that destruction, instead of regulation, of the liquor traffic, is the only policy which Christians can consistently indorse. Expressions condemning special executive clemency towards violators of the Prohibition laws; praying against evil and then voting in favor of it, and party attempts to cripple the enforcement of Prohibition, are also included—"maintaining that party alliance with the outlawed saloon is rank treason against the State." Prohibitionists are proud of Iowa, and earnestly desire to see her firm and triumphant in this eventful war in which she is engaged.

As we go to press this week, we are placed in possession of the details of a great swindle perpetrated upon the mountain settlers in West Virginia. The fraud was instituted by the formation of what purported to be a secret order—a branch of what was alleged to be the "National Assembly," said to be a patriotic institution, having for its object the relief of the national government. Four of these "assemblies" were organized, two at St. Albans and Charleston, and one each in Lincoln and Boone counties. The order proposed to put into the possession of the government the gold coin hoarded up by the people, to the end that the government might be enabled to meet its obligations and be saved from national repudiation. The organization was of the most secret character and the meetings were held in the woods, in ravines, etc., and never in a house. All admitted were bound to secrecy by a most solemn oath. It was stated by one of the conspirators that the organization had its central office at Washington, and was authorized and sanctioned by the Treasury Department, which was in the greatest distress for gold. The department, he explained, had plenty of paper money and had agreed that for all the gold coins paid into the assembly and certified by the officers there would be paid five times the sum in paper currency. Nothing less than $200 would be accepted from any one member. In the most surprising manner, the unsophisticated mountaineers embraced the opportunities offered for thus investing their money, and they begged, borrowed, and mortgaged to obtain gold coin for this truly "sinking fund." Thousands upon thousands of dollars were sunk before the postal authorities proclaimed the scheme a fraud and caused the arrest of two of the three leaders in it—Henry Ash and Geo. W. Rose. Robert F. Lively, the third one, escaped, and at last accounts was still at large. The amount secured by them is estimated at about $50,000.

THREE ADDRESSES.

BY REV. J. M. FOSTER.

PEACE.

Hon. Josiah Quincy spoke in a Boston theatre on Peace. He said: When the United States Constitution was drafted, in 1787, there were only three Republics. Now, of the forty-four governments in the world, twenty-three are Republics, and of the twenty-one remaining, only seven are absolute monarchies, and fourteen are limited. Wars are so destructive that it is impossible for them to continue. An air-ship can drop explosives upon a city and destroy it, and there is no defense. Besides, nations are becoming such near neighbors that war is as unlikely as between the States of our Union. Furthermore, Christianity is leavening national life until the watchword is running from land to land: "Peace on earth, and good will to men."

HIGHER CRITICISM.

Rev. N. West, D.D., spoke at Crescent Beach, Boston, on "Higher Criticism." He said: There are two kinds of criticism, higher and lower. Lower criticism deals with the meaning of a passage; high, with its genuineness; one criticises the text, the other tells us whether we have a text to criticise. The higher criticism is divided into two branches, the literary and the historical. The literary assumes that the same writer will use the same class of words uniformly. A change of words proves a different author. In the first chapter of Genesis a certain Hebrew word is used for God. A little farther on, another word is used. There must be, therefore, a different writer. Farther on, another word still. So they prove that there are at least thirteen writers in Genesis. Therefore Moses is not the author of it. But look! Horace's Odes are entirely different from his Satires. This proves that Horace did not write his poems. Lord Macauley wrote his essay on "The Human Understanding" early in life, and his essay on "The French Revolution" late in his career. They are as unlike as a black and white man. Therefore, he did not write his own essays. No critic can advocate the literary theory and keep his face straight. It is *effete* and vanishing away. The literary theory is maintained by Prof. Briggs, of Union, and Prof. Evans, of Lane Seminaries. Here is a sample: From the time that God made the covenant with Abraham until Jacob went down into Egypt was 215 years. The time of the affliction of Israel in Egypt was 430 years. The law was given three months after the Exodus. So that from the making of the covenant with Abraham until the giving of the law was 645 years. Paul says, in Galatians, that from the confirming of the Abrahamic covenant until the law was 430 years. Therefore, say the critics, Paul was mistaken, and that passage was not inspired. But, Paul did not say, from the *making* of the covenant but from the *confirming* of the covenant. The word for *make* signifies to divide, to cut in two, as Abraham divided the victim, and the smoking furnace and burning lamp passed between the

parts. But the word for confirm means to swear an oath. God confirmed the covenant in Isaac with an oath, and unto Jacob for a law, at Bethel; then at Mamre, and again at Bethel, before he went down into Egypt. The confirmation extended over 215 years. Now, Paul says: From the period of confirmation to the law was 430 years. And that is true. Where are the critics? Again; in 1 Kings 6: 1, it is said that from the Exodus until Solomon began the temple, was 480 years. The fact is, it was 645 years. So the writer is mistaken 165 years, and that passage is not inspired.

But what are the facts? God's method of keeping chronological tables differs from ours. In Matthew it is said that from Abraham to David was fourtecn generations; from David to the captivity was fourteen generations, and from the captivity to Christ was fourteen generations. Now we know that there were more generations. Sometimes the father, son and grandson bear the same name, so that this table is not intended for an accurate measure of time. God's chronology follows two lines: the kingly from David, and the high priest from Aaron. In the passage in Kings referred to, the high priest line is adopted. From the anointing of Aaron until Solomon began the temple was 645 years. But during the Judges, the people apostatized and there were no high priests. This continued seven generations, and lasted 165 years. God makes no account of that. It is as though it had not been. Leaving that out, there were 480 years of high priests' administrations from Aaron to the temple, so that the writer said just what he intended, and our critics are unhorsed.

Paul said: "All Scripture is given by inspiration of God, and is profitable," etc., etc. The new translation renders this: "Every Scripture that is inspired is also profitable." Why did they make this change? Not one of the Greek fathers renders it thus. No version justifies it. No law of Greek syntax, or Greek grammar, sustains it. No passage in the Greek classics can be adduced as a parallel. Why did they change it? It was a gratuitous concession to the higher critics. It was a base betrayal of our Bible.

A word as to prophecy. Any one with eyes open sees that foreign missionary activity in our times is unprecedented. Never anything like it was known in all time. It is also patent that there is a disposition in all the churches to question every thing. Breach of trust, want of confidence, are common. Christ said, in Matthew 24, "when brother shall betray brother;" and "because iniquity abounds the love of many shall wax cold;" "and when this Gospel shall be preached in all nations for a witness, then cometh the end." We are very near that time.

LODGERY.

Ex-President Rev. J. Blanchard gave an exceedingly intercsting talk in the parlors of your New England agent, on Columbus Ave., Boston, Mass. He traced the connection between the idols which Solomon's wives brought into Israel, and the false worship accompanying the altars of the lodge in our land. These things they sacrifice to devils, and not to God. After the Morgan murder forty-five out of every fifty members left the lodge in the North. The order went South, where it flourished. The war of the Rebellion was concocted in the lodge-room. At the close of the war the Union soldiers brought the lodge with them from the South. It has since flourished in the North. The government is manipulated by it. The churches are paralyzed. Business is controlled by it. The press is confronted by the spectre. He used to say, in beginning an abolition speech: "Many slave-holders will get to heaven before me, but the system of slavery is an abomination before God." So he says, Many members of the lodge will get to glory, but the whole system of secrecy is a curse to humanity.

Listening to his thrilling narration of facts and incidents, I could not help saying to myself: "Here is a David that God has raised up to slay the giant of secretism. Though his locks are silver, his heart is young and his hand wields, with unerring precision, "the sword of the Spirit, which is the Word of God."

Boston, Mass.

A feature of London of special interest to the temperance reformer is the rapid increase of the new order of coffee-houses, which are becoming almost as numerous in the city as the public-houses themselves. The publicans complain that a very large percentage of their old customers now get their lunch at these establishments.

SOME FALSE ASSUMPTIONS OF PROTECTIONISTS.

BY REV. H. H. HINMAN.

The theory of protection by tariff legislation is based on the assumption that the people of any nation are under no obligation to consider the interests of the people of other nations, but are solely concerned as to what is beneficial to themselves. This is the old heathen idea, that the people of different countries are natural enemies; that whatever will benefit one will work injury to the others; that all claims of practical kindness stop at international lines, and that God's law, "Thou shalt love thy neighbor as thyself," does not apply to governments, and means only, at most, the neighbor who is a fellow-citizen. It is on this principle that our statesmen have thought it right to restrain, and sometimes prohibit, the manufacture and sale of intoxicating drinks as greatly injurious to the people of our nation; but if the poison was to be carried to heathen Africa, or to the people of any other nation, then it is a matter of no concern to us. So, too, if an increase of tariff on manufactured silks (so as to be practically prohibitive except to the very wealthy) works great injury to the laboring people of France and Italy, then the supposed benefit that we reap at the cost of their suffering is something to be proud of and rejoiced in. If the makers of tin-plate in Wales are, in consequence of our tariff, thrown out of employment, or have their wages greatly reduced, it is not regarded as an evil; if so, our interests are only enhanced. We talk of "the pauper labor of Europe," and yet when that labor is devoted to the production of articles which we have never been able to adequately produce, we still seek to make it less remunerative, so that the laborer shall become an actual instead of a metaphorical pauper.

The same selfish spirit is manifested towards States and sections. Thus the Mills tariff bill was framed to favor the South, as against the North, and the McKinley bill favors the North at the expense of the South. This is regarded as legitimate by those who hold national, sectional and class interests as the sole object of consideration, and know nothing of a world-wide law of justice and humanity. True, charity begins at home, but it does not *stop* there.

A second false assumption is, that a vast revenue may be collected by a great number of paid officials and placed in the national treasury. If only such revenue is collectcd at our custom houses, then it is not a tax that anyone pays; at least, it is not a tax paid by the people who consume the articles on which the duties have been collected. Mr. McKinley, in his recent speeches, held that since no citizen of Ohio could show a receipt for any tariff tax, therefore he had paid none. The logic of the man who would make boats run up stream by the force of the current, is fully equal to this. All revenues collected by government are paid, directly or indirectly, by *somebody's labor*. In the end it is the *laborer* who pays. Suppose this enormous burden is divided between the producers and consumers—between the laborers of Europe and the laborers of America; it is none the less a burden, and a burden borne by the world's toiling masses. Somebody gets the benefit of it; but it is neither the producing nor the consuming laborer.

A third false assumption is that the interests of any class can be fostered by legislation, except at the expense of every other class. To say nothing of the effect of tariff legislation on manufactures, let us look at it as it affects farmers. There are what are called "protective duties" on potatoes and eggs. In times of dearth and scarcity—say one year in five or ten—the duty on potatoes enhances the price and adds to the profits of farmers who raise a surplus. But this same increase in price is a burden that falls on all consumers, on all laborers, especially the *poor*, and under circumstances when they are least able to bear it. The consumers greatly outnumber the producers, and are taxed for their benefit. The duty on eggs is a constant tax, which benefits a few farmers, but by increasing the cost of living and the possible comforts of all laborers, especially in our sea-board cities.

A fourth false assumption is that tariffs do not, as a rule, enhance prices to the consumers. It is admitted that the removal of the tariff on sugar has greatly reduced the price. It is less now than it was one year ago by more than the amount of the tariff. It is admitted that our reciprocity treaty with Germany will increase the price of pork to the American farmer, because it is made cheaper to the German consumer by the removal of the duty he has had to pay; but it is denied that the increased duties on tin-plate, and cotton ties,—neither of which are produced to the extent to which we produce sugar,—are made to cost more to the consumer. This is strange logic.

A fifth false assumption is, that when, under an increased tariff, the prices of imported articles are reduced, it is the increase of duty that causes the reduction. This is an example of "port hoc ergo propter hoc," with a vengeance. Why were the duties on wool increased by the McKinley tariff? Surely to increase its price. Had it been supposed that the price would have fallen every farmer would have protested. Yet the prices of all foreign and domestic wools are naturally lower than a year ago.

Was it the tariff that caused the reduction? Not at all, but increased production and the gradual shrinking of prices all over the world. The same causes have prevented a material increase in prices on manufactured goods on which the duty has been increased.

A sixth false assumption is that we can add to the advantages and wages of American labor, and at the same time shut out the competition of European laborers. Our ocean borders were once vast barriers for our protection. Now they are simply ferries, over which men pass and repass within a week. Formerly the doings of the American people were slowly and imperfectly known by the masses of Europeans. Now, every event that affects their interests is instantly flashed in all their cities. Increase of wages is an invitation for them to come and do our work. We cannot protect our laborers from European competition except by the prohibition of their immigration. We cannot build a Chinese wall around us if we would. We cannot altogether separate ourselves from the rest of mankind; and any system of legislation that rests on such an assumption, will in the end be destructive to our interests, as well as that of others.

Oberlin, Ohio.

A SUMMER VISIT TO THE SEA SHORE.

BY MRS. A. E. KELLOGG.

[Revelation 22: 1, 2.]

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." All this, in the holy city which is lighted by the glory of God, and the Lamb is the light thereof. The point in this glorious vision by which I am specially impressed is the monthly yield of the fruit which grows upon the banks of the river which proceeds from the very throne of God and the Lamb. These trees, true and steady, year in and year out, every month scatter their healing leaves among the suffering nations, and gather strength from the river of God to mature the fruit suited to each successive month, while from the same source new leaves continually burst forth and mature for medicine.

Now, like this wonderful tree, the *Cynosure* has been toiling, gathering and scattering, week in and week out, through all the summer time, while one, at least, of your faithful readers has been idling by the shore of the Eastern sea. I am not at all sure but the making of the summer months, exceptional in regard to ripening fruits of holiness and scattering leaves of healing among sin-sick souls, is a device of Anti-christ to retard the work of healing and saving. Two months at least out of the twelve are left blank, and another gone, before matters are adjusted for the work.

This wonderful tree bare twelve manner of fruits—fruits meet for every month in the year, with no exception! Do we miss the nourishment

adapted to the summer time, by not being in our place when it falls? My own experience and observation hints as much.

I left my home just as the trees had put on their summer dress; and these leaves will have been cast aside before I look upon them again. How much has been missed, who can tell?—and what has been gained? Very little, I fear, as the rule seems to be to live to one's self—to be satisfied simply *to be.*

My summer has been spent at an old New England village, situated on an inlet of Buzzard's Bay; the Indian name by which it was known in colonial times having given place to one not at all in harmony with the place, but adopted (tradition tells us) at the suggestion of a wealthy man who settled there, and whose wealth it was expected would be left to improve and beautify "Marion," as it is now called. But the wealth was bestowed elsewhere, while the name abides. The place is a favorite summer resort for many quite celebrated persons from Boston and New York. Last year it had quite a "boom" in real estate, from the fact that President and Mrs. Cleveland spent the summer there, and it was reported that he intended building a summer home overlooking the Bay. Great, therefore, was the disappointment when, instead, he purchased a place at Tudor Haven, on the opposite shore. The temperature of the water makes the place very attractive for swimming and bathing, although there is no beach. It is also a quiet harbor, where multitudes of sailboats lie at anchor, looking very pretty at rest; but beautiful when, with sails set, they dance over the waters like things of life. Everybody sails, and nearly every one swims. Even the carriages which ply between the town and the station are called barges; so everything speaks of the sea.

There are a Congregational, an Episcopal and a Universalist church. The Episcopal pulpit is ably filled during the summer by Rev. Mr. Brooks (brother to the Bishop) for one month, and by Rev. Mr. Tompkins, of your city, for another, etc. I only attended the Congregational church, and listened to the resident clergyman, who is well reported of by the people. There are many pleasant drives—one to Waltham, which is mentioned in Colonial history, five miles distant; Mattapoisett, about the same, in an opposite direction, where you get a fine view of the Bay. By turning aside, and driving three-quarters of a mile into the woods, we visited a lady who says that on the last day of September she will be one hundred and eight years old. She lives entirely alone, takes care of her small house and her garden, except the plowing; converses intelligently, and is in possession of her faculties. She has grandchildren living who would gladly take care of her, but she refuses to leave the place where she has lived sixty-three years.

The city of New Bedford is but twelve miles from Marion. It is a fine old place; some of its residence streets are beautiful. You get a distant view of the great cotton mills in crossing the "long bridge." Considerable shipping is also in view. One could spend a week very profitably in either or both of these old towns, which are reached by the Old Colony Railroad and its branches.

I should fail to impress you with the fact that Marion is situated in an obscure corner of God's heritage, if I did not mention that it has been overlooked by those aggressive and nearly everywhere-present agents of Anti-christ, viz, the saloon and the Jesuits; so that the maids of the summer visitors must needs charter a barge, now and then, for a drive to Waltham in order to be shriven and strengthened in the faith, or carry their burden back whence they came; in which case, it is said, they would miss a pleasant drive, and a gay Sunday, notwithstanding the errand on which they go. And only by going to a neighboring town can the thirsty for the fiery drink satisfy their craving.

The style of architecture is very primitive, as it might well be; the cottage which was occupied by our party is said to have been built one hundred years ago, and seems to have been constructed on this wise: A substantial stack of chimneys was erected, intending a fireplace for each of the three rooms on the ground floor, with one on the second. In two of the fireplaces were inserted eyes in which swing iron cranes with hooks on which to hang the kettle. This being done, and the flues perfect, not forgetting the brick oven with a place beneath to store the kindling, the house was built around it, very laboriously it would seem, as it is covered, roof and sides, with shingles made by hand; and, although innocent of paint, still in good repair. The cottage is shaded by beautiful linden trees, the only objection to which is, that they grow impatient of their summer dress, and before visitors leave, are as bare of clothes as the summer bathers, which, like the trees, would look more modest clothed and in their right mind, with this difference, that it is not optional with the trees. One thing struck me as being phenomenal, *i. e.*, the skill which the habitual swimmers attained in their play with the element supposed to belong to creatures with fins and scales. I saw feats of diving from which I turned away with a sickened feeling at the temerity of boys and girls; not satisfied with a reasonable plunge from a sufficient height, but climbing upon a wood-pile at least eight feet high, dived off it, pell-mell, into the water, one turning a summersault backward into the sea. I could not look, and wondered if it paid, any more than the flying trapeze, to risk one's life in trying to learn to do what a monkey could do without trying.

A month more, and the summer people will have departed, and the front doors of city houses will be opened, whether the inmates have been to the mountains, the sea, or in the back-parlor and the sewing room with seamstress and dressmaker, getting ready for the gay season. It is all one to us, and we too will march on.

Monroe, Mich.

THE UNITED BRETHREN.

The trouble in the United Brethren church is thus stated by the *Knight*, the Ohio organ of the secret Knights of Pythias: "Our readers will remember that the reform element of the United Brethren church succeeded in adopting a new creed or confession of faith at their general conference held at York, Pa. A very small number of hide-bound irreconcilables left the conference and set up for themselves, re-affirming the principle that no man belonging to a secret society was fit for any other place than Pluto's domain. Being left in the possession of the church and its properties, the 'liberals' have gone on administering the same in proper form. The hard-shells, instead of carrying their case to heaven, went into the secular courts and tried to dispossess the 'brethren.' The decisions of the courts have been uniformly in favor of the 'liberals.' It will be seen that the spirit of persecution which has been exercised against those who are members of secret benevolent societies has received its eternal quietus in this large and influential church. Those who hold to the old obsolete ideas are so few in numbers and influence that they are harmless, their last fangs having been drawn by the above decision."

If such a commendation is of any value to the United Brethren, or a source of joy to those who have become "liberals" in that church, they are welcome to all the benefits to be derived from it. On the other hand, we print, below, a letter from Bro. W. R. Morley, of Brush Creek, Iowa, showing the "true inwardness" of these same "liberals:"

"The 'liberals' of the U. B. church have commenced suit against the radicals for possession of their church, suit to come off in November. I understand that there are only two members that gave anything towards building it, and they gave only five dollars each. The radicals, with the outside help, paid the remainder of the needed $2,200."

SECRET SOCIETIES WELCOMED.

Bishop Weaver, of the U. B. church, in his cross-examination, June 25th, 1891, in the Printing Establishment case, tells us how the Liberal church welcomes Freemasons and Odd-fellows, and only rejects such secret orders as Molly Maguires, Nihilists and White Caps—as though any rule were needed to keep out these last named societies! We quote from the official stenographer's reports:

(Cross-examination by Mr. Young.)

Question. The attitude of the church, from the year 1876 down, had been one of opposition to secret societies, had it not?

Answer. Well, a majority—there always was in the church an element opposed to that legislation.

Q. The leading members, however, had strongly expressed themselves, had they not, against secret societies?

A. Yes, sir.

Q. Has there been a change in the church in that respect?

A. In the opinion and views of the church?

Q. Yes, sir.

A. I so understand it; yes, sir.

Q. Does the present Liberal church admit into membership members of secret societies?

A. It does.

Q. Without disciplining them?

A. It does.

Q. Has the present Liberal church defined, in any way, the organizations which it regards as secret societies?

A. It has not officially; neither was it defined under the old, definitely.

Q. Does it admit Masons and Odd-fellows?

A. Yes, sir.

Q. Members of all the various societies?

A. Except those that are known to hold principles at variance with the Word of God. They are governed by that rule in the Discipline which was adopted under the old Constitution. We have not the same now that we had under the old Constitution.

* * * * * * *

Q. What societies do you embrace within that prohibition [the Constitution]?

A. Well, any society that holds principles contrary to the Word of God.

Q. What are such societies?

A. I do not like to name; it is not polite or politic.

Q. Are you able to name one?

A. I should think the "Molly Maguires," "Nihilists" and "White Caps," and such like organizations.

Q. They do not usually apply for membership in the United Brethren church; you do not permit the red flag to be carried under that organization?

A. That is it; yes, sir.

What a farce it is to pretend to have a constitutional provision against secret societies, and then so interpret it? Is it not a total abandonment of that position? And how the "Liberals" have been deceiving our people by representing that the end sought was not the overthrow of law against secret societies, but a modification thereof. Who can sound the turpitude of such ecclesiastical deception!—*Milton Wright, in Christian Conservator.*

HIGH LICENSES NO REMEDY FOR INTEMPERANCE.

Bonfort's *Wine and Spirit Circular* argues that there is no authority for the supposition of high license advocates that a diminution in the number of licenses in any locality may be followed by a corresponding diminution of drunkenness. In support of its argument it quotes from a report of crimes and offenses in Edinburgh, Scotland, recently issued by the chief constable of that city: In 1888 there were 803 licenses issued in the city; in 1890 there were 769, a falling off of thirty-four. In 1888 the total number of persons arrested was 5,996; in 1890 the number was 6,336. The number of those arrested who were drunk at the time was 3,932 in 1888, and 4,306 in 1890. The number found drunk and unable to take care of themselves was 2,190 in 1888, and 2,235 in 1890. The ratio of the number of persons drunk when arrested to the total of the population of the place was 1.47 in 1888, and 1.56 in 1890, showing that the increase in population has nothing to do with the increase in drunkenness. The report shows that there has been a constant increase since 1854 in the number of grocers' licenses, or, in other words, in the places where consumption on the premises is forbidden. In commenting upon the figures, the Edinburgh *Weekly Scotsman* says: "They show as plainly as anything can show that there is no reduction of drunkenness caused by reduction of the number of licenses."

Rev. Dr. C. H. Payne takes the position that we should hold the pulpit responsible just as much for its silence as for its utterances.

NEW ENGLAND LETTER.

Politics.—The age line.—What is a physical conscience?—A prospective queen at Wellesley College.—Some Yankee stories.

Massachusetts has held her Prohibition Convention, and nominated Messrs. Kimball and Smith for her two chief offices. The latter belongs to the Young Men's Prohibition Club, and this shows the advance which has been made since the days—not yet very far away—when the presence of a young man at such gatherings was almost, and his nomination to office quite, a phenomenon. I do not yet know how these two nominees stand on the lodge question, but the choice seems to give general satisfaction. Prohibition would easily carry the State this fall if every respectable voter would remember and act upon the advice given by Rev. Roland D. Grant, in his late address at Fryeburgh, Me.: "Do not vote to license the business; for be you a drunkard in rags, or a gentleman in broadcloth, if you both vote for license the devil himself couldn't tell the difference between the ballots." The Republican convention is now sitting in Tremont Temple, Boston, contrary to their usual custom, which is to hold their meetings in Worcester. The platform is a rather formidable one for length. It is a mistake of both the old parties, and in this respect the Prohibitionists "follow hard after them." The latter would do well to copy the wonderful brevity, simplicity and directness of our old American party platform. The only plank in it (the Republican) which was applauded when it came to the reading was the one in which they declared themselves "in favor of the most efficient legislation for the restriction, prevention and suppression of the evils arising from the sale of intoxicating liquors." Notice, it is the evils arising from the sale, not the sale itself, that they propose to restrict, prevent and suppress. The Republican party, then, according to this showing, is much in the position of a convicted sinner who wants to get rid of the consequences of his sin rather than the sin itself. Woman suffrage, of course, receives no mention. New Zealand, where woman has at last been granted full suffrage and made eligible to Parliament, is so much ahead of Massachusetts.

Speaking of the age line,—it is certainly drawn with much more latitude than formerly; and this is one reason why we hear so much less of "middle-aged people," while even the really old in point of years still hold their own in the arena of the world's activities to an extent that would have astonished the men and women of another generation. Rev. Daniel Waldo, so well known as Father Waldo, was chosen chaplain of the United States House of Representatives on his ninety-second birthday (he lived to be 102), and on his one hundredth birthday went from Syracuse to Albany and preached. And yet the parish of Cambridgeport refused to settle him as its pastor, though he was then but forty-eight, on the ground that *he was too old.* This was in 1810; but now, even in the ministerial profession the dead line of a man's usefulness is no longer set at fifty—the age of Dr. Bushnell when he gave to the world the most important addition New England had made to theological literature since the days of Edwards—save indeed in some Rip Van Winkle parishes, which have yet to learn that in this matter, as in others, "the world do move."

What is a "physical conscience?" Do any of us know? Dr. Arabella Kenealy, in the *National Review*, claims that there is such a thing, and that it stands in the same relation to the body that the moral conscience does to the soul. We have all seen people who persistently and systematically set every law of hygiene at defiance. In such their physical consciences may be said to be "scared as with a hot iron." Then there are the valetudinarians, those at the other extreme, whose fear of catching cold amounts to a mania; who eat all their food with carefulness, and measure out their drink with trembling. These are the people with morbid physical consciences from whom we may well pray to be delivered; for did you ever see a person of this class who did not try to shape everybody around him according to his own procrustean standard? And then—Heaven be praised!—we sometimes meet with the perfectly healthy and normal conscience that obeys the natural laws written in the body just as a healthy moral consciousness obeys intuitively the laws given on Sinai. Then there is the deficient physical conscience—not so much seared as naturally obtuse and blunted. The terrible aeronaut accidents, so common of late, lead one to think that not only the unfortunate performers, but the people who crowd to witness such suicidal exhibitions, are open to this charge. Perhaps we might even go a little farther. Granting, as almost every thinker would admit, that the moral and physical consciences are interlinked, and the one stands back of the other, does not the fact that public sentiment is not yet strong enough to put down exhibitions that peril life and limb a sign that we are still some distance removed from the highest type of Christianity which requires us to take a rational care not only of our own bodies but the bodies of others?

Wellesley College is to have a prospective queen among her pupils one of these days—no less than the Princess Kaiulani, heir apparent to the crown of the Sandwich Islands;—at least so says the Hawaain correspondent of the *Transcript.* Surely she could come to no better place to be taught, not merely the "ologies," but all that goes to the making of a noble womanhood,—one which can adorn with equal grace a palace or a cottage.

The death of James Russell Lowell has called attention anew to his "Biglow Papers," and their wonderful portraitures of Yankee character. There is a whole fund of anecdotes, which, if gathered up, might vie with the many stories told of the canny Scotch; for as Mrs. Stowe has remarked in recording her impressions of European travel, "the Scotchman and the New Englander resemble each other. The children of the Covenant and the children of the Puritan are of one blood." Here are two:

He was of Pilgrim stock, a pillar of the church "in ye olden tymes," of whom in my childhood I used to hear this incident related. He was working on his farm one day with a pair of oxen, when said oxen began to "cut up" in a manner that I fear me would have provoked some profane adjurations from the average farm hand now. What did he do? Scold them? Whip them? Not he. Nor did he even use the mild Yankee synonyms for something stronger; but he did give vent to his feelings—this New England-born Uncle Toby—by shouting desperately as the oxen started on a run down the hill: "Whoa! *Bless yer souls!*" Tradition does not say whether this queer benediction brought them at once to a halt. Their owner long since went to rest in the assured hope of a better resurrection; but this story lives after him.

The other is of a common, laboring man of deep religious fervor, a kind of half-preacher, half-exhorter, who on one occasion prayed thus: "O Lord, thou knowest all things; thou knowest that we are fools. And now, dear Lord, *we pray thee that thou wouldst deal with us as with fools.*" How could a complete casting of our own weakness and ignorance on the divine wisdom be better expressed? ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 16, 1891.

President Harrison returned to Washington last night from his long vacation. He expresses himself as feeling much better than when he left Washington, and he certainly looks a great deal better than he has looked since his inauguration. Mrs. Harrison did not return with him, having concluded to spend a couple of weeks in New England before settling down for the winter.

A conference, the final result of which will have a very important bearing upon the foreign exhibits at our World's Fair, is going on at the Treasury Department as I write. Those present are Secretary Foster, the English and the German World's Fair Commissioners, and the members of the committee, which has just returned from a trip through Europe in the interest of the fair. These gentlemen say that it is absolutely necessary that some arrangement shall be made which will exempt goods intended for exhibition from the payment of tariff, if we expect the foreign manufacturers and merchants to send their goods to the fair. It has not yet been fully determined whether this can be done through a Treasury ruling or whether it will require an act of Congress.

Washington will entertain two notable church bodies this fall. Next month the Methodists will hold their great International Conference here, and on the 17th of November the Church Congress of the Episcopal church will begin its annual session here. Senator Edmunds was elected president of this Congress last year, and in the event of his being unable to preside at the coming meeting, his place will be taken by Bishop Dudley, of Kentucky. This body has no legislative functions, the most that it can do in that direction being to recommend to the General Convention of the church.

Rev. Dr. Lansing Burrows, of Augusta, Georgia, made "Fragments" the subject of an interesting address here on Sunday afternoon. His description of the miracles of the feeding of multitudes from small supplies, by the Master, was masterly in the extreme and deserved the praise it received. He noted that the same miracle was twice performed and that there was a much greater quantity of fragments left in one instance than in the other. This he took to indicate that there could be no mathematical calculation of divine power, and that no such calculation was needed, when the concordance revealed all that either Christian or non-believer required to know. "It could not benefit us, perhaps," he said, "to endeavor to solve the problem of how those fragments grew from hand to hand. It is enough that the fact of growth should be so, and in that idea of passing from hand to hand we find an example, which, if we ever learn it thoroughly, will bring a millennium; I do not say it will be the millennium of the prophets, but such a one as will make man a better companion and better disposed towards his fellows." After saying that too much attention was wasted upon what is prospective and distant, while the work of grace which might begin at once with a neighbor was neglected, the speaker concluded by saying that it was faith which made the fragment which had received the blessing divine a fragment of fragments, abundant for all.

Washington is constantly trying experiments of all sorts, and arrangements have about been completed to organize a church upon an experimental plan. This church will recognize no creed, but will admit members regardless of the religious belief they may have entertained previously. The new church is to be known as the "People's Church," and, if present plans are carried out, it is to have its first public meeting October 4, in the Academy of Music. Rev. Dr. Alexander Kent, who has been pastor of the Universalist church in this city, is at the head of the new church.

Rev. Dr. Moses D. Hoge, of Richmond, Virginia, who enjoys an international reputation as a pulpit orator of the first rank, preached twice at the Church of the Covenant in this city last Sunday, and on both occasions the church was crowded.

Fully five hundred children attended a meeting by "Our Union" Band of Hope, Sunday afternoon, in the temperance tent; the most impressive feature of the meeting was the repeating by the little members of the Band of Hope of their triple pledge, to abstain from the use of intoxicating liquor, tobacco and profanity.

The Indian office has revoked the license of four traders in Indian Territory, on account of their selling beer, and it will revoke the license of every trader who engages in the traffic; and, besides, their bondsmen will be sued for violation of the prescribed regulations. The department is fully determined that beer shall not be sold in the Territory. *

REFORM NEWS.

THE ANTI-SECRET REFORM IN IOWA.

BIRMINGHAM, Iowa, Sept. 14, 1891.

DEAR CYNOSURE:—Perhaps all of your readers, and especially those in our State, will be glad to hear a few words about the work in Iowa. We are glad to report that the outlook for the prosperity of the Reform cause in this State, as well as elsewhere, is very encouraging. Although we must regret that organized, systematic work against the lodge evil has not been as prosperous here for the past few years as it was for awhile previous, still we feel confident that a sentiment has been formed which is destined to bear much fruit in behalf of truth and righteousness as against the idolatry and error of the secret lodge

system. The thing needful now is to organize this sentiment properly and set it actively at work for the accomplishment of a grand and noble purpose—the exaltation of Christ and the destruction of the secret lodge, which is his enemy and the rival of the church. It is our intention, by the help of God, to put Iowa in the front rank of this great movement.

A live, energetic and capable State agent and lecturer has been secured in the person of Rev. John V. Potts, formerly of North Robinson, Ohio. Rev. Mr. Potts comes to us well recommended, and is meeting with favor and success among our people. He is of a fervent Christian spirit; a man of great piety, deep thought and strong convictions. He has labored in the Gospel ministry for about thirty-five years and has labored against the lodge for almost as long a time; that is, he has been an anti-secretist all his life. He has given considerable active service in this work. In his own State he secured subscribers for the *Cynosure*, sold and distributed hundreds of pages of Reform literature, got up meetings to discuss the question, and in various ways aided the work. He was engaged in the Sabbath Reform work in Ohio, just previous to his engagement with the Iowa Christian Association. So much by way of an introduction to our people. The question now is, shall we continue to push the work and keep Bro. Potts in the field right along? We certainly ought to do so. He is ready and willing to spend and be spent in the work if the friends will give him anything like a due encouragement and support. His purpose is not only to work earnestly for the building up and strengthening of our State and local associations, but also to move out into new places where no labor has been spent and then create a sentiment in favor of our work. He will thus broaden as well as strengthen the Iowa anti-secret work. Every friend of the cause here should be ready to do his part to help keep the ball rolling.

Our State convention is to be held this year in the Wesleyan Methodist church at Crawfordsville, Washington county, Iowa. Our young friend and earnest fellow laborer, Rev. F. J. Wilson, is pastor at that place and he has kindly invited the Association to meet in his church. There is also a United Presbyterian church at that place which is, of course, friendly to our work. Perhaps some of the sessions will be held in its house of worship. We hope such may be the case. We feel assured that the good people at Crawfordsville will be glad to hospitably entertain all who may attend the convention. Let there be a full attendance and a grand, good meeting. The date fixed by the constitution is the second Tuesday and Wednesday of November. Don't forget the time and prepare to attend.

Very truly yours, W. L. ENLOW.

FROM THE NEW ENGLAND AGENT.

WEST BARNET, Vt., Sept. 18, 1891.

DEAR CYNOSURE:—The work opens well in this region. I have spoken five times since leaving Boston on Saturday last, and Mrs. S. twice before the W. C. T. U. I have appointments up to the 22d inst., and may not reach Boston until the last of next week.

Bro. Faris is going with me to-day, to call on pastors, and I may arrange for meetings up to Friday evening. I speak at South Ryegate on the 22d, and shall spend Sabbath (20th) at Greensboro Bend. Greetings to all.

J. P. STODDARD.

REFORM CONVENTION IN KANSAS.

A call, signed by S. Hart, Lecompton, State Secretary; G. A. Torrence, Denison, Treasurer, and D. H. Coulter, Winchester, all members of the Executive Committee of the Kansas State Association, auxiliary to the N. C. A., and of which J. S. T. Milligan is President, has been issued for a convention to be held at Denison, Jackson Co., Kan., beginning on Wednesday evening, October 14, 1891, and continuing throughout the next day and evening.

The object is to revive the work of Reform in Kansas.

Addresses by able speakers from a distance may confidently be expected.

Friends of the cause in Kansas are urged to send delegates, and to raise and forward liberal contributions.

Delegates from adjoining States will be cordially welcomed, and free entertainment will be provided. There should be a large attendance.

CORRESPONDENCE.

SUSPICIOUS INFLATION OF LAND VALUES.

DOUGLASS, Kan., Sept., 1891.

DEAR CYNOSURE:—In a man who has been in Kansas for the past decade there arises a great variety of feelings when he observes the hard booming that is going on in the neighborhood of Chicago. The advertisements produce in us a mixture of mirth, wonder, apprehension, and sadness. We have been through it all, and so recently that even the short human memory has not left it behind. I doubt not the people of the vicinity of Chicago would not like our prophecies of what will be the situation in about four or five years. How thoroughly like Kansas those advertisements sound! Will there be, in a few years, the same long lists of sheriff and mortgage sales that we now have in our papers? Does no one's memory run back some twenty-odd years, to the time when the same thing was done before in the vicinity of Chicago? Miles of streets were graded on the prairie, never to be traveled; miles of sidewalks were built around vacant blocks, only to decay. I was forcibly reminded of that former boom a year ago, when visiting a brother in a town near Chicago. He had been employed to tear down an old barn on a decaying place. The house still stood, though its supports had partly given way, a toppling and mournful wreck, while the sidewalk had literally rotted to pieces. It reminded me of Kansas.

There are a great many wonderfully cheap houses in Kansas to-day; and while we do not want any more boomers, speculators, dead-beats or fools, men who could "turn their hand," as the saying is, "to anything" might, I think, do reasonably well. One great trouble with this country has been the superabundance of men who do not know how to do anything to contribute to the sum total of labor, or, at most, something of so little account that there is but little demand for their work.

"It is an ill wind that blows nobody any good," and to those in a position to take advantage of it the depression here has been the means of gain. Some poor men are getting cheap homes, who otherwise would have none. Some time ago we purchased three buildings, which, when built, cost about $800, and moved them on the church ground for a parsonage. We paid for them $125, and I do not think the fitting up has cost, even reckoning the work and material donated, more than $200, while we have a very comfortable, pleasant and convenient house of five rooms, besides pantry, closets, etc. This is an illustration of what has been and can be done now with a little money.

There was a boy who said that pins had saved the lives of whole families, by their not swallowing them. There are those who can save a great deal by not investing in suburban real estate. Let them save their money and there will come a time when they can get wonderful bargains in homes, not very far from the great metropolis of the interior. T. C. MOFFATT.

THE LODGE GOD RAMPANT IN MISSOURI.

CHULA, Mo., Sept. 3, 1891.

DEAR CYNOSURE:—The tracts and *Cynosures* you sent came to hand in due time. I passed around the one entitled, "Killed Without Inquest." One old gentleman, a member of the Cumberland Presbyterian church, took occasion to manifest the spirit of the lodge god, by calling me all the dirty names he could think of, and finally struck me. Quite a number of persons were standing by, looking on and listening. I kept cool, and explained to him, as best I could, how nicely he was manifesting the spirit of Christ; but he answered that he was "keeping his obligation (. · .), and had done just what his obligation (. · .) required him to do." Then one of the worst blasphemers in the country came across the street, and the old man took him by the hand and called him "brother."

Then they both went on with their abuse, and kept at it all the afternoon, whenever they could get hearers. The result is, the people are paralyzed and afraid to say or do anything. One member of the Methodist Episcopal church advised me to say and do nothing against them, because they would injure me. Another gave me the same advice, and added that he could not be induced to say aught in opposition to them; that a man's life, in that case, would be in danger. I asked him if he thought they would kill me. He said he believed they would. I then asked him what he thought of his preachers whom he looked upon as a band of assassins. "I don't know," he replied.

A Baptist brother also advised me in a similar manner. All seemed to be afraid of their lives. I reported the old Presbyterian to one of his elders, and I was assured that he would be brought to trial for his conduct. Their meeting will be held on the second Sunday of this month. When the matter is disposed of, I will report. In the meantime I keep giving out the tracts, hoping and trusting that the people may get their eyes open. (Rev.) L. RAYMO.

WHAT THE BISHOP SAYS OF THAT COAT AT TREVES.

CHICAGO, Sept. 5, 1891.

DEAR CYNOSURE:—Well, does the world look on aghast? No! Will it look indifferently upon this exhibition of the coat at Treves? We shall see.

If the world does not care enough about it to write, and talk, and protest, and withdraw, then we may know that into her tissue moral la grippe has surely entered, and with as fatal a tendency as the physical plague could ever have taken, and that the depressent in this moral issue is a want of due gravity, sincerity and righteous indignation, on the part of the Christian church, who make no inconsiderable part of her family; for it is to Christians that the Bishop of Treves addresses himself, when he says: "I expect this exhibit to do great things for the Christian religion."

Does the true Christian church expect it will do great things for *it?* No! Why not say it then, and give a reason for the "hope that is within them?" "Because it is of too little account," do you say? Sin, be it ever so trifling, is not a good tonic for the Christian church. The criticism and disapproval of many of the members of its own—the Catholic church—at its last exhibit in 1844, was so great, that that church lost many of its members, and has not found it well to bring the garment forward again, for nearly fifty years; but now, what? Is the world so cheap and trivial that we shall make no remonstrance? Nine coats on exhibit by the Catholic church, in different parts of the world; *and there was but one;* and what has THAT to do with saving men?

It is said that Christians are to be like their Lord; and (Isa. 42: 13) "He shall go forth as a mighty man; he shall stir up jealoussy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies." Shall not the church be like him now, and cry out, until these can get no hearing for their childish impositions?—until, disappointed, this coat at Treves, with all the nine, be put away for the next five thousand years or more? CHICAGO BISHOP.

UTAH AND THE MORMONS.—II.

OGDEN, Utah, Aug. 31, 1891.

DEAR CYNOSURE:—My acquaintance with the Mormon people has not led me to change the opinion I had of Mormonism as a religion, before coming to Utah, in any essential matter. In any study of the history of Mormonism in this region, one ought to consider carefully the state of society in all this mountain country, the social and religious ostracism of the people, and the dangers from internal dissensions, should such be allowed to arise and gather strength. The political features of the organization must also be considered. Factions in the church almost necessarily became little rebellions in the State. When the Morisites left the Brighamite church, they built a fort and gathered a band of soldiers for the defense of their religion. On the one hand, no community could withdraw peaceably from the Mormon church, any more than a State could peaceably secede from the Union. And when a community appealed to arms, Brigham Young turned his guns against that people. But the arms, and forts, and soldiers, belonged rather to

the political than the religious department of the organization.

It must also be remembered that one essential feature of Mormonism is the secret organization, which belongs as much to the religious as to the secular departments. Persons familiar with the practical workings of such societies as Masons will know how to estimate that feature of Mormonism. The secret order of Mormonism is not for parade and display, since they do not come before the public in any way to exhibit their regalia, or to show their power. If the Danites and "Avenging Angels" have had anything to do with funerals, their part has not been to bury the honored dead.

To Mormonism belongs the persistence of fanaticism rather than the strength of religious conviction. The masses of the people are Mormons, not because they can defend the doctrines of the church, but because they believe the church to be right. And if a part of it is right, it must all be right, is an argument which the writer has heard many times. It is quite a common thing for Mormons to testify that they have received some sign by which they know that Mormonism is right. One lady told this story: When she was a little girl she was totally blind. Her blindness continued for many months, perhaps years. At last her father had a revelation to the effect that if he would immerse his daughter in the river which flowed by his house, according to directions given in the revelation, and for a specified number of days, her sight would be restored. He did as directed, and the sight of his little girl was restored. This little girl, now a woman of intelligence and of influence, is a Mormon because of this miracle. Another lady told, as her testimony, that when she was a young lady all of the members of her family had become Mormons, but she had stoutly resisted all exhortations. At last, in a dream one night, the Lord himself led her to the brink of a stream and said to her, "Be baptized," and handed her to a Mormon elder who was waiting there to baptize her. It was this dream which made her a Mormon. It appears to be true that the masses have been attracted to Mormonism, as a whole, and converted to it, rather than to the specific truths of that religion. What have seemed to outsiders to be essential features of their system, can be suspended or sacrificed, and the church is undisturbed—the members make no protest.

If this analysis of the subject is correct, it ought to follow, (1) that the members would readily accept any readjustment of the system, or any reform which the leaders would advise or endorse; and (2) that it is not certain that even the leaders would, if they could, make the future of the Mormon church what its past has been. And there is much evidence to indicate that this is the case.

The strength of Mormonism has been the motives of its leaders, rather than other convictions. In their convictions the Mormon leaders do not differ essentially from other men. Their system was made to serve a purpose. Polygamy was made a part of Mormonism for a purpose, as is clearly seen in the history of the application of the Edmunds law against it. For a time the church resisted the law, and men went to prison rather than promise to obey it. But, later, the church issued a manifesto against polygamy, and in favor of obedience to the law. And this was done not because the belief of either the leaders or the people had changed on this subject, but solely to conform to a changed purpose of the leaders of the church. Some of the Mormon people claim that the manifesto is only a temporary device to avoid trouble until the church can regain its political power; and that when it can safely be done, polygamy will again be taught and practiced. Others tell us that the Mormon leaders know that polygamy is out of harmony with the civilization of the present, and that while they believe that God sanctions it, and the Bible teaches it, yet they do not wish to isolate themselves by continuing it as a part of their system. But whichever theory may be the correct one, it is evident that polygamy is retained or rejected according to the purpose of the church leaders, rather than because of their belief in regard to it. Here, again, we may say that if this analysis is correct, our inquiry should not be, What do the Mormons believe in regard to polygmy? but rather, What will be their purpose in regard to it? And this will put the problem of polygamy in Utah not far remote from the temperance problem east of the Missouri (that question has hardly crossed the river yet) where men do not ask what the national parties believe in regard to temperance, but, rather, what will they do about it? Yours faithfully,

AMOS JUDSON BAILEY.

STERLING OPINIONS OF MASONRY.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies*, 1889, *p.* 389.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

LITERATURE.

GAMBLING: Or, Fortuna, Her Temple and Shrine. The True Philosophy and Ethics of Gambling. By James Harold Romain.

This volume, so daintily printed and bound, belongs to that great and growing class of books which it were better for mankind had they never been written. Briefly, in the light of human philosophy, it is an apology for the crime of gambling. No Christian man or woman can indorse its sentiments. It is a cold-blooded, worldly treatise, expressing, no doubt, the opinions of thousands of unscrupulous men in the pursuit of wealth and blinded by self-interest; but to the pure-minded believer in the Lord Jesus Christ it is an abomination. We speak by the book itself: "Men have gambled in all ages of the world..... Now and ever will mankind court the mysterious and uncertain....Truth is not absolute but relative. It is not to be established *ex cathedra.* Moralists are not in a position to denounce gambling *per se*....To live is to gamble....Man is the creature of circumstance....Sumptuary statutes are futile and impertinent....In itself, to gamble is neither a sin nor a crime. For the law to punish the practice is futile and unwarranted. ....Gambling, with certain conditions, should be licensed and placed under the surveillance of a police." Such philosophy is damnable, and, if followed, will send as many souls to everlasting perdition as the writings of Volney, Voltaire, Tom Paine or Robert Ingersoll. Shame on the man who will write or print so vile a book!

Our Day for September, Joseph Cook, editor, will find interested readers. The Anti-Opium Resolution in Parliament, by which the opium trade with China was condemned, is discussed at length by ex-Pres. Cyrus Hamlin, of Lexington, Mass., who urges the United States to be as prompt in subduing this evil as the mother country. From the *North American Review*, the editor transfers Anthony Comstock's scathing censure of the "Vampire Literature" of the day, which is ruining so many American youth. The article is timely. The Present Tendencies of American Congregationalism, a paper by Prof. L. F. Stearns, of the Bangor (Me.) Theological Seminary, read at the Pan-Congregational Council in London, and the valedictory address to the same council by Joseph Parker, D. D., are substantial echoes of the spirit that pervaded that notable assemblage. Joseph Cook contributes Warp and Woof, a Boston Hymn, sung at Tremont Temple in that city, at the 220th Boston Monday Lecture, Feb. 23, 1891. Our readers will find it in full on page 10 of this issue of the *Cynosure.* Mr. Cook's Boston Monday Lecture has for "prelude 4." General Booth's Great Plan for the Poor. Those who desire to gain a view of the "true inwardness" of the Salvation Army and its work will find it here. The book reviews of *Our Day* are an important feature of its editorial department, and well worth careful reading. The Rev. A. H. Plumb, D. D., of Boston, recently delivered a most timely and powerful discourse on the Merits and Defects of American Journalism, liberal extracts from which are reprinted in this magazine. Its strictures on the press are just and pungent. In Questions to Specialists, J. J. Skordalsvold, of Minnesota, replies at length to the question: What is the attitude of the Scandinavian population of the United States toward practical church work, and especially toward parochial schools? This paper is full of interesting information on the subject. The editor's brief notes conclude a good number of this magazine.

The *Home-Maker* for September (edited by "Jenny June") has for its frontispiece a lady in full riding costume looking from her balcony and asking, "Is He Coming Here?" a pretty design. The current number of Typical Homes relates to Old Deerfield, Mass., and the home of the Champneys, illustrated, introducing interesting historical memories. From the Postern of Vanity Fair leads the reader through some pleasant reminiscent scenery and historic ground at Forts Greene and Dumpling, and along the Providence river. The Three Fates, by Marion Crawford, is continued. Some Old-Time Jersey Weddings, illustrated, will interest the ladies who read them. Other articles are: The Southern Girl on Horseback; What is the Real Element of Danger?—When Sewer-gas Enters our Houses, How Can it be Kept Out? by Mrs. H. M. Plunkett, will commend itself to every thoughtful housekeeper. The usual departments Art at Home, With the Housewife, Practical Homes, Fashions, Book Notices, and Cycling, are replete with information on these matters. There are also several poems of considerable merit. Published at 44 East 14th street, New York City.

Miss Alice M. Fletcher, of the United States Interior Department and the Peabody Museum, Cambridge, will contribute to *The Century* in 1892 the result of her studies of the American Indian in a series of illustrated papers. They will give an intimate account of how the Indian actually lives and thinks, his music, home life, warfare, hunting customs, etc., and it is the opinion of Professor Putnam of Harvard that they will undoubtedly be the most important papers that have ever been published on the subject, and that they will give an entirely different idea of the Indian from that now commonly prevailing. The series will be called "The Indian's Side."

The *Missionary Review of the World* for October is up to the usual standard of excellence of that aggressive and interesting magazine. The Department of Literature of Missions contains ten carefully prepared and inspiring articles by able writers, covering topics of current value to all who are interested in missions. The International Department, Editorial Notes, The Monthly Concert of Missions, and the General Missionary Intelligence, are likewise full of valuable information relative to the cause in all lands. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

The *Cynosure* is averse to criticism of individuals. Its field of censure is as wide as the world, but it wars only with the evil in the world. Hence when it is called upon to review an attack in Hudibrastic rhymes upon a good man, who is also a minister of the Gospel and engaged in disseminating its truths, it asks to be excused. It is not wit to call one's neighbor names because he thinks for himself and uses the talents which God has given him to convince his fellow-men of their errors, although he may have erred himself. "Judge Burnham, care of Messrs. Colby and Rich, 9 Bosworth street, Boston," will understand this allusion.

The August issue of the *Humane Journal* (Chicago: Albert W. Landon, 3 Rialto Building, publisher) should commend this excellent monthly to the perusal of every family where humanity to man and beast is cherished. It deserves a large patronage, for the lessons which it teaches are noble and permanent, and cannot be too frequently or forcibly impressed upon the growing generation. $1.00 per annum.

Buds and Blossoms for September contains much and varied reading for the younger people. The engravings, and indeed the entire contents, are attractive and impressive, and the tendency of the whole is to elevate and instruct while affording continuous entertainment. Published by J. F. Avery, 1 Henry street, New York City. $1.00 per annum.

OBITUARY.

The death of MRS. SAMANTHA FARRER MCCONOUGHEY, a warm friend and patron of the *Christian Cynosure* and its Reform work, occurred at Atkinson, Ill., September 2, 1891.

The deceased was born at Hinsdale, N. H., June 11, 1811. In June, 1832, she was married to Jesse Worcester, by whom she had two children. Subsequently she lost, by death, her husband and one child. In June, 1849, she married Eli H. McConoughey, to whom she bore also two children. The father and all her children, except one son, Eli B. McConoughey, preceded her to the home above.

On Wednesday, September 2d, Mother McConoughey was thrown from her carriage and instantly killed. A concourse of old settlers and friends followed her to her last resting place.

She and her husband were among the charter-members of the Congregational church at Atkinson, Henry county, Ill. Having been converted in her childhood, she consecrated her life to the cause of Christ; and to none of God's calls did her heart go out so strongly as to the work of the National Christian Association, giving to it her money, and zealously advocating the cause of anti-secrecy. She was always foremost in reforms and advanced thought.

Her memory is fondly cherished in the circles where her virtues were best known, encircling, like a halo of love and light, the life that has been transferred to a better and a brighter world. Peace to her ashes! CLARA BOWKER TRUMBULL.

Stillman Valley, Ill.

LODGE NOTES.

Brethren, hold your ear this way. We are not going to give you a new password, but whisper a suggestion. Don't imagine for a moment that your wives can't tell whether you were at lodge or having a time with the boys. We have tried it. It won't work. Go to lodge. —*Sprig of Myrtle.* How can the wives distinguish the difference? They are not "in it," in either case.

In many of our lodges can be found members who, while they never have anything to offer for the upbuilding of the order themselves, are foremost in opposing any plan that may be put forward looking to an increase in membership, and denouncing the projector thereof as a crank.—*Secret Society Paper.* Possibly they have discovered the fallacies of the lodge, and are tired of "roping in" innocents. All honor to them!

"We know," says a secret society paper, "of a number of sisters" (Daughters of Rebekah) "who really know more in a minute of true Odd-fellowship than some of these pompous brothers ever knew during their entire connection with the order." How did the sisters learn it, if their husbands and brothers didn't tell them? The woman's degree is such a slight part of the order as to be almost tantalizing in its lack of information about the rest of the show.

Bloomington, Ill., has a lady "Noble Grand" in one of the Odd-fellows' lodges; and this is the way in which that poor woman is wasting her energies, according to the local organ: "She has been a member of our lodge almost from the beginning. In that time, one and a half years, she has not missed more than four times, and she drives five miles to lodge through darkness and storm, heat and cold, when we town sisters think we can't go. She has ten in family and keeps no help." With her talents and energy, if converted, what a missionary she would make!

"Madam, you must be satisfactorily identified before I can pay this draft," said a bank cashier a few days since to a sharp-featured, middle-aged lady, who bore unmistakable signs of being a spinster. "Identified sir! Why, I am already identified with the Woman's Relief Corps, Daughters of Pocahontas, Order of Eastern Star, Pythian Sisters, Knights and Ladies of Honor, Chosen Friends, Antimatrimonial League, Society for the Prevention of Cruelty to Animals, Soldiers' Aid Society, Weekly Sewing Circle, Industrial Union, Daughters of Rebekah, Chautauqua Circle, East Side Whist Club, and—and—great guns! Identified!" —*Royal Arcanum Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 24, 1891.

IOWA'S NEW AGENT.

We are glad to call attention to the letter in this issue from our friend and co-worker, Mr. W. L. Enlow, editor of the Birmingham (Iowa) *Free Press*. Iowa is a noble State. Its soil, climate and people are among the best of their classes. Our agent, Rev. C. F. Hawley, has done several years' faithful and successful labor there. He has united and harmonized our friends, and now is succeeded by our new fellow-laborer to whom we are so pleasantly introduced by Bro. Enlow. We are glad to welcome Bro. Potts to our ranks, and wish for him great usefulness and every blessing. There is no branch of Christian labor more important than the one upon which he is entering. His business is to set forth Jesus Christ as the sole hope of men, and to seek to remove the lodges which antagonize him and all the institutions which he has established. Upon the foundation already laid we trust that Bro. Potts may rear a lofty and imperishable structure to the honor of God and the salvation of multitudes of men.

JURY TRIALS ABOLISHED.

Los Angeles, Cal., has a Sunday-saloon-closing ordinance, and, as a matter of course, the saloon-keepers oppose its enforcement in every possible manner. Recently a number of them were arrested for violations of this ordinance, and when brought before the magistrate, demanded jury trials. The justice, however, sustained by a State law designed to meet this emergency, promptly refused them the privilege. The saloon-keepers took an appeal to the Superior Court, and afterhearing the case, the presiding judge handed down a decision sustaining that of the justice. Furthermore, he submitted his decision to the other judges of the Superior Court, and all concurred in its correctness. Commenting on this case, the *California Voice* remarks that the liquor men have now been beaten at every point. They have failed to show the unconstitutionality of the city ordinance and the invalidity of the State law.

The trial by jury has always been esteemed a sacred privilege; but, as in everything else, circumstances alter cases, and we all know what shameful abuses of right and justice have been fostered by jurors with secret society affiliations and prejudices, misplaced "sympathy" with the criminal, and predilections for bribes. The Californians have found it out and so have Illinoisans; but the law-makers of the Pacific coast have shown superior foresight, courage and energy in defeating the designs of evil men, by abolishing the possibility of putting unworthy fellows on a jury to acquit an offender who deserves punishment. It is a great victory for the "city of the angels."

THE POPE FAVORS REPUBLICS.

It is reported that the Pope is preparing an encyclical on the different forms of government, with the intention of showing how much the nations are indebted to the church for conciliatory settlement of differences arising from the change of government forms, and some of the organs of this same Roman church are telling us, likewise, how fond the Pope is becoming of republican national rule. But the tyrannical government of the church of Romc introduced into any republic would destroy the republican principle within a year. There is nothing in common between any free government and the Vatican. When the United States cut loose from Great Britain and set up as a republic, she cast off, alike, the dominance of monarchy and the Established church, and made herself a law unto herself, independent of any other power, bestowing upon every citizen the right to live, to labor, to worship, and to pursue happiness as God should lead him. But in every republic founded or encouraged by the papal hierarchy there would soon be an Established church, or system of worship, and all who did not unite with it would be denounced as heretics, and their lives made miserable by the coercion of the priesthood. It would not long be a republic, but a hot-bed of anarchy and revolution, like the Catholic republics in South America, and the papal forces would have their hands on the throats and their feet on the breasts of all who opposed the papal government. No, there is nothing in Romanism that affiliates with the reign of freedom. It is a thing of cloisters, dungeons and intolerance. Says the *Catholic Review* (New York, September 6, 1891): "The Catholic church is a church of authority. *Obedience to law is as necessary in the church as in the State. Private members of the church cannot consistently judge for themselves either in faith, in morals, or in ecclesiastical arrangements.* If a man persists in judging for himself and following his own inclination in opposition to the judgment of the church, he is not a loyal Catholic." That's the sort of republican government that the Roman church desires to establish. May God forbid it!

Says the New York *Catholic Review:* "Catholics are bound to build up a Catholic branch of the public school system, where children will be educated as Catholics at the expense of the State." There it is—church and state, and republicanism and infallibility—what a mixture!

ONE PHASE OF MASONIC DECEPTION.

Masonry is shrewd in a few things, self-conceited in others, and tricky where trickiness will best serve its purpose. Deception is its strongest element, and is practiced upon its novitiates, as we have many times shown, by boasting to them of the great light and glory of the order, and exalting it as the handmaid of true religion. Not only is deception a part of the lodge system in misleading its initiates by its forms and ceremonies, but the order, with great unanimity, attempts to deceive all persons outside of the lodge as to its secret work, its obligations and its operations. Certain information, carefully worded to attract and interest those whom the lodges would invite into the order, is publicly given to the world; but this class of Masonic literature is more remarkable for what it withholds than for what it makes known; for the latter is designed only to show, in an exaggerated manner, what a glorious exponent of true charity, benevolence and good-fellowship Masonry, when properly understood, will be found.

But here is another phase of the subject that interferes seriously with the lodge system as presented by Masonic authorities, and that is the thorough exposures of its entire character and subterfuges by Masons who have renounced the lodge and shown its fallacies and iniquity. These men have been persecuted, called perjurers, and even killed, for exposing the secrets of the order, but they have not flinched from their duty, and the result is that the economy and rites of Masonry and its degrees, to the number of forty-two, have been printed and publicly sold by the National Christian Association.

Of course, all this is very un-Masonic and very aggravating to those in the lodges, who have sworn to always hail, never reveal, but always conceal, the secrets confided to them; but, of course, as the renouncing Masons very generally agree in their expositions on essential points of the lodge work, in the mouth of two or three, (or a dozen) witnesses, these exposures are thoroughly established, and Masonry, in all its fullness, stands before the world, with all its worthless wisdom, sham pretensions and corruption laid bare; and the sight is not a charming one.

Masonry, thus brought to bay, and forced to attempt a refutation of the revelations made by the opponents of the order, having no righteous principle to sustain it, and wounded to the quick by the printed exposures, was obliged to resort to its best weapon—deception—for its defence. It was therefore decided, in secret conclaves, to issue forged and altered copies of the revelations of Morgan and others who had made public the secret work of the order. This was freely done. We have at hand one of these books, "Jachin and Boaz," an English exposition of the first three degrees of Blue Lodge Masonry, which undoubtedly caused the murder of its author in the streets of London, and which bears evident marks of this Masonic tinkering, so that it cannot be depended upon as the original book. Morgan's book, it is well known, was also altered by Masons and printed as the genuine work; and these spurious expositions, made only to deceive, have been widely published as refutations of the real expositions. The trick was well-planned and sufficiently successful to show to what straits Masonry was driven by its opponents.

The expositions of Masonry and Odd-fellowship, with those of several minor orders, published by the N. C. A., are genuine and thorough, and their veracity has been tested and acknowledged by Masons and Odd-fellows both in and out of the lodges; their authenticity is unimpeachable.

Attention is often called by disgruntled lodge adherents to the fact that the expositions sold by us do not agree; that differences in the text are numerous, and that, therefore, they must be all spurious. These apparent discrepancies are easily explained. We have a genuine exposition of lodge work in India, which differs only in immaterial points from that followed in this country; the changes are merely verbal and unimportant. We have, also, a well-thumbed lodge ritual from an English lodge (not a copy or exposition) which shows a few variations from those in our own country.

"Ecce Orienti; or Rites and Ceremonies of the Essenes (Masons); National Scries; seven degrees; arranged in accordance with the standard formula," and printed in cipher (which Doesburg's and other N. C. A. expositions render into plain English) is a series of genuine Masonic work, designed for the use of Masons only. The work in the volume for use in Michigan lodges differs from that adopted in those of Illinois; and the variation is quite as marked, so far as language is concerned, as in the N. C. A. expositions of the same class of work. But all these differences are non-essential and no hindrance to a true understanding of the ritual.

We have written thus in detail on this subject, that the public may be warned of the double-dealing of Masonry as a great order, and to show that the occult work of the lodges is no longer secret but thoroughly exposed to the public.

TWO VETERANS OF THE CROSS ON LODGE INIQUITY.

"I am now a few days past ninety-two years of age." So writes to us the venerable William G. Keil, of Senecaville, Ohio, under date of August 31, 1891. And still, tremulous with age and infirmity, so that his writing is often difficult to decipher, he purchases anti-secret tracts and other kindred literature to distribute where they will awaken and restrain the thoughtless and ungodly, and urge them to seek the higher and better things of the Lord's great and glorious kingdom.

"Send such," he writes, "as you regard as suitable to expose the folly or wickedness of the craft. I shall try to make the best use I can of any and everything you send. I am still a devoted friend of the *Cynosure*, have strong confidence in its great efficiency, and wish it was more generally circulated and read. We take several other religious periodicals, or weekly papers, such as the *Lutheran Observer* and the New York *Weekly Witness*, but as I can read but little, I seldom read much in either of them except the dear old *Christian Cynosure*, and nearly always all tracts. I regret that I can write no better. I could a few years ago, but I am so debilitated and tremulous that it is rather marvelous that I can write at all; my hand is crooked and crippled with rheumatism, and has been for thirty years. . . . . Born in Strasburg, Va., August 7, 1799, I got my training for the work of the Christian ministry (Lutheran) in Winchester, Va.; preached the Gospel in Virginia some five years; then came to Ohio, where I labored in the work of saving souls, till near thirty years ago, when I was disabled and had to quit the field, dearly as I loved the work. I am now confined to the house, often suffering much, but I endeavor to bear it patiently. I am sometimes very gloomy. My dear mother suffered, the last few years of her life, with religious melancholy, and it would not be strange if I should go in the same sad way.

"During my three or four years' study in Winchester," continues our venerable correspondent, "I had learned enough about Freemasonry and the men who espoused and adhered to it, to satisfy me that it is an institution to be avoided by Christians, if not by all good citizens; and I have never seen or heard of anything since to give me a more favorable opinion about it or any of the numerous orders, for the land is now swarming

with them, as Egypt was at one time with lice, locusts and frogs!

"Is it really true," he asks, "that there is a new 'Independent Order of Owls,' and that respectable men 'screech' among them? It would seem as if the devil himself could not devise anything too foolish to amuse and ensnare plenty of men! But enough; my soul is sick with every day's report of every sort of outrage with which the earth is filled. It may, however, be the policy of the devil to draw attention from the graver outrages that he commits.

"If any one in your office will have the time and industry to cull enough out of this scrawl to make a short narrative of facts, publish it in the *Cynosure* and send me a few copies, I will send them near and far off, and urge people to subscribe for the paper, and I have no doubt it will do good.

"I would be grateful and glad if the editor, or some other competent person, should add a few pithy and forcible reasons to show that these secret orders are anti-Christian and injurious to individuals and society, and that they really remind one of the 'smoke of the pit,' if not the pit itself."

[We know of nothing better at hand on this subject than the testimony of another venerable veteran of the cross, John G. Fee, of Berea, Ky., which we copy below from his Autobiography, just published by the National Christian Association.—EDITOR.]

Our esteemed and aged correspondent closes his letter as follows: "May God bless the *Cynosure* and all its friends, and spread through all the land the light it gives, speedily and effectually. Your old friend in the good work."

TESTIMONY OF JOHN G. FEE.

About 1846–7, the community in which John G. Fee then resided "had a union temperance society, into which," says Mr. Fee, in his Autobiography (p. 51), "all, young and old, rich and poor, could come, 'without money and without price.' It was proposed that there be formed in our school-house a society known as 'Sons of Temperance.' I was requested to join and give my influence. I declined the invitation to join, and in a public discourse gave my reasons for so declining:

"First, impracticable. The form of organization—initiation fees, with passwords and closed doors—such will shut out a large portion of society, will fail to meet the needed end—the reclamation of the masses.

"Second, the secret principle is wrong. (1) It is contrary to the genius of republican institutions, where every movement affecting the interests of society is supposed to be open to the view of all. (2) Unfair. Such societies being secret, give one class of men an unknown and an undue advantage over the other members of the society—an unfair advantage. (3) Dangerous. Such societies give opportunities not only for unfair advantages, but opportunities to bad men to devise measures not only injurious to society, but perilous to governments. Such societies are selfish, and, as such, contrary to the spirit and letter of Christianity. (*a*) They reject the very objects of charity—'the halt, the lame, the blind'—help those who help the society and can help themselves. (*b*) Usually they reject men in this country simply because they are colored. This fosters the spirit of caste. (*c*) This society, as such, hides from the world whatever light or good it may have—'puts it under a bushel.' Christianity requires that we let our light shine; if we have good works, let them be seen. If there be anything good, society ought to have the benefit of it. (*d*) This was the precedent of our Lord, who said, 'I spake openly in the temple, and in secret have I said nothing.' He is our pattern.

"It was then said, 'The amount of secrecy is small.' I said, 'The principle is just as certainly vicious when small as when large; a poison is the same, little or much.' I said, 'The devil tempts not to vice in its gross form—at first, only in small proportions, and that veiled by some assumed good; "he comes as an angel of light."' I said, 'Some of you know that it is just in this way Jesuitism now works. It does evil that good may come.'

"I said, 'I have traced the history of your movement. It was concocted almost exclusively by Freemasons and Odd-fellows.' These men know that temperance was a good and reputable thing, and that if the youth of the land could have their minds familiarized with the secret principle, made reputable by association with acknowledged good, then it will be easy, after a time, for such to step into other orders with larger measures of secrecy, even those associated with blasphemous oaths, a false religion, a religion like that of Freemasonry, which claims to fit men for the lodge above—'a religion in which all men can agree'—Jews and pagans, Mohammedans and Parsees; a religion of mere sacrilegious rites; a religion in which the name of Christ is excluded from every official prayer; Christ treated as Mohammed, Zoroaster, or Confucius; yes, worse—the name expurgated from quoted scriptures. (See Mackey's Ritual, pp. 384–5.) I said to my hearers, 'Beware of those stepping-stones that lead to institutions that are blasphemous, delusive, and perilous to society and republican institutions.'

"The 'Sons' did not live long in that region. Afterwards, when I had moved to Madison county, where I now live, I was told by an influential friend, who was a Freemason, that if I would join the Masons I would be protected from the mobs" (of slaveholders.) "I replied, 'If my protection and immunity from violence is to be secured by connection with orders at once delusive, selfish, perilous to society, and treacherous to Christ, then I cannot have protection from such men.' Before I came to Madison, I was waylaid, shot at, clubbed, stoned; by force kept out of church houses; and since I came to Madison, have been in the hands of six regularly organized mobs of violent men, yet have I not shown the secret sign of distress, nor muttered the words, 'Is there no help for the widow's son?'"

BEREA COLLEGE, KY.

Since coming North I have, in a number of instances, seen it stated that this institution, which, by the terms of its charter and in all its history, has been strictly undenominational, is likely to become a Baptist institution. Some say that it has practically become such. I wish to say that after nearly two years' residence at Berea, and with a full knowledge of the facts, I can pronounce such statements utterly unfounded, and I believe that they were the result of sectarian bigotry, and are a malicious misrepresentation. Never in its history was this excellent institution on a more strictly unsectarian basis.

Chicago, Ill. H. H. HINMAN.

—The (Baptist) *Standard*, Chicago, pithily remarks: "So far as comes under our own observation, the Sunday papers all oppose the Sunday closing of the Columbian Exposition. Does anybody happen to know the reason why?" The reason is obvious. The pocket is involved.

—The nomination for the Legislature, in Page county, Iowa, of Hon. Frederick Nelson reflects credit upon the friends of Reform in that district, as Mr. Nelson, one of the ablest and best men in that county, if elected, will competently and honorably serve the interests of his constituents.

—We desire to say with reference to the advertisement in last week's paper, which states that the deeds to property in the Additions to Harvey do not contain the prohibitory clause, that we have seen the deed used by Walter Thomas Mills & Co. for property in the Academy Addition, which contains a very strong prohibitory clause, and we are glad to correct the statement of the advertiser as to the above-named Addition.

—The New York *Herald* gives an account of a Masonic convention, in the report of which it is stated that the brothers boasted of having as members in their lodges, in the State of New York, ordained ministers of the Gospel who are in good standing in their respective denominations. New York is not the only State in which the church and the lodge have met on "the five points of fellowship." Illinois is quite as bad in this respect.

—Robert G. Ingersoll thinks that the American Sabbath ought to be wiped out. If he means the modern pleasure-seeking, beer-sodden, criminal Sabbath instituted by sinful foreigners as a substitue for the sacred, sober, peaceful Puritan Sabbath of sixty years ago, let it go,—the sooner the better; but if he means the Sabbath hallowed by God on Sinai and confirmed by the Lord Jesus Christ himself while he was on earth, we vote that Ingersoll be invited to go first.

—Bro. C. B. Ward, the able and energetic American missonary in India, has in press, in that country, "The History of the Telugu Mission and Orphanages." Bro. Gladwin, who has seen the advance sheets of the book, writes that he "can assure all interested in stirring pioneer work, that a good treat is in store for them." Eternity alone will show how great is the work in which these good brothers are engaged, and the blessed fruit which they are bringing forth as the result of their labors.

—Bro. W. J. Gladwin, in the August issue of the *India Watchman*, offers a reward of One Hundred Thousand Pounds (nearly half a million dollars) for "a safe and sure statement as to how the following work can be wrought so as to be genuine, effective, hearty and permanent—How can idolaters be brought to obey the first and second commandments, blasphemers, the third, children, the fifth, the immoral, the seventh, and the dishonest, the eighth and ninth—how, oh! how, can all this be done by ministers and Christians who habitually violate the fourth and tenth commandments? Address, the *India Watchman*, Bombay, India." We are going to write to Bro. Gladwin, and tell him how all this may be done.

PERSONAL MENTION.

—Harry Whitbeck, the 7-year-old son of millionaire George W. Whitbeck, of Portland, Oregon, was found at Homestead, Pa., Wednesday, by Government Detective W. C. Negus, having been stolen from his parents when 14 months old.

—Rev. William Fenton, of St. Paul, Minn., returned from his visit to the East last week, and on Sunday, in company with Bro. Hinman, spoke at Prospect Park, Du Page county, and since then have been filling other appointments in this vicinity.

—Governor Fifer Tuesday appointed the following persons managers of the Illinois Reformatory at Pontiac: Bishop Samuel Fallows, of Chicago; Captain A. D. Cadwallader, of Lincoln; Valentine Jobst, of Peoria; R. D. Lawrence, of Springfield, and James R. Scott, of Champaign.

—Miss Sarah E. Farley, who has been for several years engaged in active work among the colored people in Louisiana, and who has been spending two or three months visiting her friends in the North, was in Chicago this week on her return to the South. She is greatly interested in her work, and finds it both pleasant and profitable.

—It was proposed some time ago to institute a Good Templars' lodge at Miles, Iowa, but Bro. W. J. Gladwin, then doing missionary work in India, and knowing the people and the evils of the Good Templars' order, forwarded a printed exposition of its work and other anti-secret literature to friends in Miles, with such good effect that the lodge was never organized. Thus a foreign missionary did a good job of home missionary work, although 10,000 miles away. The truth does prevail.

—The deaths of the week are as follows: Mrs. Theresa Fair, late wife of ex-Senator James G. Fair, San Francisco, Cal.; Geo. B. Loring, of Massachusetts, a prominent diplomat under past administrations; in London, Sir John Steell, R. S. A., the sculptor, who made the statues of Sir Walter Scott and Robert Burns in Central Park, New York. Col. Frederick A. Conkling, brother of the late Senator Roscoe Conkling, died Friday at New York. Ex-Congressman William L. Scott, Erie, Pa., died at Newport, aged 63 years.

—The Church Unity Conference, held at the Kenwood Evangelical church, in this city, last week, our report of which will appear in full in the *Cynosure* of Oct. 1, brought together a number of well-known and esteemed Reform workers, including the venerable John G. Fee and Rev. H. H. Hinman, of Berea, Ky.; Rev. C. E. Hulbert, of Detroit, Mich.; Rev. C. S. Bullock, West Indian missionary; Rev. E. R. Worrell, of Chicago; Mrs. E. B. Grannis, of New York; Revs. E. Mudge, John P. Hale, H. A. Kerns, and Pres. C. A. Blanchard. Several of these friends were welcome visitors, also, to the *Cynosure* office, during their sojourn in the city.

THE HOME.

WARP AND WOOF.

[Sung at Tremont Temple, Boston, at the 220th Boston Monday Lecture, February 23, 1891.]

Before he formed a star,
Our God arranged our lot;
Our little lives were planned afar,
When we as yet were not.

Time hath no aimless strands,
God warp and woof combines;
Life's loom is in his holy hands,
His shuttles know their lines.

He loved us when as yet
We had not seen the sun;
God's forethought is man's coronet,
And love by love is won.

He purposed all he sends,
He knows what us awaits;
He marketh now the distant ends
Of paths to hidden gates.

All acts his eyes foresee
And never choice constrain;
So willeth he that we are free
His grace to loes or gain.

His love hath filled the past,
An ocean without shore;
Our purchased souls him first and last,
Love, trust, obey, adore.

—*Joseph Cook, in Our Day.*

THE STORY OF A SUNDAY-SCHOOL.

It was a straggling village in the mountains of West Virginia. The neighborhood was generally peaceful and quiet. Those religiously inclined were divided among some five or six different denominations. Year after year the school was opened about the first of May, and succumbed to the heat of August.

One spring, when the subject of opening the school was broached, many said, "It is no use." "It will only be a failure as usual." A few said, "We will open it, and keep it open for a year." Thus divided, the school was opened. Literature from the American Sunday-school Union was purchased. At one time came a story of a missionary along the coasts of the United States who desired a yacht to prosecute his work. The matter was laid before the school, and they were asked to contribute. The people were poor, but one dollar was raised and forwarded. It did not do much toward the yacht; but when afterwards the yacht had been purchased by others, and its picture was printed, it was remarkable the good it did the school to know they had a dollar in the work.

August heats were passed, September and October frosts came, and now some said the school must close. Three or four said, with no unkindly feelings to those who must quit, "There will be a fire in the school-house every Sunday morning (the nearest church was some three miles away), and there will be Sunday-school. If there are only two present, there will be Sunday-school; if only one present, there will be Sunday-school, and all are welcome. Come when you can; the school will go on."

It was a dreary, cold winter; sometimes only four or five were present; sometimes eighteen or twenty. Many an earnest prayer went up from that faithful few for God's blessing. The winter passed. A wedding took place in the neighborhood. A wedding was always the signal for a hilarious outburst in the community. Imagine the surprise of the superintendent when the leader in the outbursts came to him, and said:

"We have concluded to have no 'belling.' Can't you get a minister to hold a meeting in the school-house? The people feel they want one."

On that very day a minister had told the superintendent to announce an appointment for the next Sunday evening, and, if the people desired, he would continue it. The Spirit of God in answer to prayer was working in the community. The meeting began, as usual in many places, to waken up the frozen church-members.

The superintendent suggested that it might as well be made a common-sense matter, and the revival could just as well begin the first night of the meeting as on the tenth, if the people were ready. An invitation for inquirers was given, and one responded; the next evening fifteen, and all of them members of the Sunday-school. It reached out, and the neighborhood was moved. Twenty-six were converted. A church was organized, and, although they have no house as yet, the church is prosperous.

The Sunday-school has gone on winter and summer ever since,—some eight years. Those young people have grown to manhood and womanhood, and most of them are earnest workers in the church, scattered as they are in several States.

There is nothing startling in this story. It is of plain, common people, working in a plain, common way,—relying on God. Others can do the same. There was no brilliant talent, no professional evangelist, no learned scholar. It seems, to-day, that it is not the five-talent men, but the one-talent men, who need to go to work in village church and country school-house to bring about a great revival.—*James N. David, in the Sunday-School Times.*

THE BROKEN SAW.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time without, or in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping round.

At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days, before, in sawing a cross grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy; "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and suspecting, and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was 'fraid, Mr. Jones has got such a temper."

"I think he'd better own up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him;" and he soon turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out in the garden, and went up to his little chamber under the leaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he had rather not.

When Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen. "Sir," said Sam, "I broke your saw, and I thought I'd come and tell you 'fore you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones; "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I'm sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, "There, Sam," he said heartily, "give me your hand; shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above-board," he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how that is; I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—*Scotch Tract.*

A SUNDAY SCRAP-BOOK.

A Sunday scrap-book is a source of almost unlimited pleasure and profit to children who can read and write. The book should never be brought forth except upon Sunday, though the materials should be gathered during the week. These consist of a fair-sized scrap-book, paste or mucilage and brush, illustrated papers or magazines from which pictures can be cut, a pair of scissors, a Bible and a Concordance.

Select a picture and cut it carefully from the paper; paste it neatly into the scrap-book, somewhat above the center of the page. Then, by aid of the Concordance, select a verse which the picture suggests, and write it neatly below the picture, adding the chapter and verse from which it is taken.

Comic pictures should be excluded, and such as are manifestly unsuitable. Yet it is surprising to see how large a number that a young person would select are capable of Scripture illustration.

A boy of twelve lately chose one of Frederick Remington's, representing a scout upon a rearing horse.

After pasting it in his book, and with the aid of the Concordance, he wrote beneath the picture the following:

"A horse is a vain thing for safety; neither shall he deliver any by his great strength." Psa. 33: 17.

Another was a scene in a hospital ward. A poor boy in a bed, several poor people standing by, and the physician and nurse in attendance. Under this picture was written:

"The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Psa. 41: 3.

A party of children wearing snow-shoes. Verse: "He giveth snow like wool. He scattereth the hoar frost like ashes." Psa. 147: 16.

Again. A picture of a fair English mansion, with pleasure grounds. This was called "The Mansion House." Instantly the boy exclaimed: "I know the verse for that. 'In my Father's house there are many mansions; if it were not so, I would have told you. I go to prepare a place for you.'" John 14: 2.

This employment cultivates the imagination; the hand gains skill. Great facility is obtained in finding Scripture references, while the verses are unconsciously committed to memory.—*Selected.*

YOUR DAUGHTER.

Olive Thorn Miller writes that if you can interest the daughter, just out of school, in the home, in keeping your house, taking charge of your table or some other department, having the table allowance to manage as she chooses, with a salary or whatever arrangement is most satisfactory, you are a fortunate mother. If she wants to study "art," grumble not at oils and turpentine, and allow her, if she wishes, to hang her efforts on the walls, but privately try to educate her taste by visiting galleries, by proper books, by an art atmosphere, by all the instruction that you can devise. If she loves music, pursue the same course. If her taste is for tools, don't be alarmed and call it unfeminine. The "feminine" is planted in the depths of her nature; you can't eradicate it.—*Selected.*

A TRUE DOG STORY.

Mr. Lane and his family lived in the country, and were the owners of the two dogs, Hero and Midget. Hero was a fine, large dog, while Midget, as you might guess from the name, was a little one. The two dogs were very fond of each other, and had many gay games together.

One summer the Lane family went to make a visit to some friends who lived in a village some seventeen miles away. Midget they took with them, but Hero they left behind.

Near the house where the Lane family were staying was a hotel, where lived a very large dog who was not always very friendly. One day

Midget went out for a walk. As he was passing the hotel, the large dog came out and commenced to fight poor little Midget. The poor little dog was dreadfully beaten, and crept to the house quite crestfallen.

The next day Midget was missing right after breakfast, and all search after him was in vain. Later in the day, who should be seen coming along the dusty road but Midget, and with him Hero! The little dog had gone all the way home after his friend.

The two dogs went to the house where their friends were, ate a hearty meal, and then trotted off straight for that hotel, and found the hotel dog. Then Hero gave that dog such a whipping that I do not think he bothered small dogs for some time. Then he turned about and went all the way home again.—*Christian Intelligencer.*

FIGS AND THISTLES.

The only hard place you can find in God's service is the one you pick out for yourself.

A little man never looks so big to the world as he does when he stands on a bag of money.

Some people, when they pray in public, push every window in heaven shut to begin with.

The devil has never been able to break up the man who had God for his partner in business.

The man whose income is from the devil has to ask his master what he shall do with his wages.

"Looking unto Jesus" is the only thing that will make the desert of life blossom as the roses.

The man who never has in his heart a desire for something better, has already begun to be a devil.

It makes the devil feel like going out and stoning the house when he sees people happy in church.

The man who undertakes to get rich at the expense of his conscience will find that he can't do it.

It takes a God to describe a God. The fact that the Bible describes God is proof that he is its author.

If your religion doesn't satisfy you, it can be taken for granted that it doesn't satisfy anybody else.

The man who finds the most fault with the preacher is the one who does the least to support him.

The Christian who is continually doing great things for his God is the one who is faithful in little things.

Going into eternity without knowing Jesus Christ is to leave this world with your back toward heaven.

The man who owns a railroad never gets half as much joy out of it as the one who travels on a free pass.

The devil don't care how much religion people get if they wait until they go away from home to practice it.

If you want people to believe what you claim to know about the Lord, don't go to sleep while trying to tell it.

The man who is a man never quits work and goes to whittling because somebody tells him the sun has spots on it.

The man who doesn't love his brother on the other side of the earth doesn't love his brother on the other side of the street.

Thousands of souls have been lost because somebody was afraid of doing something somebody else would find fault with.

If you want your boy to love you, don't make him hoe potatoes in the back yard while a brass band is passing the house.

There are people that claim that they are willing to do anything for the Lord, who never think of going to church on a rainy Sunday.

It is only here and there that a man could get to heaven if he had to prove by his wife that he had the old-fashioned Bible kind of religion.

The devil will never be lonesome as long as there are people in the church who expect to get to heaven without it costing them a cent of money.

It must be something of a satisfaction to the devil to give some folks a little money, and then make it almost kill them whenever they try to spend it.

No man will ever be able to look up from the pit and claim that he got there because God did not give him light enough to show him how to keep out.

There are women who sometimes think on Sunday that they have religion, but when the clothesline breaks down on Monday they find that they haven't.—*Ram's Horn, Indianapolis, Ind.*

GOOD MEASURE OF LOVE.

One twilight was there when it seemed
New stars beneath young eyelids gleamed;

In vain the warning clock would creep
Ancar the hour of beauty-sleep;

In vain the trundle yearned to hold
Far-Eyes and little Heart-of-Gold;

And Love that kisses are the stuff of
At last for once there was enough of,

As thought of all affection's round
The fond climateric had been found—

Each childish fancy heaping more,
Like spendthrift from a miser store,

Till—stopped by hug and stayed by kiss—
The sweet contention ran like this:

"How much do I love you?" (I remember but part
Of the words of the troth of this lover)—
"I love you"—he said—"why—I love you—a heart
Brimful and running over.

"I love you a hundred!" said he with a squeeze;
"A thousand!" said she as she nestled;
"A million!" he cried in triumphant ease,
While she with the numbers wrestled.

"Aha! I have found it!" she shouted, "Aha,"
(The red to the soft cheeks mounting)
"I love you—I love you—I love you, Papa,
Over the last of the counting!"

—*Robt. U. Johnson, in St. Nicholas.*

TEMPERANCE.

EXPERIENCE OF DES MOINES.

"Liquor-dealers and anti-prohibitionists," says the *Advance*, "who are constantly harping on the blighting effects of prohibition upon the prosperity of a city, will not be able to draw much comfort from the experience of Des Moines, Iowa. Des Moines is a city of sixty thousand people and has not an open saloon within the county in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store-room to rent can scarcely be found at any price, while more than a thousand new residences and more than a million dollars worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent higher than a year ago; its manufactured products for 1890 exceed those of 1889 by more than $5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the Transfer Companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month."

THE BREWERS' METHODS.

The proceedings of the Annual Convention of the United States Brewers' Association, as given in the *Brewers' Journal*, have two specially noteworthy features. They emphasize the practical value to them of what they call their "Literary Bureau," through which they employ the types to promote their interests. They send out a variety of printed matter extolling the merits of beer, proclaiming the "failure" of prohibition, advocating "reasonable" license, etc., etc. These documents they furnish freely to legislators, journalists, and others, and so make their impress upon public opinion more widely and more effectively than many friends of temperance realize. Their example in this respect has a most valuable lesson for temperance men and women. In proportion to their numbers, they make a much more extensive and influential use of their so-called literature than do temperance people and members of churches,—who might easily do so much more,—of temperance literature.

Again, they teach an important lesson in their method of influencing and controlling legislation in their behalf. Relatively few in number, yet by organization and unity of action, they demonstrate very largely their present ability to either obtain legislation directly in their own behalf or to prevent adverse legislation by their opponents. Their type of organization is the League, for the specific purpose of controlling in their favor the action of legislators and candidates of all political parties. In this they have hitherto been eminently successful. With them, as organized beer men, tariffs may go up or tariffs may go down; silver may be restricted or there may be unlimited coinage,—it is immaterial so long as they are able to win and maintain for beer a supremacy. In this direction, also, do they exemplify a worldly wisdom which the friends of temperance might, to great advantage, emulate.

AN AWFUL WARNING.

Some good people think that because parents and children in European countries go to the taverns together, drink their beer, and eat their lunch without becoming drunkards, it is safe for parents and children to do so in this country; but they make a grand mistake. Years ago, an industrious, well-to-do German mechanic, an honored member of a church, was accustomed to send his little boys for beer and have them drink with him. He thought there was no harm in it. The boys grew up, and one became a drunkard. One day his father reproved him for his drunkenness, when in turn he said, "Father, why do you scold me? You taught me to drink!" The remark made a deep, painful impression on the father's mind, and when a few years later, the son killed himself drinking, the calamity and the son's remark so preyed upon the father's mind that, although a very healthy, strong man, reason was dethroned and he but recently committed suicide. These are all well-authenticated facts. The circumstances occurred in Ohio. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—*Selected.*

PRAYER AND BEER AT THE MORMON THEATER.

Mrs. Joseph Cook, who was with her husband at Salt Lake City in December last, at a meeting of representative ladies, asked a series of questions concerning Mormonism, one of which was: "What amusements are most patronized by Mormon families?" The answer, in part, was as follows:

"The theatre and balls. In Brigham Young's time, the theaters and dances were opened with prayer, frequently by himself. Beer was partaken of freely at these entertainments until both sexes were noticeably under its influence. This is no longer the fashion in Salt Lake City, but it is still kept up in the settlements. The Bishop presides at the balls, although not a few are the worse for liquor before the close of the entertainment."

Mormonism, incongruous or worse, in many aspects, is certainly mixed and reprehensible in its "amusements."—*Temperance Advocate.*

AT THE POLLS.

Unspeakably serious are the facts that the saloons of the United States send eighty thousand youths annually down into drunkards' graves; that wherever they exist they afflict more families and slay more bodies than war and pestilence; that they are the chief causes of pauperism, crime and insanity; that they are the chief lawbreakers in every community and the resorts where crime centers and the places where men are stimulated to crimes of the worst character; that they are dens of profanity, lewdness and ungodliness; that they are the open enemies of the church of Christ and of almost every endeavor to improve the moral condition of men; that they are one of the chief foes of the home and fill thousands of homes with discomfort, poverty, brawling, violence, torturing anxiety and long-continued suffering and anguish. Either for or against that sort of thing Christian men are to vote this fall. There ought not to be any doubt on which side they will be found. In one locality the saloon seeks alliance with Republicans, in another with Democrats. It ought to be defeated in both. Honest differences of opinion can be settled and more wisely and satisfactorily settled when the saloon is excluded from political power and put under restraint.—*Christian Intelligencer.*

Of the 250,000 commitments for drunkenness last year in Great Britain and Ireland, 76,600 were cases of women. This rate is one conviction to 190 people in England; in Scotland one to 80, and in Ireland one to 100.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON I.—Fourth Quarter.—October 4.

SUBJECT.—Christ Raising Lazarus.—John 11: 21-44.

GOLDEN TEXT.—Jesus said unto her, I am the resurrection and the life.—John 11: 25.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—John 11: 21-32. T.—John 11: 33-44. W.—John 11: 1-10. T.—John 11: 11-20. F.—Job 19: 23-27. S.—Mark 5: 35-43. S.—John 12: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The Resurrection and the Life.* Vs. 21–27. Christ risked his life by going into Judea again, as we can see by the flash of martyr courage which it brought out from Thomas: "Let us also go that we may die with him." But the idea probably never crossed his slow perceptions that Jesus had in himself the power over death, and could only die by a voluntary yielding up of himself to his enemies. Martha was a woman quick of action, and correspondingly quick of thought. Her faith was of the impulsive sort, reaching at a bound so sublime a height that she could say, "I know that even now whatsoever thou wilt ask of God, God will give it thee;" and the next moment sinking in dark eclipse under what seemed Christ's common-place words of comfort, "Thy brother shall rise again." She had not grasped, any more than Thomas, the truth to which Christ was trying to lead her: that he was the Resurrection and the Life, and there could be no actual death for one who falls asleep in him. But even real and earnest Christians need to be asked, "Believest thou?" that is, "Do you take in this fundamental idea in all its grand significance?" The very custom of wearing mourning when a friend dies is proof enough in itself that most of us have not yet done so. We ought to be far ahead of Martha; and yet as we stand around a dear one's open grave, we are too apt to believe, like her, in "some divine far-off event," which we call the Resurrection, rather than in him who *is* the Resurrection.

2. *The Divine Sympathizer.* Vs. 28–38. Jesus had been a beloved and familiar guest in the Bethany home; but now the circumstances had changed. He had bitter enemies even in that little company which met to weep and mourn with the afflicted sisters. Mary's quick response to Martha's summons proves how much she longed for some word of comfort from Jesus' lips that would go deeper than theirs. Whether there was a dim hope in her heart, as in Martha's, that he would do something more, the story gives no hint. "The Master is come and calleth for thee." How often buried in selfish grief the call falls on deaf ears. Jesus seems to have held no conversation with Mary as with the other sister, probably for the reason that the mourners had followed, supposing that she went out to weep at her brother's tomb, and he did not wish at such a moment to be drawn into any controversy with his enemies. "If thou hadst been here my brother had not died." But the whole world, and even the sisters themselves, would have been losers. The full depths of Christ's loving sympathy for the mourner would not have been revealed, nor his divine power over death and the grave so clearly manifested. So we may long in the midst of some great affliction for Christ's bodily presence, thinking that thus the sorrow would have been averted, instead of realizing the far better thing—that he is preparing for us by his absence. "He groaned in the spirit." Why was our Saviour thus troubled at a moment when he was about to restore his friend alive, and dry up the tears of the weeping sisters? It is more than probable that his divine heart took in not only their grief, but that of all other mourning ones—that heart which bore our griefs and carried our sorrows—and thus we can have the sweet comfort of knowing that Jesus wept for *us;* for us and *with* us. The best-dispositioned of the Jews attributed his silent tears to grief for the departed Lazarus, "Behold, how he loved him." Jesus may have thought not of Lazarus alone, but of all his followers to the end of time who would have to pass through the dark valley; of the shrinking fears and the parting pain; and it is possible, too, that some mysterious shadow from his own death may have fallen upon him, as when he said, "Now is my soul troubled," (chapter 12: 27). "Again groaning in himself;" at the malignant unbelief of the Jews, who, as the event proved, were just as malignant and just as unbelieving after he had raised Lazarus as they were before.

3. *The glory of God manifested.* Vs. 39–44. Many lessons are here unfolded. (1) Human hands must roll away the stone. The glory of God can never be manifested by simply preaching the Gospel, while we let alone some evil thing that is keeping multitudes out of the kingdom. The call is to take away the stone without stopping to measure our ability to do it, or whether we shall arouse the prejudices and fears of men by so doing. The lodge and the tobacco habit are two mighty stones lying over the spiritual tombs of thousands. Shall we not obey the command to roll them away? (2) There are so-called "hopeless cases," which even their Christian friends have ceased to pray for. Is there not in Jesus' answer to Martha a reproof for such unbelief, for it is in the conversion of such that God's glory is most clearly manifested. (3) A soul newly raised needs to be loosed from its fettering grave-clothes. Harmful habits, wrong associations, false beliefs, will not drop off of themselves. Human hands must do the work. Would there be so many backsliders in our churches,—young Christians whose every step has been hindered by something in their past which they lack the strength or the knowledge to break away from, if we were faithful to do this most tender and needful ministry?

RELIGIOUS NEWS.

BAPTIST.

—Rev. Milton R. Boone, D.D., in the *Journal and Messenger*, says that the entire colored population of Missouri is 52,607, and that there are enrolled as members of the Baptist church 21,000. There are eight or a dozen district organizations and one general organization. Several Sunday-school associations, managed principally by the young, progressive people of the church, are doing a grand work for the Master. Rev. H. H. White is Sunday-school missionary for the State.

—Baptist State anniversaries for this year are as follows: South Dakota, Sioux Falls, Oct. 1; North Dakota, Lisbon, Oct. 3; Indiana, Evansville, Oct. 5; Wisconsin, Delavan, Oct. 5; Minnesota, St. Cloud, Oct. 13; Kansas, Atchison, Oct. 13; Illinois, Bloomington, Oct. 19; Iowa, Marshalltown, Oct. 19; Colorado, Colorado Springs, Oct. 20; Michigan, East Saginaw, Oct. 21; Nebraska, Nebraska City, Oct. 28.

—On the 6th inst. a new Baptist church was dedicated at Iowa City, Ia, with much enthusiasm. Twenty-four hundred dollars, to clear off the church indebtedness, wa raised. The Christians, Congregationalists, Methodists and Presbyterians gave up their services aud united in the dedication. There were many flocks in one fold.

—The latest word from Rev. C. H. Spurgeon is that he is convalescing. He was able on the 8th inst. to spend a half-hour in the garden of his residence without special fatigue. All will rejoice in the prospect of his recovery.

CONGREGATIONAL.

—The opening address at the beginning of the Chicago Theological Seminary year was given in Carpenter Hall, by Prof. H. M. Scott, on the Ecumenical Relations of the Theological Seminary, with special reference to Rome, Berlin, Oxford and Chicago. Besides the students a large number of the pastors and other friends of the seminary were present. The seminary opens the new year with the largest attendance it has ever had. The most marked increase is in the number of new students in the regular course. The number in all the departments will be nearly if not quite two hundred. There are in all fifteen professors and instructors.

—The new Chapin Hall at Beloit, Wis., the gift of Dr. D. K. Pearsons, had its fitting dedication by the faculty and students at the beginning of the term, last week. It is a beautiful building for a Students' Home, with accommodations for about seventy students. Already fifty more students than can be provided for have applied for rooms in it.

—The Third Congregational church in San Francisco, having observed somewhat the operations of a brigade of the Salvation Army in that neighborhood, invited them to come in to its mid-week prayer meeting, the other week. The brotherly invitation was accepted. The Salvationists came, dressed of course in their customary uniform, and a great crowd of people came with them. The addresses, songs and personal experiences given by them awakened, it is said, the liveliest interest, to the special edification of all present.

LUTHERAN.

—Thousands of Lutherans from the Baltic provinces of Russia have emigrated to the Southern provinces of Brazil, where there are already more than 100,000 Germans. The pastors there are overworked and too few in number to withstand the encroachments of the Jesuits.

—The persecutions of the Lutherans in the Baltic province of Russia, by the Czar and his priests, have become so severe that more than 100,000 Lutherans are deprived of their pastors, who have been deposed from office and banished to Siberia for no other reason than faithfulness to their ordination vow.

—The chapel in the sequestered Augustinian convent at Heidelberg, in which the monk Martin Luther had preached during the convention of the order in 1518, has been given for a place of worship to a newly-organized Lutheran congregation in that reformed city,

—C. H. von Donner, a Lutheran merchant in Hamburg, has given $500,000 for a woman's hospital as a thank-offering for the good results of an operation performed on his wife.

—The Icelandic version of the New Testament was printed in Denmark in 1540. The 350th anniversary of this event was celebrated with much rejoicing by the Icelanders resident in and near Winnipeg. They are good Lutherans, and show their faithfulness by earnest study, and obedience to the Word.

—By order of the Russian ministry the pastors of all Lutheran churches were required to read the imperial announcement of Archduchess Sergius' defection from Lutheranism to the Greek church, before their congregations, on Sunday, May 10. This may have been intended as a humiliation for Lutherans, but disgrace rests with the party of force.

METHODIST EPISCOPAL.

—The Cincinnati conference, by a vote of 81 to 59, adopted a resolution instructing its delegates to general conference "to oppose in that body any action which discriminates between the privileges of men and women in the church of God."

—Rev. P. A. Cool, A. M., of Central Illinois, has been selected by Dr. Hartzell for the presidency of Wiley University, Marshall, Texas. President Cool will enter at once upon his important work.

—Judge John Pipher, who gathered the nucleus for the First Methodist church of Manhattan, Kan., on board a steamer *en route* to that place from Cincinnati, was recently presented a gold-headed cane by Methodist admirers on his eightieth birthday.

—The Toronto *Christian Guardian* says: "Rev. Dr. Fawcett, of Chicago, gave Dr. Potts a check for $1,000, which is to be invested and will thus yield $50 or $60 per year, which sum is to be given to the ministerial student who shall deliver the best oration on Methodism. The prize is to be held in perpetuity.

—Rev. Dr. John Williamson of this city has spent the summer as evangelist in four camp meetings, at which over 1,100 professed conversion. His Bible readings were especially profitable, and a feature of every session. He has few if any superiors in this most fruitful and instructive exercise, under which sinners are reached and Christians built up on their most holy faith.

—The Rock River Conference convened at Joliet yesterday.

—Lodi, Illinois, reports ninety conversions and eighty-one accessions to the church during the past conference year.

MISCELLANEOUS.

—It is said that there were 717 converts to Roman Catholicism in one diocese in England last year. The *English Churchman* asks, "Assuming this statement to be correct, we should like to know how many of these 'converts' were prepared for the final step by ritualistic priests."

—The summary of the work done by all the Christian denominations in Utah, is about as follows: Eighty-five mission Christian schools in seventy-eight different towns, employing 172 Christian teachers and educating about 6,500 pupils, three-fourths of whom are from Mormon families.

—There are three "mission steamers" on the waters of the Upper Congo, and many more which are busy in trading. The "mission steamers" convey preachers and teachers to the various stations on the great river and its numerous branches, and carry supplies when needed.

—The American Sabbath Union is divided for field work into districts. The territory east of Ohio, Kentucky, Tennessee and Mississippi is under the supervision of the General Secretary, Rev. J. H. Knowles, D.D., 23 Park Row, New York, and the Corresponding Secretary, Rev. Wm. J. R. Taylor, D.D., Washington, D. C. Eighteen central States are under the supervision of Rev. Jas. P. Mills, of Chicago, Ill. The territory west of the Dakotas, Nebraska, Kansas and Texas, are under the supervision of Rev. Edward Thompson, D.D., of San Francisco, Cal.

—President Stephenson told the English Wesleyan conference that thousands and tens of thousands of Methodists are determined to put great questions of morality far beyond all considerations of party interest. It would be better that this or that party should be placed for seven years in the cold shade of opposition, than that men whose reputation was entirely bad should be suffered to take high places in office. He believed that he was speaking for thousands of Christian voters when he said that they were so fully determined to put moral questions above party considerations that, if necessary, they would rather abstain from voting and put their own party in a minority, than allow notoriously immoral men to take high office.

NEWS OF THE WEEK.

CHICAGO.

Tuesday the Milwaukee Avenue State bank of Chicago was given a certificate of authority to begin business, with a capital stock of $250,000.

The Trades and Labor Assembly will be reorganized as a purely legislative body.

The bar primaries resulted in the recommendation of Sigimund Zeisler for judge, to succeed Judge Altgeld.

Prohibitionists met in convention and nominated candidates for county commissioners and for drainage trustees.

The ordinance to license select all-night saloons was lost by a tie vote.

The Republican County Central Committee changed the date of the convention to Thursday, Oct. 1, and the primaries to Sept. 30.

—The enormous movement of grain to the seaboard continues, and rates remain high.

All city departments will have a half holiday Oct. 7, the date for unveiling the Grant monument.

All—six—of a family named Shalk, on Sedgwick street, were suffocated in the flames of their dwelling, Friday night.

COUNTRY.

The Canadian government was advised Friday that the destitute Russian Jews recently landed will be forwarded to the United States.

At Des Moines Friday the conference of the Methodist church voted to admit women to the conference.

Lawyers say that the law giving women the ballot in school elections in Illinois is unconstitional.

Three men were killed at Montville, Ohio, Friday by the explosion of a boiler in a jelly factory.

James Hart, a stockman at Oswego, Kan., was murdered in his bed Thursday night. Mrs. Hart's first husband was murdered a few years ago.

A sorghum manufacturing company have put in operation the largest plant in the world at Mooresville, Ind. It has a capacity of 1,000 gallons daily.

At Rochester, N. Y., Thursday the Flour City Bank levied on the James Vick seed corporation on a chattel mortgage for $85,000. An application has been made for a receiver. Liabilities between $175,000 and $200,000.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 14 to Sept. 19:

Mrs M C Gerrard, S Shroyer, W L Enlow, Mrs J N McKeown, Mrs A Haughawout, Mrs M C Eaton, H H Hinman, F F Sewart, Miss K M Hartsock, J Sutcliff, J Kerr, Mrs M P Morris.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	96	@	
Winter	96	@	96¾
Corn—No. 2	53	@	55¼
Oats—No. 2	29	@	32
Rye—No. 2	87¼	@	88
Bran per ton	12 50		12 75
Hay—Timothy	10 50	@	11 50
Butter, medium to best	18	@	25
Cheese	06½	@	09¼
Beans	1 75	@	1 85
Eggs	17½		18
Seeds—Timothy	1 16	@	1 22
Flax	95	@	96
Broom corn	4	@	05½
Potatoes, per bush	26	@	35
Hides—Green to dry flint	4¼	@	5¼
Lumber—Common	10 00	@	13 00
Wool (washed)	21	@	29
Cattle—Choice to extra	5 90	@	6 25
Common to good	3 65	@	4 55
Hogs	4 55	@	5 60
Sheep	3 00	@	4 50

NEW YORK.

Wheat, No. 2	1 04½	@	1 06¾
Corn	60	@	65
Oats	32⅜	@	35½
Eggs	19½	@	20
Butter	13	@	25½
Wool	14	@	39

KANSAS CITY

Cattle	1 50	@	5 60
Hogs	3 00	@	5 00
Sheep	3 90	@	4 55

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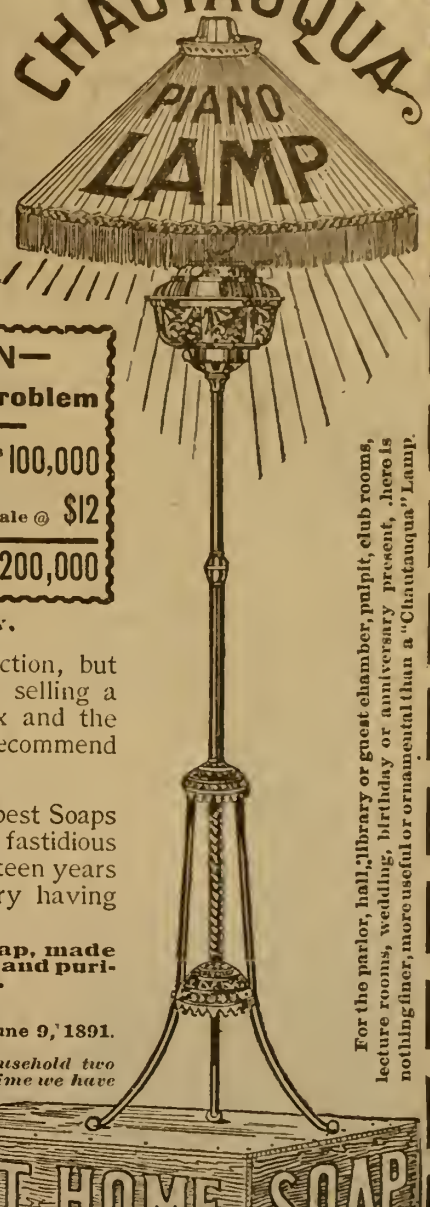

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Sale of Boxes For Year 100,000
One Lamp With Each Sale @ $12
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YOU MUST HAVE SOAP—it is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middle-men and dealers' profits. **We find quick sales and small profits pay.**

WE DO NOT CLAIM to make any profit on this transaction, but everyone who orders becomes a permanent customer—one box often selling a dozen more—and we rely on your being so well pleased with our Box and the handsome present received that you will show them to your friends, recommend them and thereby secure us many more orders.

OUR COMBINATION BOX contains a large supply of the best Soaps and Finest Toilet Articles made, and will give satisfaction to the most fastidious and exacting person. We have been manufacturing Soaps for over fifteen years and operate one of the largest and best equipped plants in this country having a capacity of ten million pounds a year.

Remember "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of the common cheap soaps.

Read what the Rev. Dr. Hurlbut says:

J. D. LARKIN & CO., Buffalo, N. Y. 150 5th Ave., New York, June 9, 1891.

Gentlemen:—

I take pleasure in stating that during the past two years we have used in my household two of your Sweet Home Boxes with the various extras, etc., which you give; during this time we have not had to buy any other soap for laundry, household or toilet use. The goods are very pleasing to my family, and we have found the extras all that you have promised and consider the entire outfit a most excellent investment. JESSE L. HURLBUT,

Principal of the Chautauqua Literary and Scientific Circle.

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is a happy combination of the useful and the ornamental—beautificd by the artisan, improved by the inventor—one of the most successful and appreciated products of the 19th century—which we give to induce you to buy these necessary household supplies from us. No matter how many other lamps you may have, this one will be welcome because it is so good and handsome, and gives such a clear, strong light.

It is made of solid brass, polished and lacquered so it will ever retain its lustre without burnishing. It stands 4 1-2 feet high and can be extended to 6 1-2 feet in height. The burner is central draft like the "Rochester" and cannot smoke or smell, it throws a beautiful pure light of forty candle power. Easy to regulate, cannot get out of order and is in fact equal in every way to the most expensive lamp that can be purchased. It is shipped complete ready for use with chimney, wick and handsome shade, (with silk fringe and tassel) giving the light as it is thrown out into the room a mellow and subdued effect.

YOU RUN NO RISK

We do not ask you to remit in advance, or take any chances. We merely ask permission to send you a box of these goods, and if after **30 days' trial** you are fully convinced that the soap and toilet articles are all we claim, you can then pay the bill—**$10.00.** But if you are not satisfied in every way, no charge will be made for what you have used and we will take the box away at our own expense; **HOW CAN WE DO MORE?**

Some people prefer to send cash with order—we do not ask it—but if reader will remit in advance and send us [illegible] lady housekeepers with full [illegible] number and town) we will pl[illegible] addition to this beautiful Pia[illegible] able present.

Where paid for in advance, we ship [illegible] **ceived. All other orders are filled in**

Persons remitting in advance can [illegible] *funded without argument or comme[illegible] does not prove all they expect.* **P[illegible] COMPLETE, only Ten [illegible]**

We can refer you to thousands of peop[illegible] Soap for many years and still order at re[illegible] Buffalo, Bank of Commerce, Buffalo; Ha[illegible] New York; Metropolitan National Bank, [illegible] in the United States. Also R. G. Dun & Co.,

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Two Boxes (1-2 Doz.) Modjeska Complexion Soap. 1.20
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[illegible]ating substitute for sea bathing.
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[illegible]lite Toilet Soap ..... .30
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[illegible]thing, Healing, Beautifies the Skin, Cures Chapped Hands and Lips. .25
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[illegible]k Sachet Powder ..... .25
[illegible] [illegible]aving Soap ..... .25

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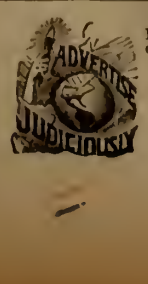

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BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON I.—Fourth Quarter.—October 4.

SUBJECT.—Christ Raising Lazarus.—John 11: 21-44.

GOLDEN TEXT.—Jesus said unto her, I am the resurrection and the life.—John 11: 25.

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DAILY READINGS.—M.—John 11: 21-32. T.—John 11: 33-44. W.—John 11: 1-10. T.—John 11: 11-20. F.—Job 19: 23-27. S.—Mark 5: 35-43. S.—John 12: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The Resurrection and the Life.* Vs. 21–27. Christ risked his life by going into Judea again, as we can see by the flash of martyr courage which it brought out from Thomas: "Let us also go that we may die with him." But the idea probably never crossed his slow perceptions that Jesus had in himself the power over death, and could only die by a voluntary yielding up of himself to his enemies. Martha was a woman quick of action, and correspondingly quick of thought. Her faith was of the impulsive sort, reaching at a bound so sublime a height that she could say, "I know that even now whatsoever thou wilt ask of God, God will give it thee;" and the next moment sinking in dark eclipse under what seemed Christ's common-place words of comfort, "Thy brother shall rise again." She had not grasped, any more than Thomas, the truth to which Christ was trying to lead her: that he was the Resurrection and the Life, and there could be no actual death for one who falls asleep in him. But even real and earnest Christians need to be asked, "Believest thou?" that is, "Do you take in this fundamental idea in all its grand significance?" The very custom of wearing mourning when a friend dies is proof enough in itself that most of us have not yet done so. We ought to be far ahead of Martha; and yet as we stand around a dear one's open grave, we are too apt to believe, like her, in "some divine far-off event," which we call the Resurrection, rather than in him who *is* the Resurrection.

2. *The Divine Sympathizer.* Vs. 28–38. Jesus had been a beloved and familiar guest in the Bethany home; but now the circumstances had changed. He had bitter enemies even in that little company which met to weep and mourn with the afflicted sisters. Mary's quick response to Martha's summons proves how much she longed for some word of comfort from Jesus' lips that would go deeper than theirs. Whether there was a dim hope in her heart, as in Martha's, that he would do something more, the story gives no hint. "The Master is come and calleth for thee." How often buried in selfish grief the call falls on deaf ears. Jesus seems to have held no conversation with Mary as with the other sister, probably for the reason that the mourners had followed, supposing that she went out to weep at her brother's tomb, and he did not wish at such a moment to be drawn into any controversy with his enemies. "If thou hadst been here my brother had not died." But the whole world, and even the sisters themselves, would have been losers. The full depths of Christ's loving sympathy for the mourner would not have been revealed, nor his divine power over death and the grave so clearly manifested. So we may long in the midst of some great affliction for Christ's bodily presence, thinking that thus the sorrow would have been averted, instead of realizing the far better thing—that he is preparing for us by his absence. "He groaned in the spirit." Why was our Saviour thus troubled at a moment when he was about to restore his friend alive, and dry up the tears of the weeping sisters? It is more than probable that his divine heart took in not only their grief, but that of all other mourning ones—that heart which bore our griefs and carried our sorrows—and thus we can have the sweet comfort of knowing that Jesus wept for *us;* for us and *with* us. The best-dispositioned of the Jews attributed his silent tears to grief for the departed Lazarus, "Behold, how he loved him." Jesus may have thought not of Lazarus alone, but of all his followers to the end of time who would have to pass through the dark valley; of the shrinking fears and the parting pain; and it is possible, too, that some mysterious shadow from his own death may have fallen upon him, as when he said, "Now is my soul troubled," (chapter 12: 27). "Again groaning in himself;" at the malignant unbelief of the Jews, who, as the event proved, were just as malignant and just as unbelieving after he had raised Lazarus as they were before.

3. *The glory of God manifested.* Vs. 39–44. Many lessons are here unfolded. (1) Human hands must roll away the stone. The glory of God can never be manifested by simply preaching the Gospel, while we let alone some evil thing that is keeping multitudes out of the kingdom. The call is to take away the stone without stopping to measure our ability to do it, or whether we shall arouse the prejudices and fears of men by so doing. The lodge and the tobacco habit are two mighty stones lying over the spiritual tombs of thousands. Shall we not obey the command to roll them away? (2) There are so-called "hopeless cases," which even their Christian friends have ceased to pray for. Is there not in Jesus' answer to Martha a reproof for such unbelief, for it is in the conversion of such that God's glory is most clearly manifested. (3) A soul newly raised needs to be loosed from its fettering grave-clothes. Harmful habits, wrong associations, false beliefs, will not drop off of themselves. Human hands must do the work. Would there be so many backsliders in our churches,—young Christians whose every step has been hindered by something in their past which they lack the strength or the knowledge to break away from, if we were faithful to do this most tender and needful ministry?

RELIGIOUS NEWS.

BAPTIST.

—Rev. Milton R. Boone, D.D., in the *Journal and Messenger*, says that the entire colored population of Missouri is 52,607, and that there are enrolled as members of the Baptist church 21,000. There are eight or a dozen district organizations and one general organization. Several Sunday-school associations, managed principally by the young, progressive people of the church, are doing a grand work for the Master. Rev. H. H. White is Sunday-school missionary for the State.

—Baptist State anniversaries for this year are as follows: South Dakota, Sioux Falls, Oct. 1; North Dakota, Lisbon, Oct. 3; Indiana, Evansville, Oct. 5; Wisconsin, Delavan, Oct. 5; Minnesota, St. Cloud, Oct. 13; Kansas, Atchison, Oct. 13; Illinois, Bloomington, Oct. 19; Iowa, Marshalltown, Oct. 19; Colorado, Colorado Springs, Oct. 20; Michigan, East Saginaw, Oct. 21; Nebraska, Nebraska City, Oct. 28.

—On the 6th inst. a new Baptist church was dedicated at Iowa City, Ia, with much enthusiasm. Twenty-four hundred dollars, to clear off the church indebtedness, wa raised. The Christians, Congregationalists, Methodists and Presbyterians gave up their services aud united in the dedication. There were many flocks in one fold.

—The latest word from Rev. C. H. Spurgeon is that he is convalescing. He was able on the 8th inst. to spend a half-hour in the garden of his residence without special fatigue. All will rejoice in the prospect of his recovery.

CONGREGATIONAL.

—The opening address at the beginning of the Chicago Theological Seminary year was given in Carpenter Hall, by Prof. H. M. Scott, on the Ecumenical Relations of the Theological Seminary, with special reference to Rome, Berlin, Oxford and Chicago. Besides the students a large number of the pastors and other friends of the seminary were present. The seminary opens the new year with the largest attendance it has ever had. The most marked increase is in the number of new students in the regular course. The number in all the departments will be nearly if not quite two hundred. There are in all fifteen professors and instructors.

—The new Chapin Hall at Beloit, Wis., the gift of Dr. D. K. Pearsons, had its fitting dedication by the faculty and students at the beginning of the term, last week. It is a beautiful building for a Students' Home, with accommodations for about seventy students. Already fifty more students than can be provided for have applied for rooms in it.

—The Third Congregational church in San Francisco, having observed somewhat the operations of a brigade of the Salvation Army in that neighborhood, invited them to come in to its mid-week prayer meeting, the other week. The brotherly invitation was accepted. The Salvationists came, dressed of course in their customary uniform, and a great crowd of people came with them. The addresses, songs and personal experiences given by them awakened, it is said, the liveliest interest, to the special edification of all present.

LUTHERAN.

—Thousands of Lutherans from the Baltic provinces of Russia have emigrated to the Southern provinces of Brazil, where there are already more than 100,000 Germans. The pastors there are overworked and too few in number to withstand the encroachments of the Jesuits.

—The persecutions of the Lutherans in the Baltic province of Russia, by the Czar and his priests, have become so severe that more than 100,000 Lutherans are deprived of their pastors, who have been deposed from office and banished to Siberia for no other reason than faithfulness to their ordination vow.

—The chapel in the sequestered Augustinian convent at Heidelberg, in which the monk Martin Luther had preached during the convention of the order in 1518, has been given for a place of worship to a newly-organized Lutheran congregation in that reformed city,

—C. H. von Donner, a Lutheran merchant in Hamburg, has given $500,000 for a woman's hospital as a thank-offering for the good results of an operation performed on his wife.

—The Icelandic version of the New Testament was printed in Denmark in 1540. The 350th anniversary of this event was celebrated with much rejoicing by the Icelanders resident in and near Winnipeg. They are good Lutherans, and show their faithfulness by earnest study, and obedience to the Word.

—By order of the Russian ministry the pastors of all Lutheran churches were required to read the imperial announcement of Archduchess Sergius' defection from Lutheranism to the Greek church, before their congregations, on Sunday, May 10. This may have been intended as a humiliation for Lutherans, but disgrace rests with the party of force.

METHODIST EPISCOPAL.

—The Cincinnati conference, by a vote of 81 to 59, adopted a resolution instructing its delegates to general conference "to oppose in that body any action which discriminates between the privileges of men and women in the church of God."

—Rev. P. A. Cool, A. M., of Central Illinois, has been selected by Dr. Hartzell for the presidency of Wiley University, Marshall, Texas. President Cool will enter at once upon his important work.

—Judge John Pipher, who gathered the nucleus for the First Methodist church of Manhattan, Kan., on board a steamer *en route* to that place from Cincinnati, was recently presented a gold-headed cane by Methodist admirers on his eightieth birthday.

—The Toronto *Christian Guardian* says: "Rev. Dr. Fawcett, of Chicago, gave Dr. Potts a check for $1,000, which is to be invested and will thus yield $50 or $60 per year, which sum is to be given to the ministerial student who shall deliver the best oration on Methodism. The prize is to be held in perpetuity.

—Rev. Dr. John Williamson of this city has spent the summer as evangelist in four camp meetings, at which over 1,100 professed conversion. His Bible readings were especially profitable, and a feature of every session. He has few if any superiors in this most fruitful and instructive exercise, under which sinners are reached and Christians built up on their most holy faith.

—The Rock River Conference convened at Joliet yesterday.

—Lodi, Illinois, reports ninety conversions and eighty-one accessions to the church during the past conference year.

MISCELLANEOUS.

—It is said that there were 717 converts to Roman Catholicism in one diocese in England last year. The *English Churchman* asks, "Assuming this statement to be correct, we should like to know how many of these 'converts' were prepared for the final step by ritualistic priests."

—The summary of the work done by all the Christian denominations in Utah, is about as follows: Eighty-five mission Christian schools in seventy-eight different towns, employing 172 Christian teachers and educating about 6,500 pupils, three-fourths of whom are from Mormon families.

—There are three "mission steamers" on the waters of the Upper Congo, and many more which are busy in trading. The "mission steamers" convey preachers and teachers to the various stations on the great river and its numerous branches, and carry supplies when needed.

—The American Sabbath Union is divided for field work into districts. The territory east of Ohio, Kentucky, Tennessee and Mississippi is under the supervision of the General Secretary, Rev. J. H. Knowles, D.D., 23 Park Row, New York, and the Corresponding Secretary, Rev. Wm. J. R. Taylor, D.D., Washington, D. C. Eighteen central States are under the supervision of Rev. Jas. P. Mills, of Chicago, Ill. The territory west of the Dakotas, Nebraska, Kansas and Texas, are under the supervision of Rev. Edward Thompson, D.D., of San Francisco, Cal.

—President Stephenson told the English Wesleyan conference that thousands and tens of thousands of Methodists are determined to put great questions of morality far beyond all considerations of party interest. It would be better that this or that party should be placed for seven years in the cold shade of opposition, than that men whose reputation was entirely bad should be suffered to take high places in office. He believed that he was speaking for thousands of Christian voters when he said that they were so fully determined to put moral questions above party considerations that, if necessary, they would rather abstain from voting and put their own party in a minority, than allow notoriously immoral men to take high office.

NEWS OF THE WEEK.

CHICAGO.

Tuesday the Milwaukee Avenue State bank of Chicago was given a certificate of authority to begin business, with a capital stock of $250,000.

The Trades and Labor Assembly will be reorganized as a purely legislative body.

The bar primaries resulted in the recommendation of Sigimund Zeisler for judge, to succeed Judge Altgeld.

Prohibitionists met in convention and nominated candidates for county commissioners and for drainage trustees.

The ordinance to license select all-night saloons was lost by a tie vote.

The Republican County Central Committee changed the date of the convention to Thursday, Oct. 1, and the primaries

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The following have made remittances of money to the *Cynosure* from Sept. 14 to Sept. 19:

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MARKET REPORTS.

CHICAGO.

Wheat—Spring	96	@	
Winter	96	@	96¾
Corn—No. 2	53	@	55¼
Oats—No. 2	29	@	32
Rye—No. 2	87¼	@	88
Bran per ton	12 50		12 75
Hay—Timothy	10 50	@	11 50
Butter, medium to best	18	@	25
Cheese	06½	@	09¼
Beans	1 75	@	1 85
Eggs	17½		18
Seeds—Timothy	1 16	@	1 22
Flax	95	@	96
Broom corn	4	@	05½
Potatoes, per bush	26	@	35
Hides—Green to dry flint	4¼	@	5¼
Lumber—Common	10 00	@	13 00
Wool (washed)	21	@	29
Cattle—Choice to extra	5 90	@	6 25
Common to good	3 65	@	4 55
Hogs	4 55	@	5 60
Sheep	3 00	@	4 50

NEW YORK.

Wheat, No. 2	1 04½	@	1 06¾
Corn	60	@	65
Oats	32⅜	@	35½
Eggs	19½	@	20
Butter	13	@	25½
Wool	14	@	39

KANSAS CITY

Cattle	1 50	@	5 60
Hogs	3 00	@	5 00
Sheep	3 90	@	4 55

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HOME AND HEALTH.

CARE OF THE TEETH.

The temporary teeth should have the best possible care. Their function is an important one; they are to "hold the fort" till the permanent set are ready to come upon the scene, and should then give way to their successors with the cheerfulness of a displaced politician. It is, therefore, a mistake to suppose that on account of their temporary character their decay is a matter of little consequence, or that they may be extracted at any time without injury. They should be kept in the best condition possible until the development of their successors aborbs their roots, and they become loosened. If this loosening fails to take place, as frequently occurs, they should be drawn as soon as the crown of the permanent tooth appears through the gum, in order that the latter may take its proper place in line. Two or three times a year is not too often to have a dentist examine the mouth of a child, till the permanent teeth have developed.

The first molar of each set—known as the six-year molar—may appear anywhere from five to seven years of age, and this, besides being the first of the permanent teeth, is also specially liable to decay. Very generally it is the first tooth requiring the dentist's forceps, and may be drawn before the twelve-year molar of the same set makes its appearance. In this case the loser, as the cavity will be partially filled by other teeth when they appear, often believes that his quota of teeth has been less than his neighbor's. Even parents often confound these molars with the temporary set and neglect them when known to be diseased, supposing they will soon give place to others. The second set of molars appears at about the age of twelve, and the last or wisdom teeth five or six years later. The advent of any of these is liable to be accompanied by soreness, ulceration, or more serious complications; the eyes or ears may be affected, or serious nervous troubles may result. When these or similar complications arise, not readily understood, it is well to look for the cause in the mouth.—*Good Housekeeping.*

PROTECTION FROM LIGHTNING.

The fatal lightning stroke is so frequent that persons much exposed to thunder storms should take all known precautions against it. In a scientific paper recently read before the Royal Meterological Society, Mr. G. J. Symons, F. R. S., the English meteorologist, presented a large mass of important data on the phenomenon of thunder storms.

Ordinarily persons exposed to a thunder storm flee to the nearest shelter to escape wetting. Mr. Symons shows that "if a man is thoroughly wet it is impossible for lightning to kill him." He refers to a remarkable proof of this fact. The great scientific lecturer, Faraday, once demonstrated to his audience at the Royal Institution that with powerful aids to electrical apparatus at his disposal it was impossible for him to kill a rat whose coat had been saturated with water. It would be well, therefore, for any person in a severe thunder storm and liable to a lightning stroke to allow himself to be drenched with rain at the earliest moment possible, and in the absence of sufficient rainfall to avail himself of any other means at hand to wet his outer apparel.—*N. Y. Herald.*

TO MEND RUBBER CLOTHING.

It is sometimes very convenient to have a cement for India rubber, by means of which a worn spot in the overshoes or any rubber article may be repaired without expense or trouble. To make a small quantity of such cement, sufficient to keep for emergency, purchase five cents worth of red rubber from some dealer in dentist's supplies. Cut it into bits, put into a bottle,, and cover it with chloroform. In about ten minutes it will be dissolved. It should be applied with a brush like a mucilage brush. Do not leave the bottle uncorked for an instant, except while removing the brush, and apply the cement as rapidly as possible, or it will harden. Where there is a large hole a piece of what is known as "rubber dam," which may also be purchased from a dealer in dentist's supplies, may be useful. Cut out a piece of this of suitable size, fasten it over the hole with a few stitches and brush over the rubber with the cement. Care should be taken not to inhale any cloroform nor to leave this cement where children can get to it.—*New York Tribune.*

USES FOR OLD PAPER.

Most housekeepers know how invaluable newspapers are for packing away the winter clothing, the printing ink acting as a defiance to the stoutest moth, some housewives think, as successfully as camphor or tar paper. For this reason newspapers are invaluable under the carpet, laid over the regular carpet paper. The most valuable quality of newspapers in the kitchen, however, is their ability to keep out the air. It is well known that ice, completely enveloped in newspapers so that all air is shut out, will keep a longer time than under other conditions; and that a pitcher of ice water wrapped in a newspaper, with the ends of the paper twisted together to exclude the air, will remain all night in any summer room with scarcely any perceptible melting of the ice. These facts should be utilized oftener than they are in the care of the sick at night. In freezing ice cream, when the ice is scarce, pack the freezer only three-quarters full of ice and salt, and finish with newspapers, and the difference in the time of freezing and quality of the cream is not perceptible from the result where the freezer is packed full of ice. After removing the dasher, it is better to cork up the cream and cover it tightly with a packing of newspapers than to use more ice. The newspapers retain the cold already in the ice better than a packing of cracked ice and salt, which must have crevices to admit the air.

The people at the World's Dispensary of Buffalo, N. Y., have a stock-taking time once a year, and what do you think they do? Count the number of bottles that've been returned by the men and women who say that Dr. Pierce's Golden Medical Discovery or Dr. Pierce's Favorite Prescription didn't do what they said it would do.

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—The Third Congregational chu... having observed somewhat the ope... the Salvation Army in that neighb... to come in to its mid-week praye... week. The brotherly invitation ... Salvationists came, dressed of cours... uniform, and a great crowd of peop... The addresses, songs and personal ... them awakened, it is said, the liv... special edification of all present.

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FARM NOTES.

SUCCESSFUL DAIRYING.

Because a man owns cows, and makes a business of dairying, is no reason in itself that he is qualified for making the pursuit a success; the first requisite in that direction is the man himself. He must be quick to note and remove unfavorable conditions, taking advantage of those that are favorable. He may or may not be familiar with the fine points that go to make a good milking cow, but he should thoroughly know his own cattle—not only those that give the most milk, but which of them yields the richest. Accurate observation and practical common sense will serve him a better purpose than scientific knowledge, says the *Indiana Farmer*. He may not be able to make a chemical analysis of the different foods provided for his cows, but he must be able to determine which are most concentrated and which most bulky—the rations must be balanced, so as to give best and most economical results—quantity must not be mistaken for quality, a combination must be made that will produce the requisite amount of fat, heat and muscle. Food often stimulates the flow of milk without adding to its richness. The cow owner must know that each of his cows is giving him a paying return, and he is saving and feeding his fodder in the best condition and correctly and as to whether his methods of handling the product of his herd are the best and most economical. Upon his ability to determine results on these points rests the solution of the question as to whether he is qualified for a successful dairyman.—*Mass. Ploughman.*

CHANGING CHICKEN GROUNDS.

This is a matter of importance to poultry keepers. It has been truly said that one of the difficulties of successful chicken farming on very small places is not the lack of range and exercise, but the fact that the same ground must be run over from year to year. Some who have plenty of room make this same mistake from negligence, placing the chicken-coop year after year on the same spot. Lice may be kept off from the chickens anywhere with sufficient care, but the foulness of chicken droppings in time completely saturates the soil and breeds diseases that destroy the flock. The hen-house must be a substantial building, but it can be kept clean by care, and insects destroyed by frequent fumigation. But it will be an advantage if the hen-house is not so large that it can be readily moved. In some places we know that the hen-house location is changed every few years, and each time to a spot that has been plowed and seeded since the chickens were there before. It is better, anyway, not to have very large chicken-houses. If a large number of chickens are kept, then build more houses, and have them scattered as much as possible. This may make more trouble in feeding the fowls, but it will be far less than the loss and expense of sickness caused by huddling too many fowls in one place.—*Exchange.*

IMPROVE YOUR STOCK.

According to a sensible writer, it appears to some farmers that the stocking with pure breeds is expensive, and for this reason they are slow to use something better than the stock they have; but he declares that it is not expensive to grade up the stock, as a single male may improve an entire herd or flock. Improvement adds size and productiveness, and it is a loss to him who fails to make his young stock superior to the old ones. By aiming for some better, it will be but a few years before the entire herd is changed in characteristics, and will possess greater value as well as give a large profit.

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An English farmer, noted for his success as a seed grower, began his useful career by going through his fields and selecting the largest and best ears of wheat as seed for a new sowing. Thus he produced ears nine inches in length, containing 121 grains, and from this seed he grew eighty bushels of wheat per acre. Pedigree seed, he called it. Now, if any farmer will do the same, and begin now and grow a few years, and at the end be able to show some wheat whose pedigree goes back through several crops of 40, 50 or more bushels per acre, he will have done the world a service and himself, too.

HARD VS. SOFT MAPLES.

The popular notion that soft maples grow more rapidly than the sugar-bearing kind, called hard, or rock maple is erroneous. The soft maple naturally grows on low, rich marsh ground, which may cause its greater luxuriance in such conditions. Where both have been transplanted on high ground there is little difference in growth. The hard maple is a few days later putting forth leaves in spring, but otherwise is every way as desirable as the other, and for sugar making is more so.

IN FAVOR OF DUCKS.

It is printed that Mr. M. K. Boyer, a well-known Pennsylvania poultry breeder, claims that, aside from the meat and eggs, ducks are valuable on a farm for their manure. It is of the richest quality, and ranks next to hog manure. For gardening purposes he finds it excellent. His experience is that a duck will make a good wheelbarrow load of manure in a year. Every farmer should keep a few ducks. The Pekin, Rouen, Cayuga, and Aylesbury ducks are land fowls and need no bathing water. They are by far the best fowls for a farm.

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This watch contains the celebrated G. M. Wheeler Elgin movement, fifteen jewels.

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"Public Analyst, Ontario,
"Dominion of Canada."

NEWS OF THE WEEK (*Continued from 13th page*).

During the month of August the United States exported $28,853,510 worth of breadstuffs, and $7,602,050 worth of beef and hog products.

George W. Updike, of the Grier Commission Company, of St. Louis, filed a suit Thursday charging J. B. Kelor, a partner, with having appropriated $40,000 of the firm's money.

At Big Rapids, Mich., Thursday 3,000,000 feet of lumber belonging to the Rodney Lumber Company were burned. Loss $25,000, partly insured.

Fire destroyed A. J. Simpson's sawmill at Layac Creek, Texas, Wednesday night, causing a loss of $50,000.

Thieves set fire to the village of Camargo, Ill., Wednesday night, and during the conflagration burglarized several houses. The loss by fire will exceed $30,000.

Fire destroyed the Memphis (Tenn.) Theater Thursday. Loss $50,000.

At Hastings, Minn., Thursday two elevators and the electric light works were burned. Loss, $100,000.

An explosion of gasoline in a store at Eldon, Iowa, started a fire that did $10,000 damage Wednesday night.

At Peoria, Ill., Thursday J. Newman was shot and mortally wounded by Joseph Githens in a quarrel over a whisky bill.

Thursday the Saxony woolen mills at Newburg, N. Y., suspended operations. Judgments aggregating $25,000 have been obtained against the concern.

It is found that the assets of the suspended First National Bank of Kansas City, Kan., are $1,680 and the liabilities $34,000.

Judge Dubose overruled the motion for a new trial Thursday at Memphis, Tenn., in the case of Colonel H. Clay King, convicted of the murder of David H. Poston March 10, and sentenced him to be hanged Nov. 6.

Two freight trains on the C. B. and Q. collided near Aurora, Ill., Wednesday night, and shortly after another freight crashed into the wreck. Engineer John Ruddy was killed.

President Harrison signed a proclamation Friday opening the newly ceded lands of the Sac, Fox, Iowa, and Pottawatomie Indians in Oklahoma. The lands are now open for entry.

The United States has bought 182,000 acres of land in the Indian Territory of the Indians for 35 cents an acre.

FOREIGN.

Yellow fever is said to be raging at Rio Janeiro.

Phyloxera is ravaging the vines in South Styria.

In the Volga province in Russia there is already great suffering from famine.

The French government has recognized the provisional government of Chili.

The damage caused by the flood at Consuegra, Spain, is estimated at $2,500,000. Bodies of the victims are dumped by scores in common trenches.

Net profits of the Bank of England for the six months ending Aug. 31 were $763,238.

It is reported that murder and outrages by the starving peasants who haunt the forest are of daily occurrence in the south of Russia.

It is estimated that 2,000,000 pesetas will be required to repair damages caused by the recent flood in the Province of Almeria, in Spain.

The government has chosen a five-year-old relative of the ex-Mahrajah as the new Rajah of Mannipur. A British officer will administer affairs during his minority.

Two steamers, one Greek, the other Italian, collided in the Bay of Giberaltar Tuesday, and both sank. Sixty-five lives were lost.

LIBERALITY.

Our readers have doubtless noticed from time to time in the past year or two, the large advertisements of Messrs. J. D. Larkin & Co., Buffalo, N. Y., telling all about their Great Bargain Box. This firm is one of the largest manufacturers of household and Toilet Soaps in the country. Their Sweet Home Soap has won an enviable reputation. All of their goods are the best that skill and money combined can produce. They have received thousands of testimonials from their numerous patrons, in praise not only of the purity of Sweet Home Soap, but also of the many handsome and useful presents which they give with every box.

Messrs. Larkin & Co. have adopted new and advanced ideas in the conduct of their immense business. One of the leading methods is in dealing direct with the user. They do not employ an army of traveling men to sell their goods to the jobber, who in turn has his own men to sell the retailer, thus materially adding to the cost of the goods, as each one handling them must have a profit.

It does not need any argument to convince every one that their method of selling direct to consumers is of great advantage to every housewife.

For sometime this firm has given handsome, useful presents of needed household articles to all purchasers of their soaps. Now they offer to outdo all previous efforts, and place within the reach of everybody an article which will make glad the heart of every lady in the land.

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The Chautauqua Piano Lamp stands 4 ft. 6 inches high. By means of the patent adjustable slide it can be raised to 6 feet 6 inches. It is made of brass, lacquered and handsomely finished. Fitted with the best central draft burner, handsome 5 foot silk shade, fringed, it is fit to adorn any parlor or guest chamber of the most fastidious.

We assure our readers the goods are all that is claimed for them, as we ordered one of the combination boxes and are entirely satisfied.

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If any boy or g'rl under 18 wants an elegant High Grade Safety Bicycle, [26 inch wheels], worth $45.00 they can obtain it free, without one cent of money. We shall give away, on very easy conditions, 1000 or more. We deliver Bicycle free anywhere in the U. S. If you want one write at once to WESTERN PEARL CO. 334 Dearborn St., Chicago, Ill.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from $5 to $10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you. Both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write **at once**, if you haven't already. Address **Stinson & Co., Box 1500, Portland, Maine.**

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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In the State of New York the Masons boast of having 705 ordained ministers of the Gospel among the members of their lodges, and it is probably true. How many of them are Christians?

The Philadelphia *Ledger* mentions the case of a fourteen-year-old boy who was arrested for highway robbery, in whose pockets were found not only his weapons of violence, but the inciting cause thereof—copies of sensational novels, describing the bold life of Western highwaymen, the sale of which should be "regulated" as is the sale of other poisons.

The *Western Catholic News* says: "The editor of the *Christian Cynosure* and his wife are a secret society." Oh, no; you are mistaken. We are only a private corporation for the transaction of legitimate business under the divine sanction, in the marital and parental line, that is all. The Jesuits and the Clan-na-Gael, and the Masons and Odd-fellows, if you please, never did anything that God could sanction. We spurn the comparison.

For several years past there has not been so much Reform work done, at any one time all along the line, under the auspices of the National Christian Association, as at present. This statement applies not only to the encouraging and increased demand, from all quarters, for anti-secrecy literature, but to the large force of intelligent and energetic lecturers who are now in the field. These comprise Rev. J. P. Stoddard, in charge of the New England work; Rev. H. H. Hinman, in Wisconsin; Rev. C. F. Hawley, in Kansas, where he will attend the State Reform Convention at Denison, on the 14th of October; Rev. William Fenton, in Illinois; Rev. J. V. Potts, in Iowa; Rev. S. F. Porter will soon visit the Southern colleges, and Bro. W. B. Stoddard is in New York. In addition to these, Bro. I. R. B. Arnold is at present visiting and lecturing in this vicinity for a short time before returning, with his floating chapel, to his river missionary work. Parties desiring to have either of these agents lecture at special places in the States to which they are respectively assigned may communicate directly with this office.

America, the well-known and ably edited "Journal for Americans," which has been, for three years and a half, under the management, respectively, of Hobart C. Taylor and Slason Thompson, a prominent feature among Chicago papers, has been sold to the proprietors of the Chicago *Graphic*, another popular and elegantly illustrated weekly journal. *America* has been, in its cartoons and letter-press, a persistent and influential opponent of the incursions of the Roman church upon our American institutions, and, also, every other attempt to bring them into disgrace or destroy them. It would add to the *Graphic's* character as an influential paper to adopt and exercise the sturdy and telling methods of *America's* recent manager in this respect.

A subject of more than ordinary interest is broached in our Washington letter (on page 4), this week, covering a suggestion of much value to those who desire to have the World's Fair of 1893 closed to visitors on Sunday. Unless some method to prevent it is formulated at once, and pressed persistently until a decision is reached, the fair will undoubtedly be classed among the Sabbath-breaking schemes of the day. Every Christian has a vital interest in this matter, and every congregation of Christians has now an opportunity to throw its influence on the side of the Lord. It will require activity, for the world and the devil are active and anxious to have this question decided in their favor. The need of the proposed appropriation by Congress of $5,000,000 will urge the friends of the fair to make a strong effort to secure it. But if Christians throughout the country are united and faithful, both the money will be forthcoming and the Sabbath saved from a wholesale desecration.

"The suspension of Messrs. S. V. White & Co., in New York, last week," says the *Times* of that city, "whatever inconveniences it may entail upon those immediately concerned, is likely to be of some value to the country at large. The immediate consequences, so far as can now be judged, do not threaten to be very serious. The impression among those most fitted to have a correct one is that the assets of the firm will be more than sufficient to meet its liabilities, and that with its experience and extensive connections a reasonable time will see its business resumed. But coming just at this moment when the country generally is beginning to feel the fever heat of speculation caused by the really flattering prospect for a very profitable year, the suspension of so widely-known a firm through speculation in corn will be very well suited to make the average business man, tempted to 'take a flier' in 'futures,' hesitate a little. And so far as it does that it will be a blessing." If it could bring grain and stock gambling to an end, it would be a better lesson still.

At the fifth annual Congress of the German-American Catholics of the United States, held at Buffalo, N. Y., last week, with a large attendance of priests and laymen, a platform was adopted, "offering our most devoted affection to the supreme head of our holy church"—the pope of Rome; demanding a restoration of the temporal power of the pope; indorsing the pope's recent encyclical letter on the labor question; protesting against interference with the Roman Catholic parochial schools; favoring the establishment of parochial schools and putting down the public school system; insisting on retaining and using the German language instead of adopting the English tongue; indorsing the bishops and priesthood of the Roman church as their rightful superiors, and pledging fidelity and attachment to them, and expressing confidence in them; protesting against the exercise of partiality for religious denominations in promoting the education of the American Indians, and indorsing the good character and works of the lost and lamented Windthorst. Little less than this was to have been expected from this Congress, the worst feature of which was the secret conclave of the priesthood on Thursday, which bodes no good to our republican or Protestant institutions. The question whether the United States is now, or will continue to be, a Protestant nation, cannot be too soon or too firmly determined.

WHAT RELIGIOUS MASONS CAN DO.

BY REV. WOODRUFF POST.

Writing under this caption, permit me painfully to refer to a brief experience, succeeding the period when I first conscientiously and scripturally opposed the evil of Freemasonry in conference.

Tracts of enlightenment were freely distributed. This, it was noticed, created great excitement. If those tracts were slanders—never proven so, however—my conduct was outrageous, and penalty was due.

It was whispered to me: "They" (who?) "are talking of ousting you from conference."

They did not, however; but they did worse for me—better for themselves. "Discretion was the better part of valor." So, calming their troubled spirits, they waited and schemed. We will not "oust" him, but we will win him, if we can; if not, we will set our heel upon him, and thus far shall he go and no farther if he "does not behave himself." Place a flower under the heel, and press down heavily, and it will shed fragrance around. Praise God, the weight came down and fragrance rose.

"What can harm you if ye are followers of that which is good?" Onward to duty in the fear of God, was the watchword; and so it was. On the mount of ascent, "All this glory will we give thee if thou wilt fall down and worship us. We will do thee good all the days of thy life." "You are ascending. No thanks to ——— for it; you are appointed to a *good* charge. Now, don't say anything on Masonry."

Being well-primed, and having on a good percussion cap, and well loaded down with about seventy of the best and ablest men in conference (young and old), by a hand-written endorsement of a drawn-up resolution sanctified by a pure-minded D.D., and sustained also by presiding elders, it went off hard and loud. It seemed to shoot the "poor brethren" into life instead of death, and they have lived ever since, and are flourishing. Oh, they are as thick as grasshoppers in the West, membership and clergy, everywhere in the churches.

It has seemed to some of us that God is not the author and head of the Masonic hierarchy, but that he may possibly be ordaining it his servant, we believe, for a purpose, as he did the terrible and dreadful Chaldean army, to both punish and purify Jerusalem for idolatry and rebellion (Hab. 1:1); after which purpose that terrible army was destroyed. (Jer. 50:9.)

"The Lord knoweth how to make the wrath of man to praise him." There is no doubt but much of the demoralization in the community generally, and formality and separation from God in the churches, is due to that "ancient and honorable" fraternity known as Freemasonry. How is it possible to be otherwise? God's elect shall come forth of them all, through the midst of the fiery ordeal.

What is written is through no personal ill will.

We pity the deluded, and forgive our adversaries. Paul said once: "In peril through false brethren;" "Yet none of these things move me." And yet all are not charged as false brethren, for some have been kind and true, so far as we know.

But oh, what a system! How those fearful obligations to sworn secrecy, etc., must necessarily impair the finer sensibilities of sanctified nature! There is enough of preponderance of iniquity in Masonry to trample in the dust all things attempting to prove that it is not heaven-ordained, but concocted by scheming speculators, who seek worldly promotion at almost any cost. Why Christian men should say and practically express: "You shall not succeed, so far as we can prevent, in any line of life, if you do not keep silent on the question," is more than many can divine. It need not be repeated how some have been pursued until the design of unearthly malice has accomplished its object so far as this life has been concerned. "Verily, I say unto you, they have their reward." The righteous "shall come forth of them all." "Oh, my soul, come not thou unto their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall." "Cursed be their anger, for it was fierce; and their wrath, for it was cruel." (Gen. 40: 6.) "Hide me from the secret counsel of the wicked, who whet their tongue like a sword that they may shoot in secret at the perfect." (Psalm 64.) *Combined* they deny God, because they reject the Son. "I and my Father are one." "Blessed is he that sitteth not in the seat of the scornful, nor standeth in the way of sinners."

Time fails me to tell how this superannuate of 71 years has been made to believe it possible that a minister rising in influence in his conference and usefulness, within and without, has been made to smart for his temerity in lifting up his voice against an evil which, especially at the present day, is known to be a detriment, if not worse, touching equity and truth.

It is past time to close this lengthy paper. "Book, chapter and verse," as Rev. A. Hard used to say, might be given in full, not perhaps interesting to the *Cynosure's* many readers.

Please let this suffice. When commencing this paper it was my intention to enter into a detail of experience. Late in the evening I drop the pen and offer a prayer for all men everywhere, for we shall all meet again to answer how we have performed our part.

Olean, N. Y.

TWO WOMEN GRINDING AT THE MILL.

BY REV. B. EISENTRAUT.

In looking upon the broad field of the Christians, with its great division, the one Roman Catholic, looking to Rome for spiritual food and nourishment, and the other, the Protestant denominations, looking upon the Bible as the only source of eternal life through Christ, it would naturally appear as if Christ illustrated our own times, with two women (church organizations) grinding at the mill. The one shall be taken, and the other left. These passages are found in Matthew 24:41, and in Luke 17:35.

The German version says: "One shall be accepted and the other will be forsaken. These events were to precede the day of judgment, portraying also the universal difference of Christians ignoring Christ's second coming. As we read in Matthew 24: 37–41: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until that Noe entered into the ark; and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

No anti-Christ had appeared yet in the apostolic age; there was only one foundation laid, through Christ; but now there are two agencies at work endeavoring to supply the Christians with provisions from two storehouses.

That the just shall live by faith in Christ, may be looked upon as the great platform of Protestants. Roman Catholics worship the traditions of their forefathers, looking upon temporal appearances of antiquity and outward attractions as the true divine path of life, of which Rome and the papacy are the only head. The language in Luke 17: 32–36 gives special warning in this direction in saying: "Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life, shall preserve it. I tell you in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together, the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left."

Christ does not mention any heathen in these verses, but proves that two branches could be found together; like two travelers seeking the haven of rest. One is represented as acting carelessly with Christ's law and commandments; is looking upon worldly attractions like Lot's wife, who looked back and became a pillar of salt. The period itself is illustrated, as if the majority had taken the road towards night and condemnation; seeking to save their lives through earthly intercessors.

The apostles of Christ had looked upon their Master as the only true Vine, in whom they were to abide and he in them; hence they had a curiosity to know from whence such an opposition was to arise as is said in the next verse: "And they answered and said unto him, Where, Lord? And he said unto them: Wheresoever the body is, thither will the eagles be gathered together." Millions of Christians look to the papacy in Rome as the main, central and principal part of the body of the Christian church. Eagles, adorned with priestly robes, have been attracted thither for ages to grasp for the prey which the Roman power has held out for inducements under its banner.

These scriptural expressions of Christ recorded in Matthew and Luke are in full harmony with the prophecy of St. John in Revelation and the description of Babylon, the seat of the church which was to be found upon the seven mountains, or seven hills, the city of Rome. Rev. 17: 9. Its millstone is to be removed, as we read in Rev. 18: 22, to-wit: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of the millstone shall be heard no more at all in thee."

Babylon, in the Christian dispensation, shall meet with the same fate as the Babylon of the Jewish dispensation, of which Jeremiah 25: 10 said: "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle."

How can the members of secret societies professing Christianity escape God's judgments, when one of the women grinding at the mill shall be dealt with such penalties as Lot's wife?

Iron Hills, Iowa.

THE FOE WE FIGHT.

BY REV. J. B. GALLOWAY.

Only those who study the secret empire can know its diabolical character. Some of the brethren, a few years ago, were very sanguine. They thought they could see the end of the campaign against this hidden foe. But how is it to-day? Well, our salvation from this abomination is nearer than when we believed; just as surely as the end of this present evil age draws on apace. "But is this work of the devil not to be destroyed till then?" I have no other or better hope.

I know that brethren will point us to the overthrow of American slavery, saying, Behold how quickly and completely that plant was rooted up, as our God went marching on.

But, brethren, while these two monsters are alike in some respects, they are in others very dissimilar.

1. Slavery was a local institution, while the lodge system is universal. This was and is a very important factor in working up a formidable opposition. Free soil, we may say, was absolutely necessary, in which to sow the seeds of liberty. We must have a spot on which to place our fulcrum, if we would move the world or shake the devil's kingdom. But where shall we find the free soil, when oath-bound secrecy is the question? Where shall we find a bit of solid ground for our fulcrum? Is there a State or county where the presence and power of the lodge is not?

2. Slavery was an open, tangible system of iniquity. No one could well doubt its existence, or its enormity. The slave was lashed, and bought, and sold, in open day and in open market. The tortures of the lash and the untold anguish of separated families, not to speak of the other damnable wrongs practiced upon the helpless slave, were open and above board; and the cries of the oppressed not only ascended to heaven, but entered the dull ear of the nation, and a tidal wave of judgment was started that swept the whole scene. On the other hand, the lodge system is a hidden thing—a mystery of iniquity. The lodge slave is bought and sold under the darkness of night, and behind tyled doors. The public does not see the degradation and sacrilege of the altar—or auction block—at which the candidate, denuded, kneels, and covenants eterna. secrecy and service. Hence it is well nigh impossible to get the average man to understand or believe the horrors of the system.

3. The lodge slave is a voluntary slave. "Is this of your own free will and accord?" "It is," says the worshiper at these altars of Baal. Not so with our late Southern curse. On the part of the black man it was involuntary. This was a known quantity when the problem of liberty was to be solved. But you may open the prison door to the lodge slave, and he will not come out. Attempt to free him, and he is utterly indifferent, or perhaps becomes your enemy for so doing. His soul, rather than his body, is enslaved; and who but God shall set a soul free whom Satan has bound?

4. The slavery question was always more or less in politics, and it was impossible to keep it out; hence men were compelled to read and think about it; and, as a consequence, to take sides. But on the lodge question the political orator is dumb. The great daily papers are muzzled in some way,—afraid of these powers that be. What, then, is to be done? Is not the outlook dark—very dark?

About all we can do, brethren, is to keep running the underground railroad. There is no hope of an emancipation proclamation on this subject. These slaves must be freed as individuals. Those saved from this bondage, must, for the present, be hand-picked. Let us do as we can, and what we can; take them one at a time, in the name of the Lord.

Vernon, Wis.

MASONIC SALVATION.

BY REV. D. H. JOHNSON.

I have read that Masonry purports to save men from their sins. I had never heard it from the lips of a Mason until last Sunday, in a special sermon, to the "King's Daughters," by a D.D. and a presiding elder. Among other things concerning Masonry, he said: "Masonry saves men. I have known men to become religious after joining Masonry, who did not before pray. Masonry makes men better; binds them closer together than the church. You never hear of men backsliding from Masonry, but they do backslide from the church." He said that there was an instance in the Bible where 30,000 persons were slain because they did not know the password, and intimated that it was used as a Masonic term on that occasion; for, he said, "If they had been Masons, the result would have been different." He said that during the Revolutionary War, Gen. Marion made Masons of his soldiers before he would put them on guard. He made no citations or references; there was a general flow of words and statements. I suppose it was intended that we were to swallow them without questioning their truthfulness, as it was the presiding elder saying them.

This discourse was delivered to my people, from my pulpit. I did not let it pass without my disapproval of it. I felt that it was my duty as a minister of the Lord Jesus Christ to speak out for him then and there. Therefore I made a brief reply, in substance the following:

"1. I do not understand that the word 'Shibboleth,' in Judges 12: 6, was used on that occasion as a Masonic password; there is absolutely nothing to warrant the statement that it was a Masonic password and was so used on this occasion. It might have been used as a countersign, or watchword, for the Gileadite soldiers. This is

only presumptive. It is generally accepted as stated; 'for he [the Ephraimite] could not frame to pronounce it right'—the word 'Shibboleth,'—even if he had been a Mason as it is claimed; but he was not one.

"2. I have read that Masonry teaches a salvation that saves. I do not understand the presiding elder to teach that Masonry saves;" [here the presiding elder interrupted and said: "Yes, I meant what I said; Masonry saves."] "Then," I continued, "Christ is of none effect. It was not necessary for him to die, if Masonry saves. But Masonry does not save; there is only one way known to the world to be saved from sin—that way is by the Cross of Christ Jesus. Jesus says: 'I am the way, the truth, and the life.'

"3. In regard to backsliding: God does not compel man to accept the plan of salvation made by Christ Jesus. Man is not compelled to go to heaven or to hell. Man is left to choose for himself; whether he will serve Christ Jesus or the devil. If he starts out to serve the Lord, and joins the church, he is at liberty to renounce the church and the plan of salvation. God does not compel him to keep on to heaven; he is free, even in the church and service of the Lord. We learn, to-day, it is not so with Masonry. Once a Mason, always a Mason. He is not allowed to withdraw or backslide; there is no freedom, no choice, but one thing to do—'keep the oath.' Where there is no freedom, there is no happiness. I am happy because I am saved. Masonry saves without giving happiness or freedom, I suppose. It is slavery, tyranrical slavery. It saves, it is claimed, and beats the church in holding its members. Why do its members bother the church of the Saviour? Why do Masons pretend to preach Jesus as a Saviour, if Masonry saves? Do not these preachers show a deal of inconsistency in preaching two salvations, or salvation by two different saviours—Masonry and Jesus?

"The presiding elder said, in beginning his sermon, that nothing was complete without woman, and 'The Influence of Women,' was his subject; that the Temple of Solomon was put together by women; that men did not contribute to it—all done by the women. The Gospel would not have been preached had it not been for the women, etc.

"Now, before he got far in this sermon, he turns to an institution that saves men, but excludes the women. Ah, I see why Masons preach Jesus. Jesus Christ can save women and men, but Masonry is capable of saving men only. Mysterious nonsense—or nonsense that is not mysterious.

"The doctor is at fault again in saying that none ever backslide or withdraw from Masonry; for every intelligent Mason knows that between 1828 and 1830 about 30,000 persons withdrew from Masonry. In May, 1891, there was at least one to withdraw, for the *Cynosure* has published his renunciation of Masonry twice; and there are others that have withdrawn recently, I presume.

"4. As to Gen. Marion making Masons of his soldiers, I can only say it is news to me. If I have read it I don't remember it.

"Now, I might have acted imprudently and insubordinately to a superior officer, and an aged man twice as old as I. I might have said something in the above contrary to the facts and truth; if so I am anxious to be set aright."

After my remarks, the doctor gave notice that he would, some time in the future, preach a special sermon on Masonry; at which time everybody is invited to bring pencil and note-book.

I am warned by this announcement that I will have to preach a special sermon in reply. I want all the information on the matter involved in this matter I can get.

Friends can appreciate my situation when they know there is a lodge here, one eight miles due east, and one fourteen miles west of here. The majority of my congregation sympathize with me; but a man who takes a firm stand and determines to speak his convictions about such pernicious doctrines, needs a great deal of sympathy and help also. I would be glad to have any information you can give me, friends.

Cokesbury, S. C.

There was collected in the several internal revenue districts of Illinois over $38,000,000 in taxes last year, this amount being the largest by many millions collected in any State. Collector Mamer collected $13,964,833, and the Peoria district $21,624,472. The total collections in all the States were $146,035,376. Of this sum spirits paid $83,335,963, fermented liquors $26,008,534, tobacco $33,058,991, and oleomargarine $786,-291. These figures are from the internal revenue commissioner's report recently issued.

THE CITY OF BALTIMORE.

BY REV. J. M. FOSTER.

It is just one year since last I addressed your readers from Baltimore. This is an old Southern city, with Northern enterprise added. It is a city of monuments; the Washington monument at Mount Vernon place, Charles and Monument courts, being the chief. This is a great cylinder shaft, surmounted by a statue, and was erected by the people of Maryland. The following dates are on the four sides of the base: On the south: "Born 22d Feb., 1732. Died Dec. 14, 1799." On the west: "President of the United States, March 4, 1789. Retired to Mount Vernon, March 4, 1797." On the north: "Trenton Dec. 25, 1776; Yorktown, Oct. 19, 1781." On the east: "Commander-in-Chief of American army, June 15, 1775. Commission resigned, Dec. 23, 1783."

There are a number of libraries. The Peabody Library and Art Gallery, on the southeast corner of Mount Vernon place, is the chief. Next is the Enoch Pratt Library, on Mulberry street. This has several branches in different parts of the city. The Mercantile Library is select and elect, and necessarily small.

The parks are a leading feature. Patterson Park, on the east side, is a perfect beauty. Druid Hill Park contains 600 acres, and possesses much natural beauty. There are many smaller ones.

The Ross-Winans mansion, on Baltimore street, is noticeable. He was an engineer and made his money building the Russian railroad, from which he received a royalty on every soldier transported to the Crimea by the Czar. His fortune was immense. The Czar said, "Another such contract would bankrupt the empire." This man married a Russian girl and built a palace here. There are several acres in the lot. He adorned this with a collection of nude statues. The people here were shocked and complained loudly against the scandal. He would not remove the statues. So he built a brick wall, ten feet high, all around, giving it the appearance of a prison from without. His daughter now occupies it. One of his sons lives in London; the other two are supposed to live here, but spend most of their time abroad. They are great society people and seem to have no object in life except to spend their father's fortune.

The city is divided north and south by Charles street, and east and west by Baltimore street. One hundred numbers are allotted to each square, so that there is no excuse for getting lost. No. 1,000 North Charles, or any other, means ten squares from Baltimore street. No. 1,000 East Baltimore, or any other street, means ten squares east of Charles. The old part of the city is east of a creek called the Falls. So we find Central Ave. and Broadway over there.

Johns Hopkins University gives literary character to the city. The Roman Catholic institutions are strong in their way.

The leading morning papers are the *Sun* and the *American*. The first is independent, the second Republican. The *Herald* is the sensational paper of the city, and is published by a Jew. The evening papers are, the *News* and the *World*. The churches will be referred to in another letter.

Baltimore, Md.

MY EXPERIENCE IN FREEMASONRY.

I was converted under the preaching of Rev. J. L. McIlwaine of the M. E. church. About the time of my conversion I took the first degree of Masonry. While I was bowed at the altar taking the obligation something was drawn across my throat, with these words: "All of which I promise and swear under no less penalty than having my tongue torn out," etc.; "So help me God, and keep me in due performance of the same." A thrill went through my whole frame. I wondered if I could be a Christian and keep this terrible oath. My pastor was a Mason and I went to him for counsel. I was a babe in Christ. My question was, "Can a man be a good Mason without being a good Christian?" His answer was, "No." I was satisfied. Masonry became part of my religion. What a miserable dupe I was!

Thus I continued for years, sinning and repenting, going to lodges and saloons, drinking cider and beer, smoking and chewing tobacco. Still I was called a good Christian by the church. Brother E. D. Steer was sent to preach on our circuit, and I liked the man very much until he preached his Anti-masonic sermon; then I was mad through and through. He came to my house one day and gave me a free lecture on Masonry which stirred my anger still deeper. This set me to examine both sides of the matter. My wife used to go and hear the Free Methodists, and finally persuaded me to go. Wonderful! I found a people that had an experience in the things of God. Conviction fell upon me. First my tobacco went; then saloon, beer and cider.

One day an intoxicated Mason was using very bad language, and I reproved him. He drew his hand across his throat, warning me of the penalty of my obligation. I was astonished. I lifted my heart to God in prayer, asking him to deliver me from the bondage of Masonry. Quicker than a flash my prayer was answered, and I gave that man a strong Anti-masonic lecture. Praise God! I have been on that line ever since. None but one who has been redeemed can tell what a terrible hold the Masonic devil has on the soul of man. When God called me out of the lodge he gave me a living testimony against it. Praise his name!—*DeWitt C. Benjamin, in the Free Methodist.*

BRAZILIAN PREFERENCES.

The following remarks, overheard by a Brazilian missionary, and published in *Brazilian Missions*, indicate, better even than statistics, the nature of the work that is being done, and the results that are being achieved in the new Republic:

"A hotel keeper: 'I only know one Protestant, and he is the only honest man in Sao Goncalo.'

"A Comerado: 'He will be sure to return the horse. He is a Protestant.'

"A ticket seller: 'I cannot make the change; you can pay me when you come back.' Then to the Station Master—'It's all safe. He is a Protestant.'

"Man at hotel table: 'They are Protestants, and Protestants are all trusty people.'

"One planter to another: 'A Protestant from Rio Feio! Then you have a trusty foreman.'

"A policeman: 'Oh, I don't know anything about the Protestants. We never have anything to do with them except when some priest makes a row.'

"A Negro soldier: 'Protestantism teaches you not to lie, and many other hard things. I cannot be a Protestant.'

"The father of two school-boys: 'Protestants have sense. They try to make the children better.'

"Man at card table: 'I don't like these Protestants. They never gamble. They are good for nothing.'

"The neighbor of a new resident: 'He cannot be a Protestant. He swears at his wife.'

"Guest at hotel table: 'I wish we had some Protestants in Christina. They are such a help to a place.'"

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb. 25, 1890, at Somerville, Mass.*

NEW ENGLAND LETTER.

Autumn moralizings.—"Allen and Haile."—A singular omission.—Ex-Minister Phelps on female education.—Other matters.—The L. O. L. eulogized.

The summer still lingers—like a prima donna loth to leave the scene of her former triumphs. Can the witching charm of a perfect day in October or September be compared with anything this side of heaven, unless it be a graceful and gracious womanhood that has reached its Indian summer? There is a sense in which the same thing may be said of youth that the Scriptures say of life. She who clings to it unwisely loses it; she who welcomes the advancing years as they come will find it;—a spiritualized youth whose charm "time cannot wither, custom cannot stale." The wild gentian and asters smile up from every country roadside with such a brave brightness as it seems might almost win the frost angel to spare them, but here and there a maple or an elm begins to show a streak of red or yellow with an ostentatious air, as a knight might display his lady's favor. I have before spoken of the fine elms which adorn Wellesley. The other day I noticed one rather singular circumstance;—they all slightly lean in one direction, and that is towards the east. An old inhabitant, however, explains this as owing to what is traditionally known as "the great blow" of 1815—in these days we would call it a cyclone,—and which, judging from the accounts that have come down to us, will bear comparison with its Western relatives of a later date. Big trees were felled as before the woodman's axe, and barns and dwelling houses were unroofed or blown down; and the tale of its wild fury recorded, though in characters that can be read only by a careful and loving observer, in the permanent twist given to these noble elms. How many an eccentricity in our fellow-beings may be due to some sudden blast of calamity or misfortune! The twist is plain enough to see, but the cause of it lies farther back than his or her average acquaintance, to whom it is merely "an odd streak," have eyes to discern.

"Allen and Haile" is now the Republican war-cry. They seem to have done well in their nominations. Mr. Allen is about 43, and has served creditably in Congress. Besides being a fine speaker, he is said to be quite an artist in oils, with a turn for nice carpenter work. This seems to me—though I am a woman and old-fashioned—as much more dignified and desirable accomplishments in a governor of Massachusetts than the reputation of being a mighty hunter or an enthusiast at base-ball, like the present Democratic incumbent

Mayor Matthews has issued a register for the city of Boston, which has awakened much sarcastic comment, both for what he has put in and what he omits. The clause which includes "women who are citizens of the United States and duly registered" among the qualified voters of Boston, he has caused to be stricken out. This would be more singular did we not remember the bitter opposition which political suffrage for woman has always excited in the Democratic party and its natural allies, Rum and Romanism. Even a man so polished and gentlemanly as ex-Minister Phelps was not ashamed to carry out the traditions of his party, and confess himself half a century behind the age, by saying in his recent speech at the Ashfield dinner, that the purpose of female education seemed to be to make men of women; and while he would like to compliment his sex by saying that women were improved by the attempt, he did not think it was true. Such an utterance lends new force to Col. Higginson's immortal query, "Shall women learn the alphabet?" Unluckily for the ideas of men like Mr. Phelps, it is too late now to ask the question. The genius is out of the vase and cannot be flattered or driven back again. Such words, even from a more distinguished source, would not have been remarkable fifty years ago. To-day, with the thousands of graduates from Holyoke, Smith and Wellesley, scattered all over the land; with women as journalists, lecturers, lawyers, doctors and preachers everywhere, it is a stupid anachronism. Only in the air of a political reform party does the principle of equal rights to all, without respect to sex or color, seem to have any chance of thriving. The Prohibitionists in Massachusetts have honored themselves by appointing a colored man, Wm. O. Armstrong, born in Oberlin, Ohio, for State Auditor; while a colored woman, Miss Mills, is a candidate for School Commitee.

"The Salon in America" was the title of Mrs. Julia Ward Howe's last paper, read before the Newport Town and Country Club, of which she is president. It is a pet idea with many of our social and literary leaders to try to plant this French institution on American soil, but the conditions are too widely different. It must be evident to all whose reading has made them conversant with the social life of the First Empire, that with the people who thronged the salons of Mesdames De Stael, Recamier, and other distinguished ladies, time was not a very precious article. The woman of to-day, with her Chautauqua Course and her Reading Club, and her Circle of "King's Daughters," and all the various educational and reform interests that clamor for her attention, can have as little time to attend salons as to read the old-fashioned seven-volumed novels that delighted her great grandmother.

Watertown, one of Massachusetts' oldest towns, and celebrated as the newly-discovered site of the ancient Norumbega, finds the question of parochial schools quite an important issue, caused by the fact that pupils from the latter have been refused admission into the High School, as unqualified. The attempt made to force them in as special students instead of obliging them to take a course in the grammar school, has brought out in a strong light the deficiencies of parochial instruction, especially on American history; and the wrong which the State is doing her future voters by allowing this deadly rival of her free schools.

Rev. Hugh Montgomery preached a sermon to the Orange Lodge, in his church, last Sabbath, from which we should judge that the order was identical with Christianity, and therefore full as good. The object and aim of Orangeism, according to Mr. Montgomery, is "not to hate Catholics but to love them; to do them good in the name of our Lord Jesus Christ; to do what we can to put the Bible in their hands and teach them to be pure and holy." Nothing could surely be more excellent; but will Mr. Montgomery tell us if there is not a shorter and better way to accomplish all this, than by joining a secret, oath-bound order, whose path has been so often marked by riot and bloodshed, and the effect of which in keeping alive race feuds and jealousies is so evident as to lead to the recent order for the suppression of all Orange lodges in the Indian British army?

The Royal Ark has been indicted for fraudulent dealing on no less than eleven different counts. This may be some comfort to the sufferers, but it will not put the hard-earned money out of which they have been swindled back again into their pockets.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, Sept. 23, 1891.

Before now sermons have been preached by stones and by babbling brooks; therefore it is not strange that the beautiful exhibit made in the east wing of the National Museum building of the American Pomological Society, which began its annual session here yesterday, should suggest to thoughtful minds the scriptural text: "By their fruits ye shall know them." Upon a number of long, low tables are nearly one thousand plates, each containing select specimens of fruit grown by members of this useful society. Taking the Biblical text for a guide, it appeared to me that this beautiful collection of fruits, embracing the products of almost every known species that can be grown, from semi-tropical Florida and Southern California to the section along the northern limits of the United States, proved the members of the American Pomological Society to be intelligent laborers in nature's vineyards, and masters of the art of cultivating nature's products so as to get the best results.

The exhibit is, also, in a certain sense, emblematical of the final exhibit which must be made by those who have been endowed by a beneficent Almighty with a talent for controlling and influencing the naturally wayward and impulsive natures of human beings. And one almost shudders to think that many of the plates which might easily be made radiant by the halos which surround redeemed souls will, when the time of final accounting comes, be found empty, and the Judge will consign those who have wasted the valuable talents they possessed to everlasting punishment; while those who have been diligent will have the fruits of their diligence to exhibit, and will be duly rewarded for the good work they have performed, even as the member of the Pomological Society who produces a better species of a fruit than existed before he began his efforts to improve it is rewarded by his worldly success. It is a worthy ambition to devote one's life to the improving of any of nature's products, but more worthy to devote it to the improvement of one's fellow-man.

Another organization, the members of which are engaged in work that is of itself ennobling, and which few men can conscientiously perform without becoming better, met here yesterday in triennial session. I refer to the Congress of American Physicians and Surgeons, which comprises in its membership the dozen or more large medical and surgical associations of the United States, composed of leading physicians and surgeons in all sections of our country. It would be difficult to find a more intellectual or dignified body of men than this Congress which was yesterday called to order in G. A. R. Hall.

A gentleman who has had a wide experience in national legislative matters gave expression, in a private talk, by some very interesting opinions on the question of whether the World's Fair shall be closed on the Sabbath day. He said: "Those who are opposed to the opening of the World's Fair at Chicago on Sundays have a splendid opportunity to get a law enacted by Congress this winter positively prohibiting the opening of the gates to visitors on Sunday, if they are energetic enough in embracing it. Under ordinary conditions, it might have been very difficult to have persuaded Congress to legislate upon the subject, but all difficulty will be removed when the World's Fair management makes its application for a loan of $5,000,000 from the government. When the bill for that purpose comes before Congress it will be easy to offer an amendment thereto making the loan contingent upon the closing of the Fair on Sundays. If this be done and all of those opposed to opening the Exposition on Sundays will take the trouble to make their wishes known to their Senators and Representatives, the amendment will certainly become a law, and there will be no doubt in anybody's mind about the closing of the Exposition on the Sabbath. If this opportunity be not taken advantage of, the Board of Managers of the Fair will, in my opinion, sanction the opening of the Fair on Sundays. This opinion is based upon the actions of members of the Board. Attempt after attempt has been made to get the members of the Board to commit themselves on this question, and there has been such unanimity in their replies, to the effect that there was plenty of time, and that they would not decide the question until just before the time for the opening of the Exposition, that I have come to the conclusion that they fully intend that it shall be open on Sundays, but do not care to so announce until it shall be too late to prevent it by Congressional legislation, which is the only way it can be prevented." If anything is to be done to influence Congress in this matter, it is none too early to begin now. If a committee of prominent members of every congregation in the United States would take up this question and devote a little time to it between now and December, a power might be organized that would be strong enough to compel regard for its wishes in the halls of Congress. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

West Danville, Vt., Sept. 22, 1891.

The early frosts have added new beauties and great variety to the landscapes in this "Green Mountain" region. Inviting opportunities and favorable openings are detaining me here beyond what I had anticipated.

Leaving Boston on the 12th inst., my first stop was at Canterbury, N. H., where I spoke twice on Sabbath, and Mrs. Stoddard spoke on mission work in the evening. A lecture in the Town Hall, on Monday evening, on the Secret Lodge System, was well attended and I was glad to learn that one at least had "renounced the hidden things of dishonesty" since I was at Canterbury last year.

Beside Bro. and Sister James F. French, our cause has some warm friends in Canterbury, but they are too quiet for the interest of the cause they approve. I hope there will be an early reform among the reformers in this respect. On Tuesday evening Mrs. Stoddard gave a temperance address under the auspices of the local W. C. T. U., which was received with favor, and indorsed by a liberal contribution in aid of the cause.

On Wednesday, the 16th, we were welcomed at the parsonage in Ryegate, Vt., by Pastor Rev. Daniel Harris and wife, who had arranged for a lecture in the U. P. church. Owing to the town fair, in progress, many were detained from attendance, but those present gave earnest heed to the things spoken and expressed a wish to hear further at a more favorable time. A friend of Mrs. S., living within the bounds of Rev. D. C. Faris' congregation, was in attendance and conveyed us to his home, where we were hospitably entertained and furthered on our journey when ready to depart. In spite of the fair, a good audience gathered in Bro. Faris' church and listened attentively to an exposition of the secret empire. Thursday I spent on the fair-grounds, conversing with individuals and arranging for future work. A lecture in the R. P. church at South Ryegate was appointed for this evening, the pastors concurring and agreeing to give notice on Sabbath.

Friday A. M. I visited Peacham and arranged for a lecture in the Congregational church on Thursday evening, the 23d inst. Arrangements were made with Rev. D. M. McKinlay for a lecture in his church at Burnet Center, on Wednesday eve., and a call on the Congregational pastor at Burnet Station resulted in a notice from his desk on Sabbath that I would give a lecture in the school-house at that place, on Friday evening next. I am greatly indebted to Rev. D. C. Faris and Bro. Geo. P. Sunderson for conveyances and other helps freely rendered in my work.

We reached Greensboro Bend on Saturday afternoon, and were met by Mrs. Stoddard's nephew and conveyed to the home of her brother, Alonzo D. Rollins, two miles distant. This was Mrs. Stoddard's birthplace, and some of her childhood's companions remain, although the larger part have scattered or have "fallen asleep." No appointments had been made in advance, but when we reached the old church at Greensboro, and met Rev. Mr. Knowlton, the pastor, in the vestry, he requested me to speak to his people, which I did. At Greensboro Bend there was an opening in the M. E. church, Rev. Mr. Vail, pastor, where I preached the Word in the evening. Arrangements could have been made without difficulty for lectures at a number of points, could I have spared the time, and I hope, later, to do a much-needed work in this field, that is ready for the sowing. Mrs. Stoddard remained for a few days with her brother and old friends, and will speak in the M. E. church Friday evening, on the work and methods of the W. C. T. U. After filling my four appointments in Caledonia county, I expect to meet Mrs. Stoddard at Wells River, and return to Boston on Saturday, the 26th inst.

The lodge is losing its grip on the ministers and pulpits in Vermont, and the right of private judgment and personal liberty is rising to the ascendancy. Said one brother to me, yesterday: "I joined the lodge because I was going to visit Egypt, Syria, and the Holy Land, and I was told that it would be a great help to me; but I found no assistance from that source, and have had nothing to do with them for twenty years." When asked: "What, in your judgment, is the most effective means of abolishing the lodge?" he replied: "If Masonry would execute the penalty for violating its oath upon some of the offenders, the people would sweep it out of existence, as they did slavery." Another, who had extensive business relations with railroad and other men, said: "I was induced to join the Masons to secure friends whom I could trust, and who would consider my interests and rights as sacred as their own. I found, however, that they would 'cheat, wrong and defraud' me whenever they got a chance, and, after losing a good deal of money by misplaced confidence, I absented myself from the lodge. They came to inquire why I did not attend, and I simply told them that I had found that I could make a living by staying at home and attending to my own business." The lodge to which this brother belonged has since dissolved by its own corruption, and the place where it was is relieved of that curse.

I hope soon to give date and place of our annual meeting, with speakers.

J. P. Stoddard.

ROUND ABOUT CHICAGO.

Sabbath morning, Sept. 20, in the Free Methodist church at Prospect Park, I preached the Gospel of the Son of God, from which it appears that Freemasonry is a false system of religion—a cunningly-devised fable; and, more than that, it is founded on a self-conscious, scandalous lie, absorbed into the souls of all true Masons and made the foundation for the ruin of the souls of mankind. Bro. Hinman was present, and took part in the service. In the afternoon we attended the newly organized Methodist Episcopal church, and heard the introductory sermon of its pastor, Rev. Mr. Catlin, giving his thirteen steps from sin to sanctification. He is the teacher of the Bible class of the Free Methodist church. In the evening, Bro. Hinman preached the Gospel, in the Free Methodist church, as opposed to secret so-

(*Continued on 9th page.*)

CORRESPONDENCE.

THE TRAIL OF THE SERPENT.

Troy, N. Y., Sept. 17, 1891.

Dear Cynosure:—"Whither, oh, whither?" In this city Masonic lying, murder, blasphemy and devil-worship is accepted as the "handmaid" of Christianity (so-called) by the churches. It is a reminder of Barnum's "happy family" of monkeys, cats, rats, mice, etc., all together in one cage. It is said to be customary on all public occasions for a distinguished preacher, who is a Freemason, to walk arm in arm, or ride in a carriage, with a distinguished Roman Catholic priest.

There is a "United Presbyterian" church here, the pastor of which was the late distinguished grammarian, Rev. Peter Bullion, the author of Greek, Latin and English grammars. He died about twenty-five years ago. The present pastor, Rev. R. D. Williamson, has just introduced an organ and choir of nine voices into his church service, which he considers a great innovation, and therefore deems it inopportune to allow the discussion of Masonic principles in that church just now.

One Presbyterian pastor says that it is none of his business, nor mine, to intermeddle with the secrets of secret societies; that he belongs to no secret society, but members of his church do; and he says he knows Masons to be good Christians and Christian ministers. Surely Satan can be on the best of terms with such a preacher as that.

Another Presbyterian pastor, having a large influential church, says that half the male members of his church are Freemasons; that his father was a Freemason (and, indeed, one might think that his spiritual father is also a Freemason). He goes on to say that he is frequently called upon to deliver orations for secret societies, and that he cheerfully accepts such invitations. Yet he belongs to no secret society, and says that he would rather leave his church than oppose Freemasonry. And so the sworn liars and devil-worshipers have got this church and pastor on their side

The pastor of the largest and most influential church in the city, the Presbyterian, belongs to no secret society, but says that his father was a Freemason, and that he knows him to be the best Christian he ever knew. He parries testimony against Freemasonry by saying that there are objectionable statements in the Presbyterian confession of faith which might be used in a way to place Presbyterianism in a bad light; and he applies the same remark to the Bible. Freemasonry seems to occupy a very high place in the estimation of this pastor, and also in that of his wife, who says that her father is a Mason; and as for the murder of Morgan, what is that murder of one man to be compared with the thousands that drink has murdered?

I wonder if she can understand that her father's religion forswears men to have their throats cut and tongues torn out if they ever fail to conceal the secrets of Freemasonry, an institution which Judge Whitney was in justice constrained to call "the darkest and most damnable institution that ever scourged the earth or cursed mankind?" It thus surpasses the drink murder by its so-called respectable, forsworn soul-murder of the lodge current in the churches.

What shall be the end of such spiritual blindness? The Gospel is hid to the lost whose eyes the god of this world has blinded; and yet the blind are preaching a gospel which is another gospel and another Christ, even Hiram of the Masons, *alias* "Beelzebub, the prince of devils." Had the Apostle Paul met Gabriel preaching a gospel in harmony with Masonry or Odd-fellowship, is it not certain that he would have smitten him with a curse? (See Gal. 1: 8, 9.)

My spirit was refreshed at the sight of the beautiful marble monument of Captain William Morgan. The statue is thirty-eight feet high, and stands in the northwest corner of Batavia Cemetery, east of the city, and a few rods from the N. Y. C. R. R., on your left as you go east. The inscription on its base declares the truth, that he was abducted and murdered by the Freemasons for writing the secrets of Freemasonry.

I had the pleasure of conversing with a man, Mr. Wright, of Lansingburg, N. Y., who was a boy ten years old and living at Victor at the time of the abduction, and saw the carriage that contained Morgan in charge of the Masonic assassins authorized by the fraternity to commit the crime.

W. Fenton.

UTAH AND THE MORMONS—III.

Ogden, Utah, Sept. 7, 1891.

Dear Cynosure:—The question is often asked: "Are not many of the Mormons sincere in their belief?" My acquaintance with Mormons would warrant me in saying that the most of the people are sincere. They believe what they claim to believe, and their practices correspond to their belief as nearly as do the practices of other religious people conform to their beliefs. It has seemed to me, however, that the Mormons—as is true of many other people—compare their religion with other religions, as if the human element were, after all, the final authority in every one. There does not seem to be in the people that sublimity of faith which one expects to see in those who fuily comprehend the divine reality of revelation, and whose souls have been quickened by the power of an endless life. We do not complain of lack of sincerity, but rather deplore the lack of spiritual power, and the ennobling influence on the life of humble faith in Christ and a constant walk with God.

Perhaps one ought not to blame Eastern papers for expressing lack of confidence in the sincerity of Mormons in their present political movements. It is difficult for an outsider to understand the situation. And no one on the ground can ever look into the heart of a Mormon and bring from thence evidence of his sincerity. For myself, I am not troubled on that point. I believe that the Mormons mean all that they say, and that they are as sincere in disbanding the Mormon political party and joining the national parties, as other men outside of Utah are in their political professions and conduct. Doubtless the Mormons have rejoiced in this opportunity to ally themselves to the national parties, as a means to prevent further legislation against them. They saw a tide of sentiment arising in favor of Mormon disfranchisement in Utah, as it now prevails in Idaho. They saw the possibility of Statehood with Mormons left out. They were glad enough to rob their enemies of any argument in favor of such a result.

If Utah were to become a State very soon, it is probable that most of the offices would be held by Mormons. It is so, now, so far as offices are filled by election. But it does not follow that polygamy would be restored, and all non-Mormons driven from the country. If Utah were to become a State, there is good reason to believe that its future, so far as Mormonism is concerned, would be determined, not by what Mormons believe, but by what they purpose concerning the development of their country, and the welfare of their people. And there is no reason to fear that Utah would fall behind the average sentiment of the nation to which it belongs. It is safe to assume that the Mormons will not attempt to recover what they have lost, but rather to secure and develop what they have found

But while I rejoice in the progress which all

must acknowledge, I fear for the future of Utah, because I believe that her people are not equal to the present crisis of her affairs. The non-Mormons ought to be informed, but they are not. Missionary money has been poured into Utah until this Territory has been better supplied not only with common schools, but with academies, than the New England States. Ministers have been sent wherever they could get a hearing, and that has included most of the principal villages. And the results of all this missionary zeal have been, all things considered, very encouraging. But the masses of non-Mormons coming to Utah are not reformers. City governments have not been of a higher moral type under Gentile than under Mormon rule. If Asiatic harems have gone, European and American houses of prostitution have come. The social evil has not been cured by the removal of polygamy.

The Mormon people are not equal to the present occasion. The standard of the people is not high enough, and they have not the moral strength which the necessity of the times demands. Talking with a leading Mormon, the other day, I said to him: "Your people are not all prohibitionists?" And he replied, "No; but they are for mighty high license, I can tell you." Another, a Mormon bishop, said: "We used to have prohibition in this town; I can remember when we had but one saloon in the whole town, and that was kept by the very best man in the place. We (the Mormons) always had the saloon kept by the best man we could find—we gave it to him as his mission." While the Mormons generally are on the side of "law and order," they do not comprehend what the civilization and the progress of the world to-day demand as the social and moral standard of a professedly Christian nation.

In our city paper, this morning, is a notice of a "fight," a "glove contest" it is called by some, to be conducted in the Opera House this evening. If one were to arise and protest against this return to barbarism, he would not know to whom to appeal for an endorsement of his protest. The danger is that if one devil is driven out of Utah, seven others will be allowed to occupy the vacant place, and the last state be worse than the first.

If the Mormon people give up everything in their system which the government may require them to yield, such submission will not partake of the force of reformation. The Mormons will be in no position to urge reformation on points where that is needed. And it is not probable that they will be able to give much strength to reform movements introduced by others. But Mormonism is not now the great danger which threatens Utah and her people. We have known men from the mining districts in the regions round about Utah to come here that they might find a safe place for their families. But now that the policy of isolation has given away to a policy of progress, the Mormons do not discriminate between the good and the bad; the non-Mormons welcome both, and what ought to be a reformation is in danger of becoming moral chaos.

The history of past ages does not inspire a hope of easily winning the Mormons from the strong delusion under which they have labored for half a century. But one may be pardoned for wishing that there might arise for them a strong deliverer, whose gentleness should make them great—a leader who might turn them as prisoners of hope to the pure light of the Gospel, and to a strong faith in Christ. Again and again does the question arise in the mind of the writer, Is it possible to lead this people really to the God whom they ignorantly worship?

And now, dear *Cynosure*, I am aware that I have not been consistent with my first purpose as I began to write these letters. But my heart yearns for this people. I cannot treat them as enemies if it is possible to admonish them as friends. But the Mormon people are not calling for some one to convert them. They have not lost faith in their religion. The tears of Jeremiah did not save Jerusalem from captivity, nor from rebellion. Christ wept over Israel. But the multitudes, headed by the rulers of the people, refused to follow Christ into the light, but were not afraid to follow a thief and a traitor into the darkness of night. We know not with what baptism Utah is to be cleansed. But while repentance and salvation are possible, we pray that the people of this Territory may accept the offered mercy, lest. delaying too long, the wail of the prophet may apply to our people: "The harvest is past, the summer is ended, and we are not saved." Yours faithfully, Amos Judson Bailey.

PITH AND POINT.

DIDN'T LIKE HIS "CHOSEN FRIENDS."

"I was once a member of a secret order—was begged and coaxed into it, and was soon voted a C. F. But I soon found it was no place for me or any other professed follower of Jesus Christ. I regret that I ever took the secret oath."—Rev. J. D. Grundy, *Garlandville, Ark.*

A VETERAN REFORMER.

"I have been a reader and admirer of the *Cynosure* for many years, and shall take it as long as I live. I wish it was taken in every family, as it would not fail to do a vast deal of good. May God bless its editors and publishers and all its patrons."—Wm. G. Keil (92 years old), *Senecaville, Ohio.*

TYRANNY OF LODGERY.

"Secret societies prevent the impartial execution of the laws, and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box and all the machinery of politics feels the tyranny of secret societies.....Every good citizen should make war on all secret societies and give himself no rest until they are prohibited by law and rooted out of existence."—Wendell Phillips.

BURNED HIS PARCHMENTS.

"God is owning my work here in Kansas. I got one Odd-fellow to burn up his parchments, last winter, and the other afternoon a man plucked off a Grand Army badge and put his foot upon it."—W. Hackett, *North Topeka, Kansas.*

MASONRY DESERVES EXTERMINATION.

"The more I examine the institution of Masonry, the more deep and thorough are my convictions that its utter extermination is called by for every consideration connected with the permanency of our free institutions, as well as with the welfare of the human race."—Hon. Wm. Slade, *of Vermont.*

GOOD REASONS FOR OPPOSING LODGERY.

"Secret societies are useless in a republican government. They aim a death-blow at the system of equal rights. They are ghastly in the estimation of the uninitiated. Secrecy has nothing to do with honesty. God never authorized a secret society. The Gospel, which Christ commanded should be preached to every creature, does not exclude from the kingdom of God 'a woman, an old man in his dotage, or a young man in nonage,' or even a fool. With all these Masonry refuses to fellowship. Secret associations spring from the devil, and to their author must return."—Anonymous.

BAD, INHERENTLY BAD.

"The truth is, the institution itself is, by its very constitution, bad, inherently bad. It is not a good institution, the benevolent purposes of which have been perverted by bad men—but it is a corrupt institution, whose capacity for mischief has been restrained by the number of good and virtuous men who have been its members"—hundreds of whom have left it in disgust.—Frederick Whittlesey.

LITERATURE.

Autobiography and Miscellaneous Writings of Elder W. W. Crane. Compiled and published by John Hawkswell. Syracuse, N. Y.: A. W. Hall. 1891.

Elder Crane, who was born in 1805 and died in 1869, seems to have been a power among the early Wesleyan Methodists, and a faithful pioneer preacher. The autobiography, which, in the author's modesty, he preferred to write in the third person, is filled with interesting incidents and reminiscences, and conveys many lessons, in his varied experiences, that may well be heeded in these degenerate days. The earnest and sincere Christianity of these sturdy Methodist pioneers is a study for their successors in the ministry, by whom, however, their plainness, faithfulness, and zeal are too often unappreciated. By far the larger portion of the book is filled with his contributions to the *American Wesleyan.* As a writer he was pungent and interesting, and his collected pieces very well reflect the versatility of his well-trained intellect, his power of observation, and his devotion to the cause of God and humanity. For Sunday reading, the mind disposed to worship God in the beauty of holiness will find this book an excellent companion. Price $1.00.

The *Sunny Hour*, a quarto monthly magazine of sixteen fairly printed and illustrated pages, published in New York City, at 18 West 14th Street, "by a boy for boys and girls," is a curiosity in several respects. First, its editor and publisher, Tello J. d'Apery. is a lad of 14; secondly. its profits (or income) is expended in buying shoes for barefooted poor children; thirdly, this youthful journalist says: "I do all the editorial work alone, and attend to the whole business of publishing it; I collect and pay bills, and do all I can to get advertisements, etc.; and I have no help at all, except in the book-keeping and mailing, which is too much for me. I am not working for myself, but to found a barefoot fund, and I am working against a good many discouragements and opposition, but I am forced to do it by a feeling that I must." His labors, however, have succeeded in getting together considerable money for his favorite charity, and from kings and queens as well as commoners, including the Empress of India, and Queen Olga, of Greece. Perhaps not the least interesting feature of his magazine is the long list of its contributors, among whom are the Queen of Roumania, the Prince of Montenegro, Sir Edwin Arnold, Rev. E. E. Hale, and dozens of others. The September number is finely illustrated, and bright with stories and sketches. Success to the *Sunny Hour* and its boy-editor!

The September number of the *Review of Reviews* (New York, $2.40) has a conspicuous feature in an article on the strategic value of the Hawaiian kingdom, lying at the "Cross-roads of the Pacific." The writer is a high authority in Honolulu, and his discussion of the international relations of the Sandwich Islands, and particularly the recent negotiations for securing to the United States an exclusive control of the best harbor they afford, is most timely and interesting. Another article is upon Chicago working girls, with particular reference to several projects already in successful operation for promoting their comfort and healthfulness. No other periodical in the world can compare with the *Review* in the range and the timeliness of its monthly portrait gallery. Thus, the September number gives fine portraits of the late James Russell Lowell; the late George Jones, of the New York *Times;* Mr. Clarkson, the new chief of the Republican party organization; Mr. Watterson, the Democratic Warwick; the Queen of the Sandwich Islands, together with the most prominent men of her kingdom; Mr. Pillsbury, of Minneapolis, the great miller; and of Professors Adler, Toy, and Adams, who conducted the recent Summer School of Ethics and Economics at Plymouth, Mass., with others better known in Europe than with us.

Few young mothers have access to the latest information regarding the diet of infants and young children, and it is therefore with pleasure we recommend for the perusal of all who have anything to do with children, the exhaustive article "How and What to Feed the Baby," in the October number of that progressive periodical, *Demorest's Family Magazine.* This article is by a successful physician, and tells what food to give, how to prepare each kind, just how much and how often the child should be fed. when and how often the diet should be changed, and gives bills of fare for different ages, so that the most inexperienced mother may know just how to feed her baby from its birth until it is able to eat the regular meals of the family. And this is only one of the many attractions of the October number of this comprehensive family magazine, which is bright with several stories, including one by Ella Wheeler Wilcox; "In the Woman's Ward of an Insane Asylum" tells a pathetic tale; the article on "Sloyd" is instructive and entertaining; and there are other readable articles, and nearly 200 fine illustrations. It is published by W. Jennings Demorest, at 15 East 14th St., New York. Price 20 cents. Any of our local newsdealers will supply it.

The *Missionary Review of the World* (Funk & Wagnalls, 18, 20 Astor Place, N. Y. City), contains the following papers, dealing with topics of general and special interest: The Year 1890 in Japan, by Prof. George W. Knox, D.D.; Dr. Griffis on Japan, by Rev. Arthur T. Pierson; Buddhism and Christianity, by Rev. E. Snodgrass; Buddhism and Romanism, by Rev. George L. Macon; Education and Evangelism, by Rev. Charles C. Starbuck; A Plea for Medical Missions, by Dr. Clarence Thwing; The Free Church of Scotland's 27 Medical Missionaries, by Geo. Smith, LL.D.; Paul the Missionary, by Rev. John Ross; The Recent Audience with the Emperor of China, by Dr. B. C. Atterbury; Encouragement in the Work of Missions; Extracts and Translations from Foreign Periodicals, by Rev. C. C. Starbuck; Low-Pressure Belt of Morality as Marked by the Marriage Laws in India; Dr. Cyrus Hamlin on Restoring Palestine to the Jews; The Need of Special Preparation for Foreign Service, and several others of equal interest, Mission News, etc. $2 per annum.

The *Gospel Record* for September (Syracuse, N. Y., A. W. Hall, agent,) has a paper from the *Cynosure's* esteemed correspondent in West Africa, Rev. H. W. Johnston, descriptive of the proposed Inland Industrial Mission in that section of the Dark Continent, and African Mission Notes, by the same writer. Living issues—Success, and Annexation—are discussed, and the entire magazine is replete with good reading. $1 per annum.

From Hon. H. F. Bartine, M. C., we have received the Adverse Report from the House Committee on Coinage, Weights and Measures, relating to the coinage of gold and silver, submitted to Congress in February last. The arguments urged against the free coinage of silver are cogent and reasonable, and the whole report is an instructive review of the silver question.

In Brief.

A law has been passed in Georgia, dlsqualifying intemperate physicians for practice. The law is not unreasonable. A half-drunken doctor and a very sick patient is not a pleasant combination to contemplate.

Bakersfield, in Kern county, California, has forty saloons and but two school houses and five churches, and yet if it was not looked upon as a Christian community, its citizens would feel insulted. Facts and figures go to show that if it is a Christian community the devil is doing the greater part of the work.—*Pacific Ensign.*

Speaking of the recent riots in China, Rev. J. T. Gracey writes in the *Missionary Review of the World:* "It will go hard with the anti-foreign party if they cannot find a better way to manage their internal politics than by the murder of such missionaries as Mr. Argent, a lay missionary, ... for whose death, there is no doubt, the secret societies are responsible. Those societies are not good instruments for anti-administration politicians in China, as they are as little controllable by the Celestial Emperor as the Mafia are by King Humbert."

About a year ago a branch of the order of "Annual Friends" of Lowell, Mass., was established at Red Bank, N. J. The initiation fee was $5, the dues $4, and it was expected that there would be twelve assessments aggregating $36 during the year. The members were promised that they would receive $100 for the $45 that they paid in. Up to September there had been twenty-five assessments of $2 each, making the total investment $59. The members were willing to pay $14 in addition to the $45 in order to secure $100. but when September came with fourteen assessments, or $28 on each certificate, the lodge rebelled and sent a committee to the Supreme Council at Lowell to make inquiries. The report of the committee was not favorable and the lodge has disbanded, with a loss of $59 to each member.

From all sides, says the *Bible Standard,* come the testimonies of missionaries to the bad effect of the Porrah Bush Society, or African Masonry. Not only does this society hinder evangelization by drawing away the people after the devil-worship of the lodge, but in many places it is actually opposing Christianity. At Mabang the English Wesleyan missionary gave as a reason why his work had accomplished no more, that there was a Porrah lodge in the town which kept the people from Christ. At Rotofunk the evangelists who go out from the boys' home tell of opposition and slow progress wherever there were Porrah lodges. From Palli, Bompek, Spingele, come similar reports. Our readers will remember a graphic account of these African Bush lodges printed in the *Cynosure* of September 3, from the pen of Rev. H. W. Johnston, our esteemed correspondent in Sierra Leone.

Commenting on the celebrated sermon of Rev. B. Carradine, D.D., on "Secret Societies—Are they Right or Wrong?—A Blessing or a Curse?"—the *Bible Standard and Gospel Record* says: "Nothing better than this has appeared yet in the literature of the anti-secret work. It is plain, simple and practical. There are no speculations or peculiar forms of reasoning, but a straight-forward and enthusiastic setting forth of the facts, which every honest man can see are facts. Dr. Carradine's sermon came from an unexpected quarter, and was like the sudden outburst of a flame that lighted the whole heavens. It ought to be in every family in the United States." Since this excellent discourse was published by the National Christian Association, a few months ago, 5,000 copies have been sold. It is furnished at 50 cents per dozen, or $3 per hundred, at this office, in a neatly printed and covered pamphlet.

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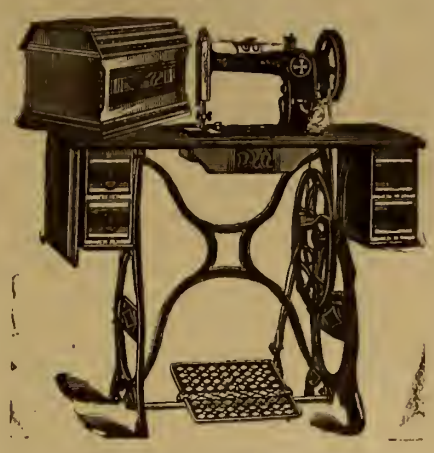

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CHICAGO, THURSDAY, OCTOBER 1, 1891.

FREEMASONRY IN THE COURTS.

The fundamental objection to Freemasonry and like organizations is that they are pagan religions. They are rivals and antagonists of the church of our Lord Jesus Christ. This main fact we should always keep in mind and explain to the people. But while this is true, other facts are important and should by no means be forgotten.

Beside the church two other divine organizations exist, and the paganism that would destroy the church ruins them as well. We refer to the family and the state. The cases in which secret societies interfere with the administration of civil law are numberless. The miscarriage of justice in Chicago, when two boodlers, convicted at a cost of about $50,000, escaped the penalty of their crimes, is familiar to all. Attorneys, judges, sheriffs and, presumably, detectives, were paid by the tax-payers to punish public thieves. They got their money, and the boodlers got away. That they purposely aided in this plunder of the public purse, no one can affirm; that the lodge oaths of some of them require them so to do, no one can deny. The first page editorial note in our issue of September 17, shows the same forces at work in Minneapolis, Minn., where it was alleged that "the judge, the lawyers on both sides, and most of the jury on the first trial were Masons."

Two Masons testify. The one charged with crime says that the other told him that had he known him to be a Mason he would have warned him. The Masonic official testifies that he said nothing of the kind. The prosecuting attorney, also a Mason, says, in addressing the jury: "You may belong to that organization, gentleman, which has been referred to. I do; and I do not believe that any man on this jury believes that Inspector Gould's statements in regard to this Masonic matter are untrue. The order is built upon broader and grander principles than those which would allow a man to do what Gardner says Gould did."

We are not certain whether the judge who tried the case was a brother in the lodge or not. But any man at all conversant with Masonic obligations can see that the detective, prosecutor and alleged criminal were all brethren. It was entirely possible for them to have a perfect understanding. Under such circumstances, trials in courts of justice are farces, which public officials play in order to draw salaries, it being understood among themselves that their brethren in the lodge must not be harmed.

Of course, we do not affirm that all lodge-men will keep lodge-oaths. Some will; some will not. The late sheriff of Du Page county, Illinois, says that repeatedly brother Masons, criminals whom he had in charge, demanded aid, and that he refused to give it. It will be observed that the inspector above named makes the same claim. The head of the secret service of the United States Treasury, a few years since, told us that he was compelled to set aside his lodge relations while in that service. But the lodge-oaths bind Masons to help Masons, and all men who live up to the Masonic oath do it when called upon. It is obvious that no man so bound is fit to exercise any public trust. Men who rule the community ought not to be under secret obligations to a small portion of it.

KEELEY'S CURE, PROHIBITION AND SALVATION.

Rather a spirited war of words has recently been evolved between the advocates of what is known as "Keeley's Bichloride-of-Gold-Cure for Drunkenness" and the Women's Christian Temperance Union. Mr. Keeley, who is now said to be in Europe establishing his peculiar sanitariums at different points on the continent, has for some time past had one or more such hospitals in Illinois; and very flattering reports of his cures of habitual drunkards have been widely published.

This alleged reduction of the drink habit to a disease that can be cured by medicine is so in opposition to the ordinary Christian belief that drunkenness is a crime voluntarily committed, that it aroused those faithful servants, the W. C. T. U., into opposition to this new-fangled theory. "The thought, purpose and intention of the W. C. T. U."—we quote from an address delivered by Miss Willard in Evanston, last week—"has always been to be friendly with those who help the the temperance cause. But the Keeley cure is being boomed by the press for political purposes. Dr. Keeley's cure has merit in it and is a good thing, but it is held up and emphasized by the newspapers beyond its true value, for party ends. Watch and see if it is not boomed more and more from month to month until the close of the coming Presidential campaign. Both of the great political parties will exalt moral suasion, local option, Keeley cure, anything, in fact, except prohibition, which is the one bitter pill that they cannot swallow."

The daily press, almost without exception, have given Keeley and his doctor-stuff a most fulsome "send-off," just as it advocates without stint the doctrine of high-license as the remedy for drunkenness. Miss Willard is right. It must become a feature in the strife of politics as the devil's offset to the law of God. If drunkenness is not a sin against God, why has he told us that no drunkard can inherit the kingdom of heaven? God told Adam that if he ate of the forbidden fruit in the garden of Eden, he should surely die. The devil said nay; but Adam and all his posterity have suffered for his sin for nearly 6,000 years. If drunkenness is only a disease, why should it keep a man out of heaven any more than would an attack of malarial fever? The idea, in the light of revelation and reason, is preposterous. Revelation pronounces a curse upon those who put the bottle to their neighbor's lips (that is, the saloon-keepers), and it warns the habitual drinker of ardent spirits that he shall experience God's anger if he does not reform. Reason long ago decided that drunkenness would ruin men; and ever since that philosophers and scientific students have been discussing methods to break up this great evil by human inventions.

The Women's Christian Temperance Union is founded on the discovery that God can and will, under the pressure of fervent prayer, remove the drink-thirst from the drunkard and so reform him more thoroughly than any human device has ever been able to.

The writer knew a young, healthy, fine-looking man, not a Christian, living in Chicago, who had this drink-thirst to an uncontrollable degree, although he could be classed only as a moderate drinker. On his way home to sleep, every night, he had to pass a saloon, and every night he went into it and had one drink, going, soon afterward, to bed. Providentially, some influence, perhaps God's Holy Spirit, set him to thinking how weak and foolish he was, not able, with his strong frame and manly form, to get the better of so persistent a habit. But his will was weaker than his appetite for liquor, and he could not overcome the evil that beset him. Something prompted him to pray that his craving for ardent spirits might be taken from him. For a time even under this regular discipline, he could not prevail. But he was sincere, with sufficient faith to keep on praying. A few days more elapsed, and to his great joy and with considerable surprise, he found that he had conquered his appetite, and that he could pass and re-pass that and all other saloons, without a desire to enter or to drink any ardent spirits. The writer heard his testimony given at a Sunday-afternoon meeting, and on another occasion. The cure was performed not by the application of drugs, but by that power that has changed many a sinner into a living child of God.

The W. C. T. U. is right. Prohibition is the handmaid of God, as a human instrument for his glory in saving drunkards; but his methods that led to the formation of the W. C. T. U. are those that he will soonest honor. Prohibition is good, but it is not enough. Prayer is the key to the human heart, that opens it to the influences of the Holy Spirit, and *he* does the work—thoroughly, silently, gloriously.

"Keeley's Cure" is liable to degenerate (as Miss Willard suggests), in opposition to Prohibition, into a mere political factor in our elections; but it has its uses, and may be doing much good.

Prohibition also has its uses. Let its good work go on, to the discouragement of distillers, brewers, and whisky dealers; but when we come to reform the drunkard, it loses its efficiency. God alone is the drunkard's salvation.

NEARING THE DANGER-LINE

There is no doubt that the Roman Catholic hierarchy, at home and abroad, is about to assert its spiritual and temporal power to the fullest possible extent in the United States, to the detriment of our republican institutions, and ultimately to the conquest of our nation. There is abundant evidence of this statement.

In view of this fact, Protestants, who seem to be asleep with this danger staring them in the face, cannot too soon awaken to the critical condition of our beloved Republic; cannot too soon begin the thorough and persistent agitation of the truth that since the ascension of our one great, only and efficient High-Priest, the Lord Jesus Christ, there has not been, is not now, and cannot be until he returns again, any authorized system of priesthood on the earth to which mankind owes any allegiance whatever, or to which their service and obligation is in any manner due. This doctrine can be proved beyond a peradventure from the Scriptures, and is a fundamental truth of our Christianity. Therefore, the orders of priesthood in the Roman Catholic church, the Established Church of England, the Protestant Episcopal Church in the United States, or in any other church in the world, or in either the Masonic, Odd-fellows', or any other secret societies, are fundamentally wrong and in antagonism to our Christianity; are entirely human, if not diabolical, in their conception, organization and operations, and should be totally abolished.

Perfectly convinced of this fact, the next duty of Christians is to personally urge upon their neighbors, one by one, to accept it as coming from God himself, to bring them to the Lord Jesus Christ as the only and perfect Priest to whom they owe service, and to confide them to his eternal care and keeping. If our country and religion are ever overturned, it will be through the agency of an assumed, unauthorized and tyrannical priesthood—the parasites of a system of spurious and corrupt religion.

INFLUENCE ACHIEVED BY FUSS AND FEATHERS.

It is not the benevolence, the charity, the fellowship, the personal benefits of Masonry, it would seem, upon which its votaries depend for the increase and glory of the order. A well-known humorous writer, none less than "M. Quad, the Detroit *Free Press* Man," comparing the past with the present work of Blue Lodge Masonry, says: "I have been a Blue Lodge worker in the old way and in the new, and my experience proves very good results for the new. *In the old way—without robes or accessories or spirit*—if we had an average attendance of twelve in a lodge numbering one hundred members we were highly pleased. If a brother came once or twice after taking his third degree, we did not expect to see him again unless on some great occasion," etc., etc..... "And what did *the new way* do for my lodge in two years? It made every worker perfect in the key; it increased the attendance *four hundred per cent;* it gave us three sets of workers on the floor, where we formerly had one; it brought back scores of brothers who had grown cold in Masonry; it helped to collect our dues; it brought us visitors; it posted every man until every one could post a candidate; it created an enthusiasm and an interest which quadrupled the number of candidates," etc., etc.

And the only difference between the old way and the new is (as defined by a secret society journal) "the adoption of the beautiful or dramatized modes of working." In other words, Masonry has come to seek its influence and popularity in the amount of show and tinsel which it displays for the captivation of the unwise and heedless. It has always been "a thing of shreds and patches," and now it adopts additional fuss and feathers for its accessories.

—The American Legion of Honor, so far as we have reason to believe, makes no pretensions to religion. It is at the best a sordid, take-and-give society. Its members pay their money into the treasury, learn some mouldy apothegms, have a few unimportant secrets imparted to them, and take out an insurance policy to meet certain personal emergencies. It looks, therefore, rather remarkable that a Baptist minister in New York should appoint Sunday evening in his own house

of worship, the body of which is specially set apart for the use of the order, to lecture on the American Legion of Honor. And all this when the great city of New York is overflowing with sinners to whom a Gospel sermon on that evening would be "good news" indeed. The paper from which we copy is sure that the minister's "reputation for eloquence and learning is such that an instructive and pleasing evening is assured, which cannot fail to be of great service to the order." He is a member of the order, and would, no doubt, enjoy carrying the church into the lodge.

A WONDERFUL SPEECH

FROM A MAN 87 YEARS OLD.

Samuel Blanchard, Esq., has been an industrious and successful business man through a long life. He lives in Beloit, Kan., much respected by all, attends three prayer meetings in a week in the different churches, and is welcomed by all denominations. Beloit, of course, is crawling with secret societies; and as Mr. Blanchard is a Vermonter, when a young man he saw Masonry turned inside-out in that State, and he thoroughly understands the whole dark system.

At a late meeting of the Y. M. C. A., in Beloit, the leader read Solomon's prayer at the dedication of the Temple, and comments were made on its "great and precious promises." Mr. Blanchard spoke thus:

"The Bible is filled with precious promises, but all, or almost all, with a proviso—'If you will hear his voice;' 'All that will come unto me, I will in nowise cast out;' and to Solomon: 'If you will walk in the way of your father David, there shall not a man fail you to sit on the throne.' God commands Solomon not to go down into Egypt; not to put his trust in horses and chariots; not to marry, or give in marriage amongst the heathen. His was to be a reign of peace—a representative of the coming reign of Christ. But how did he obey God's commands? He went down into Egypt; procured the largest armament of horses and chariots of any of the surrounding kings; he took to himself heathen wives; built heathen altars on every hill and in every grove, for the worship of the heathen gods, while God's house was becoming a house of merchandise and a den of thieves. What is his kingdom now? Not a man to sit upon his throne, and the whole nation dispersed through the whole earth, a hissing and a bye-word.

"Solomon gave us many wise sayings, and told us many great truths. He says there is no new thing under the sun; what has been done shall be done again

"Are we not following in the footsteps of Solomon, as fast as time can move? Is not our land filled with heathen temples, where Christ is not permitted to enter? And is not the Church of Christ becoming decimated by the secret lodges draining the strength of our land of men and means into the lodges? It is estimated that three-fourths of our Methodist clergy belong to the Masonic lodge. I asked a good reverend brother, What class of persons Christ had in view when he said: 'Not all that say Lord, Lord, shall enter into the kingdom of heaven; for many shall say, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things? Yet will I profess I never knew you.' Matt. 7: 21.

"He could not answer, and I answered for him thus: 'Have we not prophesied'—that is, preached the Gospel of Christ? And 'in thy name cast out devils?'—that is, converted many sinners to seek Christ, 'and in thy name done many wonderful things?'—that is, got up great revivals?'

"He acknowledged my exposition to be earnest; but who those are that are so summarily rejected when they knock at the pearly gate of heaven for entrance, he could not readily devise. I suggested an idea, whether they might be those who, after doing many things for Christ, go into a heathen temple and bow at a heathen altar, where Christ could not go, and his name is not mentioned in their worship

"The next evening, at prayer meeting, the pastor—a high Mason—mentioned that 'Brother Blanchard called on him, and they had a very interesting conversation.'"

THE CHRISTIAN UNION CONFERENCE.

This conference was held in the Kenwood church, at Forty-sixth and Greenwood avenue, Chicago, Rev. John P. Hale, pastor. This church, which is one of the most efficient, and has one of the finest and best-appointed houses of worship in the South Division, is not yet six years old. It is strictly undenominational, though in hearty sympathy and fellowship with all Christian churches of every name. In illustrating the nature and efficiency of its work, it may be stated that a successful mission church of similar character has grown out of it, and the Ladies' Society report for the last year over $3,000 received and paid out for practical benovolence. This is aside from the regular church contributions for Christian missions.

The conference was not largely attended, but perfectly harmonious, and quite representative of those who believe in the visible unity of the household of faith.

Among those from abroad, were John G. Fee, of Berea, Ky., the venerable founder of Berea College, and the apostle of reforms in that, his native State; Rev. C. E. Hulbert, pastor of Unity church, Detroit; Rev. C. S. Bullock, of Jamaica, W. I., and Mrs. E. B. Grannis, editor of the *Church Union*, New York.

The opening address was by Rev. C. E. Hulbert, of Detroit, and was responded to by the pastor. This, together with miscellaneous business, closed the forenoon session of the first day.

After the devotional services of the afternoon, the first paper read was by Rev. H. H. Hinman, of Oberlin, Ohio, on "The Divided Church and Christian Missions," in which he showed the great wastefulness of resources, and the evil influence on the minds of the heathen, that divisions engender. There was considerable discussion. A missionary from India spoke of the effects of sectarian division on the discipline of the mission churches, showing that these excluded for universality in one church readily found admission into a church of a different sect.

Pres. Chas. A. Blanchard, of Wheaton College, next spoke of the relation of sectarian divisions to Christians. He clearly showed that our existing denominational divisions were unscriptural, and injurious to the cause of Christian education; but he saw no way out of the dilemma.

Rev. C. S. Bullock also spoke of the union movement in his field, and urged Christian people to be more loyal to Christ than to their sectarian doctrine.

A devotional meeting, conducted by the Rev. J. G. Fee, was held in the evening.

The second day's session of the conference closed its proceedings. The papers presented were upon the "Consolidation of Supernumerary Churches," by the Rev. E. Mudge and the Rev. H. A. Kerns; the "Problem of the Union Church," by the Rev. John P. Hale; "Church Union in Practice," by the Rev. E. R. Worrell; "Church Unity as a Prerequisite to the World's Evangelization," by the Rev. C. E. Hulbert, and the "History of Church Union Work," by Mrs. E. B. Grannis, of New York.

At 7:45 o'clock the conference held its closing devotional exercises. An effort will be made to effect a permanent organization and extend the idea of a united church. N. S. Bouton, Mrs. Grannis, C. E. Hulbert, E. Mudge, and H. H. Hinman were appointed to consider the matter.

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July 23, 1830:* "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

REFORM NEWS (*Continued from 5th page*).

cieties in general, taking Freemasonry as a type of the whole brood of vipers, and tracing the same wicked principle throughout all of them. In regard to the duty of the Freemason to break the wicked Masonic obligation, he remarked that an oath taken in a court of justice to tell "the truth, the whole truth, and nothing but the truth," should be performed; but an oath to tell a lie, a whole lie, and nothing but a lie, should be broken. Surely every honest person could say "Amen" to that, and no less surely could we say "Amen" to the violation of Masonic oaths.

On Wednesday evening, the 23d, the Seminary of the German Evangelical church (Lutheran), Prof. D. Irion, president, was opened for a hearing on the subject of secret societies. All the students, about 130 young men, were in attendance in the chapel of the seminary, with their professors and the pastor, Rev. Mr. Berens. During the lecture, Deut. 27: 15 was quoted: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen." Upon this it was observed that if Moses was now addressing this audience upon the wicked "abomination" of Masonry he would call upon all present who called themselves the Lord's people to say "Amen." At the close of the sermon, the pastor said "Amen," and the professors expressed their thanks for the address. Dr. Fischer kindly introduced the lecturer to the faculty, and thus opened the way for the introduction of the subject. Thanks for his kind entertainment also at his home.

W. FENTON.

PERSONAL MENTION.

—We are under obligations to an esteemed friend of the Reform cause at Schuyler's Lake, N. Y., for recent newspapers containing notices of some secret societies and their operations, in his vicinity.

—A circular from "The Christian Workers' Association," announces that the *Cynosure's* good Greek friend, Rev. A. D. Zaraphonites is to be present at a six days' convention of the association at Cambridgeport, Mass., on October 3–8; after which, with six other missionaries, he is to leave for work in foreign fields. He carries with him the best wishes and prayers of the N. C. A. and his friends in the *Cynosure* office.

—The Boston *Globe* and the Boston *Herald*, of September 25, contain the report of an interesting event in the family of Bro. J. P. Stoddard in that city. The *Herald* says: "Mr. J. P. Stoddard of 218 Columbus avenue was lecturing in Vermont when, a few days ago, he was peremptorily summoned by wire to return to his home in this city. Last night he was met by about thirty guests, some of whom had gained access to the family Bible, and was reminded that this was the 60th anniversary of his birth." The *Globe* adds: "A handsome stock of presents were temptingly displayed, and when the presentation speeches came, Mrs. Stoddard was not forgotten in the distribution. A purse containing $100 was one of the most useful of the gifts."

—Bro. J. P. Stoddard publishes the following card in relation to his recent surprise party, which we notice elsewhere: "Boston, Sept. 25, 1891. Editor of the *Traveller*. Permit us to acknowledge the receipt of $104.75 in cash, along with valuable articles, given by friends in aid of the work we are attempting in New England, to call attention to the nature and influence of the 684 secret societies, or lodges, mentioned in our city directory. The matter was a complete surprise and the pleasant company of thirty greeting us on our return from labors in New Hampshire and Vermont, and those who, not present, had contributed to this free will offering to the Lord's cause, will long be held in greatful remembrance by the recipients of this offering. J. P. and Mrs. A. E. Stoddard."

From the rude manner in which church members are attacking the New York *Voice* for its recent article, "The Ungodly League of Church and Saloon," which we reprinted in the *Cynosure* for Sept. 17, one would think that some of them are afraid the saloon will have to go.

The Home.

REPLY

TO THE OFT-REPEATED ASSERTION OF MASONS THAT "THE LODGE RELIGION IS GOOD ENOUGH FOR US."

PART I.

Music, We have an anchor. Songs of Joy and Gladness, p. 22.

Will your oath-bound lodge with its gorgeous train
Help you on to God, with him to reign?
Do his arms enfold and his presence lead
To the city of pearl with its golden streets?

CHORUS.

Then take the anchor that God hath given,
Sent us to earth from the port of Heaven;
For you Christ came to open the way;
Jesus his name—he is calling to-day.

Will your hood-wink hold in the coming tide,
With the cable-tow round your neck beside?
With your breast made bare, and your feet unshod,
Will it pay your fare to the courts of God?

Those blood-curdling oaths will your spirit freeze,
You so tremblingly took on your bended knees;
With your record here, so sadly marred,—
Can you meet it there at the bar of God?

PART II.

THE ONE SECRET SOCIETY WE INVITE YOU TO JOIN.

Psa. 27: 5. John 10: 9.

With *one* secret lodge, I'm in fullest accord,
It's composed of one, with my dear Lord;
No degree to take, and no fee to pay;
But for Jesus' sake;—trust God and obey.

Oh, this secret place where the Lord doth hide,
All his little ones who in him abide;
His pavilion safe from the strife of tongues
Is the secret place where God's child belongs.

To this secret place—and I know it well—
Where 'tis always safe and so sweet to dwell,
In the glorious light of his loving face,
Will you come to-night?—to this secret place.

—*Mrs. Daniel Powers in the Independent Christian.*

WHY NOT DANCE?

1. I cannot dance with a clear conscience, and therefore should abstain.
2. All branches of the church have condemned dancing as carnal and immoral, and inconsistent with the Christian profession.
3. The Vedas of India and the Koran declare that dancing is an immoral amusement.
4. Pagan moralists, like Cicero, condemn dancing as exciting licentiousness.
5. Dancing was one great means by which Nero corrupted Rome.
6. It has a bad name for professing Christians.
7. The best and most devout Christians do not want to dance.
8. Backsliders and unconverted persons love it.
9. It is not a favorite amusement with even conscientious worldlings.
10. It is one of the most favorite amusements of the vile and degraded.
11. The world has no confidence in the piety of church-members who dance.
12. It is a distinctive badge of worldliness and worldly conformity.
13. It destroys a professing Christian's influence and usefulness.
14. The promiscuous dancing of the sexes was not approved nor practiced in Bible times.
15. Dancing grieves and offends pastors and all devout Christians.
16. It is a companion vice with drinking.
17. It dissipates the mind, corrupts the heart and sears the conscience.
18. The decollete dress of the dance is the immoral invention of procuresses and harlots.
19. The "German" and other round dances were invented in brothels, and they prevail there.
20. The liberties indulged in the dance are nowhere else allowed in decent society.
21. It brings virtue in close connection with vice, at late hours and under excitement.
22. Men do not choose to dance by themselves, nor even with their own wives and sisters.
23. The peculiar charm of dancing, beyond music and motion, seems to have a sex reference.
24. Indeed, it is so allied to licentiousness, that brothels are commonly called dance houses.
52. The confessional and police reports show that a very large proportion of abandoned women were ruined in connection with the dance.
26. I cannot dance to the glory of God.
27. If Jesus Christ were here I know he would not go with me to a dance, and I cannot ask his blessing on it.
28. I would not like to meet death at a dance.
29. I would not like to be found in a ball-room when the Lord comes.
30. And finally, I have no desire to dance, because my soul is filled with the joy of God's salvation, and my life with the privileges of his service.—*Rev. E. P. Marvin, of Lockport, N. Y., in Messiah's Herald.*

POWER OF THE HOLY SPIRIT.

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are no more prosperous is that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the most humble evangelists would be more successful than the most learned of divines, or the most eloquent of preachers.

It is extraordinary *grace*, not *talent*, that wins the day. It is extraordinary *spiritual* power, not extraordinary *mental* power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation; spiritual power will save souls. We want spiritual power.

Oh, we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak, they have not the Holy Spirit with them! But we know others—simple-hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God, we want *thee!* Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing; with thee they can do everything.—*C. H. Spurgeon.*

SANCTIMONY AND SANCTIFICATION.

Sanctimony and sanctification are terms expressive of a condition not merely different but opposite.

Sanctified people are never sanctimonious. They are common, natural, and approachable. Sanctimonious people are generally unspiritual.

Sanctimony is the "form of godliness." Sanctification is the "power thereof."

A sanctified spirit is sweet, lovable, and loving. A sanctimonious spirit is frigid, formal, and distant.

Sanctimony is the devil's nearest approach to sanctification.

Sanctimony always demands propriety and steadiness in worship and work. Sanctification breaks through rules and regulations, leaps through fires, crosses rivers, to serve and to save.

Sanctification becomes all things to all men, hoping to win some.

Sanctification takes to the by-ways and hedges, and is the most at home in the lowly cottages.

Sanctimonious people hate sanctification and oppose the sanctified.

Sanctimony is affected holiness; sanctification is holiness in fact.—*Selected.*

THE SALVATION ARMY.

The methods of the Salvation Army could not be accepted by all Christian men, but they have been most acceptable to a vast multitude, have been humbly and heartily used, and have, beyond doubt, proved a very great blessing to very many persons. The army was organized by Mr. and Mrs. Booth twenty-five years ago, but has had its principal growth in the past ten years. In October, 1890, it consisted of 2,874 corps, led by 9,416 officers, whose whole time was given to the work of the army. The Gospel was preached by them in twenty-nine different languages in thirty different nations. Its papers, twenty-four in number, are all called *War Crys*, but they also publish fifteen monthly magazines, total circulation of papers and magazines being 33,400,000 copies for last year, which required a use of thirty tons of paper each week. The income of the army for the year was $3,759,000, while they held 49,800 meetings at which millions of people assembled. The aim of the army is to reach, in general, the humbler and more abandoned classes—these classes which, as a rule, are most neglected by the churches. The army has rarely, in its work, collided with the churches, and, not as commonly as they have deserved, have they had the help and sympathy of the churches. Booth proposes to lift up the submerged tenth of England, and has asked $5,000,000 from the people for his work. The people have expressed confidence in his proposed plan by donating $550,000, and his work has commenced under the watchful eye of the world and the blessing of the church. The army has proved itself a great general blessing and we wish it the further and constant favor of God.—*Exchange.*

A GOOD NAME.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property or health; but he will find in the long run that it is easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere in spite of its frequent slighting. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasure.

The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man the world has open places for. He may have health and wealth, and family position and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively helpless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment.—*Sunday-school Times.*

BIBLE ARITHMETIC.

ADDITION.

"Add to your faith courage, and to courage knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." 2 Peter 1: 5–7.

SUBTRACTION.

"Laying aside all malice and guile, hypocrisies and envies, and all evil speakings, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2: 1, 2.

MULTIPLICATION.

"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." 1 Peter 1: 2. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9: 10.

DIVISION.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty." 2 Cor 5: 17, 18.

RULE OF THREE.

"And now abideth faith, hope and love, these three, but the greatest of these is love." 1 Cor. 13: 13.—*Chas. S. Long.*

The recent amendments to the Prohibitory law of Maine, securing a stricter enforcement, are beginning to bear fruit. A proprietor of a hotel in Portland recently called a meeting of his creditors, attributing his failure to the enforcement of the law against the sale of liquor. That the new amendments are pinching the liquor men harder

than before, is evident also from the fresh crop of items circulating through the daily press denouncing the Maine law as a farce, a failure, etc.—*Christian at Work.*

IN VAIN.

In New York City is found the densest population of any place on the globe. On the East Side there are 330,000 souls to the square mile, and who must of necessity live in the most terrible squalor and filth. Crowded in tenement houses, men, women and children, driven by the terrible power of competition, which is always seeking to lower the cost of production by lowering wages, work from early morning till late at night for less than enough to sustain life. Here is seen the terrible curse of child labor. Children four years of age—mere babies—are made to work all day in an atmosphere unfit for human beings to breathe, basting, sewing on buttons, or, more injurious still, stripping the leaves from that filthy weed, tobacco. Their lives are dwarfed and ruined. Under such conditions vice and crime are fostered. Is it any wonder that amid such degrading surroundings men lose their honor, women their virtue, and children become idiots, drunkards, and criminals? It is worse than blasphemy for people to kneel in prayer and ask God's blessing on humanity and then close their eyes and deaden their conscience to such terrible forms of evil and the causes which produce them. It is all in vain for those who call themselves Christians to talk of godliness, sobriety and virtue, and at the same time uphold a system that is creating thousands of criminals and paupers.—*Western Advocate.*

TOMMY AND THE ORANGES.

Tommy walked along the shady street, feeling just about as happy as almost any boy would feel. It was a bright, sunshiny day, and the birds were singing over his head, and he had only to turn his eyes to see the flowers in old Mrs. Camp's garden. He had had a good breakfast and was wearing a new pair of shoes.

"Tommy," said Mrs. Camp, as he was passing the door, "won't you do a little errand for me?"

"Yes ma'am," he said.

"I'm going to have company to tea, to-night, and I want some oranges at the store. I wish you would get me a dozen."

"Yes' ma'am," said Tommy again.

He took the quarter she gave him and went to the store.

"I'm giving thirteen oranges to the dozen, to-day," said Mr. Gray, the store-keeper, and they're fine ones, too."

Tommy took the basket and walked toward Mrs. Camp's. When he turned into the shady street again no one was passing. He set down the basket and peeped into it. They were fine ones, sure enough, so large and round and yellow. Tommy thought they were the juiciest-looking ones he had ever seen in his life.

"I'd like one," he said to himself.

He was very fond of oranges. He wondered if he could ever dare to ask Mrs. Camp for one of them.

Then it came into his head that there were thirteen instead of the dozen she was expecting.

"I don't believe t'would be a bit of harm for me to take that," he said. "No, of course not. She only wanted a dozen; she said so."

Tommy took one of the oranges, put it in his pocket and went on. But he did not feel quite as happy as he had before. The basket felt heavier, the sun did not seem to shine so brightly, nor did the birds sing so sweetly.

"Of course it's right," said Tommy again. He did not realize that he was arguing against the good Spirit in his heart, which kept whispering:

"Tommy, that orange is not yours."

"And I'm awfully hungry." As we have said, Tommy had just had a good breakfast, but he had never yet found that that made any difference in his wanting an orange or, indeed, anything else good to eat.

"And I'm so tired lugging this big basket. It's no mor'n fair I should have some pay."

But it was no use. Tommy had a good mother at home, and all the talk in the world could not lead him to forget her words about boys keeping their hearts pure of ugly sin stains and their hands clean from picking and stealing. He took the orange out of his pocket. It seemed as though he never had wanted anything in his life as he wanted it. But into the basket it went, and then Tommy, like a wise little boy, set his small legs in motion and did not let them stop until he reached Mrs. Camp's door.

"There are thirteen to the dozen," he said as he handed her the basket.

"Perhaps she will give me the extra one," he said to himself, as she counted them.

"Yes, thirteen," she said. "They'll make a good, full dish. I'm much obliged to you, Tommy."

He watched until she put the last one back into the basket and set them away in the pantry. He felt a good deal disappointed, for the sight of them had made him wish for them more and more.

He went out and walked slowly for ten minutes, then gave a jump and whoop.

"Hurrah! If I had taken that orange it would have been all gone by this time and God would have known it, and mamma would have known it, too, for I couldn't have helped telling her. And if it was done, I never, *never*, NEVER could have undone it. I'd have been a thief all my life. Just for an orange! Oh, I'm glad, glad!"

And the sun shone so brightly, and the birds sang so merrily, that Tommy felt sure they were glad, too.—*Sidney Dayre, in S. S. Advocate.*

CRACKED RESOLUTIONS.

'Twas a set of resolutions,
As fine as fine could be,
And signed in pains-taking fashion,
By Nettie, Joe and Bee;
And the last in the list was written,
In letters broad and dark
(To look as grand as the others)
"Miss Baby Grace, her mark!"

"We'll try all ways to help mother;
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie Pussy's feet for fun;
We won't be cross and snarly, too,
And all the good we can we'll do."

"It's just as easy to keep them,"
The children gayly cried;
But mamma, with a smile, made answer,
"Wait, darlings, till you're tried."
And truly, the glad, bright New-Year
Wasn't his birthday old,
When the three little sorrowful faces
A sorrowful story told.

"And how are your resolutions?"
We asked of Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer
She never an instant lacked,
"I don't find much of 'em's broken,
But I dess 'em's about all cracked."

—*Presbyterian.*

TEMPERANCE.

THE BEER BARONS.

If any doubt existed as to the ultimate purposes and designs of the liquor interest they were thoroughly dissipated by the action of the convention recently held in this city. Those of our temperance friends who cherished the fond hope that there was a limit which the dealers would not dare to pass must have been amazed at the audacity of their demands and the sweeping character of their claims. It was not enough that they succeeded in compelling the conspicuous attendance of the Mayor, but he must perforce deliver an address of "welcome." His presence and his address were both insisted upon by a power which neither he nor the organization by which he was nominated and whose political representative he is, had the temerity to refuse; and that is the power which to-day confronts the law-abiding, order-loving, conservative portion of our population.

Compact, united, daring and aggressive, the liquor interest insists that the law as it now stands shall be so altered during the next legislative session as to practically put an end to police surveillance and inspection. And should this demand be refused, then the great beer barons, the powerful oligarchy which dictates nominations and directs legislation, which literally decides by whom we are to be ruled, stands ready with its money and its influence to crush out all opposition. Their power has been already felt in the politics not only of the city but of the State, and if it should continue to increase as it has done during the last ten or fifteen years the time is near when it will be the dominant power not only in the city and State, but in the nation.

From a table of statistics on food and liquor, we learn that the shops for the sale of liquor outnumber those for the sale of food by nearly *three thousand*; that the beer barons, to the number of eighteen or twenty, hold no less than 4,710 chattel mortgages on saloon fixtures, and that the aggregate amount of such mortgages is about *five millions of dollars.* Standing between the saloon-keeper and the politician, between the dive-keeper and the political heeler, the beer barons literally dominate the whole domain, at least so far as one party and its leaders are concerned. They are almost as powerful in making candidates for State and municipal office as the saloon and the dive are in making subjects for the penitentiary and State prison. It remains to be seen how long this power is to last, and how far the public will tolerate its insolent and audacious demands. Is it not enough that we should be taxed for the crime and pauperism of which their trade is the prolific cause, but must the whole body politic, the law-making power, and the Executive be made their subservient tools?—*New York Catholic Review.*

TESTIMONY AGAINST THE DRINK HABIT.

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, and drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community, we hereby express our conviction, that should the people of the United States, and especially the young men, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

(Signed) JAMES MADISON,
ANDREW JACKSON,
1837. JOHN QUINCY ADAMS.

TEMPERANCE NOTES.

A recent advertisement in the *Derry* (Ireland) *Signal* reads: "Wanted: A man and his wife as care-takers for a gentleman's country house. One must be sober." Was it too much to expect both to be?

A Massachusetts paper spoke of a saloon-keeper as being interested in a "graveyard" business; and a action for libel with damages at $5,000 has been begun against it by the man.

The total membership of the Catholic Total Abstinence Union of the United States is something over 53,000. The societies of New York, Chicago, Baltimore and Washington are not auxiliary to the union.

The owners of 130 small drug-stores in Indiana have been obliged to go out of business since the law went into effect compelling all drug-stores keeping for sale any preparations of alcohol to pay the regular liquor tax exacted from saloons.

The five old Prohibition States, Iowa, Kansas, Maine, New Hampshire and Vermont, show a decreased production during 1887 and 1888 of 78,589 barrels of beer, while the high-license States of Illinois, Missouri, Nebraska and Michigan show an increased production of 253,114 barrels.—*Brewers' Journal.*

If it be true that Prohibition means "free rum," and high license is a "means of restriction," how can the above figures be explained?—*New York Witness.*

The Rev. Mr. Passmore wanted the saloons closed on Sunday, and the ill-feeling against him took the shape of placing dynamite in the bell of his church, the Methodist Episcopal. The bell and the belfrey were blown to atoms, endangering the lives of more than one hundred people. This occurred at Breckinridge, Col.

The Prohibition State Convention, of Pennsylvania, in Harrisburg, nominated W. W. Hague for auditor general, and George Drayton for State treasurer. The platform declares for an educational qualification for voters, condemns the Baker Ballot bill and the Constitutional Convention act, and discusses the civil service, tariff and trusts.

Bible Lesson.

STUDIES IN THE GOSPEL OF JOHN.

LESSON II.—Fourth Quarter.—October 11.

SUBJECT.—Christ Foretelling His Death.—John 12: 20-36.

GOLDEN TEXT.—And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—John 12: 20-28. T.—John 12: 29-36. W.—Luke 18: 28-34. T.—John 14: 25-31. F.—Luke 22: 39-46. S.—John 16: 16-20. S.—Matt. 16: 21-28.

COMMENTS BY E. E. FLAGG.

1. *Greeks desire to see Jesus.*—vs. 20-22. The tide of public feeling seemed about to turn in Christ's favor. His triumphal entry into Jerusalem, with the multitudes shouting "Hosanna," was a public recognition of his Messianic claims, such as had never been accorded to him before. And now he was to receive another singular act of homage, from a new source. Perhaps the expression in Ps. 110: 7, "He shall drink of the brook by the way," may have reference to the manner in which his spirit, sinking under the approaching shadows of a cruel death, must have been cheered and refreshed by these foregleams of his universal reign. That these Greeks were proselytes is evident; and also that they wished to see Jesus for some definite purpose. We can only guess what it may have been by the discourse which followed their visit. The practical question to be taken home to our hearts is, "Do *we* wish to see Jesus?" It is safe to say that this incident would never have been recorded, still less made the basis of some of our Lord's most spiritual and sublime utterances, if they had merely wished to interview him out of idle curiosity. So we must want to see him for something definite; something that we feel to be of vital importance. No one with such a sincere desire ever failed to see Jesus. It is also one of the most blessed privileges of discipleship that we may introduce others to Christ. How careful should we be to live ourselves on terms of such close intimacy and friendship with him that inquiring souls will come to us as these Greeks went to Philip, saying, "Sir, we would see Jesus."

2. *Death the way to life.*—vs. 23-27. "The hour is come;"—the hour when his great work should be consummated. Christ often alluded to this mysterious period; sometimes with exultation as the divinity within him beheld the after-triumph, and again depressed as his human nature shrank before the dreadful ordeal. This shows how closely his divine and human natures were linked together. In the present lesson we see both these moods swiftly succeeding each other. First: Exultation in the fact that his death should be the gateway to life for uncounted multitudes, as the seed-grain must die under the clod before it can bring forth the harvests that are to feed a world. Christ laid down no law for his followers that he did not himself, as a man, become amenable to. "He that loveth his life shall lose it;" he who has not the martyr spirit, ready if need be to lay down life itself for the truth. This is a solemn, a crucial, test. The grace to endure fierce persecutions is only given in times of persecution, as "dying grace is for dying hours;" but if we crucify the gross, the low, the worldly part of our natures; if we die daily by denying self, we have the same spirit with the martyrs of old. Two great honors are attached to Christ's service. (1.) To be continually in his presence. (2.) To be honored of the Father. If we go where Christ is not, where the associations are such that he must necessarily be shut out, how can we claim to be his servants, or expect to be honored of his Father? This is a question that all professing Christians who are members of the lodge may well ask themselves. It is the very essence of service that we separate ourselves from all other masters and serve him alone. "Now is my soul troubled." Pentecost thinks that these Greeks proposed to give Christ an asylum outside of Judea, where he would be safe from his enemies, and at the same time gather his adherents about him, and set up his kingdom among the Gentiles. If so, in refusing it he put aside his only way of escape from the dreadful death awaiting him. Can we wonder that his human soul was troubled, and that his only recourse was to cling fast to that will of his Father, which it had been his meat and drink to do, and must be henceforth his sustaining anchor in the "horrible tempest" about to burst over his head? Can we do better in times of distress and temptation than to cling to the same divine refuge? God's will is unchangeable, immovable, infinitely wise; and, however gloomy and forbidding it may look at first, it is sure to lead us by ways we know not of into his own peace and joy. "Father, glorify thy name." Superior over every personal feeling is the desire that his Father may be honored by this voluntary sacrifice of himself. "Hallowed be thy name" is a deeper petition than many of us think who take it upon careless lips, and who daily contradict it by glorifying self instead of God. Are we willing to give even our lives a sacrifice in order to see that prayer answered? Then we enter into the fellowship of Christ's sufferings, and may be sure that God will glorify himself in us, and us in him.

3. *Christ lifted up.*—vs. 29-36. "This voice came not because of me." Christ did not need this witness to himself, but his disciples did. He already saw as in one magnificent prospective, the world judged, its prince dethroned, and all men drawn to him by the magnetic power of his cross. "If I be lifted up." This shows that he fully realized "what death he should die," and how it would affect his followers. To strengthen their faith, not his, was this voice given. The questions by which his discourse was interrupted show how easily a captious, caviling spirit can find contradictions in the Bible. But if we walk in the light we shall be guided into all truth. No wonder that men are continually stumbling against difficulties, who persist in walking in the darkness of their natural reason.

Religious News.

AMERICAN SUNDAY-SCHOOL UNION.

—From March 1 to September 1 the missionaries of the American Sunday-school Union in the Northwestern District established 450 Sunday-schools, into which gathered 13,876 scholars and 1,630 teachers. They also aided old schools in 2,047 cases, where 10,104 teachers are giving Bible instruction to 104,037 scholars. They held 2,941 meetings, made 18,127 visits to families, distributed 3,094 Bibles and Testaments, put into circulation $3,296 worth of religious reading, and traveled 128,844 miles. F. G. Ensign, Chicago, Ill., superintends this work.

BAPTIST.

—Only one person in forty-seven in the State of New York is a member of the Baptist church, and eighty-seven large villages in that State have no Baptist church. The *Christian Inquirer* thinks there is room in the Empire State for some Baptist missionary work.

—Shurtleff College opened its fall term with 150 students. The college is greatly strengthened by the additions made to its faculty, which now includes eighteen professors and instructors.

—The Chicago Baptist Hospital scheme, under the patronage of the Chicago Baptist Social Union, is meeting with very satisfactory encouragement.

—Dr. Lorimer repeated in his Boston Tremont Temple pulpit the sermon on the Sabbath which he had preached the previous Sunday in Chicago, and which had been unfavorably commented upon as favoring Sabbath laxity. If there was any ground for the charge of laxity in the Chicago sermon, there certainly was none in the Boston sermon, says a correspondent.

—Professor W. L. Cansler, Nashville, has been appointed as missionary and Sunday-school agent by the American Baptist Publication Society for the State of Tennessee, to work jointly with the State.

CONGREGATIONAL.

—The American Board receipts for the past year are $690,922, about $75,000 more than last year. Thirty thousand dollars of the gain comes from the Interior.

—Dr. Goodwin returns to the city, October 10.

—The American Missionary Association will hold its next annual meeting with the Euclid Avenue church, Cleveland, Ohio, in October. Arrangements will be made for reduced railroad fares from all parts of the country.

—The annual meeting of the American Board is to be held in Pittsfield, Mass., beginning October 13. The treasurer reports donations of $37,568.16 and legacies of $7,441.89 during July, or a total of $45,010.05. The record for the eleven months of last year was $547,801.44; that of this year gives the gratifying result of $630,590.42.

—At a special meeting of Chicago Association it was voted to postpone the October meeting of the Association until Nov. 10. This is to avoid conflicting with the meeting of the American Board at Pittsfield, Oct. 13. The Millard Avenue church entertains the Association at its coming meeting in November.

—Wheaton College has become one of the largest feeders of our Chicago Seminary, nine of its students having studied theology there last winter. The friends of Christian education cannot afford not to have it perfectly equipped for its all important work, and the needed funds for the finishing touches to its new building ought not to be delaved.—*Chicago Cong. News.*

LUTHERAN.

—Of the 1,100,000 Lutheran communicants in the United States, about three-fourths are Germans. The remainder are Scandinavians, English, etc. In no fewer than twelve languages do Lutheran pastors preach the Gospel in this country. The total number of ministers is 3,692; churches, 7,948.

—The Forty-first Convention of the synod will convene at Forreston, Ill., October 13, at 7:30 p. m. It is greatly desired that all the pastors, and one lay delegate from each charge, be present.

METHODIST EPISCOPAL.

—A distinguished politician, who is not a Methodist, declares that the labors of Methodist preachers "have added five dollars per acre to every acre of land in the West."

—Mr. George W. Childs, of the Philadelphia *Ledger*, who one year ago gave the Methodist Episcopal church at Wayne, Pa., the corner lot on which the handsome edifice has since been erected, has just made the church a present of a lot 80 by 241 feet, adjoining the church property, as a site for a parsonage.

—Rev. B. C. Dennis, of Central Illinois, is still in the field as an evangelist, and will respond to invitations from pastors desiring such aid. During the past year he has conducted services in which over 300 were converted and many brought into the experience of full salvation. His address is Knoxville, Ill.

—Pastor N. H. Davis, of Dorchester, Neb., reports a wonderful work in progress, under the direction of Messrs. Hoopengarner and Underwood. In eight days upward of fifty were converted and reclaimed.

—Chicago Methodism is sorry to lose Robert McIntyre, who now goes from Grace church to Denver.

—The Rev. S. A. Kean, D.D., pastor of the Walnut Hills M. E. church, has received authority from the Cincinnati Conference to engage exclusively in evangelistic work.

PRESBYTERIAN.

—The news of the bequest of $70,000 by the will of John Goldsmith Payntor for the erection of a memorial Presbyterian church in Newtown, L. I., has been confirmed. Mr. Payntor left plans for the kind of church he wished built.

—The annual statistics of the Presbyterian church, by Dr. William Henry Roberts, the stated clerk, show a growth in the number of churches and communicants and presbyteries, and a decrease in the amount of contributions. There are 7,070 churches, a growth of 176 in the year; the total number of communicants is 806,796, as against 775,903 for 1890; the number of presbyteries is 216, an advance of 3 on 1890; there are 6,223 ministers, as against 6,155 last year, an increase of only 65; the contributions show a falling off, being $14,062,356, instead of $14,368,131.

ROMAN CATHOLIC.

—The coffin of Rev. Demetrius Augustine Gallitzen, the famous Catholic missionary, who founded the church in Cambria county, Pennsylvania, in 1803, has been exhumed. Although he died in 1840, the remains are in excellent condition and are to be exposed to public view.

—The Brooklyn *Standard-Union* says "that the value of investments in church property in that city is estimated at nearly $20,000,000. Of this vast sum the Protestant churches represent about $13,000,000, and the Roman Catholic about $7,000,000. The former number 290, and the latter fifty-eight."

—Leo XIII. is said to be engaged in the preparation of another encyclical letter, in which he will treat of civil governments. Having given much time to the study of the constitution of this country, the Pope is believed to have a strong leaning to republican institutions.

—It is said that three priests in the Brompton (Eng.) oratory have recently returned to the English church. This event has created no little sensation among Roman Catholic ecclesiastics. The return of a 'vert to the English church has been rare.

UNITED PRESBYTERIAN.

—The centennial anniversary of the Hebron United Presbyterian church, Hebron, Washington Co., N. Y., was held on Sept 1, 1891. Rev. T. B. Turnbull, of Argyle, preached an excellent sermon from Psalm 49: 13, last clause, "That ye may tell it to the generation following." Elder Wm. Robinson read a history of the congregation, after which dinner was served in the lecture-room to all the visitors and the congregation, 1,000 or more.

—The Synod of Ohio will meet at the United Presbyterian church, Steubenville, Oct. 5th, at 7:30 p. m., to be opened with a sermon by the retiring moderator, Rev. J. W. Long, or his alternate.

—The company of missionaries of the U. P. church to sail on the steamer British Princess, Oct. 7, will number more than twenty. It is understood that the ship will take no other first cabin passengers.

News of the Week.

CHICAGO.

M. M. Towle has sold to the Stony City land syndicate, composed of Iowa capitalists, 140 acres at Hammond for $250,000, on which a cotton mill and electric motor factory will be erected.

Railway men say that the scheme of raising their tracks would ruin them.

About thirty-five members of the International Congress of Geologists, recently held in Washington, D. C., were shown the World's Fair Grounds by Major Butterworth.

W. W. Wheeler found his sister from whom he had been separated twenty years.

A large number of organizations have made application for positions in the line October 7 at the unveiling of the Grant statue in Lincoln Park.

The Boss Carpenters' Association was formed Friday evening with a membership of 150.

James J. Gore, of the firm of Chapin & Gore, died Friday afternoon.

A banquet was given to Mr. George Howland at the Sherman House Friday night by the principals of the schools of Chicago.

The explosion of 200 pounds of dynamite, about 2 o'clock Sunday afternoon, at Thirty-fifth street, where a tunnel is being made under the Chicago river, created considerable havoc and excitement in that vicinity, but no person was injured.

COUNTRY.

Fire Monday destroyed the fair-ground stables and two barns of H. B. Sanborn at Dallas, Texas, with nineteen horses. Mr. Sanborn's loss is $20,000.

Gold Brothers' brick factory at Chesterfield, Ind., was burned Sunday night. Loss, $10,000: insurance, $2,500.

Fire, Monday, destroyed a block at Utica, N. Y., owned by Fred Weiler, Mrs. Agnes Weiler, and Charles Cox. Loss, $55,000; insurance, $72,000.

Anton Sieboldt was taken from the custody of the Sheriff at Darlington, Wis., Monday, by a mob of 500 men and hanged to a tree. Thursday, Sieboldt murdered James Meigan in a quarrel.

Forest fires, Tuesday, destroyed the village of Comstock, Wis. Great damage has been done in the vicinity of Ashland.

W. H. Davis was hanged, Tuesday, at Pueblo, Col., for the murder of his mother and her alleged paramour, James Arnold.

Sapinsky & Steinberry's barrel stave and heading factory at Scottsburg, Ind., burned Tuesday. Loss, $10,000. It will be rebuilt.

In a fight between the families of Gottlieb Kellam and August Blunt, near Joliet, Ill., Tuesday, the latter's 10-year-old girl was killed by Kellam. He is in jail.

President Harrison appointed a committee, Tuesday, composed of Lieutenant Colonel John W. Barlow, Captain Thomas W. Seymour, and Professor A. T. Mosman to relocate the boundary line between Mexico and the United States.

A petition signed by Mrs. Harrison and the wives of all the Cabinet ministers for the pardon of Mrs. Maybrick, who is serving a life sentence in England for poisoning her husband, has been forwarded to Minister Lincoln to present to Queen Victoria.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 21 to Sept. 26:

O C Lindley, W Schmitt, L E Reynolds, M Plummer, Rev T H Hanna, G Hoskins, G Swanson Jr, J N Bedford, J G Fee, J H Canfield, Miss E J Hyson, B Tunnicliff, G S Robinson, C O Russell, Rev W Beers, Miss K R McCreary, Rev T C Moffatt, W Whittemore, J F Smith, A F Plummer, E Tederson, T Sussex

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Wheat—Spring		94½@	95⅛
Winter		90 @	95
Corn—No. 2		49⅝@	51
Oats—No. 2		26 @	26½
Rye—No. 2		82½@	83
Bran per ton	11 75		12 00
Hay—Timothy	9 50	@	11 00
Butter, medium to best		18 @	24½
Cheese		06½@	09¼
Beans	1 75	@	1 85
Eggs		18	18½
Seeds—Timothy		85 @	1 13
Flax		90 @	91
Broom corn		4 @	05½
Potatoes, per bush		26 @	35
Hides—Green to dry flint		4¼@	5¼
Lumber—Common	10 00	@	13 00
Wool (washed)		24 @	29
Cattle—Choice to extra	2 75	@	5 25
Common to good	1 40	@	2 75
Hogs	4 00	@	5 15
Sheep	3 30	@	4 90

NEW YORK.

Wheat, No. 2	1 02½@		1 06¼
Corn	61 @		62
Oats	32⅜@		33⅝
Eggs	20½@		21
Butter	13 @		25
Wool	14 @		39

KANSAS CITY

Cattle	1 25	@	5 70
Hogs	3 25	@	4 85
Sheep	3 90	@	4 55

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Home and Health.

AN OPEN FIRE.

No person, who is a resident of the country during the warm weather, and notes the changes in our fickle climate in a single day, can fail to appreciate the value of the open wood fire. Dr. Anderson, in his admirable lectures to nurses, recently published, speaks of the open fire as a necessary part of the ventilation of the sick room. In this country, says the *Tribune*, we are only just awakening to the danger and unwholesomeness of the close stove, the cellar furnace, and all the various methods of heating a house, by which we have endeavored to save our domestic servants' labor at the expense of our own health. The manner in which plants and all living things thrive in a room heated by an open fireplace, and the manner in which they wilt and wither amid the noxious gases, and in the superheated dry air of a house warmed by a furnace, teaches a practical lesson. There are very few days throughout the entire year in the country when an open fire is not of use. A low wood fire kindled on the hearth in the damp mornings of August and September will do more to ward away miasmas and fevers than all the drugs in all the pharmacies. In most parts of the country there are damp days in the months of August and September, and it is well known that this is a fruitful time for fevers and other malarious diseases. This is due, no doubt, to the presence of the decaying matter of early summer, which reeks in the damp atmosphere, and for this reason an open wood fire, which is the best purifier of the atmosphere, is especially wholesome in the morning and evening. In the midday the sun itself purifies the atmosphere.

The fire is not only cheerful to the eye and to the heart and makes us feel its kindly glow in our spirits toward all around us, but it brings health and strength to us and to our children, as well as to the delicate flowers in our windows. The Penates, the gods who presided over the health and prosperity of the family, were the gods of the hearthstone, and when we have relegated them to our cellars, it is no wonder that they avenge themselves by sending miasma and disease.—*Anonymous.*

A SAVORY DISH.

Cheese omelette is a most delicious and savory dish, and, since it is so quickly and easily made, furnishes an excellent dish for luncheon or tea on Sunday evening. Break three eggs into a bowl, beat well with a patent egg-beater, add a tablespoonful of milk or cream, and salt and pepper to taste. Place a frying-pan over a brisk fire and melt a tablespoonful of butter in it. As soon as the butter is very hot pour the egg mixture into it, beating all the while. Shake the pan gently while the omelette is cooking. As soon as it begins to "set," loosen the edges with a knife, scatter a dessertspoonful of grated cheese over the surface of the omelette, fold it over in two, slip it onto a hot dish, and serve immediately. If the fire is clear and brisk the omelette should not take more than two or three minutes to cook. A chafing dish will permit of preparing this, and many other relishes at the table; certainly a much more comfortable way than in a hot kitchen, and if prepared at the table it can be served at once.—*Christian Union.*

SALT WATER BATHS.

One may enjoy all the benefits of a salt water bath without going to the seashore. A simple and effective substitute is to dissolve a cup of rock salt in warm water, and add it to the ordinary bath. There is no better tonic for an exhausted body, especially if taken just before going to bed.

HOME HINTS.

The washable cretonnes make good bed draperies and spreads. Colored marsailles in lovely tints is comparatively inexpensive and furnishes very attractive bed spreads.—*N. Y. World.*

Oatmeal is particularly valuable as a food. It contains more nitrogen than any other cereal, with a very large percentage of starch and sugar. It contains more than 90 per cent of nutriment. The coarsely-ground meal is best.—*Ex.*

For cleansing silver and brass add to one quart of rain-water two ounces ammonia and three ounces of precipitated chalk. Bottle and keep corked; shake before using. Wash silver in hot soapy water and rinse in clean water.—*N. Y. Tribune.*

Egg Salad: Boil eight eggs fifteen minutes; chop, salt and pepper them; then take one teaspoonful of flour, one of sugar, one of butter, one of prepared mustard and a half cup of good vinegar; cook five minutes and pour over the eggs. —*Ladies Home Journal.*

Here is a recipe for delicious crullers: Take four eggs, beat very light, add four tablespoonfuls of sugar, the same of lard, a teaspoonful of salt and half a nutmeg grated; work into these as much sifted flour as will make a nice dough. Roll about an eighth of an inch thick, and fry in hot lard. Drop a pared potato into your lard to keep it from burning.—*N. Y. Voice.*

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FARM NOTES.

BUTTER AND CHEESE AT THE WORLD'S FAIR.

It is not likely that any feature of the Columbian Exposition will be of more interest to the farmers than the dairy school and the tests between the different herds and individuals of the various dairy breeds.

The manufacture of the product will take place in the dairy building, in an operating space twenty-five by one hundred feet, above which on either side will be a gallery which will accommodate fully five hundred spectators.

The school, in all probability, will continue through four months, and each participating herd will be represented by a given number of cows.

The results of these tests and the exhibition which will be made of the latest and most advanced scientific methods known in connection with the feeding and care of cattle, the treatment of milk and the production of butter and cheese, cannot fail to be of very great value to the dairy interests of the country.

FARM MACHINERY.

The farms of to-day carry more or less machinery. As a rule it is rather poorly cared for. A good farmer who has a good idea about machinery carries with him constantly a strong advantage over his more careless neighbor. One of the most frequent difficulties in the working of power machinery is the accumulation of dirt and gum in the bearings and journals, caused by the use of fat oils for lubrication and infrequent cleaning. The *American Engineer* gives the following directions for cleaning which are worth remembering:

"For each 1,000 parts by weight of water, take about 10 or 15 parts by weight of caustic soda or 100 parts ordinary soda. Let the solution boil and enter the parts to be cleansed; either boil them in this lye or let them steep in it for some time. All the dirt and resin is completely dissolved thereby, and it remains only to rinse and dry the parts. The action of the lye is such that it enters into combination with the oil and forms soap, which is readily soluble in water. In order to prevent the hardening of the lubricant on the machinery parts, it is only necessary to add about one-third kerosene. An occasional lubrication with kerosene alone is to be recommended."—*Inter-Ocean.*

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A reader asks for a remedy for lice on little chicks. Powder both hens and chicks thoroughly with either Persian insect powder (Bubach) or carbolic acid powder; use for the purpose one of the little bellows that is sold with the powder. Hot lime whitewashing three times a year of all poultry houses and appliances, while the dusting boxes, nesting-places, etc., are well sprinkled with hot lime water in which has been dissolved carbolic acid, a wine glassful to the gallon, will effectually destroy and keep the places free from these pests. A dust bath in which has been mixed some sulphur will also prove beneficial.—*Ex.*

NUBBINS.

Professor Sanborn says he found over 13 per cent of hay was lost in the ordinary stack. House your hay.

If your customers ask for large, white eggs, try raising Black Minorcas or some cross of large general purpose fowls with Minorcas.

Don't be too anxious about getting new varieties of fruit trees. The standard brands are often better suited to our climate and therefore more satisfactory.

Watch your fowls carefully in moulting time. A little energetic treatment at this critical period may save you a good many hours of work over sick chickens.

Don't make the mistake of feeding chickens nothing but corn because it is cheap. It is ninety-six per cent fat, and furnishes no flesh or bone-forming foods.

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"It is very strange," said the amateur gardener; "I planted radishes there, and nothing but a lot of green stalks have come up, with not a blamed radish or sign of blossom on 'em."

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Statements by other manufacturers to the contrary have been declared by the official authorities falsifications of the official reports.

George Barker, of Catlin, Ill., was arrested, Tuesday, for attempting to derail a train on the Wabash, near Danville, Saturday night. He said he simply wanted to see a wreck.

At noon, Tuesday, the Sac and Fox and Iowa Reservations were thrown open to settlement. There were three home seekers to every quarter section of land, but so far as heard from the land was settled peaceably.

Fire, Wednesday, destroyed the business portion of Bradley, S. D., causing a loss of $40,000. The chemical works of Goldsmith & Parsons, at Brooklyn. N. Y., burned. The total loss is $25,000.

While in a nightmare, Wednesday, S. D. Pierson, of Indianapolis, Ind., jumped from a window and was fatally injured.

Wednesday, the Dugdale Tin Can Factory at Indianapolis, Ind., burned. The loss is $40,000 and the insurance $46,000.

Two lots in the town of Chandler, just platted in the land opened in Oklahoma Territory, were offered for sale Thursday for a ham sandwich, but no buyers were found,

A lump of coal twenty-five inches square by nine feet in length was taken from a mine near Cartersville, Ill., Thursday. It will be exhibited at the World's Fair.

England is likely to have to pay Canadian sealers $500,000 or more as an indemnity for being driven out of Behring Sea.

By a vote of 86 to 28 the Southern Illinois M. E. Conference, in session at Mount Vernon, voted, Thursday, to admit women as delegates.

The charter of the National Women's Alliance was filed with the Secretary of State of Kansas, Thursday.

D. Cool, a Saunders county (Nebraska) farmer, Wednesday, received at the Omaha postoffice a letter written by a former sweetheart May 8, 1875. The letter was sixteen years, four months and thirteen days in reaching its destination.

Dr. Richard J. Gatling, the inventor of the Gatling gun, has patented a process for the manufacture of heavy ordnance, which. it is believed, will be cheaper, quicker, and better than existing methods.

The State Convention of the Nebraska Women's Christian Temperance Union met at Omaha, Wednesday.

Indications of silver in paying quantities have been discovered at Croix Falls, Wis.

Farm hands can find employment in the Red River Valley in North Dakota at from $2 to $3 per day.

Wisconsin Methodists. in conference at Oshkosh. Friday, voted to admit women as lay delegates to the General Conference.

A further increase in business activity throughout the country is noted in the weekly review of R. G. Dun & Co.

Snow, the first of the season, fell at Leadville, Colorado, Thursday night.

Jacob Brown, a tramp, confessed to the Minneapolis (Minnesota) Chief of Police, Friday, that he murdered a man in a box car at Centralia, Ill., eight years ago. Another man was convicted of the crime and sent to the penitentiary at Chester for life.

At Cincinnati, Friday, a fly-wheel twenty feet in diameter, weighing twenty tons, burst in an electric power-house. Two men were slightly injured and the building damaged to the extent of $30,000.

The Ramsey building at Springfield, Mo., was damaged $15,000 by fire Thursday. Insurance, $4,000.

Ephraim B. Ewing, Jr., formerly editor of the Jefferson City (Missouri) *Tribune*, is believed to have been murdered in Alaska, together with another white man and five Indians.

Washouts in Central New Mexico have made it impossible for trains to move for several days.

Four men were taken from a resort near English, Ind., by a gang of White Caps and whipped.

George B. Howard, a pension agent, was arrested at Adrian, Michigan, Thursday, charged with embezzlement.

Thirteen houses in Oakcliffe, Texas, a suburb of Dallas, were burned Friday. Loss, $30,000; insurance, $16,000.

Fire, Friday, destroyed S. Guckenheimer & Son's wholesale grocery and liquor building at Savannah, Ga., causing an estimated loss of $450,000, on which there is an insurance of $140,000.

Prairie and timber fires have been severely ravaging several districts in Wisconsin, Minnesota and Dakota, and other points during the past week. Large quantities of timber and other property have been destroyed, creating heavy losses. Several lives have been sacrificed to the flames.

The Plant flour mills, at St. Louis, Mo., were burned Sunday afternoon, together with an adjacent warehouse filled with farm machinery. The loss on the mills is estimated at $250,000; on the warehouse, at $375,000, nearly all covered by insurance.

A cyclone in Beltrami and Itasca counties, Minn., on Sunday, blew down nearly 200 millions feet of timber.

Illinois, Northern Indiana, and Southern Michigan experienced a decided shock of earthquake on Saturday evening. It was but slightly felt in Chicago. No serious damage is reported, but houses were shaken, and their inmates badly frightened.

Reports of drouth are continued in numerous localities. Rain is badly needly throughout the Northwest.

Several members of the Burlington and Missouri River Surveying party, who undertook to run a line through the Big Horn Canon, are supposed to have been drowned.

FOREIGN.

Considerable damage was done to shipping and crops in England and Wales Monday by a hurricane.

One London correspondent in Paris declares that the feeling is growing hourly in France that war with Germany is imminent.

It is reported that the Chinese authorities expect the European governments to unite in a demand for redress for recent outrages upon foreigners in China, and that they are therefore preparing for war.

Fire Friday destroyed the Gaiety Theater at London.

Some considerable excitement exists in parts of India over Russia's warlike movements. French authorities will consent to the importation of American pork.

Workmen on the Siberian Railway have revolted on account of poor and insufficient food.

The International Congress, called to discuss the cause of accidents to workmen and the best means to prevent such accidents, opened at Berne, Monday.

The Australian Mercantile Loan Company at Melbourne is insolvent. The assets are $200,000 and the liabilities $690,000.

Influenza is epidemic at Badajos, Spain. There are over 2,000 severe cases reported already.

The Pope has sent a letter to the German and Austrian clergy urging them to endeavor to eradicate the custom of dueling.

Russia has encroached, it is reported, upon territory 230 miles beyond the frontier defined in the Russo-Afghan treaty.

It is estimated that the total number of pilgrims to view the holy coat at Treves will reach 2,000,000.

A hurricane Sunday night demolished many houses in the city of Cansuegra, Spain, recently devasted by a flood.

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Christian Cynosure.

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The unfamiliar appearance of this page is due to our vast desire to impress upon every reader the great importance of the work that ought to be done, and that, with the Divine permission, will be done this fall for the advancement of the reforms which we advocate.

The National Christian Association is still pressing forward in its Anti-secrecy Reform work, and at no time has it had more and better agents in its various lecture-fields, or a better demand for its expositions of lodge iniquity. The fall and winter campaign is opening well in these respects, so far as its operations have been outlined. Below we print notices of the approaching State and District conventions to aid in more firmly establishing our work throughout the country. In the South, among the colored ministers, the work is being carried on with considerable zeal, but the results are, as might be expected in that lodge-ridden region, extremely limited. With a stronger effort on the part of the friends of this mission enterprise in the North, and more liberal donations of money to increase its efficiency, great good might be accomplished in that fruitful field, where so much ought to be done. The agents in the various districts are faithful and earnest, and deserve to be fairly compensated for their persistent labor. Their task is at best a thankless one, so great is the influence of the lodge iniquity, both in and out of the churches. Books and tracts, those important factors in the Anti-secrecy Reform work, are also in good demand for distribution among the unenlightened citizens of lodge-cursed districts, where they serve to promote a healthy sentiment. All these items of missionary enterprise, however, are a great expense, and it is on this account that we appeal to every friend of the cause in which we are engaged to be as prompt and liberal in their donations for the work as circumstances will permit. Our opponents spend money freely to gain their ungodly ends, and in this freedom, with a better purpose, our friends may safely follow their example.

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

KANSAS

The Kansas State Association, auxiliary to the N. C. A., will meet in Annual Convention on the 14TH OF OCTOBER, 1891, at DENISON, JACKSON COUNTY, KAN., beginning on Wednesday evening and continuing through Thursday, including the evening of that day. Delegates from other States will be cordially welcomed, and free entertainment will be provided. Rev. C. F. Hawley, the Western Agent, is engaged in furthering the interests of this Convention. Let there be a large attendance.

WISCONSIN

The Wisconsin State Anti-Secrecy Convention is to be held at VERNON, WAUKESHA COUNTY, in the Reformed Presbyterian Church, of which Rev. Isaiah Faris is pastor, beginning on THURSDAY, OCTOBER 29TH, and continuing through the following day. Rev. H. H. Hinman is now in Wisconsin, endeavoring to create a general interest in this Convention among the friends of anti-secrecy reform, to whom a cordial invitation to attend is extended.

IOWA

The Iowa Anti-Secret Christian Association, auxiliary to the N. C. A., will hold its Annual State Convention on TUESDAY AND WEDNESDAY, THE 10TH AND 11TH OF NOVEMBER, at CRAWFORDSVILLE, WASHINGTON COUNTY. Rev. John V. Potts, the new Agent in Iowa, is laboring faithfully in behalf of this Convention in that State. A large attendance is desired.

DISTRICT OF NEW ENGLAND

The New England Annual Convention will be held at Boston on WEDNESDAY AND THURSDAY, THE 9TH AND 10TH DAYS OF DECEMBER NEXT. Among the speakers promised at this Convention is Rev. A. J. Gordon, the stalwart Reform preacher. Rev. J. P. Stoddard is exerting his influence to make it a notable gathering of the friends of reform throughout the Eastern States.

ILLINOIS

At present nothing seems to be definitely settled as to the location and date of the Annual State Anti-Secrecy Convention, but it will be held AT AN EARLY DAY. Due announcement of all necessary details will be made soon. Rev. William Fenton, of Minnesota, is now engaged in creating an interest in its behalf.

THE WARRIOR'S LAST REST.

BY MRS. VICTORIA ALEXANDRA STONE.

Long ago the field of battle
With triumphant thunders rang,
And the victors waved their banners,
And their songs of vict'ry sang.
One among them, brave and noble,
Was among the first who died;
And they buried him at sunset
With his good sword by his side.

There are others, brave and tender,
On the battle-field who fall,
And the grave-sod presses closely
Over banner, shield, and pall.
Well they met the foe and conquered,
Well they fought and bravely died;
In their nameless graves they're sleeping,
With their good swords by their side.

Not amid the cannon's thunder
Did those noble heroes fall;
Not where battle-flags are waving,
And the bugle's clarion call.
Bright the swords their strong hands wielded
And their battle-field was wide;
And they sleep, no more to waken,
With their good swords by their side.

Far away, among the mountains,
Where the winds are blowing free,
O'er the hot and sandy desert
'Mid the islands of the sea;
Where the glaciers gleam at midnight,
And the winds the tempests ride,
Are those warriors sweetly resting
With their good swords by their slde!

Father, God! oh, thou Redeemer!
In the splendors of that day,
When the grave's cold walls shall tremble,
And their stones be rolled away:—
Grant that in the Rock of Ages
We may evermore abide,
Till we stand on God's bright mountains
With our good swords by our side!

Steamburgh, N. Y.

SATAN WORSHIP.

BY RAY RAND.

There are two contending forces in the spirit world. Both are real, active and aggressive, always at variance, and ever contending for the ascendancy over the souls of men. They come as truth and error, good and evil, light and darkness. If the Bible teaches anything, it is that there is a personal God and a personal devil. Satan is no myth. He is the god of this world and "the prince of the power of the air." He has a retinue of fallen angels. These dark spirits influence people and lead them into all evil. The old serpent comes as an angel of light, and when the children of God present themselves before the Lord the arch-deceiver will be there also. He goes to and fro in the earth, seeking whom he may devour. His ancient agents were wizards, witches, sorcerers, necromancers, diviners, exorcists, magicians, astrologers and soothsayers. Moses met them down in Egypt. "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." But it was only an imitation—a false miracle. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." God is very plain and emphatic on this business. "Regard not them that have familiar spirits, neither seek after wizards to be defiled of them: I am the Lord

your God." The command is, "Thou shalt not suffer a witch to live." And the Lord makes it a personal matter: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people. A man also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Again, we read: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord." King Saul, at the command of the Almighty, cut off the witches and wizards, and then made a fatal error by calling on the witch of Endor and invoking the spirit of the prophet Samuel. "So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." The Israelites often had to deal with this evil. "Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols and all the abominations that were spied in the land of Judah and in Jerusalem did Josiah put away." Jehu slew all the Baal-worshipers, destroyed their groves, altars and images. So also of Hezekiah: "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made." Elijah slew the false prophets that none escaped. But Jezebel still survived, and another crop of false prophets led Ahab to his death.

No Bible student, or real Christian, need be deceived. Satan is a lying spirit, a liar from the beginning, and always ready to tell a lie. See 1 Kings 22: 22. No follower of the true God will for a moment commune with an evil spirit or with idols. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?"

By nature the children of darkness turn to mystery and incantation. "And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols and to the charmers and to them that have familiar spirits and to the wizards." It is always a delusion and a snare. God is always stronger than Satan in the final struggle. He frustrates these liars and base deceivers. See Isa. 44: 24; also 47: 12, 13. Daniel and his companions knew ten times more than all the magicians and astrologers in the realm, Dan. 1: 20; 2: 2; 4: 7, 9; 5: 7. Such is Satan worship. Let us follow the subject into the New Testament.

Avalon, Mo.

THE FOE WE FIGHT—II.

BY REV. J. B. GALLOWAY.

Another reason why Freemasonry and other like societies will die hard (or rather not die a natural death at all, but be destroyed by divine judgments), is that they are oath-bound. The oath is the cement of their walls; and the walls will stand as long as the cement holds, and the cement will hold until it is disintegrated by the water of truth. But what is to be done when men will not hear the truth? These societies do not allow their members to discuss the subject.

We, and all who honestly study the subject, know that these oaths are illegal, extra-judicial, and sacrilegious, and that a common cannibal might well be ashamed of them. But what of that, as long as those who take them believe them to be sacred and binding? We may call it a delusion; but are not men bound the world over by delusions?

Again, the secret empire is a mighty and lasting power because it is a *religion.* Mackey tells us that "The religion of Masonry is pure theism:" And the history of the race shows us that if there is one thing more than another to which men cling with a death-like tenacity, it is religion.

But you say it is a false religion. True. But that makes no difference. As a matter of fact, fanaticism is generally the legitimate outgrowth of false religion.

All false religions are a power, because the devil is in them. They begin and end with him; for all false worship has Satan for its object. Therefore, false religions are not lifeless, as some may think. "The whole world lieth in the wicked one." Moreover, many are under judicial sentence, under which God sends them "strong delusion, that they should believe a lie." Strange as it may seem, multitudes believe lies, especially with regard to religion; no doubt, therefore, that thousands of Masons expect salvation through the rites and ceremonies of Masonry.

We see, then, as reformers, how great the task is that lies before us. Here is a large and influential class of *men* in every county of the land, and of the world, calling themselves brothers of "the mystic tie" of secrecy, and worshiping together in these modern high-places called lodges; and bound together by an everlasting covenant. Masons are among the staunchest sects of false religionists. They are the *Covenanters* of the whole system. But their covenant, we may say, is just the opposite of the old true-blue Scotch covenant, which crowned Christ Lord of all.

Take in connection with these things, the love of money, and the love of power, which is so common to human nature, and we have the strongest possible motives that can be brought to bear on fallen man.

In the wild rush for wealth, men will lay hold on anything and everything which they suppose will help them seize the prize. The same is true in the struggle for political power.

The fact that the hidden hand, by sign and grip, can be used at the opportune moment, and with such magic power as to astonish all "cowans"—the fact that they are bound to prefer one another when anything is to be gained—acts like the lodestone in attracting men to, and in holding them in, the lodges.

Vernon, Wis.

WHAT RUSSIAN PERSECUTION OF THE JEWS MEANS.

BY REV. J. M. FOSTER.

When De Toqueville wrote, in 1848, not more than one in twenty of our population lived in cities. To-day, one in four are in cities of the first and second class. As goes the city, so goes the nation. The contribution of Hon. Seth Low to the current number of the *Century*, on "The Government of Cities in the United States," is of living interest to all American citizens.

George Kennan contributes another article on the horrors of Siberian exile. He has so effectually turned on the lights that the accursed system cannot long endure the gaze of righteously indignant humanity. There are two foul blots on Russia—the exile system and the expulsion of the Jews. In the latter, that empire is unconsciously fulfilling the prophecies. When Frederick the Great asked his court preacher to give, in the fewest words, the best argument for Christianity, he replied, "The Jews, your majesty." God has miraculously preserved the Jews a separate people through the ages. They are now returning to their own land in greater numbers than after the decree of Darius to lift the captivity of Babylon. This is a most suggestive sign of our times. The Russian persecution is hastening it on apace. This return means that God's set time to favor his ancient people is at hand. It does not mean that Christ is to come bodily and dwell in Jerusalem a thousand years. That would involve the withdrawal of the Holy Spirit and cut off all hope of converting the wicked, either Jews or Gentiles. It means that God will soon pour out his Spirit upon that people, removing the veil from their hearts and opening their eyes, so that they can recognize Christ as their Saviour. "They shall look upon him whom they have pierced, and they shall mourn for him as one mourns for an only son, and be in bitterness for him as one that is in bitterness for his first born." Their conversion will be an object-lesson for all nations. "The fullness of the Gentiles shall be brought in." All nations shall serve him.

As the Jews will be the model for all nations in repentance and conversion to Christ, so the United States is to be the pattern for all in a free government. When our government was established, in 1787, there were only three republics. Now, out of forty-four governments in the world, twenty-three are republics, and of the remaining twenty-one only seven are absolute monarchies; while the remaining fourteen are limited. This change has come largely through the influence of our republic. The nations are looking to us for a model. This is a providential indication. God will have a perfect model. Slavery was banished in 1863. Not later than 1893 will secularism be put away. In 1866 reconstruction took place. In 1896 we may expect national reform to be an accomplished fact, by the incorporation in our national Constitution of a recognition of the Lord Jesus Christ as the King of kings.

Cincinnati, Ohio.

IMMORTALITY.

BY R. CANNING.

The term immortal, with its derivative immortality, occurs six times in the common version, and three times in the new revision; and probably in neither instance is it used to mean simply "eternal, conscious existence," but "eternal happiness," being synonymous with eternal life; and having reference alone to the unending happiness of the righteous. By a careful comparison of these passages with each other, their contexts, and other Scriptures, we find that immortality is *affirmed only of the righteous.* They *only* will have immortality or eternal life. But it does not, therefore, follow that the wicked will be blotted out of existence. The great difficulty lies in the wrong definition given to the terms immortal and immortality; and through this wrong definition one class of people believe and teach the "immortal soul" doctrine, or that all have immortality irrespective of moral character; while another class teach that no man has immortality only as it is imparted by Him "who only hath immortality;" and that those unworthy of it are destroyed and cease to exist. These are the two extremes of the divergence resulting from a wrong starting point: a wrong definition of the Scripture terms. But if we understand these terms to mean, not simply eternal, conscious existence, but eternal, conscious, *blissful* existence, eternal blessedness—as the reward of moral purity, the matter is made plain.

While eternal, conscious existence is set forth in the Scriptures as the sure portion of all, *immortality*, or *eternal blissful existence*, is promised only to the righteous. It is worthy of note that in Romans 2: 7, and 2 Timothy 1: 10, the word immortality is changed to incorruption; and in 1 Timothy 1: 17, immortal is rendered incorruptible, by the late revision. This removes the tautology so apparent in the old version and sets the matter in clearer light. In 1 Corinthians 15: 53, 54, immortality is used twice in contrast with mortal, and evidently refers *only* to the righteous. The remaining passage (1 Timothy 6: 16,) declares that Jesus Christ "only hath immortality;" *i. e.*, eternal blessedness in and of himself: and he alone *dispenses* this "unspeakable gift" to all those who are found worthy to receive it. We find in these Scriptures no grounds to conclude that because the wicked have no promise of immortality, they will be blotted out and cease to have an existence.

Jesus says, speaking of the wicked and the righteous, "And these shall go away into eternal punishment; but the righteous into life eternal." (New Revision.)

If we receive what is here predicated of the righteous, why not, with equal fairness, what is predicated of the wicked? If we believe Christ, who is the truth, he will make us free.

Galva, Ill.

MINOR OF PROPHETIC MYSTERIES.

BY REV. B. EISENTRAUT.

In comparing the prophetic utterances of the prophets Isaiah and Ezekiel in regard to the king of Tyrus with the history of the Jewish and Christian dispensations, the scale of reason and proper application would fall in favor of the latter in all of the prophetic details. The commercial activity of Tyrus, from a temporal sense, in the days of these prophets, appears to portray another city in the Christian era from a spiritual standpoint. Neither profane nor sacred history gives us any clue whatever against the king of Tyrus ever practicing such a gross idolatry

against the kingdom of heaven as is spoken of in Isaiah 23:18, saying: "And her merchandise and her hire shall be holiness to the Lord." The prophet saw that God would hold no communion with its pretensions, but says that the benefit shall be for those that desire to live in ease and comfort, or, as he said, it shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing. The first three verses of this chapter point with the finger of prophecy towards the West, from Palestine to the land of Shittim, where such a city would arise and she would become the mart of nations.

The city of Rome was to be the mart of nations. The removal from temporal prosperities from Tyrus of old was to transplant them into another power, as Isaiah said, 23: 8, 9: "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? The Lord of hosts hath purposed it to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Isaiah combined the question and answer together.

Near eight hundred years after the papacy had gained a firm foothold in Rome, the city lost its king, from about A. D. 1309 until 1379. The popes had taken their abode in Avignon, France, before they could be persuaded to return to Rome again. Isaiah looked forward to such a time, giving the exact period of their loss and power, saying, Isa. 23:15–17: "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the years of one king: after the end of seventy years shall Tyre sing as a harlot. Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth."

The temporal affairs of Tyre never reached such a pinnacle of fame upon the face of the earth; but Rome has fulfilled these prophecies.

According to Biblical chronologists, the prophet Ezekiel spoke his words against the king of Tyrus near 124 years later, in the 28th chapter, saying from the first to the seventh verses: "The word of the Lord came again unto me, saying: Son of man, say unto the prince of Tyrus, Thus saith the Lord God; because thy heart is lifted up, and thou hast said, I am God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thy heart as the heart of God: Behold thou art wiser than Daniel; there is no secret that they can hide from thee: With thy great wisdom, and with thine understanding, thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom, and by the traffic, hast thou increased thy riches, and thy heart is lifted up because of thy riches: Therefore, thus saith the Lord God: Behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness."

I think we are nearing the days when "the terrible of the nations" shall visit the city of Rome and cause its destruction, which was to follow after the declarations reached the climax of the papal infallibilty of 1870.

The Vatican Council, in 1870, made the following a duty of faith for every Roman Catholic, to-wit: "We teach and define that it is a dogma divinely revealed, that the Roman pontiff, when he speaks *ex cathedra* (that is, when in discharge of the office of pastor and doctor of all Christians by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church by the definite assistance promised to him in blessed Peter), is possessed of that infallibility with which the Divine Redeemer willed that his church should be endowed, for defining doctrine regarding faith and morals; and therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church. But, if any one, which may God avert, presume to contradict this our definition, let him be anathema."

Daniel the prophet said to Belshazzar, the king of Babylon, when he interpreted the handwriting upon the wall: "Let thy gifts be to thyself, and give thy rewards to another." The popes of Rome have been acting wiser in temporal matters than the prophet; they have been gathering gold and silver into their coffers. They look upon their high sect of wisdom and elevation before the Christian world as being justly entitled to great remunerations.

The signs of the times give us no assurance for a prolongation of peace. The tendencies are drifting in another direction. All prophecies in the Old or New Testament, in comparing them side by side with history, bring us down to the end of the dial-plate of time and the end of the Christian era. The duty falls upon Protestant editors to give timely warning, for Roman Catholics never will.

Iron Hills, Iowa.

A CHINESE SECRET SOCIETY.

BY FREDERICK BOYLE.

[From Harper's Magazine for September, by permission. Copyright, 1891, by Harper & Brothers, New York.]

The secret societies of China are innumerable; and although the very great majority have no concern with public affairs, since most of them are persecuted, not one, perhaps, is friendly to the government. But the great leagues are furiously hostile. Expulsion of the Tartar, and, as we should say, China for the Chinese, are their passwords and mottoes. They work without ceasing to overthrow the dynasty; every year they raise revolts, and at intervals they break out in a grand rebellion. Schlegel satisfied himself that the Taiping movement was the work of the T'ien-Ti-Hwey, and no man has such authority to pronounce. It is certain, at least, that the troubles which began that tremendous outbreak in 1849 were directed by Hung-siu-Tsuien, a Grand Master of the T'ien-Ti. Wherever Chinamen dwell they have their secret societies, affiliated to the parent Hwey, and the professed object always is to overthrow the imperial line.....

First of these societies in every point of view is the T'ien-Ti-Hwey—I adopt the spelling now approved by Chinese scholars.....I shall have no room to dwell upon the striking resemblance of the usages and ritual of the T'ien-Ti to those of Freemasonry, and I cite Dr. Schauburg's name only to put inquirers on the track. Schlegel's personal investigations were started by a lucky chance.....But he obtained no assistance whatever from Chinamen. "I could not find one among them," he says, "to confirm or deny any single article of my discoveries."....

The T'ien-Ti, or Hung League, claims an immemorial antiquity. "Since the foundations of the earth were laid," says its catechism, "we bear the name of Hung."....The fact is that we should not expect to hear of the T'ien-Ti before the Manchu conquest. In those early days its motto was, "Obey Heaven and do Righteousness." That motto still heads every page of its hand-books, but in practice it is overruled by the eternal "Hoan Cheng, Hok Beng"—Drive out the Tartar, restore the native line. The league in its present form dates from 1664 A. D.....

T'ien-Ti-Hwey means association of Heaven and Earth. Its symbol is the triangle, "Man" forming the base. The unity of God and his intimate relations with mankind are tenets so much insisted on that Schlegel almost believes it a survival of the monotheistic creed displaced by Buddhism. Its moral code is not less pure. The equality of all men, the duty of benevolence, the forgiveness of injuries, are inculcated again and again. What is the practice we shall see?

The society recognizes another name, Sam-hap, translated "Triad," by which it is better known among foreigners generally; but the meaning is the same—Heaven, Earth, Man.....It holds itself justified in taking any means to secure a convert to further its ends, to punish those who reject it. The "rights" of the Catholic church in the Middle Ages are an exact parallel. Thus initiation generally is inforced, not willing. Each lodge has a varying number of Tai-ma, whose duty it is to hunt up recruits. Marking down a person who seems desirable, for one reason or another, they order him, by a written notice, to repair to such or such a spot. He who neglects to do so had best quit the neighborhood, concealing his new address. A savage beating or a false accusation will assuredly follow, and he may congratulate himself if no worse happen. But a man never refuses, unless he prefer exile.....

Its lodges are held in a secret place, the most difficult of access that can be found. Every approach is defended by traps and pitfalls under charge of armed men, posted in the trees or hidden in the brushwood—that is, of course, when the brethren are assembled. The first gate of the lodge is called "Ang," where the Executioner abides. It is his duty to behead any stranger who cannot recite the distich which gives admittance.....

To detail the ceremonies of initiation, most striking in themselves, and, above all, interesting from their resemblance to Freemasonry, would demand all my space.....

Pickering says the T'ien-Ti is a "combination to carry out private quarrels, and to uphold the interests of the members in spite of law; and lastly, to raise money by subscription, or by levying fees on brothels or gaming-houses." The Inspector-General of Police for Singapore says, "They are a standing danger to the peace of the settlement." And so on. Their government is a Reign of Terror, which the law itself maintains in its own despite; for if it be not thought advisable to take active steps against one who has incurred the ill will of the society, such as murder, torture, a pitiless beating, a false charge is brought, and supported, if needful, by a thousand witnesses.

CHINESE FRATERNAL RITES.

The Chinese Freemasons had a memorial celebration last night. The ceremony consisted of the usual Chinese form of worship, the burning of sticks and candles and the incineration of pieces of paper supposed to represent vast monetary values. Quong Chong, who keeps a general merchandise store on Washington street, just above fourth, is the great chief Mason of the Seattle lodge of Chinamen. The preliminary services were held at his place of business. After that the crowd, which numbered about fifty men, adjourned to the vacant lot and went through the forms that have been in vogue for the past 400 years.

Yesterday was the anniversary of the death of Lee Hae, the founder of the Chinese secret society. The worship that is held is supposed to be directed to him, to insure a continuation of favors shown by him in the past in admitting fellow followers of the faith to the pearly gate upon receiving an answering sign to the challenge, and always recognizing them when, in dire extremity, they call to him with the grand hailing sign of distress, and are transported by his efforts from the brink of the bottomless pit to the edge of the carpet that is around the throne of grace. This Lee Hae is a great man in Chinese estimation. Quong Chong told a reporter that he was the greatest man that ever lived, and above all, the founder of the order to which about fifty of Seattle's Chinese population belong.

The open-air ceremony began at 10:30 last evening and lasted half an hour. Candles were lighted and charm sticks burned. In the midst of a dense smoke the master of ceremonies stood, repeating the words of a Chinese chart, and bowing profusely at the end of every verse. Then he knelt down, still continuing his salaaming and sing-song repetition. His voice grew louder as he went on, and he finally wound up by falling prostrate before the layout, and while his fellow-worshipers filled a dozen cups with tea, a dozen dishes with fishballs and Chinese sweetmeats, he writhed in an agony of ecstatic devotion to the great Lee Hae, who was of earth, but is now in heaven, according to popular report. Then there was a bonfire, in which a million dollars' worth of obligations on paper went up in smoke. These were directed to members of the order who have gone to join Lee Hae. The bond was a propitiatory offering to the dead mogul of the fraternal bond. The money was to pay in advance the passage to the realms above of those who are alive, but expect that they will some day be dead.

A curious crowd of curiosity seekers gathered in the street. The Chinese expected that the hoodlum population would interfere, and prepared beforehand by petitioning to Captain of Police Peer to send a special officer to maintain the peace. Officer Noble and a reporter went to the scene, and so there was no outbreak.—*Seattle (Wash.) Post-Intelligencer, Aug. 29, 1891.*

NEW ENGLAND LETTER.

An old-time reminiscence—A surprise party at N. E. headquarters—The lodge in Massachusetts politics—A quotation from an old divine.

It is a little remarkable that our forefathers seemed never to practically realize that they "possessed the earth," or Boston streets would not be the narrow, crooked labyrinth they are now, reminding one of the familiar nursery rhyme about the streets of London. Yet no further back than sixty-five years ago, when the vexed question of "rapid transit" was, like many other burning questions, in the limbo of the future, a "five-cattle team," loaded with wood, and driven by a young countryman from the suburban districts, might have been seen quietly wending their way through that part of the city where the hubbub is now most deafening, and the blockades most hopeless and bewildering, to the woodstand near Park Street church, there to await a purchaser; when he was found, the heads of the patient oxen would again be turned homeward. That young man was the writer's father. Could there be a more signal illustration of the vast changes which have taken place in Boston in scarcely more than half a century?

So your correspondent mused while on her way to 218 Columbus Avenue on last Thursday, Sept. 24. It must be acknowledged that a strange air of secrecy pervaded our anti-secret headquarters. Mysteries of some kind were evidently being enacted, of which good Sister Powers was the presiding priestess; and, strangely enough, it was about Bro. and Sister Stoddard, who had just returned from their trip to Vermont and New Hampshire, that the plot especially thickened. Everything, however, was explained to their satisfaction when Bro. A. A. Hoyt, in a neat speech that abounded in bright and witty turns, presented them, on behalf of the friends there assembled, and many obliged to be absent, with over one hundred dollars in money, besides a variety of useful gifts, in remembrance of our New England agent's sixtieth birthday. Both responded in a manner which showed them to be thoroughly and happily "surprised." Miss Ella Carter, whose singularly sweet and cultured voice has been often heard at the Anti-secret Mission, gave us a beautiful solo; and after an hour spent in singing and social conversation, our little company separated. It was a delightful occasion, and, considering that the whole thing was planned and carried on to a successful issue by the same dear woman who, at the Holy Spirit's suggestion, has planned and executed so many other things for the advancement of the cause, it has left this afterthought in the mind of the writer: It has been a check to anti-secrecy in times past that its friends have been too isolated to cultivate the social spirit. There has been a great change in this respect, at least in Boston and vicinity, since Bro. Stoddard and his wife began their work here; and I attribute it chiefly to the fact that they have succeeded in arousing and enlisting the *women*. Anti-secret workers who find that "Ephraim is joined to his idols," might do well to "let him alone" for a space, and devote their energies to enlightening the sex which has never surrendered the right to think for itself to unknown lodge-masters, however "grand" or "puissant." Women move the social wheels, and in the direction they move so moves the world.

I was especially glad to greet among the friends Bro. Zaraphonithes, whose name is so familiar to *Cynosure* readers. He has that keen, finely-chiseled, intellectual face that one might expect to see in a native of the land at the feet of whose poets and philosophers all the nations have sat for two thousand years. Surely Greece, next to Palestine, ought to interest our hearts, for it was in a Greek city that the disciples were first called Christians, and it was among her peasants and artisans that Paul labored, and to whom he wrote those wonderful epitomes of Christian doctrine and duty which have been for ages the most prized heritage of the church. I understand that Bro. Zaraphonithes, who is now stopping at the home of Mrs. Helen Rice, the well-known W. C. T. U. worker, will stay in this country for a few weeks, and be open to lecture engagements as the friends may desire.

"Greece has many foolish things," he said, in response to a question whether Masonry was the disturbing factor there that it is in America; "but they have no secret societies. They had one once, but it was the cause of so much evil and mischief that the government stamped it out."

Under the name of the associated endowment orders, the lodge is going to be quite a power in Massachusetts politics this year. "Already"—I quote this information from the daily press—"candidates for nomination and renomination have been made to feel that their standing in this particular must not be overlooked. In one of Boston's neighboring towns, only the other day, a prominent member of the legislature who, last year, was known as a strong opponent of endowment orders, felt it incumbent upon himself to notify a representative of the associated orders that they could count upon his support next year. This will insure his renomination," the paper adds. The lodge, when it appears in politics, like the saloon, always draws to the surface plenty of men of this stamp—willing to sell their principles for office. Another respect in which it resembles the saloon is that it is thoroughly unpartisan, and does not care a fig of what political stripe a man is, provided only that he be friendly to its interests. The fight is for the "long term" orders; that is, all who extend the time of payment to five years or over. They are said to have a voting force in the State of between sixty and seventy thousand—certainly enough to make some unexpected changes on the political checkerboard.

The Gamma Delta of Boston University held their initiation last Friday afternoon, and a number of freshman girls were blindfolded and put through the initiation ceremony;—given with their bright minds and innocent hearts their first lesson in organized secrecy. To be sure, there are plenty of women, and I am afraid some mothers, to say with Miss Willard that the secrets are too infinitesimally small to amount to anything; and yet if these same girls should meet together and indulge socially in drinks that contained the slightest, just the very slightest, percentage of alcohol, would they say "it was too little to amount to anything?"

With the cool weather comes the usual renewal of activity on all lines of religious and reformatory work; yet I often wonder if the loss can be computed which such work sustains every year through the general relaxation of effort on the part of our churches through the summer months. Unfortunately, Satan never takes a vacation. If anybody doubts that he is the busiest when Christians are least so, I recommend to their perusal the following quaint bit from old Hugh Latimer's "Sermon on the Plough:"

"And now I would ask a strange question; who is the most diligentest bishop and prelate in all England, that passeth all the rest in doing his office? I can tell, for I know him who it is; I know him well. But now I think I see you listening and hearkening that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all England. And will ye know who it is? I will tell you; it is the devil. He is the most diligent preacher of all other; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way: call for him when you will, he is ever at home; the diligentest preacher in all the realm; he is ever at his plough; no lording nor loitering can hinder him; he is ever applying his business; ye shall never find him idle, I warrant you. . . . . Oh, that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!" Elizabeth E. Flagg.

REFORM WORK IN THE SOUTH.

A letter from Rev. F. J. Davidson, pastor of St. Matthew Baptist church (colored), in New Orleans, La., September 25, which was recently burned by the enemies of Bro. Davidson for opposing the lodge, contains much matter of interest for the friends of Reform at the North. Those who have money to expend in a good cause will find Bro. Davidson's field a worthy one:

"I have just returned from attending the Baptist State Convention, which met in Shreveport, La., Sept. 9-14. I find a few in North Louisiana who are still willing to stand for truth and denounce the lodge. Yet there has been a marked decline in anti-secret work throughout the State, owing, no doubt, to the absence of a Reform lecturer. I am still here in this modern Sodom and Gomorrah, being persecuted for his blessed Name's sake. My church is up, enclosed and ceiled overhead, but we still lack . . . . . lumber to finish the church." Bro. Davidson's address is 392 Magnolia street, New Orleans.

OUR WASHINGTON LETTER.

Washington, D. C., Sept. 30, 1891.

Washington church people, irrespective of denomination, are greatly interested in the preparations which are being made to entertain the large number of visitors who are expected to attend the Ecumenical Conference of Methodists, which will be in session here from October 7 to 21. All of the railroads running into Washington are selling tickets at reduced rates, and there is every indication that the expectations of our Methodist friends of a very large attendance will be more than realized.

Many attempts have been made during the last few years to get the colored people of Washington interested in the temperance cause; but, for some reason, no great success has attended those efforts, and the mass of our colored population—nearly one-third of the city's total—has remained, if not intemperate, at least indifferent, and such a thing as a colored property owner refusing to sign a saloon-keeper's application for license was almost unheard of. It may be imagined, therefore, that the temperance workers were delighted when they ascertained that a mass meeting of colored people was to be held on Sunday afternoon to consider ways and means for reducing the number of saloons in the District of Columbia. The meeting, which was largely attended, was presided over by Hon. Frederick Douglass, who opened it with a short but very sensible address on the benefits of temperance generally. Rev. W. H. Brooks then explained to the meeting the power which the law requiring the signatures of a majority of the property owners and housekeepers on the square upon which the saloon is to be located before the license is granted, gives to the people to reduce the number of saloons. He told his hearers that the law put upon the people the responsibility of saying whether the saloon should do business under the shadow of their own houses and open the doors that would eventually ruin many of their children. After calling attention to the depreciation in neighboring property which the saloon almost invariably caused, he said that in signing a saloon-keeper's application for license, a man was not only encouraging an evil, but was deliberately decreasing the value of his own property. He begged his hearers to say "No," and stick to it, when they were asked to sign an application for the licensing of a saloon, which he characterized as a "gateway to prison, to pauperism and to hell." Addresses were also made by a number of other influential colored men, including Rev. F. J. Grimke and Dr. C. B. Purvis, all in the same line, and it is fair to infer that this temperance movement, so auspiciously begun, is to have some practical results.

Educated at Oxford and the German Universities; ordained to the ministry; resigned on account of skepticism; practiced medicine for ten years, and upon a reconsideration of the causes that made him a skeptic, brought about by a series of misfortunes, discovered his error and was re-ordained to the ministry to become one of the hardest workers in the Master's vineyard: Such is a condensed history of the life of Rev. Dr. George Sexton, formerly of London, England, now pastor of a church at Dunkirk, New York, who addressed a Y. M. C. A. meeting here on Sunday afternoon, touching "The Testimony of History to Christ." His address embraced what might be called a "short-hand" historical sketch of the Christian religion, in comparison with other systems of worship. "In all other systems of religion," said the speaker, "it is possible to eliminate the teacher from the doctrine he professes without affecting the value of the system; but in the Christian religion Christ is the pivotal point, and without his personality the teachings of Christianity would fall to worthlessness. You can divorce Mohammed from his Koran, Buddha from the principles he affected, and Aristotle from his stoical philosophy, but attempt that with Christ and your pathway is dark as Erebus." Dr. Sexton, in addition to this address, preached

twice on Sunday, his subjects being "Human Greatness and Divine Gentleness," and "Onward, but Whither?"

"Going to be a missionary" has something about it that causes it, whenever and wherever it be spoken, to touch and cause to vibrate some fine fibre of our inner nature. Haven't you felt it when discussing the future of some young man who is going or has gone to be a missionary? That fibre was touched in several hundred people last Sunday morning, as Rev. James Addison Ingle, who graduated last June at the Theological Seminary of Virginia, and who sails for China as a missionary on October 21, told a Washington congregation some of the needs of the people there, as well as some of his hopes of what he might assist in doing. Three of this young man's fellow-graduates have already gone to Brazil as missionaries. *

REFORM NEWS.

BRO. HINMAN IN WISCONSIN.

NOTES BY THE WAY.

Madison, Wis., Oct. 1., 1891.

I reached Sharon, Wis., Sept. 23, and found the friends of our anti-secrecy Reform "faint, yet pursuing." There has been, at this place, much light on this question. Those who were the leaders in religious work and who ought to have accepted it have feared to do so, lest it should impair their denominational interests, and the result has been a general decline in religion and morals. Churches have divided and grown weak, and Satan has taken advantage of their contentions to advance his kingdom; and so the lodges have grown, and the faith and zeal of Christians diminished.

What is true of Sharon seems to be largely true of all the villages in Wisconsin that I have visited. Nevertheless, they have not altogether yielded to Baal. Doubtless there are more than seven thousand whose knees have not bowed to him, and whose lips have not kissed him; and some of them live in Sharon.

Bro. J. W. Suidter took me to Walworth, where I found warm friends and promise of financial aid; but a meeting did not seem to be practicable.

On the 25th I went to Evansville, to attend the Annual Conference of the Free Methodist church. I was agreeably surprised to find so large a number of ministers and delegates, and to hear reports of such general prosperity. The conference met in the main building of Free Methodist Academy, a prosperous institution under the care of Prof. Coleman, who is assisted by five teachers. They have at present an enrollment of ninety students, but expect more. They have five buildings, but I was sorry to learn they were considerably in debt. A vigorous effort was made to to pay it off, and one thousand dollars were pledged for that purpose. Our excellent brother, B. T. Roberts, presided, and preached a most powerful sermon on the evening of the 25th. The report of the Committee on Reforms was ably written, and contained a strong indictment of the secret lodge system. It will be doubtless given to the readers of the *Cynosure*. I was not only most kindly entertained, but granted a hearing in reference to our work, and was assured, from all quarters, that the Free Methodist people were free from all complicity with the lodge iniquity.

From Evansville I went to Baraboo, and stayed with our stalwart friend, J. W. Wood, who, if he is less active, is not less earnest in his protest against "the unfruitful works of darkness." On Lord's day we attended worship in the Baptist church in Baraboo, and heard an excellent discourse.

At night I spoke in the Wesleyan church in Lyons, to a good congregation, on the wickedness of the lodge system. I had the best of attention, and trust a good impression was made. I was sorry to learn that the pastor, who was absent, had declined to give notice of the meeting, and tried to prevent the use of the house for the consideration of this question. But for the persistence of Bro. W. Vandressen, who is still "strong in the Lord," I should not have had a hearing. I think all were pleased, and I was invited to come again. Baraboo is a growing city, with fifteen churches, nearly all weak and obliged to conform to the world in order to secure its support. The Masons are building a grand Masonic temple; and the M. E. pastor is the Grand Chaplain of the Grand Lodge. The Congregational church, with which I once labored, is without a pastor, and, like the others, keeps its altar fires burning only by much effort and self-sacrifice. Were the children of light as wise in their generation as the the children of the world, they would surely cease to divide and contend. But God has not left himself without witnesses in Baraboo. The Frec Methodist people have a house of worship and stand faithfully for pure Christian morals.

From Baraboo I went to Ironton, where for five years I preached the Gospel of Christ. There the Congregational church has gone out, and the M. E. church is apparently on its last legs. The M. E. pastor is a devoted Mason and Odd-fellow. The lodges flourish and draw the young men, but some of the women keep up the prayer meetings and pray for the deliverance of Zion. I attended such a meeting, and met many with whom I had labored in former years. I was rejoiced at their numbers, and earnestness, and that they were not afraid to pray against the lodge and the saloons. The meeting was in Ironton, but those who attended nearly all came several miles, from communities outside.

I am now at Madison, the beautiful lake city, set on a hill, but whose light does not shine for the honor of God or the good of humanity. Still I find friends and reformers here, and that wherever iniquity has come in like a flood, the Lord has lifted up a standard against it.

H. H. Hinman.

BRO. I. R. B. ARNOLD AT COLCHESTER, ILL.

Ipava, Ill, Sept. 30, 1891.

Rev. I. R. B. Arnold attended the Central Illinois Conference of the Free Methodist Church, held at Colchester, Ill., September 23d, where he delivered his Anti-masonic lecture. The stereoptic views given in connection with the lecture were clinchers to the statements made. It is certainly a most convincing method of shedding light on the dark system of Masonry. All who heard this lecture and saw its forcible illustrations said it was a grand success. Long may Bro. Arnold live to shed light on the darkness.

W. R. Bonham.

BRO. FENTON IN ILLINOIS.

Last Sabbath morning, September 27th, "Masonry as a System of Religion" was my theme in the United Presbyterian church, at Englewood. In the congregation there was a lawyer who had come fifteen miles to hear the discourse. He is a Freemason, *i. e.*, has taken the three degrees of Masonry, but he says that Freemasonry is a fraud. And he says that there never existed such persons as Hiram and King Solomon, nor King Solomon's Temple, nor Christ and the apostles, nor the Apostle Paul; that the twelve apostles were just what Freemasonry declares them to have been, *i. e.*, in the Christian cosmogony, according to ancient sun-worship or ancient Masonry, symbols of the twelve months of the year and the twelve signs of the zodiac. When asked if Paul never existed, to write the Epistle to the Romans that bear his name, who forged the apostle's name and wrote the Epistle? The deceivableness of all unrighteousness was at his wits' end. Now, this man is a member of the legal profession and has practiced that profession in this city for years. He claims to be acquainted with a prominent Jewish Rabbi in this city, who, he says, says that neither Moses nor Jesus Christ ever existed.

Which, I ask, is the more consistent—this outspoken infidel, or such Freemasons as Pastors Lorimer, Thomas and Fallows, who preach self-concious lies in the lodge and profess Christ in their pulpits? Do they not, in heart, hold the same views of Christ as does this infidel?

In the evening, my theme had a kindly and prayerful reception at the Holland Christian Reformed church, on Seventy-first street, west of Halsted street. Bro. Hillegonds, zealous for the truth in defence of Christ, opened the way, and Pastor Vanderwerp is no less zealous in behalf of the Saviour against the dark and hateful foe to truth—Freemasonry.

On Monday evening, the 28th, I spoke in the Immanuel Swedish Lutheran church, of the Augustana Synod, on Sedgwick street. Pastor Evald was absent from the city, but Pastor Mellander was present and introduced the speaker to the audience, and at the close expressed his approbation of the work of opposing and exposing the secret society frauds.

Until the true pastors inform themselves as to the character of the Masonic, Odd-fellow and other secret society methods and aims, there will be a necessity for special preachers to educate the people and defend Christ's kingdom from the secret society assaults of hell and the devil.

The German Evangelical (Lutheran) Seminary, mentioned in my letter in the *Cynosure* of Oct. 1st, is at Elmhurst, Ill., which fact I failed to mention in the letter. William Fenton.

FROM THE WESTERN AGENT.

Leaving Beaconsfield, Iowa, I went to Clarinda, and from there into the country, where I called upon Rev. Mr. McKee, pastor of the Covenanter church. He was going to drive across the country to Blanchard, and I went with him. The Kansas Presbytery of the Reformed Presbyterian church was to meet in Blanchard the next week.

I saw Rev. Mr. Sharp, the pastor of the Covenanter church of Blanchard, and Rev. M. A. Gault, District Secretary of the National Reform Association, and it was arranged that a meeting to discuss National Reform issues and the lodge question should be held the evening before the meeting of the presbytery.

Rev. Mr. Faris, of Sparta, Ill., was selected to represent the National Reform work, and I was to represent the N. C. A.

After making this arrangement, I went to Fremont county and spoke twice, and did some canvassing for the *Cynosure*, but returned in time to attend the Blanchard meeting.

Rev. Mr. Coulter, of Winchester, Kansas, presided and made some introductory remarks.

Rev. Mr. Faris followed with an able address on National Reform, and I came next, with an address on secret societies. Rev. Mr. Coulter followed with a short, spicy speech; a collection

(*Continued on 9th page.*)

CORRESPONDENCE.

NO EXCUSE FOR SECRET SOCIETIES.

Stone Mountain, Ga., Sept. 3d, 1891.

Dear Cynosure:—A few days ago I received through the mails three copies of your interesting and excellent paper, and after examining the contents, I beg leave to say to you I most heartily endorse the principles therein set forth. At this advanced day of the world, when the facilities for information profusely abound among the people by means of the printing presses; when the sacred Scriptures are accessible to all classes; when the people are in the full enjoyment of a free government and religious liberty, and every condition of life seems favorable to the amelioration of the masses and the mental development of the young, there can be no excuse for secret oath-bound societies, let their professed objects be what they may, and their existence under a government like ours can only be a menace, and a shame and a reproach to Christianity itself. The Masonic order claim their "brotherhood" to be the best in existence, and make the further claim that their origin is in the hidden depths of antiquity.

In this Southern country, where the order is not so numerous as formerly, I find among Masons a diversity of opinion as to the time and place in which the order took its rise. Some affirm that in building Solomon's Temple at Jerusalem, in order that the immense structure might be raised without the sound of an implement being heard, and the skill being required to place every part to its appropriate place, it was necessary to organize this secret fraternity that they might be understood among themselves, but by no one else; that every sign, grip and pass word used at that remote day, is still in use at the present, and the fraternity is in full possession of all those ancient methods, genuflections and usages in erecting that great temple. Others, again, affirm that the order is much older than the building of Solomon's Temple. The order took its rise under some of the old Pharaohs of Egypt, say they, before the building of the Pyramids, and

every sign, grip, and password then in use is preserved intact to the present day. There has, through all the long lapse of centuries, amid wars, persecutions, revulsions, the fall and rise of empires, been no alterations in the workings of the order. Stupendous claims! At the same time it is admitted by Masons themselves that the secret work of the order is not preserved upon parchment or paper, but has been handed down orally from these ancient times. It would indeed be straining one's credulity to believe any such stuff. Besides, it would require a great deal more than we have ever seen as the fruits of Masonry, to make thoughtful people believe there is any good in an order or craft making such unreasonable claims. Masonry is not as old as the Reformation. It will be difficult to prove the order had an existence two hundred years ago.

It is certainly time the Christian church should be free from the influence of all such heathenish, legendary crafts. Members of the church belonging to such should be admonished and encouraged to withdraw themselves from such, and sharply rebuked and even excluded when they prove obstinate. Philip L. Hampton.

AN OPEN LETTER

FROM JOHN G. FEE TO JONATHAN BLANCHARD.

Dear Bro. Blanchard:—Your notice in the last *Cynosure* of my Autobiography is commendable, and in many respects good. You speak correctly when you say that I wish to "change the face of Christendom by abolishing its sects," but you misapprehend the nature of my work when you say: "He undertakes this by attempting to get the Christian world to be immersed," "and that as the abolition of sects is desirable, the effort to abolish will do good, though the only immediate effect should be another sect, whose creed is that there shall be no sect." I propose, in reply, to show that we have a creed, and a creed which is more than a mere *sentiment*—a creed on which all Christians can unite; that this does not necessarily imply immersion, and that an assemblage of believers based on this creed is not a sect.

1. The creed. This is not mere belief of a dogma, an interpretation, or a series of interpretations, but is belief on a person. "Believe on the Lord Jesus Christ and thou shalt be saved." "Trust in him" (the Son of God) "as the Saviour from sin." "Other foundation can no man lay than that is laid, which is Christ Jesus the Lord."

This foundation is simple,—a child can understand it. It can trust in a *person;* it cannot in a dogma. This foundation is all-comprehensive; it includes all moral excellence, for Christ is "holy, harmless, undefiled." This creed includes all good works, confession, baptism, prayer—all Christ-like works. This creed excludes all that is evil: slaveholding, caste, secretism—all un-Christ-like works. The reception of this creed implies, also, a radical change in the inner man. The original work (*Pisteno*), as you know, when applied to belief in Christ, implies not mere intellectual assent, but also committal—committal of the whole man; hence, "He that believeth, (commits himself to) Jesus, as the Christ, is born of God." We have then a creed, simple, effective, divinely given—the creed of the primitive church, which will be the creed of the church of the future. Those who thus confess Christ and manifest a sincere purpose to do his will are, by common consent, regarded as Christians.

As far back as 1837, Alexander Campbell, in answer to the question, "Who are Christians?" replied: "Every one that believes in his heart that Jesus is the Messiah, the Son of God, repents of his sins and obeys him in all things, according to the measure of the knowledge of his will." With all such we propose fellowship and co-operation. We do not make immersion a condition of fellowship.

2. We now note that error of opinion in reference to a doctrine, an interpretation, a right, a polity, may be consistent with this faith in Christ; notably, so in reference to baptism. We know that the word employed by our Lord, in designating the rite, was not translated, but simply transferred, with an English termination affixed. The great mass of believers cannot translate; they must, of necessity, interpret. As Protestants, as Christians, we must grant the right of private interpretation,—earnestly seeking and prayerfully asking for the true light. Because I believe the word employed by our Lord, in enjoining the rite, and when used to designate action, as it there does, means immerse; and because the action of a true baptism beautifully symbolizes an important truth in our own experience, death to sin and resurrection to newness of life; and because such baptism emblematizes the two important facts of burial and resurrection of our Lord, I urge all men to be baptized; and we know that 999 out of every thousand know that the immersion of a true believer, in the name of the Father, Son and Holy Spirit, is Christian baptism. This is the trend of conviction. At Berea, Ky., in a town of 500 inhabitants, we have the one church of the place. On the basis of professed faith in Christ as the Son of God, the Saviour from sin, those who once were Methodists, Baptists, Presbyterians, Congregationalists, Disciples, colored and white, unite in worship. On this same basis are gathered scores of converts from the world. These are baptized in the name of the Lord, and unite in harmonious worship. Most of these converts who are thus brought in, ask to be buried with Christ by baptism.

3. Any number of these true believers in Christ, gathered together in a given locality, constitute the one church of that locality. If one hundred such assemblages shall be gathered together in the city of Chicago, one on this street, another on that, these will be *parts* of the one great body, an extension, but not division. These *parts* are not *parties;* but so soon as one of these assemblages, or any part of one of these assemblages, shall magnify any opinion, doctrine or polity above the unity of the body of Christ and build a party on such opinion or polity, they thus commit the sin of schism; and when, as a logical sequence, they take a name to designate the party they become a denomination, as the word imports, named from the rest of the body—and thus complete the sin of schism.

This I do not with a creed divinely approved. I build part of the one body of manifest believers in Christ.

Are you in this work, my brother, or is it true that you are building a party; and will the sun of your great name go down behind the cloudy sect, the sin of dividing the body of Christ?

PITH AND POINT.

BACCHA-TERPSI.

His father's name is Bacchus; *i.e.*, "the god of wine." His mother's name is Terpsichore. She is "the muse who presided over Choral song and the dance." He is interested in a large firm of common sinners, who have him employed as their agent. He holds membership in nearly all the lodges of the city, and is continually busy in working up the interests of his employers. He does not find much opposition in the lodges to which he belongs, and has arranged to get nearly all of the brewers, the distillers, and the wholesale and retail liquor-dealers into the several lodges, and into the cherished habit of holding annual dances, and numerous other dances, until he has revolutionized society from Plymouth Rock to Cape Mendocino, and even persuaded some modern communicants to step out and dance when he pipes. Not long since he secured a room in the Masonic Temple.... for a member of the liquor firm, and had it "refitted" by a Good Templar "for the sale of intoxicating drinks." By close attention on lodge nights you can hear them singing in the I. O. G. T. lodge—

"Come, rally round our banner,
Come, help us in this fight."

When passing the Masonic Temple, you can hear them singing—

"Hail, Masonry divine—
Light of the ages, shine!"

While the voices "above" were still mingling in vesper accents, and becoming more and more faint, until at last they died away, and all was still; then there came an answer from the saloon in the northeast corner of the temple "below"—first, a liquid gurgle, then the tinkling glasses touched to others, with, "Here's to you, gen'elmen (hic) and to the lodge (hic) 'above' that rented us the (hic) s'loon 'below.'"—Boraciia's Bo-peep.

COMPASS AND SQUARE RELIGION.

The compass, as the symbol of the heavens, represents the spiritual, intellectual and moral portion of the double nature of humanity; and the square, as the symbol of the earth, is the material, sensual and baser portion. —Albert Pike.

[One would suppose that the Holy Bible, on which Masonic obligations are made in lodges, would share in the virtuous principles symbolized by the compass; but no. Chase's "Digest of Masonic Law" establishes the dogma that "To require a candidate to profess his faith in the divine authenticity of the Bible is a serious innovation in the very body of Masonry"..... "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry—it would be something else." So there are only the compass and the square to represent the religion of the Blue Lodge.—Editor.]

THE ULTIMATE PURPOSE OF MASONRY.

The ultimate purpose of Masonry is the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shal be drawn from mere Naturalism.—Pope Leo XIII.

RELIGION OF GRAND COMMANDERIES.

"Hands round, then, faithful Brotherhood,
Join in the golden chain—
We part upon the Square below,
To meet in heaven again;
Each link that has been broken here
Shall be united there,
And none be lost around the throne
Who've acted on the Square."

—*Old Masonic Hymn.*

LITERATURE.

The October number of *St. Nicholas* concludes the eighteenth semi-annual volume of this popular monthly "for young folks." Nor is it popular only among this class of readers; the adult mind finds in it much to admire and enjoy, besides the satisfaction one finds in witnessing the pleasure which it gives the children. The finest picture-sketch in the current number is that of the artist Dolph and the reproductions of his capital paintings of cats and dogs. Among the other amusing sketches and pictures the most striking are the Story of Nebraska Allen, by Kate M. Putney; Books of Olden Time, by C. A. Lynde; A School-girl's Recollections of Hans Christian Andersen, by Fraulein Rosa Schmalz; Tee-Wahn. Folk Stories, by Chas F. Lunmis; Chan Ok (concluded), by J. O. Davidson, and the Fortunes of Tobey Trafford, by John T. Trowbridge. The pictures and jingles in a minor key are also very bright and amusing. Published by the Century Co., 33 E. 17th street, New York City.

The *Arena* for October is especially interesting. Geo. Stewart, D. C. L., LL. D., opens the month with a pleasant review-sketch of James Russell Lowell's literary career, accompanied by a full-page portrait of the lamented poet. Other articles of more or less interest, with their writers, are: Healing through the Mind, by Henry Wood; Mr. and Mrs. James A. Herne, by Hamlin Garland; Some Weak Spots in the French Republic, by Theodore Stanton; Leaderless Mobs, by H. C. Bradsby; Madame Blavatsky at Adyar, by Moncure D. Conway; Emancipation through Nationalism, by Theodore B. Wakeman; Charles H. Pattee contributes some Recollections of Old Playbills; The Microscope from a Medical Point of View is treated by Dr. Frederick Gaertner; A Grain of Gold, a story, by Will Allen Dromgoole; Religious Intolerance To-day (editorial); Social Conditions Under Louis XV. (editorial); and the number closes with the usual current book notices. Published at Boston.

The principal papers in *Scribner's Magazine* for October are J. W. Powell's New Lake in the Desert (Lake Salton); Hunting American Big Game (illustrated), by Archibald Rogers; The Biography of the Oyster (illustrated), by Edward L. Wilson, and Carlyle's Politics, by Edward C. Martin. Other articles comprise a continuation of the Great Streets of the World—The Corso of Rome, by W. W. Story (finely illustrated), and The Wrecker, (illustrated), by Robert Louis Stevenson and Lloyd Osbourne; The Voices of Earth, by Archibald Lampman; Autumn Haze, by R. K. Munkittrick; C. H. R.—Lost off Hai-mun in the China Sea, by Julia C. R. Dorr; The Actions of Wounded Animals, by J. N. Hall, M. D.; In One's Age to One's Youth, by Edith M. Thomas; Clytie, a story, by Ernst Schottky; A Prayer, by Anne Reeve Aldrich; Captain Black, by Chas. E. Carryl, and the Point of View. A very good number. Published by Charles Scribner's Sons. New York City.

The *Ladies' Home Journal* for October, with its forty-five distinct papers and departments, copious engravings, and admirable adaptation to the sphere of society in which it is designed to circulate, is, as usual, an attractive visitor. Mrs. Beecher begins her serial—Mr. Beecher as I Knew Him, which will find many interested readers; Ella Wheeler Wilcox has a rather cynical review of modern marriages under the title of Social Slave Markets; Mary J. Holmes describes the Totem Poles of Alaska; Henry Clews has a characteristic paper on the Making and Saving of Money; Editor Bok devotes a few paragraphs to Writing for the Dollar; and Rev. T. DeWitt Talmage and a host of other contributors furnish an ample and varied number of literary side-dishes on as many subjects that will be relished by the *Journal's* army of readers. Philadelphia: Curtis Publishing Co. $1.00 per annum.

Lodge Notes.

The Knights of Honor are offering prizes in order to increase the membership of their lodges, and the *K. of H. Reporter* sees no harm in the competition wrought by the scheme. A lodge man sees very little to condemn in his favorite society as long as it secures success to the order.

The *Keystone* of August 16th last gives an account of the disbandment of "Osiris Chapter," a branch of "The Egyptian Masonic Rite of Memphis," located in Philadelphia. The R. W. G. M. thereupon declared "The Egyptian Masonic Rite of Memphis" a "clandestine body," and washed his hands of its infamy.

"How is this, brother?" inquired the chairman of the visiting committee, "you have sent word to the lodge that you have small-pox, and I find you suffering from rheumatism." "Well, you see it's something like this," said the claimant for sick benefits, contorting with a fresh twinge, "there wasn't a soul in the house that could spell rheumatism."

A dispatch from Arkansas City, Kan,, says: "It was learned to-day that a secret order of boomers has been organized all along the border of Southern Kansas. Already over 3,000 members have been sworn in. They propose to arm themselves early in October and make a raid on the Cherokee Strip. They will burn the grass, kill the cattle and make a determined stand to hold the Strip for homes."

The *London Freemason* had a story, March 1st, about one William Wilson, whose life was saved in the West Indies by Dolores Torros, a female Mason, who took her degrees in Texas, where ladies can enter the Craft. Grand Secretary Wm. F. Swain, of Texas, writes the *Freemason* that no lady can enter the Craft in Texas, or any other of the United States. It is possible that Donna Torros had taken the annex degrees of the Eastern Star, and thought she was a Freemason.—*Masonic Chronicle.*

The *Otsego* (*N. Y.*) *Republican*, printed at Cooperstown, notes the organization in that village of a "commandery" of the "P. F. Y. B. O.," a secret order of which we hope soon to know more, although it is extremely doubtful whether it is worth the time and trouble to hunt it down. Very few of the new "orders" are. The *Republican* says that there are 276 "commanderies" in the United States, and several in the near vicinity of Cooperstown. Can not some of our friends in that neighborhood furnish us with a sketch of its character and a copy of its ritual?

By far too little attention is generally paid to the prevalence of drunkenness, swearing and gambling among members of the Fraternity. If Masonry does not teach us principles of self-restraint and a vigilant guard over our passions, it does not teach us anything, and *the distinguishing line which separates us as Masons from the rest of the world will soon be obliterated, and we will become a by-word and a reproach among men.* The vices we have named are too common among the Craft—much to their shame—and the lodges are greatly to blame because they fail to discipline brethren when it is actually necessary.—*Masonic Exchange.*

The Masonic order stands at the head of secret fraternities, with 15,838 lodges, 1,082,992 members. Next come the Foresters, with 5,128 Courts, with 774,893 members; then come the Manchester Unity Odd-fellows, 657,581 members, and American Odd-fellowship, with 8,570 lodges, 575,000 members; 2,077 Encampments, 105,000 members; the Knights of Pythias, 200,000 brave men, and then the great beneficiary orders, the Workmen, Knights of Honor, Royal Arcanum, American Legion of Honor, Modern Woodmen of America, and others, representing 1,000,000 members, paying $20,000,000 annually in benefits.—*Tidings.*

Recently at Lapore, India, a large meeting was held for installation purposes, after which a banquet was given, attended by twenty-two brothers, at which the toasts were proposed in six European and seven Oriental languages. French, German, Latin, Italian, Hebrew, Urdu, Persian, Bengali, Sanskrit, Hindi, Dutch, Guzerati, and the District Grand Master wound up with an amusing specimen of the "lingua franca" spoken by the Panjaubi pleaders before the chief courts. No one of our living Grand Masters could understand, much less respond, to any one toast on the program whence plain English had been maliciously banished; still it would appear that twenty-two East India Masons in a single city were enabled to accomplish the feat. This ignorance of the living languages forcibly illustrates the ill effects of a corresponding ignorance of Masonic ritual compulsory on Americans through Grand Lodge dictation. Ragan enumerates the names of no less than seventy-one separate and distinct Masonic rites, of which we have practical knowledge of but a solitary one, which our learned wiseacres proclaim by law to be the only Masonry an intelligent Mason shouid be allowed to learn and labor at.—*The Three Fraternities.*

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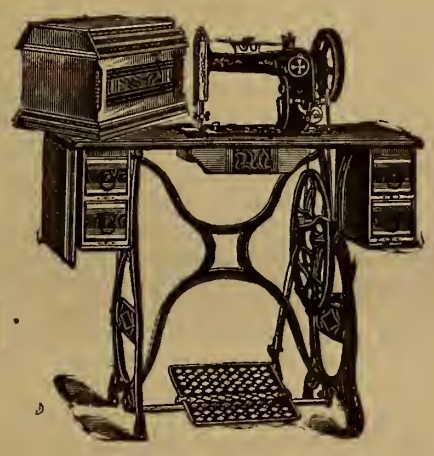

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CHICAGO, THURSDAY, OCTOBER 8, 1891.

THE FELLOWSHIP OF CHRIST AND BAAL.

The pastor of a church sends us the following statement of facts:

(1.) The Ladies' Aid Society, without my knowledge, got up an entertainment, last March, entitled: "The Deestrick Schule." The proceeds they divided between the church and the Rebecca lodge. The leading women of the church belong to the order. (2.) About two months ago the Masons organized a strong lodge here. The Ladies' Aid Society spread a banquet for them in the basement of the church, and they held high carnival there until midnight. A Congregational minister, from a neighboring city, was present and made a speech for them.

The late pastor of this church which is using the house of God to get money for the Rebecca lodge and to spread banquets for godless men organizing a pagan church, was, and (we suppose) is still, a Mason himself. The church has been soliciting money from sister churches for the erection of its building; and now that it is up, this house of worship is used to foster Odd-fellowship and Freemasonry—two heathen religions which are its direct antagonists.

It is singular that men of average intelligence should think it something strange to have Christians speak against lodges, and that they should consider opposition to Masonry opposition to Masons. We send missionaries to Romish, Armenian, Mahometan and Buddhistic countries, and no one imagines that we are assailing Romanists, Arminians, Mahometans or Buddhits; on the other hand, the moment we speak against Masonry or Odd-fellowship, many persons seem to think us hostile to the members of the orders; yet these lodges are more distinctly anti-Christian than any one of the religions above-named.

These old faiths never take the Word of God and mutilate it in order to get rid of the name of Jesus as Royal Arch Masonry does. They never take portions of Holy Scripture, like the words of our Lord at the burning bush, and put them into the mouths of drunken blasphemers as Royal Arch Masonry does. They do not construct an elaborate ritual, as Blue Lodge Masonry and Odd-fellowshp have done, and legislate Jesus Christ out of it. It may be useless to repeat it, but we desire to say once more that we have none but the kindliest feelings for members of secret lodges. For the lodges, as institutions, we have only sorrow and hostility. We do not like their rituals, their penalties, their Christless prayers, or their obligations to partial honesty, charity, purity, and humaneness.

We expect to see the day when it will be counted the height of absurdity for a man to be a member of a secret lodge, and at the same time be a professed Christian. If a man at this day should wish to unite with the Baptist, Congregational, Methodist or Presbyterian churches of his city, in order to secure friends, custom or votes, he would be considered a dishonorable man. Why is it any better for him to join secret, Christ-rejecting churches and at the same time hold membership in the church of Jesus? Men should choose. They *do* choose; and even when they nominally belong to two, they really belong to one, and we shall see the time when this absurd effort to serve Christ on the Sabbath and Baal on lodge nights will be given up.

THE LODGE VS. THE CHURCHES.

The unanimity with which the various church conferences and religious associations are giving expression, this fall, to their approval of the temperance, Sabbath-keeping, Sunday-school, moral education and Christian Endeavor reforms, is gratifying to the friends of Christianity; but the general omission of condemnation of secret societies by these religious bodies is as remarkable as it is reprehensible, when one considers how great and wide-spreading the lodge evil is becoming. It may seem like harshness to say it, but the union of church and lodge is evidently destroying the former, while the latter, aptly representing the world, the flesh and the devil, is vigorously endeavoring to gain the ascendancy. On this subject the editor of the *Baptist Gleaner*, published at Fulton, Ky., pungently remarks: "The ridiculous craze of the people to run off after lodges of various kinds, to the neglect of the churches and their work, is painfully illustrated in the following figures: Boston has 599 lodges to 243 churches; Brooklyn has 685 lodges to 355 churches; Washington has 316 lodges to 181 churches; while Chicago has 1,088 lodges to 364 churches. Is the world going wild on the lodge question? It is time the Baptists who are volunteering to defend the existence of lodges were calling a halt." And another esteemed contemporary quite as pointedly says: "Where there is only one lodge and five churches in a town, the churches will prosper; but in a town where there are five lodges and only one church, the church must go under." Happily there *are* churches where the lodge-devil is barred out and not worshiped; and they shall walk with Christ in white. (Rev. 3:4.)

ODD-FELLOWSHIP AND SALVATION.

A letter from D. S. Thompson, dated Melbourne, Iowa, Sept. 22, 1891, referring to a statement made by one of the *Cynosure's* excellent contributors in a recent issue, thus takes the latter to task:

"The statements in one of your periodicals, that the Independent Order of Odd-fellows teaches universal salvation on the basis of good works, ignoring entirely the Son of God, and that Jesus Christ is a prohibited name in the lodge, is basely false."

We will answer this, officially:

In the Massachusetts I. O. O. F. Grand Lodge Report for Feb. 14, 1889, page 336, speaking of applications for membership, it is written:

"Question 58—Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?

"Answer—Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words, system of faith, or sect, do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect: hence it is inexpedient, unwise, and I think unlawful to make prominent reference to it in lodge work. There is no law requiring lodges to be opened or closed with prayer, but the Sovereign Grand Lodge in 1882 (Journal 9,147) adopted forms of prayer to be used in opening and closing, but left the use of them optional with subordinate grand lodges. These forms were adopted to avoid the danger of offending brethren of different sects or systems of faith by one of an opposite faith in extemporaneous prayer. If lodges follow these forms there will be no danger of offending, for although taken from the Christian Bible and including the Lord's Prayer, they exactly accord with the fundamental doctrines above referred to. We have Jews, and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith. They would not be allowed to use in prayer words which would be offensive to Christian ears; hence, it is better to avoid alluding to matters belonging to the peculiar faith of the chaplain engaged in prayer. If a Subordinate Grand Lodge adopts these prescribed forms of prayer, then the subordinates under its jurisdiction must use these prayers, if they use any, but they would not be bound to use them, as they could omit the use of prayers entirely at opening and closing."

Mr. Thompson also asks our esteemed contributor "if he ever made a vow before God and broke it." As we understand this query, it has especial reference to the obligation of an Odd-fellow when uniting with the order. Our answer is from the report of the I. O. O. F. Grand Lodge of Massachusetts for August, 1886, page 813, relating to applications for admission to the order. The applicant says: "In consideration of such admission I promise and agree that, if elected, I will conform to the constitution and by-laws of your lodge, and those of the Grand Lodge of Massachusetts, and that I will seek my remedy for all rights on account of said membership, or connection therewith, *in the tribunals of the order only*, without resorting to their enforcement in any event, or for any purpose, *to the civil courts.*"

In other words, he promises to become an outlaw of our civil government, owing allegiance only to the order, waiving his rights as a citizen, and consenting to take an extra-judicial obligation to that effect. This is a very different thing from taking a solemn vow to serve the Lord, and if he breaks his lodge obligation and withdraws from the order for conscience sake, he must settle it with God and his lodge mates. Odd-fellows may never forgive him, but in the sight of God there would probably be no condemnation for the renunciation of his wicked associations with the lodge.

CHURCH INVESTIGATION OF THE LODGES.

Many Norwegian Lutherans are anti-secrecy advocates, and at the recent Synod of that church a committee of clergymen was appointed to investigate the evils of the lodge system, and, after obtaining the best information possible on the subject, each member of the committee is to write a thesis containing the knowledge gained by him. At the next Synod these theses are to be presented, and filed for reference; and, subsequently, we are informed, they are to be printed for distribution among the church members. This is certainly a very satisfactory method of enlightening the churches on this fruitful subject, and an excellent system of strengthening the status of the denomination on the secret society question. While on this subject, we would state that several of these investigating clergymen have visited the *Cynosure* office in search of trustworthy information concerning the secret workings of the lodges, as have, also, ministers of other sects—to all of whom we extend a hearty greeting, and such facts and figures as we can supply them with are at their service.

MISS WILLARD AND THE KEELEY CURE.

We noted the fact last week that Miss Frances E. Willard had expressed her belief that the "Keeley Cure" (for drunkenness) "has been boomed by the press for political purposes," and closing with the remark that "Both of the great political parties will exalt moral suasion, local option, Keeley cure, anything, in fact, except Prohibition, which is the one bitter pill that they cannot swallow." Since then Miss Willard has issued a "card" to the public as follows: "As has been already said by me innumerable times in years past, I am a friend to Dr. Keeley and an advocate of the Keeley cure. As the result of inquiries instituted by me during the past week, I believe my remark last Sunday concerning the press (a remark not in my speech, but off-hand, and made half in jest and half in earnest) was too sweeping in its character, and that it involved an injustice to those newspapers that have advocated the Keeley cure. If Dr. Keeley will make known the secret of his method, the 10,000 W. C. T. U.'s from ocean to ocean—nay, around the world—will, I am confident, do their best to supply it free of charge to any who are unable to purchase for themselves." Why doesn't the W. C. T. U. cut loose from Good Templarism and Keeley's cure, either of which is liable at any time to be made a factor in political opposition to Prohibition? With 10,000 active, persistent, praying members, it needs no such doubtful aids. Later.—At a meeting of the W. C. T. U. the Keeley gold cure was discussed, and that organization declared not to be antagonistic to the work of Dr Keeley.

SECRET SOCIETIES ARE ENEMIES OF IRELAND.

Two hundred delegates and numerous other Irishmen assembled in convention at Central Music Hall, in this city, last Thursday morning. Ostensibly they met as friends of Ireland, but the convention, as described by the headlines of the *Inter Ocean's* report, was composed of "Enemies of Ireland. Yesterday's Convention merely a Shallow Scheme—Hollow and Insincere. Honest Men Used by a Treacherous Combination. The Meeting Engineered by Individuals Conspicuous by their Absence." Further, the *Inter Ocean* says: "Those present voted and spoke by virtue of membership in an organization that has no constitutional existence and that has no recognition either in this country or in Ireland. They were delegates from societies that are as mythical as the Holy Grail. They came as Irish National Leaguers from States where the Irish National League has not been heard of for four years. Their credentials, so-called, were worthless. Ad-

mission was free to all. The Irishmen assembled —most of them well-meaning and honest—were used for a purpose—that was all. Rumor had it that the real meeting took place in secret at night, a meeting of the clans engineered by individuals who are conspicuous by their absence from the public gathering. Rumor is also responsible for the statement that Frank Byrne, of Phœnix Park notoriety, has been drumming the West for some weeks past to make the gathering of the 'old guard' in oath-bound session strong and representative. For all of which reasons the public convention was tame, spiritless, and disappointing." As in all former cases, the secret societies proved themselves the bitter enemies of Ireland.

"THE BIBLE MODE OF BAPTISM."

At an early age, ex-President Jonathan Blanchard was associated with Baptists, whose arguments in favor of immersion as the only proper method of administering the ordinance of baptism, created in his mind a severe struggle, for he had been led, among other associates, to believe that sprinkling was an equally right and satisfactory means of obeying and honoring Christ. Under these circumstances he began a careful study of the Bible, to determine, for himself, which mode of baptism had the divine sanction. The result of his researches he has embodied in a little pamphlet of twenty-five pages, under the above title, which meets with hearty approval from Congregational and Presbyterian believers. Of it Geo. N. Boardman, Professor of Didactic Theology in the Chicago Theological Seminary, says: "That he is a candid seeker after truth is obvious in every sentence. It is also obvious that he has been careful, patient and reverent in his study of the Scriptures. His exposition of Christ's baptism manifests a deep sympathy with divine revelation, and has seemed to some minds, at least, a convincing argument. The essay has elicited general interest and commendation wherever it has been read, and has proved helpful to some who were in perplexity. It is worthy of careful perusal by all who are interested in our Christian ordinances." These views of Professor Boardman are endorsed; also, Messrs. Jas. Tompkins, Secretary of the Illinois Home Missionary Society; Chas. R. Bliss, Secretary of the New West Education Commission, and Jos. E. Roy, District Secretary of the American Missionary Association. The *Congregational News* (Chicago) also says of it: "The booklet is the paper that was read before the Elgin Association and also the Chicago Ministers' Union. It more than sustains the impression made by hearing it, as the keenest and most reasonable argument we have ever seen. It is brief, can be easily read at a sitting, and should have the widest circulation among all who seek an answer to the question—Was Christ Immersed?" It has been neatly printed and is sold in any quantity by the Congregational Sunday-school and Publishing Society, 175 Wabash Ave.

ANTI-SECRECY IN THE SUNDAY-SCHOOL.

It is probably known among the readers of the *Cynosure*, that the Mennonite church in America is opposed to secret societies. This circumstance is recalled to mind by the recent discussion in the eighteenth annual Sunday-school convention of the eastern district of that church, on this topic. In reply to the question, "What stand should our Sunday-schools take in regard to secret societies?" Mr. Rickert read extracts from tracts in his possession. Some secret societies do not mention the name of God. They, as a whole, do not support Christ's poor. We ought to trust in God's providence; that is sufficient. The topic was further discussed by other speakers; and it was the ultimate sentiment of the convention that, inasmuch as the chuch had taken a decisive position on this subject, the Sunday-school could do no more than to support the church's action. The Sunday-school is an excellent place in which to begin the exercise of true reform principles, before the children are old enough to be seduced into the iniquities of the lodges.

—Elder Joseph Cheaney, the able and eloquent prohibition advocate (known, also, as "the Texas Cyclone") has been engaged in Reform work in Michigan, but is now about to take the field in Illinois. He has had as many as one thousand in his audience at one time. The Prohibition Club of Coldwater, Mich., numbers 150 members and owns its own hall. He finds Michigan better organized for work than Illinois, with a greater number of Prohibitionists.

PERSONAL MENTION.

—On the eve of going to press, Bro. D. L. Moody and his friends are enjoying a reunion of those who have been converted under the work of the Chicago Evangelization Society, at the Moody Bible Institute. The program gives promise of a joyous social and religious gathering.

—Those who read, in last week's *Cynosure*, "A Wonderful Speech by a Man 87 Years Old," and are not already aware of the fact, will be pleased to know that Samuel Blanchard, mentioned therein, is an elder brother of ex-President Jonathan Blanchard, and a Reformer of the sturdy, sterling type that distinguishes the family. Would there were more of them, for the world sorely needs them.

—Ex-Pres. J. Blanchard is to leave, on Friday of this week, for Beloit, Kan., to visit his venerable brother Samuel, in company with whom he proposes to attend the Kansas State Anti-Secrecy Association (auxiliary to the N. C. A.), which is to begin at Denison on the 14th inst., and which promises to be a gathering of much interest and importance. Bro. Hawley, the Western agent, also expects to be present at that convention, and our readers may look for a very good report of its proceedings.

—Too late for insertion in this issue, we have received from Boston the metallic-plate portrait of the New England agent, Rev. James P. Stoddard. While it undoubtedly and fairly represents our esteemed correspondent, it is not in size or finish equal in excellence to those of the other friends of Reform that have hitherto appeared in the *Cynosure;* but, with the life-sketch of Bro. Stoddard, prepared by ex-Pres. J. Blanchard, it will occupy a place in our issue of October 15. We hope, in a future number, to present a larger and better "counterfeit presentment" of our friend.

—A pleasant reminiscence of the early labors of ex-President J. Blanchard in the cause of Reform, in his New England home, is perpetuated in the columns of the Bellows Falls (Vt.) *Times*. This is a reprint, in full, of an Address on Temperance, which was delivered at Saxton's River, Vt., by the venerable ex-President, in 1830, then in his eighteenth year, and printed in the old Bellows Falls *Intelligencer* of September 11, in that year. The *Intelligencer* was then edited by Thomas Green Fessenden, one of the brightest intellectual lights of the Green Mountain State, and he deemed the address worthy a place in its columns. Those of our readers who desire to know how brilliant was the promise in the ex-President's youth of the grand Reform work which he was permitted to do amid the stirring events of after-years, will be gratified, as we propose to reproduce the address in the *Cynosure*. We are sure they will be pleased to find it in several numbers of our regular Temperance Department, beginning with next week's issue.

REFORM NEWS (*Continued from 5th page*).

was taken for the N. C. A., and we adjourned.

I remained to attend the presbytery and was invited to address them on the N. C. A. work. A vote of hearty sympathy and earnest co-operation with the N. C. A. was then taken, and I was invited to lecture throughout the bounds of the presbytery.

Rev. Mr. Coulter, the secretary of the presbytery, and a member of the executive committee of the Kansas Christian Association, engaged me to attend and speak at the annual meeting of that Association, to be held at Denison, Oct. 14. I was greatly encouraged by the sympathy and hearty co-operation of these dear brethren in Christ.

I went into Missouri, and spent some time canvassing for the N. C. A. and the *Cynosure*, and then to Coin, Ia., where I spoke a couple of times.

I afterwards went to College Springs and preached in the Wesleyan Methodist, Congregational, and Free Methodist churches, and did some work for the *Cynosure* and other N. C. A. interests. As the representative of the N. C. A., I was warmly greeted, and generously aided by those who have the anti-secret work at heart.

From there I went to Shenandoah, and preached to a full congregation, Sabbath night, on the Relation of Freemasonry and Kindred Orders to the Christian Religion.

An Odd-fellow, who said he was a member of the Methodist church of Lincoln, Neb., came up at the close of the meeting and conversed with me at some length. I had called attention to the religious pretensions of Freemasonry and Odd-fellowship, and had given my reasons why they should rank with the idolatries of ancient times as part of the great system of man-invented worship of devils, which has cursed and destroyed mankind in all ages.

I had urged the doctrine taught by Paul, that we must not, by engaging in false worship, have fellowship with devils, if we would have fellowship with the Father and with our Lord Jesus Christ. I had insisted, as did Elijah, that we must cease to worship at false altars and worship God, and him only through the mediation of our Lord Jesus Christ, as we have been taught in the Gospel.

This Nebraska brother did not deny that Freemasonry claims to fit men for heaven. Not being a Mason, however, he chose to speak for Odd-fellowship, as he had taken all the degrees, and held the highest offices of that order. He boldly declared that Odd-fellowship fitted men for heaven.

When I quoted the words of Dr. Evans, spoken while addressing the New Sharon lodge of Odd-fellows: "If you are good Odd-fellows, all the angels of God cannot shut you out of heaven," this Nebraska brother replied, "I would say if men were good Odd-fellows, the angels *could* not, and God *would* not, shut them out of heaven." He declared Odd-fellowship to be the twin-sister of Christianity. It needed, he thought, the discipline of Odd-fellowship to stir men up and oblige them to do good works.

This Nebraska brother seemed to be in hearty accord with a benighted church member in New York State, who is reported to have said, "I believe that Odd-fellowship is just as good and saving a religion as Christianity is." A bystander, who believed in Christ as the only Saviour of lost men, asked a gentleman standing near, "Do you believe that what this brother has said is true?" "Why, y-e-s—it is true enough, I suppose, but I do not think it is expedient for us to *teach* the people so. We belong to the church, and we want to build up the church, and it is not likely that we can get men to join the church if we teach them that they can get to heaven by Odd-fellowship just as well."

But this Nebraska brother was for boldly preaching the gospel of Odd-fellowship, and then when they had got them into the lodge, where, as he assumed, they could "read their title clear to mansions in the skies," he was for leading them on into the church, just as they would lead men from the Blue Lodge into the Chapter degrees, in Masonry.

Manifestly these Odd-fellow brethren of Nebraska, Iowa, and New York States have been hypnotized by Satan; and, should such strong delusions become general, our country would be a foreign mission field for nations still favored with the light of the true Gospel.

Many Christian men, ministers and others, are being rescued from this snare of Satan—the lodge. Let us pray and labor, and cheerfully contribute of our substance, to help on this reform work, that the dangers which threaten the life of both church and state may be averted.

Yours for Christ and his Gospel,

C. F. Hawley.

WASHINGTON, *to Rev. Mr. Snyder, Sept.* 25, 1798, speaks of his illness, "which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS."

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

The Home.

THE LICENSED SALOON.

We strive over tariff and ballot;
We legislate tome upon tome;
We build us strong forts and steel navies,
But leave undefended the home.
We boast of our freedom and progress,
While rumsellers mock at the boon;
And deal us out slav'ry, and rule us,
Enthroned in the licensed saloon.

What makes us so brutal in dealing
With Chinaman, Red man and Black;
And what gives corruption such power
To put the whole nation a-rack?
What is it robs labor of plenty,
And tempts it to sing a mad tune?
Hell's triad of drink, lust and lucre
All shrined in the licensed saloon.

A cottage erst rich in home treasures,
Stands cheerless and bare in its gloom;
The drink demon, styled a good creature,
Has entered to curse and consume.
And tragedy stalks after revel—
Why turned not to blood the white moon,
When tipsy roughs brought home a father,
Shot dead in the licensed saloon!

A woman more hapless than Rachel
Is mourning, too stricken for tears;
Crushed down under shame heaped on sorrow,
To suffer, and suffer for years.
What fruit this of youth's joyous bridal—
Black night has come down at high noon,
Bereaved one by one of her children,
All slain by the licensed saloon.

What! are we more sordid than Judas;
And have we no pity or shame?
O stain and reproach of our manhood,
Foul blot on our fair banner's flame!
Most horrible sin of our people,
Why can't we be rid of it soon!
This nest of all crimes, thing accursed,
This Satan, the licensed saloon?

O Christ, once the crucified victim,
Now throned at the right hand of God,
To win by thy love the rebellious,
Or shatter with stern iron rod.
'Tis ours not to question our Saviour,
Nor judgment nor mercy impugn;
But give us the power, we pray thee,
To root out the licensed saloon.

—*Rev. J. E. Walker, in Union Signal.*

FACING A GIANT.

"Frau Schmidt, will you please to watch mother for a minute? I'm going to try if I can find father."

Christian Klein's mother was very ill—ill of a complaint called hunger, of which many people died in the cruel old times, nearly four hundred years ago. His father had been away since daybreak, in the hope of getting food for her; and now it was evening, and he had not returned. So Frau Schmidt came in and Christian Klein went out.

Very picturesque looked the old town of Reisenburg (Giant's Tower) in the red light of sunset. Its gray old church towers and steep, narrow streets and queer little loophole-shaped windows, and tall, wooden house-fronts, striped with white and black—all looked fairy-like in the crimson glow. High over all rose the shadowy pines that covered the rocky hill, on the brow of which stood out, dark and stern, the battlements of the Grand Duke Ludwig's castle.

But the town people were in no mood to enjoy the view, splendid though it was. To them that grand old fortress overhead was like a wolf's den or a vulture's nest. Oppressed, ground down, forced to pay such heavy taxes that they had barely enough left to live upon and in daily terror of being murdered besides (for a prince of the fifteenth century held all his subjects' lives in his hand), the poor wretches had no hope except the Grand Duke might die or be killed, and that his successor might be a little less cruel and hard-hearted.

Suddenly there came a merry burst of hunting horns from the wood above, and up the narrow path leading to the castle rode a long train of green-coated horsemen, headed by a figure at the sight of which everyone trembled. Could a huge black bear have mounted on horseback, it would have made a very fair likeness of the terrible Grand Duke, whose chief pleasure was to go out and kill something, whether man or beast it mattered not a whit.

The blast of horns disturbed for a moment a group who had gathered around a pale, scared-looking man in the dress of a peasant, who seemed to be telling them something very startling indeed.

"I saw him with my own eyes," he was saying, "bound hand and foot upon a horse. They said he had killed one of the Grand Duke's deer, and he's to be hunted to death for it by the stag-hounds to-morrow morning. Poor neighbor Klein!"

A faint cry broke forth behind the speaker, and he turned hastily around, but only saw a little boy disappearing behind the corner.

The Grand Duke's deer park lay upon the side of the hill upon which his castle stood, surrounded by a palisade so high and strong that it was no easy matter to get into it. Nor, indeed, would anybody be likely to try, for what with the savage dogs which kept watch there all night, and that with the Grand Duke's fierce soldiers who had orders to kill anybody that was found trespassing, whoever got in had little chance of getting out again.

Just as the moon rose that night, a man who was pacing to and fro like a soldier on duty in an open space at the upper end of the deer park heard a slight rustling among the boughs overhead, and a small, dark figure, no larger than a child, dropped almost at his feet.

The man started back, but the child, so far from being frightened, came up to him, and said eagerly:

"Oh, please, can you tell me where the Grand Duke is? I want to see him."

The soldier stared blankly at him for a moment, and then burst into a loud horse-laugh.

"A brisk lad, in truth! And pray what dost thou want with the Grand Duke, my young prince?"

"I am not a prince," said the boy simply; "I am Christian Klein, of the Lederstrassa [Leather street], and my father is to die to-morrow for killing one of the Grand Duke's deer. But I am sure if the Grand Duke knew why he did it, he'd never be so cruel as to kill him."

"And why did he do it, then?" asked the soldier.

"Mother's dying for want of food, and father went out to try to get her some, and she's been watching for him all day, and if he doesn't come back she will die, I know she will."

The man was silent a moment, and then asked, gruffly:

"How came a slip of a boy like thee here at this hour of the night? Knowest thou not that the Grand Duke's bloodhounds are loose, and we guards have orders to kill anyone who enters without leave?"

"I know that, but I don't care, if I can only save father."

"A brave boy, truly," muttered the sentinel. "I doubt if any living soul would do as much for me. Well, lad, if thou fearest not dogs and spearmen, art thou not afraid of the Grand Duke?"

"No," said the little hero, firmly. "I know that they tell fearful stories about him but I can't believe he's so bad as they say, and then I always think how sad and lonesome it must be to have everybody hating him so, and no little children to love him as I love papa."

The soldier was silent for a moment, and then said in an altered voice:

"Child, thou hast thy wish. I am the Grand Duke, Behold him now."

He threw back his cap as he spoke, and the savage face which haunted the dreams of every man in Reisenburg stood out in all its terrors under the brightening moonlight. But to Ludwig's unbounded amazement, the child, instead of screaming or shrinking back, sprang up and cried joyfully: "Oh, I am so glad; I thought I'd never find you, or that the soldiers wouldn't let me speak to you. You'll let father come back to us?"

"What, after killing one of my deer?" growled Ludwig in his harshest voice. "No, he has broken my laws, and he shall die."

The boy's face fell, and he stood a moment as if thunder-struck, while the Grand Duke watched him keenly."

"Kill me, then, and let father go," said Christian at length;" I'm too little to work for mother, and she can do without me; but if any harm should come to father she would die"

As he stood there in the moonlight, with the black shadows of the woods behind him, Ludwig fancied that he saw in his face a strange likeness to his own little boy that died years ago—one of the few living things which that iron-hearted man had ever loved.

"Come with me and show me where thy mother lives," said the Grand Duke at last. "If thou hast spoken truly, well and good; if not—"

The flash of those terrible eyes, which had never known fear or mercy, sufficiently filled up the blank as the prince and the peasant boy went forth in the darkness.

"Good news, mother!" cried little Christian, rushing into the dark and dismal room where his mother was lying all alone, for good Dame Schmidt had at length been forced to leave her.

"Who talks of good news?" answered Frau Klein, in a dreamy voice; for her mind was so weakened by hunger and distress that she hardly knew what was passing around her. "There is no good news for us, unless it pleases God that the Grand Duke should die."

A quick-drawn breath, as of some one in pain, answered her from without, and Prince Ludwig's mighty figure stalked into the room, which he surveyed wonderingly by the light of the lantern that he carried.

"The boy spake truth in very deed," muttered he. "What a place! 'Tis worse than any one of my castle dungeons."

It was indeed. The plank walls shook and groaned at every gust of wind. The mud floor was worn into countless hollows by the rain which had trickled through the cracks in the roof. The air was chilly and damp as a burial-vault; and the white, pinched face of the poor creature who lay helpless on her rotting straw might have passed for one who was already dead.

Roused by the stranger's entrance (though she did not recognize him), she rose half erect, with a look of terror in her sunken eyes.

"What has happened?" gasped she. "My husband——"

"Fear not. Thy husband shall be here within two hours," said Ludwig, turning hastily away as if ashamed of himself. But at the door he turned again, and, holding out his hand to Christian, said:

"Little one, wilt thou kiss me before I go?"

The child put his thin arms around the great, thick neck, and as his little wan cheek touched the old tyrant's grim, bearded face, Ludwig's savage eyes grow dim with unwonted tears.

Two hours later Hans Klein was in his sick wife's arms, and little Christian was looking wonderingly at a packet containing a heavy gold chain which he had seen on the prince's neck, with a slip of parchment inscribed: "From Grand Duke Ludwig to the little boy who did not hate him."

Thirty years later two men, the one in dark robes, the other wearing the rich dress which showed him to be the mayor of Reisenburg, stood together in the old church of St. Adelbert, beside the marble tomb in which Grand Duke Ludwig had just been laid.

"God bless him!" said the mayor. "If he began by doing evil, he ended by doing much good."

"Thanks to thee, Master Klein. And they might well write upon thy tomb (though I trust it may be long ere thou needest one), what they have written on thy monument in the market-place yonder. 'God hath sent his angel and shut the lion's mouth.' "—*Selected.*

SHE ALWAYS MADE HOME HAPPY.

The night before Mrs. Harland died she called Marion to her side, and taking her hands into her own cold ones, said:

"Promise me, daughter, that when I am gone you will take my place, and keep a home for your father and the children."

"I will do my best, mother dear," sobbed the weeping girl, "but I can never fill your place."

"I know it will be hard for you to give up your cherished plans for the future, but God will give you strength for the sacrifice demanded," whispered the dying woman.

Again, with bursting heart, Marion promised to care for the dear ones about to be bereft.

At midnight the unbidden guest entered the stricken home, and when the sun arose in the morning the Harland children were motherless. After the funeral was over, Marion bravely put

aside her beloved books and conscientiously devoted her energies to the task she had undertaken. She made it a point to see that the house was in perfect order, as of old, and her father and the boys had no cause to complain of the daintily-prepared food she served; neither were the little ones less tastefully clothed than when their mother's loving fingers had arranged their toilet; but, oh, how they missed the bright, cheery face that had once presided over the home!

Marion tried to do her duty, but the sad countenance she carried constantly about was gloomier even than the sombre robes she had donned. Every evening the sun set upon her weeping at her mother's grave, and through the long day any burst of merriment from the children was quickly silenced by her reproachful eyes. How could they be happy and their dear mother lying so still and cold in the silent grave!

One evening, after a peculiarly trying day, she went upstairs to prepare for her accustomed walk. As she passed through the living room she caught a glimpse of her father's sad face, turned westward toward the cemetery, where the white monuments glistened in the setting sun.

She felt a momentary impulse to sit down by his side and try to cheer him, but her own heart was too heavy to minister to the woes of others, so she hurried on, leaving him alone in his sorrow. The boys'-room was next to hers, and as she tied on her hat she heard Frank say, in a pleasant tone, "I do wish, Charlie, that you would not get into the habit of spending your evenings in such a place. No good can come of it."

"No harm, either, I suppose," was the defiant answer. "It is bright and cheerful there; and a fellow must have a little fun."

"You know mother would not approve of the associates you are forming," replied Frank, sadly.

"And if she had not died I never would have been tempted to go, for she always made home happy," said Charlie in a subdued voice. After a moment's silence, he added, "It is so gloomy here, I often feel like running away, Why can't Marion be cheerful like other people whose friends have gone to heaven?"

"Hush!" whispered Frank. "She does the best she can. Has she not given up her school-life and all her bright prospects that we may have a home together?"

"It is a poor home where all the sunshine is shut out," mused Charley. "It may be all right, but I wish things were different."

"And they shall be," gasped Marion, as an overwhelming sense of her selfishness, in so indulging her grief, took possession of her. "Mother, mother, I have proved untrue to my trust."

For a few moments the fair head was bowed in earnest supplication; then the young girl arose and went softly down stairs. Raising the curtains in the darkened parlor she seated herself at the piano, and allowed her fingers to wander over the keys. At first the notes were plaintive, but after a few minutes a happy song trembled on her lips. She noticed her father changing his position to catch the words of the melody, and after a few moments Frank came down the stairs and joined his voice with hers. As the evening advanced the children gathered in, and Charlie did not go down town as he had purposed. Though it pained Marion to smile when she felt like crying, she tried to forget self in the happiness of others. The time never came when the mother was not missed from the family circle, yet, by keeping close to the cross, and cheerfully performing her duty, Marion succeeded in her efforts to make a happy home for her father and the children. If she ever regretted the disappointment she had met in not being permitted to finish her education, her outer life gave no indication of the unrest within.

At Marion's suggestion, the son's loving words, "She always made home happy," were engraved upon the mother's tombstone, and no higher, sweeter tribute could be paid to woman, be she wife, sister or mother.—*The Brethren Evangelist.*

A tract of land in the suburbs of Louisville, Ky., is being converted into a high-toned residence section by the editor of the *Wine and Spirit Bulletin.* Many distillers and liquor dealers are investing in homes. Every deed will have a clause forever prohibiting the sale of liquor in this section. Is any stronger testimony needed to show the effect of a liquor store on neighboring property?

THE LITTLE MAID FOR ME.

I know a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little elf,
For she never helps her mother nor her sister nor her brother;
But, forgetting all around her, lives entirely for herself.
So she simpers and she sighs,
And she mopes and she cries,
And knows not where the happy hours flee.
Now let me tell you privately, my darling little friends,
She is as miserable as miserable can be,
And I fear she's not the little maid for me.

But I know another maiden,
Whom I've often seen arrayed in
Silks and ribbons, but not always; she's a prudent little elf;
And she always helps her mother and her sister and her brother,
And lives for all around her, quite regardless of herself.
So she laughs and she sings,
And the hours on happy wings
Shower gladness around her pathway as they flee.
Now, need I tell you privately, my darling little friends,
She's as happy as a little maid can be?
This is surely just the little maid for me.

—*Harper's Young People.*

TEMPERANCE.

THE IOWA METHODISTS.

The following is the Report on Temperance adopted at the recent session of the Des Moines Methodist Conference in Iowa by a rising unanimous vote and loud "amens." There was not a dissenting voice:

1. That the Des Moines Conference reaffirms its devotion to the principles and policy of prohibition, believing it to be the only effective method of dealing with the rum traffic.

2. As Christ came not to regulate but destroy the works of the devil, we believe that destruction instead of regulation of the liquor traffic is the only policy which Christians can consistently indorse.

3. We believe the rum traffic is entitled to no more protection or legal status by license than are theft, arson and murder. We maintain that the license of an evil is "an agreement with death, and a covenant with hell."

4. We deprecate the attempt of any party to reinstate the legalized saloon in our State, and maintain that such party is an enemy of the home, the church and the state, and in alliance with all the dangerous elements that menace the purity of the home and the safety of the commonwealth. We maintain that party alliance with the outlawed saloon is rank treason against the state.

5. We denounce the attempt of any party to cripple and obstruct the enforcement of the prohibitory law, and then on the ground of non-enforcement demand the repeal of said law.

6. We protest against the policy of special executive clemency toward the violators of the prohibitory law, and respectfully suggest that it is the sworn duty of our chief executive to enforce said law rather than wink at its violation, and then insist upon its repeal because it is not enforced.

7. We cannot indorse any party that proposes as a temperance measure to build toll-gates to the jail, the alms-house, the penitentiary, the gallows, and hell in the shape of license laws. We demand an impassable wall instead of a toll-gate.

8. We believe it monstrous mockery to pray "Thy kingdom come," and then vote for the devil's mightiest agency, the licensed saloon. We insist that in the present crisis our politics and our religion should be "well shaken before using."

9. We pledge our moral and political support to the party that stands for the maintenance and enforcement of the prohibitory law, and invite the co-operation of all home-loving and law-abiding citizens, regardless of previous party affiliations.

10. We commend the Iowa State Temperance Alliance for its faithful and diligent work in this cause and in its efforts to enforce the prohibitory law, and agree with it that prohibition, as involved in this campaign, is not a matter of mere party politics, but is a question affecting the dearest interests of society—the moral and religious life of the people—as well as the peace and prosperity of the homes; and as a moral and religious duty we lay it on the hearts and consciences of all honest men of all parties to work and vote to save the homes of Iowa from the curse of the legalized liquor traffic, and to this end we pledge to the Alliance our cordial co-operation.

ALPHABETICAL STAGES OF ALCOHOLISM.

Dr. Cyrus Edson contributes a paper to the September number of the *North American Review* on the question, "Is Drunkenness Curable?" and ends the article by reciting an alphabetical rhyme, describing all the stages of alcoholism from the first nip to a drunkard's grave, which he learned from a patient, a young man of great ability and fine moral perceptions, who was an incurable inebriate. The doctor says that his eyes would stream with tears as he recited the following verses, describing his own case and career. It is the most truthful and graphic picture of the kind that has been printed:

A stands for Alcohol; deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on;
D for the Demon of drink that is born;
E for Endeavor he makes to resist;
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intention to drink not at all;
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave;
L stands for the Liquor his appetites crave;
M for convivial Meetings so gay;
N stands for No that he tries hard to say;
O for the Orgies that then come to pass;
P stands for Pride that he drowns in his glass;
Q for the Quarrels that nightly abound;
R stands for Ruin that hovers around;
S stands for Sights that his vision bedim;
T stands for Trembling that seizes his limbs;
U for his Usefulness sunk in the slums;
V stands for Vagrant he quickly becomes;
W for Waning of life that's soon done;
X for his eXit, regretted by none;
Youth of this nation, such weakness is crime;
Zealously turn from the tempter in time.

THE RUM-SELLER'S IMPREGNABLE FORTRESS.

A Plainfield saloon-keeper is waging war against a citizen who objects to having midnight revelry and disorderly proceedings under the windows of his domicile. Finding that remonstrance was of no avail, the harrassed citizen put up a high board fence which not only closed the saloon windows against his premises, but shut out light and ventilation, whereupon the saloon-keeper retorted with midnight horn-blowings, howling dogs and a general racket of portentous proportions, until the citizen's family are well-nigh crazed. In answer to threats, the saloon-keeper replies that he has a license and that he is impregnable in his position. That is the fortress into which the gin-miller and the gin-miller's allies invariably retreat. He has paid money for a license to sell liquor. The theory is that the license permits him to do anything and everything he chooses on his premises, and that no power on earth can take the license from him.—*Newark, N. J., Daily Advertiser.*

NEBRASKA A REFUGE FOR IOWA'S OUT LAWS.

The Law and Order League of Sioux City has turned over again, and again the outlaw liquor-dealers, white and black, male and female, are breaking for Covington and the protection that awaits them under the Nebraska high-license law. Twenty-five saloons closed their doors in the Iowa town the other day and the proprietors immediately pulled for the shore.—*Lincoln (Neb.) Daily Call.*

The Good Templars of New South Wales have decided to make national prohibition a test at all parliamentary elections.

An address to the king of Gazaland has been signed by the Duke of Westminster as the chairman of the native races and the liquor committee, encouraging him to take measures to prevent strong drink being brought into his country. He is assured that the European governments would be at his back if he went the length of entirely forbidding the ruinous traffic.

Bible Lesson.

STUDIES IN THE GOSPEL OF JOHN.

LESSON III.—Fourth Quarter.—October 18.

SUBJECT.—Washing the Disciples' Feet.—John 13:1-17.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil. 2: 5.

[Open the Bible and read the lesson.]

Daily Readings.—M.—John 13:1-17. T.—Mark 9:33-37. W.—Luke 14: 7-11. T.—Luke 18: 9-14. F.—Matt. 23: 1-12. S.—Mark 10: 35-45. S. 1 Peter--5: 1-6.

COMMENTS BY E. E. FLAGG.

1. *A lesson in humility.*—vs. 1–5. The hour had come—at once of bitterest agony and supremest joy; of the lowest depths of abasement, and the highest glory; the hour when Jesus' work would be finished and he should return to the Father who had sent him. John's narrative gives us a better idea than the other evangelists (though even he records but a small part) of the significant lessons and the deep and tender words of comfort that he crowded into the brief space of his earthly life now remaining; for "having loved his own which were in the world, he loved them unto the end." How much more may we count on his unfailing love now that the sacrifice is forever completed? Christians of every land and age have held these chapters as especially precious, not only because they give the last recorded words of Jesus, but because they are his last words *to us.* Every disciple, to-day, can feel that he has as much share in them as did the twelve to whom they were originally addressed. So our lesson to-day is no less needed than it was then. Our Lord had already seen in the twelve the first beginning of that spirit which a few centuries later was at the bottom of the Romish apostasy;—the desire for rule and preferment that is the germ from which all systems of ecclesiastical tyranny and corruption have sprung. He then taught them the need of humility before they could even enter his kingdom, much less attain the highest rank therein, by the object-lesson of a little child set in their midst; but now he would teach them by himself becoming the object-lesson, taking the dress and doing the work of the most menial servant. Furthermore, as his divine glance went down the ages that were to come, he must have seen how this evil spirit of pride and ambition, perhaps cloaking itself under superior religious zeal, would "work subtlety" to overthrow and destroy the Church he was about to shed his blood to save. We can, therefore, see why he tried to make this his last lesson to his disciples so tenderly impressive;—a synopsis, as it were, of all of his previous lessons.

2. *Peter's protest.*—vs. 6–11. Peter, always foremost in impulsive speech, almost resents what seems to him a degrading of that sacred Person. Allow the Son of God to wash his feet!—to do for him a slave's work! Never. It was not enough even to be assured that hereafter he would apprehend the whole significance of the act. This false humility in Peter was none the less false because he thought it true. Every virtue has its counterfeit, and the worst form of pride is often the counterfeit of humility. How often we fail of some high blessing or privilege because we feel that it would be presumption for us to step forward and claim it! Yet when God has promised it to us in his Word, and is holding it out to us, what deeper presumption than to refuse to take it? "If I wash thee not." Jesus here refers to the spiritual cleansing of which his washing of the disciples' feet was a type, and Peter must have so understood it from his impulsive exclamation, "Not my feet only, but also my hands and my head." But Jesus, carrying out the parabolic signification of the act, reminds him that a person once washed does not require to be washed again, only to have his feet cleansed from the dust and defilement with which they must necessarily come in contact. So he who has been cleansed by the blood of Christ does not need a second cleansing, which would discredit the first, as if our Redeemer could do any half-work. Having once been freely forgiven and justified he does not need to pray for what he has already received; but he does need to pray daily for cleansing from the defilements of the way;—the mistakes and errors and short-comings which must necessarily cling to him while he continues in this mortal life. And he who believes himself to have attained perfection in the sense that he has none of these frailties of the flesh for which he daily needs to pray for forgiveness, may well fear lest he has never been really washed from his sins, and these solemn words of our Saviour may apply to him: "If I wash thee not, thou hast no part in me." For even the twelve were "not all clean." Iscariot's feet had been washed, but his soul was black with unconfessed guilt.

3. *The lesson brought home.*—vs. 12–17. "Know ye what I have done unto you?" Very puzzling lessons are often set before us, but the Lord never leaves us without a key to their right understanding. Neither does he ask us to practice any duty or virtue without first giving us, like a wise and faithful teacher, an example to follow. So when he asks us to seek the lowliest service, he first sets us the example by thus ministering himself. How many poor saints there are in every community whose feet we may wash; how many "little ones" who need some homely and perhaps disagreeable service that love to him would make sweet! "If ye know these things," etc. Some are only hearers. Some go so far as to praise deeds of humility and self-sacrifice in others; but only they who themselves do the Master's will can have his blessing.

Religious News.

CHURCH OF ENGLAND AND BRANCHES.

—The Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts: The Church of England proper, with its 38 bishops and 24,090 other clergymen; the Protestant Episcopal church of the United States, 61 bishops and 3,800 clergymen; Church of Ireland, 13 bishops and 1,807 clergymen; Church of England in Canada, etc., 24 bishops and 1,300 clergymen; Church of England in Asia, 13 bishops and 713 clergymen; Church of England in Africa, 13 bishops and 350 clergymen; Church of England in Australia, 21 bishops and 269 clergymen; Episcopal church in Scotland, 7 bishops and 266 clergymen; scattered, 9 bishops and 120 clergymen; a total in round numbers of 200 bishops and 32,600 clergymen.

CONGREGATIONAL.

—Rev. Dr. Munhall, the English evangelist, has engagements for several points in Nebraska the coming season, commencing with Beatrice about November, and going from there to Grand Island. Applications are coming in from various quarters for the services of Evangelist Billings.

—The regular fall meeting of Chicago Association, at Millard Avenue church, will be held Nov. 10, instead of Oct. 13, in order not to conflict with the American Board meeting at Pittsfield.

EPISCOPAL.

—Rev. Howard MacQueary, the Episcopal clergyman who was found guilty of heresy, was recently formally deposed from office as a priest of that church by Bishop Leonard. The ceremony was performed in Trinity Cathedral, Cleveland, O., with great solemnity. But before this was done, MacQueary had written a letter to the bishop announcing his withdrawal from the Episcopal ministry. He has accepted a call to a Unitarian church somewhere in Michigan.

EVANGELICAL.

—The general statistics of the Evangelical Association for 1891 furnish some bright rays of hope. There is no little encouragement in some of these figures. In the midst of all the trouble, the church has had 2,457 more conversions than last year; 17,271 accessions, an increase of 174; the entire increase of membership has been only 1,726 above all losses, but it carries us beyond the 150,000 line. This is as nearly correct as can be under the circumstances.

—The unfortunate trouble in the Evangelical Association (Albrights) continues and even intensifies. There seems to be no hope of reconciliation. Two General Conferences now seem to be inevitable—the party headed by Bishop Dubs meeting in Philadelphia, and the followers of Bishops Bowman and Esher at some other point. This month is the time. Each General Conference will claim to be the legal conference. We do not sufficiently understand the question to have an opinion on this point. But division is inevitable.

LUTHERAN.

—The current catalogue of the Deutsche Evangelical Lutheran Concordia-Colleges at Ft. Wayne, Ind., Milwaukee, Wis., St. Louis, Mo., and Springfield, Ill., and the Teachers' Seminary at Addison, Ill., is received. It indicates an acceptable course of study and a fair attendance of students at each institution.

METHODIST EPISCOPAL.

—The Nebraska lay electoral conference voted to apply two tests to their delegates, asking whether they are in favor of admitting women to the general conference and are prohibitionists. One proposed candidate replied that he was the father of seven girls, and of course was in favor of the admission of women. He also has been a prohibitionist for ten years.

—The Central Illinois Conference at the recent session asked the General Conference to provide training schools for lay workers. It was especially requested that such a school be established in Cincinnati, under the management of B. H. Cox, the noted "lay deacon."

—It is stated that members of the Methodist Episcopal church, South, in the Los Angeles conference—men, women, and children—gave an average of over $12 a piece last year for church purposes.

—Clayton, Iowa, has just closed a prosperous revival. The town has 400 inhabitants and not a score of professed Christians. C. W. Garlock, evangelist, and Rev. R. Ricker assisted for two weeks. There were sixty conversions.

—The second Ecumenical Conference of the Methodist church met in Washington, D. C., on October 7, and will continue in session about two weeks. This is the second world's conference of Methodists, and will have an important influence upon the church. About 500 delegates are expected, of whom 200 will be from other countries.

PRESBYTERIAN.

—The ninth annual meeting of the Woman's Synodical Home Missionary Society of Illinois will be held at Joliet, in the First Presbyterian church, October 21, at 9 A. M. At noon the meeting will adjourn to unite with Synod in the missionary convention. Home missionary addresses again on Thursday morning at the First church from 9:30 to 10:30.

—The Presbyterian Collegiate Institute located at Longmont, Col.,—Dr. Geo. T. Crissman, president,—has made a progress and growth during the year which places it among the flourishing institutions of the country. The opening of its present term registers an attendance of one hundred per cent greater than one year ago.

—Princeton Theological Seminary opened on Thursday, September 17, with 106 new students, and with a total of 190 present in all the classes. The opening address was by Prof. Charles A. Aiken, D. D. The Seminary is in a remarkably good condition.

—From 1880 to 1890 the population of the United States increased twenty-four per cent. During the same decade the membership of the Presbyterian church, North, increased over thirty-four per cent. And yet there are people who say this age is too much advanced to believe Calvinistic doctrine.

REFORMED PRESBYTERIAN.

—Rev. J. C. K. Milligan, a Reformed Presbyterian minister of New York City, has resigned the pastorate of his congregation, which he has held for a quarter of a century. He sympathizes with those clergymen of that body who were suspended at the meeting of Synod in Pittsburgh last summer. He has been cited to appear before the presbytery for trial, Oct. 29.

ROMAN CATHOLIC.

—A Roman dispatch says that the Pope is preparing an encyclical against the agitation going on in Italy in favor of the enactment of a divorce law. The feeling in favor of such a law is very strong, and especially in the city of Rome itself.

—The Pope has sent a letter to the German and Austrian Catholic clergy urging them to make the strongest endeavor to eradicate dueling.

—The Pope is organizing an international congress to be held at Fribourg in 1892, to arrange a European Catholic Democratic Union.

—A Roman Catholic priest in Lotharingia, who denounced marriage contracted by Protestants as sinful concubinage, was sentenced to imprisonment by a court of justice. The priest, however, did not say more than the church of the Pope is saying since the Council of Trent.

—A letter from Rome to the *Catholic News* states that "the Holy Father has been pleased to nominate Rev. Father Sebastian Sanguinetti, of the Society of Jesus, Consultor of the Holy Roman and Universal Inquisition, *vice* the late Father Molza, S. J."

UNITED PRESBYTERIAN.

—One of our missionaries in Egypt sends for tracts on the Tithe, on Psalmody, and for some of the best books on secret societies. This indicates that the light is being spread in Egypt as it is in the church at home, and that the same means of promoting it are needed and used. —*Christian Instructor.*

—The Young People's Convention of Northern Indiana Presbytery is changed to Thursday, Oct. 15, instead of October 1st.

—On August 13, 1891, Mr. Francis Power was ordained and installed to the eldership of St. Charles, Ia., congregation, an event which has not occurred in that congregation for more than twenty-five years.

—In both India and Egypt, the hot season being nearly over, the brethren and sisters who were forced to seek at their health resorts a change, are resuming their work. In both alike there are marked evidences that labors are not in vain. New villages and multitudes of people also are calling for missionaries and teachers.

—The Second Synod will meet at Bellefontaine, Ohio, on the 13th of October, at 2 P. M., and will be opened with a sermon by the moderator, Rev. A. K. Strane.

—The Norfolk Mission College opened Sept. 7 with an enrollment of five hundred and fifty. More than two hundred applicants were turned away for lack of room.

NEWS OF THE WEEK.

CHICAGO.

Officers Joseph Smith and John F. Fogarty were arrested for assaulting and robbing Horace Johnson.

The tug C. W. Parker exploded her boiler near Archer avenue bridge, Sunday afternoon, killing outright Captain Jas. B. Carter, engineer John C. Moore and Samuel Armstrong, the cook, all of the tug, and five other persons, and seriously injuring many others.

An English widow, named Leavey, committed suicide in Jefferson Park on Sunday by shooting herself.

Articles of incorporation of the Cicero and Riverside Street Railway Company, capital stock $25,000; the Sterling Fuel and Light Company, capital stock $2,000,000, and the Elevated Tramway Company, capital stock, $125,000, all of Chicago, were filed with the Secretary of the State of Illinois Tuesday.

Wednesday the Illinois Board of Equalization added 50 per cent to the assessment of Cook county lots.

A receiver was appointed for the United States Rolling Stock Company by Judge Blodgett.

Friday Governor Fifer ordered a special election in Cook county Nov. 3, to elect John P. Altgeld's successor as Judge of the Superior Court.

COUNTRY.

Fire destroyed the Cedar Beach Hotel at Lake Wawassee, Ind., Monday. Loss, $12,000; insurance, $7,000.

At Alton, Ill., Monday, Mrs. Celia A. Phillips shot and instantly killed George E. Cochran, a commercial traveler from Mulberry Grove, who insisted on entering her house.

Young Ray, who was captured in New Mexico last Saturday and brought back to Durango, Col., has confessed that it was he who murdered his mother last Wednesday. The husband and father is insane from the shock.

T. R. Marshall, a lumber dealer of Johnstown, Pa., made an assignment Monday. Liabilities and assets about $30,000 each.

Masked men gained entrance to the Cheyenne (Wyo.) jail by strategy Sunday night and liberated two convicted murderers. One was recaptured late Monday.

At Oxford, Me., Wednesday, the Harper Manufacturing Company's woolen mill burned. Loss, $100,000.

The Sholl Lake (Wis.) Lumber Company's dry house burned Thursday. Loss, $10,000.

Prairie fires west of the Missouri, in North Dakota, are alleged to have laid waste an area 300 miles long and 200 miles wide.

The fifth annual corn palace at Sioux City, Iowa, was thrown open to the public Thursday. Rain prevented formal opening ceremonies.

At Kansas City, Mo., Thursday, the Ivanhoe Electric Street Railway Line was sold at a foreclosure sale. The road, mortgaged for $100,000, was bought by the Thomson-Houston Company for $25,000.

S. V. White & Co., of New York, are likely to resume business next week. The firm has saved from $250,000 to $500,000 out of the wreck.

Prairie fires near Fort Yates, N. D., swept over an acre 100 miles wide by 300 miles long, destroying farm buildings and herds of cattle and horses worth $500,000.

The Interstate grain elevator at Morris, Minn., burned Tuesday. Thirty thousand bushels of wheat and one carload of flax were consumed.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 28 to Oct. 3:

I M Pidgeon, Rev B J Larsen, F W Weed, G H Blakeslee, Rev C G Fait, C Hillegonds, B Williams, Rev C G Fero, T Spaulding, M Fitch, J Palmer.

DONATIONS.

For Current Expense Fund:

C A Blanchard	$ 5 00
S F Porter	23 00
Mrs M W Bingham	5 00
Rev J S Rice	2 00
Moses Plummer	3 50
John Sutcliffe	2 00
Previously reported	621 49
	$661 99

For Southern Ministers' Fund:

I R B Arnold	$ 1 75
C G Fait	2 00
Rev T C Moffat	1 50
Previously reported	106 08
	$111 33

For Free Tract Fund:

R J Hathaway	$ 50
Wm Whittemore	50
Previously reported	2 75
	$ 3 75

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MARKET REPORTS.

CHICAGO.

Wheat—Spring		95¾@	96
Winter		96 @	96½
Corn—No. 2		54¼@	55
Oats—No. 2		26 @	29
Rye—No. 2		84 @	84½
Bran per ton	12 50	12	75
Hay—Timothy	9 50	@11	50
Butter, medium to best		21 @	25
Cheese		06½@	09¼
Beans	1 65	@ 1	85
Eggs		18	18½
Seeds—Timothy		90 @ 1	13
Flax		92 @	93½
Broom corn		4 @	05½
Potatoes, per bush		25 @	35
Hides—Green to dry flint		4¾@	5
Lumber—Common	10 00	@13	00
Wool (washed)		24 @	29
Cattle—Choice to extra	6 00	@ 6	30
Common to good	3 40	@ 4	30
Hogs	4 65	@ 5	05
Sheep	3 50	@ 5	00

NEW YORK.

Wheat, No. 2	1	04⅛@ 1	06¾
Corn		62 @	66
Oats		33½@	34¼
Eggs		21 @	23¼
Butter		13 @	25
Wool		14 @	39

KANSAS CITY.

Cattle	1 25	@ 5	75
Hogs	3 25	@ 4	85
Sheep	2 50	@ 4	50

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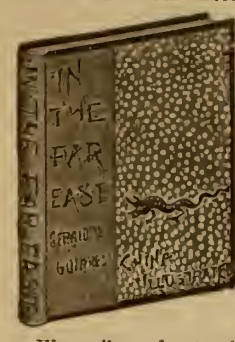

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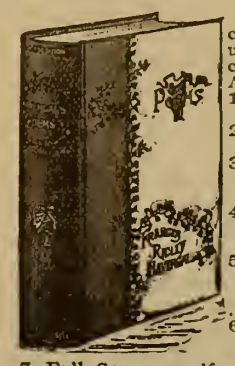

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SELECTED RECIPES.

Pickled pears may be easily prepared by the following recipe: To one quart of vinegar allow one coffee-cup full of sugar; stick two cloves and a bit of cinnamon in each pear and cook until tender in the syrup, then bottle in self-sealing glass jars.

Peach preserves.—Select the finest and nicest fruit. Pare by slipping the skin off if possible. Make a syrup, allowing a pound of sugar to a pound of fruit, and in this cook the peaches till tender, then put them carefully into jars; boil the syrup till it is thick and rich and turn over the fruit.

Cold catsup.—Chop fine 1 peck peeled tomatoes, 1 pint onions, 1 quart celery, both chopped fine, teacup sugar, tablespoon each salt and pepper, cinnamon, cloves, ginger; add also 1 quart vinegar. Do not cook. Place in cans or jars. This catsup has kept from September until the following June without sealing.

Recipe for cucumber pickles.—Salt 1 pt.; put the salt on the cucumbers, bring the water to a boil and pour it over the cucumbers, and let it remain 24 hours; then pour off and cover with the following: Pepper, 1 oz.; alspice, ½ oz.; cloves, ¼ oz.; vinegar, ½ gal. Put the spices in vinegar and heat nearly to a boil, then pour over the cucumbers.

Excelsior chowchow.—One quart each peas, shell beans, cut string beans, corn and young beets, all boiled and cut in pieces size of string beans. Add 1 cup sugar, 1 pint sliced onions, 1 quart vinegar, 1 tablespoon salt, 1 teaspoon each salt, pepper, cinnamon, ginger, mustard and cloves. Boil one hour. If not well saturated with vinegar add a little more. Keep in small jars.

To make skeleton leaves, soak in rain water for some weeks, remove by floating upon a card, and very gently remove the upper skin with a soft camel's hair brush. Float in water and catch on a card with the other side uppermost, and remove other skin and pulp. A stiff brush may be needed, to be used by dabbing. Do not touch with finger. Finally wash well, bleach with javelle water, wash and dry.—*Scientific American.*

Sweet pickled pears.—Ten pounds of Bartlette pears, not quite ripe; wipe them, and remove the blossom end, then cook in boiling water until tender. Remove fruit and strain the water; take 1 quart of this water, add to it 1 quart of vinegar, 5 pounds sugar, ½ cup mixed whole cloves, alspice, mace, and stick cinnamon. Put it on to boil for half an hour, then add the pears, and when well scalded, remove them and pack in glass jars. Boil the syrup down until there is enough to cover the fruit; pour it over, and seal at once.

To can green corn.—Cut the corn from the cobs and pack in glass jars, pressing down close and filling to overflowing. Screw on the tops. Place a thick layer of straw or hay in the bottom of the wash-boiler, and pour in cold water to half the height of the jars, cover the boiler tightly and boil gently for three hours, keeping the water constantly at the same depth by adding boiling water when necessary. At the expiration of the time, lift out the jars and tighten the tops. When they get cold tighten again if possible.

Champlain potatoes.—Cook one tablespoonful of butter and one teaspoonful of flour in a saucepan, and add cold boiled potatoes in somewhat thick slices. Mix well with a cupful of stock gravy or milk, and season with salt and pepper. Stew all together for a few minutes, then remove from the fire and add the yolk of one egg beaten with one teaspoonful of lemon juice and a little cold water. Stir for a few minutes, pour in a hot dish, and serve with chopped parsley. This way of cooking potatoes is called also "Maitre d' Hotel."—*Demorest's Magazine.*

For pickled onions the small, silver-skinned ones are best. Take off the outer skins and then with a knife remove one more skin, when the onion should look quite clear. Put them into strong brine for three days. Bring vinegar to a boil with one or two blades of mace and some whole red peppers; pour it hot over the onions, after draining them well from the brine. Small cucumbers or gherkins are steeped for a week in strong brine; this is then poured off, heated to a boiling point, and then poured again on the cucumbers. The next day these are drained on a sieve, wiped dry and put into bottles or jars with some spice, ginger, pepper or cayenne and covered with strong pickling vinegar. Mixed pickles from white cabbage, cauliflower, French beans, onions, cucumbers, etc., are made in the same manner, with raw ginger, mustard seed, long peppers and a little bruised turmeric added to each bottle.

Citron Preserve.—Most delicious citron can be prepared from watermelon rind, quite equal, in fact, to that from the citron proper. Choose thick, sound rind; cut it in lengthwise strips an inch and a half wide, take off the green outer rind, and pare all soft parts inside. Drop it in strong brine, where it must stay at least three days, a week being better; then soak in clear water, changing it often until perfectly fresh. Wash clean, and scald for five minutes in weak alum water; then boil in ginger tea until a straw will pierce it. Now make a syrup of three pounds of sugar to each two of rind; add to each three pounds a pint of fresh ginger tea and the strained juice of three lemons, along with the shred peel boiled tender, as before directed; boil until it ropes, skimming constantly; then add the rind, and cook until clear all through. Take care not to scorch it, and keep at hand a kettle of boiling water; pour in a little from time to time as the syrup grows too thick. When the rind turns a pale translucent green through and through it is done. Skim it out carefully, and fill glass jars with it. Boil the syrup almost to candy height, and pour over.—*Harper's Bazar.*

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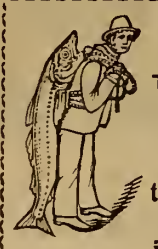

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FARM NOTES.

AMOUNT OF SEED-WHEAT NEEDED.

Experiments in seeding with different quantities of wheat were begun on the farm belonging to the Ohio State University several years previous to the establishment of the Experiment Station. These experiments have been continued on the same farm by the Station, and the tenth experiment has recently been harvested.

In this experiment two varieties of wheat were used, Dietz and Velvet Chaff (Penquite's Velvet). The land on which they were sown had borne nine successive crops of wheat, having been dressed three times with barnyard manure during that period.

The land occupied by the Velvet wheat lies upon a gravel knoll, sloping to the west, the gravel coming in some places to within two or three feet of the surface. The wheat on this knoll has for several seasons been less vigorous than in any other parts of the field, and this season especially it was badly infested with the wheat midge, commonly known as red weevil.

The Dietz wheat grew upon land of a little better quality, and sloping to the east instead of the west. It was but slightly injured by insects. The results for this year are given in the following table, the yield being given in bushels per acre. The plots were exactly one-tenth acre each in size:

Quantity of Seed Per Acre.	Yield per Acre. Velvet. Bush.	Dietz. Bush.
2 Pecks	21 9	26 0
3 "	22 1	26 3
4 "	23 3	28 6
5 "	22 0	28 6
6 "	23 5	28 8
7 "	23 1	28 7
8 "	22 9	27 2
9 "	22 2	26 3
10 "	23 6	26 3

It will be observed that while the yields of the Velvet are irregular, they do not favor very thin seeding. In the case of the Dietz, however, the results are decisive. Every time the seed falls below four pecks or rises above seven there is a falling off in yield.

The following table gives the average results of this series of experiments for ten years:

Quantity of Seed Per Acre.	Yield per Acre.
2 Pecks	29 1 bushels
3 "	33 9 "
4 "	34 0 "
5 "	35 9 "
6 "	35 1 "
7 "	36 5 "
8 "	33 9 "
9 "	33 1 "

In the long run, seeding at from five to seven pecks has given a larger harvest than when less or more seed was used.

FATTEN YOUNG SWINE.

There is no question as to the economy of fattening hogs while young—making pig pork. The excessive cost of producing pork on hogs over eight or ten months old, or after they will dress 175 or 200 pounds, is emphasized by Professor Sanborn's experiments. He shows that the average Missouri hog is kept to such an age that he consumes food worth at least $3.50 in the bare effort to keep alive beyond the period at which he should have been killed. This makes a loss on all the hogs of Missouri of from $12,000,000 to $16,000,000, according to the number kept. Since the market demands light hogs, the folly of keeping pigs to twice the age at which they should be killed must be apparent to all.

GOOD AND POOR FERTILIZERS.

At a farmers' institute in Western New York, Mr. E. F. Dibble said that he had found from personal inspection that there are first-class fertilizers which would analyze all they claimed, and there were other brands which would not analyze half the value claimed. In purchasing fertilizers he advised to buy always on a contract that the article shall contain a given amount of each of the elements named, and have an analysis made, and if it is found that the article is short the buyer can demand a reduction from the cost price; also be sure to find out from what source the nitrogen is derived. Muriate of potash is more to be desired and is worth more than the South Carolina rock. Test your own fields and see what forms of fertilizers are required the most, and buy these. He uses complete fertilizers for wheat, and uses all the crops on the farm to make manure, as far as they are available; and we have a yield, he said, of twenty-six bushels of wheat per acre on an average.

Fertilizer at the stem of a plant is not as valuable as if mingled in the soil around it, a foot away or more, according to the size of the growing plant above ground. For trees it should extend even further than the largest branches.

DO NOT COOP THE HENS.

When a fowl is closely confined in a coop it will lose flesh instead of gaining, due to the desire to be at liberty, and also to perpetual fear. It seems to realize that it is a prisoner, and the effect on the fowl will be that its appetite falls. To fatten fowls, keep them in small yards, where they can move about. Even when fattening them they need some exercise, which promotes appetite and keeps them in health.—*Exchange.*

FATTENING CHICKS.

Just before sending chicks to market, put them in a small yard, not a coop, and feed them four times a day for a week, and they will sell at a much higher price. Give a variety of anything they will eat, but give a full meal twice a day of a mixture of corn meal and milk, and they will make rapid gain. *Mirror and Farmer.*

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NEWS OF THE WEEK (*Continued from 13th page*).

The receipts of the government since Sept. 1 amount to $28,385,000, being an excess of $4,287,000 over ordinary expenses during the same time. The net cash balance in the Treasury, inclusive of fractional silver and deposits in National banks, is stated at $42,000,000.

In the nine months of the year 1891 just closed the failures in the United States number 8,828, with liabilities of $136,000,000, as against 7,581 failures and $100,000,000 of liabilities for the three corresponding quarters of 1890.

The first snow of the season fell at Assinaboine, N. W. T., Wednesday.

At Indianapolis, Wednesday 300 Indiana saloon-keepers met and organized the Licensed Saloon-keepers' Union.

Threshers are in great demand in the Northwest.

Wednesday, the first National bank of Houtzdale, Pa., suspended payment on account of the embezzlement of $45.000 by the teller. It is said the depositors will be paid in full.

At a jubilee in Dubuque, Iowa, Wednesday, Bishop Hennessy attacked the public school system, saying that it was a monster which is fast devouring the Catholic youth.

At Shoals, Ind., Wednesday, Joseph Crabtree and William Walters were indicted for the murder of Stanford Freeman, Oct. 8, 1885.

Early Wednesday morning special American Express train No. 31 was robbed by two masked men between Little Falls and Utica. A package containing $5,000 was overlooked.

William Allen, aged 86 years, who spent a small fortune and fifty years of his life in efforts to ameliorate the condition of workingmen, was sent to the county poor-house at Columbus, Ohio, Wednesday.

Fire at Tomahawk, Wis., Wednesday, did $12,000 damage.

Bird & Wells' saw-mill at Wausaukee, Wis., was burned. Loss, $100,000; insurance about $50,000.

McCartney's Exchange Bank at Fort Howard, Wis., was robbed Tuesday night, $40,000 in cash and bonds being secured.

Near Kent, Ohio, Wednesday morning a passenger train and a freight train were in collision, resulting from the disobedience of orders of the crew of the freight train. Two men and a woman were killed and twenty-two persons were wounded.

The Chrisman (Ill.) Bank is closed and its principal officers are reported missing. The liabilities may reach $100,000, while the assets are very small.

During a heavy gale Monday night the tug Bertha Endress went down near Point Iroquois, Mich., with six men on board, and all perished.

Frank Sweeney was elected Grand Master of the Switchman's Mutual Benefit Association at Philadelphia, Tuesday.

Fire destroyed the Rockford oatmeal factory Tuesday. Loss, $40,000; insurance, $37,300.

Ed. Powell and James Leper were hanged at Gatesville, Texas, Tuesday, for the murder of John T. Mathiason.

Many persons are reported killed at the opening of the new land in Oklahoma.

The steamship Teutonic, of the White Star Line, reduced the eastward record Tuesday by making the trip from New York to Queenstown in 5 days 21 hours and 22 minutes.

Ignatius Donnelly, President of the Minnesota Farmers' Alliance, said Tuesday that he was in favor of the farmers holding their grain for thirty days more. He has recently issued a circular to that effect.

The Ulster County Bank at Kingston, N. Y., closed its doors on account of the stealings of $463,000 by Treasurer Ostrander and Matthew T. Trumpbour, Assistant Treasurer.

Saturday morning Mrs. Grover Cleveland presented a little daughter to the ex-President.

Horace Hamlin drowned himself and three children at Corpus Christi, Texas.

Mrs. Frank Leslie was married in New York City, on Sunday evening, by Rev. Dr. Deems, to Wm. C. K. Wilde, of London, son of Sir Wm. Wilde, and brother of Oscar C. Wilde. The event was a surprise to New Yorkers. The happy pair will reside in the United States.

Leland Stanford, Jr. University, at Palo Alto, Cal., was formally opened Thursday, with an enrollment of 440 students.

Ten thousand railroad coal miners in the Pittsburg district struck for increased wages Thursday. Journeymen job printers of Pittsburg and Allegheny City struck for 7½ cents increase and shorter hours.

Friday, the Minnesota Supreme Court decided that dealing in grain futures is illegal.

FOREIGN.

The funeral of General Boulanger of France, took place Saturday. An immense crowd assembled hours before the time fixed for the interment ceremonies.

Official estimates place the yield of wheat in France at 81,889,070 hectoliters and of rye 21,152,317 hectoliters. A hectoliter is 2¾ bushels.

Captain Younghusband, the English explorer, is reported to have been killed by the Russians in Pamir.

An eccentric South of France lady named Cabouret has left $1,500,000 to any Frenchman who penetrates further into the wilds of Africa than any one has before with 500 or more compatriots on condition that one-half of the caravan returns safely.

Advices from China report that the riots in the interior and at the North continue. Pirates have attacked villages and in one instance drove out the inhabitants and burned the houses.

An uprising against President Barillas is reported from Guatemala. Fighting in the capital continued for three days, during which time five hundred citizens and soldiers were slain. It is alleged that Barillas has stifled the revolt and has declared himself dictator.

Frosts destroyed the barley crop, the chief food product in the interior of Russia. Cattle are dying of the plague and famine threatens the inhabitants.

Advices from Russia say that in many provinces the peasants have no other food than chopped straw, bran, the bark of trees, and weeds. Many villages have been destroyed by fire and thousands of cattle have died of the plague.

Germany's wheat crop is 884,733 double quintals shorter than it was last year.

An insurrection in British Burmah has begun. Several minor conflicts have already occurred.

The great National Liberal Federation Congress formally opened at Newcastle, England, Thursday.

General Boulanger committed suicide by shooting himself through the head at the tomb of Mme. de Bonnemain at Brussels Wednesday.

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The seismic disturbance at Napa, California, last Sunday evening, was no respecter of property. People took to the streets in their night-dresses, chimneys toppled, drug-store fixtures suffered greatly, several buildings were shattered, including the fine Masonic temple, and the patients in the State Insane Asylum were almost uncontrollable with excitement. An earthquake is no trifle; it is sudden, short and decisive; and the worst of it is no special preparation for it can be made.

S. C. Kimball, Secretary of the New Hampshire Christian Association, gives notice, through the *Christian Witness* (New Market, N. H.), that the fifteenth annual meeting of the Association will be held at Alton, in that State, commencing Friday evening, November 20, and closing Monday evening, November 23. Further particulars are promised in the early future. Bro. Kimball asks that much prayer be made that this convention may be a season of refreshing from on high, and that the Lord may direct it in all things.

The *Cynosure* has often commended the New York *Witness* as a journal whose views of the lodge were uniformly Christian and patriotic. But a late issue of that paper quotes with understood approval from the *Pacific Rural Press*, urging every farmer to join the grange. We could wish the article had found a place in the *Witness* through some oversight. But its prominence precludes such a charitable judgment. The *Witness* should remember how this secret order swindled millions of farmers fifteen years ago; how it was led by known demagogues like Sol. Smith, of Illinois; how it accumulated millions of the farmers' money by which its nominal organization has been kept up in many States by a few officials who knew the value of salaries; how in the same State of California, whence the advice comes, the grange has influenced legislation to the hindrance of the churches, and keeps up its Saturday picnics, to the wide desecration of the Sabbathday. But these incidents are a trifle to the demoralization caused by its secret worship, foolish initiations, and familiarity it begets with paganism. God forbid that the *Witness* should become such an attachment to the secret lodge system as John B. Finch attempted to make the Prohibition party, but was stopped by the hand of God.

The New York *Catholic Review* of October 4th makes a curious admission: "Why," it asks, "should Catholics in the United States submit to the sneers and the calumnies of their enemies and refuse the powerful aid of the daily press as a weapon of defense? They claim to be eight or ten millions and cannot support one daily paper." . . . . "Catholics are without energy, they are weak, timid, shamefaced and influenced by human respect and a dislike to aknowledge that they are members of the Holy Roman Catholic, Apostolic Church." And no wonder, when they compare it with the more enterprising, energetic vitality that the Protestant religion gives the true worshiper.

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

KANSAS

The Kansas State Association, auxiliary to the N. C. A., will meet in Annual Convention on the 14TH OF OCTOBER, 1891, at DENISON, JACKSON COUNTY, KAN., beginning on Wednesday evening and continuing through Thursday, including the evening of that day. Delegates from other States will be cordially welcomed, and free entertainment will be provided. Rev. C. F. Hawley, the Western Agent, is engaged in furthering the interests of this Convention. Let there be a large attendance.

WISCONSIN

The Wisconsin State Anti-Secrecy Convention is to be held at VERNON, WAUKESHA COUNTY, in the Reformed Presbyterian Church, of which Rev. Isaiah Faris is pastor, beginning on THURSDAY, OCTOBER 29TH, and continuing through the following day. Rev. H. H. Hinman is now in Wisconsin, endeavoring to create a general interest in this Convention among the friends of anti-secrecy reform, to whom a cordial invitation to attend is extended.

IOWA

The Iowa Anti-Secret Christian Association, auxiliary to the N. C. A., will hold its Annual State Convention on TUESDAY AND WEDNESDAY, THE 10TH AND 11TH OF NOVEMBER, at CRAWFORDSVILLE, WASHINGTON COUNTY. Rev. John V. Potts, the new Agent in Iowa, is laboring faithfully in behalf of this Convention in that State. A large attendance is desired.

DISTRICT OF NEW ENGLAND

The New England Annual Convention will be held at Boston on WEDNESDAY AND THURSDAY, THE 9TH AND 10TH DAYS OF DECEMBER NEXT. Among the speakers promised at this Convention is Rev. A. J. Gordon, the stalwart Reform preacher. Rev. J. P. Stoddard is exerting his influence to make it a notable gathering of the friends of reform throughout the Eastern States.

ILLINOIS

At present nothing seems to be definitely settled as to the location and date of the Annual State Anti-Secrecy Convention, but it will be held AT AN EARLY DAY. Due announcement of all necessary details will be made soon. Rev. William Fenton, of Minnesota, is now engaged in creating an interest in its behalf.

CHORUS OF LEVITES.

[From the new Oratorio of "Israel in the Wilderness." Copyright, 1891, by Henry M. Hugunin. Printed by permission.]

To thee, our Father and our Guide,
Let praise arise;
Praise for thy love, whate'er betide,
From earth and skies!

Thus far thy gracious hand hath brought
Us on our way,
Amid the wonders thou hast wrought
From day to day.

For these let all thy children bow
In prayer and praise,
And oft renew their solemn vow
In grateful lays.

Lord, we are weak, but thou art strong—
Our foes o'ercome;
And though, for sin, the way be long,
Oh, bring us home!

Chicago, Ill.

STOCK-GAMBLING AND OTHER SOCIAL EVILS.

BY REV. J. M. FOSTER.

In the current number of the *North American Review*, Hutchinson, the Chicago wheat speculator, defends dealing in futures, namely, stock-gambling. He holds these speculators up as public benefactors, inasmuch as they stimulate the markets and advance prices. He admits that the benefits do not go to the producer, except to a limited extent, and the consumer pays a higher price. The only advantage accrues to the middle-men, who wish to have large incomes without working.

President D. S. Jordan, of Leland Stafford University, has an article in the October *Forum* on "Agricultural Depression and Waste of Time," in which he affirms that idleness and scandalous waste of time are the cause of a decline in farmers' incomes; "the presence among us of the yawning, relentless horde of men who would gain something for nothing." This is the dry-rot on our work-a-day life.

Last Monday the Ministers' Union of Baltimore discussed "The Enforcement of Sabbath Laws." Dr. Courtney, of the Madison Square M. E. church, read the paper. It was a masterly effort. It took high ground against the Sabbath

profanation of the times. The "Sunday train," "Sunday paper," "Sunday saloon," "Sunday theatre," were alike denounced as enemies of the Sabbath. He insisted that judgment must begin at the house of God. Until the professed followers of Jesus are willing to honor the Sabbath, we need not expect the world to regard our testimony. There was one weak point. He said we must insist upon our civil Sabbath; not because it was proclaimed at Sinai as God's law, but because it is a law of nature, man's physical, mental, moral and spiritual being demanding one day in seven for rest, in addition to the rest of sleep. It is strange that he did not reflect that the decalogue is simply a record of the law of nature written on man's heart. Every precept of that law has its necessity in the very constitution of our nature. And unless we put the authority of God behind the law, it will not bind the conscience.

Minos, the lawgiver of Crete, claimed to be the son of Jupiter, and to have received his laws from his reputed father. Lycurgus. The Spartan lawgiver claimed the oracle at Delphi as authority for his laws. Numa claimed the nymph Egeria as authority for his laws. These facts indicate that there is an ineradicable conviction in the human soul that laws will not find the conscience unless they come from God. Unless the authority of Sinai be placed behind the Sabbath law it will be disregarded. That truth needs to be emphasized to-day. This is a materialistic age. If a man steals, the whole community is aroused to capture and punish the thief. But the Sabbath is desecrated without any protest. Everybody knows it; nobody cares. Man's rights are all in all; God's rights are nothing at all. Before the war, the man who pleaded the rights of the slave was rotten-egged. Now, the man who pleads God's rights is forsaken.

"He's a slave who would not be
In the right with two or three.
He's a slave who would not choose
Hatred, slander, and abuse,
Rather than in silence shrink
From the truth he needs must think."

The Grand Jury, two weeks ago, advised the licensing of houses of ill-fame. One week ago, the M. E. preachers' meeting protested against the iniquity and appointed a committee to bring a formal report expressing their indignation. Yesterday the committee reported and their report was unanimously adopted. It reads: "We protest vehemently, and in the name of purity and chastity, against any law, or license, or tax, or an insufficient fine, that would regulate, instead of suppress, the revolting social evil prevailing in the city." That has the true ring. We say, Amen. But why is it that while men recognize the complicity in the crime of adultery in licensing the "social evil," they do not see that licensing the liquor traffic makes them *particeps criminis* in that sum of all villainies? Vigorous protests were made from pulpit and press, all over this land, against licensing the Louisiana lottery. Well, if it was such a monster crime for Louisiana to collect $1,250,000 license-fee from the lottery, why is it not a greater crime for Ohio to collect $4,000,000 tax, and Pennsylvania $5,000,000 license from the saloon? People look at the "social evil" and the lottery through the telescope, but at the saloon, they reverse the instrument and reduce the object to the vanishing point. If the State should prohibit one public moral evil, then it is under obligation to prohibit all public moral evils. If the brothel should be wiped out, so should the saloon. If the lottery must go, so should the gambling-den. If it is a crime to steal $50, it is that much greater a crime to rob the public of $5,000,000 by running a corner on the markets. If the State should punish the thief, it should not be permitted to let the stock-gambler escape. If it is a punishable offense for a poor woman to sell good books on the Sabbath, it is a tremendous crime for millionaires to run their railroad trains on that day. If it is wrong for the farmer to plough on the Sabbath, it is wrong for the newspaper company to issue the Sunday paper on the Sabbath day. The Saviour severely rebuked the Pharisees for making moral distinctions which did not exist, and he will not suffer our infamous procedure to go unrebuked.

Last Sabbath afternoon I preached in the Hampden Methodist Protestant church, Rev. J. W. Gray, pastor. This was a union service, the M. E. and Presbyterian congregations uniting.

On Monday I addressed the M. E. preachers'meeting. There were about 100 in attendance. They had no topic selected, and kindly gave me the full hour. At the close "a rising vote of thanks and God-speed in the work" was given. We regarded this as providential; thanked God, and took courage. Our program for the week is as follows: Wednesday evening, lecture in the Presbyterian church of Waverly; Thursday evening, at Gilford Avenue M. E. church, Rev. J. Fred Heisse, pastor; Friday evening at Faith Presbyterian church, Rev. J. H. Campbell, pastor; next Sabbath afternoon before the Y. M. C. A., and on Monday morning at the Ministers' Union of Baltimore. So you see the door is wide open.

Baltimore, Md.

HIS MAJESTY.

BY TANCHICANAH.

This is a common expression, to address to earthly beings, but among those connected with the household of faith, generally known as Christians, the appellation properly applies to the name of our Lord and Saviour Jesus Christ, who is the Supreme Ruler over all, and one who has no successor. His character, though the greatest known among the children of men, arose in poverty and continued as such, even through his earthly pilgrimage, till death closed, in a bodily form, his most noble career. He was a man of sorrows and acquainted with grief, and, like a tender plant, he grew in dry ground, but being full of compassion, every affliction was banished by his expressions, and comfort followed in their wake. Where can brevity express a nobler emphasis than his addressed to the widow of Nain: "Sister, be of good cheer" (implying, be of good faith), and causing the bier to halt. Touching it, he addressed the dead young man, saying: "Young man, arise;" and he arose, as did the body of Lazarus, and also the daughter of Jairus, who arose at his expression: "Talitha, cumi," or "Damsel, arise."

Faith—most noble, giant faith—can accomplish everything, from the passing of a camel through the eye of a needle to removing mountains, etc.; and, taking these expressions as standard, are they not worth living for and even dying for? God says that he will try man "as gold tried, seven times, and as fine silver." Who, I ask, is willing to stand the first test? Man may boast of belonging to earthly associations, but who is willing to live and to die for Christ is the question. Echo answers who?

THREE QUESTIONS.

BY REV. T. C. MOFFATT.

"If the average of power in the pulpit is high, or if men are willing to follow a leadership that is not fully trained, why did nearly one hundred of our churches die last year?

"Why are about eighteen hundred of them dependent, in part, upon the Home Missionary Society?

"Why are there so large a proportion of our ministers whose terms of service are so short as to involve all the evils of the itineracy with none of its advantages?"—*Pres. C. A. Blanchard.*

The death of churches is, to be sure, a melancholy subject. Any one, however, who will carefully investigate the matter will find, I think, that the training, or lack of training, of their ministers has little to do with the case. Many churches die simply because they ought never to have been born. Some have arisen out of quarrels in other churches, and when the stimulus of anger has partially been withdrawn, they decay and die. Many a church, too, in this Western country, has been started where there was little hope of growth, and if it has not died it has still remained in the care of the Home Missionary Society. More than this, so uncertain have been the prospects of our communities, that even where it seemed to the most careful men wise to start a church the event has proved them mistaken; the anticipated growth has not come; the towns have lost population, and business failures have weakened the ability of the churches to do work.

Take the case, for instance, of this town. A few years ago we had over 1,200 inhabitants; the last census gave us 729. This is a fair sample of the shrinkage of towns in this Western country. The cause was the building up of the towns beyond the capacity of the country to support them; overdoing it, as it is called. Three years ago we had a Baptist church here, with perhaps thirty members, many of them good workers. But they scattered, some going to Oklahoma, some to Colorado, and some elsewhere to get a livelihood. A neighboring minister came, succeeded in getting together three members who gave fifteen letters, and the church "died". This is the story of many churches, Congregational and others. What advantage would the fullest ministerial training be in such a case? These members scatter, some never to help any more in Christian work, and some to be gathered in at a phenomenal rate by some "successful" minister in some booming new town elsewhere. Church enterprises are subject to the same exigencies as other enterprises, and no ministerial training can arrange it otherwise.

Theological training is an excellent thing, but it is far from being the only important element in ministerial success. There are two great qualifications which in the practical field go farther than all others put together to ensure success. They are personal magnetism and eloquence. Whether or not these qualifications can be gotten by any training is an interesting question, but they are certainly the things needed. Until our seminaries can equip their men with these qualifications, I suppose those will be rewarded with the success who have them by nature; and it must be said that if there is not an adequate supply of efficient ministers, it is because the Lord has not created an adequate amount of raw material.

There is, of course, always an abundance of unconverted people about our communities, and to the casual on-looker it seems as if the churches, especially the home missionary churches, might gather them in and so be built up. Can the theological seminaries give us some recipe for converting hardened infidels? Can they tell us how to produce conviction for sin in men who say that they have never done anything they are sorry for, or, if so, that it is so very slight that it will not be taken into the account? This is the material upon which we have to work if we are to get the churches out from under the care of the Home Missionary Society. Please tell us where we shall get the training for it?

Douglass, Kan.

TERRIBLE CONDITION OF THE JEWS IN RUSSIA.

The condition of the Jew in Russia is even worse than the reports which have come to us. A foreign correspondent of the New York *Times*, who has just taken a two months' journey through Russia, extending from St. Petersburg in the north and Nijni-Novgorod in the east to Odessa in the south, declares from what he saw that the persecution of the Jew is just beginning. They are banished to Poland by the thousands. The writer concludes: "New-comers and natives wrestle together here in a confused nightmare of despair for very existence, like rats imprisoned by a rising flood. Out of this tragic hurly-burly some three or four thousand are able each week to fight their way over the tops of the others and escape over the frontier. This panic-stricken stream of fugitives is all that Europe sees of the persecution. Of the horrors which remain behind, it has hardly the vaguest ideas."

Some figures recently published in the Chicago *Tribune* contained food for thought. The following table shows the number of inhabitants to each office holder, saloon, etc.:

Office-holders	120
Saloon	217
Grocery	377
Lawyer	450
Doctor	700
Meat Market	770
Cigar store	900
Drug store	2,000

It would seem that Chicago is in no danger of a dearth of office-holders. There need also be no drought with a saloon to every 217 people, men, women and children. Right here is to be found the one fruitful source of poverty, crime, licentiousness and anarchy which are making the city notorious. The license fee is $500.

REV. J. P. STODDARD.

BY EX-PRES. J. BLANCHARD.

The above name is familiar to the readers of the *Cynosure*. In 1836, Israel Stoddard and wife, with their five children, made their way from Goshen, Conn., to Lafayette, Stark county, Ill. They arrived in the month of March. It would be interesting to know how they made that long journey in the winter season, when there were no stages or railroads. Like thousands of others at that day, they must have made a moving home of a covered wagon, with all-out-doors for a kitchen, cooking their meals by the roadside, where there was any road, and piloted by an exploring committee where there was no road. An aged grandmother went with them; and little James Philemon, their five-year-old—then taking his first lessons in life—was the *infant*-ry of this prairie vanguard. They put up a log-cabin in the grove, where the boys shot grey squirrels. The parents must have accumulated some money in Connecticut, as a respectable cottage home soon rose in the prairie near by, where plenty of "chickens" were to be had by their musket, without the trouble of "setting the hens."

Dear old Grandma Stoddard, a Quakeress, insisted on occupying their grove-cabin alone after the family had built and moved into the "new house." Mrs. Stoddard was a Rhode Island Baptist. She died lately at Galva, Ill., where she lived with her children till near a hundred years old. At the age of 95, she sent five dollars to the National Christian Association, and wrote prose and poetry against the secret lodge altars.

"Little Jamie" grew to be a large young man. By that time the prairies grew large crops of grain, and threshing machines followed. Young Stoddard, yet in his teens, commanded a gang of hands and team of horses, and made money at threshing. He added forty acres to their small farm; built a barn, and spent fifty dollars in one winter in fandangoes, before he ever entered a meeting-house with pews.

He was now 21. The Galesburg College Colony had started in the adjoining county the year his parents came into the prairies; and schools growing up around him began to make ignorance disreputable. Stoddard had spent his money, but he had hands and heart, and an aspiring temper, inherited from his mother, and religious convictions from a Quaker and Baptist ancestry. He left home on foot and walked to Geneseo, where there was a small academy; but as it did not fill his conceptions, he walked on till he came to Galesburg and entered the preparatory department of Knox College. This was in March, 1853. He there found Christ as his personal Saviour next year, and united with the First Church of Christ in that place.

After completing three years of college study at Knox, he went to Wheaton College in 1859; entered Senior, and graduated with its first class. He preached and pursued theological study for a year, and then became pastor of the Congregational church in Byron, Ill., where he remained some ten years; when, on the invitation of the Executive Committee of the National Christian Association, he commenced lecturing against secret lodges, and has continued in connection with that body ever since.

By his persevering endeavors the Carpenter fund was raised, and the Carpenter building in Chicago secured to the cause; and, by his agency, the building in Washington, D. C., was procured, the importance of which, though vast, is yet but imperfectly realized. Rome knows the importance of having men at that post.

Mr. Stoddard was married in 1863 to Catherine Lucretia Blanchard, who was killed by the cars June 21, 1876, leaving him an interesting family of six children. His eldest son is agent of the N. C. A. in Washington, D. C., and his eldest daughter, Mary Irene, is the wife of a young clergyman preaching in Chicago, Rev. Mr. Fifield.

After nine years of single life, Mr. Stoddard was married a second time, to Mrs. Anna E. Tanner, who is now associated with her husband in the New England agency for the N. C. A., and the readers of the *Cynosure* have, weekly, the pleasure of reading of their progress and rejoicing in their success.

ACKNOWLEDGMENT.

BY REV. J. P. STODDARD.

Thoughts may be expressed in words by one who has the rare gift of setting "apples of gold in pictures of silver," but the emotions of the soul belong to a higher realm. Without question, "Out of the abundance of the heart the mouth speaketh," but the "abundance" of a full heart is unspeakable by either tongue or pen. The soul, stirred with deep emotions of joy, sorrow or gratitude, is powerless to express that which is known only to itself and God. The recipient of favors often realizes the poverty of language when attempting to convey the grateful sentiments of the heart, and afterwards regrets that the word spoken was not truer to the feeling prompting it.

In acknowledging the generous offering of our New England friends, I may not hope for an exception to this inexorable rule. May I not, however, rely on the good-will that prompted the giving to excuse the defects of an honest though imperfect expression of gratitude for the gift.

A plan, started several weeks ago, culminated, on the evening of Sept. 24, in a perfect surprise to Mrs. Stoddard and myself. While laboring in Vermont we were summoned home by a dispatch: "Cancel all engagements and come home at once." The occasion for so peremptory a message we could only conjecture, but deemed it best to take the first "express" for Boston. A kindly greeting awaited us on our arrival, and we were assured that nothing serious had occurred, and appearances indicated nothing unusual in our home. We accepted an invitation to take tea with a friend, and were surprised, on returning to our rooms, to find our table spread with articles of value and surrounded by a score or more of happy faces, each smiling a cordial greeting, while extending the hand of welcome. To Bro. A. A. Hoyt, of the *Independent Christian*, had been delivered the key to unlock the mystery. After a few pleasant and well-chosen sentences, he called attention to different articles on the table, suggesting their proper use, and then, producing a package containing gold, silver and greenbacks, he presented to Mrs. Stoddard and myself $104.75 in cash, along with other valuables, as a free-will offering in aid of our efforts to bring to light the hidden things of dishonesty. The surprise was complete. Neither of us had anticipated anything of the kind, or had the least suspicion of the real purpose for which we were recalled until confronted by the smiling faces of our friends and the table with its contents.

Friends remained to pass a pleasant evening in chat and song, which all seemed to enjoy, and departed, leaving with us increased responsibilities and added means to meet them.

Dear friends, we accept your offering with gratitude, and assume the trust implied, in humble reliance upon Him who has helped us hitherto, for wisdom to employ it in warning men of their danger and saving some from the snares spread in secret for the unwary.

By special request, the names of some of the donors are withholden, but we trust that all are written in the Lamb's book of life. Without the slightest reflection upon others, we may credit Brother and Sister Powers and Sister Flagg with taking the laboring oar and successfully engineering the scheme, to which others gave hearty and liberal support. Our earnest prayer is that the major blessing promised to the giver may be richly bestowed upon each donor, and that you will aid us by your prayers and counsels in our endeavor to warn men against the delusive pledges of the lodge and point them to "the Lamb of God that taketh away the sins of the world." Respectfully and gratefully your fellow laborers, J. P. and Mrs. A. E. Stoddard.

THE SITUATION IN NEW ENGLAND.

Providence, R. I., Oct. 3, 1891.

Permit me, while waiting for a boat, to say a word in reference to New England.

The Annual Meeting of the New England Christian Association will (D. V.) be held in Boston Dec. 9 and 10, 1891. Accommodations have been kindly tendered, but the church where the sessions are to be held will be announced later.

Clouds hang about our work still, but they are becoming luminous, and prospects beckon us on to a signal victory "in the name of the Lord."

1. Godly men and women, deeply concerned for the welfare of Zion, are praying and laboring for an ingathering of the people and an outpouring of the Spirit, such as we have never witnessed at any previous convention.

2. The "fallow-ground is broken up," and the subject is fairly before the people, many of whom have tasted the sweets of secret benefit orders: that is, *orders* through which the *few* are "benefited" (!) by robbing and swindling the *many*.

3. Besides a considerable number of prominent business men, there are more than a score of ministers in Boston who understand and admit: (*a*) That the 684 secret societies given in the Boston Directory are rivals of the prayer and social meetings of the church, and that their practical effect is to dissipate the spiritual energy of Christ's body. (*b*) That the *religion* of the older and more thoroughly organized secret orders, such as the Jesuits, the Freemasons and the Oddfellows, is a *false religion*, in which many are trusting to the great peril if not the final perdition of their souls. (*c*) That God's Word is set at naught when "believers" become "unequally yoked together" in covenant bonds of *brotherhood* with the profane and unbelieving in secret conclaves. (*d*) That the "bride of Christ" is plundered of her resources, by being robbed of men, energy, and means, which Christ needs to spread the Gospel of his kingdom.

To *all* who believe that there is no pope divinely commissioned to lord it over God's heritage on earth; who believe that the dram-shop should be *abolished* and our public schools remain; to *all* who believe there is one Master of the conscience and Mediator between God and man, the man Christ Jesus, and repudiate the many masters, *worshipful masters* and *supremes* of the lodge; to *all* who recognize their responsibility to God as *supreme*, and to their fellow men as equals, and have courage to face a wily and dangerous adversary—a most cordial invitation is extended to come up to the help of the Lord against the mighty.

God's call is for brave men and women. Let such respond in person whenever it is practicable; if not, by letter; that his convention may be filled with the valiant, shielded by faith, and armed with the Word, while the "fearful and unbelieving" remain silent at home.

J. P. Stoddard,
New England Sec. N. C. A.

Hon. William H. Seward, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

NEW ENGLAND LETTER.

The Catholic question—A woman's beer saloon in Boston—The decay of sectarianism—The Epworth knockings repeated.

It is noticeable that the Republicans of Massachusetts are beginning to discover that the public school question is really an issue; but the Democrats, with the proverbial blindness of their party, cannot (or will not) see it, although their platform—and, by the way, I wonder how many Democratic voters have stopped to read that very long and intricate document—declares for "free schools supplied with free text-books." This is a trifle ambiguous. Their statement, further on, that "our system of public education is dear to the hearts of all our people—a sacred trust to be most jealously guarded," sounds clearer. But when they "denounce the attempt to drag it into the arena of politics, at this time, as a wicked device of unscrupulous partisanship, to raise a false issue on the subject in regard to which all the people are united," the cloven foot is revealed. Their attempt to charge the men and women who are so nobly resisting the encroachments of the Jesuits on our schools, with "dragging into the arena of politics" a question that the Catholic party themselves first forced upon us, is the old fable of the wolf and the lamb. But when it comes to the question of Prohibition, the two old parties present only a choice "between the devil and the deep sea." At the headquarters of the Democratic Convention at Worcester, wine and beer, as well as the harder drinks, flowed like water. So much for one of the great parties that is bidding for the people's votes; and as for the other, the preliminary scenes attending the Republican Convention at the Hub are said to have been equally disgraceful.

The *Woman's Voice* calls attention to the existence of a Woman's Beer Saloon in the very heart of the city of Boston. It bears the innocent-appearing sign over the door of Ladies' Dining Room, and only by a personal visit could one learn that it was a saloon where throngs of young women go to drink larger beer and be started on their way to ruin. Immense quantities of this drink are said to be sold, but little or no food. If such places cannot be suppressed, there might at least be a law forbidding them to masquerade under false colors. Did this place in question purport to be on its sign what it really is—a Woman's Beer Saloon, it would not be half so dangerous to unwary girls and women, while some of our careless Christian (?) voters might, as they read it, be wakened to realize, as some one has so pertinently put it, that "low license asks for their sons, but high license wants their daughters, too."

Rev. Hugh Price Hughes, the English evangelist, now in Boston, bore very strong testimony at the People's church in favor of unsectarian work. Speaking of his labors in London, at the West End, he said: "I did not try to make the people Methodists, but Christians.....We can never do the great work that awaits us as Christians unless denominational lines are subordinated to the great cause of the evangelization of the world." And the applause which followed this remark was a proof how the great heart of humanity is beginning to thrill, as the sublime words of our Saviour's prayer, "that they may be one, even as we are one," are slowly growing to be no longer a distant vision but a near reality. There is not only a revolt against sectarianism, but against the sectarian machinery which has hitherto been thought necessary. "Our missionary boards have done a grand work, but their usefulness is on the wane," remarked an aged Congregational minister to me a short time since. "The Lord is showing unto the people a more excellent way." The fact that of all the thousands of faith missionaries now in the foreign field, none have, to my knowledge, complained of insufficient support, shows what a decided reaction has taken place in favor of more apostolic methods of giving.

Is it to show us in what low esteem Providence holds riches, that they are distributed in such seemingly hap-hazard fashion? It seems as if they were regarded in that upper realm much as we would look upon a heap of glittering tinsel that we toss to a group of children, without any care how it is appropriated. The Hopkins-Searles case affords food for a good many moral reflections kindred to the above. Surely, if the spirit of the late Mark Hopkins is a witness to the contest going on in the courts over his millions, the most blatant anarchist would hardly wish him a sorer punishment. Mrs. Searles' spiritualism seems to have been the weak-minded vagaries of a woman who had come into the possession of enormous wealth without the least moral or mental fitness for such a responsibility. It was one with her craze for building vast palatial residences, knowing not who should occupy them after her.

Speaking of spiritualism: We are all familiar with the strange doings at the Epworth parsonage—the mysterious knockings that drove sleep from the eyes of the Wesley household, and other occult performances that to this day remain a well-attested but unaccounted-for phenomenon. I heard a story, the other day, of something curiously similar in the experience of a dear friend who was one of the first teachers to the freedmen, and who in future years, when her biography gets written, will be known as the Mary Lyon of the colored race. Her life of prayer and faith sounds more like romance than sober reality; but the noble institution of which she is principal, the only school for colored girls at the South which is modeled on the Mt. Holyoke plan, is its practical outcome. The following strange experience happened one vacation, when she was left alone in the school building, her only companion being a young lady, also a teacher, from Indiana. On the second night of the latter's stay, both had retired, their sleeping-rooms being separated by a wide hall running the entire length of the house, when Miss D—— was startled by the appearance of her guest on the threshold, pale and agitated, and begging to share her room with her as she could not possibly sleep in her own, being disturbed by a constant knocking kept up on the walls as by invisible hands. The noises finally extended into the hall and Miss D——'s own room; but a woman who had faced the Ku-Klux was not to be frightened by spooks, or any spookish manifestations. Going deliberately to a corner of the hall where the mysterious rapping was loudest, she called out, in clear, distinct tones: "What is this? What does this mean?" The only reply was the instant jerking of two chairs that were standing there upward towards the ceiling. Clasping her trembling friend in her arms, Miss D—— had recourse to the weapon of All-Prayer, and in an hour or two the uncanny noises ceased, dying away as inexplicably as they had begun. But the mystery, after all, lies here: Granting that it was a manifestation of demon power, what object could possibly have been gained by frightening two lone women and breaking up their night's rest? It is like the foolish mischief of school-boys. This utter lack of any adapting of means to ends, or of what we should call the reasoning faculty, leads one to think that if spiritualism be indeed the work of evil spirits, they must be of a very low grade of intelligence.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 7, 1891.

The opening of the Ecumenical Conference in this city to-day is regarded as one of the most important and far-reaching events that have taken place in the history of the Methodist church on the Western Hemisphere. All branches of the Methodist church, with a single exception, are represented at the Conference. The single exception is the Evangelical Association, which, according to the apportionment of delegates made by a joint committee presided over by Bishop Foss, would have had nine delegates. These it asked to be excused from sending, on the ground that its General Conference would be in session at the same time as the Ecumenical Conference. Fears are expressed here that the internal difficulties of the Association may have had something to do with its not being represented at the great gathering of the followers of John Wesley.

The Conference, which is composed of 200 foreign and 500 American delegates, was formally called to order this morning in the Metropolitan church. When the first Ecumenical Conference was held, in London, ten years ago, the Lord Mayor of that city entertained the delegates at his residence by tendering them a reception. One of Washington's ex-Mayors—Mr. Matthew G. Emory—now a prominent and wealthy business man, and for many years a member of the Methodist church, has tendered the delegates a reception, which will be held this evening, and those of the delegates who were fortunate enough to have attended the first conference will be able to make a comparison of the hospitality extended by the chief official of royal England's principal city with that of a private citizen of the capital of this Republic. The delegates are all being handsomely entertained here: the foreigners from a general fund, and the Americans at private expense. This conference has no legislative functions, its sole object being to promote fellowship. There are to be two sessions daily, except Sunday, during the two weeks beginning to-day, and admission to the public is to be by ticket only, the tickets being issued under the supervision of the local church authorities.

It is pleasant to chronicle the fact that Rev. Dr. T. S. Hamlin, President Harrison's pastor, delivered an able sermon last Sunday against the opening of the World's Fair on Sunday. He takes issue with the gentleman whose opinion I quoted last week, as follows: "In the discussion in the religious press and on the platform, it is presumed that the managers of this Exposition want the doors opened on Sunday, and that they intend to open them. In other words, it is taken for granted that the members of the board are antagonistic to our American traditions. This is unfair. These men ought to be given credit for reflecting, fairly and honestly, the wishes of the people, whose will should control in the decision." The speaker called attention to the fact that the Centennial Exposition at Philadelphia was a great success, although it was not opened on Sunday. He contended that the argument used about opening the gates on Sunday to give the workingmen a chance to visit the Exposition was a fallacious one, as all employers would allow them time to visit it during the week. But here is the most significant statement made by Dr. Hamlin: "I have heard it stated by a gentleman, who vouched for its truthfulness, that the brewers of Chicago offered to subscribe half a million dollars to the guarantee fund conditioned upon the Exposition being opened on Sunday. It is a significant and pitiful fact that not one of you regards this statement as incredible. It is precisely in line with things the men engaged in the manufacture and sale of liquor are constantly doing."

The annual meeting of two local organizations—the District of Columbia Woman's Christian Temperance Union, and the Young Men's Christian Association—which are making themselves important factors in the struggle for the moral reformation of the national capital, were held this week. Good showings were made by both of them for the year's work just closed, although the members of both are not entirely satisfied with what has been actually accomplished, and it is well that they are not; for with satisfaction would have come lethargy and stagnation, whereas what is needed is increased energy.

Mrs. Harrison has returned to the White House which has at last been evacuated by the force of painters, frescoers and decorators who have had possession of it for several months, and the old house is, for the first time in many years, as clean and bright as a new pin from cellar to attic. This week there has been an unusual number of visitors, as the Washington people are all crowding it to examine and pass their criticisms upon the new decorations in the green room, the dining-room, and the ceiling over the main lobby. The criticism is mostly favorable, but not entirely so. *

SOPHOMORIC BRUTALITY.

The *Independent* does not seem to have much faith in the efforts of college faculties to prevent the Sophomores hazing the Freshmen, declaring "that discipline does very little good, and that talking is often throwing only leaves instead of stones." More force is seen in the work of the officers of the law, and the suggestion is made that such offenses as assault and battery and the destruction of property be punished by civil processes, adding that "striped clothes will do more to make hazing disreputable than rustication or expulsion." If so, let them be put on, for the brutal habit referred to ought to be stopped. Students should be taught that they have no license to be inhuman and barbarous.—*Christian Standard.*

Reform News.

FROM THE NEW ENGLAND AGENT.

Boston, October 8, 1891.

While I write, the closing session of a six days' convention is in progress. The meetings, from first to last, have been in the Spirit, and many have been lifted higher in the mount of blessing.

To-day's meetings were with special reference to missions, home and foreign. I cannot say positivcly, but think, there were ten or more who enter foreign mission fields, expecting to sail to different posts before the close of this month.

When a call was given for those who wished to consecrate themselves to God in work at home or abroad where he should assign them fields of labor, more than a score came forward, and were made the subjects of prayer, with the laying on of hands. One who had been "entered, passed and raised" as a Mason made a clean breast of the whole thing during the convention, and entered upon his work a free and accepted man in Christ Jesus. The lodge was spoken of with just as much freedom as any other sin during the entire convention, and no word of objection was given; but, on the contrary, HEARTY AMENS were heard on every hand.

Bro. A. A. Hoyt, who has labored assiduously in arranging for and carrying on the meetings, was not a little surprised by the presentation of a suit of clothes and an overcoat, the gift of twenty-one of his friends, who not only spoke but gave as "they were moved by the Holy Ghost." The clothing house of Shuman & Co., corner of Washington and Winter streets, Boston, was the largest contributor, in a reduction of $7.50 on the price of the goods.

A feature of the meeting worthy of note was free entertainment for *all*. As I am on confidential terms with the lady who had this department in charge I could give many details, but it is sufficient to say that there was very little in sight when they began, but answered prayer brought enough *and to spare for every meal*, so that when the seventy-five or more had eaten to their full of the last supper, there were baskets of fragments and whole loaves left. Moved by some power, people would come in and inquire: "Is anything needed? If so, what?"—and were informed that very thing came. It was wonderful and blessed.

Many who attended this gathering are hoping to be present at the New England Convention Dec. 9th and 10th, and our earnest prayer is that the blessed Holy Spirit may be with us in yet greater power at our annual meeting.

J. P. Stoddard.

BRO. FENTON AT NAPERVILLE.

Arriving at Naperville, Illinois, on Thursday evening, the 8th inst., a cordial greeting in the name of anti-secrecy awaited me in the person of Rev. Henry F. Kletzing, Professor of Mathematics in the Northwestern College. Prof. Sindlinger kindly entertained me at his home during my sojourn in the village. The chapel was well filled with students and a few citizens. The president, Rev. H. J. Kiekhœfer, introduced the exercises of the evening, and the theme was, the blasphemy of the Masonic assumption that Christ was a Freemason, and its analogy to that accusation of the Scribes that Christ had an "unclean spirit"; which accusation led the Saviour to utter the warning against the fearful crime of blaspheming the Holy Ghost.

This interesting college, of between 200 and 300 students, with its theological department, is tolerably well fortified against secret societies, there being none of the Greek-letter fraternities in connection with it, and the faculty a unit against secretism. Yet there are among the students a few Odd-fellows, reminding one of Milton's description of Satan: "squat like toads at the ear of Eve," the very name, Odd-fellow, being suggestive of outlawry, and is self-confessed devil-worship of the ancient mysterics; the lodge worship being borrowed from that particular form of ancient diabolism. (See "Odd-fellows' Manual.")

On Friday morning I had the pleasure of a visit with the President Emeritus of the college, Rev. Augustine A. Smith, who, although 85 years of age, still retains his mental vigor and buoyancy of spirit and teaches his class of sixty students, giving them two lessons a week in elocution. He is fully alive to the great importance of instructing the people in regard to the true character of secret societies, and their pernicious and wicked effect upon society. Wm. Fenton.

THE WASHINGTON AGENT IN NEW YORK.

Schuyler's Lake, N. Y., Oct. 8, 1891.

Dear Cynosure:—Though I have not reported for some weeks, I have not been idle. There is necessarily much sameness about an agent's work. Reading a report of details is at times tedious and unintercsting. The last part of September was spent at home. I visited a number of our colored friends and others in the interest of our paper, and spoke in some meetings.

Mr. J. S. Sloane and wife, of Wilkinsburg, Pa., made us a visit, on their wedding tour, which we enjoyed very much. They are both Christians, and members of the Covenanter church. Mr. Sloane subscribed for the *Cynosure*, as all young married men should.

While looking after N. C. A. interests in Vineland, N. J., I was privileged to meet several who remembered the mobbing of Pres. C. A. Blanchard, for speaking against lodgery in that place.

A night was spent with friends Edwin Sellew and wife, Philadelphia. Their hospitality still holds good, though tested many times. I regretted that time did not permit a call on our many friends in the "City of Brotherly Love." Eleven hours' ride from Philadelphia brought me to Richfield Springs, N. Y., where I got a stage for this place. This is my second visit to Schuyler's Lake. My first is well-known to all newspaper readers in this section, as it was extensively reported in the Richfield *Mercury*. The correspondent from this place, Dr. Fitch, being a Mason, and not a Christian, used language in reporting me which hurt himself more than any one else. He was very wrathy, and his time proved to be very short, as he is gone now. So far as I can learn, the lodge has not had a candidate for two years, unless the drunkard-maker on the corner has been acquired within that time. He is thought to have been the latest catch. This man sends men reeling out of his murderous establishment daily. Two men lay dead-drunk near the schoolhouse a few days since. I have been watching Schuyler's Lake ever since I have known it. It is a good example of what Masonry, whisky and Universalism can do. There was a time, I am told, when the churches here were well-attended; but as the lodge has gone up, the churches have gone down. Vice and immorality of almost every description flaunts itself in public. Cards are played on the street-corners. Profane swearing, gambling, dancing, Sabbath desecrating, etc., are carried on here without, seemingly, a blush of shame.

Two years ago I found but one regular religious service, and that in the M. E. church. That church was then open for preaching and lecturing against the lodge. It was found that thirteen dollars paid by Masons outside of this church to its support has since been withheld, professedly because of my lecturcs, as they have hard work to raise one hundred dollars per year for their pastor. Some of the brethren of this church feel that it would not be wise to offend lodge men any more by further lectures. The doors of the Baptist church have been open since I was here, and Elder Garlick, an elderly gentleman, has attempted the task of revivifying it. We hope and pray he may be successful. Some are already angry with his preaching, I am told. If he continues preaching as he did last Sabbath, there is hope of conversion, which is the only hope of the church. His text, "Whatsoever a man soweth, that shall he also reap," was applied to Schuyler's Lake. He said he sometimes thought he preached about Adam and Eve too much, and not enough about Schuyler's Lake. He then spoke of the terrible harvest being reaped in Schuyler's Lake as the result of the sowing of other years. He mentioned a long catalogue of vices being practiced by citizens here. Though he did not mention Masonry, he condemned profane swearing and many lodge vices which any one so disposed could apply to it. Next Sabbath he urged that there be a large attendance as he purposed to answer the question "Who is to blame?" referring to the sad and heart-sickening condition of affairs here.

The elder said he would have no objection to my speaking against the lodge in his church, but referred me to the trustees. As some of the trustees were Masons, and not members of the church, and as much of the elder's meagre support came from these men, I was told very emphatically that the church would not be granted for anything that would be likely to offend Ma

(*Continued on 9th page.*)

Correspondence

"THE LODGE GOD RAMPANT IN MISSOURI."

[In the *Cynosure* for September 24, 1891, was printed a letter with this title from L Raymo, at Chula, Mo., detailing an attack upon him by a member of the Cumberland Presbyterian church in that town, for opposing lodge evils. In the following, Bro. Raymo resumes his narration.—Editor.]

Chula, Mo., October, 1891.

Dear Cynosure:—The elder reported the Masonic brother to the preacher, and lo, the preacher, also, was a Mason; then one of his elders was sick; another was away, threshing, and something else was the matter with the third, so he could not get them together. I saw him, (the preacher,) at his house. I asked him if he intended to call them together and examine the matter; he said he did not know whether he would or not; he said he had talked with Bro. Parkhurst (the old gentleman who abused me) about it, and they had given him a *Cynosure*, and he thought I was as much to blame as Bro. Parkhurst.

He (the preacher) said: "The *Cynosure* is the most detestable and abominable paper that is published." He also said that a man could know nothing about Masonry unless he joined the society.

Now, I would like a little information. I notice that it is conceded that Masons can be Christians. Can a man be a Christian and be a willful violator of all of God's commands? Can a man be a Christian and be a willful violator of *any one* of God's commands? The Bible says that "all liars" and "whosoever loveth or maketh a lie, shall be cast into hell," and "No murderer hath eternal life abiding in him." Now, all Masons are under oath to conceal the secrets of Masonry, and have bound themselves to be a party to murder, if they fail to do it. Now, every Mason does his best to keep his oath. Consequently, Masonry having been revealed, every Mason is a living, walking, every-day liar among men, and he can't help himself so long as he is true to his oath.

If a man can be a Christian and be a liar, he can be a Christian and be a thief; he can be a Christian and be a blasphemer; he can be a Christian and be an idolater; he can be a Christian and be guilty of anything the Bible forbids.

Please explain to me how a man can be a Christian and a Mason at the same time. And then, if you please, make the same application to all violators of God's law. I am of the opinion that all that is necessary is for men to profess Christianity, hold up their heads, and do as they please—only so they keep their worst deeds hidden from public view, and they are ostensibly Christians(?); "having men's persons in admiration," "they loved the praise of men more than the praise of God."

May God help some men to recognize the fact that God is true, though all men should be liars.

Yours truly, L. Raymo.

THE CHURCH AND THE RUM-TRAFFIC.

De Kalb, Iowa, Sept., 1891.

Editor Cynosure:—The article in the New York *Voice*, copied into the *Cynosure* of the 17th inst., says, among other good things: "The ungodly league between churches and saloons must be broken."

The article is a very strong argument that many of the churches possess not the "pure and undefiled religion" of the Bible; else they would not be in league with saloons. It is a Christless religion that would be "in league with saloons."

The *Voice* should know that a large part, especially of the male membership of those churches, worship at the altar of Baal in the lodges. "No servant can serve two masters;" and those who try it are of no force in temperance reform. Jesus said: "Without me ye can do nothing."

The *Voice* article, quoted by the *Cynosure*,

says: "The attitude of the churches of America is the bulwark of the rum-traffic." Certainly, then, it must be because of Christless religion; and it has been proven very many times, by overwhelming evidence, that lodges are places of Christless worship having altars and prayers. Professed Christians meet on the level, there, with saloon-keepers, distillers and brewers, in worship. The lodge is not "the bride of Christ," but a harlot of the rum-fiend and "every evil work." She deceives the churches to the extent of the *Voice* complaint. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Cyrus Smith.

A QUESTION FROM CRANK WINDLASS.

Chicago, Sept. 26, 1891.

Editor Cynosure:—I'm in a difficulty, and want you to help me out of it if you can. I've been attending an Evangelical church, though not a member of it, that "baptizes in water," and it has rented a hall from one of the secret orders which has altars on the floor and pictures on the walls staring at you on Sundays during the whole service. Now, sir, the question is: *Should I, as an anti-lodgeite, leave this meeting and go to the kind that sprinkles, or should I stay and every time be reminded of the lodge-worships, past and present?* I suppose many good people think there is no harm but only good in lodges, as well as in churches, but I'm not able to swallow that when I read Matt. 24: 26,—what our Jesus said of the *secret-order Christs;* and when I read our Christ's commission, that is our authority, after he had been "buried and risen;" and Peter's sermon on the day of Pentecost, and the one to Cornelius, etc., afterwards, and Paul's buried and risen *talk to the Romans, Colossians, etc.*

Now, please help me out of my quandary, and then shall I (you know me), C. W., feel more spry and very much thank the *Cynosure* gent for his answer. But don't say there's no harm in lodgery or sprinkling or in either a charm, for I think that in each there is cancer! Yours truly,

Crank Windlass.

[We suppose that the closing sentence of the above inquiry refers to the heathenish rites of lodgery and sprinkling as "*cancers.*" In the first we can agree with him; but we can assure him we do honor sprinkling as Scripture baptism, whilst we do not condemn "baptism in water," by which he evidently means immersion; that mode also being baptism, as we view it. Hence, if the case were our own, we would prefer to worship where no lodge methods are suggested. Our friend, however, must judge for himself and abide by his own convictions.—Editor.]

FROM ARIZONA.

Flagstaff, A. T., Aug. 19, 1891.

Editor Cynosure:—I have been at this place for a few weeks.

The general impression is that Arizona is but little more than a great barren waste. Truly there is enough of this, and yet, without doubt, here are some of the most fertile and desirable spots in the known world, especially for health. At this point the elevation is nearly 1,000 feet, and the country for miles is covered with a dense pine forest, which is rapidly being utilized.

Vital Christianity is a secondary matter. Lodgery predominates. One of the most prominent church members stated to me, as an apology, or excuse, for being a very high-up lodge-ite, that Christianity does not fill its intended mission in providing for the wants of the poor and otherwise afflicted, as ordained by the Saviour and his apostles; but that the lodges do; therefore, the latter are a necessity, and preferable. A man's duty (he went on to say) is to look out for his financial interest, and leave the church, if either it or the lodge seemed to require such a measure.

In this place the Good Templar craze has caught the church as well as the world; and possibly this is due to the financiering of the Masonic fraternity, as the Templars occupy the Masonic hall, making it a good feeder for the older order.

The summer climate here is the most desirable of any I have ever found, and, without doubt, the whole year is simply grand. I am of the opinion that Arizona is destined to become the greatest health resort of America. Any of your lecturers passing through here would do well to stop off for a little rest and a few lectures.

H. W. Fowler.

OPINIONS OF PUBLIC MEN.

Chief Justice Marshall was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

Gen. Henry Sewell, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . . I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

LITERATURE.

The Mountains of Oregon. By W. G. Steel, Fellow of the American Geographical Society. One Volume, 8vo. pp. 112. Illustrated. Portland, Oregon: Published by David Steel, 169½ Second street. Price $1.00.

This is undoubtedly the most correct and popular description of Mount Hood and the other noted mountains of Oregon that has yet been printed, as it contains the personal explorations and experiences of the Oregon Alpine Club of Portland. The author informs us that this volume "was not begun with the intention of publishing a book, but in response to numerous requests for descriptions of Crater Lake and Mt. Hood. As it was impossible at the time to answer them satisfactorily, it was decided to print a letter on each subject and issue it as a small pamphlet. Before this was accomplished the discovery was made that the space allotted was entirely inadequate; so, acting on the advice of friends, this form was adopted." The work includes, besides considerable information relating to the Alpine Club, descriptions of Crater Lake; the illumination of Mt. Hood on the 4th of July, 1887; Josephine County Caves; Mt. Ranier, and a night on its summit; Our Mountains in War, etc. The illustrations, in half-tone, comprise portraits of club members, and various views of mountain scenery. Altogether it is a work designed to interest a large number of readers.

The Church and Poverty: A Lecture delivered March 18, 1891, in the Catholic University at Washington, D. C., by John Brisben Walker, editor of the *Cosmopolitan Magazine.* Price 10 cents.

Mr. Walker is a Roman Catholic and spoke to an intelligent audience. "His lecture," said the Washington *Evening Star*, "was in some respects a remarkable effort in the boldness with which he brought home to clergy and laymen their responsibility for many of the social difficulties that beset our civilization." It has been somewhat harshly censured for its plain-speaking by Catholics, who object, among others, to the following paragraph, which is, indeed, although just, a severe arraignment:

"Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of an inquisition which burned the flesh of human beings made in God's likeness, or the self-sufficient wisdom which refused to recognize the truths discovered by Galileo? Let these stories be told in every child's text-book; let them stand, the monuments they are, to the folly, the blunders, the superstition, the weakness of human souls who, in their arrogance, refused to interpret God's Word except to suit their own passions—yet deemed themselves acting as his servants, advancing his interests."

The *Century* for October opens with a full-page portrait of Rudyard Kipling, the rising young English author, of whom Edmund Gosse furnishes the accompanying sketch. The other contents are as follows: My Last Days in Siberia (illustrated), by Geo. Kennan; Was it an Exceptional Case? by Matt Crim; Aerial Navigation—The Power Required (illustrated), by Hiram S. Maxim; Besieged by the Utes—The Massacre of 1879 (illustrated), by Col. E. V. Sumner; On a Blank Leaf in "The Marble Faun," by Ella W. Peattie; A Water Tournament (Play in Provence, illustrated), by Elizabeth R. Pennell; In Answer to a Question, by Lilla C. Perry; The Press and Public Men, by Gen. H. V. Boynton; An Escapade in Cordova, by Hopkinson Smith; Masks, by Richard E. Burton; Pro Patria—In Memorium, by R. W. Gilder; The Story of a Story (illustrated), by Brander Matthews; The Wood-Maid, by Helen T. Hutcheson; Who was Eldorado? (illustrated), by Lieut. H. Rowen Lemly; The Robber, by Jas. B. Kenyon; Italian Old Masters—Lorenza di Credi, Perugino, by W. J. Stillman (illustrated); Love, by Wm. W. Campbell; Tarrying in Nicaragua—To California in 1849, by Roger S. Baldwin, Jr. (illustrated); Lincoln's Personal Appearance, by John G. Nicolay; A Summer Pool. by Ch. G. D. Roberts; The Faith Doctor, by Edward Eggleston—concluded; Lowell; Topics of the Time—A Cheap-Money Retrospect, etc.; Open Letters; Bric-a-Brac. This number concludes the 42d volume. Numerous important features are in preparation for 1892. Published by the Century Co., 33 E. 17 St., New York City.

The *Cosmopolitan* for October has several excellent papers, capitally illustrated (as usual), and is in every way very attractive. The number opens with Three Women of the Comedie Francaise—Madam Baretta-Worms, Mademoiselle Bartet, and Mademoiselle Reichemberg—portraits of whom form the frontispiece, and otherwise nicely embellished with engravings—by Elsie Anderson De Wolf; In a Ruin after a Thunderstorm (poem), by Louise I. Guiney; My Ideal (poem, illustrated), by Laurens Maynard; Some Great Storms (illustated), by Wm. A. Eddy; Modern Women of Turkey (illustrated), by Osman Bey; The New Desert Lake (Salton—illustrated), by John Bonner; Cincinnati (illustrated), by Murat Halstead; Las Cartos de Calamidad (poem—illustrated), by Ella L. Dorsey; Lady Clare (illustrated), by Hjalmar Hjorth Boyesen; An Oyster Village (illustrated), by Jenny L. Hopkins; The Massacre of the Peace Commissioners (illustrated), by Harry L. Wells; According to St. John (illustrated), by Amelia Rives; Superstition (a poem), by E. F. Ware: Social Problems, by Edward Everett Hale; Certain Recent Foreign Fiction, by Brander Matthews; The Violet Bank, by Clinton Scollard. Published in New York; $3.00 per annum.

The October *Review of Reviews* has a group of articles apropos of the great Methodist international conference that opened in Washington last week. Besides a general account of the conference, in which some thirty different Methodist denominations participate, and a remarkable article by Mr. Stead upon the progress and influence of Methodism, there is a very brilliant character sketch of that young Boanerges of British Methodism, Rev. Hugh Price Hughes of London. These articles are illustrated with portraits of more than fifty prominent Methodists of the present day, all of whom are expected to participate in the work of the conference at Washington. The illustrations include all the bishops of the Northern church, ten Southern bishops, eleven of the most prominent visiting clergymen from Great Britain, and various others. Published at 13 Astor Place, New York City.

The number of *The Advocate and Ensign of the Reformed Presbyterian Church in North America*—July 28 to Sept. 30, 1891—is wholly filled with the Minutes of the General Synod of the Reformed Presbyterian church, which convened at Philadelphia in May last. As the official publication it is an excellent pamphlet for preservation and reference. Published at 1914 Christian street, Philadelphia, Pa.

Our Animal Friends is a monthly journal published by the American Society for the Prevention of Cruelty to Animals, at 100 East 22d street, New York, for $1.00 per year. The receipt of a periodical of this excellent character, once a month, in a growing family cannot fail to inculcate the most humane and lasting sentiments. The influence of such literature can hardly be over-estimated.

MUSIC.

From J. Fischer & Bro., New York City, we have received the following Christmas Anthems, words and music, the latter by the favorite composer, John Wiegan, selected from Fischer's Octavo Edition of Sacred Music for Christmas, Easter, and Other Festivals: "Your Voices Raise Ye;" "The Star of Bethlehem," and "Awake, My Soul, to Joyful Lays." The above are sold by Lyon & Healy, Chicago, or may be ordered from the publisher. The music is arranged for church, chorus, quartette clubs, etc.

OBITUARY.

Died in Jay county, Indiana, on September 18, 1891, Wilson Milligan, aged 79 years.

He was one of the pioneer settlers of the county, and at an early day espoused the cause of Reform. He was a friend of the *Cynosure*, and a strong opponent of the lodge. A staunch Prohibitionist, he had the courage to sometimes vote alone. He was a true friend to every good cause; was a member of the United Brethren church, and in his early life felt a strong conviction that he ought to preach the Gospel of Christ; he was ordained at one time for the ministry; but while God buries his workmen, his work goes on. The undersigned conducted the funeral services in the M. E. church, near his home.

A. Worth.

In Brief.

God's mercy now broods over the world as the Spirit of old brooded over primeval chaos. Evil is temporary, but the love of God is eternal. God's flood of grace bears the ark of humanity safely on to peace.—*G. N. Webber, D.D.*

Travelers say that it is noticeable in England, and America especially, that the young women are, as a rule, taller than the young men. Query:—How is this to explained? One gentleman who was speaking of it, said he thought it was the use of tobacco among men.—*On Duty.*

Imaginary terrors are apt to beset those who have no trust in God. If we fear him, we need have no other fear; but if we have not him for our anchorage, we shall be driven by gusts of passion and terror. The unseen possibilities of attack and defeat may well terrify a man who has not the unseen God to keep him calm.—*Dr. McLaren.*

Bro. Kent, of the *Banner*, has a sharp way of saying some good things. Speaking of the conversion of Africa, he says: "To work up charity balls and fairs, festivals, grab-bags, ring-cakes, and calico neck-ties for socials is not the demand for Africa yet. The foolish, empty twaddle of the average young people's meetings will never convert and redeem the cannibal kings of Africa."

The real Sunday-school *idea* is the salvation of the children and the training of them for Christ. All other purposes in this great modern system of child-training are embraced in the one final *idea*—for Christ and heaven. It is an *idea* broad enough and important enough to absorb all the powers and energies of the thousands who are now engaged in pushing forward this glorious work.—*Missionary Visitor.*

A cotemporary is reminded of a neighbor, a very capable woman, who was fond of managing not only her own affairs but other people's as well; she was also very sure her own way was the only way. In attempting to dictate to another neighbor one day she received the following rejoinder, "Well, Mrs. ——, I claim I have quite as good a right to manage household affairs according to my best judgment as you have to manage similar ones and then come to tell me how."

Delsarte was the exponent of the theory that upon action, and not upon tone, depended expression. He contended that with the acquisitions of grace of motion, a corresponding increase of soul and mind would be acquired. To so fine a point did he reduce his theory that he taught his pupils seven hundred and twenty-one motions of eyelids alone, to express different varieties of sentiment. The original Delsarte has been dead about twenty years. His son is now teaching his system in Paris.

An excellent preacher at one of our camp meetings in the East, as was his custom, commenced his discourse in a most deliberate way and in a moderate tone of voice. Some one cried out, "Louder, brother, louder." He looked up so meekly and replied, "You would not have me thunder before I lighten, would you?" That is it. Some think if they only thunder a great work will be done whether there is any lightning or not. It is the lightning that does the work; thunder does not kill.—*Messiah's Herald.*

In a certain locality the Lord's Spirit was being poured out among the Methodists. A Second Advent church in that place was cold and lifeless. A zealous Adventist went over to the Methodists; saying, "I have come and brought my children because I want them converted;" and so they were converted and went back to the other church with some of the fire, and the revival broke out among the Adventists also.—*Ibid.*

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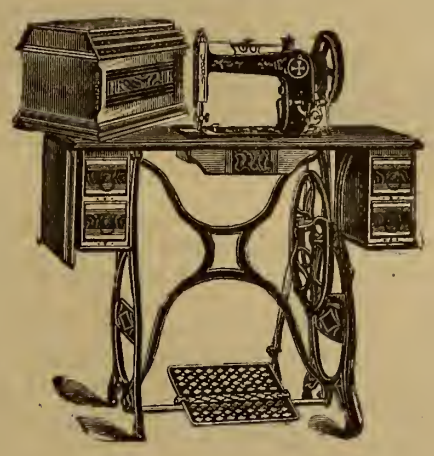

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CHICAGO, THURSDAY, OCTOBER 15, 1891.

OUR THEOLOGICAL SEMINARIES.

It was a cunning and effectual device of ancient savage warfare to pollute the fountains of a land and poison its wells. Satan uses similar methods.

The Mosaic Institute was a theological seminary holding three sessions a year of some four weeks each, including the journeys to and from their great festivals, and they gave lectures and lessons in theology along the road and while they were there. Their frontlets, fringes, and phylacteries were covered with Scriptures, which children and adults conned.

The end and object of this teaching was to keep up Abel's religion and to keep out Cain's.

Abel's religion was Christ's; Cain's was self-manufactured; and while the Jews kept to Abel's worship of the true God "by faith," through a "lamb," which meant a Messiah or Mediator, they towered above other men, so that literally "one chased a thousand, and two put ten thousand to flight."

To keep out the infiltration from lodge altars of heathenism, Moses executed three thousand dancing worshipers. Elijah slew eight hundred and fifty priests of false altars who were supported by Jezebel. Nehemiah drove out the Ammonites and Moabites, who hired Balaam, the trance-preacher, to curse Israel, and debauch the Jews. And "the schools of the prophets," presided over by such men as Samuel, Elisha and others who adhered to the *decalogue* and denounced religious shams, were national seminaries to sift out idolatry from the religion of their Messiah-Christ.

Christ came and gave his disciples a "three years' course" of the same religion; and his apostles followed his example. Peter denounced Simon Magus (the magician), and Paul said to Elymas, "O, full of all subtlety and mischief! thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of *the Lord?*

The teaching of these sorcerers was precisely that of our Masonic lodges; a compound of Jewish "traditions," which Christ denounced, (Mark 7,) as making the law void and worship vain; mixed with sorcery and devil-worship (Acts 8 and 13:6).

No one who has but a superficial knowledge of standard works on Masonry needs further proof than is given by their lexicons and cyclopedias of the identity of the false systems encountered by Christ and the apostles and the lodge systems of the present day. If any one doubts, let him read the speeches of such men as Joseph Cook, Dr. Goodwin and a host of others.

And, such as they are, Boston has 590 lodges to 243 churches; Chicago 1,088 lodges to 364 churches; and so throughout the United States.

Now, with rare and noble exceptions, our theological seminaries are decidedly derelict in giving instruction to their students respecting these secret lodge-worships. Dr. McCosh, of Princeton, drove college secret societies out of the college of New Jersey, and, along with Drs. Hodge and Paxton, indorsed the call for the Chicago Christian Conference on the subject. President Fisk gave a copy of an anti-secret address to each of his students, in the Chicago Theological Seminary. The Oberlin faculty appointed Prof. King to lecture on lodgery before the college. But the great mass of students who enter theological seminaries this fall, unless there is a great awakening to the importance of this subject in their faculties, will leave their seminaries as ignorant as they enter them, concerning truth and duty on the gravest, most difficult, and most important question of this age. The young men of the theological seminary at Evanston are moving bravely, but they move without their faculty. Andover faculty, and that of McCormick, here in Chicago, have refused to permit men of the highest respectability and indorsement to address the students on secret societies. Superintendent Roberts, an able and observing man, attributes this silence of our seminaries, colleges, press and pulpit to a fear of the god of the lodge. He says: "We are under a reign of terror." And there may be something in this. Shakespeare makes Queen Anne exclaim:—

> "———What! are ye all afraid?
> Alas, I blame you not, for ye are mortal;
> And mortal eyes cannot endure the devil!"

Let us hope for a change. Let the faculties be petitioned to break silence; to follow Scripture precedent and the example of Christ and the apostles, especially that of Paul on Mars Hill.

SABBATH DEGENERACY.

Every true Christian has reason to deplore the growing sordidness that serves to promote the general infraction of the Sabbath laws, and to reduce that sacred day to the level of secular holiday. But this is the tendency of the times, and, in spite of Christianity and its great and glorious Founder, this result seems inevitable unless the interference of divine power shall be interposed to prevent it.

The directors of the Milwaukee Fair open their Exposition on Sunday with the preamble of "Whereas so many workingmen are unable to visit the Exposition except on Sunday." "An honest resolution," says the *Northwestern Christian Advocate*, "would have declared that 'since we prefer the receipts of seven days to the profits of seven days, therefore we propose to pocket the larger amount, because it will pay better.'" That is the reason in a nutshell. "If the World's Fair," continues the *Advocate*, "is opened on Sunday, forty-two States and an average of eighty counties in each of the forty-two States, may consider the example of the World's Fair directors authoritative, and thus open seventy-five times forty-two additional annual fairs as centers of evil influences. We shall not envy our Chicago directors their responsibility if they open the World's Fair on Sunday." "What's the reason," asks the Indianapolis *Ram's Horn*, "it isn't as mean to steal a Sabbath as it is to steal a horse and buggy?" The difference is infinitesimal.

We are under obligations to some kind friend for a copy of the "Journal of the Thirtieth Session of the North Ohio Annual Conference of the United Brethren in Christ, held at Maysville, Indiana," in September last, among the resolutions adopted at which we find the following pungent declaration: "That we, as a Conference, earnestly request the managers of the 'World's Columbian Exposition' to be held in Chicago in 1893, to arrange to have that Exposition closed on the Sabbath day, and thus show to the nations of the world that this is a Christian nation and has due respect to divine law. Should the earnest request of the great majority of the Christian people of this country be unheeded, and the gates of the Exposition be allowed open on Sunday, *we hereby declare our purpose to remain at home and have nothing whatever to do with the Exposition, and we shall urge our people to do the same.*" Who can blame them?

DISGRACEFUL INITIATIONS AT GALESBURG.

The *Republican-Register*, the leading Galesburg (Ill.) print, of Oct. 8th inst., gives the following facts:

"The High School has for years allowed new comers to be 'initiated' by the older boys. Youths of spirit have resisted. Several 'famous struggles' have occurred; the door of the room or den in the basement where the initiates were 'chucked in,' has been kicked down, and one boy struck a severe blow in the face."

"This term," says the *Register*, "all the juniors but three had been imprisoned."

The uninitiated were "Will Miller, John Johnson and Herman Murry." Young Miller warned the boys to "let him alone;" that he was armed and should use a knife in self-defense; and the principal, Mrs. Gettemy, warned the boys to desist. But they surrounded and seized him. Young Fuller "whirled him down stairs, called for help and threw Miller on the floor." We give the out-come in the *Register's* words:

"As soon as he was released Miller went up stairs and told the principal, Mrs. Gettemy, what had happened. His trousers were torn, his coat dirty, and he had sustained a number of bruises. Subsequently he went with Mrs. Gettemy to Superintendent Steele and rehearsed the story to him.

"Meanwhile Fred Calkins, Ed. Akeson and Fred Smith kindly assisted the injured lad to a doctor's office. It was there ascertained that Fuller had sustained a number of severe cuts. The one in the right thigh was three inches long and extended clear to the bone; another wound was in the right knee; another in the hip; another near the top and front of the thigh; and one on the left forearm, a diagonal cut that severed a bunch of muscles working the fingers. The wounds bled freely. After the wounds were dressed the boy was taken to his home."

"Sup't. Steele says that up to this time Miller has been noted for his gentlemanly deportment in the school-room and his good scholarship. Never before in his school career has he done anything that would bring reproach on his good name or that of the school." Yet, notwithstanding this record, and the fact that he did nothing but resist a crowd who violently assaulted him, he was suspended from the school.

Of course, we cannot vouch for any of these statements. We do not know that Miller was a worthy young man, or that he warned the rowdies who wished to initiate him, or that they seized him as reported, or that he resisted their assaults as described. But if the facts are as given above, we say without hesitation that he was right throughout, and that, instead of being suspended, he deserved commendation. The humiliations and indecencies of initiations are bad enough when invited; when they are forced on young men it is lawful to resist, and those who so do are entitled to praise rather than blame.

Galesburg, Illinois, where these sad events occurred, was settled by Christians, who were temperance men and opposed to secret societies. For years liquor shops, gambling hells, lodges and similar resorts were unknown in that prairie town. Dr. Roy, of Chicago, Dr. Warren, of San Francisco, Judge Craig, of our Supreme Court, Judge Smith, of the Circuit Court, and Judge Wells, of Colorado, graduated from Knox College when there were no secret societies among its students. Now all is changed. The city has many lodges and dram-shops; the fraternity system is established in the college. Monmouth College was infected from the Knox College orders, and even the president of Knox is claimed as a Mason.

The hazing initiations of the Galesburg High School, if they were as reported, were simply mild mitations of the Masonic peformances carried on by the men of the city. It seems incredible that they should have been permitted by authorities who were not themselves members of lodges. And the suspension of the young man who in self-defense used his knife is like the arrest of a man for assault who knocks down a burglar who is entering his house. The ministers and teachers of this beautiful city have power to put an end to these lodge outrages on quiet unoffending boys. If they do so, there will be no necessity for recording such sad events as the one above related. Sup't. Steele's remarks to the High School afford some ground for hope that these "initiations" are at an end.

MASONRY IS BLASPHEMOUS.

There is no limit to the wicked presumption of Freemasonry. Time and again, by the strongest evidence, its claims to antiquity have been shown to be delusive. Its arrogance in asserting the truth of the story of Hiram Abiff (which has no historic foundation, but is like the tradition that mankind once had caudal appendages, and hence men were once monkeys), and its absurd assumption of a relationship to Christianity, have long since been exploded; and yet, in the following article by Dr. Tanner, from the Kansas City (Mo.) *Times*, there is a boldness and blasphemy that defies common sense and the truth of sober history:

"I may shock the nerves of some who bitterly oppose secret societies in my statement that Jesus was a Freemason—not in name but in principle. Nominally he was an Essenean, which brotherhood in principle and practice were Masonic. With the exception of Paul all the apostles were without doubt born Essencans. Peter's statement that 'Nothing common or unclean had ever entered his mouth,' is the equivalent of an acknowledgment that he was an Essenean. All the apostate Jews were flesh eaters. History says that the Esseneans, ancient Masons, lived in great purity of body and soul, bathed the whole body every morning at sunrise, and were pledged to have no earth rulers save their rabbi.

"The following were a few of their many exalted doctrines: Thou shalt keep the Ten Command-

ments of Moses; thou shalt not engage in war or abet war; thou shalt eat no flesh of any animal or fish or bird or fowl or creeping thing created alive; thou shalt dwell in families after the manner of the ancient Israelites, who held all things in common; thou shalt love thy neighbor as thyself, and do unto thy fellow man as thou wouldst have him do unto thee; thou shalt return good for evil; if a man strike thee on one cheek, turn to him the other also. It is in evidence that Jesus scrupulously lived up to the letter and spirit of the Essenean doctrines."

To refute both the spirit and the letter of Dr. Tanner's far-drawn conclusions, it is only necessary to refer the Christian reader to John's Gospel 6: 5–13, and 21: 3–10—from which it is very evident that the Saviour did not object to feeding the multitude and his disciples with fish, giving it to them with his own hands, in the first instance, and cooking it for them in the later one.

TO OUR READERS IN WISCONSIN.

But little has been done in the last few years for the promotion of the anti-secrecy reform in this State. The lodges are thriving and arrogant, and the attention of Christian reformers has been largely directed to other and not unimportant ends. But a partial canvass of the State makes it evident that the interest in our cause has by no means died out. The Old Guard are still true and valiant for the moral welfare. This is an "off year" in politics, and is especially favorable for a renewed discussion of this question. Let us have ONE MORE RALLY AT VERNON, WIS., ON OCTOBER 29 AND 30, 1891, and remember that the burden of responsibility rests alike on all who know the truth. Much labor and expense is involved in even a partial canvass of the State. Let all those who cannot attend the meeting send their contributions for this work to Bro. W. I. Phillips, 221 West Madison street, Chicago, and let all pray for God's blessing.

PROGRAM OF THE STATE CHRISTIAN CONFERENCE AT VERNON, WIS.

The Wisconsin Christian Association, opposed to secret societies, will, D. V., meet in the Covenanter church at Vernon, Wis., on Thursday evening, October 29, at 7 o'clock, and, as far as practicable, the following program will be adopted:

7 P. M., call to order, with devotional exercises for half an hour.

The appointment of committees.

An address by Rev. J. B. Galloway, on the Relation of Secret Societies to the Christian Church, followed by a brief discussion.

Friday, October 30, meet at 9:30 A. M., and have a half an hour of devotional exercises.

Report of committees and completion of organization, including plan for State work.

Miscellaneous business.

Friday P. M., meet at 2:30 o'clock. After a season of worship a report of the committee on resolutions, to be followed by discussion or brief addresses.

Friday evening, 7 o'clock, addrees by Rev. Isaac L. Faris on the Relation of Secret Societies to Civil Government, followed by an address by H. H. Hinman—Is the Grand Army of the Republic a Beneficent Institution?

Persons coming by the Wisconsin Central railroad will stop at Vernon station. Those who come by the Milwaukee & St. Paul R. R. or the Northwestern R. R. will stop at Waukesha, and, in either case, will write to Rev. J. B. Galloway, of Vernon, Wis., and arrangements will be made to convey them to the meeting. H. H. HINMAN.

—We are indebted to Bro. John A. Murray, Secretary of the Wisconsin Annual Conference of the Free Methodist church, for a manuscript copy of the Report on Reforms, adopted by that Conference at its recent session. It is a strong document, and we propose, in a few days, to present it to our readers in a complete form. Lack of space prevents its insertion in this issue.

—Bishop Fava (Roman Catholic) is in favor of republican government—on a Roman Catholic basis, of course—and says, also:—"Let Catholics but unite, and the reign of Freemasonry will be at an end." In other words, Freemasonry will decrease and the order of Jesuits will increase. Somehow, in this unholy fight, the rest of us seem to be between Scylla and Charybdis, waiting for the glory of God to be manifested in the destruction of both of these gigantic and evil societies.

—This week we commence the publication of the temperance lecture delivered more than sixty years ago, in Vermont, by ex-Pres. J. Blanchard, before he had completed his eighteenth year. It needs no apology for its reprint in the *Cynosure*, which he has been so largely instrumental in bringing to its present high standard in the work of reform. It speaks for itself and the cause it supports.

—Royal Hammond, of Galesburg, Illinois, one of its old and wealthy citizens, in a private letter, intimates that the interests of the city are seriously handicapped by the liquor interest and secret societies, who hold the leading influences in that commuuity. This fact will account, in part, no doubt, for the disgraceful initiations described in the editorial columns of this issue of the *Cynosure*.

—Especial attention is directed to the third page of this issue, on which appears the portrait of Rev. J. P. Stoddard, the efficient secretary and agent of the N. C. A. for New England. Ex-Pres. J. Blanchard furnishes a graphic life-sketch of our esteemed co-worker, who supplements it with his grateful appreciation of the high estimation in which he is held by his many friends, East and West, accompanied by a brief review of the present condition of the work in which he is engaged. The portrait and sketch are inserted to gratify our numerous patrons, and both are a deserved tribute to Bro. Stoddard's faithfulness and industry in the cause.

—At an early day, possibly in the issue of the *Cynosure* for October 22, we shall begin the publication of a serial article, running through three or more numbers of the paper, and reviewing, carefully and exhaustively, the political and religious character and tendencies of the Farmers' Alliance, showing it to be, unmistakably, an unrepublican institution and a false, un-Christian form of religion. The author is a preacher of the Wesleyan Methodist denomination, who, several months ago, was requested by one of the leading members of a local Alliance in Kansas to lend his influence in behalf of the order. Too wary to be misled into the support of a secret organization without further knowledge of its character and tendencies, he asked several pointed questions. The replies were guarded, and their platitudes are in this article fully controverted. It will repay a careful perusal.

—There is nothing resembling compromise in the Report on Secretism adopted by the Free Methodist Annual Conference of Wisconsin at its recent session. "Another form of evil intrenched in the selfishness of the hearts of men," it says, "and one antagonistic to the principles of Christianity and all moral government, is oath-bound secretism." In support of its position, the committee quotes freely from Joseph Cook's address in Chicago on this subject, and also from General Grant and John Quincy Adams, and then adds: "In view of these statements of fact and appeal, while we are fully conscious that there are great odds against us, our duty to God and man demands that we, as a church, both ministry and laity, take a bold and fearless stand against all such organizations." Would to God that every other church in the world had the will to utter such sentimeuts, and to work zealously in their support!

—The question of opposition to secret societies came up in the deliberations of the closing session of ministers and elders of Indiana Yearly Meeting of Friends at Richmond, in the last days of September. S. A. Wood read a portion of Scripture concerning the duties of watchmen to see the approach of the encroachments of the evil upon the church, and especially warned the church against being swallowed by organizations that are not religious, but put on a semblauce of religiou. One can not be a member of an oath-bound society and be obedient to Christ's command, "Swear not at all." Jacob Baker said the oaths of such societies are not so much secret as blind. The discussion was not prolonged, and ended in an especial commendation of the clause iu the Friends' Discipline, advising their youth against entangling alliances with any of these oath-bound organizations. The Friends are our firm allies in the war upon the lodge system.

PERSONAL MENTION.

—This office was favored, last week, with a call from Elder I. J. Rosenburg, of Covington, Ohio, the general missionary agent of the society of Dunkards, who has been spending two months in Iowa, but is now on his way Eastward, via Illinois and Indiana, to his home in Ohio.

—Bro. S. F. Porter, the College agent, who has been visiting several places in the West, expects to be in Chicago soon. In the Methodist church at Montevideo, Minn., on Sunday evening, the 4th inst., he led a Ladies' Union Temperance meeting, with a full house, which gave him an enthusiastic hearing.

—On Tuesday evening of last week, at Elgin, Ill., an anti-secrecy meeting was held in the Free Methodist church, of which Rev. Mr. Spaulding is the newly appointed pastor. The attendance, despite the rain, was very fair, and the interest well maintained. To Rev. George R. Milton, of Elgin, an old friend of the *Cynosure*, and one of the present directors of the N. C. A., much credit is due for his zealous efforts in preparing the way for the success of the meeting. It is to be regretted that Bro. Milton's lameness, arising from a fall last year, seriously interferes with his personal labor in the cause of Reform.

REFORM NEWS (*Continued from 5th page*).

sons. In short, some of the members of this feeble church are trying to save its life by a compromise with wicked men. Unless the truth, as presented by the pastor, takes hold of them, and they learn better things, there is no hope for this church.

What people need in Schuyler's Lake is thorough converting. If the church fails in her duty, a dreadful scourge may be necessary to bring this about. Many a father is being scourged to-day by a drunken son.

I preached Sabbath morning in the M. E. church, by invitation of the pastor, and addressed the Baptist Sabbath-school by invitation of the superintendent.

Our friends here are hopeful. The lodge has evidently reached its zenith. Its decay seems evident. Our literature has been put into nearly every home for three miles in every direction. If the young men can be saved, the old ones will die, and there will be a better state of things. Oh, what a terrible harvest sowing to the wind will reap!

I go to Fly Creek, Cooperstown, and other points south in this county. I hope to arrange with friends for meetings at Binghamton, Chenango Bridge and other points, soon. As ever,

W. B. STODDARD.

ANTI-LODGE MEETING AT ELGIN.

ELGIN, Ill., Oct. 8, 1891.

For some days previous to Oct. 6 we had been expecting to have Bro. Wm. Fenton with us on that date and give us the "Religion of Masonry" as taught in their own books. In this, however, we were disappointed, Bro. Fenton being necessarily absent. But brethren W. I. Phillips and Rufus Smith came up to the help of the Lord.

Bro. Phillips spoke on "Odd-fellowship as a Religion," quoting from their own manuals, and thereby proving that Odd-fellows consider it a religion. Their god is "one supreme being," but not the Triune God—Father, Son and Holy Spirit; hence, these Odd-fellow worshipers are idolaters, and so are all they who worship at the altars of the various secret societies.

Bro. Smith interested us from the words: "If the Son, therefore, shall make you free, ye shall be free indeed." He maiutained that no one could be a good Mason and a true husband, or a true Mason and a true Christian. A large portion of the audience agreed with him. Bro. Smith is full of fire, heavenly fire, and keeps his hearers most thoroughly interested.

Never has this country stood more in need of men and women to be faithful to God aud to the souls of men than at the present. In this city nearly all the English-speaking ministers are members of one or more of the secret societies here, of which there are upwards of forty. May God pity these poor deluded miuisters and their poor deluded hearers.

Yours truly, GEORGE R. MILTON.

The Home.

"THE WHITENED FIELDS."

So many idle, folded hands,
And the harvest-fields are white;
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For "the harvest fields are white."

So many here that sit at ease,
While 'neath yon darker skies
The wretchedness and misery
Even angels well might weep to see,
How can we dare to sit at ease
Beneath these golden skies?

So many gay and careless feet,
That dance the hours away,
While there, with heavy steps and slow,
Adown the paths of sin and woe
Stray all too surely other feet,—
And life glides fast away.

So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day;
For soon our only joy shall be
In bringing home the sheaves.

—*Meta E. B. Thorne.*

MR. MOODY IN HIS CHURCH.

The Chicago Avenue church was filled yesterday at both morning and evening services as Dwight L. Moody alone seems to be able to fill it. Advancing years lessen none of his vigor of speech, nor does his power decrease.

His morning theme, "Thou Art the Man," furnished him a basis for a forceful talk to the Christian world and to Christian ministers. His evening sermon was a powerful and effective plea to those who are not believers.

"I want to tell you to-night," he said, "how to find God and how to keep in the path of right. I want to stir you powerfully to-night, and if I put the knife in deep, don't squirm. There are five things that flow out of true repentance. Repentance is the A of God's alphabet. Now, we don't repent all at once. You're doing things all the time that you should repent of, and if you haven't found it out your wife or neighbors have. That's the mistake ministers make. They think they repented a long time ago and don't need to do it again.

"The five things that compose true repentance are conviction, contrition, confession, conversion and confession to Christ. There's no true repentance without all five.

"If a man is not convinced of his sin, you can't help him. God Almighty can't help him. The Jews when called upon to repent boasted of Moses, the law, and the prophets, and from that they were going to establish their own righteousness. It's just like the small boy who, while his father had gone to church, stole $5 out of a drawer and ran away to squander it.

" 'Johnny,' says papa when he returns, 'did you take that $5?'

" 'No, sir.'

" 'Didn't you take it and go with that Brown boy and spend it?'

" 'No, sir.'

"Then Mary, the servant, comes in and tells how she saw Johnny take the money; so papa says:

" 'Johnny, what have you to say to that?'

" 'Yes; I took it and spent it.'

" 'Are you sorry?'

" 'No, sir.'

" 'Will you do it again?'

" 'Yes, sir; every time I get a chance.'

"Could you forgive that boy, fathers? No! Neither can God forgive an unrepentant sinner.

"Conscience and the Holy Ghost produce conviction. Adam and Eve were not judged by the Bible. They were judged by conscience. Then, perhaps, you say, why not do without the Bible? Because your conscience convicts you after a wrong is committed, but the Bible tells you what is wrong.

" 'Thou shalt not steal,' says the Bible.

" 'That's all right,' you say. Well, then, I tell you there is no trouble about the law; the trouble is with yourself. Be convinced of your sin; that is the first step toward conversion. You married men who are unfaithful; you young men who forget the purity of the dear mother and sisters you have left back East, be contrite and then confess your sin. You seem to think that you can do things in Chicago that you cannot in your own peaceful village home. Sin is sin. If an act is sin here it is sin in London. How was it with David and Solomon? Both had sinned against virtue. You ask if David did not fall deeper. He was lifted higher. When the voice of God found him he fell in contrition, but 'Sol' said 'honor me before the people.' You don't find that Solomon wrote a fifty-first Psalm. David was a first-class sinner, and he was also a first-class repenter. Mothers, if your son repents as David did could you find it in your heart not to forgive him?

"Confession comes next. I believe there is more downright sham in confession than in anything else. Men pretend to confess, but they don't half confess. They sing and shout hallelujah louder than anybody, to give the impression that they are great Christians. If you want to prosper confess to God. Don't go to the priest; he has all the sins he can attend to. As long as you sin you cannot prosper, and your sins will descend to your children. Straighten out your record when you commit your sin. Confess to God, for that leads to conversion, and he gives you a new life and a new nature. Confess fully. So many converts amount to nothing because they don't half confess.

"People talk about two roads in life. There's only one. At one end is heaven. What is the other? The Bible calls it hell, so you'd better put it down so."

The speaker told a story of a slave becoming free as soon as he came under the Union flag and exhorted the slaves of sin to come under the banner of Christ to be freed.

"Why?" he asked. "Because you owe it to him, because you owe it to Christians, because you owe it to the world, and because you owe it to yourself."—*Inter-Ocean, Oct. 5.*

HABITUAL PRAYERFULNESS.

We do not mean by this title the custom of praying at regular hours or in specific forms of speech. It may include these. It certainly includes much more. We mean by it a permanent attitude of the soul toward God, a habit become so much more than an ordinary custom as to be "second nature," as we often say. To be prayerful in this sense is to turn to the heavenly Father naturally and almost instinctively. It involves an assurance on our part of his affectionate, unfailing interest in us and in all which concerns us, and of his ample power and ready willingness to keep us in whatever manner he sees that aid can best be rendered us. It involves mutual sympathy and confidence between him and us, the purpose on our side to govern all our relations with human society and conduct upon the basis of his actual concernment with them, and on his side the purpose to guide and assist us in so doing.

They who are habitually prayerful in this sense do not find themselves disposed to neglect prayer at particular times. Nor do they even reject forms of prayer. The value of these becomes increasingly evident continually. But they learn to look up to God so often, so naturally and so simply that these, with all their value, prove insufficient. The heart learns that a true prayer may be independent of position, place or circumstance. It is simply the communion of the human soul with the divine. It can be experienced as truly and rewardingly in a throng as in a desert, at the desk or the work-bench as in the prayer meeting, in the hour of deepest sorrow as in that of most jubilant delight. It may be only an uplifted thought, hardly shaped in words at all.

The value of this habitual prayerfulness lies not so much in the direct, definite responses which it obtains as in the reverent consciousness of oneness of spirit and interest with the Almighty. He may not see fit to grant the former. Often he refuses them in the form in which we desire them, and, no matter how earnestly we desire them, we soon learn that he knows best what is good for us, and that all will be well in the end if we leave everything to him. Therefore our one, true, comprehensive prayer always must be, "Thy will be done." It is not wrong for us to plead habitually for those things which we suppose ourselves to need. Indeed, we are commanded to pray for them. But such petitions, after all, must be qualified by frank and full submission to his all-wise judgment.

Let it be remembered, also, that the spirit of habitual prayerfulness is the best possible defense against temptation. It renders the soul more difficult of access by evil. It helps to check the desire to do wrong and diminishes the apparent attractiveness of every form of sinful pleasure. It is the best safeguard of the young Christian, and to the more mature, none the less, it is as a tower of strength and refuge.—*Congregationalist.*

DO "COMING EVENTS CAST THEIR SHADOWS BEFORE"?

We give below what appear to us the most wonderful utterances of the late eminent Dr. Crosby, just before his death:

The following is a partial report of a sermon, delivered by Dr. Crosby a few days prior to his last illness, published in the *Religious Telescope:*

"But many Christians fear death." Well, they ought not to fear it. All who are in Christ ought to look upon what is called death (using the common phraseology and meaning the death of the body), we ought to look upon this with the greatest delight. What is death to you and to me! "I go to prepare a place for you [it is our Lord who speaks], and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Now, is the coming of the Lord Jesus to take me unto himself, to take me unto his own eternal home to dwell there with him forever—is this a thing for me to fear? Is it not something for me to hail with delight? Ought I not to look forward to it as the greatest joy in existence? If I am found dreading death I am showing myself a coward, and I am insulting my Lord. Death to me should be a thing longed for. The thought of death should be to me an ecstacy of joy.

"But the pain attending death makes me shrink from it." I can say this in answer to such an objection: Every one of us, no doubt, has suffered from disease a bodily pain ten times more severe than we shall feel in dying.

I have been by a hundred deathbeds, and in all death was easy. A disease of three or four days, from which one recovers, often causes far more pain than the departure of the soul from the body. The sting of death is gone from us. Our sins have been blotted out. No condemnation is written against us; the law has no punishment recorded against us. There is nothing in our way. Why should we not rejoice and give thanks when we see death approaching?

Note one thing stated here about the body. "This corruptible shall put on incorruption, and this mortal shall put on immortality." In the second epistle to the Corinthians, fifth chapter, we read this: "Not for that we would be unclothed, but clothed upon." In one sense my present body is to be raised. If it were raised it would be a corruptible body; but I am to put on an incorruptible body. My identity is to be preserved in some way. I don't know how, but God knows. I know this much: I know that there is not an atom in my body to-day that was there thirty years ago, and I know that my identity has not been altered in the least these thirty years. The power of God raises the body from the grave, not man's invention, and in some way the identity is retained, though not a particle of the body is the same. It is the same body, and not the same. It is the body corruptible made incorruptible, made like unto the glorious body of our Lord. You know how the apostle represents this in figure. The seed is sown and springs up according to the kind sown; and yet in one sense the seed dies before the fruit can come forth. It is the same and not the same.

I think there is more than this. I think we are right in thinking that we shall never be without a body. As soon as this earthly tabernacle be dissolved we have (not "shall have after a long period" of waiting) a house not made with hands, eternal in the heavens. In some way, we cannot now tell, we shall have a body before our present body is raised from the grave to be forever joined to the soul. We shall never be found naked, never be without a body. That we cannot understand the method does not trouble us. We know in whom we have believed; we know that he has almighty power and almighty wisdom: and we

know that we are safe, body and soul, in Jesus Christ.

Ought we not to chant pæans of victory every day? If we would think less about our present condition and more about our future glory, would we not be daily singing the triumph song, "O death, where is thy sting! O hades, where is thy victory! Thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ?" And then with our eyes fixed upon our heavenly home and our hearts full of longing for its holiness and for the companionship of our dear Lord, would not our cry, also, be, "Come, Lord Jesus, come quickly?" All that is sweet, all that is lovely here on earth shall be ours there, and he shall be the center of all. Without one regret, without one sorrow, with rapturous joy, we should run to meet, not death, but our dear Lord.

This is our privilege. We Christians have nothing to do with the world's thoughts and feelings about death. We parted company with the world when we began to walk in the ways of righteousness. We breathe a different atmosphere from the world: we have learned some things the world cannot know. Why should we go the world's poets or to the world's philosophers to get their ideas about death? Let us go rather to the Bible and hear the Lord telling us that for us death is changed to victory. The world talks about looking down, about the pall, the coffin, the grave, the blackness of death. We have nothing to do with such thoughts. To us death means looking up, means brightness, joy, glory, Christ. Let us live up to our high privilege.

JAMIE.

"In a small village there lived a little Scotch boy named Jamie. His mother loved him, and he loved his mother. The little boy wanted to be a sailor. His mother did not like the idea of losing her little Jamie, but he had read so much about sailors and about foreign lands, he said, 'Oh, mother, I do want to be a sailor!' And his mother at last said, 'Jamie, you shall go.' She gave him her blessing, and added, 'Jamie, wherever you are, whether at sea or on land, never forget to acknowledge your God; and give me a promise that you will kneel down every night on shipboard and say your prayers and trust in God. Little Jamie looked up to his mother, the tears trickling down his cheeks, and said, 'Mother, I promise you I will.' The boy went on board a ship bound for India. The first night, when the sailors had gone to their berth, seeing little Jamie kneel down to say his prayers, a sailor went up to him, and, giving him a box on the ear, said, 'None of that here, sir!' Now, among the crew there was another sailor, a swearing man, who said to the man that had struck the boy, 'Come on deck and I will give you a threshing,' and they went on deck. Now, I am not approving of the fight, but these men did fight, and the swearing sailor beat the one who had boxed the little fellow. Then they came back again into the cabin, and the swearing man said: 'Now, Jamie, say your prayers, and if he dares to touch you I will dress him!' Well, the next night Jamie said to himself, 'I don't like to make any disturbance on board ship; I will say my prayers in my berth; I won't kneel down before the sailors; I will get into my hammock and say my prayers to myself.' Mark the effect of this on the swearing sailor. The moment he saw little Jamie get into the hammock without saying his prayers he went up and took him by the neck and dragged him out of the hammock, and said: 'Kneel down at once, sir. Do you think I am going to fight for you and you not say your prayers, you young rascal?' During the whole voyage back to London Jamie had in that reckless, thoughtless sailor a man who looked after him like a father, and every night saw that he knelt down and said his prayers. Now, let me tell you a part of little Jamie's history. Some years ago the largest steamboat ever seen was built—the Great Eastern. Who do you think was the captain of that great ship? They wanted the cleverest captain they could find in England, and they selected little Jamie. When the great ship came back after fulfilling her mission, the captain knelt before Queen Victoria, who said: 'Rise, Sir James Anderson,' and Sir James Anderson was none other than the little boy I have told you of."—*Guild Review.*

NOT I, BUT CHRIST.

Not I, but Christ be honored, loved, exalted,
Not I, but Christ be seen, be known, bo heard;
Not I, but Christ in every look and action,
Not I, but Christ in every thought and word.

Not I, but Christ in lowly, silent labor,
Not I, but Christ in humble, earnest toil;
Christ, only Christ, no show, no ostentation,
Christ none but Christ, the gatherer of the spoil.

Christ, only Christ, no idle word e'er spoken,
Christ, only Christ, no needless bustling sound,
Christ, only Christ, no self-important bearing,
Christ, only Christ, no trace of 'I' be found.

Christ, only Christ, ere long will be my vision,
Glory excelling, soon, full soon I'll see,
Christ, only Christ, my every thought fulfilling,
Christ, only Christ, my all in all to be.

—*Selected by Bessie Kellogg, Auburn, Cal.*

TEMPERANCE.

AFTER SIXTY YEARS.

HOW THE TEMPERANCE QUESTION WAS VIEWED IN OLDEN DAYS.

[An address which was delivered at Saxton's River, Vt., by J. Blanchard, and published in the old *Intelligencer* September 11, 1830.]

During a brief but pleasant call from J. Blanchard, of Wheaton, Ill., who makes an annual tour to the old home town, says the Bellows Falls (Vt.) *Times*, mention was made of an address which he delivered when a youth before the Rockingham Temperance Society, which was deemed of sufficient importance, even in those crude days of temperance thought, to be reproduced in the old Bellows Falls *Intelligencer*, published by Thomas Green Fessenden. The *Times* asked the favor of a review, which was granted by Mr. Blanchard, and the old reprint, yellow with age, was duly received, together with a personal letter from the author giving many facts of an interesting historical nature, which we hope to give in some later issue. The address, though lengthy, is given entire, as much to show the trend of thought in earlier days, as because the *Times*, the continuation of the *Intelligencer*, may hereby safely lay claim to the teaching of prohibition for eleven years more than a half century. Mr. Blanchard was born on the hills above Saxton's River, and at the date of this address was a student at Middlebury College. He was for many years president of Wheaton College, Wheaton, Ill., only giving place by reason of advancing years to a son whom the old gentleman proudly tells us "makes a better college president than his father ever did."

THE ADDRESS.

Over the human character, custom exerts a dominion unlimited and unremitting. Tyrants control but outward actions;—custom bribes the will, allies to her interest the inclination, and leads captive the whole man. Whether the scene of our observatiou lie in the extreme regions of the earth, where the sun looks aslant on seas ever congealed, and on mountains of ever-during icc, receiving annually new accessions from concrete masses of frozen vapor, regions o'er whose sterile plains the white bear and moss-fed reindeer stalk, the sole representatives of the brute creation, or beneath the perpendicular rays of a vertical sun, where the flowers of spring and the fruits of autumn are blended in delightful proximity, and the deep green drapery of the forest never gives place to the sear leaf and naked branches of more inhospitable climes; whether the scene of our observation lie among the enlightened Europeans, or the debased Hottentots of South Africa; whether we survey man in his most exalted state, where his perfections approximate the Deity; or in his most abject and degraded condition, where guilt is his pastime, and vice and obscenity his morality: this truth, graven in legible characters on the surface of society, everywhere meets our eyes—that custom or habit exercises a powerful and incalculable influence or control over the conduct of mankind. It is the force of habit, all-powerful and all-pervading, that endears to every individual of the human family that mode of life to which from infancy he has been accustomed. Under the magic influence of habit, the storm-beaten seaman clings with unyielding tenacity to a life of toil and of peril upon the ocean, and sickens of the inactivity and listlessness of those who depend for subsistence on the cultivation of the earth. The eagerness with which the mountain-bred Swiss follows his favorite diversion of hunting the rock-goat, in the pursuit of which over the ice-clad summits of the Alps, where a single step, misplaced, plunges him into depths unfathomable, he braves dangers in form more terrific than the fabled furies of a heathen pandemonium, owes its origin solely to the mysterious power of habit. The same power reconciles the females of one nation to the arduous and fatiguing labors of the plough; and in another nation almost disqualifies them for the discharging of those domestic duties which civilized society seems to require at their hands. Such being the influence of custom on the mental and corporeal constitution, it is no wonder that he who attempts to effect a change in the condition of mankind, which involves in itself an alteration or a retrenchment of practices to which they have been habituated from earliest life; it is no wonder, I say, that he has difficulties to encounter like to him who braves the fury of the current, to bring to land the boat which the loss of its rudder has left at the mercy of the waters. In view of the obstacles that lie in the way of an essential change in the habits of a community, no man, in his right mind, would attempt the execution of such a plan, unless impelled by the constant goadings of conscience, and incited by the deafening cries of bleeding humanity. Such, I trust, are the causes which have impulsed and incited those here assembled to decisive action for the suppression of a custom which has long obtained among this people, more treacherous in its nature than the Egyptian Sphynx, and more deadly in its effects on the human constitution and human happiness than the summer blight on the vegetative world. Conscious that great and desirable purposes are never attained by feeble and remitting effort; conscious, moreover, of the opposition which those must confront who aim at a change in the customs of society, it is hoped that you have given your hands and your hearts to this work from no other motive than that which human misery affords the merciful; and no hope of reward, save that which the god-like act ever brings to the bosom of its author.

Animated by this hope, and relying on the patience of this audience, I shall, in the following remarks, in the first place, notice some of the effects which the use of ardent spirits produces on the interests of this town. Secondly, I shall endeavor to establish the position that ardent spirits are in no case absolutely and indispensably necessary; whereas, in every instance, except when the system is under the influence of disease, or sudden exhaustion, they are directly injurious.

While we speak, however, of the effects of ardent spirits on this town, from want of authentic information in regard to the quantity consumed, for the sake of comparison, a more general view of their influence will be taken. And here I would remark, after the untiring investigations of philanthropists, exhibited in the statistics with which our public journals have teemed for the last few years, it scarce seems necessary to speak of the pecuniary loss to which our country is subjected from the prevalence of the use of distilled liquors. Wherever careful examination and deliberate calculation have been resorted to, the taxes which this government has been paying for intoxicating liquors have swollen to an amount which the visionary, in his wildest flights of imagination, had never fancied. So enormous a tribute has this vice exacted from his votaries, that its computation, though couched in naked truth, seems to have borrowed the garb of romance, and, though clad in sober facts, to have assumed airs of fiction.

True, the precise amount which this town pays per annum for distilled spirits cannot be ascertained. Enough, however, may be discovered by calculating from information which may be obtained, and making such deductions as to fall short of the true amount, or at least to keep within the pale of truth; from such a course as this, I say, enough may be discovered to startle any sensibilities but those of adamant, and to awaken the sympathies of all, unless it be of those whose tender mercies are cruel.

(*To be continued.*)

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON IV.—Fourth Quarter.—October 25.

SUBJECT.—Christ Comforting his Disciples.—John 14: 1-3, 15-27.

GOLDEN TEXT.—I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.—John 14: 16.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—John 14: 1-3 and 15-19. T.—John 14: 20-27. W.—John 13: 31-38. T.—John 16: 22-33. F.—Eph. 1: 3-13. S.—Eph. 3: 14-21. S.—Heb. 2: 10-18.

COMMENTS BY E. E. FLAGG.

1. *The many mansions.*—vs. 1–3. One of the strongest desires of the human heart is for a *home*, and this always means some local habitation. In this promise of our Saviour we find the longing fully met. He will not gather his redeemed into some huge "institution," as it were, but the sacred individuality of the home-life will be preserved; for, "in my Father's house are many mansions." Jesus has gone before to prepare them for us to occupy. Does not this imply that the individual tastes of each will be tenderly regarded by him who knows us altogether, and never thinks anything of small moment which concerns the happiness of his loved ones? But this is not all. "I will come again and receive you unto myself." We shall not be left to make the journey to those heavenly mansions alone, but when they are ready our Lord will come in person for us. We know not the day or the hour of his appearing, but all prophecy points unmistakably to its near approach. Why, indeed, should we let our hearts be troubled when we can keep this glorious hope continually before us? Home does not merely mean a shelter, nor grand surroundings, nor fine furniture. It can never be home in any true sense without some dear one waiting there for us whose presence makes it home. So heaven would not be heaven without Jesus. How full of tenderest understanding of the heart's deepest needs: "that where I am, there ye may be also." We may be lonely here; —sad for friends who have left us, and homes that have been broken up by the destroyer death; but how soon our lonely hours will be over and their very memory swallowed up in the joy of ever being with Jesus!

2. *The Comforter promised.*—vs. 15–21. The disciples were troubled over their approaching separation from one with whom they had linked all their highest hopes, nationally and individually; and that they did not know in just what way this separation was to take place, added to their trouble the element of mystery and uncertainty. The habit of telling Jesus all that concerned them; of taking to him all their troubles and difficulties, and relying on his divine power to help them in every perplexity or danger, had become fixed. How could they ever forego his constant presence? But he promises not to leave them thus orphaned, but to send a divine Comforter. He who was the Truth must needs leave them, but the Spirit of Truth should come in his place. "Which the world cannot receive." They who reject Christ make it morally impossible for them to receive the Spirit with his comforting and illuminating influences. "But ye know him." Where Christ has been accepted, the Spirit comes, not as a stranger, but as one with whom we have already been made acquainted. "At that day ye shall know," etc. The epistles written by these very men who seemed now so stupid and earthly in their interpretation of Christ's words, abound in the clearest teachings of the deepest spiritual mysteries, which shows how this promise was fulfilled. True love is always one with obedience. It is the unfailing test of discipleship, known and read of all men; and the only certificate that will win us an entrance into heaven when we leave this world.

3. *The manifested Christ.*—vs. 22–24. Christ's promise that he would manifest himself to them but not to the world, seems to have perplexed Judas (not Iscariot), but perhaps he only expressed a difficulty that was in the minds of all the rest. They had not yet given up their dream of a temporal kingdom, to which the very idea of a king who did not manifest himself to the world, seemed antagonistic. Christ answers them by asserting, in unmistakable terms, that he refers to a spiritual and not to a bodily manifestation of himself; and that it is not his own word which he speaks but the word of the Father which had sent him. As he rested content with his Father's will, so must they if they would be his true disciples. The indwelling Spirit is the same thing as the indwelling Christ, as the indwelling Father. It is the companionship of the whole Trinity which is thus promised. God dwells in the true believer, and he in him. (1 John 4: 15.)

4. *The farewell.*—vs. 25–27. We come now to the last touching words of farewell. Jesus had given his disciples glimpses into deep spiritual truths, and yet how little they had really understood, either about himself, or his work, his kingdom, or the way in which it was to come. The Holy Spirit must complete his instructions by enlightening their minds to remember and discern the real import of the things which he had said while he was yet with them. So the truths which we but dimly comprehended at our conversion will be made clear to us as we go on in the Christian life, if we give ourselves up to the Spirit's teachings. "Peace I leave with you," etc. This peace, which was Christ's parting legacy to his disciples, is only retained as well as maintained through this same conservating power. "Filled with the Spirit," we shall also be filled with Christ and with his peace, which, unlike the peace the world gives, is abiding; for it is dependent on no temporal or outward condition, but on the simple fact of a living union with him.

RELIGIOUS NEWS.

BAPTIST.

—The Baptist work in Holland began in 1845, when Bros. Kobner and Oncken, from Hamburg, visited that country and baptized seven brethren and organized them into a church. At present there are in Holland sixteen Baptist churches with a total membership of about one thousand. The smallest church has seventeen members and the largest 224. The smallest salary or support which a married pastor receives is about seventy-five dollars, and the largest about $275.

—In Bohemia, with some 6,000,000 population, there is only one little Baptist church, with eighty-two members. This church is in Prague—a city made sacred by the memories of John Huss, who because he loved truth was hated and murdered by the Romish church.

—The *Standard* says that the new Chicago University site comprises four blocks of ground. The deed to three of these was made first to the American Baptist Education Society. The society has now deeded to the University and these deeds have been recorded. The fourth block is deeded to the University directly by the seller. On the 21st of September the common council of Chicago passed an ordinance vacating the streets and alleys running through the site, giving the University one solid block 1,261 feet long and 802 feet wide, making the area inside the block lines between twenty-three and twety-four acres, and immensely increasing its value for the purposes of the institution. This action opens the way for the board to carry out it plans for covering the site with a beautiful group of buildings.

CONGREGATIONAL.

—Forty years ago Minnesota had no Congregational churches; to-day 200, with 173 Sunday-schools, and 60 meeting-houses. It is doing work among the Germans, Scandinavians and Bohemians. The average pastor's salary is $1,022, and $37,000 is paid in the year to the seven missionary societies.

—Rev. A. W. Parry, having resigned his Congregational pastorate at Spring Valley, Ill., has united with the Free Methodist Conference recently held at Morris, Ill., and has received an appointment as pastor of the church at Aurora, Ill.

—Crescent City, Ill., has refitted and re-seated its church building. President Blanchard of Wheaton College, preached the dedication sermon.

—Rev. D. W. Wise, of the College church, Wheaton, is to give a series of Sunday evening sermons on "Success in Life," to the students. On a recent Sunday evening he spoke on "Where to Begin." The audiences fill the church to its capacity. Pastor Wise finds a grand field for usefulness in this College church.

—Congregationalism in Montana, though yet in its infancy, is slowly gaining strength. The four churches of a year and a half ago have "gained other four." Still another will soon follow, but for lack of funds a cry from a rapidly developing and churchless region as large as the State of Delaware must meet with no response.

LUTHERAN.

—Twenty-five years ago there were only one or two churches along the line of the Norfolk & Western R. R. in Virginia. Now there are congregations at Vinton, Salem, Radford, Pulaski, Wytheville, Crocketts, Rural Retreat, Atkins, Marion, Bristol, Meadow View and Roanoke.

—Salem German Lutheran church, which has been meeting in a hall over a beer saloon in Chicago, for some time, will soon purchase a lot and begin the erection of a church. Rev. J. D. Severinghaus, D.D., is the present pastor.

—Rev. Holmes Dysinger, D.D., President of Carthage, Ill., College, will deliver the sermon on Education at the next meeting of the Synod of Northern Illinois.

METHODIST EPISCOPAL.

—A great Epworth League meeting is to be held in Washington in connection with the Ecumenical Conference.

—The Rock River lay electoral conference was unanimously opposed to the opening of the Columbian Exposition on Sunday; asked the general conference to authorize the official recognition and appointment of duly accredited persons, ordained or unordained, to evangelistic work; instructed its delegates to work and vote for equal representation in the general conference; and reaffirmed the teaching of the discipline in regard to temperance and prohibition.

—A daughter of Bishop Tanner of the African M. E. church is the first woman of any race to pass the Alabama State medical examination. She passed credibly, and is now resident physician at the Tuskegee (Ala.) Institute.

—De Pauw University opens the year with the attendance in every department the largest on record. The freshman class will reach 150. The newly-elected professors are on the ground; greatly increased facilities have been provided.

ROMAN CATHOLIC.

—Priest Phelan, editor of the *Western Watchman*, says, "We would draw and quarter Protestantism. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it into hell fire a hundred fathoms deep."

—Father Conry, of Faribault, Minn., recently surprised the school board of that city by proposing to surrender his school building with its three hundred pupils to them and abolish the Catholic parochial school. He asked that his pupils be divided up among the different ward schools of the city, the same as Protestants; and this, too, when he knew that in these schools the Scriptures are read regularly and the Lord's Prayer is recited each day at the opening of the school. His offer has been accepted by the school board, and his parochial school is no more.

—The ecclesiastical authorities of Treves have stolen a march on all the possessors of rival holy coats. The Bishop of Argenteuil, who had intended to exhibit his this autumn, will now, it seems, abandon the show. Other places where holy coats are preserved are, says the Berlin correspondent of the *Standard*, Loccom in Hanover, Safod near Jerusalem, Santiago, Ovie do, Mayence, Ghent, Mantua, Mallorca, Halle, Cologne, Frankfort-on-the-Maine, Friaul, Moscow, and the Lateran in Rome. The natural inference is either that Christ had more coats than it is customary for carpenters to possess, or else some of the holy raiment advertised is not authentic. —*N. Y. Sun.*

UNITED PRESBYTERIAN.

—The Rev. Dr. Marvin R. Vincent, Professor of Sacred Literature in the Union Theological Seminary, delivered the opening address to the students in that institution on Sept. 24. He spoke on "Exegesis," and took practically the same view of Biblical criticism as that held by Prof. Briggs.

—The Minutes of Kansas Synod show little progress, but commendable diligence—a net increase in the Synod of 16 members, with a total contribution of $10.22 per member to all purposes.

—The Synod of Pittsburgh will hold its thirtieth annual meeting in the Sixth United Presbyterian church, Pittsburgh, on the 20th of October.

—Dr. Briggs has returned and now occupies the chair in Union Seminary which the General Assembly said he should not fill. The New York Presbytery meet shortly, and before that body he will be arraigned on the 4th of November for heresy.

WESLEYAN.

—The General Conference is to commence October 21, 1891, and will meet at Grand Rapids, Mich. Grand Rapids is a large and growing city. Opening sermon by Rev. N. Wardner, of Syracuse, N. Y.

—Of the men who entered the British Wesleyan ministry half a century ago or earlier, no less than twenty-seven died last year. There now remain one whose work dates from 1825, one from 1826, one from 1828, two from 1829, three from 1830, four from 1832, four from 1833, eight from 1834, ten from 1835, eleven from 1836, eight from 1837, eleven from 1838, eleven from 1839, twenty-three from 1840 (a remarkable date as pointed out twelve months since), nine from 1841, eight from 1842, thirteen from 1843, twelve from 1844, seventeen from 1845, seventeen from 1846, twenty from 1847, seventeen from 1848, twenty-seven from 1849, and twenty-four from 1850.

—Statistics of the Wesleyan Annual Conference of North Michigan, Rev. H. D. Inman, presiding: They have 33 ordained elders, 8 licentiates, (not that many fields). They have 781 members. They paid their ministers during last year $3,810.88. This would be nearly $5 per member. They raised $126.61 missionary money. This would be about 16 cents per member

NEWS OF THE WEEK.

CHICAGO.

The unveiling of the great equestrian statue of General Grant on Wednesday, at Lincoln Park, was a showy affair, largely participated in by secret societies, and calling together, probably, 100,000 persons. A naval display and speeches by Mayor Washburn and other prominent gentlemen, were among the attractions. Mrs. Grant was present.

The Grand Lodge of Masons of Illinois held its annual meeting here last week, with a good attendance.

The Society of the Army of the Tennessee was also in session here several days last week, and enjoyed the usual banquet.

The Republican campaign committee organized, with J. J. Badenoch chairman, and Alderman Noble secretary.

George Meredith, of Baltimore, disappeared mysteriously in this city last Friday.

The West Side Park Commissioners filed a petition in the Circuit Court praying the restoration of important records destroyed at the time of the big fire.

The winter term of night schools commenced with a success that predicts great things.

COUNTRY.

Frost Sunday night destroyed late corn and vegetables in Illinois and Iowa.

Samuel Bernstein, manufacturer of silk ribbons, of New York, failed Monday. Liabilities $30,000.

Fire partially destroyed John P. Squire & Co's packing establishment in East Cambridge, Mass., Monday night. Loss, $150,000; fully insured.

The Rev. Philip H. Garret was sentenced to one year's imprisonment Monday at Reading, Pa., for fraudulently obtaining $250 on a life insurance policy.

The Greenlee and Forst oil well at McDonald, Pa., has been drilled deeper, increasing the flow to 14,400 barrels per day, making it the largest oil well in the world.

At New York Monday, Mrs. Annie Murphy, Miss Kate Dunn, John Toohey, and Martin D. Toohey, were burned to death in a tenement fire.

Edwin Drestell, of Altoona, Iowa, was killed Monday while riding in a funeral procession, by a team running away and overturning his carriage together with several others. Four other persons were fatally injured, and many were more or less hurt.

Total collections of internal revenue during the first two months of the present fiscal year were $26,135,133, an increase of $632,557 over the corresponding period of last year.

Charles H. Ritter, a defaulting bank teller at Evansville, Ind., was sentenced to six years in the penitentiary Monday.

Hogs are dying of a strange disease in the country northwest of Goshen, Ind. The animals are usually sick two or three weeks before dying.

Fire destroyed the Greenwood 120-stamp-quartz mill, near Deadwood. S. D., Saturday night. The loss was $150,000 and the insurance but $10,000.

The Rev. Samuel Benedict, rector of St. Paul Protestant Episcopal church at Cincinnati, Ohio, was almost instantly killed Tuesday evening in an elevator accident.

The trial of Dr. Briggs, on the charge of heresy, was set Tuesday for Nov. 4, in the Scotch Presbyterian church, at New York.

Miss Elizabeth Bisland, the "globe trotter" and rival of "Nellie Bly," was married to Charles W. Wetmore, a New York lawyer, Tuesday.

General Franz Siegel delivered an address Tuesday at the German day-celebration at Fort Madison, Iowa.

From Jan. 1 to Sept. 30, 2,829 miles of new railway track have been laid in this country.

Bishops Esher and Bowman, of the German Evangelical church, were found not guilty of charges against them Tuesday by a committee appointed by the conference at Indianapolis.

More than half of the business part of Columbus Junction, Iowa, was burned Tuesday. The loss is estimated from $130,000 to $150,000. It is nearly covered by insurance.

The supply of natural gas at Springfield, Ohio, is so low as to be of no value.

Mme. Zazel, a performer with a circus, fell from a wire a distance of fifty feet at Las Vegas, N. M., Tuesday. No bones were broken, but she was badly shaken up.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 5 to 10:

S Heaton, E Pennock, Mrs M J Olney, R R Pinkerton, D W Farnham, S Besecker, J McLean, J W Moss, R D Nichols, C C Martin.

"Not all is gold that glitters" is a true saying; it is equally true that not all is sarsaparilla that is so labeled. If you would be sure of the genuine article, ask for Ayer's Sarsaparilla, and take no other. Health is too precious to be trifled with.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	97¾	@	98
Winter	98	@	99
Corn—No. 2	53¾	@	56½
Oats—No. 2	26	@	29
Rye—No. 2	84	@	84½
Bran per ton	12 50		12 75
Hay—Timothy	9 00	@	11 50
Butter, medium to best	19	@	28
Cheese	06½	@	09¼
Beans	1 65	@	1 85
Eggs	18		18½
Seeds—Timothy	75	@	1 12
Flax	95	@	96
Broom corn	4	@	05½
Potatoes, per bush	25	@	35
Hides—Green to dry flint	4¾	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	6 00	@	6 40
Common to good	3 40	@	4 25
Hogs	4 65	@	5 25
Sheep	4 00	@	4 75

NEW YORK.

Wheat, No. 2	1 05	@	1 09½
Corn	60¾	@	62½
Oats	33¼	@	34¼
Eggs	21	@	22
Butter	13	@	27
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@	5 75
Hogs	2 25	@	4 65
Sheep	2 50	@	4 50

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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Home and Health.

HOUSEHOLD HINTS.

Never use water from a stone reservoir for cooking purposes.

Cook oatmeal in a double boiler, or in a covered pail set in a kettle of water. Be sure to salt it.

A sponge may be cleansed by letting it lie covered with milk for twelve hours and then rinsing in cold water.

Salt will curdle milk; therefore, in preparing milk toast, sauces, scrambled eggs, or anything of which milk is the foundation, do not add the salt till the pan has left the fire.

Melted paraffine poured on top of jellies, jams, etc., also on the top of canned fruit when the covers are discolored, will be all the covering necessary, excepting a cloth or paper to exclude dust. One can use the paraffine many times.

Any one who doubts as to the best way to have clear jelly, is assured, on strong evidence and many proofs, that to allow the juice to drain through a flannel bag without squeezing it, will render this matter easy and satisfactory.

To poach eggs nicely, lay muffin rings in a spider of hot water which has a little salt in, then break each egg by itself in a saucer, and pour into the rings as you break one. They can be lifted out by the thin slice which you use to turn griddle cakes.

You will find empty salt bags very convenient for straining starch, for fruit, juices, etc. One lady of my acquaintance keeps them especially for covering pots of butter. They are washed, cut open, laid smoothly over the butter, and covered with a half inch of salt. The pots are then tied down with several thicknesses of paper.

Apropos of the subject of caring for nice dishes, it seems to me that a practical way out of the difficulty for most housekeepers is to wash them themselves. We know that is the practice of many English ladies who keep servants; and a late traveler in Holland, who visited a wealthy family, speaks of a pretty domestic custom of his hostess, which was to have a bowl of hot water, towels, etc., brought to her, and sit and wash up the delicate china while her guests and family yet sat and chatted at the tea table.

Apple Ice, etc.—Grate, sweeten and freeze well-flavored apples, pears, peaches, or quinces.

Baked Quinces.—Wash and core ripe quinces, fill with sugar, and bake in baking dish with a little water.

Peach Custard.—Equal parts rich sliced peaches. green corn pulp and water, sweeten to the taste and bake twenty minutes.

Ripe Tomato Pickles.—Pare ripe, sound tomatoes (do not scald), put in a jar, scald spices (tied in a bag) in vinegar and pour while hot over them.

Grape or Plum Jam.—Stew in a little water and press the fruit through a colander or coarse sieve, adding a little water to plums to get all the pulp through, add sugar, and finish as in other jams.

THE SUNSHINE OF SMILES.

There is one kind of sunshine which it is needful to bring into every home, and that is the sunshine of smiles. Next to the sunlight and warmth of heaven is that of a cheerful face. No one can long withstand its influence; no one can mistake it. A bright eye, an unclouded brow, a sunny smile, a loving word, all tell of the peace and joy that dwell within. One glance at such a face has lifted the mists and shadows from many a heavy heart and scattered the fogs from many a burdened spirit. A bright, warm, cheerful face inside the house will drive away gloom and render it impossible for it to exist. The germs of disease, which may lurk at times in the most elegant furnished room if kept dark, will vanish away before the bright and cheery sunlight. Open, therefore, the windows of your heart and let the sunshine in.

GUM CHEWING.

Our young lady readers will be interested to learn that gum chewing has been subjected to a scientific examination, with the very gratifying result that the scientist makes the assertion that in this present [illegible] cess "the masseter muscles which move the jaw are abnormally developed, and the fatty substance which produces fair, plump cheeks is deteriorated." Those young ladies who are anxious to develop big and ugly muscles in the face, and to gain a lean, pale appearance, with a kind of staring out of the eye, will take special interest in this decision. But those who long for fair, plump cheeks and rosy lips will stop the disgusting habit of chewing gum. Health and beauty and decency all unite in demanding that the young ladies abandon a practice so unbecoming.

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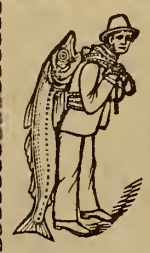

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This watch is a beauty. The works are made by the Elgin National Watch Company. You can see them in any jewelry store in the country, either in eleven or thirteen jeweled movement. They have quick trains, straight-line escapements, and are perfect timekeepers.

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Farm Notes.

ODDS AND ENDS.

New York is still the leading dairy State of the Union. Iowa stands a good second.

Remove and burn all limbs of plum trees affected by black knot.

As the weather becomes cooler more corn may be fed to the young fowls.

Fumigate the granaries with sulphur burned in an iron pot before putting in new grain.

The farm home should be made as pleasant as possible with flowers and shrubs.

White specks in butter can be traced to a temperature too high or skimming too close.

Grass is the most important crop on the farm, and serves not only to provide a supply of food, but it is also a renovator of the soil.

Bran is an excellent element in the cow's ration. If we have the conveniences for keeping bran in good condition, the mills have plenty of it to sell just at this time.

What to do with a kicking cow, is a question that frequently comes up. Get rid of her, unless she is exceedingly valuable. A kicking cow is a nuisance of large proportions. A very simple contrivance, effectual in some such cases, is this: Simply set two posts alongside of a building, the cow's length distance apart. Put a couple of rails in it. Fasten up the place at the head. Drive the cow in and put up a bar at the rear. The average cow thinks she is fast and will not kick.

Seth Fenner says: "The clover plant has two functions, one of a feeding value and another of a manural value, and if we judiciously combine them we shall certainly solve the problem of hard times. Every farmer, if his pocket-book will permit, should feed his clover to some kind of live stock on the farm, and thereby obtain its great feeding value and return it to the farm. It is a most valuable manure. If the live stock cannot be obtained, plow it under while in bloom, or spread it on the farm as a mulch, and then plow under. The manural value of clover is nearly $9 a ton."

The hogs are now ready to begin the process of fattening. If they have been kept over the second year, which has always been our practice, the strong, bony frames will begin to show the result of feeding from the start. It should never be forgotten that the process of fattening is in a sense an unhealthy one in its tendencies. We are building up one side of the system, and usually we utterly neglect the other side. We are engaged in clogging up the organs with fat accumulation and heating the blood. The fat animal is in a sort of a feverish state all the time. If we really do neglect totally the feeding of the bone and muscle, while fattening the swine, it should never surprise us if the system breaks down. But if we furnish some bone and muscle forming food, while feeding corn, the animal will not only keep growing but will be more likely to retain its health. By thus feeding we have always kept our swine growing all through the period of fattening.—*Western Rural.*

POULTRY NOTES.

If your fowls do not have range see that they have green food and meat or insects every day.

One of the reasons why people that try to raise poultry on a large scale fail in their undertakings is because they try to carry on the business on too little capital. Small flocks may be kept without any outlay except for the fowls themselves, but this rule does not hold good with the large flocks.

With spring chickens selling at fifteen cents per pound, old hens at ten, and old roosters at five, is it profitable to keep the cockerels and feed them sixty-cent corn to sell next spring or summer at five cents?

"There iz one thing about hens that looks like wisdum—they don't kackle much until after they have laid their eggs. Sum pholks are alwus a bragging and a kackling what they are agoing tew do beforehand."—*Josh Billings.*

The other day we saw on South Water street a "box" made of inch boards (cleats across the bottom) that was ten inches deep, fifteen inches wide and five feet long. The cover was also of inch stuff, and nailed so there were three cracks, each an inch wide. What do you suppose such a box contained? It was crowded full of live spring chickens, and shipped from Wisconsin. When it reached here there were seven of the chicks dead and several more nearly so. The shipper will, of course, blame the commission man that the chicks weighed out so light, and the express company will be charged with making excessive charges. The shipper was to blame for the heavy weight upon which charges had to be paid and for the light weight from which he received pay. Worse than all he had this request nailed to the death trap: "Please return the box to ———, Wis." Don't ship live chicks in tight boxes. Don't use inch boards in making shipping coops unless you are willing to pay heavy toll.—*Farm Field and Stockman.*

As soon as the crops are beyond the reach of injury from poultry, the hens should be allowed full freedom on such spaces, not only for exercise, but in order that they may assist in the destruction of insects. They can do no harm scratching, but will pick up quite an amount of food that may be serviceable, and which will be better for the hens than to remain on the ground.—*Exchange.*

SHIPPING EGGS.

Eggs in market at this season are very closely examined, as the supposition is that during warm weather they are liable to be stale. Before shipping them, use care that all the eggs are strictly fresh, as a single stale egg among a lot will impair the sale of all. Suspicion always rests on eggs, and confidence in the shipper is quite a factor in selling them. Always assort the dark eggs from the light ones, so as to take advantage of the preferences of buyers.—*Mirror and Farmer.*

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The chemist of the department of Health of Brooklyn, after examining the various powders, said: "The Royal is superior to all baking powders with regard to leavening power, economy in use, and healthfulness."

NEWS OF THE WEEK (*Continued from 13th page*).

The United States steamer Dispatch went ashore in a heavy gale on the Asteague Shoals on the east coast of Virginia, about sixty miles northeast of Cape Charles.

Pearls of rare beauty have been discovered in great quantities in shells in the Cottonwood River near Guthrie, O. T.

Senator Baranoff estimates that no fewer than 32,000,000 peasants in Russia are now destitute and must be provided for for the next ten months. It will require 320,000,000 poods of grain to feed them.

At the next meeting of that body it will be settled whether the Trades and Labor Assembly shall longer exist.

The October crop reports show the wheat crops better than was expected.

Four hundred men in St. Louis were victimized by an insurance company.

The trial of John B. Woods, charged with the murder of Alexander S. Brown at the commencement exercises of the Hiawassa (Ga.) Institute last May, has resulted in his conviction.

The appeal to the Masons by American women to take action on behalf of Mrs. Florence Maybrick, the American woman now in an English prison convicted of the murder of her husband, is taking shape.

The town of Dwight, Ill., was partially destroyed by fire.

The Twenty-first Annual Congress of the National Prison Association opened in Carnegie Hall, Allegheny, Pa.

William Canfield confessed at New Lisbon, Ohio, Tuesday, that he wrecked the train at New Palestine, Ohio, a few weeks ago in which three men were killed.

Forty per cent of the wheat crop in North Dakota is said to be in the shock and a large proportion is sprouting, so that it it will be worthless.

Robbers are reported to have plundered a stage Wednesday between Linkville and Lake View, Oregon.

At Lima, O., Wednesday, fire started in the *Daily Times* office, which was wholly destroyed. The warehouse of Ewing & Emerick, hardware, sash, door, blinds, also burned. The Holmes Block was partiy consumed. The total loss is $92,000; insurance $73,000.

On Wednesday, at Peoria, Ill., the malt house at the Manhattan distillery was destroyed. It contained 13,000 bushels of barley. The building and contents were valued at $18,000, fully insured.

At Washington, Ohio, fire in the Court House damaged the building and destroyed valuable records; loss, $5,000; incendiarism suspected; insured.

On Wednesday, at Anderson, Ind., the box factory of Abe Hopper & Son burned. The loss on building, stock and machinery is $6,000. There is $1.500 insurance.

Fire destroyed the Kankakee (Ill.) Crystal Ice Company's ice houses Thursday. Loss, $15,000; insurance, $10,000.

Fire in the attic of East Divinity Hall, Yale College, New Haven Conn., damaged the buildings to the extent of about $10,000. About sixty theological students who roomed in the building suffer a loss of from $100 to $250 each on books, furniture, clothing, etc.

William Kisser, an aeronaut, of Louisville, Ky., was killed at Greenup, Ill., Thursday, while making an ascent.

Mrs. M. F. Hinman was elected president of the Iowa W. C. T. U. at the Creston convention Thursday.

Fire Thursday, at Montgomery, Ala., destroyed Hunter & Co.'s compress and 2,500 bales of cotton, causing a loss of $125,000. At Mayfield, Ky., six acres of ground were burned over. The loss is placed at $100,000, with but little insurance.

The case against Private Detective D. C. O'Malley, who was charged with bribing the Hennessy jury, was dismissed Thursday at New Orleans, La.

The house at No. 101 Fifth avenue, New York, owned by Mrs. Haywood Cutting, and occupied by Mr. and Mrs. August Belmont, was burned Thursday, Loss, $200,000.

Rivers in Oklahoma, swollen by the heavy rains, have destroyed the property of "boomers" and washed out railroads.

Anson H. Hamilton, proprietor of the Cape House, Shoreham Hotel and other property at Cape May, N. J., has failed for $100,000.

Exports of barley from Canada to the United States for the year ending July 3 were 4,800,000 bushels, as compared with 10,000,000 bushels for the preceding year.

Governor Campbell, of Ohio, has filed two suits for damages against the Cincinnati *Commercial Gazette*, each for $50,000, for defamation of character.

Fire at Ottawa, Ontario, Tuesday destroyed Barkerville Bros'. wholesale grocery warehouse, and Kennedy McDonald's agriculture warehouse. The loss, $30,000, is covered by insurance.

James McGuire was burned to death at Braddock, Pa., Tuesday in a fire which consumed six houses.

FOREIGN.

Charles Stewart Parnell, the Irish leader in Parliament, died at Brighton, Eng., Wednesday, after a brief illness, aged 45 years. His funeral occurred on Sunday last, near Dublin.

Karl I., King of Wurtemburg, died Tuesday at Stuttgart, aged 68 years.

Tuesday the Rt. Hon. William Henry Smith, First Lord of the Treasury and government leader in the House of Commons, died at London.

Brigands attempted to wreck a train at a desolate spot on the Haidar-Pachaiamidt Railway in Turkey Monday for the purpose of robbery. The obstructions were discovered in time and the brigands decamped.

While citizens were in the Pantheon at Rome for the purpose of placing a wreath on Victor Immanuel's tomb Sunday, a number of radicals mounted some of the altars and made violent speeches denouncing the Vatican.

Troubles among the dock laborers at Wapping, London, continue. A number of non-union men have been stoned.

Advices from the continent in regard to the sugar beet crop are less favorable regarding quality.

The German Bundersrath considered the projected law to repress drunkenness, the pet measure of the Emperor, but only one member defended it.

Mr. and Mrs. Henry M Stanley, accompanied by Mrs. Tennant, the mother of Mrs. Stanley, have started on a tour of Australia.

The London *Times* publishes a final estimate of the state of the crops in Great Britain, and says that it anticipates a bad yield and of indifferent quality.

Richard C. Jebb, the famous Greek professor of Cambridge University constituency, has been appointed to fill the vacancy caused by the death of the Rt. Hon. Henry C. Raikes, late Postmaster General.

The operatives of every bottle factory in France, with the exception of those at Planzy, have struck, in obedience to the orders of the Glass-workers' Union.

Sir James Ferguson, Postmaster-General, was elected to Parliament for Northeast Manchester, defeating the Liberal candidate by 150 votes.

Rioting has begun in Amoy and Shun King, China.

Prices of food are rising rapidly throughout the Russian Empire.

Rioting began from some unknown cause in a Rio Janeiro theater Thursday night and soon spread to the streets. It became necessary for the cavalry to charge the mob repeatedly. Several persons were killed and many injured.

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The report published in the *Daily News* of this city, a few weeks ago, that the Farmers' Alliance had developed anarchism, seemed to lack confirmation at the time; but the article on the Alliance, which begins on this page to-day will indicate how readily such a charge might be made against the order and possibly sustained. Its anti-republican and un-Christian dogmas are ably handled by Bro. Boardman.

The Republicans of Kansas hold their honor very cheap. At the recent meeting of the four hundred delegates of their State League at Topeka, formal recognition was given to the bogus "Knights of Reciprocity." This secret lodge began life away in the barren region of Southwestern Kansas, and its swindling character was exposed in the *Cynosure* at the time. But it has grown into such power that the Republican League now takes it into fellowship and receives delegates from its lodges. Of course, such a combination had nothing to say in favor of prohibition in Kansas, so gallantly won by the valiant St. John.

Official notice is given by the Attorney General of the State of Washington that "the Bible cannot be read in the public schools without violating certain provisions of the State constitution, and says that, from an examination of the provisions on the subject of religion found in the United States Constitution and in the constitution of several States, the people of this country declare with unanimity against the union of religion with government, and that the First Congress declared that Congress should make no law respecting the establishment of religion or prohibiting a free exercise thereof." In conclusion, he says that Bible reading is strictly a religious exercise within the meaning of the section providing that no public money or property shall be appropriated for religious worship or instruction. But then this is not final.

The value of the so-called "newspaper directories" lies wholly in the correctness with which they state the circulation of the various journals which they list as suitable mediums for advertisers. Any suspected fraud in overestimating or reporting the number of copies circulated of any paper should be adjusted before the list is given to the world; but the publisher of any newspaper who swears to its circulation should be protected against the malevolence of the directory-maker, and his sworn statement should be accepted as the truth. Upon such statement of facts, the present publisher of the *Saturday Blade* and the *Chicago Ledger* has sued Geo. P. Rowell & Co., newspaper directory publishers, for an alleged and injurious reduction of the number of copies of the *Saturday Blade* as furnished by the pblisher, who lays his damages at $50,000.

IMPROMPTU LINES.

BY MRS. VICTORIA ALEXANDRA STONE.

It is not very long
That we shall wander here,
Though heart and hand be strong
To do the Master's will, yet, yet, I know this still,
'Twill not be very long
That we shall wander here.

So that we do our best,
Helping the weak, making the mourner glad
With cheering words, with kind words to the sad;
E'en as He spake them, let us do our best,
And leave to God the rest.

The Father knoweth all!
The weary way we tread, the aching heart,
The dark temptation, and the foundering bark
In which we sail, the shroud, the bier, the pall—
Fear not, fear not, though foes o'erclimb the wall—
The Father knoweth all.

Steamburgh, N. Y.

ANTI-SECRET STATE CONVENTIONS.

WISCONSIN

The Wisconsin State Anti-Secrecy Convention is to be held at VERNON, WAUKESHA COUNTY, in the Reformed Presbyterian Church, of which Rev. Isaiah Faris is pastor, beginning on THURSDAY, OCTOBER 29TH, and continuing through the following day. Rev. H. H. Hinman is now in Wisconsin, endeavoring to create a general interest in this Convention among the friends of anti-secrecy reform, to whom a cordial invitation to attend is extended.

IOWA

The Iowa Anti-Secret Christian Association, auxiliary to the N. C. A., will hold its Annual State Convention on TUESDAY AND WEDNESDAY, THE 10TH AND 11TH OF NOVEMBER, at CRAWFORDSVILLE, WASHINGTON COUNTY. Rev. John V. Potts, the new Agent in Iowa, is laboring faithfully in behalf of this Convention in that State. A large attendance is desired. The program is as follows:

FIRST DAY.—Nov. 10, 1:30 P. M. Call to order. Roll made out. Organization effected. 2:00. Address of welcome by Rev. F. J. Wilson of the W. M. church. Response by the president, Rev. S. A. Gilley. 2:30. Personal experiences in the anti-secret work; open to all. 3:30 Appointment of committees. Adjourn.

Evening Session.—7:00. Devotional exercises. 7:20. Address, "Our Duty in Relation to National Evils," by Rev. M. A. Gault. 8:20. Discussion of foregoing in five-minute speeches. 9:20. Adjourn.

SECOND DAY. *Morning Session.*—Nov. 11, 9 A. M. Religious services. 9:30. Business. Report of committees. Agent's report. 10:30. Address, "Correlation of the Trinity of National Evils—Rum, Romanism and the Secret Empire." 11:30. Discussion of the above. 12:00. Adjourn.

Afternoon Session.—1:30. Religious exercises. 2:00. Business. 2:30. Address, "Methods of Work," by Rev. J. V. Potts, State agent. 3:15. Discussion of above. 3:45. Business-Election of officers. 4:30. Adjourn.

Last Session.—7:00 P. M. Religious exercises. 7:20. Business. 7:45. Address by Rev. J. B. McMichael, president of Monmouth College.

DISTRICT OF NEW ENGLAND

The New England Annual Convention will be held at Boston on WEDNESDAY AND THURSDAY, THE 9TH AND 10TH DAYS OF DECEMBER NEXT. Among the speakers promised at this Convention is Rev. A. J. Gordon, the stalwart Reform preacher. Rev. J. P. Stoddard is exerting his influence to make it a notable gathering of the friends of reform throughout the Eastern States.

ILLINOIS

At present nothing seems to be definitely settled as to the location and date of the Annual State Anti-Secrecy Convention, but it will be held AT AN EARLY DAY. Due announcement of all necessary details will be made soon. Rev. William Fenton, of Minnesota, is now engaged in creating an interest in its behalf.

THE FARMERS' ALLIANCE.

A REVIEW OF ITS POLITICAL AND RELIGIOUS CHARACTER AND TENDENCIES.—AN UNREPUBLICAN INSTITUTION AND A FALSE RELIGION.

BY REV. WILLARD C. BOARDMAN, OF KANSAS.

[This article will be printed in three or more issues of this paper, reviewing carefully and exhaustively the political and religious errors of the Farmers' Alliance. The author is a preacher of the Wesleyan Methodist denomination, who, several months ago, was requested by one of the leading members of a local Alliance in Kansas to lend his influence in behalf of the order. Too wary to be misled into the support of a secret organization without further knowledge of its character and tendencies, he asked several pointed questions. The replies were guarded, and their platitudes are in this article fully controverted. It will repay a careful perusal.—EDITOR.]

I received your letters some time ago, and was very glad to obtain the information from you that I did. I also received the papers, and was pleased to get them, for they have been a great help to me.

You may think that I am working against the farmer and laboring man; but I am not. I was brought up on a farm, and have a warm feeling for the farmer, and will do all I can to help him; and never will I do anything, knowingly, to injure him.

Let me say, right here, as I have often stated, both publicly and privately, that you need not blame any man, conference, or church, for what

I say; for I speak my convictions, and, as I must meet them at the Judgment, by the help of God I gladly stand by them.

I have great respect for your order, and especially for the stand you have taken. I believe you are honest, and that you really think that your cause is right and well-pleasing to God; but I think that you are mistaken.

While your order may have many good things about it, yet I believe that the method is wrong, and that the final result will be ruinous to all.

I am glad to hear that the order does not believe in retaliation. You misunderstood my meaning as to the "Southern move." But it was my mistake, and therefore your criticism was just. I heartily indorse the sermon, "The Blue and the Gray." A "move" like that before the "Rebellion" was what I meant. And such a "move" should be watched with the same caution, no matter where it originates—East, West, North, or South; and when I hear that your president, at the opening of the battle of Gettysburgh, ordered a company of defenceless Union soldiers, after they had surrendered and were received, to be shot down in cold blood, right contrary to the rules of war, just simply to prevent them from falling back into the Union lines again, I am afraid that he is a dangerous man. I may be mistaken, but that is the way it looks to me.

We come now to consider the method of secrecy.

The Republican party, or the Democratic party, may have a few secret gatherings, but it cannot be maintained that either is equal to the Alliance. They have no organized system of secrecy, no grips, pass-words, or oaths, but the Alliance has. They may do wrong, and often take advantage, by their secret conventions, if they have any; and the very fact of going into secrecy, if such be the case, creates suspicion; and it ought to. It is therefore a presumption against it. If secrecy is a good thing, why does your order try to make out that there is only just *a little bit* of secrecy about it? It won't do. I belong to neither of the "old" parties, and *never* expect to belong to either. Neither do I ever expect to uphold secrecy—never.

Read the Bible, search history, and you will find that God carried on his entire system of work openly, and he has had worse men to deal with than our parasites or devourers (money men); and if we take the right course he will rebuke the "devourer" for our sakes. (Mal. 3: 8–12.) You will also find that Satan has carried on his work through deception and secrecy, or darkness.

Which method will we pursue? I see that your motto, the one you laud so high, is, "Equal rights to all, and special favors to none." Good! That suits me. The railroad man, lawyer, merchant, laboring man, etc., are all to have equal rights.

I find the same thought brought out in the preamble of the Constitution of the United States by two words: "Establish justice." That's right.

I go next to the Bible and find the same thought, where Christ said, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Good! That's what we want and must have.

I believe that the laboring man ought to have a just remuneration for his work, and no more. The capitalist should have a just remuneration for his capital, and no more. We are speaking of methods, now, and not of abuses. We need both classes and must have them, and both should have "equal rights."

For example: A, B, and C own different kinds of machinery, or farms, and rent them out to D, E, and F, respectively, who have none. The former should receive a just reward for their capital, and the latter for their work. Both parties should agree on the prices, rent, etc., or, in other words, make the laws. It would not be just, or equal rights, for the former to enter into a secret society, or "trust," and fix the prices; neither would it be right for the latter to do the same; but in either case it would be wrong and entirely unjust, even if one class were to make proper laws, for it would be depriving the other class of the rights that sacredly belong to them.

All should have a voice in public matters, for it belongs to all; otherwise it would not be "equal rights to all," but, "special favors to some" and, in some cases, "robbery." I see by your papers that even your own men bring this out far stronger than I have done, when they speak of "robbery by trusts," etc., etc. But where does the wrong lie if not mainly in the method of secrecy, and the method is what we are now considering?—and, let me say, right here, before I forget it, that those who believe in secret societies ought not to complain, nor even be surprised, when they hear about the great wrongs, "robbery," and the like, for it is just what they should expect from such a method.

"Do men gather grapes of thorns, or figs of thistles?" (Matt. 7: 16.) "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." (Matt. 7: 18)

It is just what they should expect. I heartily say with you: "Away with the wrongs, robbery, and unjust dealings; away with the bad fruit." And I also say: "Away with that evil, poisonous tree." Cleanse the fountain and the streams will be pure, in this loathesome fountain is where the evil lies. God never sanctioned such a method. Never. Now it would be folly and the spirit of war for both parties to retaliate by combinations, and especially if they were secret, for then they could take more advantage of each other, and, as they say, "Make the others come to time." And this is just what our wicked, ungodly "trusts," etc., which your order so bitterly condemns, are doing. But is this not just the spirit of the Alliance, and what the Alliance, on the other hand, is doing?—shutting out a large class of people and trying to keep them from assisting in making the laws, thus forming one vast monopoly? Is that granting to the capitalist the same rights that you do to the farmer and laboring man?

Nay, verily. But I forget, the order does not believe in "retaliation," but in "equal rights to all, and special favors to none." It won't do. You must either stick to your method and abandon your motto, or else stick to your motto and abandon your method.

Your motto is right. Your method is wrong. The old adage is, "An ounce of experience is worth a ton of theory." And this world has had experience enough to know that the darkness of secrecy doesn't pay, and many of the best statesmen and great public teachers have been awakened to the fact.

Notice carefully the following: "The real people, occasionally assembled to express their sentiments on political doctrines, ought never to be confounded with permanent, self-appointed societies usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem or finally overturn the established order of things."—*George Washington.* This I believe to be true; and the other day, when I was reading in your papers about "trusts," etc., I almost came to the conclusion that the latter part of the prophecy of our beloved Washington was rapidly being fulfilled; and woe to us when it is fulfilled. And yet each organization says: "All the other branches of business combine, and are working against us, so we must combine also to protect our rights." All adopt the same method to protect their rights and thus wrong each other.

Are such methods right?

I will mention only a few more who were opposed to the underhanded workings of the darkness of secrecy:

Alexander Hamilton (the friend of Washington), assisted in writing the "Farewell Address," and quoted it against secret societies.

"I am opposed to all secret associations."—*John Hancock.* (President of the Continental Congress.)

"In secret have I said nothing."—*Jesus Christ.*

"I am decidedly opposed to all secret societies whatever."—*Samuel Adams.* (Father of the Revolution.)

"He (J. Q. Adams, sixth President of the United States) was the Congressional advocate of anti-slavery and a bitter opponent of secret societies."—*Barnes' U. S. History*, p. 174 (foot-note).

"Secret oaths are dangerous to the general cause of civil liberty and just government."—*Joseph Cook.*

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."—*St. Paul.*

"Organized secrecy, in a voluntary society, is the evidence of iniquity."—*Thaddeus Stevens.*

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifested that they are wrought in God."—*Jesus Christ.*

In the foregoing quotations, no acts are named; only methods are mentioned. The method of secrecy is wrong. If it be said: "We must do this because all the rest do the same," then the answer is evident: "Two wrongs don't make a right." Or; "We must do this to bring about a good result and 'remove the cause of so much sin by making right laws.'" This would be like Satan casting out Satan; but mark one thing: Satan would be sure to come out ahead every single time. It won't do. The method is wrong. "Equal rights to all, and special favors to none," must prevail. "There is no respect of persons with God." (2 Chr. 19: 7; Rom. 2: 11; Eph. 6: 9, and Col. 3: 25.)

To be Continued.

ANENT A BARREL OF WHISKY.

BY REV. JOEL SWARTZ, D.D.

Having some business with the freight agent at the depot, I entered his office, but finding him engaged, I walked back among the goods awaiting delivery, and found, among other things, a number of barrels of whisky consigned to various well-known liquor-sellers in our town. While meditating upon the problem, how many headaches and heartaches, brawls, fights, wife and child beatings, and murders there were in one of those barrels, I stooped down to read the large government stamp, on which there was a recognizable vignette of grand old General Scott. I thought what an unspeakable shame, to stamp that old hero's face upon a whisky barrel, and that, too, by the authority of the government which he honored by his distinguished services!

But it soon occurred to me it was a greater shame to find on the stamp the capitals; "United States: Internal Revenue;" and that this meant that the government shared in the profit of this liquor business to the extent of 90 cents per gallon. Suppose, thought I, that instead of United States....revenue, the inscription, "St. James Evangelical Lutheran Church Revenue," were on the head of this whisky barrel, whose deadly contents were to be drank in our town, and that the pastor's salary, the furnishing and running expenses of the church were all paid for out of this revenue, then what a reproach such a stamp would be to the church. Just at this moment the agent came back, to whom I reported my meditations; whereupon he boldly affirmed that the sale of that liquor by the saloons and hotels in our town was a perfectly legitimate business; that the renting of buildings to liquor-sellers, even by our church members, and the signing of applications for license by the same, whilst held to be disreputable and worthy of church discipline, so far as the State is concerned, are all perfectly lawful, and made so, in part, by the votes of our Christian people.

"Suppose," said he, observing the impression his bold remarks made, "St. James church was reaping a revenue of 90 cents a gallon on the sale of all the liquors sold in our town, and a proposition were made by the pastor and some others to cut off this revenue, do you not suppose plausible objections would be raised against it? Some might say the liquor will be sold and drank any way, and we cannot help that. Would it not be well to turn some of the money into a channel for the glory of God and for educating the people from the pulpit against intemperance? Moreover, the amount paid in revenue increases the price of the whisky, renders it less profitable, and so is a real temperance measure. Taking off the revenue would give us 'free whisky,' and that would be bad; then the true policy is to put the tax very high. Some there might be who would say this would interfere with 'personal liberty,' be of the nature of a 'sumptuary law,' and so, undemocratic. No doubt there would, however, be a majority of the members, especially if the women were allowed to vote—and why should they not, as they vote on all other Congregational matters?—who would totally and uncompromisingly oppose the taking of revenue from the liquor traffic for the support of the church. They would argue that to share in the gains of the business is to share in its sins and crimes; and this would be true irrespective

of all considerations about restriction, free whisky, personal liberty, sumptuary laws and what not. You would find," continued he, "there would be high-stamp, low-stamp, and no-stamp people in your church."

About this time I discovered that my friend, the agent, was a *crank;* a regular prohibition crank. I left him, but have since thought much about the talk over the whisky barrel. He, the agent, is right. The whisky business is legitimate, for it is done under sanction of law. The saloon business is legitimate, despite its unspeakable horrors and crimes. Those who ask a share in its gains are as much in the business as those who make and sell. All who vote with the high-stamp or low-stamp factions are in the business. Only those who vote no-stamp can claim to have no share in the accursed traffic. Then, thought I, if this would be true of St. James, why not of the town, the State, the country? If the high-stamp and low-stamp voter in the church were a disgrace to the Christian name, is the high-license or low-license Christian voter, whether Republican or Democrat, any better? Is it true, then, that the Christian church is in the liquor business to the extent of the votes given to the business by its members? If this is not so, will some one show how and why it is not so? If all the Christian voters of both the dominant political parties were to withdraw and vote only to prohibit the liquor business, a clear majority for prohibition would at once be secured. Until then, they are in the liquor business, and share in the awful crimes and sins which arise out of it. Their denunciations of it in synods, conferences and presbyteries, or otherwise, are in vain, and, moreover, are chargeable with inconsistency, if not with downright hypocrisy.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Gettysburgh, Pa.

WISCONSIN FREE METHODISTS.

REPORT OF THE COMMITTEE ON REFORM.

"Am I my brother's keeper?" was the insolent question of the murderer Cain. "I am debtor both to the Greek and to the Barbarian, both to the wise and to the unwise," was the sympathetic cry of the God-fearing Paul. "God hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 26.

Therefore the interests of all men are our interests, and everything in church or state, in public or private, that injures our brother in body, soul, or spirit, or robs him of his God-given liberties, we must uncompromisingly and forever oppose.

The present state of society demands a reform in about every department of life.

Many forms of evil, gigantic in influence, prevail. Among these, drunkenness is one of the most prominent and destructive. Public attention is being drawn, as never before, to the fact that the liquor traffic is the greatest evil of the age and the world; that the saloon is the relentless enemy of the church, the home, the state, the nation, and of all human progress. Men who neither fear God nor regard man oppose the liquor traffic with great energy, from the principle of self-preservation; how much more should our position towards the liquor traffic be that of uncompromising hostility?

We would reiterate and emphasize the statement: "It can never be legalized without sin;" we would teach and urge voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete total prohibition of the traffic in intoxicating drinks as the duty of civil government.

Another foe threatening the liberties of every free people, and whose motto is *Semper eadem, i. e.*, "Always the same," is the Roman hierarchy.

A convention of women, assembled at Chicago Sept. 10, 1891, issued the following resolutions:

"Whereas, The Catholic Congress lately assembled in Berlin passed resolutions declaring the time had arrived to convoke a great international congress to consider the restoration of the temporal power of the pope of Rome; therefore, be it

Resolved, That the loyal women of American liberty, sympathizing with the people of other nations, look upon this movement with distrust; as an attempt to abridge and interfere with the liberties of the Christian world.

Resolved, That every effort should be made by us, as an association, to educate the people and warn them of the danger of the concentration of power by the Catholic hierarchy; therefore, be it

Resolved, That, in full sympathy with the convictions of this association, we look with distrust upon the declaration of the Berlin congress, and pledge ourselves to use all just means to enlighten the people concerning the fixed intentions of Rome to subjugate the world to papal authority.

Another form of evil to be deplored is the growing disregard of the Christian Sabbath. We cannot look but with alarm upon the growing tendency all about us toward its violation and secularization.

It does not require extraordinary vision to see that if this tendency is not soon checked, our Sabbath will be gone; and, in its stead, we shall have a continental Sabbath, which is but a semi-heathen holiday, a day for revelry and the worship of Bacchus.

We do deplore the running of Sunday trains and excursions; the distribution of Sunday newspapers; the patronizing of cheese factories, creameries, and milk-wagons on the Sabbath; the holding of Sunday picnics, base ball, and other games; the opening of saloons and other places of trade of all sorts; Sunday travel upon the cars, both street and rail, and steamboats; Sunday visiting, and the carrying and distributing of United States mail on the Lord's day.

And we pledge ourselves, before God, to use all lawful means to overcome these evils and secure to ourselves and our people the unspeakable and God-given privilege of this day of Sabbath rest, both for the body and the soul. We also most earnestly deprecate the probabilities of a general desecration of the Sabbath by the opening of the World's Fair on the Lord's day, and most respectfully petition the managers of the Columbian Exposition, that as the best exhibition of the gratitude of a God-fearing nation, as well as the truest sentiment of our Republic, they do not permit the wholesale desecration of the Christian Sabbath by opening the Exposition buildings upon that day.

Another form of evil entrenched in the selfishness of the hearts of men, and antagonistic to the principles of Christianity and all moral government, is oath-bound secretism. Joseph Cook's summary of an address on this evil is all-comprehensive. He declares that it can be shown that (1) secret oaths have often led to crime; (2) are natural sources of jealousy and just alarm to society at large; (3) are especially unfavorable to harmony and mutual confidence among men living together under popular institutions; (4) are dangerous to the general cause of civil liberty and just government; (5) are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers; (6) are opposed to Christian principles; (7) are forbidden in some portions of our Republic by civil law, and ought to be in *all* portions; (8) are forbidden to church members by some churches, and ought to be by *all.*

U. S. Grant said that "All secret oath-bound parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles that bring them together."

John Quincy Adams boldly declared: "I am prepared to complete the demonstration before God and man that Masonic oaths, obligations, and penalties, cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Joseph Cook, in a splendid address on this question, concludes with these words: "Let those who are outside of oath-bound societies stay out. I exhort you to stay out, in the name of personal independence. Stay out in the name of patriotism! Stay out in the name of Christianity! And to those who are inside oath-bound organizations, I say, come out as patriots! Come out as Christians! Come out as unmanacled men!"

In view of these statements of fact and appeal, while we are fully conscious that there are great odds against us, our duty to God and man demands that we, as a church, both ministry and laity, take a bold and fearless stand against all such organizations.

Another question not to be neglected, is the matter of adornment. While we are glad to note a disposition on the part of our people to conform to the Bible standard on dress, yet we would make the following suggestions: (1) That we guard against anything slovenly or unclean in our dress and habits, and set an example of neatness and cleanliness. (2) That we no less carefully avoid the wearing of gold and all superfluities, and dress in neatness and modesty, as becometh persons professing godliness.

We would also urge our people and all Christians to join in creating a public sentiment in favor of the same standard of social purity for both sexes; and also do all in our power to elevate and sanctify the marriage and social relations.

We are also EQUALLY opposed to formality and fanaticism; extravagance and slovenliness; ecclesiastical oppressiion and insubordination; to political corruptions of all kinds; un-Christian corporations and trusts; ungodly teachers and preachers, and to all haters of that which is good.

We are also zealously opposed to the using, or handling in any way, of narcotics and impure literature, both of which poison the mind and soul and aid in filling our asylums.

In fact, we uncompromisingly hate, and intend to hate, all that God hates, and love all that God loves.

Then we believe there is much room for reform among us as Free Methodists. We need to know and live up to our Bible and Discipline more fully. We fear there is not that deep, intelligent inward holiness among our members that there should be; and while we ought to love our church peculiarly, are we not too often exclusive in our love? Do we not, too often and too largely, confine our affections to our own society or to those we believe are renewed in love alone?

John Wesley said: "Let not party or sect be our Shibboleth, but let us love all men, and let Christ be all and in all." Do not some of our people give too much importance to secret impulse, and underestimate reason, true wisdom and the Word of God as revealed? Do not some of us attach too much value to the peculiar in experience or life, and give too little to the common salvation, forgetting that *love*, the energy of divine love out of a pure heart, is the highest and best gift of God? Are we not given too much to praying *at* our brethren, and too little to praying *for* them? Are we not given too much to public correction, and too little to loving, personal reproof? In short, do we do all to the glory of God as much as we ought? Do we keep God before us and in our thoughts as much as we ought? Above all, we need to remember that true and lasting reform begins at the heart, and comes from God alone, and that in all our reformatory efforts the flesh can accomplish no lasting good. We have men and women who believe in, and defend, nearly all of these questions, who are without God, working for God (so to speak) without God. We may be as strict as Pharisees, and no less Pharisaical; we may be as orthodox as Satan, and no less devilish. We may be as clean externally as a saint, and inside full of dead men's bones. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, and blasphemies. These are the things that defile a man. We may never touch a woman, and yet be an adulterer; we may never touch forbidden gold, and yet be a thief; we may never take a life, and yet be a murderer. We need a faith that works by love and purifies the heart—a hidden life that springs from God and bears fruit in its season, for the end of the commandment is love out of a pure heart, of a good conscience, and of faith unfeigned.

CONVERTED BY THE "HOLY COAT."

Professor Winnchel, of Leipsic University, had his religious sensibilities terribly shocked by the "Holy Coat" exhibition, and the church that sanctioned the affair has grown less sanctified in his imaginations because of it. He has now given Rome more or less of a shock by turning Protestant. If Professor Winnchel has been drawn out of Catholicism wholly by honest convictions and a real zeal on behalf of truth his action is a serious one to the Catholic cause. But if, as will be the general suspicion, his apostasy is a bid for notoriety, the sensation he has created will be short-lived. He has not grown old under Roman patronage without swallowing much that was quite as unpalatable as the "Holy Coat" to intelligent and conscientious Christianity.—*Exchange.*

NEW ENGLAND LETTER.

An Oriental entertainment—A comparison of the Orients and the Occident.—An obelisk at the World's Fair.—An unprecedented season.

"Half the world does not know how the other half lives." This is a familiar saying, whose truth we seldom fully realize until in some way we can make the acquaintance of that other half. So I thought to myself on an evening recently, while enjoying an "Oriental entertainment" with a company of invited friends in our own quiet little parlor. Our good missionary brother, Rev. A. D. Zaraphonithes, was the manager, and his witty, graphic descriptions, illustrated with living tableaux, made us almost *see* social existence as it goes on day by day in the Turkish Empire; that weak, degraded, miserable power which yet by a singular irony of fate holds the key of Europe so that Great Britain and Russia dare not do anything more than scowl at each other across the Bosphorus like couchant beasts of prey.

What do we women of America, who, as Mr. Z. well said, "are queens," know of the way half our sisters live?—of the untold sufferings and indignities to which they are subjected in the lands where Mohammed reigns instead of Jesus? Ours is indeed a lot more enviable, in many respects, than that of literal queenship, for we fill a throne that no revolution can shake, and carry a sceptre that in the hands of every true woman only has a wider and more gracious sway when she leaves the fairy realms of youth behind her. And all this she owes to the Christian religion! Surely the American woman who is "not interested in missions," must have either a shallow mind or a hard heart.

I have always been conscious, and I doubt not many other people, too, of a strange fascination in the very name of the Orient. Is it a yearning after the far-away birth-place of our first ancestors? I am inclined to think so. At the same time, perhaps, we are apt to arrogate too much to ourselves as if we had in every respect the advantage. They who still linger about the old homestead of the race while the more enterprising sons of Japheth are exploring the remotest corners of the earth—trading in all the products of land and sea, and trying to solve the problem of "rapid transit," till, with electric cars and fast-sailing steamers, the belt around our poor little world, like the waist of a fashionable belle, is every day being drawn tighter—are certainly delivered from that condition of feverish haste and worry in which we poor Occidentals are doomed to pass the most of our lives. And even in the matter of dress, how well they understand the true artistic effect. What painter would be willing to see the Greek maiden exchange her gaily embroidered jacket and jaunty head-dress for a French bonnet and a waist elongated in the ugly and unnatural style which modern fashion now decrees? Ruskin has said that "of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn. . . . . And the purest and most thoughtful minds are those which love color most." The Greek priest, in his red cap and gown of brightest blue, was a figure whose imposing beauty would have been lost entirely in a black stole; and as for the followers of Mohammed, in his white turban and flowing red robes, he must be a very symphony of color, seen under those gorgeous Eastern skies, against the gray walls of some mosque rising from groves of date and tamerisk trees; and, perhaps, far away a long, dim line that tells where the shifting desert sands begin. But the poor countrywoman of Turkey! wrapped from head to foot in a piece of coarse, white cotton cloth—*her* life is like her dress, bare, colorless and unlovely. Heaven pity her, and speed the day when the religion of Christ shall raise her to such a royal height as American womahood, "born in the purple," treads so serenely and unconsciously. Altogether, it was a charming entertainment, bringing Eastern life much nearer than through the medium of the printed page. God bless this dear brother and his wife as they go back to the field of labor which they have tilled so long and well.

I see that somebody has suggested an obelisk to be erected on the site of the great World's Fair in Chicago; but America had better remember a certain homely old adage. In the line of inventive art, in sewing-machines and watches and steam ploughs, she can leave every other nation far behind; but in the obelisk business old Egypt can beat her without putting forth the least effort. And as to repeating the Central Park experiment, and buying another one, I cannot conceive of anything more melancholy and incongruous than one of those wonderful monoliths of the Pharaohs, torn from its natural setting under the rainless skies of the Nile, and planted in the midst of a modern Babel, to bear the fierce changes of our American climate, which must crack and wear its stony structure, and look so thoroughly and completely disconsolate and out of place as to give anybody with a true æsthetic taste the shivers.

This has been a wonderful year in New England, as well as at the West. Even about Boston there have been no killing frosts as yet, while in Vermont they held off till the first week in October. The maple sugar crop of this State is the largest ever produced. All her industries have prospered, and her aggregate harvest will be the largest produced in any season since the war. Perhaps we shall not hear so much talk about "abandoned farms," now that they have proved how well they will sometimes pay the tiller who is content with small and sure returns. But what is God intending to teach us, or prepare us for, by a year of such unprecedented abundance, while Europe is suffering the horrors of famine? Is he proving us to see whether we will recognize his hand in all this wonderful prosperity, and be "willing and obedient," and generous to the poor outcasts of other lands; or whether we shall go on disregarding the Sabbath, sending rum to Africa (Lawrence & Co., of Medford, Mass. shipped 737,650 gallons in one year, and this Mr. Lawrence is a good Republican as well as Mason), and otherwise adding iniquity to iniquity? Surely we ought to be a better nation, and if we are not,—what remains when blessings have failed to melt us but the devouring fires of judgment?

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 14, 1891.

The pulpits of Washington have been graced at times by the presence of most of the noted divines of the world, but on no single day have so many world-famed pulpit orators been heard here as were listened to by Washington congregations last Sunday. Not only were all the Methodist pulpits filled by the distinguished delegates to the Ecumenical Conference, but many of those of the Baptists, Presbyterians, and other denominations were thrown open to them. Among those who preached were: Bishop Newman, who took John Wesley for his theme, and so well did he handle the subject that every delegate to the conference hopes to carry home with him a printed copy of the memorial sermon; Rev. Hugh Price Hughes, who is often spoken of as the English Talmage, who took for his text: "Be more Christlike;" Rev. W. J. Dawson, for many years of Glasgow, Scotland, but now of Southport, England, who made his sermon a eulogy on the life and work of John Wesley; Rev. Dr. Thomas Bowman Stephenson, president of the Wesleyan Conference, who took occasion to deliver a most spirited revival exhortation based upon the twenty-sixth verse of the eighth chapter of Acts; Bishop Joyce, who took the sermon that Christ preached on the shore of Lake Gennesareth for his text; Bishop Warren, who occupied the pulpit of the church that President Harrison belongs to, preached from: "But seek ye first the kingdom of God and his righteousness;" Rev. Dr. L. R. Fiske, president of Albion College, Michigan, who undertook to prove, and did prove, that there is a hereafter; Rev. J. Smith Spencer, of England, who was for some years a missionary in Africa, who talked about the many-sided work of the Christian church; Rev. Dr. A. Carman, general superintendent of the Methodist church of Canada, who took for his text: "The strength of sin in the law;" Rev. T. G. Selby, who made the prodigal son the basis of an appeal to wayward young men, and Rev. Henry Evans, the celebrated Irish Methodist, who is Commissioner of National Education and Examiner for the Government Board of Intermediate Education for Ireland, besides being pastor of a large Dublin church. He prefaced his sermon by a few interesting remarks on the condition of the church in Ireland, and stated that there was not a single minister in the Wesleyan church in that country who touches beer, ale, porter or liquor of any kind, nor is there a single tobacco-smoker among them. His text was: "That thou mightest know the certainty of those things wherein thou hast been instructed."

On Monday President Harrison held a special reception in honor of the delegates to the conference, and it was largely attended and a very pleasant affair.

The three hundred and ninety-ninth anniversary of the discovery of America by Columbus fell on Monday of this week, and it was celebrated by a special service arranged by the Ecumenical Conference, and held Sunday afternoon. Bishop Hurst presided and delivered a short address, being followed by Rev. Drs. Carman, Stephenson, Earle, Cranston, Clinton and Fitzgerald.

One of the most interesting debates yet held by the conference was on the relation of the press to the church. Many and divers were the opinions expressed as to the secular press, but most of the speakers seemed to imply, and some of them said, that the church did not recognize the full value of, nor properly support, the religious newspapers.

Mrs. Hugh Price Hughes and Mrs. Bamford Slack, wives of delegates to the conference, have been telling the Washington ladies of the work done by the West End London Sisterhood in the slums of the great metropolis, and a most interesting and inspiring story it is.

The World's Woman's Christian Temperance Union presented a memorial to the Ecumenical Conference, asking it to issue an address to the world for the suppression of the liquor traffic. No action has yet been taken upon it.

An extra evening session of the conference was held this week, for the introduction of fraternal delegates and addresses of greeting and responses. Among the speakers, not Methodists, were: Rev. Dr. Talbot W. Chambers, Chairman of the Western Section of Reformed churches; Rev. Dr. John Hall, of New York, who is one of the most prominent ministers in what is popularly known as the Presbyterian church, North; Rev. Dr. W. U. Markland, of Baltimore, representing the Presbyterian church, South, and Rev. Dr. S. H. Green, representing the Baptists of Washington and vicinity.

Bishop Newman, assisted by Bishops Andrews and Hurst, officiated at the laying of the corner-stone of a new M. E. church this afternoon, and many of the Ecumenical delegates attended.

Probably the largest meetings ever held simultaneously in the same city in the interest of the Epworth League, were held here last night. There were three of them called to order at the same hour, and they filled to overflowing three of the largest churches in Washington. *

REFORM NEWS.

BRO. HINMAN IN WISCONSIN.

NOTES BY THE WAY.

West Bend, Wis., October 12, 1891.

Madison, the beautiful capital of Wisconsin, is not less favored in its lovely surroundings than in its excellent institutions of learning. The good and evil are here brought into juxtaposition. Saloons abound, and there is a strong aggressive sentiment in favor of prohibition. The good people, to a large degree, dislike and often abhor the secret orders; but the First Presbyterian church have sold their house of worship to the Freemasons, who are fitting it up for a Masonic Temple.

From Madison I went to Janesville, where I was most kindly entertained by Mr. and Mrs. And. Stevens, formerly of Footville, and who still bring forth fruit in old age. Here I learned that ex-Governor Hoard had come to Janesville to take the degrees of Masonry, and the fact was heralded for "the good of the order."

Though there is marked intelligence and much enterprise in this beautiful little city, yet, like other places in the State, it is ruled by the lodge and the saloon.

From Janesville I went to Milton Junction, where I spent two Sabbaths in succession—the seventh and first days of the week. A majority of the Christian people here are Seventh-day Baptists, and Seventh-day Adventists, with each a good house of worship. Beside these, there is a small M. E. church. I was most kindly entertained by Elders Hill and Wardner, of the Seventh-day Baptist church, and Bro. Crandall, of

the Seventh-day Adventists. I lectured on Saturday night in the Baptist church, and on Sunday night in that of the Adventists. Each night I had a good audience of mainly sympathetic hearers; and though there are several Odd-fellows in the Seventh-day Baptist church, the ministry have not ceased to bear testimony against the lodge system. The Advent church is quite clear from all complicity with lodgism.

There are no saloons in this beautiful village, nor at Milton, where I attended worship on the 4th, and listened to that remarkable man, William Walker, who has spent a great part of his life directly under the equator, at Gaboon, West Africa, and who now, in his eightieth year, retains a vigorous manhood.

Our Seventh-day brethren boast, with some reason, that all the reformers that come among them, and listen to their arguments for keeping the seventh day, are *convicted*, and they argue that it is but a question of time when the entire Christian world will agree with them as to the day to be observed. Possibly they are right. I honor them for their steadfast adherence to principle. I have but one criticism to make. In their great zeal for the rights of conscience (in which they have my earnest sympathy) they are willing to join hands with those who hate all laws, and all restraints, apparently forgetting that should this anarchistic element come into power, it would utterly *root out* every vestige of religious liberty. Doubtless, all Sabbath laws should provide for the rights of conscience of those who keep the seventh day rather than the first; but the men who plead for the open theatre and open saloon on the first day of the week are not the men who will be the conservators of morality and religion. "Oh, my soul, come not thou into their secret; unto their assembly, mine honor, be thou not united."

From Milton I went to Delavan, where I found the Baptist State Convention in session, and that it was impracticable to have a meeting. A visit to Elder E. S. Harris and others showed them to be "strong in the Lord," though aged and feeble.

From here, after a visit to Mr. Daniel Whitmore and Mrs. M. R. Brittain, who have abated not one jot of their hostility to the lodge iniquity, I went to Waukesha and spent the night with Rev. J. B. Galloway, of Vernon, preaching for his people in the morning, and at the Free Baptist church at Prospect at night. The latter discourse was on the relations of the lodge system to Christianity. There was, in both cases, a fair audience and an attentive hearing. The youthful pastor, Elder Kennon, expressed his hearty sympathy, and will be a reader of the *Cynosure*. Among the interested listeners was Dr. Ingersoll, a brother of Robert G. He is a professed Christian, and was educated at Oberlin.

After a visit to Milwaukee and a call on the Free Methodist preachers, who are holding up a light amidst abounding moral darkness, I came here and enjoyed a moonlight walk of three miles to the hospitable home of Bro. William Hamlyn, who has not forgotten the cause for which we have so long labored, and who will try to attend our State meeting. H. H. Hinman.

BRO. FENTON IN WHEATON AND CHICAGO.

On Sabbath evening last, Oct. 11, I spoke at the College church of Wheaton. This, to the readers of the *Cynosure*, may seem like retiring within the fortifications and far from the range of the enemies' guns and beating the air; but the prince of devils, Beelzebub, *alias* Hiram, confederates and martials all sin against the hosts of God. And it is said that at least two or three Masons were seated in the congregation. The Masons have a lodge in Wheaton, where the devil, *alias* Hiram, shoots his arrows in secret and lays snares privately to entrap God's people and "vex them with their wiles, wherewith he anciently beguiled them in the matter of Peor"—a point within a circle—the Freemason's god-symbol.

Pastor Wise thinks it too much to say that one-half of the pastorate of Protestant Christendom is in the coils of the cunningly devised demonology of the lodge. If that is true, perhaps it is not too much to say that seven-eighths of this pastorate observe the identical "silence and secrecy" essential to the existence of lodge demonology.

What about these cliques and clans organized in the churches by the names of "Kings' Sons," "Kings' Daughters," etc.? Are they anything like the "cages of unclean birds" that Bro. Moody found it necessary to purge out of his church on Chicago avenue? What can be said in defence of these petty sects within sects? So long as it is as easy to practice Masonry in the name of Christ as in the name of Hiram, we must expect sects—the work of hypocrisy.

Last Thursday evening, Oct. 15, I spoke to a large congregation in the Swedish Methodist Episcopal church, corner of Market and Oak streets, Chicago. The pastor of this church says that they obviate the excuse of insurance as a necessity for the existence of secret societies by the formation of a mutual insurance society in their own congregation. What shall we say to this? Those who do not belong to the mutual clan will surely be regarded by the carnally minded that do as of an inferior status. It is an interference with the commandment of Christ—to "give, hoping for nothing in return." It indicates a lack of faith in Him who provides for the sparrow. It is not a means of God's appointment. The obligation to give, though self-assumed, may preclude the blessing of him who loveth a cheerful giver. There is nothing like it in the plan of Christ or the apostles, and therefore it brings in a foreign element to the congregation and looks like a mark of the beast, an adoption of the plans of the pagans in their lodges.

At the close of the lecture the pastor announced to the audience the innocence of the pastorate of the Swedish M. E. church of the demonology of the Masonic lodge. It would be happy for the American M. E. church if as much could be said for it. Our Swedish brethren ought to let their light shine so as to illuminate the whole denomination:—"No man lighteth a candle and putteth it under a bushel." And it was Cain who said, "Am I my brother's keeper?"

William Fenton.

THE WASHINGTON AGENT IN NEW YORK.

Cooperstown, N. Y., Oct. 14, 1891.

Dear Cynosure:—This town is situated at the foot of a lovely lake surrounded by gently rolling hills, whose frost-bitten trees present an ever-changing scene, beautiful to behold. Satan found his way into the garden. Lodgery and liquor reign here. Though the town has but about 2,500 inhabitants, there are no less than 23 places where liquor is sold. Masonic and other lodge symbols glisten on the watch-chains of most of the aristocratic, beer-bloated fellows one meets in the street The culture of hops seems to be the chief industry of the farmers of this county, and I suppose they feel morally bound to drink much beer, that their hops may bring a better price. As there is not a hotel in the place that does not traffic in liquor, I looked for a private boarding-house, and have found a very pleasant place with Mrs. Bassett. I learn that her husband was a Congregational minister in New England, and that we have mutual acquaintances.

I have spoken six times since my last writing. Near Oakville, in a school-house, I unveiled the *mysteries* to a goodly number, who gathered and gave eighty cents in a collection, on Saturday evening.

Sabbath morning I filled the pulpit of the Presbyterian church the best I could, and at 3:30 spoke of the anti-Christian character of the lodge. The afternoon audience was large. It was supposed that most of the Masons in the community were present. It was reported that one would be there to reply to me. As I spoke till after five o'clock, and the farmers were anxious to get home for their chores, I did not invite a reply then, but stated that if any reputable person in the community wished to discuss the question with me, I should be happy to divide the time with him some evening. No one has as yet accepted my proposal. Some felt angry, which of course was their privilege, but I felt happy, as I was conscious of having tried to do my duty.

After this service I walked three miles, and found a waiting audience in the Union church at Toddsville. By vote of those present, I spoke the second time there, on Monday evening. As but few if any in Toddsville knew of our work, they were naturally aroused, and I was assured that good was accomplished.

My visit to Hartwick Seminary was very satisfactory. I first called on Monday, and found the principal, Rev. Mr. Hull, absent. I announced my business and wish to address the students. A council of the professors was held. Dr. Hiller knew but little of secret societies, and but little of our work. Prof. Kistler, being called, said he had read Finney on Masonry, and our paper. His favoring my addressing the students decided the question. The address was given last evening. After speaking for over an hour, I invited questions. Many were asked, and thus the interest was increased till a late hour, when it seemed best to adjourn. Most of the young men studying here are looking forward to the ministry. I esteemed it a privilege to give them what information I could.

As the Rev. Mr. Hull's youngest daughter is to be married to-day, he was necessarily detained from meeting with us. He has belonged to four secret societies. From our brief conversation, I conclude he does not take much stock in them, but does not regard them so dangerous as some think. The ex-principal, Rev. Mr. Pitcher, thought the Good Templars' lodge, of which he is a member, a good thing; but he did not favor the Masons. He thought I did not prove my point that Masonry was a religion. I had read from Mackey, and other authentic Masonic writers, showing its claim to being a religious institution—its creed: "A belief in a God and the immortality of the soul." An institution, he thought, might be religious and not be a religion. He wished to know if anywhere Masonry said it would save its members. He had heard Masons say that while Masonry was a religious institution, it did not profess to save its members. I explained, that the fact that Masonry claimed to be a religious institution would indicate that it either manufactured or adopted some kind of religion. It would be impossible to have a religious institution which taught no religion. If Masonry had not given us its creed, or explained its religious teachings, we might be in the dark, but its creed was as clearly defined as that of any Protestant church: "*The candidate must believe in the existence of a Supreme being.*" "*The religion, then, of Masonry is pure theism.*"—*Mackey.* If the religion of Masonry is *pure theism*, one who understands this, and yet joins this Masonic church, must announce himself a *pure theist*, as much as he who joins the Baptist church must announce that he believes in immersion. By the ceremonies which are administered, Mr. Mackey says, the candidate is professedly fitted for heaven, or as it is termed, "the grand lodge above." When Masonry offers another way, a different creed from any other, to fit man for heaven, we must admit that it is more than a religious insti-

(*Continued on 9th page.*)

CORRESPONDENCE

DR. THWING'S HOSPITAL IN ALASKA.

Sitka, Alaska, Sept. 24, 1891.

Dear Cynosure:—Aside from and independent of the Presbyterian mission here, Dr. Clarence Thwing and his associates have established a charitable enterprise known as the Alaskan Maternity.

The hospital building erected at Sitka for the St. John's Maternity is now approaching completion and will be ready for occupancy in October. The funds for the building and a part of the furnishing have been provided by friends of the enterprise in various parts of the country, and the hospital will be, for its size, very convenient and well finished. This institution is the first and only one of its kind in Alaska. It is entirely *unsectarian* in its management, and will be free to deserving cases without reference to religious belief. The hospital is a private charity, and dependent for support upon voluntary offerings. Among the needs not yet supplied in the way of furnishing are kitchen ware, dishes, lamps, chairs, window shades, floor rugs, bed clothing, and occasional garments and medicines for patients. Dr. Clarence Thwing, of the Presbyterian Mission Hospital, has supervised operations so far and will act as attending physician. It is expected that the ladies in the village will be interested in visiting the Maternity and overseeing the domestic arrangements. A native woman is to be employed at the outset as resident nurse and housekeeper, but it is hoped that means will be provided, ere long, for the engagement of a trained nurse and missionary, who would be very useful in visiting the natives and instructing them in home nursing and cooking for the sick.

The need of a lying-in hospital for the natives has been shown repeatedly within the past few weeks by the comparatively great mortality among parturient women and their newly-born infants. It is not an uncommon experience, in the practice of the missionary physician, for either the mother or her offspring to perish before the arrival of medical assistance, or in spite of careful professional attention, on account of the exposure in the cold, damp huts, or shanties, used as "lying-in chambers" (more properly lying-out rooms), or else because of the absence of a skilled nurse and cook to attend to the wants of these helpless sufferers.

Visitors and correspondents alike have expressed surprise that this much-needed charity has so long been conspicuous by its absence. The gifts, small and large, for the beginning of the enterprise have been accompanied by earnest good wishes and cordial sympathy with the project. The trustees wish to express their thanks for the help so promptly given and trust that the natives will show an appreciation of the benefits offered by making frequent use of them. Any remittances for the maintenance of this charity may be sent to Dr. Thwing, Sitka, Alaska, who will acknowledge their receipt. Yukon.

THE SABBATH LAWS IN BALTIMORE.

Baltimore, Md., October 5, 1891.

Editor Christian Cynosure:—On Wednesday evening lectured in the United Presbyterian church, Biddle and Madison streets, Rev. Chas. H. Robinson, pastor. This is a congregation of 175 members. One of the elders, Mr. Thos. T. Anderson, said: "You are too late entering the field. The enemy has been sowing tares too long. Church members buy and read the Sunday newspaper, use the Sunday train, and the street cars and postoffice on the Sabbath. When the church suffers her members to do all this unrebuked, it is hypocrisy for her to protest against Sabbath-breaking. The church must be purified. Judgment must begin at the house of God." Of course we say amen to that.

On Thursday evening the Y. M. C. A. of Baltimore held their opening. A great company gathered to hear Dr. Wharton's address. He said: "There are two words in the Bible that make up the whole of our duty: 'Come' and 'go.' We are to come to Christ, and go work in his vineyard. When we come to Jesus, he gives us new life. In the exercise of that life we go and work. If a locomotive could talk, and you were to ask, What makes you move so rapidly? it would say, 'I don't know; there is something in me that makes me go. I can't help it.' So the believer has something within him that lays upon him an irresistible necessity to work. Paul went everywhere preaching Jesus because the power was within him. He could not help going. Sometimes we will not use the power. A man had a balky horse hitched to a wagon with a load of straw. It would not move. A friend came by, and offered to make him move. He took an armful of straw and put it under the horse and then struck a match and kindled it. The horse moved. Sometimes God moves us by the fire of affliction when we will not work. God's people must bestir themselves and rescue the perishing."

The Y. M. C. A. here has 2,500 members. They expect to have 3,000 before the winter is over. They have a large central building on Charles and Saratoga streets. There are five branch associations in the city. All the advantages of the Association can be had for $5 per year, free from all the evil associations and tendencies of the modern club. A Sabbath-school teachers' class is conducted here on Saturday afternoon by Mr. Joseph Bowes. He is a success in this work. Some 300 gather to hear him. He was born and raised a Covenanter, and until this wave of liberalism passed over the church was an ardent member of the congregation here. He now worships with the Presbyterians.

On Sabbath afternoon I preached in Immanuel Baptist church, North avenue, Rev. C. H. Fulton, pastor. This is the former charge of Rev. Dr. Dixon, now of Brooklyn, N. Y.

Last week the Grand Jury gave the city authorities their orders as to enforcing the Sabbath laws. So on Saturday the police visited every saloon, grocery, meat-shop, bakery, confectionery and tobacco-store, and warned them that unless their doors were kept closed on the Sabbath they would be arrested. The drug-stores were also notified that nothing could be sold except by a prescription from the physician. Even the soda fountain and ice cream parlors were proscribed.

But what is so passing strange is, the Sunday newspaper is made an exception. Why selling the paper benefits society, while selling medicine, food and luxuries injures, I fail to see. Of course, the street-cars are excepted. But this is also unnecessary. In Toronto, Can., the street-cars are tied up every Sabbath—a city of 140,000 and scattered over a wide territory, and the people get to church very well. They could do the same in Baltimore and every other city. The railroad and U. S. postal service are excepted under cover of interstate regulations. Connecticut passed a law that no unnecessary trains should run in their State on the Sabbath. The first Lord's day they emancipated 10,000 railroad men from Sabbath toil. But the express trains, carrying the U. S. mail, ran right through the State on the Sabbath, and the Legislature was powerless to prohibit it. That overpowered the law. It soon became a dead-letter. Either all public work must be prohibited, or all allowed. Either all amusements must be proscribed, or all allowed. A grand excursion left Baltimore Union depot last Sabbath morning. Why should that be allowed, and the theatre prohibited? Such exceptions defeat the law. J. M. Foster.

NEW YORK LETTER.

The wild utterances of the *Voice* on the church as an ally of the saloon continue to elicit severe censure from representative prohibitionists. Dr. Herrick Johnson says it is preposterous to ask us to turn our back on the church of Christ, to exalt a method to the place of a principle, and repudiate churches that will not adopt the third party methods. "You confound things that differ, and shut four million professed followers of Christ out of heaven." He despairs of the success of prohibition by such mischievous methods. Rev. Prof. Wilkinson says that the *Voice* will repel serious-minded men. They will think that it has lost its head, to say "if you do not vote with the Prohibition party you cannot be a Christian." The editor adds: "We recall nothing. We reiterate all we have said." To the charge that it advises the rupture of churches to win votes for its party, it says: "Great denominations were sundered over the question whether a Christian man could give his support to slavery, and are not yet united." Mr. Miner, the well-known Universalist, of Boston, indorses every word and frantically cries: "Strike on. Strike often. Cut deep. Draw blood." Thus the little band of Prohibitionists are divided.

The removal of Rev. Dr. Burchard, by death, takes away a stately figure from the midst of us. He has served long and well. When a youth, it was thought that he would die of asthma; and in 1853, after a fearful surgical operation on the abdominal organs, he was again and again pronounced dead. But his wife persisted that life remained, and after a while nature rallied. He was brave and self-forgetful in peril. When others fled from the cholera at Danville, Kentucky, in 1832, he nursed the sick, cared for the dying, and buried the dead. He lived to enter his eightieth year. It seemed but yesterday since I had him an eager listener at Van Norman Institute to the story of my travels among Asiatic people, and received an invitation to come again to his hospitable home. Thus the line grows slenderer every year as old associates drop out of the ranks. Earth to us grows poorer, but God will see to it that the church suffers no permanent loss. He buries the workmen, but the work goes on. It is a suggestive fact that popular interest centers in Dr. B. not as a successful pastor of forty years' service, not as an educator, or author, but as the man who thoughtlessly uttered the historic alliterative, "Rum, Romanism and Rebellion," and defeated the hopes of Blaine, as many believe. Not a few remember Dr. Bevan, the handsome preacher at the Brick church a few years ago, not because of any of his excellencies, but simply for that incautious reproof he administered in church to a lady whose coughing annoyed him. On his visit here, this summer, the papers identified him by this trivial but never-to-be forgotten incident. This shows the importance of our unstudied works and words, for by them alone are we sometimes judged at the time and always remembered in subsequent years.

The Church of the Pilgrims has always avoided publicity. Not till recently have the Sunday services been announced in the daily press of Brooklyn. Latterly, Dr. Storrs has given out his evening theme. A week ago he yielded still further to prevailing tastes and took an odd form in which to couch a commonplace theme: "An if to be avoided," and spoke on the regret of Martha which the absence of Jesus caused at the time of Lazarus' death. This week his theme was: "An if to be thoughtfully heeded."

The oldest Protestant Society of Brooklyn, organized in 1660, dedicated their suburb church edifice, on Prospect Heights, on the 27th inst. It received a quarter of a million for the property formerly occupied, contiguous to the city, and put it into this Gothic cathedral-like sanctuary, the most ornate, perhaps, in the "City of Churches." Occasional.

LITERATURE.

Native Life in India: Being Sketches of the Social and Religious Characteristics of the Hindus. By the Rev. Henry Rice, Madras. Revised Edition. Oakland, California: Pacific Press Publishing Co. 1891. Price, 60 cents.

India is a land of wonders, view it in whatever light we may. Its climate and productions, its people, manners and customs, so varying from our own, are full of interest; and while there is much to admire in the land itself, its people are children of superstition and evil propensities, and actual crime abounds among them. In this great field of wickedness, earnest missionaries for more than a century have been endeavoring to awaken a wide-spread interest in the Gospel of Christ, and have in part succeeded in bringing the people out of pagan darkness into the light of Christianity; but that which has been done, as compared with that which remains to be done in this direction, is but as a drop in the bucket. Many zealous workers in behalf of the cross have laid down and died on the field of their labors, and many more will follow in their footsteps and also die in harness before the gospel truth shall have penetrated the darkness in which the nations are still involved. Such is the country in which Mr. Rice has lived for eighteen years, moving freely among all classes of the people in various localities, taking notes of his observations and experiences, and the result of these is found in this little book. The geography, climate and language in the Madras Presidency; castes and sects; manners and customs; native religion and worship; Hindu women and their position; traits of Hindu character and education, are pleasantly and intelligently described, and finely illustrated with engravings. The last two chapters relate to the evangelistic work now in progress, and the best methods of performing it, together with the present state of the converted and the outlook for the future. "What is needed is a Pentecost," says the author; "a long, slow season of preparatory work, and then suddenly, when the fullness of time has come, a great harvest. We may expect to hear of whole tribes and communities abandoning their superstitions and embracing Christianity. There is no exaggeration in forming such anticipations. They rest on solid grounds. Great and efficient preparations have been made for securing them." This is encouraging news, indeed. The book will find interested readers.

The *American Garden* for October is replete with matters of great interest to horticulturists, especially grape-growers and gardeners. Full-page illustrations of luscious grapes are given, and other branches of horticulture and noted localities are handsomely embellished. Among the leading articles are: Possibilities of our Native Grapes; Galveston; A Garden of Delights; At a Spanish Horticultural Show; Chrysanthemums; Ferns of the Wisconsin Dells; House Plants, their Culture, etc.: Hints for Winter Success with Flowers; Wooton, the Home of Geo. W. Childs; The Tomato and its Culture, etc., etc. New York: The Rural Publishing Co., Times Building.

The November *Century* will contain two frontispieces, both engravings by Timothy Cole of Michelangelo's "Sibyls," in the Sistine Chapel. With this number, and those immediately following, this series of engravings of the Old Masters, made directly from the originals by this modern master of wood-engraving, will reach their most interesting point. Four of Raphael's most famous pictures will be reproduced in the December *Century*.

OBITUARY.

Died, at her home in Galesburg Ill., September 26, 1891, Mrs. Julia Tracy Wells, one of the oldest residents of that city, aged 94 years.

Mrs. Wells was a native of Middletown, Conn.; daughter of Ebenezer and Mariah Tracy. Her mother was a daughter of General Artemas Ward, of Revolutionary fame. In middle life she was married to John H. Wells, an Englishman. They lived for a while in Oswego county, New York, but in 1839 they removed to Illinois. Their first place of abode was Weathersfield, where they remained for six years. Mr. Wells died there in 1844; and in 1845 and 1846 Mrs. Wells removed to Galesburg with her family.

Soon afterwards she united with the First church, and to the day of her death was closely identified with its interests. "She had," says the Galesburg *Republican-Register*, "strong and earnest convictions on moral questions. In slavery times she took a strong stand against human bondage. It is recalled that on one occasion a fugitive slave was concealed in the garret of her home. She was allied in principles with such men as Dr. Jonathan Blanchard, John West and George Davis, and belonged to a noted group of reformers now nearly passed away. Her advocacy of the temperance cause was very decided. Until bodily infirmities prevented she was active in church work, and belonged to the several societies of the church. She impressed one by her mere personal appearance as a woman of dignity and strength of character. She retained her faculties nearly unimpaired until last March. Her life has been a long and useful one."

Forty-five years ago (1846) the writer found Mrs. Wells in the village of Galesburg, to which she has ever since been a moral and spiritual light. She was "a great woman," in the Bible sense of the term. Her mother belonged to that class of women who distinguished New England in the times of the Revolution, whose sons were the Adamses, Shermans, Wards, etc.; who gave the key-note to the United States, and originated its free institutions.

Mrs. Wells was left by her husband's death when the prairies furnished chickens without feeding or raising. She sent her five children to Knox College. Three sons went to the war, and their mother's prayers and strong sense brought them through unscathed by physical or moral wounds. Two of her sons have been judges, and a third was lately candidate for Judge of our State Supreme Court. The fourth son made and donated a telescope to Wheaton College; bore his mother gently in his arms to her 88th year; managed the home with business ability; and, like his mother, made Reform respected when Masonry had poisoned the college, and reformers were hated by the masses, misled by apostate and non-committal ministers. Her daughter is an exceedingly capable woman on the Pacific Coast.

"Mark the perfect man; and behold the upright, for the end of that man is peace." J. B.

The great Dr. Boerhaave left three directions for preserving the health—keep the feet warm, the head cool, and the bowels open. Had he practiced in our day, he might have added: and purify the blood with Ayer's Sarsaparilla; for he certainly would consider it the best.

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benovolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.

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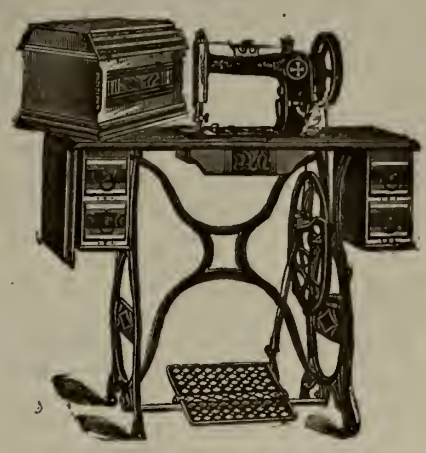

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CHICAGO, THURSDAY, OCTOBER 22, 1891.

THE KANSAS CONVENTION.

I am just in from Kansas, the once "bleeding Kansas." On Sabbath evening I preached in the M. E. church at Beloit, Kansas, to a crowded house with full-seated aisles, and some standing about the door. This was by the procuring of Mr. Samuel Blanchard, now near eighty-seven years old, whose speech to his neighbors was given in the *Cynosure* a few weeks ago. The pastor, Rev. Mr. McDowell, is understood to be a Mason, but he is a man, a Christian and an American. All such men are quitting the lodges. My brother and myself went from Beloit to the Denison, Jackson Co., Anti-Secret Convention. It was a noble meeting. Dr. Milligan has long preached there and shone with a steady light. He presided with ability, and the first evening we had a respectable audience, and on the second a large one. W. L. Enlow, Esq., of the *Free Press*, Iowa, made a very sensible, practical speech. And the speeches by Rev. Messrs. Coulter, Trumbull, Wiley and others were admirable, calm, solid English; and they were listened to as they deserved. Rev. Mr. Moreton (Seventh-day Baptist), from Chicago, spoke wittily and well; and "Grandpa Blanchard," as he is called, from Beloit, Kan., spoke feelingly of the cause in Mitchell Co., from which nothing has been heard till now. The "weight of years" gave weight to his few observations concerning his neighbors, whom he is trying to enlighten, and over whose condition, so bewildered and bewitched with lodge-sorcery, the aged patriarch

"———shed tears feelingly and fast."

But the meeting reached its climax when a Methodist preacher came in for wool and went out shorn. He is one of those ministers who are not ashamed to say: "I know nothing about Masonry;" "an ignorance," said John Quincy Adams, "*which they are careful to preserve.*" Yet he was willing to speak "on the other side," of which side he professed himself ignorant! He spoke against the opponents of the dark lodges, seeking to find small holes in our coats, while the judgments of God are slumbering about the mercy-seat over the altars of Baal that are now filling and cursing our beloved land. He reminded one of a mousing owl seeking to pick up a dinner of small mice, while the horizon is darkening with cyclones and tempests.

Our Mr. Hawley replied to him; and, though not myself present, I heard the echoes of his words in the report of those who were present, and felt the jar of his clear, close reasoning. The meeting closed at night with some remarks of my own.

The weather was propitious, the air bland, and the moonlight bright. Everybody seemed pleased. The Masons themselves, though still "possuming," were present in numbers, and begin secretly to "*rejoice to see the curse removed.*"

J. BLANCHARD.

REV. O. P. GIFFORD IN CHICAGO.

The friends of Reform in and around Chicago are to be congratulated. A few weeks ago, the congregation of Emmanuel Baptist church, of which Rev. Dr. Lorimer was recently pastor, tendered a call to Rev. O. P. Gifford, of Brookline, Mass., to succeed him in the pulpit. After some delay, his services have been secured, and his early removal to this city to assume the duties of his new pastorate is assured.

While Dr. Lorimer was a warm adherent of the Masonic lodge, and subject to its erratic influences, his successor is a pronounced opponent of the secret empire. At the present time he is in his forty-second year. Starting in life as a clerk in a hardware store in New York City, he also became a member of the Pierrepont church in Brooklyn. During one of the meetings of that congregation, he showed so much ability in oratory that a number of the members persuaded him to study for the ministry. Having been graduated at Brown University as a preparation for his profession, he entered Newton Theological Seminary, where he finished his academic studies. Subsequently he served as pastor of the Pittsfield (Mass.) Baptist church, and, since then, of the church at Brookline. It is expected that he will preach his first sermon in Chicago, November 15.

In the fall of 1889, Rev. O. P. Gifford was one of the many pastors in Boston whose names were attached to a call for the New England Anti-secrecy Conference, which, a few weeks later, assembled in the Tremont Temple in that city. On the evening of the first day's session, also, addresses were made by Rev. David McAllister of the Reformed Presbyterian church at Pittsburgh, and Mr. Gifford, who was then officiating at the Warren Avenue Baptist church. On that occasion, said the *Cynosure's* report, December 19, "they frequently called out hearty applause, and the latter (Mr. Gifford) aroused the special enthusiasm of the conference, when it was remembered that he was making his maiden speech upon this subject."

Mr. Gifford will receive a hearty welcome from the friends of the Reform cause in the West if he has not retroceded from his faith in its righteousness and success.

THE UNION OF CHURCH AND LODGE.

Three preachers of Chicago, eminent for eloquence, intellect and social elevation—men whose churches are filled with their respective admirers, and whom we could name were it necessary—have developed a phase of devotion to their lodge associations that is thoroughly consistent with the character of lodge policy and derogatory to themselves as preachers of the Gospel of Christ, as well as inharmonious in the extreme with the teachings of that Gospel.

There may be other preachers in Chicago and elsewhere who display these same characteristics in a greater or less degree; for it seems to be the nature of the lodge system to manifest this peculiar feature of exclusiveness, both in and out of the lodge-room. Thus, in politics, business and religion this principle is developed—the very embodiment of selfishness—the spirit of which is to assist, benefit, and aggrandize whatever is connected with the lodge and their lodge-associates, and to deprecate, neglect and repudiate whatever and whoever is not linked to them by the blood-curdling, secret oaths which they have each and all taken.

These men—these preachers to whom reference has been made—often preach special sermons to the secret societies to which they belong; throwing open the doors of their respective churches, inviting them to attend "in a body," and then lauding their assumed "charity" and works of "benevolence" as evidences of the Christian spirit of their organizations.

To the ordinary classes of society—those who cannot distinguish between true Christianity and its many imitations,—those who do not know the hollowness of the lodge's pretensions to benevolence and charity—those who are dazzled by the gold lace and waving plumes, the tinsel and "frogs" of the lodge regalia, and are deceived by the beautiful sentiments displayed in gilt letters on their silken banners—this dress parade on a Sunday afternoon carries with it a pomp and glory that in the unsophisticated mind breeds an awe which is almost religious in its intensity and effect. The glory of the lodge is to inspire the outside world with this species of awe and admiration, and it rarely fails in its design. Hence, the lodge is benefited by its influence upon the masses.

Strange as it may seem, persons belonging to the churches where these special sermons to secret orders are preached, or even ministers preaching to professed Christians in neighboring churches, is known to protest against this surrender of the church to the lodge; hence, the influence of the "secret empire" is visibly felt and acknowledged.

Again, certain men, filled with scriptural wisdom, and not only professing Christianity but *enjoying* the fellowship of Christ, and seeing in the lodge system the spirit of opposition to his church and kingdom, and desiring to make known its evil effects upon mankind, are sometimes led to ask for the use of the churches of which one or more of the three preachers referred to are the pastors, for the privilege of lecturing on secret societies. Their requests are coldly received, and nearly always refused, for such preaching would be unseemly in houses where Masons preach and Masons pay the pew-rent. The idea is so preposterous that the desired favor is withheld. The lodge has the church by the throat, not figuratively, but in reality.

It grows more and more evident, day by day, that the lodge and the church are becoming more closely united in unholy alliance. Masonry and Odd-fellowship stand confessed religious organizations, but they are, so far as the religion of Christ is concerned, but pagan institutions that no true Christian can indorse or join without forfeiting his claims to salvation. Masonry offers salvation to men without Christ, and is therefore fully established in its antagonism to the Gospel of Christ. Citations from Masonic publications, by accepted Masonic authorities, show what Masonry claims for itself as a religious system, and reveal the plan of salvation which it substitutes for the inestimable love of Christ.

YORK RITE MASONRY.

In answer to a correspondent who refers to the names and number of degrees belonging to the York Rite of Masonry, we would say that it includes the first three degrees of Blue Lodge Masonry—the Entered Apprentice, Fellow-Craft, and Master Mason; the four "Chapter" degrees:—Mark Master, Past Master, Most Excellent Master, and Royal Arch; and the six degrees of Knights Templarism, to-wit: Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta.

Scottish Rite Masonry has no connection with the York Rite, except that both spring at the same root—the Blue Lodge Master degree, and then branch off in separate lines. Members of both the York Rite and the Scottish Rite must be Master Masons before they can unite with and advance in either.

THE IOWA CONVENTION.

We publish on the first page of this issue the official program of the proceedings of the Iowa Anti-Secret Christian Association, which is to commence on the 10th of November at Crawfordsville. A large attendance from all parts of Iowa, and from other States, is desired, as there is great necessity for united and effective action in noble Iowa, which has manifested so great a degree of reform in abolishing the saloon, and should be foremost in suppressing the lodge system. Good speakers have been secured, and the cause in which the N. C. A. and the *Cynosure* are so earnestly working will, we trust, receive a most encouraging support in this convention. The officers of the Iowa State Association are as follows:

President, Rev. S. A. Gilley, of Marengo. Vice Presidents: Rev. C. E. Harroun, Rose Hill; Rev. James Parker, Cedar Rapids; Rev. D. McKee, Clarinda; Rev. L. Mendenhall, Fairfield; Isaac Gibson, Salem; John Dorcas, Shiloh; Rev. W. H. Hilton, College Springs; Geo. Heaton, Fairfield. Secretary, Rev. T. P. Robb, of Linton. Treasurer and Financial Agent, W. L. Enlow, of Birmingham.

THE STATE CHRISTIAN CONFERENCE AT VERNON, WIS.

The Wisconsin Christian Association, opposed to secret societies, will, D. V., meet in the Covenanter church at Vernon, Wis., on Thursday evening, October 29, at 7 o'clock, and, as far as practicable, the following program will be adopted:

Seven P. M., call to order, with devotional exercises for half an hour.

The appointment of committees.

An address by Rev. J. B. Galloway, on the Relation of Secret Societies to the Christian Church, followed by a brief discussion.

Rev. Samuel H. Schwartz, pastor of one of the Chicago M. E. churches, will speak upon Odd-fellowship, especially from the standpoint of personal experience.

Friday, October 30, meet at 9:30 A. M., and have a half an hour of devotional exercises.

Report of committees and completion of organization, including plan for State work.

Miscellaneous business.

Friday P. M., meet at 2:30 o'clock. After a season of worship a report of the committee on resolutions, to be followed by discussion or brief addresses.

Friday evening, 7 o'clock, address by Rev.

Isaac L. Faris on the Relation of Secret Societies to Civil Government, followed by an address by H. H. Hinman—Is the Grand Army of the Republic a Beneficent Institution?

Persons coming by the Wisconsin Central railroad will stop at Vernon station. Those who come by the Milwaukee & St. Paul R. R. or the Northwestern R. R. will stop at Waukesha, and, in either case, will write to Rev. J. B. Galloway, of Vernon, Wis., and arrangements will be made to convey them to the meeting.

AN OPEN LETTER

TO PROFESSORS IN THEOLOGICAL SEMINARIES AND PRESIDENTS OF COLLEGES THROUGHOUT THE ENGLISH-SPEAKING WORLD.

Dear Brethren:—For many years, here in the United States, secret societies have existed, and at this time they are rapidly increasing in number. Some of these organizations seem to us, in their principles and practical workings, hostile to the home, the church and the state. They appear to be simply modern paganism growing up in the midst of Christian communities. We have for years undertaken to show, from their own publications, that they are religions which deny Jesus Christ, which do not require the abandonment of sin, and which encourage wicked men to hope for life eternal without any change either of heart or life. Some of those whose opinions we value, and whose aid we greatly desire, have felt that we were extreme in the view above stated.

We accordingly, at this time, take the liberty of printing herewith extracts from the *Voice of Masonry* for October, which seem to us to plainly indicate that our churches must shortly abandon their efforts to secure a male membership, or else teach our young men the actual character of Freemasonry and kindred pagan orders.

We request that you read carefully the extracts herewith submitted, and that you then write to our office, 221 West Madison street, Chicago, Illinois, offering your advice as to what Christian colleges, seminaries and churches should do in view of the prevalence of this order and others constructed on the same lines, and doing the same work.

The *italics* in these extracts are ours:

Voice of Masonry, October, 1891, page 774: "Are not all the teachings of Masonry as pure and as exalted as those of any religious society which announces itself a 'church,' with a descriptive prefix? If Freemasonry taught its members to avoid church membership, it would teach a grievous error. *It should not teach them to prefer any society before itself, either.* This committee believes in church membership, and accepts church membership, and advocates the upbuilding of churches. It also believes in lodge membership and advocates the perpetuity of Freemasonry. If any brother will not join a church, then we bid him God-speed in his devotion to the morality inculcated by the Ancient Craft. His soul's welfare is a matter between himself and his God. Labor with brethren to join your church, but do not be disturbed if some refuse your persuasions. Do not exhibit unnecessary clerical sensitiveness; it is your friend who may possibly lose, not you.

"*Masonry is a religion, handmaiden of Christianity, if you will, but still a religion.* The word religion is from religare, to 'bind fast;' not from religere, 'to reconsider.' Masonic symbols, morality, ceremonials and requirements tend to bind the soul fast to God, the Creator and Ruler of the universe. The foundation of all religion is the belief in the existence of God. On that foundation, Masonry is builded. Let us not adopt that nervous dread of sectaries that Masonry may some day attempt to supplant certain forms of worship and thereby deprive us of the comfortable belief that Freemasonry is a religion, and that its ceremonies can be observed on the Lord's Day acceptably to him who appointed that day."

From the same, page 784:—"Religion and Masonry. I differ from those Masonic writers and orators who purposely abstain from mentioning religion in connection with Freemasonry, or who frequently make the statement that there is no religion in our institution. I boldly proclaim with all the force of language at my command that there is religion in Freemasonry. Not the narrow religion of sect or creed, but that broad religion which teaches 'Thou shalt have no other gods before me;' that religion which teaches us from childhood to old age reverently to say, 'Our Father which art in heaven;' that religion which teaches us to protect and preserve the Great Light in Masonry which is given as a 'rule and guide for our faith and practice.'"

From the same, page 774.—"And why not allow lodge meetings on the Christian Sabbath? Masonic lodges are dedicated to God and opened in his holy name. The accepted definition of Freemasonry is: 'A beautiful system of morals, veiled in allegory.' There is nothing in our rituals, known to this committee, that is improper to be used on the Lord's Day; if there was, we would advocate its elimination. Now, why is it improper to open a lodge in the name of God upon his own day, and impart to a seeker after light our instructions in friendship, morality and brotherly love? Can it be a desecration of the Sabbath to teach temperance, brotherly love, relief and truth, while lifting our heart in supplicating prayer to God and reading his Holy Book? If the churches of certain denominations may hold business meetings on the Sabbath, and not be charged with irreverence, why may not Masonic lodges meet on the same day for the purpose of education in morality and brotherly love?"

We publish the above extracts, not because they are different in tone from multitudinous extracts which we might make from Masonic publications, but because they are recent, and are the utterances of Grand Lodge officers of our own time. The lodges are already keeping hundreds of thousands of men out of the Christian church. Their bands of music and excursion-trains clash and roar and thunder over our land and across the broken law of God. Their dancing and drinking are leading their members away, not simply from the church, but from the delights of home and the excellencies which even men of the world ought to attend. They now propose, as you can see, to use the Christian Sabbath for Masonic gatherings; and for years lesser secret orders have appropriated that holy day. We trust that all can see that either this country will become a lodge country—that is, a pagan land—or that we shall return to the religious life of our ancestors, the primacy of the church and the prayer-meeting.

We desire the advice of all the religious leaders to whom this writing may come, as to the best method of warning our young men against these organizations, which propose to help men in business, in time of sickness, in case of violated law, and at the same time to assure them of a home in the grand lodge above.

Will not each one addressed take the time to write to us, at the street and number above given, his opinion as to the duty of the church in the present emergency?

THE KNIGHTS OF PYTHIAS.

A correspondent at Houston, Texas, writes to us: "What are your objections, if any, to the Knights of Pythias? Please answer in the *Cynosure.*" Our answer is this:

Like Masonry and Odd-fellowship, this order makes use of the Bible; but like the former it puts the implements of the order on top of the Bible (the first rank excepted). The fact that the very name "Book of the Law" is the term which the great apostle of Masonry, Albert G. Mackey, applies to the sacred book on the altar which he says, "is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the universe," (Mackey's Jurisprudence, p. 33,) gives good reason for the conclusion that this term was chosen in order that the Bible may be conveniently replaced by any other sacred book, when the order is established in heathen or Mohammedan countries. For several years the order was used by political tricksters, nine-tenths of them Masons, to such an extent as to thoroughly disgust its most intelligent members in many localities, so that its managers were forced to admit a loss of nearly 6,000 members in one year. The order was founded in Washington, D. C., Feb. 23, 1877, and its originator was J. H. Rathbone. It has been popular as an insurance, "benevolent" society—one of those in which the members pay beforehand for the "benefits" which they hope to receive at some future day. The order has recently decided to make a new ritual.

—Two train robbers assailed a train in the San Joaquin valley, California, last February, and killed a fireman, but secured little or no booty. One of them was tried and found guilty July 6 and the sentence was to be pronounced September 12. But a postponement of three weeks was ordered and meantime he escaped from the Visalia jail with plenty of evidence of outside help. The California press cries out at the travesty of justice; at the manifest collusion of officers of justice, as if the criminal was to understand that every opportunity to escape would be given. The editors who are so provoked at this incident should visit Visalia and mark how frequent the lodge pins are displayed about that town. Their indignation would be focused upon the secret orders that provide so many such cases. Let them consider, for instance, the McGarigle bath-room incident, under the management of our lodge-entangled Sheriff Matson.

PERSONAL MENTION.

—Bro. J. G. Fee, who has been quite feeble and indisposed, writes that he is now regaining his normal health and strength, which will be pleasant news to his many friends.

—The deaths of the past week include Mrs. Allen G. Thurman, widow of Vice President Thurman, and James Parton, the historian. Mrs. Annie Demund died at Woodland, Mich., aged 105 years.

—Bro. S. F Porter, the College agent, has returned to Chicago, and will visit the seminaries and colleges in and around the city. Then he proposes to pursue his work among the institutions of learning in Southern Indiana and Ohio.

—A little contribution in last week's *Cynosure*, under the *nom de plume* of "Tanchicanah," and entitled "His Majesty," should have been credited to Dr. C. B. Dickson. Those who have it by them, and cannot recall its tenor, will, on turning to it, find it an earnest plea for unflinching, undying faith in the Saviour.

—While visiting his aged brother, Samuel, at Beloit, Kans., on his way to the Kansas State Anti-secrecy Conference, ex-Pres. J. Blanchard preached Christ vs. the Lodge to a very crowded congregation in the Methodist Episcopal church—some standing at the door, while the aisles were seated full with chairs. The sermon was well received, and may leave some beneficial impressions upon the minds of those who heard it.

—Rev. Dr. E. P. Goodwin, pastor of the First Congregational church in Chicago, returned from his European tour on Tuesday of last week, much improved in health by his summer vacation. His sermon at the Congregational International Council in London, in June, has also added materially to his reputation as a preacher; and he returns home the acknowledged champion of Puritanism in America, its orthodoxy, and its success as a Christianizing element in our civilization. His welcome home, last Sunday, wa a joyful one.

—Ex-President J. Blanchard returned on Saturday last from the Kansas State Anti-Secrecy Conference at Denison, in good health and spirits. He reports the conference (as the old farmer said) "better than Providence could have expected." Consequently, it may be classed among the satisfactory gatherings of anti-secrecy Reformers. It is too soon to estimate the amount of good that will result from its deliberations, but the spirit that pervaded them promises well for a successful and general advance upon the battlements of the "secret empire."

REFORM NEWS (*Continued from 5th page*).

tution, teaching a religion other than its own. It is a separate and distinct religion. It is not necessary, as the professor seemed to think, for an institution to say in so many words that it is a religion to make it a religion. If it offers all that any religion offers, we can not justly infer that it is anything but a religion.

Prof. Kistler and his wife gave me the best of entertainment, subscribed for the *Cynosure*, and ordered a book for the library. I could very naturally give him a first-class recommendation which he would not need where he is known. After completing my canvass of the ministers and the distribution of tracts here, I go (D. V.) to Milford and Oneonta. W. B. Stoddard.

The Home.

OUR DAILY RECKONING.

If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That cheered the heart of him who heard,
One glance most kind
That fell like sunshine where it went—
Then we may count the day well spent.

But if through all the livelong day
We've eased no hearts by yea or nay;
If through it all
We've nothing done that we can trace
That brought the sunshine to a face,
No act most small
That helped some soul, and nothing cost—
Then count that day as worse than lost.

—*Anonymous.*

TRUST HIM THROUGH.

Sometimes we have an experience that seems like walking through a long, dark tunnel. The chilling air and the thick darkness make it hard walking, and the constant wonder is why we are compelled to tread so gloomy a path while others are in the open day of health and happiness. We can only fix our eyes on the bright light at the end of the tunnel, and we comfort ourselves with the thought that every step we take brings us nearer to the joy and the rest that lie at the end of the way. Extinguish the light of heaven that gleams in the distance, and this tunnel of trial would become a horrible tomb.

Every week a pastor has to confront these mysteries in the dealings of a God of love. To the torturing question, "Why does God lead me into this valley of the shadow of darkness?" we can only reply: "Even so, Father, for so it seems good in thy sight." We are brought into the tunnel, however we may shrink back. There is no retreat; we have nothing left to us but to grasp the very hand that brought us there and push forward.

When we reach heaven we may discover that the richest, and deepest, and most profitable experiences we had in this world were those which were gained in the very roads from which we shrank back with dread. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and rod are of his appointing, and that as his all-wise love has engineered the deep tunnels of trial on the heavenward road, he will never desert us during the discipline. The vital thing for us is not to deny and desert him.—*Dr. T. L. Cuyler.*

THE CHURCH ENTERTAINMENT IS WRONG.

Because it does not avoid the appearance of evil.

Because it is never prayed for by name in the sanctuary.

Because it never points anyone to the cross of Jesus Christ.

Because it creates two parties in every church where it is engaged in, one for and the other against it.

Because it is not done mainly and only for the glory of God, as everything engaged in by Christian people should be.

Because it steals the hearts of the people and turns them away from the Lord, as Absalom did the hearts of the people of Israel.

Because it robs the church of unity and harmony.

Because it teaches the people to think lightly of the promises of God in regard to the blessedness of giving.

Because it robs people of the joy of giving by teaching them to be stingy.

Because it weakens the influence for spiritual good of those who engage in it.

Because it kills the revival spirit in every church that upholds it.

Because it leads an army of young people into captivity to the world and its follies.

Because it robs religion of its good name and makes the church a beggar.

Because it brings in strife and discord and drives out Christian fellowship.

Because it perverts the truth, by teaching that there is a better way of raising money than God's way.

Because it is robbing God of the great power of influence that the church might have for him.

Because it is offering to God that which has upon it the image and superscription of Cæsar.

Because it steals into the church services and kills the spirit of worship with its announcements and begging appeals for patronage.

Because it violates the entire spirit of worship, by offering to God that which has in it no life or sacrifice, and sets at naught all the teachings of the Bible in regard to giving.

Because it disregards the admonition of Christ to take no step where the entire influence shall not be continually, unmistakably, and altogether upon the side of God. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." No man is ever led to glorify God by anything he sees at a church entertainment, gotten up expressly and only for making money.

Because it leads ungodly people to believe that they can buy the favor of God with money.

Because it makes the church take lower ground than God ever intended that it should take. This is the mountain-top of unselfishness upon which God expects every Christian on earth to plant his feet: "If meat maketh my brother to offend, I will eat no flesh while the world standeth."—*The Ram's Horn.*

HINTS TO YOUNG CHRISTIANS.

Never neglect daily private prayer; and remember that God hears your prayers.

Never neglect daily private Bible reading; and remember that God is speaking to you, and that you are to believe and act upon what he says.

Never let a day pass without aiming to do something for Jesus; every morning reflecting on what Jesus has done for you.

If you are ever in doubt as to anything being right or wrong, consider whether you can do it in the name of Jesus, and ask God's blessing upon it.

Never take your Christianity from Christians; but ask yourself, "How would the Lord have me to act?" and follow him.

Never trust your feelings, or the opinions of men, if they contradict the Word of God.—*Exchange.*

DO WE REALIZE IT?

A traveler visiting a channel light-house, said to the keeper, "But what if one of your lights should go out at night?"

"Never! Impossible!" he cried. "Yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America or India, saying that on such a night the lights at this light-house gave no warning, and that some vessel had been wrecked. Ah, sir! sometimes I feel when I look upon my lights as if the eyes of the whole world were fixed upon me. Go out! Burn dim! Never! Impossible!"

With how much dignity can enthusiasm invest the humblest occupation! Yet what a lesson to us as Christian workers! It is no romance which makes the Christian a spiritual light-house for the world, with the eyes of the whole world upon him. Is our light full and bright and clear? The moment we neglect it, and leave our lamp untrimmed, some poor souls, struggling amid the waves of temptation, for lack of it may be dashed upon the rocks of eternity.—*The London Friend.*

A REMARKABLE BIBLE SENTENCE.

Some time ago I heard the venerable and Rev. George Nestor, D. D., give a description of a complete sentence of the Holy Bible, which was remarkable indeed. He said there was a sentence in the Holy Scripture which contained sixteen verses, with four hundred and sixty-eight words, and seventy-six commas, and but one period. The first verse of the sentence, he said, has twenty-five words, and the sixteenth and last verse has twenty-four words, but the fourteen other verses in the sentence have thirty words each, and each verse begins with the same word. After I had heard all these things, I asked him if there was certainly such a complete sentence in the Bible. He answered, Yes, there is. Then these words of Dr. P. T. Laishly came into my mind, who said once after hearing Dr. Nestor preach an annual conference sermon: "That he is a living and walking concordance of the Holy Scriptures." Brother Nestor said the sentence referred to stands recorded in the third chapter of the Gospel according to Saint Luke, beginning at the twenty-third verse and extending to the thirty-eighth verse inclusive.—*Rev. G. M. Wade.*

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy, who stood at the window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes; from morning till night."

"You'd have to let me ride him sometimes," said his brother.

"Why would I? You'd have no right in him if he were mine."

"Father would make you let me have him part of the time."

"No; he wouldn't."

"My children," said the mother, who had been listening to them, and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are, that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said:

"'I wish I had all the pasture land in the world.'

"The other said, 'And I wish I had all the cattle in the world.'

"'What would you do then?' asked his friend.

"'Why, I would turn them into your pasture land.'

"'No, you wouldn't,' was the reply.

"'Yes, I would.'

"'But, I wouldn't let you.'

"'I wouldn't ask you.'

"'You shouldn't do it.'

"'I should.'

"'You sha'n't.'

"'I will.' And with that they seized and pounded each other like two silly, wicked boys as they were."

The children laughed; but their mother said, "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?"—*Sunday Afternoon.*

PRAYING FOR APPLES.

"I don't know, grandpa; I've prayed and prayed, and it don't seem to do much good. I've got almost discouraged." And Archie hung his head, and looked downcast enough, indeed.

"I wouldn't," said grandpa; "I think apples are going to be plentiful this year."

"What if they are?" asked Archie, in surprise.

"Why, I thought you liked apples as well as any boy."

"So I do, grandpa; but what in the world have apples to do with a fellow's prayers? 'Pears like none of you can understand how hard it is for a boy to do right; you would not make so light of it if you did."

Grandpa was just about to laugh at Archie's aggrieved tone, but he turned and said to him, "Let me finish what I was going to tell you about apples, and then see if I don't understand more than you think. I think apples are going to be plenty, because I just now passed Mr. Miller's orchard, and he was out praying for a good crop."

"Out praying! Not out in the orchard, where every one would see him, surely!"

"Yes, he was out in the orchard; and I don't think he cared who saw him. He is there yet, I presume, and, if you want, you shall go and see him yourself."

Archie was too surprised to answer, but he took grandpa's hand and went with him in the direction of Squire Miller's.

When they got where they could look over the high hedge and see what was going on in the orchard, there was old Mr. Miller following the plow, and turning furrow after furrow of the smooth green sod under, while the boys were

hauling manure with the cart and spreading it in the furrows.

Archie looked on in amazement. "I thought you said Mr. Miller was —"

"Praying for apples? Exactly; he has not had a good crop off the old orchard for several years now, for the sod needed breaking up and the trees enriching by fertilizing. Don't you think that after he has done all he can to make the right conditions for fruit-bearing, he can go to God and finish his prayer, with the feeling that all now rests with the Lord of the harvest?"

"Finish his prayer?" echoed Archie, in amazement; "if that is finishing his prayer, then I guess I have never begun some of mine."

"May be so, may be so," answered grandpa, softly, as though speaking to himself. And then he added: "It would be hard for Squire Miller to pray a good crop of apples on those trees unless he made the soil richer first, eh, Archie?"

"Forgive me, grandpa," Archie answered, "for what I said a minute ago about not understanding how hard it is for a boy; I was the one who didn't understand it was hard, and now you have shown me. I'm going to begin some of my prayers that I finished a long time ago. I'll quit playing with James Barnstone and read my daily passages more, and see if I can't get the soil for my resolutions a little richer."—*Rev. J. F. Cowan, in the Lutheran Sunday-school Herald.*

TEMPERANCE.

HOW MY BOY WENT DOWN.

It was not on the field of battle,
  It was not with a ship at sea;
But a fate far worse than either
  That stole him away from me.
'Twas the death in the ruby wine-cup,
  That the reason and senses drown;
He drank the alluring poison,
  And thus my boy went down.

Down from the heights of manhood,
  To the depths of disgrace and sin;
Down to a worthless being,
  From the hope of what might have been;
For the brand of a beast besotted,
  He bartered his manhood's crown;
Through the gate of a sinful pleasure
  My poor, weak boy went down.

'Tis only the same old story
  That mothers so often tell
With accents of infinite sadness,
  Like the tones of a funeral bell;
But I never thought once when I heard it,
  I should learn all its meaning myself;
I thought he'd be true to his mother;
  I thought he'd be true to himself.

But alas for my hopes, all delusion!
  Alas for his youthful pride!
Alas! who are safe when danger
  Is open on every side?
Oh, can nothing destroy this great evil?
  No bar in their pathway be thrown,
To save from the terrible maelstrom
  The thousands of boys going down?

—*Selected.*

AFTER SIXTY YEARS.

HOW THE TEMPERANCE QUESTION WAS VIEWED IN OLDEN DAYS.

[An address which was delivered at Saxton's River, Vt., by J. Blanchard, and published in the old *Intelligencer* September 11, 1830.]

(*Continued from last week.*)

Through the kindness of one of our merchants, whose shop, compared with the remaining six in this town vends less than an average quantity of goods, I ascertained that his Boston bills for ardent spirits, exclusive of the freight, which is no inconsiderable sum, amount, in one year, to between $500 and $600. That we may avoid all possibility of transcending the fact in the case, let this sum be placed at $500, and the sum paid in Boston per year by the seven merchants of this town will be $3,500! This sum, it is but reasonable to suppose, they receive at the hands of our citizens. As you perceive, we have deducted the freight and the profit necessary to the support of the merchant, for the quantity which may be purchased by individuals of the adjacent towns, aside from the fact, that many citizens of this, obtain their supplies from neighboring towns, and even from Boston. We have, then, in the beginning, a tax of $3,500. Allow, then, the ten public houses in this town to realize a profit, apart from the original cost of the liquors, from the inhabitants of this town, of one dollar each per week, $520, and the above sum becomes $4,020. Are any disposed to cavil at this computation, I remind them of spirits procured from distilleries of a kind of tax we pay our merchants, who, to live, are obliged to receive large profits on their goods in consequence of bad debts, most of which stand to the account of those whose estates are swept away by this meagre fiend of desolation. I remind them of these, all of which have been thrown out of the account, for the simple reason that a tax of $4,020 per year, on a population of but little above 2,000 and that for the gratification of a taste which the god of nature never gave them—is, as before hinted, sufficient to move the sympathy of any except those in the scale of whose judgment human happiness hangs doubtful, though balanced by a grain. Had this sum been applied, the three churches which stand among us might have been supplied by it with able ministers of the Gospel, permanent instructors supported for school district, our library (which, if it exists, is but a volume of reproach to us,) had been furnished with books that would have attracted our youth, and awakened in them a thirst for knowledge, instead of containing a few neglected obsolete books, perused only by bookworms; all this might have been effected, and still a surplus would have remained. If the tax paid yearly by this town for ardent spirits were levied by our government on this State, with a population of between 200,000 and 300,000, and should they be offered no other equivalent than we receive, there is not a church bell among our mountains that would not ring "to arms!"—nor would they cease, unless the act were revoked, till they had tolled the death-knell of liberty! Yet the tyrant custom yearly receives this exorbitant tribute from this single town, with an eagerness paralleled only by the insatiability of the grave, and a malign joy at beholding his increasing revenue, well pictured in the line of Milton:

"And death grinn'd horribly a ghastly smile!"

Wherefore, then, in the language of the prophet, "Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not?"

But that ardent spirits are a direct tax on the people, far greater than is required for the support of our government and education, is a consideration comparatively of small moment. Wealth is of no value only as it conduces to the happiness of mankind. But the influence of the "cup of trembling" on all that renders society delightful, or life itself desirable, so transcends all its effects on the estate and substance of man, both in degree of misery produced, and nature of the wretchedness it generates; so much more fearfully subversive of human happiness is it, in its effects on the social circle, and by the domestic fireside, than in its influence on the pecuniary interests of man, that the latter fades into light shades and sketchings while the former stands in dark relief, shedding sepulchral gloom over the whole picture. Look at the effect of stimulus on the character of him who still is able to perform the duties of his vocation or that his relations to society impose on him. He has never yet merited the epithet of drunkard, and is one of those men of whom his acquaintance say, "a few years since he performed acts of benevolence. At a certain time he exhibited in his deeds unusual powers of intellect." Sometimes his friends even breathe a sluggish wish that he might use a little less strong drink, observing at the same time, "he is not the man he once was." But let us come near and look at the nature of the change which has passed over his character. Was he irascible, under its influence he becomes fractious and quarrelsome. Was he mild, his dram renders him fond and disgusting. If naturally taciturn, he becomes morose, austere, and sullen. Is there a blemish on his character, each repetition of the unearthly potion, urging his system with unnatural vigor, the spot widens in extent, and deepens in its dye. If there is but the embryo of a hateful passion lurking in his bosom, nourished and pampered by the guilt-inspiring draught, it comes with hasty approaches to usurp entire dominion over his heart. For a time pride of character struggles against the demands of an unnatural and tormenting appetite, and he maintains respectability abroad by a studied dissimulation, and returns to the circle of his family and friends to give full vent to the promptings of an overheated brain and a morbid temper. I have seen the partner of such a man, still retaining affection for him knowing that her own, and the respectability of her children, depended on the course he pursued, watching with feverish anxiety the progress of the accursed habit that pursued him through all his walks, as the gaunt snake intent on his victim; I have seen her patiently enduring her first lessons of abuse, and assiduously secreting his brutal conduct, hoping, by appealing to what of man remained, he might be restored to his family, to society, and to himself; and when hope, that had long flitted around her heart,

"As o'er the dying lamp th' unsteady flame,
Still flickering hangs, unwilling to depart,"

has taken its final leave, the look of desponding which settled on her brow seemed to say, "It must be so; not my happiness alone, but all my dreams of satisfaction this side of the grave are ended." And this is the worst of all. The confirmed sot rends the feelings of his connections callous to their disgrace and his infamy. I have within the last two years seen a miserable wretch in prime of life, whose besotted head had never yet disgraced a gray hair, stretched on a mattress within the walls of a jail; his throat cut with his own hand, so that his rum-polluted breath rattled through the incision; cut, too, with the instrument he had prepared for the murder of his wife; and cut in a fit of rage that the arm of the law kept him from his purpose. And although but few years before, in the possession of character and property, he had been united to that wife, young and interesting, under the most favorable auspices, he had long been an outcast from society now, and his partner had settled down into a moody, reckless indifference. Even this sight, spirit-freezing as it was, utterly failed to awaken in my bosom those thrilling emotions of sadness which I have experienced on witnessing the anguish of a female, who had long held the hope of comfort and respectability for herself and children by the frail tenure of a husband's promise of reformation, on seeing that tenure frequently sundered, and her last hope forever flown. In the one case, my feelings resembled that placid melancholy we experience on beholding the body in which the vital spark is extinct. In the other, the throbs of interest we feel on seeing a fellow being sinking reluctantly in the iron embrace of death. Were I to select an instance in which inebriating liquors were productive of the most misery to mankind, I would point to the family where no individual would perhaps be called intemperate, but where the husband, by habitual use of ardent spirits, becomes, as it respects the finer feelings of our nature, transformed into the brute. And when all hope of his escaping this worse than Circean influence was lost, I would point to the last lingering, despairing look of agony depicted on the countenance of her whose all depended on him, which seems to utter the forlorn wish,

"Now melt, ye elements that form'd in vain
My troubled pulse and visionary brain;
Fade, ye wild flowers, memorials of my doom,
And sink, ye stars, that light me to the tomb."

And do we find difficulty in supplying instances from recollection compared with which the above is but a feeble representation? Do we not rather shudder at the number of miserable objects that pass before the eyes of our minds? Shall we then any longer harbor this viper which, though stiffened with cold and apparently harmless, invariably "bites like a serpent and stings like an adder."

(*To be continued.*)

TEMPERANCE NUGGETS.

The first election in Illinois under the new Australian ballot law was held at Berlin, a little village of about 300 inhabitants in Sangamon county, lately. The issue at the election was that of license or no license, and the latter won the day.

In the new scheme for carrying on the "People's palace" in London, it is provided that "no intoxicating liquors shall be introduced, nor, except with the special permission of the governing body, shall any dramatic representation or dancing take place in any part of the premises."

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON V.—Fourth Quarter.—November 1.

SUBJECT.—Christ the True Vine.—John 15: 1-16.

GOLDEN TEXT.—Herein is my Father glorified, that ye bear much fruit.—John 15: 8.

[Open the Bible and read the lesson.]

Daily Readings.—M.—John 15: 1-8. T.—John 15: 9-16. W.—1 John 2: 4-11. T.—1 John 2: 24-29. F.—Rom. 12: 1-5. S.—Eph. 4: 11-24. S.—Matt. 7: 13-20.

COMMENTS BY E. E. FLAGG.

1. *The grafted branch.*—vs. 1–6. Palestine was a land of vineyards, and in the prophets no simile is more common than that of a vine by which to describe the house of Israel. In spite of all God's careful training through such mixed blessing and discipline as never fell to the lot of any other people, they "brought forth only wild grapes." Nothing more could be expected from them, and now a new Israel, which was to be after the spirit as the other had been after the flesh, was to be established on an altogether different basis. God knew that his ancient people would be a failure; and yet in that very failure his purposes were fulfilled; one of which was doubtless to show humanity what a poor thing it is, until it can be in some way vitally connected with a higher life outside of itself. Only when grafted into the true Vine can it bring forth fruit to perfection. But something more is required. We must abide in the Vine. As the sap from the literal vine must flow into all the branches before they can bear fruit, so that spiritual life which is in Christ must permeate our whole being, making us one with him before we can truly live, much less bear "much fruit." A few small, feeble clusters here and there show a weak and imperfect union, which may cease altogether. Then nothing remains for the dead branch but to be destroyed. "Men gather them," etc. Even sinners have no respect for a hypocrite. While we have here a primary reference to the fires of the last day, it may also bear a secondary one—to that judgment which the world is sure, sooner or later, to mete out to those whose daily conduct belies their Christian profession.

2. *The joy of abiding in Christ.*—vs. 7–11. Christ said in his prayer to the Father, "I know that thou hearest me always." In v. 7, he teaches us that we may claim the same privilege on the condition of simply abiding in and being one with him, as the branches are one with the vine. We may ask what we will, and it shall be done to us. Abiding in Christ, we possess with him the Son's privilege. But this does not mean any power to dictate or control divine Providence. To abide in Christ implies that we have the mind of Christ; and being thus guided by his Spirit we shall not pray for anything that is opposed to the Father's will. "Herein is my Father glorified." The owner of a vine upon which he has bestowed great labor, will naturally take both pride and pleasure in the bountiful yield of fruit which rewards his careful culture. The admiration and praise with which visitors regard the vine is really given to the proprietor. He is, therefore, in a certain sense, glorified thereby. Christ says: "My Father is the husbandman;" and so, in an infinitely higher sense, he is glorified in the fruitfulness of all the branches. But there is more to come. To abide in Christ means to be a partaker with him in his Father's love. When Jesus "rejoiced in spirit," it was because of a new and overwhelming manifestation to his human nature of that divine love. He has been called the Man of Sorrows; yet the greatest thing he could ask for his disciples, the climax of the blessings which would follow their living union with him, was that his joy might remain in them, and thus their joy might be full.

3. *Other privileges of union with Christ.*—vs. 12–17. "This is my commandment"—that is, it includes all others—"I have given you, that ye love one another." But Christ does not stop here. He adds: "as I have loved you." Be willing to do in your measure for others what I have done for you. The apostles literally obeyed this injunction, and so have many others since their day, by giving up every home comfort, and even life itself, to carry salvation to the perishing. While few, comparatively, are called to make such a supreme sacrifice, the same spirit may be carried into the most quiet existence. This is the important thing. We may give our bodies to be burned, but without this spirit of love in our hearts it profiteth nothing. We make friends of those who are congenial, who have the same aims and desires with ourselves. This introduces us to another privilege consequent on a living union with Christ. He calls us no longer servants, but elevates us far above the slavish condition implied by the word as it stands in the original Greek, into that of a companion and confidant. He chose us first, which not only makes another link in the chain which binds us to him, but should keep us humble under the most exalted spiritual privileges. It might argue some natural merit in us, some goodness of our own, had we chosen him first. But he has not only chosen; he has ordained, or appointed, us to a great and important work;—which is to bring forth fruit to his glory;—fruit that shall "remain"—continue to bless the world after we have gone from these earthly scenes. Have we such an abiding union with Christ that our works will not die with our death but live after us?

RELIGIOUS NEWS.

BAPTIST.

—President Harper, of Chicago Baptist University, during his visit to London, has secured the following to fill various chairs in the new institution: Rev. Wm. F. Moulton, D.D., the famous New Testament scholar and translator of the Apocrypha; and Prof. Robert Lubbock Bensley, LL.D., the noted linguist, lecturer on Hebrew at Cambridge, professor of Arabic, one of the revisers of the Old Testament, and a celebrated orientalist and Latin scholar.

CONGREGATIONAL.

—The Congregational Total Abstinence Society is arranging for a conference to be held in the Memorial Hall, London, this month, with a view to federating the various temperance works conducted by the leading Nonconformist bodies.

—One thousand Chinese members of the Congregational church in California and Oregon have sent two missionaries to their native land, and have also contributed $2,200 to home missions. Lun Foon, a member of the Methodist church in San Francisco, has given up a good business, and returned to China to do missionary work at his own charge. He has built a mission property, with preaching hall and school-rooms.

EVANGELICAL ASSOCIATION.

—The episcopal differences which have been the occasion of so much feeling and dissension in the Evangelical association, have resulted in the deposition of Bishop Dubs and his expulsion from the ministry and membership of that church. This result was reached at the recent conference in Indianapolis. The trouble began in a dispute over family matters between two of the bishops. The feeling was allowed to affect their administration; sides were taken, and the unity of the church seriously threatened.

—The Evangelical "Band," organized only a few years ago in Germany for the purpose of combatting the aggressiveness of Roman Catholicism, has had a wonderful growth, indicating that the Evangelical churches in the land of Luther are being aroused on the dangers of Ultramontanism. The association now numbers 74,000 members, an increase of 14,000 in one year. Its chief strength is in the Rhine districts where the Roman Catholics are especially demonstrative. The literary activity of the association is great, one of their journals appearing in an edition of 23,000 copies, another in 25,000.

LUTHERAN.

—By direction of the General Synod a committee is making arrangements for the establishment of an Invalid Lutheran Ministers' Home, in the Garden of the Gods, near Colorado Springs, Col.

—Rev. M. J. Alleman, who has been the organizer of four Lutheran churches in York, Pa., is now the pastor of two of them, viz., St. Matthews and St. Peters. He preaches in the morning in one, and in the evening in the other.

—The Lutheran Synod of Maryland numbers 84 ministers, serving 105 congregations. Last year it had 35 students preparing for the ministry. It numbers 17,925 members and has 19,692 children in the Sabbath-schools. It gave last year to Home Missions, $3,951.54; to Foreign Missions, $3,822.70; to Church Extension, $4,159.61; to Beneficiary Education, $2,687.89. To all benevolent causes, about $75,000. This is the work of one synod.

METHODIST EPISCOPAL.

—The "Bible College" is a movement started by the Epworth League of Chattanooga, Tenn., and vicinity. The arrangements include regular meetings at a central point for a thorough study of "the Book," and lectures on allied topics by prominent clergymen. A journal will also be published monthly to provide a series of required readings.

—The Ecumenical Council of Methodists in Washington, D. C., is the second meeting of the kind in that church. Representatives from twenty-nine divisions of the Methodist church were present. No delegate or organization is bound by any action of the Council, but it is probable that as the result of it, there will be a union among the various bodies.

—Bishop Newman, of the Methodist Episcopal church, while at Chautauqua recently, remarked that the question of the Epworth League would constitute an important feature, among many things, in the business of the General Conference next May. In saying that he favored denominational societies, with an interdenominational convention every two years, he takes precisely the position taken by the United Brethren in organizing the Young People's Christian Union.

MISCELLANEOUS.

—At Jaffna College, Ceylon, the students have in the last year attended in a body the sessions of two conferences, one being the Young Men's Christian Association at Nellore. Fifty per cent of the students are Christians and church members.

—The evangelical churches on the west side of Chicago are making extensive preparations for a union revival campaign under the leadership of Rev. B. Fay Mills. The campaign opens Nov. 3, and promises to be one of unusual aggressiveness and profit.

—Since 1868, the year in which freedom of worship was guaranteed to Protestants, 12,000 citizens of Spain have left Rome for the Gospel. The Spanish Protestants have 120 houses of worship, 100 schools with 160 teachers and 6,000 pupils, 60 pastors and 40 evangelists, 6 church papers, 3 orphanages and 2 hospitals. A large number of Protestant periodicals, printed in Spain, are sent regularly to Mexico, Chili and Argentine.

—Friends of Italy will hear with delight of the diffusion of the Scriptures in Rome. It is said that during the first six months of 1890, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs. An especially encouraging circumstance is the introduction of the Bible into Italian schools. Schools where other languages are taught have, it is stated, adopted the New Testament as a reading-book.

MORAVIANS.

—The Moravian Missions. By the rescue of 1,500 souls from heathenism in the course of the past year, the number of converts reaches nearly 90,000. The income was £8,866 in 1890. There are 135 stations of the missions in Greenland. Labrador, among the North American Indians, in the West Indies, America, South Africa, Australia, Northwest India, Thibet, and Alaska; the congregations numbering 87,263, of whom 40,000 are British subjects; of European and native missionaries, 355 are employed in the several fields. In 113 Sunday-schools are some 15,000 scholars, and in the 235 day schools 20,629 children are under instruction. Four young Moravian missionaries are on their way to the newly established station on Lake Nyassa.

MORMONS.

—The general conference of the Latter Day Saints, in session Oct. 6 at Salt Lake City, Utah, adopted resolutions declaring the official report of the government's Utah commission to be untrue and misleading in many important particulars. The church does not dominate its adherents in political matters, says the conference, and every Mormon is at perfect liberty to chose his political party without disadvantage ecclesiastically. Plural marriages no longer exist, and the manifesto of President Woodruff forbidding polygamy was adopted in all sincerity and good faith.

PRESBYTERIAN.

—Last year Union Seminary, in which Dr. Briggs is a professor, matriculated forty-nine new students; but this year only forty. Last year Princeton Seminary, which teaches the infallibility of the Scriptures, matriculated fifty-four new students; but this year this orthodox seminary matriculated one hundred and six new students.

—It is reported that Rev. A. T. Pierson, D.D., formerly pastor of the Bethany Presbyterian church in Philadelphia, and editor of the *Missionary Review*, has been invited to take charge of the Metropolitan Tabernacle in London during the illness of Rev. C. H. Spurgeon. He was to leave this country for London on the 14th of October.

—The Board of Missions of the Presbyterian Church, South has recently sent out twenty-four missionaries, seventeen of them going out for the first time. There are three others also under appointment. Five go to Japan, nine to China, two to the Congo, eight to Brazil. The receipts of the board for the first quarter of the year show an increase of $9,309

—Rev. Dr. Charles A. Briggs, whose trial for heresy is set for Nov. 5, is charged by the Presbytery of New York with holding doctrines which deny that "the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice," and with "teaching doctrines of the character, state and sanctification of believers after death which irreconcilably conflict with, and are contrary to, the Holy Scriptures and the standards of the Presbyterian church."

—Rev. J. C. K. Milligan, D.D., for thirty-three years pastor of the First Reformed Presbyterian Church of Philadelphia, has been summoned to appear before the Synod of that church on Oct. 29, and defend himself upon a charge of heresy. Dr. Milligan, in order to save his people from all trouble in this controversy, resigned his pastoral charge, and by a bare majority the resignation was accepted.

NEWS OF THE WEEK.

CHICAGO.

On Thursday morning at Crete, Ill., through the agency of a misplaced switch, the fast train on the Chicago & Eastern Illinois road, was wrecked. Engineer James Clark and three attaches of the *Inter-Ocean*, who were riding on the engine, named Leonard D. Washburne, Frederick W. Henry, and Frank A. McGafferty, were all instantly killed.

Lawrence P. Boyle, attorney for the Board of Election Commissioners, gave an opinion that no woman can register and vote except those who received certificates of naturalization prior to Jan. 1, 1870.

Mary Allen West, editor-in-chief of the *Union Signal*, is building a fine house at Harvey, on property she purchased through Walter Thomas Mills & Co., 161 La Salle street, Chicago, Ill.

COUNTRY.

It is estimated that the total yield of corn in Iowa the present season will be 300,000,000 bushels.

Customs receipts at New York during the first ten days of October were $4,588,386 less than they were during the corresponding period last year.

A motion is soon to be argued in the United States Supreme Court for the release of the anarchists, Fielden and Schwab, now confined in the Joliet (Ill.) Penitentiary, on technical grounds.

Commissioner Morgan has ordered an inspection of the Indian contract schools, especially with regard to the text-books used, the alleged slanders of regular government schools, and the courses of study. In certain contingencies the contracts will be revoked.

The Michigan crop report for October gives the total wheat crop as 30,411,730 bushels.

It is estimated that about four hundred square miles of territory in Wisconsin were devastated by the recent tornado. The loss of pine timber is great.

Towns within 150 miles of Chicago are to have improved mail facilities in the near future.

The United States Supreme Court met at Washington, Monday, for the October term. Chief Justice Fuller and Justices Bradley and Gray were absent.

At Pittsfield, Mass., Tuesday, the American Board of Commissioners for Foreign Missions began its eighty-second annual meeting. The total cost of missions for the year was $824,048, and the receipts $824,825. The field reports were encouraging.

Tuesday, the one hundredth anniversary of Presbyterianism was celebrated at Uniontown, Pa.

The Hon. Rutherford B. Hayes was re-elected President of the Prison Congress at the convention at Pittsburg, Wednesday.

Earthquake shocks were felt at San Francisco and Petaluma, Cal., Wednesday.

The Ecumenical Methodist Conference at Washington, Wednesday, offered a resolution asking the authorities of the World's Fair to close the Exposition on the Sabbath.

Rutherford B. Hayes was re-elected Commander-in-chief of the Loyal Legion of the United States at Philadelphia Wednesday.

A Chicago woman, respectably connected, applied at the Keeley institute for inebriates at Plainfield, Ind., Wednesday, to be cured of drunkenness. She is the first female applicant.

In Trinity Church at Boston, Mass., Wednesday, Dr. Phillips Brooks was consecrated bishop of the Episcopal church.

At Galesburg, Ill., Wednesday, the Brotherhood of Trainmen changed the constitution so that the Grand Master can not discharge a Grand Lodge officer, vesting that power in an executive board.

At the Methodist Ecumenical Conference at Washington, Thursday, a prolonged scene of disorder followed the introduction of resolutions favoring the federation of the various branches of the Methodist church. The forenoon was given up to a discussion of Romanism and the afternoon to temperance.

At the Evangelical Association Conference in Philadelphia, Thursday, it was recommended that an institution of learning be established near Chicago.

Monday, at San Francisco, M. B. Curtis, the actor, was held for trial for the murder of Policeman Grant.

John Hoey was deposed of his position as president of the Adams Express Company, Monday, for malfeasance in office.

By the bursting of a fly-wheel in mill No. 7 of the Amoskeag Corporation at Manchester, N. H., two persons were killed and eight injured.

Business failures for last week number 259, compared with 270 the previous week, and 227 in the corresponding week of 1890.

At Des Moines, Iowa, Thursday, the Iowa Alliance before adjournment voted against fusing with the Southern Alliance.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 12 to 17:

G Paliester Sr, W W Nicholas, Deacon A Chamberlain, Mrs J Haire, J W Snively, Mrs J Cleaver, W T Peters, T Keppel, E L Walker, J Ackart, Rev W G Waddle, S Graham, H Vanblarcom, R H Buttermore, J Walters, B Harper, W C Paden, R A Paden, A Overholt, Miss C S Lowrey, L D Hollingsworth, J W Riner, A Warner, A Warman, Mrs A Lewis, Rev J S Amidon, N P Eddy.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring	96	@	97
Winter	96½	@	96¾
Corn—No. 2	54	@	54¾
Oats—No. 2	28	@	30½
Rye—No. 2	84	@	84½
Bran per ton	12 50		13 00
Hay—Timothy	9 00	@	11 50
Butter, medium to best	22	@	30
Cheese	06	@	10¼
Beans	1 55	@	1 85
Eggs	17½		19½
Seeds—Timothy	65	@	1 20
Flax	99	@	1 00
Broom corn	4	@	05½
Potatoes, per bush	20	@	28
Hides—Green to dry flint	4¾	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	6 10	@	6 45
Common to good	3 35	@	4 40
Hogs	3 75	@	4 80
Sheep	3 50	@	4 90

NEW YORK.

Wheat, No. 2	1 04¾	@	1 07¾
Corn	61½	@	63
Oats	34½	@	34⅞
Eggs	22	@	23
Butter	14	@	32
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@	5 80
Hogs	3 25	@	4 55
Sheep	2 50	@	4 50

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HOW GIRLS GET INDIGESTION.

Many girls lay the foundation of indigestion and its train of attendant evils, during their school days. They sit up late at night, and, consequently, do not want to get up in the morning. When they do rise, being already late for breakfast, they do not take time for a thorough sponge bath, which would open the pores and make them feel fresh and brisk. They come down stairs pale and languid, eat a few mouthfuls of oatmeal, or, perhaps, push it away untasted, play with a hot roll, swallow two or three pieces of steak, without masticating it, drink a cup of strong coffee and then say, "Mother, I can't wait for any more breakfast; can't I go?"

Sometimes it is, "Mother, I am not hungry, this morning; I don't want any breakfast;" and the mother who would shrink with horror from letting her child go into the street with her bare feet, calmly says, "Very well, dear, you may go," and sends her out with an unfortified stomach.—*Home Journal.*

BREVITIES.

Equal parts of cream-tartar and saltpeter make an excellent remedy for rheumatism. Take one-half teaspoonful of the mixture and divide it into three doses. Take one of these doses three times a day.

A simple method of stewing apples is to cut them into quarters and put them in a thick earthen pudding dish. To every quart of apple quarters pour over a half cup of water and add a cup of sugar. Cover the pudding dish with a thick earthen plate, and set it in the oven for one hour. At the end of this time the apples will be found clear and transparent, thoroughly cooked and almost unbroken in form.—*N. Y. Tribune.*

People who are subject to catarrhal ailments have special need to be particular in regard to their feet covering; they should see to it that their feet are always comfortably clad, their shoes should have substantial soles, and should come well up the ankles, and not be laced or buttoned tight. Light merino stockings or half-hose may be sufficient for warmth, but whenever by reason of much exercise the feet have become damp, and especially if the leather has absorbed wet, it is wise for a change to be made in both stockings and shoes.—*Exchange.*

A delicious dessert is made as follows: Four cups milk, four eggs, one cup sugar, four tablespoonfuls grated chocolate, two teaspoonfuls vanilla. Put the chocolate over the fire in a double boiler with part of the milk, and let it cook until smooth; add the rest of the milk, and, when this is hot, pour it upon the sugar mixed with the beaten yolks of the eggs. Return to the stove, and cook until the custard begins to thicken; when cool, pour into glasses or small cups, and heap on the top of each a meringue made of the whites of the eggs whipped stiff with a little powdered sugar. Or it may be served in a large dish. An agreeable variation may be made by substituting for the chocolate half a cup of strong coffee.—*Boston Budget.*

Fricasseed Chicken.—Cut the chickens into pieces. Put into a pot with cold water to cover. Boil slowly for an hour for an ordinary chicken—twice as long for an old one. Thicken the gravy and pour it over the chickens. The water should be salted when the chickens are put on, pepper added after they are dished. Add butter if the chickens are very young, with a little thyme if it is liked.

Chicken Potpie.—Prepare and cook as above. Fifteen minutes before serving, drop into the pot pieces of ordinary biscuit dough, rolled thinner than for biscuits, and cut into squares. If put in immediately after mixing, and cooked without removing the cover, they will be light. Thicken the gravy and pour over the chickens and dumplings. — *Good Housekeeping.*

Roast Chicken.—Stuff the crop and body with a mixture of bread crumbs, butter, salt, and pepper. The stuffing may be moistened or put in dry as preferred. Be careful not to get it too moist. Pour half a cupful of water over the chicken, and roast an hour for an ordinary fowl—longer for an old one. Boil the giblets, cut fine and add with the liquor in which they are boiled to the gravy. Thicken the gravy, and add a sliced hard-boiled egg to it, and serve in a gravy bowl. The chicken should be basted frequently while roasting.

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Farm Notes.

TIMELY SUGGESTIONS.

It is always a good plan to have some work laid out ahead for a rainy day, so that neither yourself nor your hands will be forced to remain idle. A commodious workshop, well provided with tools, is the best provision that can be made against such a contingency. There will then be always plenty of necessary work to engage you in the way of painting, repairing, etc., and it is work that will pay as well as any done out of doors. If you have not such a one, build it this fall, and you will be in better shape for next spring's work, so far as tools are concerned, than you ever were before.

A number of subscribers have sent inquiries about field bean culture. We are glad to note an increased interest in the bean crop, for we believe it deserves more attention by our farmers. There are thousands of farmers in the East devoting all their energies to the production of wheat, oats, barley, etc., at a positive loss. The average yields are small, and the crop costs more in many instances than it brings. In the East a yield of anything less than twelve or fifteen bushels of wheat per acre leaves the farmer without profit, if not in debt; yet on these same lands a crop of beans might be obtained at from $10 to $20 or more clear profit per acre.

It is a common practice to keep hogs barely through spring and summer and then begin to feed high, often on concentrated food. Such abrupt change is apt to produce bad results. A sudden change from all grass to all grain overtaxes the digestive organs, and leads to more serious results than the loss of food, for the animal sustains a loss of vital force, which it is slow to regain. Let the hog have the run of a wide pasture, if possible, where he can supply himself to a great extent with his natural foods, as grass, herbage, roots, etc, but daily feed him a liberal allowance of the best food of the kind adapted to his wants, and then he will be kept in a thrifty, growing condition.

Calves intended for the dairy should be kept growing through the winter, kept warm in pens and fed properly. Fine hay, part clover, with a little bran and crushed oats, and an occasional feed of pulped roots, are desirable rations. Skim milk is good if it can be spared. Keep the young things growing.

The outlook for export beef, whether under the refrigerator system or as live cattle, is certainly brighter at present than at any other time in the history of the American cattle trade. Now is the time for the producers in Uncle Sam's broad domains to show that they can raise cattle of such quality as will be relished by their English cousins. If you have grown a good crop of roots and have not cellar room in which to store them, and yet want them handy for feeding in the winter, build an "up-ground" cellar; that is, a cellar partly above and partly below the ground. This is better than to bury them in pits, for then when the ground is frozen or when it is very muddy it is difficult to get at them.—*Christian Statesman.*

POULTRY NOTES.

Don't give your children money as though you were bestowing charity upon a tramp. Why not treat them like ladies and gentlemen, and pay them wages for the work they do? If somebody else's boy does a day's work for you, you pay him what it's worth.

"I'm afraid I was not cut out for a tragedian," acknowledged Mr. J. Roscius Hamme.

"How did you find that out? Did the little birds tell you?"

"They might have been birds if they had been allowed to hatch."

"Don't crow too loudly," is a gentle reminder addressed to any one who has been unusually successful, or vanquished his opponent, and of whom it may be said as Shakespeare puts it, "His lungs begin to crow like chanticleer." The allusion is to cocks, who invariably crow when they have vanquished an adversary, and proved themselves "cock of the walk." The warning is often needed, for the loudest crowers invariably get beaten.

According to Dr. Edward Smith, in his treatise on "Food," an egg weighing an ounce and three-quarters contains 120 grains of carbon and 17¾ grains of nitrogen; or 12.25 per cent of carbon and 2 per cent of nitrogen. The value of one pound of eggs as food for sustaining the active forces of the body is to the value of one pound of lean beef as 1,584 to 9,000. As a flesh producer, one pound of eggs is about equal to one pound of beef.

Roup may generally be traced to want of cleanliness, improper ventilation or undue exposure, and the poultryman who has provided against these causes is reasonably safe against the roup. But it sometimes happens that the cause is obscure and difficult to find. In such cases the wants of the fowls should be carefully looked after, and a little tonic given in the food, with a few drops of aconite in the water.

The itching of the scalp, falling of the hair, resulting in baldness, are often caused by dandruff, which may be cured by using Hall's Hair Renewer

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"Public Analyst, Ontario,
"Dominion of Canada."

NEWS OF THE WEEK (*Continued from 13th page*).

Henry Sanford, of Bridgeport, Conn., was chosen president of the Adams Express Company Tuesday to succeed John Hoey. Frederick Lovejoy was chosen vice president.

J. W. Lyons & Co.'s rag shop at Brooklyn, N. Y., was damaged $50,000 by fire on Monday. Several women were badly injured by jumping to escape the flames.

The wife and mother of Joe Coe, who was hanged by a mob at Omaha, Neb., Friday night, claim that Coe was innocent of the crime with which he was charged.

R. Hansen, of Hansen, Wis., is alleged to have forged the name of George Hiles, of Milwaukee, to notes aggregating from $15,000 to $45,000. He has disappeared.

Commodore Nathaniel Duncan Ingraham, of the United States Navy, died Friday at Charleston, S. C.

Nearly one hundred delegates to the W. C. T. U. State Convention at Bradford, Pa., were taken violently ill, Friday, after eating a dinner tendered by the McKean county organization. Six of the victims are in a serious condition.

It has been established that C. G. Washburn Post, of Madison, Wis., is the oldest G. A. R. post in the world.

An annual conference for Japan was created Thursday at Indianapolis, Ind., by the German Evangelical Conference.

Negotiations have been completed by which the Shoshone and Arapahoe Indians cede to the government 1,100,000 acres of land in Wind River Reservation, Wyoming, for $600,000. The country is well watered and the soil is rich.

Alderman H. M. Rice, of Lincoln, Neb., left home Sept. 17 last, and has not since been heard of.

Three children were burned to death in Mississippi near Helena, Ark., Friday.

Fire, Friday, destroyed the foundry of George S. Meeker, at Evansville, Ind., causing a loss of $40,000, on which there was $11,500 insurance. The stable of W. M. Morgan, breeder of trotting horses, at Sabina, Ohio, burned, destroying thirteen horses. The total loss is $75,000, with no insurance.

Alexander Neveau, who killed his 16-year-old wife, was sentenced, Friday, at Bay City, Mich., to life imprisonment.

Cleaver & Letcher, hardware dealers of Gainesville, Texas, made an assignment Friday. Assets, $235,000; liabilities, $200,000.

Mrs. L. H. Field, of Jackson, Mich., was elected president of the Michigan Young Women's Christian Association, Friday.

William Rose, a murderer, was put to death at Redwood Falls, Minn., Friday morning.

Dr. John Hall has resigned from the directorate of Union Theological Seminary, New York.

President Harrison addressed the Ecumenical Conference at Washington.

Forged paper for amounts aggregating $25,000 is now known to have been uttered by M. R. Hanson, of Milwaukee, who signed George Hiles' name to promissory notes, and more forgeries are expected to turn up.

The stallion St. Blaise was sold at New York to Charles Reed, of Fairview Farm, Gallatin, Texas, for $100,000.

The great ship-building firm of Harrison, Loring & Co., proprietors of the City Point Works, South Boston, assigned to ex-Alderman Charles H. Allen, of Boston, and the Hon. George W. Quintard, of New York.

FOREIGN.

At an informal meeting of Parnellite members of Parliament at London, Monday, it was decided not to accept any overtures for a coalition with the McCarthyites.

It is reported that the Russian government is negotiating for the purchase of large quantities of breadstuffs in the United States. Fourteen million persons are said to be in need of immediate help.

The gale which raged throughout Great Britain, Tuesday, continued Wednesday, doing much damage in seaports and to shipping. Pedestrians were injured by flying bricks and tiles, traffic of all kinds was suspended, and a theater at Wellingborough was blown down.

A gang of seventy-five robbers was arrested at Rome, Monday. The depredations committed by the gang so far as known amount to £25,000.

Charles H. Spurgeon is soon to go abroad for rest and a change of scene. Dr. Pierson will fill his pulpit in his absence.

Count Ludwig von Arco-Valley, the German Minister to the United States, died at Berlin, Thursday.

The gale which had raged for two days throughout England, Scotland, and Ireland continued Thursday with unabated fury. The coasts are strewn with wreckage.

James Dredge and Sir Henry Wood, of the Royal commission to represent Great Britain at the World's Fair, have prepared a report eulogizing the prospects and arrangements for the fair and urging active participation by the people of Great Britain.

Arthur E. Smithers, managing director of the English bank of the River Platte, was arrested at London, Friday, charged with stealing $35,000.

A despatch from Odessa says: Orders have been received here for the suspension of the operation of the anti-Jewish measures. Emigration from South Russia is diminishing.

Six peers, representing the coal, iron and tin interests of Great Britain, are going to the Chicago exhibition as a committee of the Lords and Commons.

Herr Wermuth, Imperial Commissioner for Germany to the World's Fair, has arrived in Berlin from Chicago. The reports which he has already sent will give great encouragement to the German exhibitors.

Dr. John, of the Berlin Ethnological Museum, who was in Chicago at the same time with Herr Wermuth, is preparing plans for the construction of an old Prussian town and a mediæval village on the fair grounds.

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ANTI-SECRET STATE CONVENTIONS.

WISCONSIN.

The Wisconsin State Anti-Secrecy Convention is to be held at VERNON, WAUKESHA COUNTY, on the Wisconsin Central railroad, in the Reformed Presbyterian church, of which Rev. Isaiah Faris is pastor, beginning on THURSDAY, OCTOBER 29TH, and continuing through the following day, to consider the relations of the secret lodge system to the Christian religion and civil liberty. The following is the program:

Thursday—7 P. M., devotional meeting, conducted by Rev. Isaiah Faris; 7:30 P. M., address; subject, "Relation of Secret Societies to the Christian Church," Rev. J. B. Galloway, pastor U. P. church, Vernon; 8:15, P. M., address; subject, "Odd-fellowship—How Should it be Regarded?" Rev. Samuel H. Swarts, D.D., pastor M. E. church, Chicago; 9 P. M., adjournment.

Friday—9:30 A. M., devotional meeting; 10 A. M., appointment of committees; reading of letters; testimony meeting; 11 A. M., report of committees, including plan for State work; miscellaneous business. 2:30 P. M., devotional meeting; 3 P. M., discussion on the report of the committee on resolutions; 3: 30 P. M., five-minute speeches or discussions of the addresses of the previous evening; 7 P. M., prayer; address; subject, "The Relation of Secret Societies to Civil Government," Rev. Isaiah Faris, pastor R. P. church, Vernon; 8 P. M., congregational singing; address; subject, "Is the Grand Army of the Republic a Beneficent Institution," Rev. H. H. Hinman, agent of the National Christian Association; 9 P. M., adjournment.

ILLINOIS.

It has been determined that the Annual State Anti-Secrecy Convention will be held at GALESBURG, in the Brick Congregational church, beginning THURSDAY EVENING, NOV. 12TH, and continuing through Friday, the 13th.

The program will be given in our next number. Write whether you will go or not, but if you do not write, do not fail to attend.

Pres. Charles A. Blanchard has promised to attend and speak.

IOWA.

The Iowa Anti-Secret Christian Association, auxiliary to the N. C. A., will hold its Annual State Convention on TUESDAY AND WEDNESDAY, THE 10TH AND 11TH OF NOVEMBER, AT CRAWFORDSVILLE, WASHINGTON COUNTY.

DISTRICT OF NEW ENGLAND.

The New England Annual Convention will be held at BOSTON ON WEDNESDAY AND THURSDAY, THE 9TH AND 10TH DAYS OF DECEMBER NEXT. Among the speakers promised at this Convention are Rev. A. J. Gordon, the stalwart Reform preacher; Mrs. M. E. R. Gleason, prominent in W. C. T. U. work, and Mrs. E. Trask Hill.

Interference with the business of the *Illinois Staats Zeitung*, by the Typographical ("Typographia") Union No. 9, in this city, has caused the arrest of two members of that secret society, Theodore Gerbracht, president, and Henry Borck, who are charged with conspiracy. There is a principle involved in this case in which every employer is interested—the right of any labor association to conspire against the peace and rights of business men who propose to conduct their own affairs as they please. It is time that this question of lodge interference should be permanently settled.

Indictments have been returned by the Federal Grand Jury in South Dakota against the officers and directors of the notorious and nefarious Louisiana State Lottery, for the transmission in the United States mails of advertising matter relating to the lottery. If the anti-lottery law is valid, this will be a fine opportunity for testing it. The Louisiana Lottery is a State institution, evil in all respects, and so hedged in by strong local political influence and wealth that only the Federal Government can successfully combat it. Its sister vice, polygamy in Utah, had to undergo heroic treatment by the Federal Government before it succumbed, and it is sincerely hoped that similar influence and persistence may be brought to bear upon the Louisiana nuisance.

Mynheer Vuylsteke, a brewer at Brussels, Belgium, in explaining why so few Belgians emigrate, recently stated that the principal incentives to emigration, common among the European countries, were not met with in Belgium. Fear of serving in the war, and a tyrannical government, drives many foreigners to seek other countries, but these disadvantages do not bother the countrymen of Mr. Vuylsteke. He says Belgians, in leaving for America, are placed under oath by the secret societies not to send back word as to how they are making money and like the country, as encouraging reports would stimulate emigration. In other words, the lodges have the Belgians under their thumbs. In still other words, the emigrants are the slaves of an evil system, at home or abroad.

The Wabash Conference (Ind.) of the Free Methodist church, at its recent annual session, made this specific declaration:

"Believing that secret societies are not in harmony with pure religion, and that their oaths are of the nature of blasphemy and cannot be kept without disloyalty to God and our country, and that its institutions are opposed to civil and religious liberty; therefore,

"*Resolved*, That we will continue to lift up our voices and exert our influence against secrecy in all its forms."

The strange thing in almost all the synods, presbyteries, conferences and other annual gatherings of the orthodox churches in this country, is the absence of similar or, indeed, *any* testimony against the lodge iniquity which now abounds. Some few evangelical denominations, however, have washed their hands of this glaring religious and political evil, and have spoken against it in unmistakable terms. All Christian men should honor them, for surely they are in God's order.

It has been frequently remarked that Masons are not in favor with the Romish church—probably because the religion of Freemasonry is "pure theism," and not at all in harmony with the dogmas and discipline of the papal hierarchy. Now comes the public allegation that "Catholics will not be allowed to join the Independent Order of Good Templars." The Templars are not as tolerant as the Masons, for any "respectable" Catholic can join their fraternity. As for the religious element in either of the three, Christianity can have no fellowship with it.

The recent *emente* in the streets of Valparaiso, in which United States parties were involved, is deemed, at Washington, an insult to the honor and flag of the United States, calling for the most vigorous diplomatic treatment. It is understood that the President insists upon a proper redress for the supposed insult to our national honor, and that unless it is given within a reasonable time Minister Egan will be recalled and all diplomatic relations with Chili suspended. Here is an opportunity for the Peace societies to exert their benign influence and avert a war.

THE FARMERS' ALLIANCE.

A REVIEW OF ITS POLITICAL AND RELIGIOUS CHARACTER AND TENDENCIES.—AN UNREPUBLICAN INSTITUTION AND A FALSE RELIGION.

BY REV. WILLARD C. BOARDMAN, OF KANSAS.

[This article will be printed in three or more issues of this paper, reviewing carefully and exhaustively the political and religious errors of the Farmers' Alliance. The author is a preacher of the Wesleyan Methodist denomination, who, several months ago, was requested by one of the leading members of a local Alliance in Kansas to lend his influence in behalf of the order. Too wary to be misled into the support of a secret organization without further knowledge of its character and tendencies, he asked several pointed questions. The replies were guarded, and their platitudes are in this article fully controverted. It will repay a careful perusal.—EDITOR.]

[*Continued from last week.*]

I asked, in my former letter, and I still ask: "Is it a *true* or a *false* religion?" If *true*, I will at once abandon the Christian religion and accept it; for I know that I can't have both, and I never will try to do what I know I can't do. "No man can serve two masters: [why?] for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. 6: 24.) Good reasons; I'll not try.

Now, if it is a true religion, why not make it prominent? Why keep it in the dark? Why is it that many do not discover it, even some of its members, themselves?

The Christian religion is the "light of the world. A city that is set on a hill cannot be hid." (See Matt. 14: 15.) It does not light *its* candle and put it under a "bushel," no matter what its main aim, purpose or design may be. That is not the question.

The question is: "Is it a *religion?*" And if so, *what kind? where will it end?* and *what will be the final result?*

Let us first see what religion is: "Any system of faith and worship."—*Webster.* The Alliance requires the belief in the existence of "a Supreme Being," and it also has a system of worship; it is, therefore, a religion.

Moreover, when you come to investigate it closely, I think you will find that it is claimed to be a religion.

I received a letter from Pres. Polk. the other

day, admitting the fact. He said: "Our order is not a religious body, further than it inculcates pure moral principles, and recognizes the existence of a Supreme Being." Just enough. It *is* a religion, then, that far. It is not always what a religion contains, but sometimes what it does *not* contain, that condemns it. Theophilanthropism was the name given to the religion of infidelity, which existed at the time of the French Revolution, and lasted for about three years (known in history as "the reign of terror"); and yet this religion was very simple in its belief and worship, but very dangerous. To describe it a little, I will give a few brief extracts from Dr. Goodwin's famous reply to Ingersoll's lecture on Thomas Paine, which is as follows: "They did what Mr. Ingersoll would be glad to have the Congress of the United States do. They abolished Christianity by vote.....They struck the Sabbath out of the calendar, and made the week consist of ten days instead of seven. They wrote over the gates of the cemeteries, 'Death is an eternal sleep.'....They stripped the churches of everything used in worship, and made bonfires in the streets, and then instituted the rites of the old pagan religions where their altars had stood. ....Worse than this, all distinctions of right and wrong were confounded. The grossest debauchery was inaugurated, the wildest excesses prevailed and were gloried in. Contempt for religion and for decency became the test of attachment to the government.....To accurse one's father was the best proof of citizenship; to neglect it, was denounced as a crime, and was punishable with death. Wives were bayoneted for the faith of their husbands, and husbands for that of their wives.....Mr. Ingersoll admits that 17,000 perished in the city of Paris during this combined reign of infidelity and terror; but he forgets to add that throughout France not less than 3,000,000 lives were the costly price of establishing the new religion. (Mistakes of Ingersoll, pp. 97–99.) While they declared that there was no God, yet they established the rites of the old pagan religions, which acknowledged many gods; and they named their religion, Theophilanthropism."

Now, take the rites of the old pagan religions, Theophilanthropism, and the religion of the Alliance, and place them all under a powerful microscope, and you will see that they are closely akin to each other. What does the word "Theophilanthropism" signify? "Love to both God and man."—*Webster.* What is the religion of the Alliance, except to "inculcate pure moral principles, and recognize the existence of a Supreme Being," thus signifying love to God and love to man, *but no Christ in either case.*

I don't pretend to say that the religion of secrecy (all societies) is as bad as Theophilanthropism was; but once let it take the place of Christianity,—and rapid strides are now being made in this very direction; many are leaving the true church of God rather than to give up their *dear* and *sacred* (?) false religion when they see that they *cannot* "serve two masters" (Matt. 6: 24),—and see what then would be the result in five, ten, fifteen or twenty years from that time. And do not be deceived by the phrase, "To inculcate pure moral principles." Ingersoll is a great advocate of morality, yet his aim is dangerous.

Now, from the above description, from Webster's definition, and from Pres. Polk's statement, we must conclude that your order, the Alliance, is a religion.

The next question is: "What kind of a religion is it?" It can't be true; then it must be false; for there are only two kinds—the *true* and the *false.* And I am sorry to say that it is one branch of infidelity.

What is infidelity? What does Webster say it is? How do our best writers and historians treat it except to show plainly that it is unfaithfulness to Christ? The word "infidel" comes from two Latin words: "in," meaning un, or not, and "fidelis," meaning faithful. Hence unfaithful to Christ, or disbelieving in Christ.

Now, your constitution is *very unfaithful* to Christ by setting him aside and placing "a Supreme Being" at the head, thereby denying or rejecting him. We could extend our argument to almost any extent, on this line, but space and time forbid. Enough has been said to show that it is at least one branch of infidelity.

I will now briefly notice the rest of my questions and your answers:

Third question—"Is Christ at its head?"

Answer—"I think that he is at the head of all good." So do I.

Let us turn to history and see if this is true. The Jews were once the true people of God; and while they were true, God was at their head and led them; but after a while they became corrupt, rejected Christ, were soon overthrown by the Romans, and to-day are hissed at throughout the land.

Pagan Rome tried to crush out Christianity, but where is Rome to-day?

When the Catholic church became so corrupt that Christ could not have his way, she plunged into the most atrocious crimes, some of which, such as the massacre of St. Bartholomew, the world will never forget.

Again, when the infidels tried to remedy this and "remove the cause of so much sin," by making laws (as they claimed) that were just and equal, and yet established Theophilanthropism instead of Christianity, they plunged into a night full as dark, a brief description of which has already been given.

On the other hand, wherever Christ has stood at the head, and has been duly honored, "good" has been the result. With the above answer, "I think that he is at the head of all good," I most heartily agree. But we have undeniable evidence that Christ is not at the head of the Alliance; therefore the conclusion is irresistible that it is not "good."

The method of secrecy and of rejecting Christ is *wrong.*

Fourth question—"Are many of the different religions or churches upheld by the order?"

Answer—"Yes, they are all upheld, and all that is good. It is the wrong and the evil that they are denouncing."

I will agree with you that they are al. upheld; but would you call the religion of the Jews, and the religion of infidelity, "good?" I will admit that some of your members think that infidels cannot join the Alliance; but this is a mistake, for we have *positive* proof that they *can.* The very fact that the religion of the order is infidelity instead of Christianity, is enough to prove that infidels can join.

The phrase in your constitution, "believe in the existence of a Supreme Being" (Art. 4, Sec. 1), will admit of all but atheists.

To find out positively whether the above view of the phrase was correct or not, I wrote to Pres. Polk, asking if a company of men who believed in the existence of a Supreme Being, but not in Jesus Christ, could form a lodge without accepting the ritual; and he wrote back, saying: "The constitution of our order simply requires that an applicant for membership shall 'believe in the existence of a Supreme Being.' The form of prayer in the ritual is simply suggestive, and its use is not mandatory." This proves clearly that all but atheists can join.

What is the difference between an infidel and an atheist? "Atheist—One who disbelieves or denies the existence of a God, or Supreme intelligent Being."—*Webster.* "Infidel—One who disbelieves in Christ, or the divine origin and authority of Christianity."—*Webster.* Many of the worst skeptics known in history, such as Voltaire, Paine, and others, believed in a God, but not in Christ.

From the above, we can clearly see that atheists cannot join, but infidels, or unbelievers, can.

Fifth question—"Are the members all banded, or joined together, and do they work in unison?"

Answer—"They are all banded together, and are expected to work in unison, and they seem to be doing it nicely."

"Be ye not unequally yoked together with unbelievers."—*Bible.* Why?

We have now asked each other questions, and here St. Paul asks us both five very important questions; and as they are inspired, they will meet us at the Judgment, for they are bearing directly on this subject, as the religion of secrecy, including the Alliance, embraces unrighteousness and infidelity, and can embrace those who worship idols or Belial; and is one great system of darkness.

These are St. Paul's questions:

1. "For what fellowship hath righteousness with unrighteousness?"

2. "And what communion hath light with darkness?"

3. "And what concord hath Christ with Belial?"

4. "Or what part hath he that believeth with an infidel?"

5. "And what agreement hath the temple of God with idols?" (2 Cor. 6: 14–16; read also, vs. 17 and 18.)

How shall we answer these inspired questions? But, some may say, why did not the Bible say something about it through prophecy? That is the very next point we wish to consider.

"I have not spoken in secret, in a dark place of the earth." (Isa. 45: 19.) "I have not spoken in secret from the beginning." (Isa. 48: 16.) "Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not." (Matt. 24: 23–26.)

[*Concluded next week.*]

THE COUNSEL OF GOD.

BY CYRUS SMITH.

"Blessed is the man that walketh not in the counsel of the ungodly," Psa. 1: 1. It is clear that if we do not "walk in the counsel of the ungodly," that we will walk in all the "counsel of God" as far as we know right from wrong. Then God holds us as a little child, not accountable for much we do not know. But God will hold us accountable for being ignorant if we are not diligent students in the school of Christ. We are to have "the mind of Christ," "the light of the world." The sin of ignorance will damn the soul if we are negligent in reflecting the light of the truth of Christ (even when it is not willful). Christians are "the light of the world, the salt of the earth," only as they reflect the light and salvation of Christ; only as they do not "walk in the counsel of the ungodly." Christians love the truth —the light of Christ—on every subject. "Men loved darkness rather than light because their deeds were evil;" because they walked "in the counsel of the ungodly." To walk right is to "walk in the light as he is in the light." Then we receive or have "the love of the truth" and grace every day to stand by it. We will then search diligently for more of the light of truth, even on such an unpopular subject as the secrecy question is with many. To many new beginners it is a heavy cross. But it is duty, and cannot be separated from the cross of Christ.

Whatever relation the law of God has to secretism will be found by the real student in the school of Christ. "In his law doth he meditate day and night," so interested is he in the truth. The contrary is to walk "in the counsel of the ungodly." Prove all things," *i. e.*, learn the truth in regard to all things. Investigate them. The fact that a society is secret shows that it shuns investigation; shows that it is founded upon the principles according to those who walk in "the counsel of the ungodly," "and not after Christ." A part of the righteous counsel of God on the secrecy question is: "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret."

De Kalb, Iowa.

A VOICE FROM OVER THE ALLOTTED LINE.

BY R. W. LYMAN.

I am eighty-two years old and past, and, as a matter of course, must soon step off the earthly stage of activity; but I intend to blow the trumpet of warning while I remain here.

With Isaiah, I am ready to say, and do say, that, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Surely facts show that the present condition of the Church of God is that of being overshadowed by the powers of darkness. Some of her ministers, "in the chambers of (their) imagery," bow down at heathenish Masonic altars, and offer blasphemous and Christless formulated prayers

to a strange god of their own imagining. Ministers of the Gospel and members of professedly Christian denominations vote, directly or indirectly, (at all events effectually) to sustain and defend the saloon in the doing of its hellish work; they also, by their practice, sustain and perpetuate schisms in the family of Christ; yet many that are truly Christ's disciples mingle with and fellowship—as though they were Christian brethren—these evil doers. In this way, almost the entire true Church of Christ well-nigh loses its identity and becomes carnal. It becomes editors of Christian periodicals, and all true Christians, to take to heart a consideration of the situation, and with loyalty of heart, inquire, individually, at headquarters, Lord, what wilt thou have me to do?—and collectively, what shall we do? For an answer let us turn to our manual—our Book of instructions. We find there directions to "cease to do evil, learn to do well."

As to our intercourse with those who transgress, it is clearly the duty of the loyal to yield obedience to the Master's command—"Come out from among them, and be ye separate, saith the Lord; touch not the unclean thing." And then, being separated, there rests upon the obedient the farther duty to "cry aloud," with trumpet clearness, warning the guilty, by obedience to flee from God's avenging wrath. (Judges 5: 23.)

My brethren, let us not incur the curse pronounced against Meroz, by failing to come up "to the help of the Lord against the mighty."

Arcade, N. Y.

EVERYDAY PHILOSOPHY.

BY MRS. VICTORIA ALEXANDRA STONE.

Never forget:

That the fairest flowers fade the soonest.

That knowledge leaves no room for chances.

That pride is never so offensive as when in chains.

That when men are lonely they stoop to any companionship.

That the darkest cloud often contains the most fruitful showers.

That a sealskin sacque does not always keep the heart warm.

That the pure worship of a pure heart does not always keep the feet in the right path, unless the heart is inspired and made pure by the spirit of prayer.

That there may be loyalty without love, but never love without loyalty.

That a golden key will often find the way to open many a secret drawer.

That death is a sleepless messenger, and life a wakeful handmaid of creation.

That the finest-feeling, velvety paws of the kitten often cover the sharpest claws.

That "doing as well as you know how," is all right, if you always know how to do well.

That it is often more difficult to obliterate drops of spilled ink than drops of spilled blood.

That those who are honest, and earnest in their honesty, have no need to proclaim the fact.

That it may be well to test the condition of the cat's claws before stroking its fur the wrong way.

Finally, that the truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.

Steamburgh, N. Y.

"THE ELEVATION OF MANKIND."

Every secret society claims to be working to secure this end. Over and over again in the lodge-room have we heard it asserted that the great purpose of the lodge was to elevate human character. Does it do this? Most emphatically, "No." Is there anything elevating in late suppers, and in dirty stories? In some organizations the supper is not held until after the lodge meeting has closed, but in open lodge the writer has again and again heard stories which ought never to have fallen from human lips. Again we ask, What is there elevating in all this? Is there anything elevating in seeing a half drunken man act his "part" in working one of the degrees, in which degree some part of the Word of God is dramatized? I have seen men so intoxicated that they could scarce get through their part acting as one of the Bible characters—Moses, David, Saul, or one of the characters in one of the parables spoken by our Lord. Such impious handling of the Word of God cannot be elevating to human character. True elevation comes through a knowledge of the Lord Jesus Christ, but he is completely ignored by all secret societies. Where does the "elevation" boasted of come in? We fail to see. Does the lodge make one more of a man? Some of those from whom we have suffered most have called us brother. Does it make a man treat his wife and children better? Is he treating them better when he takes the money they need for food and clothing and turns it into the lodge? Is he becoming more elevated when he refuses to pay his honest debts that he may have money to go to banquets and attend excursions? And yet these things are being done over and over again, and although the lodge knows it, it is silent. The fact is, the pretension that the lodge elevates human character, is all a humbug. It cannot elevate, because it is fundamentally wrong. To every one we say, Do not be deceived by this false argument—which is truly the argument of the devil.—*Rev. J. F. Packard, in the Independent Christian.*

SHOULD FREEMASONS LAY CORNER-STONES OF PUBLIC BUILDINGS?

It is a well known fact that our government, if acting according to the spirit and letter of the Constitution of the United States, cannot and will not give undue preference or special prominence to any religious or semi-religious association. On this account, citizens of our Republic may justly expect that no representatives of any religious or semi-religious association should "officiate" at the laying of corner-stones of our public buildings. Still this public honor is quite frequently—we are almost tempted to say usually—delegated to the semi-religious or rather pagan institution of Freemasonry. It is obvious that this is by no means part of an impartial administration of public affairs on the part of our government. Nevertheless, thousands and thousands in our "Land of the Free" being slaves to lodgery, the daily papers fettered by the influence of secretism will keep silence on this subject. Only once in a great while they will furnish some interesting reading on this matter. Thus the Minneapolis *Times*, of July 22nd, contains an interesting communication on this subject, called out by the fact that only a few days before the Freemasons had officiated at the corner-stone laying of the new court-house at Minneapolis. The writer of that communication says:

"Freemasons are a Protestant religious denomination that makes a show of mason work and uses the tools of the mason's trade as symbols, but that is all sham—it is their peculiar sham. They are not architects, brick-layers, stone-masons, stone-cutters, or sculptors. They are simply *cranks with an eye to business* and a hearty hatred of the Catholic church. One of the points on which this denomination of Freemasons show their crankiness, is that because they have a lot of twiddle-twaddle about square and plumb and trowel; they have an inherent right to lay corner-stones of public buildings for the people of the United States in general, and of every State and town in particular. Now the Constitution of the United States has the singular defect that it does not say a word about this peculiar right of the Masonic sect. It nowhere makes Masonry the established religion of the United States, or any State; in fact, the Constitution of the United States says something or other which deprives Congress of power to make the religion of the Masonic sect or any other sect the established religion."

There is a great deal of truth embodied in this short communication. Still we cannot but most emphatically object to Freemasonry being characterized as a "Protestant religious denomination." This is palpably untrue. Freemasonry denies Christ. It denies Christ in its secret work, in its religious ceremonies, in the religious worship in its "Temples." It cannot, therefore, be characterized as a religious denomination of Christians, Protestant or Roman Catholic. It is merely a more recent outgrowth of old-fashioned paganism of obscure and barbarous ages long gone by. The earliest traces of its existence reach back to the dark mediæval age of no-newspaper, no-rapid transit, no-telegraph, no-mail service. Taking this into consideration, it is perfectly natural that they should be intent upon hiding their work of darkness from the public gaze of our age.

As for the laying of corner-stones of public buildings, if there should be any ceremony at all on such occasions, the honor of "officiating" does undoubtedly belong to the President of the United States, and the governors of the individual States, or to some other high official they may delegate.—*Rev. C. Dreyer, in the Lutheran Witness.*

WHICH IS RIGHT?

The opposer of secret societies is often met with the statement that, as good men are divided in opinion regarding these societies, it is better to avoid a discussion which is likely to lead to alienation.

Now if this was merely a matter of expediency, the above position would be right: but if membership in these societies violates both the letter and the spirit of Scripture;—if secret societies are non-Christian in origin, un-Christian in their character, and anti-Christian in their tendencies, then it follows as a self-evident truth that Christians should understand and oppose them.

Now if you will read the last paragraph again, commencing at "but," and omitting the "ifs," you will find a statement of facts which can be proven, and which I defy any secretist to disprove.

One says, "Do not condemn secret societies because I do, but examine the evidence and know for yourself that secretism is wrong." The other says, "Look at me! Do you think I would belong to an order such as you describe?" He asks you to take his unsupported word, to forget that he is under obligation not tell you what he knows, and that he may utterly fail to comprehend the principles of the system which he defends. Many who have left these orders for conscience sake, testify that for a long time they did not understand their true character.

Strange as it may seem, it is nevertheless a fact that the leading and accredited writers in Freemasonry and Odd-fellowship insist that these institutions embody the philosophy and substance of the ancient heathen mysteries.

Multitudes of the ordinary members of these orders assert that they furnish all the religion needed, and that they are as good or better than the church of Christ.

Many men have left these orders because they found them contrary to Christianity.

An examination of their rituals and religious services shows conclusively that they are systems of religion, and rivals of Christianity.

The evidence of these statements is conclusive and open to all who desire to know the truth.

Now can a Christian consistently sustain or approve institutions which supply men with just what the natural heart craves—a religion without Christ, repentance or atonement?

Can any temporal benefits conferred by them make such systems right?

But one answer is possible.—*L. E. Lincoln, in the National Guard for October.*

WHAT IS THE BUREAU OF CATHOLIC INDIAN MISSIONS?

This is a powerful organization for promoting Catholicism among Indians, and to this end it seeks to secure the largest possible number of Catholics in the Government Indian service. As a result of these efforts, many Indian agents, securing the control of their clerks and other employes, are Catholics. It has made a special point of securing as many Government schools as practicable, several of which are entirely officered by Catholics, and are as absolutely parochial schools for the distinct propagation of Catholicism, as if they were supported by church mission funds instead of public funds. The Roman catechism is the basis of all the instruction, the mass is celebrated in some of them, and special pains are taken to drill the pupils in all the rites and ceremonies of the Catholic church. This Bureau has accomplished its greatest work perhaps in procuring immense sums of public money for the support of its mission schools. The growth of these appropriations is seen in the following exhibit. The amounts secured have been as follows: 1886, $118,343; 1887, $194,635; 1888, $221,169; 1889, $347,672; 1890, $356,957; 1891, $363,349.

The Bureau is in close contact with the car-

dinal and all the hierarchy, and can summon to Washington at short notice very powerful support—archbishops, bishops, priests, and influential laymen to wait upon the President or to lobby with Senators and members of Congress in order to carry through any scheme it has on hand, such as securing new legislation, influencing appointments, or defeating measures which they regard as in any way detrimental to the interests of Catholicism.—*Dr. James M. King, quoted by Congressman McCord, of Wisconsin, in the House of Representatives last winter.*

NEW ENGLAND LETTER.

The Salvation Army —Nationalism.—The Andover House Association.—An autumn thought.—Emily Dickinson.

Anyone who has reached adult years can remember when the Salvation Army was looked upon with the very scantest favor, and good orthodox Christians, when praising the results of their work, were careful to put in enough qualifying "ifs" and "buts" to clear themselves from the slightest suspiciou of indorsing their peculiar methods. Now all this has entirely changed. They find themselves cordially and heartily approved by such men as Phillips Brooks and Drs. Hale and Moxon; Mrs. Ballington Booth talks in a Fifth Avenue parlor to the most aristocratic and fashionable women in New York society; and even the cheap story-papers are beginning to make capital out of the popular interest in this once-despised organization. Only the other day I picked up one whose leading serial had a pretty Salvation Army lass for its heroine. Like the early Methodists, they must have their day, first of vilification, and then of an almost equally false and misrepresenting notoriety. A generation hence they will begin to take their true place in history. But, meanwhile, when that time comes what kind of a figure will Boston cut? Boston, with its wonderful "city ordinance" that is such an effective engine of oppression in the hands of Romanists and rumsellers? She has the unenviable reputation of being now the only city in the Union which forbids Salvation Army parades, and it is to be hoped their reasonable and just petition for a right which is freely allowed secular organizations will receive attention. They can of course ask for a "permit," with the satisfaction of knowing that the authorities whom they humbly petition having been given by this same "city ordinance," a stretch of arbitrary power hardly known outside of Turkey, can refuse or ignore it as they choose. And yet in a thousand ways these men and women are checking the tide of vice and crime. and making the work of repressing it easier, as Dr. Plumb very forcibly showed in his address on their behalf before the Board of Police. The Salvation Army might well labor with the city government which desecrates the Sabbath by keeping gangs of men at work on the streets all through the sacred hours of that holy day, disturbing the quiet of church services, and grieving to the heart thousands of Boston's best citizens.

The labor organizations, shut out from the public parks, have been long clamoring for a forum where they can hold their out-door meetings. Oakland Garden has been promised them by the Mayor for this purpose. This, if purchased, will cost the city a handsome sum; and with land enough on the Common and other public grounds to be amply sufficient for all such needs, it looks like one of those strokes of "economy" for which Mayor Matthews' administration has become famous. To allow labor meetings on the Common would create a precedent for allowing religious meetings there, too; a privilege the City Council is too much dominated by Rum and Romanism to permit. Hence its solution of the difficulty by taking $130,000, more or less, out of the pockets of the taxpayers, without any really adequate reason.

The People's Party held a rally at the Cradle of Liberty last week, addressed, of course, by Bellamy, whose clever work of fiction brought him so suddenly into notice. "Looking Backward" reduces every individual's life, by a kind of political arithmetic, to the same terms, Whole numbers; fractions, proper and improper—it does not matter which—they must be all brought down to a common form of expression. One cannot help wondering, when reading such socialistic dreams of the future, if it is not a doubtful gain to crush out all monopolies, if with them all our personality must be crushed out, too. Of one thing I am certain; such a state of society will produce numberless men and women of mediocre cleverness, many almost geniuses. The average of human attainment will be much higher than now, but the giants will be nowhere. "The plain is mistress of the age," says Michelet, "and makes war against the mountain;" but the Michelet of such an era can say that the battle is over, the commonplace has prevailed. The great trouble with the Nationalists is that their basis is too purely secular. It, therefore, becomes of interest to note the starting of another organization which is non-political, and in the spirit, if not exactly on the plan, of those started in England by Maurice, Kingsley, and other advocates of "social Christianity." It is called the Andover House Association;" and, as the name implies, is an Andover movement, starting with the alumni of the seminary, but taking in any others who wish to join in its work. It proposes to investigate abuses, bringing them to the attention of the proper authorities; organize clubs for social improvement; teach classes in elementary and advanced subjects; and "do direct religious work as occasion may offer, when it may be carried on without interfering with the churches." This last will be found a delicate matter, for the churches that are the most careless and neglectful of the spiritual needs of the communities in which they are placed are exactly the ones that are most apt to consider such work as "interference." Just in proportion as a churchis thoroughly alive and filled with evangelical zeal, will it co-operate with all good agencies; and, on the other hand, a cold, formal, worldly church will be jealous of any work or workers outside of its own particular guild. There is no sadder sight on earth than such a spectacle—but every one engaged in evangelical or reform work has had at times occasion to observe it—of a church trying to close the doors of Christian effort, perhaps against some in her own communion, who are honestly endeavoring to do good, but without the red tape of boards and their ecclesiastical paraphernalia.

Think of Massachusetts with an army of 9,000 child-laborers in her mills and factories when able-bodied men lack employment! Of $17,000,000 taxes dodged by her wealthy sitizens annually, when the poor man has to pay every iota of his disproportionate share. But the taxes that rum and tobacco levy,—*they* can never be dodged. More's the pity. When shall we have a grand reform party, based on Christian principles, that shall gather in one all these separate issues; whose ticket every honest man (and woman too, for I am firmly persuaded these Utopian dreams of Mr. Bellamy and others will never be realized until she has the ballot) can vote fearlessly?

Why cannot human beings fade out of life as beautifully as the leaves? Some of them do, and there is no reason why this should not be the rule instead of the exception. The autumnal coloring is unusually brilliant this season, owing to the singularly mild, sunny weather which has made the change a very slow and gradual one. So, perhaps, to fade beautifully, we should keep the frosts of age off as long as we can,—off our spirits, I mean. Let them whiten our heads, but not chill our hearts. Let us keep an even balance between our attachment to this dear old home planet, and a joyous looking forward to the better home waiting us just a step beyond.

"When I was a little girl," writes Emily Dickinson, in those wonderful letters of hers, "I had a friend who taught me immortality, but, venturing too near himself, he never returned." I used to think Sylvester Judd's "Margaret" was a mere creature of the imagination, but how wonderfully like she is to the strange, shy, elusive being revealed in these letters. There is the same abruptness, the same queer mingling of the child and the pedant, the same quaint wisdom alternating with an equally quaint ignorance of what everybody is supposed to know. Such a character, either in fiction or in reality, could scarcely be evolved outside New England. I am glad that one of her biographers has taken the pains to inform the public that there was "no love disappointment" at the bottom of her recluse existence, for this is the conclusion to which society in such cases is always so prone to jump. It is well to remember that when Nature creates a woman all spirit, like Emily Dickinson, she knows that in the very nature of things there can be no mate for her, and wisely makes her sufficient for herself.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Oct. 21, 1891.

"Noble by birth according to the worldly tenet that grants the right of one person to be born superior to another, but made nobler by her earnest and enthusiastic work in the great cause of moral reform," is the language used by a Washington woman in speaking of Lady Henry Somerset, the distinguished president of the British Woman's Temperance Association and vice-president of the World's Woman's Christian Temperance Union, who made one of the strongest temperance speeches ever listened to here, at a memorable meeting held last night under the auspices of the W. C. T. U., in the same church in which the Ecumenical Conference came to a close yesterday afternoon. The meeting was presided over by Bishop Hurst, and the attendance was only limited by the seating and standing capacity of the church. Among the other distinguished speakers were Bishop Carman, of Canada, and Mrs. Hannah Whitall Smith, of England, who is widely known from her connection with reform and religious work in London. Lady Somerset, who is young, wealthy and handsome, has overturned all worldly theories on the subject by willingly giving up her place in the frivolous social entertainments of the British nobility for the sake of aiding in the philanthropic work which has done so much to lighten the darker side of life in the world's metropolis of late years, and which she hopes will do still more in the future. In the eyes of many she has made a great sacrifice, but she does not so regard her action. Lady Somerset is identified with many organizations, but she is best known in this country through her connection with the White Cross Purity Army, and the Blue Ribbon temperance movement. She comes to the United States at this time for the purpose of attending the annual conference of the World's W. C. T. U., which will be held in Boston Nov. 10 to 18. She has been overwhelmed with invitations to visit and speak in different sections of the country, and the invitations from Philadelphia and Chicago have been accepted.

Local interest in the Ecumenical Conference was kept up to the last, notwithstanding the absence this week of quite a number of prominent delegates, who had either started for home or gone to visit elsewhere. There are no actual accomplishments to show as the result of the coming together of the representatives of a church which has, according to the report of the conference committee on Methodist statistics, 6,494,399 members and 25,378,104 adherents, but it must be a very careless observer of the proceedings of the conference who has failed to see that much good seed has been sown, which will in due time bear fruit. Some things have been said that it would have been better to have left unsaid, but their proportion is too small to interfere with the effect of many of the good and timely things said. Let those disposed to harshly criticise words used by any of the delegates, try to recall any gathering of five hundred men, where every man was at liberty to say what he pleased as often as he could get the recognition of the presideng officer, in which fewer mistakes were made. In fact, it is remarkable, when one takes into consideration the many and diverse kinds of men composing this conference, that more mistakes were not made. The conference adopted a resolution for the holding of an ecumenical week of prayer, beginning Nov. 15. In its pastoral address it gives much good advice regarding co-operation among Methodists; argues that the foreign missions are among the foremost objects of the church, and says of the liquor and opium traffic: "Against the trade in spirits and the trade in opium, which are doing so much to defeat and discredit our missions in Africa and China, we shall never cease to raise our voice." Many think that this last paragraph should have been made both broader and stronger, and that the manufacture of and traffic in intoxicating liquors should have been denounced, wherever it might exist.

Administration circles are much pleased by two official announcements made this week; one that Italy had repealed the decree prohibiting the importation of American pork, and the other that the temporary government of Chili had agreed to

allow the sympathizers of the late Balmaceda government, who had been given asylum by the American minister, a safe conduct out of the country.

Sunday afternoon a large meeting under the auspices of the Woman's Foreign Missionary Society was presided over by Mrs. Dr. Riley. Among the most notable speakers were Miss Gibson, of France, who gave a good account of the growth of the work in that country, and Mrs. Amanda Smith, a colored woman born in New York State, who gave the meeting a most interesting account of some of her experiences during the twelve years in which she had been engaged in missionary work in India.

Chaplain Isaacs, of the navy, presided over a temperance meeting in the interest of temperance work among the enlisted men of the army and navy Sunday afternoon; and Rev. R. W. Allen, chaplain in the British army, delivered an interesting address, telling of the good such work had accomplished in the British army and navy.

At the same time the W. C. T. U. held an immense temperance mass meeting, which was addressed by prominent speakers, men and women, from at home and abroad. Sunday was a big day for the temperance cause. *

Reform News.

THE WESTERN AGENT IN KANSAS.

Dear Cynosure:—From Shenandoah (Iowa) I went to Atlantic, where I met with some success in canvassing for the *Cynosure*.

I then went to Malvern, and was conveyed by Mr. Aaron Lewis to Glenwood, the county seat of Mills Co., where I spoke twice in Orchestra Hall.

I then went to Winchester, Kansas, and called upon Rev. Dr. Coulter, pastor of the Reformed Presbyterian church of Winchester, and an officer of the Kansas Christian Association. I did some canvassing for the *Cynosure* and the N. C. A., and then went to McLuth and did some canvassing there, speaking twice in the Friends' church. I then returned to Winchester and continued my canvass for donations to the N. C. A., and subscriptions to the *Cynosure*. I met with a generous response from Dr. Coulter's people. The Covenanters, as a class, "materialize well." They are not mere sentimentalists, but are ready to sacrifice to maintain their principles. I am filled with admiration for their sturdy conscientiousness.

On Tuesday night, October 13, a Reform meeting was held in Dr. Coulter's church, which was addressed by Dr. C. D. Trumbull, of Morning Sun, Iowa, and the agent of the Western Department of the N. C. A.

The next morning, Doctors Coulter and Trumbull, and myself, went to Denison to attend the convention of the Kansas Christian Association.

While there I was entertained by the president of the Association, Rev. J. S. T. Milligan, and by Mr. Torrence, the treasurer.

Addresses were given on the first evening of the convention by President Milligan, followed by Dr. Coulter, myself and Rev. Mr. Wiley, the moderator of the last Synod of the Reformed Presbyterian church.

Thursday forenoon was devoted to business, and to a general "love-feast" meeting, in which the brethren spoke of their experiences with secret societies. Many interesting incidents were related by the speakers. A Methodist minister was present, who desired to express his dissent from the utterances of the convention, and the afternoon was set apart to hear him. I was appointed by the president of the Association to reply to his address.

The debate was continued through the afternoon session, and certainly on the part of one Methodist brother was conducted with a degree of ingenuity and skill that was admirable. The lodge could not have desired an abler apologist.

Humbly depending upon Christ for help, your agent did what he could to maintain and defend the truth.

I leave it for others to say what measure of success the Lord gave me.

The convention was addressed the second evening by Dr. C. D. Trumbull, Mr. Eolow, of Birmingham, Dr. Morton, of the Seventh-day Baptist church, and Dr. Jonathan Blanchard, the eminent reformer and ex-college president, who, until he was constrained by the weight of years to resign, so ably edited the *Christian Cynosure*. He spoke with vigor, and his address called forth the heartiest applause.

Your agent was heartily welcomed, and his work commended by a vote of the convention, as were also the *Christian Cynosure* and the Birmingham *Free Press*.

The local attendance at the convention was good, and the addresses were excellent.

The venerable Samuel Blanchard (brother of ex-President Blanchard), who is nearing his 90th year, was present and gave us interesting reminiscences of the stormy times that followed the abduction and murder of Captain Wm. Morgan.

Your agent will remain and work a little longer in this beautiful part of the great West before returning homeward.

Hoping that you will not neglect to pray for the success of the work, I am yours for Christ and the coming of his kingdom,

C. F. Hawley.

BRO. FENTON AT EVANSTON AND IN OHIO.

After the lecture at the Swedish M. E. church, I departed from Chicago on the 10 o'clock train for Evanston, a seat of learning of 2,000 students, more or less, where, it is said by some of its citizens, "Satan's seat is"—having reference to secretism. Handbills were distributed announcing a lecture for Saturday evening, at the Free Methodist church, on the religion of Freemasonry as antagonistic to Christianity—proclaiming salvation without Jesus the Christ.

Upon this bare announcement, before anything else had been said, the Evanston *Press* of Saturday, Oct. 17, took occasion, in anticipation of what was to come, to denounce the lecturer as a "fanatic," in the category of "detractors," "backbiters," and "slanderers," led by "ignorance and bigotry," "to denounce an institution of which he can have no possible knowledge;" and charging the lecturer with the probability of proving that "the scores and thousands of ministers who are brethren of this order and know it to be heartily in accord with all the principles of Christ's teachings, and a most efficient handmaid and coadjutor of the Christian church, are hypocrites and false teachers."

On Monday morning, Oct. 19, I called on the editor at his office. He is a Freemason, proud of his fellowship with those of his brother Masons that are pastors in Evanston, and boasts of having been one, I think, thirty years; and yet he knows nothing of Masonic rituals, not even Mackey's Masonic Ritualist. When "Ecce Orienti," a book printed by the fraternity for the use of Masons to work their degrees by in the lodge, was placed in his hands, it was a real surprise to him; and when I read passages to him, especially that part of the obligation in the first degree in which the candidate is sworn not to write or print the secrets recorded in this very book under "no less a penalty than that of having his throat cut and his tongue torn out," he repudiated it, and declared that it was not Masonry. Intelligent Masons will be amazed at his ignorance of Masonry. When I drew my hand across my throat, he said, in the presence of us all, that he understood the allusion. But doubtless he was endeavoring to manage the conversation "prudently, for the good of the worshipful fraternity," according to his lodge instructions.

Even Rev. Dr. Ridgeway, D.D., LL.D., president of the Biblical Institute, would not for one moment allow the supposition that Masonry might be a cunningly devised system of lies and devil worship, scandalizing the Bible. Of course he declined a personal invitation to attend the lecture; but one of the theological professors who did attend thanked the lecturer and said that he learned from it about Masonry what he had failed to learn from the Encyclopedias, and wished that the lecture could be repeated in the largest church in Evanston. Of course the Masonic information given in these Encyclopedias is manipulated for the good of the worshipful fraternity.

Calling on a Baptist pastor to ask him for his opinion of Masonry, he said that he had read all about Masonry, specifying Morgan's book; but that one of his deacons is a Freemason, and he has assured him that there is nothing in Masonry that any Christian can take any exception to; and that he knows many whom he reveres as better men than himself that are Freemasons. And it is just in this way that the whole denomination is spellbound by the great Masonic delusion.

Our thanks are due to Rev. W. P. Ferries, pastor, for the use of the church; to Bro. De Jong, a student of the college, for his assistance in advertising the meeting among the students and citizens; also, to Bro. Freeman for his generosity and sympathy in the cause of truth.

In regard to the editorial referred to in the Evanston *Press*, I should add that if I did not say that Freemasonry is a cunningly devised system of lying and devil worship, I should be untrue to simple absolute truth and false to Christ, who died to redeem me. Besides, I remember the Scripture: "He that saith unto the wicked, thou art righteous, him shall the people curse; nations shall abhor him." (Prov. 24: 4) Therefore, I dare not call a Freemason a Christian.

There was a large representation of students in attendance at the lecture, some of whom ex-

(*Continued on 9th page.*)

Correspondence.

A LETTER FROM BOSTON.

Boston, Mass., October 17, 1891.

Editor Cynosure:—On last Wednesday we witnessed the consecration of Rev. Phillips Brooks, D. D., as bishop of Massachusetts, in Trinity church, of which he has been pastor for twenty-two years. The brother of Dr. Brooks, whose parish is in Springfield, Mass., kindly gave me a ticket of admission, because I "belonged to the Scotch Covenanters." The church will seat 1,620.

The exercises began at 11 A. M., and closed at 2 P. M. Bishop Williams, of Connecticut, presided. Bishop Potter, of New York, preached the sermon. It was a masterly production. It was eloquent, scholarly, clear and profound. The thoughts were, God selects his instruments, and prepares them for his work. Peter was a leader, Paul the logician, John the apostle of love. He endows them with a holy enthusiasm that laughs at impossibilities. These gifts are conferred through the organized body of Christ. As Jesus was God incarnate, so the church is the Holy Spirit incarnate. We have to do with the visible church. So far we agreed with him; but when he came to insist upon the historic order of Episcopacy as the God-ordained medium of communicating ministerial power, we silently protested.

Bishop Walker offered the invocation. Owing to the intense and prolonged strain, he fainted while the queries were being put to the candidate. He soon recovered, however. The imposition of hands is the same as in all the Reformed churches. The bishops were seated around the table, on which were displayed the communion service. The clergy were robed in white gowns, and occupied the platform outside the chancel and the body of the church. After the consecration, the bishops took the communion, and then the clergy.

I could not help feeling, all the while, there is so much form and ceremony that the religious life can get little chance to flourish.

Dr. Brooks received $20,000 salary as pastor. As bishop, he will receive $3,000. So much for the honor. He has preached to a large audience through his printed sermons. His audience now will be larger still. At the close of the sermon Bishop Potter pronounced a fine encomium upon the personal worth of Bishop Brooks. He is, without doubt, a man of the highest type of Christian manhood.

The eighty-second annual meeting of the American Board was held this week in Pittsfield, Mass. Their report was exceedingly gratifying. Their receipts for the current year were upward of $824,000. They re-elected Dr. Storrs, of Brooklyn, president. His address was full of hope. Here is one passage: "Our aim is to brighten humanity, by making the heavenly temper universal among mankind; to make every house on earth a Christian home, and every community a Christian community, a perfect, vital, social organization. But some may say this is a day-dream of the devout. But was not everything in the world first a day-dream—the abolition of slavery, the first missions, the Reformation? The ideal is the only thing which, under the rule of God, is sure to be realized in the history of mankind. It has been the idea in God's mind from the outset that the heavenly life should finally be

experienced throughout the earth, until heaven and earth blend at the horizon, and the heavenly Jerusalem be founded on the earth. We may not hope to see these things from earthly levels, but we will see them in celestial lands, and can say: 'I struggled for these with all my will, spirit and prayer.'"

The Methodist Ecumenical Council, at Washington, is discussing such questions as Romanism the Foe of Civil and Religious Liberty; The Prohibition of the Liquor Traffic; The Necessity for the Pulpit to Apply God's Law to Politics and every other Human Interest; The Sabbath God's Day, etc. They boldly affirm that the church is responsible for the existence of the evils of our day. If the people of God demanded it, the liquor traffic would go; so would Sabbath papers, Sabbath trains and Sabbath mails.

They had nothing to say about secret, oath-bound fraternities. But the principles laid down will effectually root out that great curse, and presently their eyes will be open to see it.

In 1717, when the first missionaries went to India, it took fourteen months to go. Now the voyage can be made in less than one month. Then Nova Scotia was further from Boston than China and Japan are now. This marks the progress that is being made in the material world. It can be gone around in forty days. The moral progress is equally startling. The better day is coming.

"Through the shadows of the globe
We sweep into the brighter day;
Better fifty years in Europe
Than a cycle in Cathay."

We have arranged with Rev. James M. Gray, D.D., of the Reformed Episcopal church, for a sermon in his pulpit; also with Rev. John Adams, D.D., of the Columbus Avenue Presbyterian church, for a whole day in his pulpit. To-morrow we preach in the East Cambridge prison, and occupy the pulpit of the Second Boston R. P. church. J. M. Foster.

ROMANISTS VS. FREEMASONS.

Boston, Oct. 16, 1891.

The Boston *Traveller*, of the 10th inst., has a suggestive article head-lined "Masons and Catholics." It details a collision between "Rev. Fr. Crosby, of St. Ann's Roman Catholic church, in Nyack, N. Y.," and certain "High Masonic officials." The occasion of the rupture, though trivial, seems to have led to serious complications in business, in domestic and political affairs. A Mr. Wm. Hooley was announced to sing at a Masonic fair. His spiritual father objected, and, like every dutiful son of his priest, he obeyed. This, of course, displeased the Masons, and Rev. J. Riley Johnson, pastor of the Nyack Universalist church, and a Mason, attacked the "Rev. Fr." in the press.

To show proper resentment the Masons refused to patronize a fair held in St. Ann's church soon after. Strife between the "potsherds of the earth" being fairly inaugurated, Masons stopped dealing with Catholic merchants, and the Catholics retaliated. Many Masons' wives have declared a boycott against Catholic help in their houses, etc. The feeling of enmity spread from public fairs to business; thence to the employment of domestics, and threatens to become a factor in Rockland county politics. The report says: "Ex-Assemblyman George Dickey will be the Democratic candidate for the Assembly. He is Past Master of Rockland Lodge. If he runs, it is said Catholics will cut him. If, however, 'Tom' Finnegan of Haverstraw is nominated, as he hopes to be, it is expected that he will be scratched by members of Stony Point Lodge, Haverstraw; Rockland Lodge, Nyack; Wawayanda Lodge, Piermont; and Ramapo Lodge, Suffern. At least 600 Masonic votes are cast in Rockland county—more than enough to decide the fate of a candidate."

This is simply a contest between the Catholic Sullivan and the Masonic Kilraine, for "gate fees;" but it will be cited in proof of a conflict between the two, and we shall be counseled to desist from our exposition of the lodge and to unite with the Masons to protect our schools and government from the incursions of a foreign enemy.

The staple objection to our work in New England is, "Masonry opposes Romanism." "In opposing Masonry you are helping the Catholics," etc. This is not a true statement of the case; but if correct, it would supply an additional reason for pushing on the investigation. When Paul and Silas preached the Gospel at Berea, the inhabitants of that city were highly commended, not simply for receiving the word, but because they "searched the Scriptures daily, whether these things were so." Would not Dr. L. B. Bates, Deacon B. F. Bradbury and other brethren,. who look upon Masonry as an ally in the anti-Romanist movement, commend this example of the Bereans as worthy our emulation? Before confederating with a secret society of such magnitude, is it not the bounden duty of every Christian at least to know its history, its religion, its government, and whether it elevates or debases its own members? Can any one suggest a better or safer method than to take the facts as furnished in standard publications of the order, proclaimed by its orators, officially given in its Grand Lodge Reports and furnished by Charles G. Finney, Elder David Bernard, Eld. Nathaniel Colver, and other godly men who were once received, but afterwards renounced and unveiled the inner mysteries of the lodge, and then apply the test of Scripture, and Christ's example and teachings, to determine whether it is a covenant with God, the Father, Son and Holy Ghost, or a league with the devil? However praiseworthy the motive, is there not danger that without proper care believers may become unequally yoked with unbelievers, and God's own people to-day, as in the time of Isaiah, go into "captivity for want of knowledge?" I think our brethren will admit that sound business principles, and much more the Word of God, demand that the man, the Christian or the church of Christ, know the individual or the organic body to whom fraternal greetings and the hand of fellowship is extended. Let us remember, it is written: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy;" woe unto them also that "strengthen the hands of evil doers," and "have no fellowship with the unfruitful works of darkness," and so come up with open Bibles to an open door, and in the fullness of the Spirit, to the annual meeting Dec. 9 and 10, to listen to the testimonies of those who have explored the mystic recesses, and a discussion of this question by some of the clearest minds and ablest men and women in New England; and when you have listened to the discussion you will be better able to determine whether Masonry is a safe ally for the church and free government, in their conflict with the papal power and the church of Rome, or not. Stand with Christ wherever he is in the conflict, and victory is sure. J. P. Stoddard.

A LETTER FROM NEW YORK.

New York City, Oct. 10, 1891.

Editor Cynosure:—The New York Presbytery of the Presbyterian church resolved, last Monday, by a vote of 64 to 62, to bring Dr. Briggs of Union Theological Seminary to trial. The 4th of November is the date set for the trial. Dr. Briggs stands for a liberal party in that body; and it seems those two wings, the conservative and the liberal, must "have it out." The leading charge is, the inerrancy of the Scriptures. Here is a sample:

When God made a covenant with Abraham, he said that his seed should be afflicted in a strange land 400 years. Moses said, in Exodus, that the time of Israel's sojourn was 430 years. This seems to determine that the period of Israel's abode in Egypt was 430 years. We know that from the time that God made the covenant with Abraham until Jacob went down into Egypt was 215 years. We also know that the law was given three months after the exodus, *i. e.*, the same year. So that from the making of the covenant with Abraham until the giving of the law was 645 years.

Now Paul says, in Galatians, that from the confirming of the covenant with Abraham until the law was 430 years. There, say the critics, Paul was mistaken 215 years. Paul's inspiration did not keep him from mistakes. But let us see. Paul did not say, from the *making* of the covenant with Abraham until the law was 430 years, but from the *confirming* of the covenant, a very different term. The word for make means to divide, to cut in two. When Abraham divided the victim, placing part over against part, the smoking furnace and the burning lamp passed between them. That is the word for *making* a covenant.

The word for *confirming* a covenant means to swear an oath. After God had made the covenant, he confirmed it unto Isaac with an oath, and established it in Jacob for a law, first at Bethel, then at Padanaran, and again at Bethel, just before he went down into Egypt. So that the period of confirmation extended over 215 years. Now Paul said, from the period of confirmation of the covenant, which covered 215 years, till the law, was 430 years. Paul stated what he meant, and he told the truth. Where are the critics?

Here is another example: In 1 Kings 6: 1, we are told that from the exodus until Solomon laid the foundation of the temple was 480 years. Scholars are now generally agreed that the period embraces 645 years. So that passage contains an error of 165 years. But let us see. The chronological tables of the Bible are not intended to be accurate measures of time. In Matthew, first chapter, we are told, that from Abraham to David was fourteen generations, from David to the captivity in Babylon was fourteen generations, and from the captivity to Christ was fourteen generations, in all forty-two generations. But we know that from Abraham to Christ was seventy-two generations, at least. In examining the tables, we find that sometimes the father, son and grandson bear the same name; so that these tables were not intended to be accurate measurements of time. In these tables two lines are followed: the kingly, from David, and the high-priestly, from Aaron. The second is referred to in the passage named. And from the anointing of Aaron till Solomon began the temple was 645 years. But during the Judges, the people apostatized, and for seven generations there were no high priests. That period was left out of God's reckoning. It is as though it had not been. It covers just 165 years. Omitting that, there were just 480 years of high priests' administrations from Aaron to the laying of the foundation of the temple. So that the inspired writer stated just what he meant, and he accurately stated the facts.

These will indicate the sandy quagmire upon which Dr. Briggs is building his theory.

Madison Square Garden is hastening to completion. The spire is 364 feet high. It is the largest play-house in the world. It will combine theatre, saloon, beer-garden, dance-house, gambling den, and what is worse? Men are willing to spend millions in the devil's service. How they put God's people to shame in the half-hearted service they render to Christ.

The M. E. church gave about $1,000,000 for missions last year; but that only meant 50 cents per member. The Reformed Presbyterian church gave $1.50 per member last year; and the Second church raised the funds for a young minister and his wife to work in the island of Cyprus. They sailed this morning for their new field. Let any one read the life of Rev. John G. Patten, the Scotch missionary from this church to the New Hebrides, if he would have his soul made a pillar of fire.

The down-town churches here suffer by emigration. The families upon whom they depend move up-town. Often the church has an endowment, from which the pastor is supported, and he stays and preaches to empty pews. One would think, here is his golden opportunity to do missionary work; but he does not fill his church. The poor have a regard for such churches, and their pride cannot be overcome. It is a law of Christ's kingdom that a congregation must have life that is self-sustaining and must grow; else it is not blessed. An endowment is a millstone hung about the neck of a congregation that is not self-sustaining without it. Better it had been left in poverty. Then the people would have worked, and that would attract the poor. In no other way can the churchless masses be brought into God's house.

The tunnel under the East River hastens slowly. It was begun some time ago. The work stopped for lack of funds. It was taken up by English capital. It is proposed to have six railroad tracks. It will cost $40,000,000. The B. & O. Railroad is digging a tunnel under the city of Baltimore. It is two miles long, and will cost $10,000,000. Men of the world spare no expense to remove difficulties. Thus they are preparing a highway for King Jesus to carry forward his kingdom to completion. J. M. Foster.

OBITUARY.

In the death of Mr. Abner Tuttle, of Bristol, Conn., quite recently, the *Cynosure* has lost a continuous subscriber, and the Reform cause an earnest supporter. But he had passed the four-score period, and in his day had seen the triumph of the old-time Abolition party, to which he belonged and for which he labored. As a Prohibitionist, he was firm to his principles, and active in their promulgation. He was also a strong opponent of secret societies. especially of Freemasonry, and freely gave expression to his reasons for antagonizing them. He was engaged in no active business for many years, but has lived quietly upon a moderate income from his former accumulations. As a citizen he was highly respected and as a neighbor he will be greatly missed.

LODGE NOTES.

So of the Odd-fellows and Freemasons. You will not have much Holy Ghost power until you get out of them. Why don't you say amen to this? ("Amen!" cried a few.) But you couldn't say amen until I reminded you of it. One man told me he belonged to seven lodges. All his time was given to them. He had none for meetings.—*Moody.*

"To-day's session of the mysterious P. E. O. Society was highly interesting to the lady delegates. Many more have arrived since yesterday and the convention is in full blast. All attempts on the part of the reporters to learn the mystery of the letters P. E. O. are indignantly repulsed. The society is certainly a success as a secret order when taking into consideration the proverbial difficulty a woman has in keeping secrets."—*Telegram from Fairfield, Iowa, Oct. 15.*

A question of great interest to the Roman Catholic church and its relations to secret societies has been raised by a dispatch from Addison, N. Y., stating that one Dennis O'Keefe of that place is at once a Catholic, entitled to all the privileges of the church, and an Odd-fellow in good standing. It is stated that the question as to raising the ban against certain secret societies had been referred to Archbishop Corrigan. The archbishop is at present out of town, but Father Lavelle, his secretary, said that while he could not say positively as to Archbishop Corrigan's decision in this particular case he believed that it was no longer against the law of the Roman Catholic church to be an Odd-fellow.—*New York Telegram, Sept. 22.*

Mrs. Ralph Emerson writes in the *Home Missionary* among other incidents of a trip through Mexico that in its capital city her husband was introduced to a leading Mexican of great intelligence and refinement. On asking him about the relative strength of the various religions in Mexico, he with great dignity remarked: "There are two leading religions in Mexico: one is the Roman Catholic, the other is Freemasonry." Mrs. Emerson adds: "This was said in the most earnest, matter-of-fact way, as an assertion not to be gainsaid. Now as we women are not allowed to be Freemasons it is not surprising that most of the worshipers in their churches were females. In the most fashionable churches we saw very few men of any education or refinement of countenance." And this is Roman Catholic Mexico!

Mr. J. Sykes Rymer, ex-Lord Mayor of the ancient city of York, England, and Mrs. Rymer were the guests of ex-Lieutenant Governor General John C. Smith, of No. 65 Sibley street, last evening. Mr. and Mrs. Rymer came to Chicago Thursday from Washington, where he was a lay delegate to the ecumenical conference of the Methodist church. They were accompanied on their western journey by Alderman Quibell, ex-Mayor of Newark, England, and Mr. Calvert Coates, of London. Among those who met the ex-Lord Mayor at General Smith's residence at dinner, and afterwards, were ex-Lord Mayor Cregier, the Hon. Clarke Varnum, Mr. Gil W. Barnard, George W. Warvelle, and James B. Bradwell, an honorary member of Ancient Ebor Preceptory, of York, England. These gentlemen are all prominent in the Masonic fraternity, and Mr. Rymer himself is Past Grand Officer of the Provincial Grand Lodge of York. General Smith is himself the highest in rank in the Masonic fraternity in this State, being not only a thirty-third degree Mason and an Active Member of the Supreme Council, but the Grand Deputy of that body for the State of Illinois. Most of the gentlemen were accompanied by their wives, and a pleasant, social evening was passed.—*Chicago Legal News, October 17.*

The publisher has received the following letters and takes pleasure in making them public, as it is a satisfaction after publishing a large advertisement to know that it not only paid the man who inserted the advertisement, but also gave great pleasure to every one who replied:

PARK ST. CHURCH, BRIDGEPORT, Conn., Oct. 1, 1891.

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WILLIAMSTOWN, Va., Sept. 28th, 1891.

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GENTLEMEN:—I read your large advertisement of Sept. 24, and believing that this excellent publication would not publish an advertisement that was not all right in every way, we accordingly sent you our order, and the lamp and great box have been safely received.

I cannot refrain from writing you this letter expressing my perfect satisfaction with the goods you have sent. My wife is greatly pleased with the "Sweet Home" soap and various toilet articles, and the Chautauqua Piano Lamp is certainly most beautiful and useful.

If you can use this letter in any public way to your own advantage, you are welcome to do so.

With best wishes for the success of Chautauqua and the "Chautauqua Piano Lamp," I remain very respectfully,
(Rev.) R. L. NANTON.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 29, 1891.

RELIGION OF ODD-FELLOWSHIP.

Our correspondent at Melbourne, Iowa, D. S. Thompson, who objected to the statement in the *Cynosure* that "the Independent Order of Odd-fellows teaches universal salvation on the basis of good works, ignoring entirely the Son of God, and that Jesus Christ is a prohibited name in the lodge," and to whom we replied by printing an extract from the Massachusetts I. O. O. F. Grand Lodge Report for Feb. 14, 1889, p. 336, is not satisfied with our position. On this point he says, in a later letter: "Now, if that Report from the Grand Lodge is all the argument you have, you had better lay down your pen," etc.

On October 14 (about two weeks ago), in the Grand Lodge of New Hampshire (forty-eighth session, at Newport), "vigorous resolutions were adopted, petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, *that the name of Christ cannot properly be used in lodge-rooms.*"

So it seems that it was not the Massachusetts Grand Lodge only (previously quoted by us) that made this distinct decision, but the Sovereign (National) Grand Lodge and the Grand Sire. Our correspondent may as well succumb gracefully to the evidence in hand.

That Odd-fellowship claims to be an institution for *the salvation of men*, is unequivocally declared in Grosh's Manual of the order, where (p. 90) we read: "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship;" and this is an emphatic rejection of the mediation of Christ.

Since the above was written, we have received the following upon this subject from the New England agent at Boston, confirming all that the N. C. A. claims for Odd-fellowship as a religious institution:

"THE CLOVEN FOOT WILL OUT."

BOSTON, October 20, 1891.

Strenuous efforts have been made by some church-member-Odd-fellows in these parts to evade the odium of being Christless and pagan in their secret worship. When confronted with the decision of the Grand Sire at the head of the Supreme Grand Lodge of the World, and the action of the Grand Lodge of Massachusetts, Feb. 14, 1889, ratifying the action of its superiors, they would say, "You misinterpret. You do not understand the meaning. We use Christ's name in the lodge, and you are all wrong," etc., etc.

The action of the Grand Lodge of Odd-fellows, in Newport, New Hampshire, October 14th inst., as reported in the morning issue of the Boston *Journal* of the 15th, sets this question at rest. It clinches the nail so closely that no individual or even State Grand Lodge can extract it. I quote verbatim from the report:

"Vigorous resolutions were adopted petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, that the name of Christ cannot properly be used in lodge rooms."

There are several noteworthy points in this single paragraph. 1. The disaffected *subject* prostrates itself as an humble petitioner at the feet of its "*Sovereign Grand*" dictator, to use that "name which is above every other name," in its temples and at its altars of worship. 2. It confirms the absolutely despotic government of the order, extending its decrees beyond the consciences of its subjects and assuming to annul the plain commandments of God by its own higher law. "Whatsoever ye shall ask the Father in my name he will give it you." 3. "*The name of Christ cannot* PROPERLY *be used in the lodge room.*" When used by some over-zealous or scrupulous brother in prayer, or otherwise, it is a gross *impropriety.* In other words, it is an act of contempt for the authority of the "Sovereign Grand Lodge," and the decision of the "Grand Sire."

The humble "petition" of New Hampshire Grand Lodge is a confession that it is a violation of the fundamental law of Odd-fellowship to use the name of Christ, and that it is so interpreted and applied to *all* lodges, and of course all members of lodges, under the jurisdiction of the "Sovereign Grand Lodge of the World."

Doubtless many good men, "blinded by the god of this world," who are in the lodge will await future developments on this question with the deepest interest; but while the law remains *as it is*, there is but one alternative for them: either to remain in the lodge and deny Christ, and incur the penalty of being denied "before his Father and the holy angels," or else to "come out from among them." Which will you do, gentlemen—worship a god out of Christ who is "consuming fire," or God who is "in Christ reconciling the world unto himself?"

In either case, if you do not aspire to discredit your own intelligence or integrity, let us hear no more about using the name of Christ in lodge rooms, after this action of the Grand Lodge of New Hampshire, lest you become an object of pity or derision in the eyes of every *well-informed Odd-fellow.* "Renounce the hidden things of dishonesty," I beseech you in Christ's stead; and "come out from among them," as you value your soul.

J. P. STODDARD.

HIS SALARY.

Those men of the world whose household and other private expenses run up into thousands of dollars every year, and whose incomes range from $80 to $100 per day (and this class of citizens is becoming quite numerous in Chicago and elsewhere)—will hardly appreciate the poverty and hardships which the earnest, sincere preacher of the Gospel of the lowly Jesus is called to bear, and is yet able to stand up with a willing heart and a joyful spirit, unmoved by the discouragements with which he is confronted in his Master's service.

In our intercourse with the followers of our Saviour we are often brought into communion with these unselfish, consecrated saints of God, and are able to bear testimony to their earnestness and devotion. One sending his tribute-money writes as follows:

"Enclosed, please find $1.00 as the Lord's amount for the year. . . . . I am one of the number that adheres to the old U. B. church, and as our membership in the East is not large, we must necessarily endure hardships of different kinds, and small salaries—mine being less than $150 last year. But as I have for years had a 'Lord's treasury,' there remains something to help you. . . . . I am indeed anxious to help so noble a cause as you are engaged in. May the great Head of the church stay this tide of iniquity.

"S. C. W."

How precious to such souls must be the promises of the Gospel!

A USELESS INNOVATION.

The metric system of computation, which its adherents are endeavoring with a good deal of energy to bring into general use in Europe and America, seems hardly less complicated to the ordinary uncultured mind than algebra.

The arguments advanced both for its adoption and rejection are thus summed up, and present a very fair view of the question in a nutshell: "The advantages of the metric system are that it is a settled measure, in use by more people than any one other, and that its divisions correspond with what must always remain the notation of the educated world. It was made compulsory in France in 1840, legal in England in 1864, and in the United States by act of July 28, 1866. Its friends have as yet failed to render it acceptable to the nation, and apparently from misconception of the wants and prejudices of the populace. They have not decided upon any neat or consistent way of expressing its abbreviations, so that draftsmen and printers are either unwilling or unable to use them. They have neglected to make for workmen comparative tables giving its equivalents in the measures daily in use by them, and they have never succeeded in giving to the public a few brief rules for interchanging quantities, not necessarily exact, but near enough for hourly use. It is plain that a sudden change in the whole system of measures of a country involves loss of time, with perplexity and expense."

Reference is now made to this subject, in consequence of an effort to force the metric system upon the people of the United States, by an act of Congress, on and after July 1, 1893. Petitions for this legislation are now being distributed by the American Metrological Society, which offers as a precedent for its action the following resolution adopted in August last by the quinquennial session of the Geographical International Congress, held at Berne, Switzerland:

"The Geographical Congress entreats Englishmen of science to desist in future from the use of their ancient units of weight and measure in scientific and technical publications, and to employ those of the metric system only."

Another objection to the new system of weights and measures lies in the fact that mathematics, in its present condition, is a *finished* science. Its methods may be changed, as in the case of the metric system, but it can neither be improved nor further simplified for common use.

"CURRENT REFORM."

Every new issue of *Our Day*, edited by Joseph Cook, seems to carry with it the impression that "current reform," of which it is the vigorous exponent, has taken another step in advance, and that the world *does* move in a cycle from which truth and wisdom have not yet been eliminated.

Leaving out of the question all personality (for the magazine would be quite as good, but perhaps not quite so influential in molding public opinion if it were shorn of the names that appear in the roster of editors), it has strong claims upon the attention of intellectual men and women; and it would be difficult indeed to name any purely literary periodical in the country that ought to more deeply interest the truly Christian reader.

There are five topics of general interest carefully treated in the October number. Rev. W. E. Blackstone, of Oak Park, Ill., pursuing his indomitable charity for the down-trodden Jews, discusses the question of governmental intercession by the United States for these oppressed people. God and humanity are interested in this question, which he argues with Christian energy, and sums up on the affirmative side. "Something," he says, "must be done. What shall it be? No other people can boast of such high authority for the title to their earthly inheritance" (the Land of Palestine). "It is rooted in the Holy Word, which all Christian nations receive as the foundation of their religion, and the rule of their practice. Israel gave this Word to us; and in it God says: 'I will lift up my hand to the Gentiles, and they shall bring my sons in their arms.' Does not the present dire extremity of Israel, and the quickening of their national sentiment, and the expression of Gentile sympathy, and the Providential openings toward the land, all point to the uplifted hand of God?".... "In conclusion, let it be remembered that the memorialists ask our government, not for a crusade, not for intervention, but only for peaceable diplomatic intercession. Happy is the people that shall intercede in Israel's behalf, for God hath said, 'I will bless them that bless thee.' Frederick the Great laid it down as an axiom that 'to oppress the Jews never brought prosperity to any government.'"

Rev. L. Albert Banks takes up the "crimes against working-girls," based on impressive facts and figures that show conclusively the squalid and disheartening condition of these girls, who suffer under the greed and tyranny of oppressive employers. The story has often been told, and should be re-told in all its hideousness, until the needed reforms are made effective. The testimony of inhumanity in this direction is overwhelming. "It is impossible," writes Mr. Banks, "to turn these incidents aside as exaggerations. They are horrible, I know, but the most horrible thing about them is, that they are true."..... "Nothing is more foolish than for us to keep still, hoping that in some way these wrongs will remedy themselves. Shall we look to the sweater, the chattel-mortgage shark, the lecherous merchant, to reform themselves? They do not care how long, nor at what a pittance, men and women work, or to what fearful extremities they are driven. Reforms will never come from the gold-box of Mammon. We must cry aloud and spare not until these devilish cruelties and unblushing crimes are impossible in our fair city."

Rev. W. F. Crafts presses the Sunday closing of the Columbian World's Fair with his usual energy and forceful arguments, relating in detail the sentiments expressed in the recent convention, in Chicago, of the American Sabbath Union, and the Memorial adopted on that occasion. The

subject cannot be advocated too aggressively.

Joseph Cook's Monday Lecture—No. 4, 1891—deals with modern science in the discussion of the resurrection, and especially in the coming of our Lord from the realms of death. "I am," he says, "an anti-Swedenborgian, and an anti-Spiritualist," but he does not sneer at the assertion of the objective reality of apparitions. He will not admit that strictly scientific proof has yet been given that apparitions are really objective—that is, that they are realities existing outside of the mind that seems to see them, and are not the result of delusions. "I should not object to scientific proof being given of the reality of spiritual appearances; but I do not admit that it has ever yet been given." And thus he closes this interesting lecture: "If infidelity grants what I have shown you it does now concede, and if the gospels after eighteen hundred years stand as impregnable rocks in the field of current criticism; if this is the only explanation that science can give, that apparitions of our glorified Lord appeared, we have a right to stand on the record of the gospels, and maintain, with the most unshaken confidence, that Christ rose from the dead."

The other papers, editorial notes, reviews, etc., in this issue fully sustain the high intellectual standard adopted by the management.

WISCONSIN STATE CONFERENCE—SPECIAL NOTICE.

Those who wish to attend the Wisconsin State Conference will remember that Vernon, the place where the meeting is to be held, is *near* Waukesha. It is on the Wisconsin Central Railroad.

It would be well for all delegates intending to be present at the Conference to address a letter at once to either Rev. J. B. Galloway, or Rev. I. Faris, at Vernon, Wis., and stating as nearly as possible the time when your train will arrive at Vernon, that they may meet you at the depot.

TO ALL OUR READERS.

If Reform work could be carried on without money, there would be many more reformers in the field; but the divine law of missions includes, also, the law of beneficence, in which, we are taught, "God loves a cheerful giver." Without money the wheels of progress in Reform are delayed, the work remains undone, and the cause suffers in a corresponding ratio. Now the National Christian Association is engaged in a great and good work. It has many willing hearts and hands numbered among its agents and lecturers; but for want of funds, as it has no endowment to fall back upon, its work is sadly hindered unless those who hold the Lord's money in trust come forward and invest it freely in his service. The work before us, during the approaching winter, may be made prosperous and glorious in the name of our Lord, if with open hearts and purses our numerous friends will come up to the help of the mighty. We need the money; every little that is received counts for its full value in our work and in the Lord's treasury. Those who wish to aid us and have more time than money can do so by canvassing for subscribers to the *Cynosure* and for purchasers of our publications.

—In Friday's session at Watertown, New York, last week, the Presbyterian Synod adopted a resolution urging Congress not to loan the city of Chicago, or other interested parties, $5,000,000 for the promotion of the Columbian Exposition, unless the management of the Fair shall consent to have it closed on the Sabbath. A similar gathering in Ohio recently adopted a resolution to boycott the Fair unless it is decided to close it on that day. The Sabbath-closing advocates are resorting to earnest and vigorous measures to accomplish their ends. They are right in their premises, at all events, whatever may be thought of their action.

—A friend of the *Cynosure*, living in Iowa, "hits the nail on the head" in writing to us as follows: "Anti-secrecy men and women should all be workers. If we were all aggressive, which we must be in order to show our faith by our works, reform would not be the weakest, but the strongest and best-supported influence of Christianity. Does not the Word of God apply to us, and is it not easy to see whether it condemns our action—our non-action, rather—on the secrecy question? Let every reformer determine to be more diligent, because the dead faith of a drone has no force in reform. Let us come up to the Bible standard of reform gloriously." Let us not be drones.

—Heidelberg University, at Tiffin, Ohio, has a faculty, with the exception of one individual, who are unanimously opposed to secret societies. Of course, there is a strong effort on the part of secretists to gain a foothold for their pernicious assemblages in the University. Last week, one of the organizers of college societies made a special visit for this purpose to the University; and lest the students should be misled by the glowing statements of this visitor, Prof. Lowe has ordered, for distribution among them, copies of the address on "College Societies," delivered last spring by Pres. Chas. A. Blanchard before the "Massasoit" society of the Northwestern University, where it was favorably received and exerted a healthy influence. It will be good reading for the students at Tiffin.

—Referring to the case of E. A. Underwood, condemned in Georgia for murder, the Atlanta *Constitution* notices the approaching argument for an appealed trial, and remarks, incidentally, that "he is a member of several secret organizations, the members of which are using their influence to avert his doom." This influence in the lodge-ridden South is so potent that we shall not be surprised to learn of the prisoner's new trial on the most flimsy of pleas in his behalf. "I furthermore promise and swear," says the applicant for the Royal Arch degree of Freemasonry, "that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, *whether he be right or wrong.*" The probability is that Mr. Underwood will get his new trial and be acquitted.

—The Day and Week of Prayer for Young Men will this year occur November 8–14, by appointment of the American International Convention, and the World's Conference of Young Men's Christian Associations. The committee, in making this announcement, say: "The outlook gained over the entire Association field indicates decided progress in work among young men. Not only have the American associations grown in strength, numbers and useful work, but in other lands and continents similar advance is noticeable. To the World's Conference were brought encouraging report of progress in Great Britain, Germany, France, Switzerland, Holland, Sweden, Norway, Denmark and Italy. In India a national organization of the associations has been effected, and to the committee of the World's Conference were added members from India and Japan." The committee urge the importance of a unanimous and faithful observance of the day and week indicated.

—The time was Sunday afternoon. The place was Pittsburgh, Pa. The occasion was the laying of the corner-stone of the new St. John's Protestant Episcopal church. The audience numbered about 4,000. The ceremonies of the occasion were Masonic. McCandless Lodge No. 390, F. A. M., had charge of the arrangements. Members of other Masonic lodges were present. Rev. W. N. Webbe, rector of the church, who is a Mason, read the first part of the Masonic ritual. J. W. Brown, Acting Right Worshipful Grand Master of Pennsylvania, laid the stone. Other members of the lodge went through the Masonic ceremonies usual upon such occasions. Rev. J. C. White, of St. Andrew's church, started the religious exercises. He made an address, giving the history of the church. The new building is to have a Sunday-school room, a kitchen, and a dining-room. No mention is made of an amateur theatre in the church. Perhaps there is none. Possibly some reader of the *Cynosure* may see something that seems strangely inconsistent in this union of church and lodge. Not so. Both the Episcopal church and Freemasonry are confessedly religious institutions. But for all these things God will no doubt bring them into judgment. Probably they will deserve it.

Of ten deaths which have occurred in the membership of Oriental Lodge No. 97, Ancient Order of United Workmen, in this city, since its organization, six were due to violence—accidents or suicide. This record is rather remarkable.

PERSONAL MENTION.

—Among recent visitors to the office of the *Cynosure* were Rev. W. P. Ferries, of Evanston, and Rev. J. D. Marsh, of Peoria, both stalwart pastors of Free Methodist churches in their respective districts. These esteemed brethren are strong in the faith that distinguishes true Christians, and both are hearty in their denunciations of the lodge system, and strong in their advocacy of every reform that will hasten the coming of the Lord and his glorious kingdom.

—Another interesting visitor at our office was Bro. James G. Laughlin, of College Springs, Iowa, a staunch Reformer, over whose venerable head the storms of eighty-six years have rolled without destroying his enthusiasm in the contest against slavery, rum and secret societies. Old as he is, with good health and spirits, he travels from place to place alone, strong in his Christian faith and the resolution that has brought him safely thus far through his long and eventful life.

—Names are arbitrary, and when written amiss are often printed wrong. Such was the case, last week, in the notice of the Kansas Anti-Secrecy Conference, where Rev. Mr. Morton, of this city, appears as Rev. Mr. Moreton; and in the program of the coming State Christian Conference at Vernon, Wis., where Rev. Mr. Swarts, pastor of a Chicago Methodist church, figures as Rev. Mr. Schwartz,—which for an English preacher smacks too strongly of German orthography.

REFORM NEWS (*Continued from 5th page*).

pressed their appreciation and consequent antipathy to secretism. The Swedish and Danish theological departments are totally and heartily opposed to secret societies.

Mansfield, Ohio, Oct. 23, 1891.

En route for Canada *via* the Baltimore & Ohio railroad, I arrived in this city last evening, just in time to attend the prayer-meeting of the Covenanter church. There I expressed my readiness to lecture this evening, but the way did not seem clear to them to open their church. When the stars seem to fight against a man he had better be calm and as good-natured as possible, and let the Spirit and the Word of God do the fighting. Jesus said: "I have many things to say to you, but ye cannot bear them now." Had Peter known the character of Judas Iscariot as Jesus did, he never would have tolerated his company. A man might lose his reason fighting for the truth against the stars.

At Tiffin, Prof. Lowe did all he could to open the way for a presentation of the truth; and President Peters, of the Heidelberg College, cheerfully offered the chapel of the college for that purpose; but Freemasonry is the power behind the throne, and put its veto upon the good desire of the president. A thirteen-degree Mason is the pastor of "Grace Reformed Church," and the dominant spirit of the college, if not of all the Protestant churches of Tiffin. His name is Hibshman. He officiates at Masonic funerals, and assembles his brother Masons in his church, when he can, and preaches in favor of Masonry.

I devoted the day (Thursday) in Tiffin to the distribution of tracts and visiting. I met Sister Coe, who was 25 years old at the time the Masons murdered Capt. Morgan. She, with her family, are wide-awake in their appreciation of the iniquity of Freemasonry, and she will by no means do anything to countenance a pastor who is a Freemason. She manifested her sympathy for truth by contributing to its material support. Prof. Lowe likewise placed in my hand what he would have put in the contribution box had there been a lecture.

The people of Mansfield with whom I have talked, see and feel the power of secretism over the churches and society, as do the people of other places. But who shall fight against the beast of secrecy without the presence and manifest power of the Almighty? William Fenton.

In a special report on the operations of the weather bureau Chief Harrington shows that on Sept. 30 there were over 1,200 weather signal display stations in operation, a decrease of 100 per cent in less than three months. In addition there are over 2,200 voluntary observers reporting to the weather bureau.

The Home.

THE DROP WHICH GREW INTO A TORRENT.

A PERSONAL EXPERIENCE.

"I will make the dry land springs of water."

All my soul was dry and dead
Till I learned that Jesus bled,—
Bled and suffer'd in my place,
Bearing sin in matchless grace.

Then a drop of heavenly love
Fell upon me from above,
And by secret, mystic art
Reached the center of my heart.

Glad the story I recount,
How that drop became a fount,
Bubbled up a living well,
Made my heart begin to swell.

All within my soul was praise,
Praise increasing all my days,
Praise which could not silent be;
Floods were struggling to be free.

More and more the waters grew,
Open wide the floodgates flew,
Leaping forth in streams of song,
Flowed my happy life along.

Lo, a river clear and sweet
Laved my glad, obedient feet!
Soon it rose up to my knees,
And I praised and prayed with ease.

Now my soul in praises swims,
Bathes in songs, and psalms, and hymns;
Plunges down into the deeps,
All her powers in worship steeps.

Hallelujah! O my Lord,
Torrents from my soul are poured!
I am carried clean away,
Praising, praising all the day.

In an ocean of delight,
Praising God with all my might,
Self is drowned. So let it be;
Only Christ remains to me.

—*C. H. Spurgeon.*

THE BLESSED LIFE.

There is a Christian life which, in comparison with that experienced by the majority of Christians, is as summer to winter, or as the mature fruitfulness of a golden autumn to the struggling promise of a cold and late spring.

And the blessedness of this blessed life lies in this: that we trust the Lord to do in us and for us what we could not do; and we find that he does not belie his word, but that according to our faith so it is done to us. The weary spirit which has vainly sought to realize its ideal by its own strivings and efforts, now gives itself over to the strong and tender hands of the Lord Jesus; and he accepts the task, and at once begins to work in it to will and to do of his own good pleasure, delivering it from the tyranny of besetting sin, and fulfilling in it his own perfect ideal.

This blessed life should be the normal life of every Christian, in work and rest, in the building up of the inner life, and in the working out of the life plan. It is God's thought not for a few, but for all his children. The youngest and weakest may lay claim to it equally with the strongest and oldest. We should step into it at the moment of conversion, without wandering with blistered feet forty years in the desert, or lying thirty-eight years, with disappointed hopes, in the porch of the house of mercy.

The first chamber in the King's holy palace is the chamber of the new birth. By nature we are destitute of life—dead in trespasses and in sins. We need, therefore, first, not a new creed, but a new life. The prophet's staff is well enough where there is life; but it is useless on the face of a dead babe. The first requisite is life. This is what the Holy Spirit gives us at the moment of conversion.

We may remember the day and place of our new birth, or we may be as ignorant of them as of the circumstances of our natural birth. But what does it matter that a man can not recall his birthday, so long as he knows that he is alive?

As an outstretched hand has two sides—the upper, called the back; the under, called the palm—so there are two sides and names for the act of entrance into the chamber of the new birth. Angels, looking at it from the heaven side, call it being born again. Men, looking at it from the earth side, call it trusting Jesus. "Those that believe in his name are born." "Those that receive him have the right to become the sons of God." If you are born again you will trust. And if you are trusting Jesus, however many your doubts and fears, you are certainly born again, and have entered the palace. If you go no farther, you will be saved, but you will miss untold blessedness.—*Rev. F. B. Meyer.*

HOW SOME BIRDS LEARN TO SING.

A wren built her nest in a box on a New Jersey farm. The occupants of the farmhouse saw the mother teaching her young to sing. She sat in front of them and sung her whole song very distinctly. One of her young attempted to imitate her. After proceeding through a few notes its voice broke and it lost the tune. The mother recommenced where the young one had failed, and went distinctly through with the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing the song as long as it was able, and when the notes were again lost the mother began again where it had stopped and completed it. This done the mother sung over the whole series of notes the second time with great precision, and again a young one attempted to follow her. The wren pursued the same course with this one as with the first, and so on with the third and fourth, until each of the birds became a perfect songster.—*Musical Messenger.*

CHRISTIAN OLD AGE.

Old age, we admit, has its disabilities. At this period of life the dearest earthly friends are often gone. At the morning and evening meal stands a vacant chair; companionship ordained of heaven has been smitten by the fell destroyer, and the future walk is one of loneliness. Children may be far away, battling in the conflicts of life, or may have been translated to the unseen world. A new generation are upon the stage, most of whom are unable to appreciate the labors that have been performed, or the inevitable infirmities of advancing years. The plaintive cry of David has been the experience of many since his day: "The days of my years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow."

Sanctified old age has its many lessons. We are taught in it the divine reality of religion. Enter that lowly cottage; see suspended from its walls such mottoes as "God bless our home!" "Thy statutes have been our songs in the house of our pilgrimage." Mark how piety fills the dwelling with richest fragrance, a piety matured under the varied processes of a life-long discipline. Happy will it be if, like an aged saint, we may pass the closing days of life in contentment, anticipating the eternal Sabbath in the immediate presence of God.—*Anonymous.*

NEVER HAD ANY TROUBLE.

"I once asked an aged man in regard to his pastor, who was a very brilliant man, 'Why is it that your pastor, so very brilliant, seems to have so little tenderness in his sermons?' 'Well,' he replied, 'the reason is, our pastor has never had any trouble. When misfortune comes upon him his style will be different.' After awhile the Lord took a child out of that pastor's house, and though the preacher was just as brilliant as he was before, oh, the warmth, the tenderness of his discourses! The fact is that trouble is a great educator. You see sometimes a musician sit down at an instrument, and his execution is cold and formal and unfeeling. The reason is that all his life has been prospered. But let misfortune or bereavement come to that man, and he sits down at the instrument, and you discover the pathos in the first sweep of the keys.

A young doctor comes into a sick room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but the years roll on and there has been one dead in his own house, and now he comes into the sick room, and with tearful eyes he looks at the dying child, and he says, 'Oh, how this reminds me of my Charlie!' Trouble, the great educator! Sorrow—I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument."—*Epworth Herald.*

THE LOVE OF SOULS.

A minister who loves the souls of men loves them just as much at nine o'clock Thursday morning as he does when he is delivering the most eloquent passage at the close of an appeal in a revival. If he does not, he is an actor, and not a preacher of the Gospel. Of course, if a minister or devoted layman is attending to a business transaction in a bank on Thursday at eleven o'clock, he will not manifest his love for sinners as he will in a revival service specifically designed to lead them then and there to Christ. But the love will be as deep, and the desire as great to do good, and if he should walk out of the bank accompanied by the clerk with whom he has just transacted business, and there should be a favorable opportunity to speak to him on the subject of religion, he would do it with as much genuine feeling as if addressing a thousand attentive hearers.—*Christian Advocate.*

BOYS!

Treat your mother as politely as if she were a strange lady.

Be as kind and helpful to your sister as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mothers and sisters for your best friends.

Find some amusement for the evening that all the family can join in, large and small.

Be a gentleman at home.

Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.—*Selected.*

THE LITTLE HOUSEHOLDER.

"Oh, yes; I have all kinds of tenants," said a kind-faced old gentleman; "but the one I like best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the west side, and did so. I noticed that there was an old coop with a house on it; but I paid no attention to it. After a while a man came to me and wanted to know if I would rent it to him.

"'What do you want it for?' said I.

"'To live in,' he replied.

"'Well,' I said, 'you can have it. Pay me what you think it is worth to you.'

"The first month he brought me two dollars; and the second month a little boy, who said he was the man's son, came with three dollars. After that I saw the man once in a while, but in the course of time the boy paid the rent regularly, sometimes two dollars and sometimes three dollars. One day I asked the boy what had become of his father.

"'He's dead, sir,' was the reply.

"'Is that so?' said I. 'How long since?'

"'More'n a year,' was the reply.

"I took his money, but I made up my mind that I would go over and investigate; and the next day I drove over there. The old shed looked quite decent. I knocked at the door, and a little girl let me in. I asked for her mother. She said she did not have any.

"'Where is she?' said I.

"We don't know, sir. She went away after my father died, and we've never seen her since.'

"Just then a little girl about three years old came in, and I learned that these three children had been keeping house together a year and a half, the boy supporting his little sisters by blacking boots and selling newspapers, and the elder girl managing the house and taking care of the baby. Well, I just had my daughter call on them, and we keep an eye on them. I thought I wouldn't disturb them while they were getting along. The next time the boy came with the rent, I talked with him a little, and then I said, 'My boy, you are a hero. Keep on as you have begun, and you will never be sorry. Keep your little sisters together and never leave them. Now look at this.'

"I showed him a ledger in which I had entered all the money he had paid me for rent, and I told him it was all his with interest. 'You keep right on,' said I, 'and I'll be your banker, and when this amounts to a little more I'll see that you get a house somewhere of your own.' That is the kind of tenant to have."—*Chicago Herald.*

DON'T YOU SEE?

The boy who on the corner stands
With open mouth and listless air,
Who in his pockets thrusts his hands,
And shows no signs of thought or care;
Who idly dreams--who rarely works—
Who needful task or duty shirks;
Though kind in manner he may be,
There's much that's lacking—Don't you see?

The boy who will neglect his book
For game of chance, or bat and ball,
For gun and dog, or rod and hook,
Or for a dance—for one or all—
Will find he's made a grand mistake.
Can games the place of knowledge take?
When on the top round he would be
He'll find he's lacking—Don't you see?

The boy who smokes a cigarette,
Or drinks with friends a social glass,
Is forming habits to regret,
Whose ills all others ills surpass.
Though solid rock is near at hand,
That boy is building on the sand.
With scoffing mates and boisterous glee,
His course is downward—Don't you see?

The girl who at the window waits
With idle hands and dreamy look;
Who, by her actions, says she hates
The household work of maid or cook!
Who lets her mother work away
While she indulges in a play!
Howe'er refined that girl may be,
There's much that's lacking—Don't you see?

The girl whose recitations show
No earnest work—no careful thought;
Who fails in what she ought to know,
When skillful test of work is brought;
That girl will fail to win the prize—
Will fail while earnest workers rise—
A grand success she'll never be—
There's too much lacking—Don't you see?

When one would build a house to stand,
He builds upon the solid rock.
He takes the best at his command;
He piles the granite, block on block.
No soft, shale rock shall have a place
In inner or in outer face.
Well-tested rock shall polished be
For lasting structure--Don't you see?

Build thou for time—on solid rock,
Give thought and care; build broad and deep.
Then, tempest wild, with rudest shock,
Shall harmlessly around thee sweep.
With knowledge gained, and purpose grand,
The ills of life thou canst command,
From all their pow'r thou shalt be free;
Thy power the greater—Don't you see?

--John M. Morse, in Boston Courier.

TEMPERANCE.

AFTER SIXTY YEARS.

HOW THE TEMPERANCE QUESTION WAS VIEWED IN OLDEN DAYS.

[An address which was delivered at Saxton's River, Vt., by J. Blanchard, and published in the old *Intelligencer* September 11, 1830.]

(*Continued from last week.*)

Having considered this engine of the wrath of heaven in its influence on the pecuniary interests of the community, and on the peace and happiness of society, let us, for a moment, examine its effects on the health and lives of those who partake of it. Here again the truth seems vested in the trappings of novelty. It has been computed, and that, too, with not a possibility of overrating, that 40,000 of the inhabitants of the United States are each year wafted into eternity on this ocean of woe unutterable. Are we disposed to discredit the assertion? Look for a moment on the population from which the 40,000 are supplied. No one is so blind as not to perceive, or so unyielding as not to admit, that those who are in the habit of frequent beastly intoxication, uniformly hasten their doom, and forestall the king of terrors. The number of these sons of wretchedness varies from ten to thirty in each town in New England; let the average be but ten, and this State contains 2,460, and New England, calling Vermont a mean proportional, 14,760 common drunkards. The State of New York will furnish as many more; and from this moderate calculation, we shall arrive at the conclusion that the confirmed drunkards of the United States are a proportion sufficiently large to furnish its 40,000 victims for yearly immolation on the altar of Bacchus.

But abandoned sots are not the only contributors to this human sacrifice. Hear on this subject the learned Dr. Twichell, president of the New Hampshire Medical Society: "All," he remarks, "who have paid proper attention to the subject, will agree with me in saying that their effect on the human constitution, even when used in a temperate manner, is to dispose to almost every kind of chronic disease; and there is scarcely a chronic disease to be named that has not been produced by their habitual use." And again: "From the attention which I have paid to the subject, in watching its effects on the human system, and in investigating the remote and prominent causes of disease, I have come to the conclusion that more than one-half of the diseases amongst us, especially in adults, have been produced in one way or another by the use of ardent spirits." And is it so? Do the hard times of which our citizens are justly complaining; do poverty, and pauperism, and wretchedness, and woe, and disease, and desolation, spring up around this fountain of livid death, with a rapidity that mocks the prolific increase of the reptiles of venom that swarm around the stagnant, putrid pool? Do the effects we have noticed follow in the train of this essence of despair, with an aspect infinitely more fierce and fearful than the dogs of Russia pursued the devoted army of Napoleon? And do we want arguments to induce us to dash from our lips this chalice of bitterness —this cup swimming with the misery of hell? If so, then have we reason to doubt our sanity; if so, then have we reason to tremble, lest this shall soon be the ill-fated place where, in the language of the poet,

"The starless night of desolation reigns."

If in view of these facts, we can hesitate, not merely to abstain entirely and eternally ourselves, but to give our whole influence to induce others to do so; if we can hesitate to do this, we have the strongest reason to expect this place to become, in the language of Dr. Young,

"Death's capital, where most he domineers,
With all his chosen terrors frowning round;
Wide opening and loud roaring still for more!"

With the effect of ardent spirits I have now done, having, in all the calculations made on this subject, stated so far short of the realities which exist, that incredulity itself must be convinced of the truth of the assertions. And this I have done, fully persuaded that the individual whose philanthropy is not alarmed, whose sympathy is not awakened, at the beholding this vice, demanding from the inhabitants of this town the sum of $4,000, would look coolly on, even if the true cost of this practice should be discovered, which in all probability exceeds double the sum; fully persuaded that he whose spirit is not moved at beholding the anguish of abused mothers, sinking by inhuman degrees from respectability to squalidness and dejection, would still remain quiet and unsolicitous, though each house among us should be converted into a stye of contention; though famine itself, the "meagre fiend" that "blows mildew from between his shriveled lips," should grin with ghost-like countenance, at the multitudes daily subjected to his withering grasp.

As was proposed, I shall now briefly attempt to establish the position that ardent spirits are of no possible benefit, used in any way, or any quantity. And this I conceive will be accomplished if the arguments in favor of their use can be shown to be unfounded and spurious. What then are the considerations urged in justification of this habit? That they must assist in the performance of labor? That doctrine, though clung to by the advocates of distilled liquors with infinite security, has been utterly exploded. No man, who is acquainted with the affairs of our country at all, has the hardihood to allege this as a palliation of his conduct. The lie has been given to this assertion, by experiment and observation, particular and universal. But with an air of triumph I am told, in case of sickness, they are not only necessary, but indispensably so. Hear again the president of the New Hampshire Medical Society: "I am aware," he asserts, "that the celebrated Dr. Rush mentions two cases in which ardent spirits may be administered with safety and advantage. 1st. When the body has been suddenly exhausted of its strength, and a disposition to faintness is induced. 2d. When the body has been a long time exposed to wet and cold. But in the first case, the water of ammonia, or sulphuric ether, will answer every purpose; and in the latter, a cup of warm tea or coffee, and at the same time rubbing the surface with a warm flannel, or bathing in tepid salt water, would be far preferable to the use of spirits." And he adds with emphasis: "In curing diseases, spirits are unnecessary. In every instance, other remedies might be substituted with advantage and perfect safety." Dr. Potter of Portland, after almost sixty years' extensive practice, in answer to the question, how much ardent spirits might be safely used in sickness, replies, "None at all necessary. When the society was formed in Portland, I disliked this exception, as giving toleration to the use of liquors under this pretext." Still some one replies: "From experience I know, to a person who feels a little ill, the use of stimulus affords freedom from pain." Yes, as the huge serpent in the isles of the equator mollifies with slime the victim which is soon to glut its maw.

Another sentiment advanced by those opposed to societies for the promotion of temperance, is this: Such, they say, is human nature, that if ardent spirits were annihilated, still men would be intemperate, and run headlong to excess. The use of tea is adduced as an example establishing this position. This consideration, though often urged with apparent honesty, I apprehend, was never alleged by any individual from any other motive than to silence the upbraidings of conscience, or to escape censure. Indeed, it does not deserve a serious refutation. I only ask the person who makes this objection: Would you not consider him a dolt who, when you should see his child devouring poison, and you should snatch the envenomed vial from his lips, should command you to forbear, because, forsooth, if the child did not swallow the venom it might at some future period endanger his health by too free use of water? Such, and such only, is the force of your objection, admitting the fact that other habits might prevail, equally detrimental to the interests of men, temporal and eternal, with this. But the truth is, the whole universe of God cannot produce another instrument so well adapted to the subversion of human happiness as inebriating liquor. It literally burns up body and soul. The wildest, most infuriated maniac will give indications of pity, when objects of extreme suffering are presented to his view; but the man under a fit of intoxication, while abusing his family, often witnesses the most heart-rending spectacles with a malignant satisfaction, only equaled by that of the prince of darkness when he saw our parents weeping a wretched farewell to the garden of paradise, doomed to a world of trouble and of toil.

But the most frequent objection we hear avowed is, "I can live a temperate man, without joining a society, or wholly abstaining from the use of spirits." So thought every wretch that ever polluted with his infected breath our atmosphere. But, admitting the truth of your assertion, where, I ask, is the philanthropy, where the fellow-feeling, where the public spirit of the man who, because he apprehends no danger for himself, because he imagines he shall steer clear of the vortex of intemperance, will not unite with a society and with all his powers second its exertions, the object of which is, to alleviate the burden of human misery, and to dispel the cloud of disgrace that has so long brooded in ill-omened blackness over this nation, staining its character, threatening corruption to its councils, and ruin, utter and inevitable, to its institutions? Nor is it an objection to the cause of temperance, that many in different parts of the United States, as we learn from the factious character of our papers, and hear every day trumpeted by the loud lip of common report, have yielded to temptation and forfeited their obligations of abstinence. Even this is often affirmed as a reason why individuals do not unite in promoting the cause. But it is only an additional reason why every one who has a heart to fear for himself, or feel for others,

should unite with the society, and with assiduous exertion and unfailing zeal, labor to hasten that period when those who will drink can find none of this baleful essence, except in the phial of the apothecary, where it may possibly be of some use as a substitute for arsenic or laudanum. Driven from every refuge, and goaded on by the stings of a diseased appetite, the votary of this liquid death now goes to the Word of God, to find sanction for a practice which peoples hell! Yes, goes to the Word of God, and from it he shall be answered. He finds in the writings of Solomon the expression, "Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." But those words were used by the mother of Lemuel, to induce him to abstain from the practice, which now he labors to defend. In the verse preceding, as if holding up examples for his imitation, she says: "It is not for kings to drink, O Lemuel, nor for princes, strong drink;" and then adds: "Give strong drink to him that is ready to perish." As if she had said, "Let rather the woe-begone wretch, whose misfortune or whose guilt has brought him to the borders of the grave, let him partake of the oblivious beverage; but thou, meddle not with it." The advocate for distilled spirits forgets that the strong drink here mentioned was the fermented juice of the grape, no stronger than that of the apple. Yet such is the testimony of Parsons and Fisk, and all who have visited the region of Palestine. Of this kind, also, was the wine the apostle Paul recommended to Timothy; and even then he saw fit to use the restricting word, little. Paul had never dreampt of the simoom about to sweep over the face of the earth,

"Before whose breath earth's blighted charms should fly,
All life should wither and all living die."

(*To be concluded next week.*)

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON VI.—Fourth Quarter.—November 8.

SUBJECT.—The work of the Holy Spirit.—John 16:1-15.

GOLDEN TEXT.—He will guide you into all truth.—John 16: 13.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—John 16: 1-15. T.—Joel 2: 28-32. W.—Acts 2: 14-21. T.—1 Cor. 2: 9-16. F.—Rom. 8: 23-28. S.—Gal. 5: 22-26. S.—John 15: 17-27.

COMMENTS BY E. E. FLAGG.

1. *The disciples warned.*—vs. 1–4. This was not the first time that Jesus had warned his disciples of the persecutions awaiting them, but he had never before entered into such minute detail. They would be put out of the synagogue,—excommunicated; already they had seen one such instance in the blind man. They would be looked upon as renegades and outlaws, the killing of whom would be considered as doing God's service. These things men would do to them because they were ignorant both of the Father and the Son, knowing nothing of the power of the Gospel. Ignorance is the real source of all persecution, and yet persecutors have in every age claimed a monopoly of religious truth. "These things have I told you," etc. When the hour came, what a strengthening cordial to their faith would be the thought of Christ's divine foreknowledge! Knowing all things from the beginning, there could be no failure of his plans and purposes concerning them, and therefore all they had to do was to follow the leadings of his Spirit, however dark and forbidding the way might look to the eye of sense. And let us remember that the same sweet thought is for us as much as for the first disciples; for though we may never be persecuted to the same extent as they, "even unto prison and to death," the fact remains that "all they who will live godly in this life must suffer persecution" in some form or another.

2. *The spiritual presence of Christ by means of the Comforter more to be desired than his bodily presence.*—vs. 5–11. This is a thought which many of us find it difficult to grasp. To "know Christ after the flesh,"—to be able to touch him, see his face and hear his words, we feel *must* be the greatest possible privilege; and, like the disciples, it is hard for us to comprehend that through the Holy Spirit we are called to a higher communion with him than through the medium of flesh and sense. How few out of the millions that then peopled the world ever saw Christ! How few, comparatively, could see him now if he was on the earth and subject to humanity's physical conditions! Crowds of people might take long and expensive pilgrimages to catch a glimpse of his face, and many would have to die without the sight. Yet there is not a moment, day or night, that the humblest believer, whether he live in Asia, Africa, or America, cannot have personal communion with Jesus through the medium of the blessed Comforter. "None of you asketh me," etc. None had in direct words pressed him with those eager, intelligent questions that he longed to answer. They shrank from doing so. Their hearts were too full of sorrow and dread. But how much they may have missed, and perhaps the whole Christian Church. When we give ourselves up to fruitless grief, instead of listening to the holy lessons God means to teach us through the ministrations of a great sorrow, we are losing opportunities to grow divinely wise that may never come again. But the Holy Spirit has a two-fold mission. To the disciple he is indeed a divine Comforter; to the world, a convicting power. This was manifested when Peter talked to the people on the day of Pentecost, and they were pricked to the heart and cried, "Men and brethren, what shall we do?" The most halting, stammering speech, accompanied by the Holy Ghost, may start a wonderful work of grace; while we may speak with the tongues of men and of angels without him, and our words be like the empty wind. His mission is to "convict" or "convince" the world of three things: First, "of sin, because they believe not on me." Not of what the world considers sin, but that which is really the root and essence of all sin—unbelief. But this would do no good if he did not go farther and "convince the world of righteousness;"—that is, of a remedy for sin in Christ, by whose perfect life and resurrection from the dead, and his exaltation to the right hand of God, there to plead his sacrifice for sinners, they only can be saved. But even this is not enough. He must convict the world of "judgment, because the prince of this world is judged," and his power forever broken by the death of Christ;—the very means by which he hoped to establish his dominion. It would be little comfort to the convicted sinner to tell him of salvation and at the same time leave him under the power of inbred sin; but the Holy Spirit, having convinced him of his lost condition, and pointed him to the cross of Christ, shows him that he can be redeemed not only from eternal death, but he can be fully emancipated from the bondage of Satan, and brought into the perfect liberty of the sons of God.

3. *The divine Guide.*—vs. 12–15. The disciples received the truths which Christ came to teach, only partially. While he was with them they continued to cling to their erroneous notions of an earthly kingdom; but when he was removed from them, then they understood the things that they could not bear now because still fettered by their Jewish ideas. "He shall receive of mine." The Spirit's mission is to show Christ to us, and thus we may test every revelation. Does it center about Christ, and his mission of salvation? or does it show us another Christ and another Gospel? Then we may know it is from Satan.

RELIGIOUS NEWS.

AMERICAN REFORMED CHURCH.

—The old Dutch Church of Fishkill, N. Y., has just celebrated another of its memorial days, the one hundred and seventy-fifth anniversary of its organization. This church is among the oldest in the denomination, having been organized in 1716. Its first house of worship was not built until fifteen years later. The historical address, by the Rev. A. P. Van Gieson, D. D., of Poughkeepsie, evinced careful research, great familiarity with the old Dutch language, from which portions had been translated, and was most effectively delivered.

BAPTIST.

—Preparatory to the coming of the new pastor, Rev. O. P. Gifford, work on Immanuel church building, in Chicago, progresses. The main auditorium, it is hoped, will be ready for occupancy by Nov. 15, or at latest by Nov. 29, when the new pastor will be present. The Sunday-school room will be greatly improved.

—Reports to the Iowa State Baptist annual convention show that there has been a large gain this year over any year of the past. In 1887 the receipts were larger than any year then past. They were $5,914.16. In 1888 they were $6,974.69. In 1889 they were $7,628.49. In 1890 they were $8,460.56. In 1891 they are $9,430.96. Sixty-two missionaries have been employed, five of them being district missionaries. Considering the unprecedented strain upon churches in the educational canvass, it is a cause of great gratitude that there is no debt this year.

—The services beginning Sunday, Oct. 11, were of great interest to the Baptist church in Ballston Spa, N. Y. They were held in celebration of the one hundredth anniversary of the organization of this church. The centennial sermon Sunday morning was preached by Rev. Norman Fox, D.D., of Morristown, N. J.; his father, Rev. Norman Fox, was pastor of the Ballston Spa church for twelve years. The sermon in the evening was by Rev. W. Clark, D.D., of Hightstown.

CONGREGATIONAL.

—The Second Scandanavian church of Chicago was organized with twenty members Oct. 4 in Doremus Chapel. This church was gathered by Mr. N. N. Bormose, a graduate of the Dano-Norwegian department of Chicago Seminary. The services were conducted by Prof. R. A. Jernberg and Supt. M. W. Montgomery.

—The Ridgeville, Ind., Free Baptist College has been offered to the Congregationalists. Its founder, Rev. John L. Collier, is now pastor of the Congregational church at Huntington, West Virginia. The buildings are in excellent condition and cost $25,000. There is a net endowment of upwards of $20,000.

HEBREWS.

—The magnificent new temple of the Congregation Beth-El at Fifth avenue and Seventy-sixth street, New York City, was recently dedicated with elaborate ceremonies. It is believed that in massive architectural beauty it cannot be surpassed by any of the synagogues of the world; it is, at least, confidently asserted that it is the finest Hebrew temple in this country. Having a frontage of 102 feet in Fifth avenue, and of 150 feet in Seventy-sixth street, its location is commanding, and its exterior is chaste and imposing, being of Indiana limestone, rock faced, and the style Romanesque.

LUTHERAN.

—Christ Lutheran church at York, Pa., founded in 1733, and therefore now 158 years old, and the mother of over 200 Lutheran congregations and over 60 Lutheran ministers, is still vigorous and youthful.

—A new English Evangelical Synod—the "Synod of the Northwest"—has recently been formed. The ceremonies occurred at St. Paul; and the territory embraced in the new Synod will embrace Wisconsin, Minnesota and North Dakota. The next session will be held at Duluth, Minn., next June.

METHODIST EPISCOPAL.

—At the Methodist Council in Washington, the privileges and place of women in the church being under discussion, Dr. Hoss began by inviting anybody who had a higher estimate of women than he had to show his face. Whereupon, the speaker came near to being nonplused a whole host of delegates suddenly rising to their feet amid general applause.

MISSIONS.

—The Church Missionary Society of England has just sent out a company of 107 missionaries, fifty of whom go to the foreign field, now, the first time, twenty-nine of these being ladies. Their respective destinations are as follows: Eleven go to North India, nine to the Punjaub and Sindh, eleven, five of whom are ladies, to mid-China, three to West Africa, two to Yoruba, eight to Eastern Equatorial Africa, two to Egypt, six to Palestine, one to Persia, four to South India, two to Ceylon, three to Travancore, four to Japan. Others have not been located.

PRESBYTERIAN.

—The Wisconsin Synod met this year at Racine. The sessions began Tuesday, Oct. 13, and continued for three days. The statistics for the year are: Churches, 161, ministers and licentiates, 152, communicants, 12,233, Sunday-school membership, 17,345, total additions to churches, 1,581, baptisms (?) infants, 600, adults, 284.

PROTESTANT EPISCOPAL.

—The fourteenth meeting of the Episcopal Church Congress, which will convene in Washington, D. C., November 17th, will be presided over by ex-Senator Edmunds. Among the topics of discussion are Evolution and Theism, Socialism, Relation of the Clergy to Politics, New and Old Parochial Methods, Catholic and Protestant Tendencies in the Life of the Church, the True Policy of Diocesan Missions, Personal Religion.

ROMAN CATHOLIC.

—The number of curious pilgrims who have gazed upon the "holy coat" of Treves, is stated to be 1,925,130. The coat has been re-inshrined and awaits another foolish generation.—*Standard.*

—There is now a settled distinction in Italy between the words Vatican and Catholicism, and this distinction exists, less generally, perhaps, between the words Roman Catholic and Catholic. This has become necessary by the events of the past quarter of a century as never before. The State church is the Catholic church, but it is not the Vatican. It is Catholic, but not Roman Catholic. This distinction is constantly prominent in legal enactments, in newspaper discussion, and in the mind of patrician or plebeian, because the Vatican is Italy's political enemy. To be a patriot is almost necessarily to break with the papacy. Leo XIII. yet demands supremacy.

News of the Week.

COUNTRY.

Three men were killed and one mortally wounded by the explosion of the boiler of a locomotive near St. Clair, Pa., Monday evening.

At New York Monday a summons was served on John Hoey, the deposed president of the Adams Express Company, in a suit to recover $700,000 alleged to have been misappropriated.

Mrs. O. A. Burgess, of Indianapolis, Ind., was elected president of the Christian Women's Board of Missions at the session at Pittsburg, Pa , Monday.

In the early part of December the cases of Anarchists Fielden and Schwab, now in Joliet Penitentiary, will be heard by the United States Supreme Court.

Articles of incorporation of the Artificial Rain Producing Company at Goodland, with a capital of $100,000, were filed with the Secretary of State of Kansas Monday. The company expects to produce rain by Melbourne's plan.

George Smith, the Negro who was lynched by a mob at Omaha, Neb., recently, had his back broken in three places and sixteen wounds on his head. Notwithstanding these facts, the coroner testified in court that Smith died of fright.

At Armourdale, Kan., Monday the Allcott Packing Company made an assignment. Liabilities, $100,000. The assets are supposed to be in excess of that figure.

Monday the annual State convention of the Baptist Association began at Bloomington, Ill.

On Monday the Hanover National Bank, of New York; the Commercial National Bank, of Chicago, and the National Bank of the Republic, of Chicago, were appointed reserve agents for respectively the First National Bank, of Batavia, Ill.; the State National Bank, of Logansport, Ind., and the First National Bank, of Clarion, Iowa.

Spreckel's refineries sold granulated sugar at Philadelphia Tuesday at four cents. Other houses met the cut.

An explosion of natural gas Tuesday morning in the cellar of the building occupied by George Suaman at No. 133 Federal street, Allegheny City, injured five persons, two fatally, and started a fire that caused a loss of $100,000.

The Illinois tax rate was computed Tuesday by Governor Fifer and Auditor Pavey and fixed at 33 cents on each $100.

Attachments aggregating $6,000 were put on the stock of the Snook Glove and Manufacturing Company at Fayetteville, N. Y., Monday. Liabilities, $62,000; assets, $12,000.

Ambrose O. Winters Tuesday was appointed receiver for the lumber firm of Collins Wight & Son, of Dayton, Ohio. Assets, $152,660; liabilities, $58,253.

A woman about 25 years old committed suicide by throwing herself from the top of the Washington monument at Baltimore, Md., Tuesday.

China has reduced the duty on kerosene from 40 to 20 cents a case.

Isaac Marston, ex-chief justice of the Michigan Supreme Court, is dying at his home near West Bay City, Mich.

Four persons were killed and twenty-three injured in a wreck on the C. B. & Q. R. R. at Monmouth, Ill., Tuesday night. Some one had opened a switch and extinguished the light.

Women of Hiawatha, Kan., tore the posters and lithographs of the London Gaiety Girls from the bill-boards and denounced those who attended the performance as social outcasts.

Fire Wednesday at Louisville, Ky., damaged Hirsch Bros. & Co.'s vinegar works and A. Urbansky's clothing factory $20,000, fully insured; destroyed the Bain Stove Works at Charleston, Ill., causing a loss of $40,000, insured for $14,000, and damaged the Wallabout market at Brooklyn $65,000.

The Kansas World's Fair Board of Managers met Wednesday and issued an address urging the people of the State to subscribe the balance of the $100,000 for the Kansas exhibit. Fifty thousand dollars have already been subscribed.

Near St. Johns, Md., Wednesday, a Baltimore and Ohio passenger train was wrecked by the spreading of the rails. Two were killed and three fatally and one seriously injured.

Frank H. Hooker, of New Haven, Conn., was elected President of the National Carriage Makers' Association at Cincinnati Wednesday. A report was read showing that 336,000 vehicles were built in the ten largest manufacturing cities of the United States in 1889.

Locke & Jewell's carriage factory at Amesbury, Mass., and a machine-shop burned Wednesday. Loss, $90,000; partly insured.

Sylvester Franklin Wilson, of New York, the projector of female base-ball teams, was sentenced to five years imprisonment Wednesday for abducting a 15-year-old girl.

Officers of the Illinois Grand Lodge of Knights of Pythias were elected Wednesday at Springfield as follows: Grand Chancellor, Fitch C. Cook, Peoria; Vice Chancellor, C. A. Barnes, Jacksonville; Prelate, Charles Burgoyne, Chicago; Keeper of Records and Seals, Harry P. Caldwell, Chicago; Master of Exchequer, John Gabriel, Chicago.

Testimony was adduced Wednesday in the libel suit brought by Ignatius Donnelly against the St. Paul (Minn.) *Pioneer Press* to the effect that on several occasions Donnelly had accepted bribes while in Congress.

The Illinois F. M. B. A., at Springfield, Wednesday, adopted resolutions demanding the free and unlimited coinage of silver; a graduated income tax; the election of all officers from President to postmasters by a direct vote; the extension of the free mail delivery to the country, and denouncing government subsidies.

Major General Schofield in his annual report to the Secretary of War recommends the reorganization of the army, He also recommends that the enlistment of Indians be continued.

Earnings of Michigan railroads for the first six months of 1891 were $43,033,616, against $42,785.583 for the corresponding period of 1890.

The twelfth general conference of the Epworth League began at Topeka, Kan., Wednesday.

At Natural Bridge, Vt., Wednesday the Forest Hotel burned. Loss, $50,000.

Fire destroyed the Glendale, (Mass.) Woolen Mills Wednesday. Loss $200,000; fully insured, At Castle Rock, Minn., E. T. Archibald & Co's elevator burned. Loss $30,000; partly insured.

Fire Wednesday night destroyed the Minnehaha hotel at Hot Springs, S. D., causing a loss of $52,000, on which there was $14,500 insurance.

NEW FACTORY AT GRIFFITH.

Jay Dwiggins & Co. have just closed a contract with G. G. Williams to locate at Griffith his woodenware factory, working thirty to forty hands. It will be in operation by Dec. 1, 1891. Eight carloads of machinery and material have already arrived, and the construction of his two-story 60 by 80 factory building is under way. The site selected for this factory is just across Junction avenue, west of block 3, Dwiggins' addition, and on the line of the Chicago & Erie and Michigan Central railroads. Contracts have also been let for the erection of a store and boarding-house and residences, and several more will go up soon. Negotiations are now being held with several other manufacturing concerns who contemplated coming to Griffith, where three trunk lines and a belt line offer superior shipping facilities. The two pipe lines of the Standard Oil company also pass through the place. Among the concerns looking for sites at Griffith are a stove and range works, a sash, door and blind factory and two furniture factories.

NOTICE TO OUR READERS.

Do you want an Organ, Telescope, Bicycle, Shot Gun, Safety Rifle, Watch, Silverware, Set of Beautiful Dishes, Sewing Machine, Farmers' Blacksmith Outfit, Sleds, Books, Bibles, etc., etc., the *Cynosure* can save you money. Rev. T. C. Moffatt, Douglas, Kan., who took advantage of one of our premium offers, writes:—"The watch came to hand all in good order. Mrs. M. says it is a beauty. I do not see it is furnished."

We will also send you one of the best reform papers published. We insert a few of the many letters which come to hand unsolicited speaking of the merits of the paper:

"I am more than pleased with the *Cynosure* and the way things are moving."—Rev. J. P. Stoddard, N. E. Agent, N. C. A.

"I like it very well, God willing, when I get settled fully in my new field, I will write for the *Cynosure*."—Rev. Alex. Thomson.

"Please continue to send the *Cynosure* as it is a very welcome guest in the family—a paper that is sound on all the moral and religious questions of the day—reasoning of righteousness, temperance and judgment to come."—J. H. Cone.

"I had thought sometimes that I would change for the ———— this year, but in warring against any evil, it is safe to keep in use the best implements of warfare, and I think the *Cynosure* the *best*."—Geo. McCullough.

"The *Cynosure* pleases me in every respect. I have taken it from the first—thus it often seems the last paper is the best."—John Hogue.

"The *Cynosure* is of such value and interest to me that I should feel lost without it."—Dea. J. B. Wells.

DONATIONS.

For Current Expense Fund:

Peter C Housel	$ 2 00
Collection at Elgin	1 32
Ira Mettler	5 00
Rufus Day	4 00
Rev W G Waddle	5 00
Holland Church, Mich	10 84
A J Mansfield	5 00
Rufus Park	10 00
Sedgwick Vastine	2 00
Previously reported	661 99
	$707 15

For Foreign Fund:

R D Nichols	$ 2 00
Previously reported	5 00
	$ 7 00

For Southern Ministers' Fund:

N P Eddy	$ 50
Previously reported	111 33
	$111 83

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 19 to 24:

Mrs M B Park, J Longbridge, E Avery, Rev D Shuck, E M Curtiss, S Alexander, R Stewart, A M Bennett, A H Bennett, T O Patterson, A Lent, S H Moore, Mrs E C Capwell, J Kirkpatrick, Rev J Parker.

BEATTY Pianos, Organs, Bargains. Catalogue free. Daniel F. Beatty, Washington, N. J.

Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp.
LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

A BEAUTIFUL CRAZY quilt of 500 sq. in made with a pack of 60 splendid Silk pcs, asstd. bright colors, 25c.; 5 pks $1. Agts. Wanted. Lemarie's Silk Mills, Little Ferry, N J.

LISTEN Have you written to us yet? If you haven't, you better at once. You don't want to miss YOUR opportunity. Read our illustrated advertisement in the first issue this month, of this paper. MONEY to be made rapidly, by any industrious person of either sex. Even beginners are easily earning from $5 to $10 per day. All ages. You can do the work and live at home, wherever you are. Can devote all your time or spare time only to it. We instruct and show you how FREE. Easy to learn. We start you. Write and learn all FREE by return mail. Address at once, H. Hallett & Co., Box 1750, Portland, Maine

FREE TO BOYS AND GIRLS UNDER 18 YEARS OF AGE.

Worth $45

If any boy or girl under 18 wants an elegant High Grade Safety Bicycle, [28 inch wheels], worth $45.00 they can obtain it free, without one cent of money. We shall give away, on very easy conditions, 1000 or more. We deliver Bicycle free anywhere in the U. S. If you want one write at once to WESTERN PEARL CO. 334 Dearborn St., Chicago, Ill.

WHEATON COLLEGE,
WHEATON, ILL.
A School for Men and Women.
WINTER TERM OPENS JANUARY 5th, 1892.
Full College Courses, Preparatory School, Business School, Musical Conservatory and Art School. Fifteen Professors and Instructors.
Send for Catalogue.
CHAS. A. BLANCHARD, Pres.

The Bible Mode of Baptism.
BY REV. J. BLANCHARD.
For many years President of Wheaton College and Editor of the *Christian Cynosure.*
Price, Six Cents, Postpaid.
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EPPS'S COCOA
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame "—"Civil Service Gazette."
Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & Co., Homœopathic Chemists, London, England.

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	94	@	94¼
Winter	94½	@	95
Corn—No. 2	55	@	55¼
Oats—No. 2	29½	@	33⅛
Rye—No. 2	88½	@	88¾
Bran per ton	12 50		13 00
Hay—Timothy	9 00	@	11 50
Butter, medium to best	22	@	32
Cheese	06	@	11¾
Beans	1 50	@	1 85
Eggs	17		20½
Seeds—Timothy	75	@	1 20
Flax	86	@	97
Broom corn	4	@	05¼
Potatoes, per bush	18	@	32
Hides—Green to dry flint	4¾	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	6 00	@	6 50
Common to good	3 30	@	4 00
Hogs	3 80	@	4 30
Sheep	2 50	@	4 75

NEW YORK.

Wheat, No. 2	1 00½	@	1 07¾
Corn	65½	@	67
Oats	36⅞	@	37
Eggs	22½	@	25
Butter	14	@	33
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@	5 95
Hogs	3 25	@	4 25
Sheep	2 50	@	4 50

Home and Health.

WE EAT TOO MUCH MEAT.

Of course, it is very important to bear in mind the principle at stake. In the old days of the Yorkshire schools, so graphically described by Dickens—indeed, in the present day in many parts of the North of England—it was customary to serve the pudding before the meat. A heavy, greasy suet pudding with gravy came first, and the meat followed. Throughout the greater part of France the ordinary dinner consists of a piece of beef boiled. The liquor in which the beef was boiled, with the vegetables and a quantity of crusts of bread soaked in it, is served *first;* the piece of boiled beef is served afterwards. We can carry out this idea, only in a more elegant and artistic manner. What we require is something savory, to accompany a larger quantity of plain, cheap, and wholesome food. If we study true economy, and if we wish to have really cheap dishes, we must remember that it is a great mistake, if we have healthy appetites, to start at once on butcher's meat. The meat should follow some kind of lighter food. This mode of living is better both for brain and body. Great meat-eaters are too often men who indulge in alcoholic stimulants; and in the opinion of many medical men in the present day a large consumption of meat gives rise to a craving for stimulants, while on the other hand taking stimulants gives rise to a craving for meat. To a certain extent one is the antidote of the other; but what a terrible waste to pay for a poison and an antidote when we can do without both!—*Cassell's Family Magazine.*

EARLY RISING.

When early rising is practiced it must be preceded by early retiring. We are told that a large proportion of people who have lived to an extreme old age were early risers; but it is well to understand that they are mostly agricultural laborers, and country people, living simply and contentedly, and going to bed about nine o'clock in the evening, without a care to ruffle their sleep. A schoolboy on his holiday does not rest more soundly; and it is unreasonable for the ordinary business man, who has hands and brain actively engaged until almost midnight, to attempt keeping pace with him in the morning. There is no real gain in robbing one's self of the needed rest. The day may be lengthened but it is proportionately weakened, for loss of sleep means loss of energy.

BAKED POTATOES.

Baked potatoes are preferable to those cooked in any other way, because during the baking the starch cells are better prepared for assimilation. Select for baking, potatoes of equal and medium size, with smooth skins; they should be well washed with a brush or cloth, and put in a quick oven; they will bake in from twenty to thirty-five minutes, according to the variety and ripeness; as soon as you find they yield readily, when pressed between the fingers, they are done. The best part of the potato lies next to the skin, and if they are allowed to remain in the oven after they are done, this portion becomes hard, and adheres to the skin, the mineral salts being lost.—*Housewife.*

HOME NOTES.

To keep eggs fresh, as soon as they are taken from the nest rub them entirely over with butter, and put them in a cool place and they will keep good for months.

A simple remedy for neuralgia is to apply grated horseradish to the temple, when the face or head is affected, or to the wrist when the pain is in the arm or shoulder. Prepare the horseradish in the same manner as for table use.

To bake fresh tomatoes, take large, smooth fruit, cut a slice from the top of each, and take out the seeds, and most of the pulp. Mix this, together with half its bulk of bread crumbs, and add butter, pepper, salt and sugar to taste; work all well together, and then stuff the skins with the mixture. Replace the tops, put the tomatoes together in a baking dish, and bake (covered) for three-quarters of an hour in a moderate oven. Then uncover, let them brown a few moments, and serve. The French way of baking tomatoes is to scald and peel them, and put them into a buttered dish, with salt and pepper. Then bake in a brisk oven, basting with melted butter, and pour over them before sending to the table a cupful of tomato sauce that has been stewed thick on the top of the stove. —*Good Housekeeping.*

To render lard for family use, for the lard of each hog take one-half gallon of water and one tablespoonful of soda. Dissolve the soda in water. Let it come to a boil, then put your lard in. Keep a careful hand by it to stir it all the time. The soda causes all impurities to center in the cracklings, which will be gummy and dark, and the lard very white.—*W. E. Lane.*

RECIPES.

Chile Vinegar.—Take three dozen small red peppers, put in a jar, pour over a pint of vinegar and let stand for two weeks; then pour off, add a tablespoonful of sugar and a tablespoonful of salt.

Horseradish Vinegar.—Scald a quart of strong vinegar, grate a teacup of horseradish, pour the vinegar over, add two tablespoonfuls of white sugar, and a tablespoonful of salt. Let stand two or three days, strain and bottle. Serve with cold meats.

Celery Vinegar.—Mix a quarter of a pound of celery seed, two teaspoonfuls of granulated sugar, one teaspoonful of salt and a quart of vinegar together; put in a porcelain-lined kettle and bring to a boil. When cold put in a large bottle and shake every day for two weeks; strain, bottle and cork. This is excellent for use in salads and sauces.

A wail of distress
comes from tortured clothes. Save their feelings, and your own back, by washing them with Pearline. Your clothes will last longer—your hours of labor will grow shorter. It takes away the dirt without taking away your strength. Nothing that "will wash" is too good for Pearline—no praise is too strong for Pearline.
Beware of imitations. 218 JAMES PYLE, N.Y.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Beauty is said to be only skin deep; but to possess and preserve a beautiful skin, pure, vigorous blood is essential. This is best secured by taking Ayer's Sarsaparilla in small but frequent doses. It is the most reliable of blood-purifiers.

Coughs and Colds.

Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try Brown's Bronchial Troches, a simple and effective remedy. They contain nothing injurious, and may be used at all times with perfect safety.

OUR POPULAR PREMIUMS.

ELGIN WATCHES

These standard Elgin goods are on the market the world over, at double the prices quoted below. You can see them in any jewelry store. They need little description.

OUR LADY FAVORITE.

This watch is a beauty. The works are made by the Elgin National Watch Company. You can see them in any jewelry store in the country, either in eleven or thirteen jeweled movement. They have quick trains, straight-line escapements, and are perfect timekeepers.

The case is a Favorite Gold-Filled 14 K., guaranteed by the manufacturer to wear twenty years.

Engraved as you see in cut, or in beautiful landscape figures. You can get no better unless you buy solid gold.

Retail value.....$35.00 to $40.00
With the Cynosure one year (13 jewel) 23.50
" " " (11 jewel) 19.50

FAVORITE NO. 2.

This is a good, serviceable watch. The movement is the seven jewel Elgin. Always a reliable time piece. Perhaps more of this grade of ladies' watches are in use than any other. The case is gold filled, beautifully engraved in landscape.

Retail value.....$30.00
With the Cynosure one year..... 16.75

THE NEW LADY ELGIN.

A little beauty. The movement has just been completed and placed on the market by the Elgin Co. It is No. 0 size, 7 jewel, and a good time keeper. The Case is gold filled, the exact size of cut. This is the best cheap watch yet. With care it will wear a life time.

Retail value.....$25.00
With the Cynosure one year..... 15.50

OUR ELGIN MONARCH.

This watch contains the celebrated G. M. Wheeler Elgin movement, fifteen jewels.

(four pair in settings), patent regulator, etc. The case is the Monarch pattern, gold filled, 14-K., hunting case with full box joints and handsomely engraved with deer, locomotive, or landscape figures. With each case is the manufacturer's guarantee that it will wear twenty-one years.

Retail value.....$50 00
With the Cynosure one year.. ..... 31.75

THE BOSS ELGIN.

This is a dandy. Either the size of cut or one size smaller. The fifteen jewel G. M. Wheeler movement, in a "Boss" gold filled case, engraved with a deer-head, horse-head, or landscape figures. This watch is good enough for anyone, and will wear a life time.

Retail value.....$35.00
With the Cynosure one year, hunting case..... 23.00
With the Cynosure one year, open face..... 19.75

Address THE CHRISTIAN CYNOSURE,
221 West Madison Street, Chicago, Ill.

FARM NOTES.

BRIEFS.

The cleaner the land the easier to grow the crop.

Trees will grow where other things will not.

Less ground and more product is a good rule.

Skimming the "last wrung drop" of fat from the milk injures the quality of the butter.

Six or more cows that turn no profit are not as valuable for the dairy as one that does.

The land is the only permanent possession, and that we can occupy only a little while.

If crops are grown in the orchard a corresponding amount of manure should be applied.

Land well cultivated and kept clean year after year has fewer weeds and is easier to cultivate.

Every man makes mistakes. The difference is that some men learn by them, while others do not.

Modern "improvements" in agriculture are due largely to the invention of machinery and tools.

Thorough harrowing after planting corn keeps down the weeds and prepares loose soil for a mulch.

Take pains to destroy all the caterpillars' nests you see, whether on your own grounds or by the roadside.

The facts brought out by the experiment stations ought to be given to the public in clear and terse English.

Remember to use only well-ripened potatoes for seed. This is of more importance than the cutting of the seed.

One ounce of sulphide of potash to four gallons of water will destroy all mildews on plants if they are thoroughly sprayed with the liquid.

Many of the so-called "improvements" of the day have no more intrinsic value than the change of the cut of your garments in accordance with the dictates of fashion.—*Mirror and Farmer.*

Don't be surprised that you do not get as much cream as your neighbor though your cows are the same breed as his, if yours are on slough pasture and his are on tame grass, fed hay and some grain. Feed has much to do with the quality of milk.

There is quite a difference in trees that have been properly pruned and those that have been allowed to grow too much wood, so far as the thrift of the trees are concerned, as the trees that have been cut back will produce more new wood, send out more rootlets and be in better condition for producing a crop of fruit the next bearing season.

If clover seed is to do anything on an already seeded field it must be sown while the ground is still soft and spongy. It is not advisable where other grass has obtained a foothold, but only on bare spots where the seeding failed. If a little commercial fertilizer is sown with the seed, it will help the catch, as also will a top dressing of manure after sowing, if the manure can be spared.

Clover forms almost a perfect ration for all kinds of stock, and particularly for young animals. For universal American farming it is as well entitled to the kingship of forage and fertilizers as cotton or corn ever was to prominence in crops. Farmers may possibly scratch along without clover, but none should be so unwise as to attempt it. There is no other well-known plant which so completely fills the purpose of forage for stock and fertilizers for the ground.

At one year old the colt should be perfectly gentle, and familiar with the halter, bridle, saddle and the different parts of the harness, and should be accustomed to follow readily when led by either the halter or the bridle, and to stand tied either in company with other horses or alone. A good beginning will now have been made, a foundation laid on correct principles, and what remains to be done, though it is a great deal and very important, will come almost in the natural order of things. The colt should be tied occasionally by the side of some old and steady horse in the shafts, at first walking along the road in this way for half a mile or so, says a writer. When this has been done a few times, so that he has become used to the shaking of the harness and the motion of the wheels, the pair may be put to a slow trot on some level piece of road. Under such discipline he will soon learn that he is not to be hurt, while his former experience will not leave him in any doubt as to the necessity of submitting to what is required of him, and thus he will soon learn to regard these movements as quite in the line of his duty.—*Western Rural.*

When grass is allowed to produce seed it exhausts the soil more than when a crop of hay is cut before the seeds are permitted to appear. When seed heads form the plant has fulfilled its mission, and has stored in the seeds a larger proportion of the mineral elements than remains in the stalks of the plants, in many cases, as the green plants, when cut down early, consist largely of water. A grain crop and a crop of seed from grass deprive the soil of a proportion of all the fertilizing substances existing therein.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

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eczema,
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catarrh, cured
by taking

AYER'S Sarsaparilla

It
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vitalizes, invigorates,
and enriches
the blood.

Has Cured Others

will cure you. *

GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS.

Sermon on Secretism. By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

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—ON—

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TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, *unless 10 cents extra is sent to pay for registering them*, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. ☞ A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church. 5 cents each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

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Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in cloth. $1.00 each.

The Secret

Of the greatness of the Royal Baking Powder lies in the conscientious care employed in its manufacture; in the unvarying strength and purity of its ingredients; in the accuracy with which they are combined; in its assured freedom from every and all improper or detrimental substances.

The Secret of its marvelous success (its sale being greater than that of all other cream of tartar baking powders combined) lies in the wholesome, delicious food its use insures; in its uniform, perfect, never failing work, and in its satisfactory use for a quarter of a century which has won for it the implicit confidence of the public.

Return to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL.

NEWS OF THE WEEK (*Continued from 13th page*).

W. C. Sherer and John Nuveen, of Chicago. were elected president and secretary respectively Friday of the Illinois Union of Baptist Young People organized at Bloomington.

Fire, Friday, destroyed the Palouse City (Wash.) Milling Company's mill. Loss, $70,000; partly insured.

The Sherman (Texas) Oil and Cotton Company's gin burned Friday. Loss, $60,000; fully insured.

A government distillery in Gilmore county, Georgia, has been stolen by moonshiners.

Two brakemen were killed and two engineers fatally injured in a collision of freight trains on a branch of the Chicago and Northwestern Railroad, near Lake City, Iowa, Friday.

Friday the United States Grand Jury, at Sioux Falls, S. D., returned eighteen indictments against officers of the Louisiana lottery.

Commissioner of Pensions Raum says it is not necessary to send pension certificates in making application for increase of pension.

A Texas steer escaped from the stock yards and ran through the streets of Pittsburg Friday, goring five persons, one fatally.

The Anaconda mines and smelters, at Anaconda and Butte, Mont., were re-opened Thursday, giving employment to 3,000 men. The mines had been idle for seven months.

The Chief of the Bureau of Statistics reports that the total value of the exports of merchandise during the twelve months ended Sept. 30 was $928,091,136. The value of the imports was $824,715,270.

Diphtheria is prevalent at Danville, Ill.

It is alleged that Senator Leland Stanford, of California, is aiming to secure the Alliance nomination for President next year.

General Walter Bartlett Chapin, of New York, is suing Frank A. Smith and J. T. Ferguson in the Memphis (Tenn.) courts for $79,000 damages for alleged misrepresentations regarding patent rights.

Thursday the trans-Mississippi congress at Omaha voted, 102 to 45, in favor of free coinage of American silver only.

The opera-house and five other structures at Lancaster, Ky., were burned on Thursday. The insurance foots up $26-000.

A collision of freight trains on the Illinois Central near Milan, Tenn., set the adjacent forest on fire. The total loss is $200,000.

Burglars secured $3,600 in stamps, money orders, and cash Thursday from the postoffice at Crookston, Minn.

FOREIGN.

It is announced that a "league of peace" is to be formed including Russia, Servia, Montenegro, Greece, Sweden, Denmark, and France.

Rains are falling in Southern Russia insuring good crops next season.

Reports of damage by floods continue to come from all parts of England.

The official German crop report shows 12,000,000 bushels less rye and 6,000,-000 less wheat than in 1890.

The Czar has given 3,000,000 roubles to the famine fund. It is reported that the Russian Government is about to prohibit the export of oats, buckwheat, and millet.

Several lakes near Bangor, Wales, have burst their banks and flooded neighboring slate quarries, throwing 1,000 workmen out of employment.

Influenza is raging in Galicia. Four thousand cases are reported at Lemberg. The disease has appeared in a virulent form in the department of Charent in France.

Siberia is threatened with famine. The starving people have begun rioting in portions of European Russia.

ASTHMA POSITIVELY CURED
By the Swedish Asthma Cure. Sample mailed free. Address COLLINS BROS. DRUG CO., St. Louis, Mo.

All because of

PROHIBITION

millions of money invested in manufacturing enterprises in

HARVEY.

millions more seeking locations there now.

NOW

Is the time to secure lots in ACADEMY ADDITION—

BEFORE PRICES ADVANCE.

WE HAVE

the only Plat showing

THE WHOLE OF HARVEY

as originally proposed, and send it

FREE

to all readers of this paper.

UNSOLICITED

testimonials come from all quarters. "It is not often that the publishers of any paper have the opportunity to heartily indorse with full confidence a real estate advertisement. We can do that very thing for the new temperance town of Harvey. We ask the attention of every reader of *World-Wide Missions* to the advertisement of Walter Thomas Mills & Co."—*From World-Wide Missions, July, 1891.*

LARGE PROFITS

are being made by those who purchase lots. ACADEMY ADDITION HAS THE STRONGEST PROHIBITORY CLAUSE EVER USED IN ANY DEED ANYWHERE, and is near the

WORLD'S FAIR SITE.

FREE TRANSPORTATION from our office to all who desire to investigate. Special rates are being made on all Railroads to Chicago Exposition. Large numbers of people are taking advantage of these rates. You do the same, and come direct to our office.

WALTER THOMAS MILLS & CO.,
161 La Salle St., - - Chicago, Ill.

A Woman's Company

TRADE MARK WOMAN'S CANNING & PRESERVING CO. CHICAGO, ILL. U.S.A. REGISTERED

OWNED AND OPERATED BY WOMEN FOR WOMEN.

Our plan is to establish 100 factories in the United States, with money derived from sale of capital stock. Then we can easily employ 5,000 women, who will earn for us a net profit of $1,180,000 annually, assuming 75 cts. per day to be the net profit for each employé, which is a very low estimate. Our stock, now offered at $25 per share, on a basis of 8% per annum, will then be worth about $365; $25 invested now will, we confidently believe, eventually be worth $365.

WHY WILL IT INCREASE SO MUCH?

BECAUSE we have the only scientific process for canning and preserving food; no poison; no chemicals; never spoils; cooking unnecessary; flavors retained, and it solves the communion wine question by furnishing the pure juice of the grape unchanged at all seasons.

BECAUSE women only are employed in our factories; they are surrounded by Christian influences and paid wages which make them independent stock is sold only to women, who will, by their interest in the company, influence grocers to sell our goods, thus benefiting us.

BECAUSE the women running this company are excellent business women (demonstrated by their individual successes), and, with the aid of every Christian woman in the country, are certain to make this the greatest financial success ever accomplished by woman.

Checks for the annual dividends mailed in March to all Stockholders.

Stock sold if desired on monthly payments of $2.50 per share.

All money received after 4,000 shares are sold will be returned to parties sending it, as price is then advanced 20% above par.

HOW MANY SHARES WILL YOU TAKE? THEY ARE $25 EACH, PAR VALUE.

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Mary Allen West, Editor of THE UNION SIGNAL.
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Mrs. M. Louise Thomas, *Pres. Sorosis Club*, N. Y.
Isabella Beecher Hooker, *sister late Henry Ward Beecher, Lady Mgr. World's Fair.*
Mrs. A. M. Dolph, *wife of Senator Dolph*, Washington, D. C.

Sample sent on receipt of 25 cts. for express charges. *No charge for the sample.*

This advertisement appears in forty papers this month, and less than 4,000 shares are now for sale. We will reserve any number of shares for you until you have time to investigate. Say how many you want held. Full information sent free.

ADDRESS ORDERS AND MAKE CHECKS OR MONEY ORDERS PAYABLE TO

WOMAN'S CANNING AND PRESERVING CO., 161 LA SALLE ST., CHICAGO, ILL.

Grocers Supplied by THURBER, WHYLAND & CO., New York, and SPRAGUE, WARNER & CO., Chicago.

FREE TICKETS TO THE WORLD'S FAIR.

To the first twenty who read this advertisement through, then cut it out and send it to us asking for our free Griffith holder with full particulars of our

GRIFFITH LOTS FOR $100 AND UPWARD,

Over 600 lots Sold in three months Write to-day

We will send a credit of $10, good on any real estate bought of us. To the next ten we will send a free admision ticket to the World's Fair. Try us and see if we don't do just as we say. Cut this out sure, and you had better send $2 deposit with it to secure the best unsold lot. Balance $4 to $10 monthly. The best lots going fast! WITHIN A SHORT TIME, WHEN THE FACTORIES ARE RUNNING, LOTS WILL BRING FIVE TO TEN TIMES PRESENT PRICES.

GRIFFITH has FOUR RAILROADS ALL NOW BUILT and in operation, crossing in a single acre. You've seen this "starfish" before, haven't you? It is a correct drawing of the railroad tracks now constructed and in use at Griffith.

Three of these are GREAT EASTERN TRUNK LINES—namely, the Chicago & Erie, the Michigan Central and the Grand Trunk.

The fourth road is the Elgin, Joliet & Eastern Great Outer Belt Line, encircling Chicago and intersecting TWENTY-SIX OTHER LINES OF RAILROAD, giving Griffith the Chicago rates of freight to and from all points of the world on carload and less than carload lots.

The Standard Oil Pipe Line runs through Griffith, bringing crude petroleum for fuel from the Ohio Oil Fields, supplying it to factories at TWO-THIRDS THE COST OF COAL.

GRIFFITH is the coming GREAT MANUFACTURING SUBURB OF CHICAGO.

Now we want to hear from you by return mail. Send your deposit of $2 per lot now by check, draft, express or post order and we will reserve the BEST UNSOLD LOTS FOR YOU. A day's delay may make a great difference in the lots you get, as the best ones are going fast. 300,000 others are now reading this, too!

Say about what priced lots you want. They range from $100 for residence lots to $450 for business lots. Monthly payments from $4 to $10 per lot. We will select good ones. IF YOU ARE NOT SUITED YOU MAY EXCHANGE for any others unsold. We refer to the Columbia National and the Metropolitan National Banks of Chicago, and to the Chicago Real Estate Board. Look us up. Mention *Cynosure.*

JAY DWIGGINS & CO., 409 Chamber of Commerce, Chicago.

Supplement to the

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

CHICAGO, THURSDAY, OCTOBER 29, 1891.

AN OPEN LETTER

TO PROFESSORS IN THEOLOGICAL SEMINARIES AND PRESIDENTS OF COLLEGES THROUGHOUT THE ENGLISH-SPEAKING WORLD.

DEAR BRETHREN:—For many years, here in the United States, secret societies have existed, and at this time they are rapidly increasing in number. Some of these organizations seem to us, in their principles and practical workings, hostile to the home, the church and the state. They appear to be simply modern paganism growing up in the midst of Christian communities. We have for years undertaken to show, from their own publications, that they are religions which deny Jesus Christ, which do not require the abandonment of sin, and which encourage wicked men to hope for life eternal without any change either of heart or life. Some of those whose opinions we value, and whose aid we greatly desire, have felt that we were extreme in the view above stated.

We accordingly, at this time, take the liberty of printing herewith extracts from the *Voice of Masonry* for October, which seem to us to plainly indicate that our churches must shortly abandon their efforts to secure a male membership, or else teach our young men the actual character of Freemasonry and kindred pagan orders.

We request that you read carefully the extracts herewith submitted, and that you then write to our office, 221 West Madison street, Chicago, Illinois, offering your advice as to what Christian colleges, seminaries and churches should do in view of the prevalence of this order and others constructed on the same lines, and doing the same work.

The *italics* in these extracts are ours:

Voice of Masonry, October, 1891, page 774: "Are not all the teachings of Masonry as pure and as exalted as those of any religious society which announces itself a 'church,' with a descriptive prefix? If Freemasonry taught its members to avoid church membership, it would teach a grievous error. *It should not teach them to prefer any society before itself, either.* This committee believes in church membership, and accepts church membership, and advocates the upbuilding of churches. It also believes in lodge membership and advocates the perpetuity of Freemasonry. If any brother will not join a church, then we bid him God-speed in his devotion to the morality inculcated by the Ancient Craft. His soul's welfare is a matter between himself and his God. Labor with brethren to join your church, but do not be disturbed if some refuse your persuasions. Do not exhibit unnecessary clerical sensitiveness; it is your friend who may possibly lose, not you.

"*Masonry is a religion, handmaiden of Christianity, if you will, but still a religion.* The word religion is from religare, to 'bind fast;' not from religere, 'to reconsider.' Masonic symbols, morality, ceremonials and requirements tend to bind the soul fast to God, the Creator and Ruler of the universe. The foundation of all religion is the belief in the existence of God. On that foundation, Masonry is builded. Let us not adopt that nervous dread of sectaries that Masonry may some day attempt to supplant certain forms of worship and thereby deprive us of the comfortable belief that Freemasonry is a religion, and that its ceremonies can be observed on the Lord's Day acceptably to him who appointed that day."

From the same, page 784:—"Religion and Masonry. I differ from those Masonic writers and orators who purposely abstain from mentioning religion in connection with Freemasonry, or who frequently make the statement that there is no religion in our institution. I boldly proclaim with all the force of language at my command that there is religion in Freemasonry. Not the narrow religion of sect or creed, but that broad religion which teaches 'Thou shalt have no other gods before me;' that religion which teaches us from childhood to old age reverently to say, 'Our Father which art in heaven;' that religion which teaches us to protect and preserve the Great Light in Masonry which is given as a 'rule and guide for our faith and practice.'"

From the same, page 774.—"And why not allow lodge meetings on the Christian Sabbath? Masonic lodges are dedicated to God and opened in his holy name. The accepted definition of Freemasonry is: 'A beautiful system of morals, veiled in allegory.' There is nothing in our rituals, known to this committee, that is improper to be used on the Lord's Day; if there was, we would advocate its elimination. Now, why is it improper to open a lodge in the name of God upon his own day, and impart to a seeker after light our instructions in friendship, morality and brotherly love? Can it be a desecration of the Sabbath to teach temperance, brotherly love, relief and truth, while lifting our heart in supplicating prayer to God and reading his Holy Book? If the churches of certain denominations may hold business meetings on the Sabbath, and not be charged with irreverence, why may not Masonic lodges meet on the same day for the purpose of education in morality and brotherly love?"

We publish the above extracts, not because they are different in tone from multitudinous extracts which we might make from Masonic publications, but because they are recent, and are the utterances of Grand Lodge officers of our own time. The lodges are already keeping hundreds of thousands of men out of the Christian church. Their bands of music and excursion-trains clash and roar and thunder over our land and across the broken law of God. Their dancing and drinking are leading their members away, not simply from the church, but from the delights of home and the excellencies which even men of the world ought to attend. They now propose, as you can see, to use the Christian Sabbath for Masonic gatherings; and for years lesser secret orders have appropriated that holy day. We trust that all can see that either this country will become a lodge country—that is, a pagan land—or that we shall return to the religious life of our ancestors, the primacy of the church and the prayer-meeting.

We desire the advice of all the religious leaders to whom this writing may come, as to the best method of warning our young men against these organizations, which propose to help men in business, in time of sickness, in case of violated law, and at the same time to assure them of a home in the grand lodge above.

Will not each one addressed take the time to write to us, at the street and number given below, his opinion as to the duty of the church in the present emergency.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago, Ill.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April, 1890.*

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies, 1889, p. 389.*

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago, 1876.*

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April, 1890.*

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D, *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

JOSEPH COOK:—I do abhor the selfish, clannish spirit of secret societies.

WILLIAM OTTERBEIN, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

BISHOP WARBURTON:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

RICHARD S. STORRS, D. D., *pastor of the Church of the Pilgrims, Brooklyn* —My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

CARDINAL MCCABE, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

REV. LEBBEUS ARMSTRONG:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre eminent rank.

HENRY G LUDLOW, *pastor Spring St Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

GEORGE F. PENTECOST, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

H. L. HASTINGS.—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

REV. J. E. ROY, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

REV. JAMES H. BROOKES, D. D, *editor of the "Truth," and pastor of Washington Avenue Presbyterian church St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

THE BISHOP OF BIRMINGHAM, ENGLAND:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

REV. HENRY JONES:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was establishde on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?

CHARLOTTE ELIZABETH:—Whatsoever worship is paid to any but God is paid to devils.

PETER CARTWRIGHT:—Masonry originated with the devil and will end with the devil.

BISHOP DAVID EDWARDS:—Membership in such societies is deserving of the discipline of the church, in the case of any of her own members, who, after due admonition, persist in clinging to their fellowship.

DR. WM. PALEY, *the author and philosopher:*—Promises are not binding when the performance is unlawful. When the promise is understood to proceed upon a certain supposition, and that promise turns out to be false, the promise is not binding.

DAVID R. KERR, D.D., *editor of the United Presbyterian:*—How can any man in good conscience swear to keep secret what, for anything he then knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what for anything he knows, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral.

REV. M. W. FAIRCHILD, *Plymouth church, Lansing, Mich., address published by Genesee Congregational conference:*—These secret societies tend to weaken Christian fellowship, and diminish interest in church institutions, church services and church work. The lodge not infrequently entirely supplants the church. The testimony to this effect is overwhelming. The very *nature* of these orders necessarily damages church fellowship.

REV. J. T. COOPER, D D., *Philadelphia:*—I wish to set before your mind, the glaring inconsistency in which professing Christians involve themselves when they become members of the society of Masons or Odd-fellows. Nothing is more sure, nothing is more susceptible of a demonstration, than that the religion of these societies rises no higher and extends no further than simple deism. They have no Christ, no mediator, not even in their prayers.

NATHANIEL EMMONS, D.D.:—I am convinced by the highest and most irresistible moral evidence, that the Masonic institution itself is the darkest and deepest plot that ever was formed in this wicked world against the true God, the true religion, and the temporal and eternal interests of mankind.

The Library of Universal Knowledge says of Dr. Emmons, who was one of the greatest of the Congregational clergymen: "When Masonry was popular he zealously opposed it."

REV. JAMES WILLIAMS, *renouncing Mason and presiding elder M. E. Church, 1875:*—While Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

REV. WM. DELOSS LOVE, D D., *Milwaukee, report to Presbyterian and Congregational convention of Wisconsin:*—Now if Masonry neither had, nor claimed to have a religion, we should have nothing to object on that point. But since it does claim to offer to men the true religion and the way to heaven, we have decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American pagan savage, and the nominal Christian, is not itself Christian, does not illustrate the Christian religion nor show the way to heaven.

REV. JOHN MARSH, D D., *of the National Temperance Society, New York:*—Secret temperance organizations are but stepping-stones. Young men here learn the language, forms and degrees of a temperance Masonry; and while they gather weekly in a secret lodge for, as they say, business, improvement and enjoyment, they easily slide into the more artful, deistical and dangerous Masonry, which has once and may again fill us with terror and give us blood to drink. From such a connection we say, the Lord deliver us. We plead with our temperance brethren to look at their responsibility, and at once cut loose from all connection by abandoning everything pertaining to secrecy.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L L HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A. M MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

CHARLES C. FOOTE:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

REV. JOHN TODD, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

REV. LEVI CHASE, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the rea son why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

REV. C. D. BURLINGHAM, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance com pany against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

REV. JOEL MANN, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

ELDER DAVID BERNARD:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!

PRES. E. F. REID *Ohio Central College.*—We believe secret societies to be anti-republican as well as anti-Christian.

REV. A. L. CHAPIN, D. D., *Beloit.*—It has been the uniform policy of Beloit College to exclude secret socities.

REV. JOHN G. STEARNS, *well-known author:*—Masonry will by no means die of itself; nor will it separate itself from the church of God. No; it will cling to it, like the deadly scorpion to the victim on which it fastens. The church must therefore separate from that.

REV JUSTIN EDWARDS, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church*—I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

BY THE MOST EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the frate nity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYS HLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD;—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression, But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D, *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrautable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church*. In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."

REV. WM. M. BROOKS, *Pres. Tabor College.*—Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture.

PRES. L H. HAMMOND, *Lebanon Valley College.*—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRES. E. K. HILL, *Washington University.*—I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country.

PRES. H. H. GEORGE, D. D., *Geneva College.*—No man can, at the same time, be a lover of Christ or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity. No man can be innocent in going into such a fraternity without knowing its true character.

PRESIDENT J. H. FAIRCHILD, *Oberlin:*—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829:*—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry?" Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9–26. Their oaths are no less murderous than those taken by the Mollie Maguires, for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D.D., *Professor in Andover, 1829:*—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasony; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to *probable* evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the *principles* and practicing the *rites* of Freemasonry. If these principles and rites are what the community at large understand them to be, and what *Freemasons themselves* understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. TIMOTHY DWIGHT, D. D., *in a Fast Day Sermon, Yale College.*—These [the doctrines of Illuminism] were: that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning and other crimes of a similar nature are lawful and even virtuous. A large branch of the *Masonic Societies* in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design and the most advantageous opportunities for its succes ful execution.

Ritual of the Grand Army of the REPUBLIC, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

BY THE MOST EMINENT EDUCATORS.

PRES. THOMAS HOLMES, *Union Christian College.*—I am the uncompromising foe of secret societies in any form whatever.

REV. JAMES W. STRONG, D D., *Pres. Northfield College* — We do not favor secret societies; hope there will never be one in this institution.

REV. P. M. BARTLETT, D. D., *Maryville College.*—I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning.

PRES. JOSEPH MOORE, *Earlham College.*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

REV. ALEX. BURNS, *Pres. Simpson Centenary College.*—Although a Mason myself, I have not a very exalted notion of the importance or influence of Masonry. In fact I don't see much necessity of secret societies of any kind.

REV. S. B. ALLEN, D. D., *Westfield College.*—Deeming them (especially those best known) injurious to all the best interests of mankind and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow.

PRES. A. M. WESTON, *Eureka College.*—No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments, if they require them, can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

PROF. BASCOM, *Williams College.*—Bind not the corrupt to your very bosom with bonds of secrecy, and hope to escape their influence. That breath of pollution, the breath constantly on you, which you draw into the seats of life as if it were air, is malaria, ready to creep stealthily through soul and body.

PROFESSORS EDWARDS A. PARK, ABNER PHELPS, E. P. BARROWS and EGBERT SMYTHE, *Andover Theological Seminary,* to the American Tract Society, Boston, 1865:—Asking for "a judicious and carefully prepared tract, tending to dissuade the members of the churches of Christ from joining secret societies."

REV. E H. FAIRCHILD, D. D, *Berea.*—Secret societies are of two kinds, those which aim to secure special and unequal advantages for their members, in social, civil, political and business relations; and those which seek to promote some moral, social, or political reform. The first among which Freemasonry is the most prominent, we regard as selfish in their nature and essential aim, and hence antagonistic to the Christian religion.

HORACE MANN, *the American apostle of Education:*—Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the *secret societies?*....Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of *secret societies.*

REV. RANDALL ROSS, *Pres. Lincoln College, Mo., 1873.*—Take the report of the Grand Lodge of Odd-fellows for the year from which it appears their revenue amounts to $4 291,071.12. Of this sum only $1,503,471 40 has been spent in "relief and charity." Only about one third of their revenue is thus expended annually. This leaves an immense sum of money unexpended by the order every year, which must in a few years become a dangerous power in the hands of the order. And this is but an illustration of all the secret orders of the land: and hence we look upon the power of such an immense amount of money in the hands of a power whose workings are in the dark, in secret, as far more dangerous to the financial affairs of the country than all our much talked about railroad monopolies.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Hon. Heman Lincoln, ex-Governor, Mass:—Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and regulations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee. . . . We believe, in the language of the Edinburgh *Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery.

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

George Washington (to Gov. Trumbull): "Masonry is a benevolent institution, which may be employed for the best or worst purposes."

Edward Everett: "A secret society so widely diffused and connected as this puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

Richard Rush: Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation.

Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

John Hancock: "I am opposed to all secret associations."

James Madison: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

General U. S. Grant:—All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together.

Myron Holley of New York: —"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind."

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason):—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

Hon. Ezra Butler, ex Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by secreting Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A Roman priest in St. Louis, known as "Father Powers," has had the temerity to publicly state (in substance) that the parochial schools of his church do not meet the requirements of modern progress, or turn out broad, liberal, and fully fledged American citizens. This opinion has led to a good deal of indignation on the part of the church authorities, and there are rumors that they will make it unpleasant for him if he refuses to retract, or properly explain his position. Any one acquainted with the advantages of the free school system, as compared with private primary or grammar schools, or those controlled by sectarian influences, must confess that the former, if properly managed, is in every way the most beneficial, as best reaching the masses and educating them in the practical, intellectual demands of the present age.

Rev. H. H. Hinman has undertaken to deliver anti-secrecy lectures at Roseland, Aurora, and Wyanet, this week, previous to attending the Illinois State Conference at Galesburg, next week. Let him be heartily welcomed.

The Lutheran pastoral conference of the Eastern District of Pennsylvania was recently held at Zelienople, which has been a stronghold of that denomination since 1826, and where the old stone church erected in that year is still standing. The brethren, on this occasion, also celebrated the twenty-fifth year of the pastorate of the Rev. Mr. Butz over this Zelienople church. On the first day the conference, with considerable spirit, discussed the question whether members of secret societies should be admitted to the communion of the Lutheran church, and finally adopted the following declaration: "1. The sacrament of the altar, being the Lord's Supper, God's Word alone decides who is to be admitted to communion, and to this the pastor's conscience is bound in all cases. 2. Lodges, which in their principles, forms of service and usages deny Christ, are contrary to the Gospel, ungodly and anti-Christian."

The *Catholic Review* states that "the United Order of American Mechanics" (a secret anti-Catholic order) "is beginning to work local mischief in various parts of the country.... Where their voting strength is known, it is impossible for a Catholic to secure either election or nomination from his party, no matter what his services have been, or what may be the uprightness of his character." The *Review* proposes that the entire Catholic vote of any locality be cast against the opponents of a Catholic candidate, wherever the question of his religion is raised. But this is a rule that will work both ways, and would inaugurate a civil-religious contest between the lodge and the Catholic church that would benefit neither. The less said about the merits of either, the better it will be for both.

Elsewhere we print a report of the Anti-Secrecy Conference of the Wisconsin Christian Association, held at Vernon, Waukesha Co., Wis., on the 29th and 30th of October, to consider the lodge system and its relations to Christianity and civil liberty. In every particular, although the attendance was smaller than anticipated, the proceedings were harmonious and of special interest. Rev. Messrs. Galloway and Faris, the resident pastors, did all that lay in their power to make the conference a success. All express great satisfaction at the address, Thursday evening, of the Rev. Samuel H. Swarts, of Chicago, on "Odd-fellowship—How Should it be Regarded." The influence of Bro. Hinman's labors in Wisconsin for several weeks, and the results of the conference, indicate a healthy and gratifying growth in the spirit and work of Anti-secrecy Reform in that State.

ANTI-SECRET STATE CONVENTIONS.

IOWA

The Iowa Anti-Secret Christian Association, auxiliary to the N. C. A., will hold its Annual State Convention on TUESDAY AND WEDNESDAY, THE 10TH AND 11TH OF NOVEMBER, at CRAWFORDSVILLE, WASHINGTON COUNTY. Rev. John V. Potts, the new Agent in Iowa, is laboring faithfully in behalf of this Convention in that State. A large attendance is desired. The program is as follows:

FIRST DAY.—Nov. 10, 1:30 P. M. Call to order. Roll made out. Organization effected. 2:00. Address of welcome by Rev. F. J. Wilson of the W. M. church. Response by the president, Rev. S. A. Gilley. 2:30. Personal experiences in the anti-secret work; open to all. 3:30 Appointment of committees. Adjourn.

Evening Session.—7:00. Devotional exercises. 7:20. Address, "Our Duty in Relation to National Evils," by Rev. M. A. Gault. 8:20. Discussion of foregoing in five-minute speeches. 9:20. Adjourn.

SECOND DAY. *Morning Session.*—Nov. 11, 9 A. M. Religious services. 9:30. Business. Report of committees. Agent's report. 10:30. Address, "Correlation of the Trinity of National Evils—Rum, Romanism and the Secret Empire." 11:30. Discussion of the above. 12:00. Adjourn.

Afternoon Session.—1:30. Religious exercises. 2:00. Business. 2:30. Address, "Meth ods of Work," by Rev. J. V. Potts, State agent. 3:15. Discussion of above. 3:45. Business-Election of officers. 4:30. Adjourn.

Last Session.—7:00 P. M. Religious exercises. 7:20. Business. 7:45. Address by Rev. J. B. McMichael, president of Monmouth College.

DISTRICT OF NEW ENGLAND

The New England Annual Convention will be held at Boston on WEDNESDAY AND THURSDAY, THE 9TH AND 10TH DAYS OF DECEMBER NEXT. Among the speakers promised at this Convention is Rev. A. J. Gordon, the stalwart Reform preacher. Rev. J. P. Stoddard is exerting his influence to make it a notable gathering of the friends of reform throughout the Eastern States.

ILLINOIS

It has been determined that the Annual State Anti-Secrecy Convention will be held at GALESBURGH, in the Brick Congregational church, beginning THURSDAY EVENING, NOV. 12TH, and continuing through Friday, the 13th.

Addresses are promised from Rev. Henry A. Bushnell, pastor of the Brick Congregational church at Galesburgh; Rev. O. F. Carlson, pastor of the Swedish Baptist church at Galesburgh; ex-President J. Blanchard, Wheaton; Rev. A. Hyde, Galesburgh; President Chas. A. Blanchard, Wheaton College; Elder H. H. Hinman, Oberlin, Ohio; and Rev. Wm. Pinckney, pastor of the Wesleyan church, at New Windsor, Ill.

THE FARMERS' ALLIANCE.

A REVIEW OF ITS POLITICAL AND RELIGIOUS CHARACTER AND TENDENCIES.—AN UNREPUBLICAN INSTITUTION AND A FALSE RELIGION.

BY REV. WILLARD C. BOARDMAN, OF KANSAS.

[The author is a preacher of the Wesleyan Methodist church who, several months ago, was requested by one of the leading members of a local Alliance in Kansas to lend his influence in behalf of the order. Too wary to be misled into the support of a secret organization without further knowledge of its character and tendencies, he asked several pointed questions. The replies were guarded, and their platitudes are in this article fully controverted.—EDITOR.]

[*Concluded.*]

Every now and then a man arises, claiming to be Christ; but the one great and most dangerous Anti-Christ is this vast system of secrecy throughout the land that is setting aside Christ and placing some indefinite God at the head.

"He is Anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."—1 John 2: 22 and 23. Now, in your answer to the seventh question, you have the same as admitted that the Constitution of your order denied, or set aside, Christ; therefore your Constitution is *Anti-Christ.* The same is true with other lodges.

I know, as you say, that the "ritual admits of Christ, and in their prayers thanks God for the redemption offered through him;" but as it is "simply suggestive, and its use is not mandatory," it is deceptive, and by it many think that Christ is duly recognized, when, in fact, he is not; and it would be better if it was not used at all.

Again, this system of secrecy is clearly pointed out in Revelation; now comes in the next question and answer.

Sixth question: "Do the members have a sign

in their right hand (grip), or some word retained in their memory, whereby they recognize and protect each other?"

Answer: "Yes, they have a sign in their right hand, and also a pass-word retained in their memory."

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads."—Rev. 13: 16. Could this passage be fulfilled any more plainly? This certainly has reference to secret societies. Revelation, chapter 12, clearly points out old pagan Rome. Revelation 13: 1–10 clearly describes the Catholic church; and Revelation 13: 11–18 describes the other great system of secrecy quite as clearly.

Seventh question: "In Art. 4, Sec. 1 of your Constitution, why was the clause, 'believe in the existence of a Supreme Being,' used instead of, 'believe in Jesus Christ?'"

Answer: "I do not know, unless they did not think it right to disbar Jews and others from assisting in the work."

There is no doubt in my mind but what your answer is correct. It is the same as in other lodges. But can it be *possible* that secret societies are doing what Mr. Ingersoll, by his materialistic theory, tried but failed to do? In one of his most blasphemous works I read the following: "When we abandon the doctrine that some infinite being created matter and force, and enacted a code of laws for their government, the idea of interference will be lost. * * * The Bible will take its place with the Shastas, Puranas, Eddas, Sagas, and Korans, and the fetters of a degrading faith will fall from the minds of men."—*"Ingersollia," p. 70.*

A traveler, eating at a hotel, once said: "Waiter, if *this* is tea, bring me coffee; and if *this* is coffee, bring me tea." And so we say: "If this is a living faith that brings infidelity, or a false religion, give us a 'degrading' one; but if a 'degrading' faith brings atheism, infidelity, or the false religion of secrecy, or *any false religion*, I care not what *kind* it may be, forever give us a *living* faith—the *living faith of the Bible.*"

What Ingersoll meant by the Bible's taking its place with the Korans, etc., was simply to place it on an equality with them; *i. e.*, to let each one believe in the one he wanted to believe in, but not to dictate to the rest. This is just what secrecy is doing, by placing an indefinite god at the head and thereby placing Christ on an equal with Mohammed and others; thus causing Christianity to "take its place," so to speak, with Jewism, Mohammedanism, Theophilanthropism, etc.

Now, isn't it just as *ruinous* for the lodge to place Christ on an equal with Mohammed and others, as it is for infidelity to try and place the Bible on an equal with the Koran and other books of the same kind? Can we not say, with St. Paul, that "it is a shame even to speak of those things which are done of them in secret?" If it be said: "We all recognize some God, and we want it so that we can differ on all these points and yet work for the same end on other questions," we answer that this is about what Ingersoll wanted to accomplish by his infamous lecture, entitled "The Mistakes of Moses."

In the first few lines of that lecture we find these words: "I want it so that we can differ upon all these questions, and yet grasp each other's hands in genuine friendship." Yes, that sounds well; but he can't catch us by that trap. We can heartily shake hands with each other now, without swallowing any, or being swallowed by them or their religion. So we can all go to the polls and vote for *principle* without embracing *a false religion.*

We have now spoken at length in regard to secrecy, and we have also shown that it is a religion; it cannot be a true religion; then it must, of necessity, be a false religion; and there only remains one more point to consider, and that is the great argument that we so often hear. It can all be summed up in a few words, viz.: "There isn't but just a *little* bit of secrecy about our order, and so far as the religious part is concerned, it never will do one particle of harm. In fact, both parts are as harmless as a lamb."

That sounds well; but "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

And *no nation* or *party* can sow the *seed* of a *false religion*, be it *ever* so small, without reaping A PAINFUL, BITTER HARVEST.

But I forget; St. John, the Revelator, vividly answers this far better than I can, in Revelation 13: 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb; and he spake like a dragon."

Who can deny that this very argument, which we hear so often, is the fulfillment of that prophecy? Hear we have the two horns, denoting the religious and the political, or policy parts, of the lodges. And they are "like a lamb," having a fair appearance and causing many to think that it is harmless and all right, thus deceiving many; but when we look around us and see the misery it causes, the underhanded advantage that it takes, how it escapes justice, how it controls matters in our courts of law, the strikes and mobs it raises, how it dictates to public opinion, the great extent to which it injures the cause of God, the many souls that are being ruined by it, how it *shapes* and *controls* the politics of our land until we groan under the *curse;* and when we read their iron-clad oaths, which Christ has plainly forbidden (Matt. 5: 33–37), we are compelled to say that *he speaks* "LIKE A DRAGON." It may *seem* all right, but remember "that there is a way that seemeth right unto a man;" (what about the end?) "but the end thereof are the ways of death."—Proverbs 14: 12. But where does all this evil come from?

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness." (Ah, there is where the evil lies; the method of the darkness of secrecy is wrong.) "And they gnawed their tongues for pain." (Revelation 16: 10.)

Now, don't think for one moment that we who have taken a decided stand against the darkness of secret societies do it to be obstinate, build up sect, or anything of the kind; but we do it because we know that it is right, and we feel for our fellow-men. And, without joking, or anything of the kind, when we see our fellow-beings going around with "a mark in their right hand, or in their foreheads," gnawing "their tongues for pain," our hearts bleed within us; we actually pity them; but who, oh, who is to blame? God is not, Christ is not, St. Paul and the rest of the apostles are not, and all the true people of God, from that time to this, are not to blame for this *great curse.*

The Bible has warned us to keep out of it. It has squarely and emphatically forbidden us to have anything to do with it. It has severely condemned it through prophecy, and shows to a great extent what harm it would do. God has sent his true servants into the world, who have met with the severest of persecution in speaking against it. Morgan was killed; Bro. Rathbun, a minister of the Gospel, and a man with whom I am personally acquainted, was mobbed seventeen times; a man in a small village of the State of New York, who had not spoken but a few times against the system, was one day vividly warned to leave the place at once, with a severe threat that his life would be taken if he did not. And this is only a type of what has occurred elsewhere. Persecution has followed persecution; threat has followed threat; mobbing has followed mobbing, and murder has followed murder, until it is not often safe for a man to take a decided stand against it; and many, if not all, of our public speakers who lecture against it are in danger of their lives.

It *looks* "like a lamb," but *speaks* "like a dragon." (Rev. 13: 11). But all this we expect, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12). I have read much in the papers you have sent me, and also in other papers. I have conversed with members of different orders and informed myself a little on this subject; and when I see the spirit of war that is manifested between the different societies; when I hear of strikes, riots, mobs, and murders; when I read of injustice, wrongs, "robbery by trusts," etc., and when I see so much faultfinding, murmuring, and complaining, I say, in Bible language, "Surely, they are gnawing 'their tongues for pain.'"

Alexander the Great once said to Alexander, the coward: "I want you to either change your name or else your manner of fighting." And so we say to all secret societies, "That with all due respect to your orders, we would respectfully suggest that you either stop so much of your complaining, grumbling, threats, and faultfinding, or else adopt God's method of procedure instead of Satan's." *It won't do.* The method of secrecy and of rejecting Christ Jesus IS WRONG. Oh, *kill* the fiery serpent, *cut down* the evil tree, *cleanse* the vile fountain; *then* and *not* till then, can you "remove the cause of so much sin by making right laws."

I have charity and great sympathy for many who belong to secret societies, for I realize that many are deceived, as Christ said they would be.

I have great respect for you and I think that you mean to be a true Christian, but, as I must meet it at the Judgment, I believe you are mistaken. I have endeavored to write this in the spirit of meekness and of kindness, and still I have aimed to present it in such a light as to vividly bring the truth to your comprehension.

Let others do as they may, but as for me I *cannot* and *will not* lend my influence to help on this institution, or any institution that shamefully rejects Christ and embraces a false religion. I *never* will build, or help to build, upon that foundation. *God never sanctioned such a method. Never!*

Right here, we, as a church, take our stand, entreating all who see fit to join us in this glorious struggle; "for," as St. Paul says, "other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3: 11). Let me say, in conclusion, that religion is not a secondary matter, and no nation, tribe, party, or people, can sell Christ for gain, *without paying the penalty. Never!*

I have said and still say that the great system of secrecy and of rejecting Jesus Christ *is wrong* and extremely dangerous both to the government and to religion. I *cannot indorse it;* and I *will not* in any way knowingly encourage it, but my *influence* and *my all* must tell on the side of Christ.

Here I take my stand *firmly*, believing that *in all things* Christ *should* and *must* "have the preeminence." (Col. 1: 18.) ON THAT ROCK I STAND.

THE FOE WE FIGHT.—III.

BY REV. J. B. GALLOWAY.

The secret empire will stand, because there is no massing of forces against it. It is true that God is against it, and that it, like other anti-Christian systems, will finally be consumed by the brightness of the Lord's own presence; but during this dispensation God is pleased to work through human instrumentality. He has commissioned the church and civil government to be a light and a terror to these evil-doers; but, like Israel of old, both are and will be faithless to their trust.

The church, we may say, is the only available force—"the light of the world—the salt of the earth;" but the light may become darkness, and the salt may lose its savor,—and what then? Aye, what now?

Is it not plain that the church is weak, not only in numbers and in faith? but worse still, it is divided up into sects or parties, among which there is no agreement with regard to this common enemy; but, worst of all, the great sects, or the major part of Christendom, are in virtual alliance with the enemy in this conflict. They have bowed the knee to Baal!

This "mystery of iniquity" is already in the church; and does it not look as if it would leaven the whole lump? In the great divisions of the Lord's army every gun is spiked by the enemy; every fort, or pulpit, is silent. What, therefore, can a skirmish line do against the hosts of darkness, unless supported by flaming artillery and heavy battalions all along the line? Herein lies the weakness of our Christianity. If we were all of one mind, we would be of one mouth, and with a uniform testimony we would be invincible by any force which the enemy could bring against us.

If any reformer believes we have misrepresented the present state of things, let him try to get a hearing on the lodge question in any of the popular pulpits of the land.

There are two mysteries in the world—the mystery of godliness and the mystery of iniquity. No doubt the lodge system belongs to the latter. Both of these end in manifestation; the one heads

up in Christ and forms the everlasting kingdom; the other heads up in the personal Anti-Christ of the last days, whom the Lord destroys, root and branch, by his personal coming, in flaming fire taking vengeance; thus clearing the scene for his holy kingdom, when he shall have universal and loving allegiance from the whole earth. This is the divine optimism clearly taught us in the Word of God, and is very different from that commonly received by men in these days.

But will such a view not tend to discourage all effort in the line of reform? By no means. Those who believe it are the most active workers on the globe to-day.

No man is prepared to grapple with an enemy of the nature, power and endurance of which he is entirely ignorant.

President Lincoln, with his first call for 75,000 volunteers, was simply an object of contempt in the eyes of the great Rebellion. Its power and tenacity had to be known before it could be put down.

Men do not commonly think of this lodge iniquity as being animated by Satan himself. He is doubtless saying to his synagogues what Christ said to the true church: "Because I live, ye shall live also."

This iniquity will disappear with him in the bottomless pit. Amen.

Vernon, Wis.

SATAN WORSHIP.

BY RAY RAND.

The blessed Messiah began his ministry with a forty days' personal encounter with the devil. Think of that old serpent leading the very Christ himself into an exceeding high mountain and placing him on a pinnacle of the temple in Jerusalem! But Christ came to destroy the works of the devil, and the apostles and disciples were commissioned and commanded to continue the war. They, like their beloved Master, went about casting devils and evil spirits out of fallen men and women. The Jews said it was done by Beelzebub, the prince of devils.

Christianity is death to incantation, superstition and sorcery. Simon the sorcerer yields to the truth. (Acts 8: 9.) The false prophet Elymas withstands the truth; is smitten with blindness. (Acts 13: 8.) The damsel of divination bows in humble submission at the name of Jesus. (Acts 16: 16.) Even the vagabond Jews, the seven sons of Sceva, exorcists, abjured evil spirits in the name of Jesus, only to be left naked and wounded. (Acts 19: 13.) And in the 24th verse of the same chapter we learn of one Demetrius, who made shrines to the great goddess Diana. He and his craftsmen raised a terrible uproar at the preaching of Paul. Then, up at Mars Hill, this same Paul points from all the gods of paganism to Christ.

These early reformers did not lie down in the lap of the world and cry "peace" and "fraternity" with evil doers. They tackled Satan in his strongholds. So did Luther, Calvin and Wesley. They were not so careful of their precious reputations as are our modern D. Ds. They did not follow up reforms on a five or twenty-thousand-dollar salary. And this great battle will be carried to the very gates of heaven. The great red dragon and his angels will even make war in heaven. Driven thence, they will continue to destroy and deceive all whose names are not written in the Lamb's book of life. His last stand will be as a Babylon of mystery and iniquity. And woe unto those who shall have adored the beast or his image, or who shall bear the mark or the number of his name. In the meantime we are in the midst of the wonderful scenes so vividly foretold in Holy Writ. Let him that readeth understand; and the true followers of Christ need make no mistake in this matter, nor will they. With this very brief glance at Satanism as mentioned in the New Testament, we pass to the discussion proper, of Satanism in our own day and generation.

Avalon, Mo.

It is reported that Senator Stanford ordered the explulsion of 200 students at Leland Stanford, Jr., University, who recently stole a flat car and ran it down a hill to Palo Alto, Cal., station, but that he was persuaded to change his purpose by Mrs. Stanford.

SECRET TEMPERANCE ORDERS AMONG THE COLORED PEOPLE.

In an address on Temperance Mission Work among the Colored People of the South, by J. C. Price, published in the current number of the *National Temperance Advocate*, the conclusion is rightly reached that "we are getting to a humiliating state in our Christian civilization when the open saloon is permitted to rival the Church of God, and by its work of unrighteousness interfere with the attendance in its sacred precincts on the Lord's Day." The points of a thoroughly organized and persistent campaign of education are given. It might have been well to have included in the survey, at least an incidental reference to the secret lodge as a co-factor with the saloon in hindering the good influences of the religion of the Lord Jesus Christ.

The *American Missionary* several months ago said: "We unite with the *Congregationalist* and other influential religious journals in deprecating the increase and the dominating influence of secret societies. We recognize the evil especially among the colored people of the South, to whom the tinsel, the parades, the ceremonies and the secrecy of these orders are very attractive. In most cases these people spend time and money that are needed for their families and for the support of their churches; and the danger is that the lodge will usurp the place in their confidence that is due to God and his ordinances. The evil grows, and where is the remedy? This Association uses all the legitimate influence it can exert to discourage secret societies in its schools and churches in the South."

In a copy of the journal published in the interest of the Good Templars of Canada, I read, a year or two ago, an editorial strongly deprecating the tendency of many lodges to turn their sessions into occasions of frolic. Nearly at the same time, however, the same paper announced "a public effort which promises to be unique, comical and overflowing with fun" under the auspices of a certain lodge which is named. "In addition to an excellent musical and literary program, the company will give a burlesque initiation ceremony, full of mirth-provoking situations, but arranged so as to exhibit the marching, fancy and physical drill movements of the Knights." This "public effort," which must obviously have necessitated a large amount of private preparation, seems very much like a parody on temperance work. Some might bluntly, and withal not uncharitably, speak of it as tom-foolery.

Similarly, and as offering late inferential testimony in the like direction, the report for 1891, of the "Grand Chief Templar" of the Grand Lodge of Good Templars of the State of New York, says:

"How frequently the good of the order is trifled with. Each member of a lodge should feel a personal responsibility to make the weekly meetings as interesting and profitable as possible. Do not turn it into a disgusting farce by the use of low, common plays, songs and recitations, which should be grasped as an opportunity for cultivating the mind, refining the tastes," etc.

Of course "our brother in black" is not slow to imitate this foolishness and unrighteousness.

In an address upon the subject of secret societies among the colored people of the South, John G. Fee, president of Berea College, Kentucky, deplored the fact that the orders abstract large sums of money and greatly impoverish the people, without giving them any real benefit in return. He instanced an interior town in Kentucky, where eight times as much was spent by the colored people for lodgery as for religious purposes. Further, Pres. Blanchard, of Wheaton College, in an address which was delivered at Saratoga by way of a plea to induce secret temperance lodges to drop what little secrecy they have, "that all may unite in open work after the example of Christ," testified that "the ex-slave population are crazed with the secret orders, although previous to emancipation it is believed they did not exist among that people. Thousands on thousands of colored mothers now take in washing and toil to feed their children and board their husbands, whose wages are devoured by the secret orders, one man often belonging to from one to twenty of them."

I conclude with the expression of the hope that J. C. Price, who has so commendably endeavored to instruct the colored people of the South in the ways of sobriety, will not omit, as occasions arise, to discourage their affiliating with *all* secret societies, including those which may have for their declared purpose the advancement of the cause of temperance.—*Josiah W. Leeds, in the Christian Statesman.*

THE SECRET SOCIETIES IN CHINA.

Another important factor is the secret societies of China. We are not a little surprised in searching through the best books on China within our command to find that this element of Chinese society is conspicuously absent from them. The most prominent political secret society in China was the White Lily Society, which originated in Hupeh, and spread into other States. It was a Buddhist vegetarian society, which read Buddhist books and avoided animal food. But designing men admitted to it converted it into a political sect. Besides the societies having a Buddhist basis there are the Planchette Societies of the Red Light and the White Light—a sworn brotherhood of men, which may or may not be political. They are Taoist rather than Buddhist. They cut off the head of a cock and drink the blood mixed with wine on taking the oath of fellowship. They are subject to organic direction as to when they are to resist civil or political authority, whether expressed in the military or police power. They are organized for mutual protection. They may be patriotic.

One of these non-Buddhist societies comes in for a prominent place in the study of the present situation. It is known as the *Kolao Hui*, and is a military organization, originally benevolent only. It is recognized as the most dangerous of the existing sects. It consists exclusively of soldiers. It is a proscribed society, being esteemed a secret conspiracy. It was found extensively among the army of the time of the Taiping war. In that army were a great number of men from the province of Honan. They had a constitutional fondness for a roving, restless life. They were naturally a turbulent community. They won a name in the time of the Rebellion, and are still known as the "Honan Braves." They had, to a great degree, saved the country. They have been the centre of disaffection. During the recent disturbance in Foochow, on account of which missionaries removed to a place of safety at the mouth of the Min River, under advice of those in authority, there were from two to three thousand of these discharged Honan soldiers from the Yangsti valley present in Foochow, and about eight thousand men from Honan under arms in the employ of the Tartar general. A number of the regular standing army have joined the Kolao Hui. Thus the army on which the Government has to rely is itself sown with organized conspirators. These cannot be relied on to subdue any disturbance fomented by the Kolao Hui. These men have been among the most earnest antagonists of the reduction of the total bulk of the original pension fund. Government has therefore been wellnigh powerless to resist the continuance of this recognized corruption. It has, however, recently brought pressure to bear on it, with the result of stirring up the opposition of these men to the administration. This is held by some to be the chief cause of the present outbreak.—*Missionary Review of the World.*

THE KANSAS ALLIANCE.

If the report made by its late President, Mr. McGrath, be true, the Farmers' Alliance in Kansas is in a process of speedy disruption. A reduction of membership from 140,000 in 1890 to 60,000 in 1891 betokens dissolution.

If it be true, as Mr. McGrath affirms, that the Farmers' Alliance in Kansas now has fallen under control of men who are "atheists, anarchists, and free lovers," its duration will be short. We know the men of Kansas too well to suppose that the domination of such men as are described by Mr. McGrath will be tolerated. The farmers of Kansas are moral, law-abiding, and intelligent. They will never give support to men to whom church, law, marriage, and home are by-words of derision.—*Inter-Ocean.*

The Chino Valley beet sugar factory at Pomona, Cal., has manufactured 825 tons of granulated sugar already this season.

NEW ENGLAND LETTER.

Boston and London.—The moral degeneracy of New England's cities and towns.—Does not want to debate with a woman.—A lesson from the life of Professor Phelps.

It can hardly be a pleasant thought to the dweller at the Hub that parts of Boston are more depraved than Whitechapel. Yet this is what Rev. Hugh Price Hughes quotes another English minister as saying; while Mrs. Ballington Booth, in a comparison between New York and Boston, gives the latter the worst showing. "I did not expect," she says, "to find the so-called Hub of the Universe so dirty and depraved." Perhaps we have been a little too much like the Pharisee, thanking God that we are not as other men are, and this rude shock to our self-complacency may do us good. The Salvation Army, which, by the way, has had its petition granted for right to parade on the street, whatever may be its faults, has the virtue of thoroughness. It does not do things by halves; but it goes into the slums in dead earnest, with the natural result that it unearths a great deal which is calculated to shock the nerves of an easy-going Christian public. The sad case lately found by two of the Army lasses, of a sick woman who had been for three days without food, alone, and surrounded by conditions of filth and squalor hardly to be uttered in ears polite, is one to which even London could not furnish more than a parallel.

Yet other New England cities are not far behind. Rev. Dr. Greene, of Lowell, in his last Sunday's sermon, stated that in the city of spindles one million dollars are annually spent in gambling. If true, these are appalling figures and show that the laws against this vice are as poorly enforced as the laws against liquor-selling. But what can be expected? As Dr. Greene well asks, what kind of a common council has Lowell, when thirteen of its members are applicants for a liquor-license? About the same quality with Boston's city council, it would appear. New England cities have reached a pitch of moral degradation sad to contemplate. It is true the remedy is with the people; but when only half the people —and that not the best or purest half—are allowed to have any say in municipal affairs, the saloon with its Satanic allies will continue to rule. The doctor fearlessly placed the endowment orders in the same list with the rum shop and the gambling den. To have said this a year or two ago, when the endowment craze was at its height, would have earned one the reputation of a first-class crank. Utterances that yesterday were the extreme of radicalism become the sober truths of to-day. But how many poor, deluded victims are profoundly wishing that they had also been cranks when the smooth-tongued agent of the Order of the Gullibles tried to convince them that two and two made five, or six, or eight, as the case might be. The "freezing out" system; that is, forcing a majority of the members to lapse by extraordinary and illegal assessments—is helping a little to delay their final end. The long term orders are meanwhile preparing for the fight, and giving the Republican leaders in Massachusetts no little trouble to forecast their possible action. Gov. Russell has already, like a good and faithful Democrat, cast his bid for their votes by adverse remarks, in one of his late political speeches, on Commissioner Merrill, whom they all hate so cordially. Meanwhile Major Merrill himself takes quite a cheery view of the situation, being comfortably conscious, no doubt, that he is secure of retaining his office until 1893. He estimates that the 50,000 members or more whose losses through the endowment orders will foot up to nearly three millions of dollars, will prove, if the matter is made a political issue, quite as much a factor in the case as the other side.

The appointment by Gov. Russell of a rum-seller of twenty-two years standing, and one who has been himself arrested several times for violating the law, as trial-justice at Brookfield, shows how dominant the liquor power has become. The first jury at the session of the Superior criminal court in Springfield acquitted every single rum case brought before them, while from a second jury only one conviction was secured. The great argument against prohibition with our high-license friends has always been that "it can't be enforced," but in the light of facts like the above it remains with them to prove that license laws can be enforced any better. If so, why is it not done?

The debate at Tremont Temple between Rev. Hugh Montgomery and Sam Small, on the question whether prohibition can be most easily obtained through the third party, or by acting in connection with one of the old ones, promises to be interesting. Mr. Montgomery was invited to debate with Mrs. Helen M. Gougar, but declined, on the ground that he did not wish to debate with a woman. Why didn't he say *such* a woman; —eloquent, logical, and ready at any moment to pierce the joints of an adversary's armor with one of her unexpected witticisms, or pungent statements of facts. It may well be said of Mrs. Gougar what was originally said by Napoleon of Madame de Stael: "She carries a quiver full of arrows that would hit a man were he seated on a rainbow." Mr. Montgomery cannot be blamed for declining to meet her only for giving so frivolous and unworthy an excuse. Perhaps if the scales of his lodge affiliations could fall from his eyes, his political sight would be clearer.

I wonder when the march of intelligence and common sense will save us from reading, as I did the other day in a report of the Y. M. C. A. convention, that "there were several lady ministers present." Reverse it and see how worse than absurd gentlemen ministers would sound. The Board of Lady Managers of the World's Fair is another ridiculous relic of old-time conventionalities. In the term *Woman* Managers there would have been real nobility and strength.

The Nationalists might have found an object lesson—alas, how many more pitiable ones might be furnished—in an aged, thinly-clothed woman, going away the other day in tears from a shirt-factory in a neighboring town. She explained to a sympathetic inquirer that a dollar had been deducted from her scanty wages for not putting on "the tags" with which her employer had failed to supply her. One would have to work for such scanty pittance as hers to know what this meant to her;—how much of diminished comfort one dollar could cover. The tears of this poor sewing woman God will remember; aye!—and of thousands like her—but who would willingly be in the place of her oppressor when his reckoning day comes?

There is a remarkable sentence in the Life of Prof. Phelps, quoted by Rev. Nehemiah Boynton at the recent meeting of the Y. M. C. A., which ought to be engraven on the heart of every young man: "I resolved that I would not ask God for an easy life, nor the means of making it so; that I was willing to be poor. I was willing to toil night and day throughout the hungry years if only he would give me success in my profession for which I had prayed from the bottom of my heart." Let such a noble ambition be instilled into the minds of our youth, instead of holding up the careers of great money kings for their emulation; and much that is going wrong to-day might be set right by the next generation.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Oct. 28, 1891.

Unjust criticism seldom, if ever, fails to react in some way injurious upon those who father it, however well-meant it may be. Nearly every person with whom I have talked upon the subject, thinks that the criticism to which President Harrison has been subjected in certain quarters because Mr. Andrew Carnegie saw fit to ship him from Scotland a keg of whisky as a present, is unjust. It is probable, nay, I might say certain, that the first knowledge Mr. Harrison had of this present was obtained from the newspapers. Where, then, does his culpability come in? Should Mr. Carnegie announce that he had shipped a similar present to any prominent temperance worker, would that be accepted as sufficient ground for charging that it was the intention of the temperance worker to drink the contents of the keg? Of course it would not. When this liquor arrives at the White House, which it has not yet done, it will probably be stowed away with the hundreds of other things which are constantly being sent there. These things are oftentimes accepted merely because Mr. and Mrs. Harrison do not wish to appear discourteous to those who have sent them, and so it will probably be with that keg of whisky. Mr. Harrison has lived in the searching light of publicity for many years without being charged with being a whisky drinker, and he has proven himself to be too good a friend of temperance, religion, and all branches of moral reform, to have such a charge now made, even by implication, based upon nothing more tangible than supposition.

The tenth annual session of the Board of Lady Managers of the Woman's Home Missionary Society of the M. E. church will begin here to-morrow. This society is at present supporting sixty missionaries on our frontier, and seventy-five in organized city work. The home mission field is divided into sections, each section being under the care of a bureau composed entirely of ladies. In the South there are five of these bureaus; in the Western States and Territories, five; in city work, two; one each in charge of literature, young people's work, and the distribution of supplies. It has under its supervision eleven model homes, or industrial training schools, in the South, fifteen missions among the Mormons, six among the Indians, and five among the Spanish Mexicans. Delegates from all parts of the United States will attend the conference, which will remain in session until Nov. 4.

Nearly all of the Washington ministers made some allusion in their sermons last Sunday to the Ecumenical Conference; and it is greatly to the credit of all concerned that the allusions were in every case complimentary.

The Central Union Mission, which celebrated its seventh anniversary at Foundry church, Sunday evening, is composed of workers from nearly all of the Protestant denominations of Washington; therefore it is not surprising that the capacity of the church was insufficient to allow all who wished to attend. To give an idea of the work that is being done by this mission, I append a few figures from its secretary's annual report: Total number of meetings held, 1,721; total attendance at meetings, 191,726; visits made, 6,493; lodgings furnished, 4,762; meals furnished, 3,335, and employment obtained for 19 persons. The attendance at meetings would have been much larger if the mission had a larger hall, and efforts are now being made, which promise to be successful, to secure donations sufficient to build one that will be spacious enough to accommodate all who may wish to attend.

It is gratifying to note that appearances now indicate that the trouble arising from the attack made upon American sailors by a mob of Chilians in the streets of Valparaiso may be settled satisfactorily through the ordinary channels of diplomacy, although for several days it was feared that it might be the cause of war between the United States and Chili.

The success which has attended the setting aside of one Sabbath in each year as "Children's Day," suggested to some ladies, members of Hamline church, in this city, the feasibility of also having an "Old People's Day" every year. The idea was such a good one that it was acted upon, and the attendance last Sunday, which was the first "Old People's Day," was such as to make it certain that the custom has come to stay; and it will be strange indeed if it is not adopted by other churches. It is said that there were in attendance at the old fashioned "love-feast," which was the second of the three services held during the day, nearly 400 persons over 60 years of age. Carriages were provided for those who were invalids or who were too feeble to walk to and from the church, and in this way many old friends who, although living in the same city, had not seen each other for years were brought together. Was it not a happy and God-given thought? And isn't it worthy of being imitated everywhere? *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, October 28, 1891.

EDITOR CYNOSURE:—For a variety, it may interest your readers to know how we spent Sabbath, the 25th inst., in Boston. After family devotions, we met Bro. Wm. F. Davis of Chelsea, Sister Smith of Cambridge, with others, in Bro. Powers' parlor, for a "sweet hour of prayer." From 10:45 to 12:00 o'clock, noon, we listened to the fourth in a series of discourses on the Holy Spirit by Pastor A. J. Gordon, of the Clarendon Street Baptist church. His simplicity of style, perspicuity of thought and Scripture proofs, all

showed that the secret of the Lord was with him as he spoke in the Spirit's power. For the benefit of the many who could not hear these discourses, I hope they may be printed in some inexpensive form for a wide circulation.

At 3 P. M. we listened to Bro. J. M. Foster, pastor-elect to the Chambers Street R. P. church, who spoke with special reference to the communion service soon to be held. Bro. Foster is so widely and well-known that I need only say of his sermon that it was characteristic of the man—instructive, forcible, orthodox, and spoken in a spirit of love and power.

At 6:30 we held a forty minutes' service, with some seventy or more young ladies, in the chapel of the Y. M. C. A., on Berkeley street. At 7:45 we were in Howard Street Baptist church, listening to Bro. R. D. Grant, who closed his sermon with the simple sentence: "Farewell; these are my last words to you as pastor." I have often heard Bro. Grant, but until that evening I had no just conception of his eloquence and power as a preacher of the Gospel or platform speaker. Returning home I remarked to Mrs. Stoddard: Bro. Grant is probably the most tired man in Boston to-night, and may be the bluest to-morrow, for I know the effect of such a tax on brain and heart when the reaction comes.

J. P. STODDARD.

BRO. HINMAN IN WISCONSIN.

NOTES BY THE WAY.

VERNON, Wis., Oct. 29, 1891.

Since my last I have visited Waupun, Byron, Oshkosh, Neenah, Ripon, Sussex and Vernon.

At Waupun I found the old guard all faithful and willing to aid in the work, but found no opening for lectures. The Wesleyans near there seem to have lost heart and practically given up.

At Byron I found a cordial greeting from the Wesleyan brethren. They had just closed their annual conference, which seems to have been harmonious, and several of the preachers still remained. Bro. Martin, the pastor, was holding a protracted meeting, and by request I preached twice on Sabbath. Our Wesleyan brethren in Wisconsin have been sadly weakened by a want of harmony, but may still be greatly blessed in the work of God if they study those things that make for peace, and by which they may edify one another.

At Neenah I visited Bro. A. Austin, whose generosity helped me in my work. I also found a pastor who told me that he had been promised a good congregation and ample support if he would join the Odd-fellows; but who abhorred the system and declined to secure success by such means. Of two pastors, at Menasha, one has been an Odd-fellow and has renounced it, but says that nearly all the male members of his church are Masons. Another *has been* a pronounced Anti-mason but such are his environments that he must be as dumb as though he belonged to the order.

At Oshkosh there are one small Wesleyan and two Free Methodist churches. One of the latter has a good house of worship, and the other is building. The Wesleyan pastor was away, but the Free Methodist ministers, Bros. Wolfe and Flower, received me very cordially. I lectured in the F. M. church, on the evening of the 22d, to a full, attentive and sympathetic congregation. Pastor Wing, of the Lutheran church, also attended, and expressed hearty approval. There are several other Lutheran pastors in the city who are strongly opposed to the secret orders, but who do not like the position of the *Cynosure* on prohibition. The German and Welch Methodist pastors are heartily with us and will read the *Cynosure*. The Congregational and M. E. ministers are said to be Masons. At Ripon, where just eighteen years before I met the friends of this reform in convention, I had a pleasant visit with Bro. James Allen and family, and found others who were faithful and true. But I was pained to find that this beautiful little college town, originally settled by the best class of New England people, is now ruled by the saloon and the lodge. Surely the good people here must have come short of their whole duty or they would not have so utterly lost their grip on the public sentiment.

At Sussex I was most kindly entertained by pastor Turner, of the U. P. church, I preached for him on the morning of the 25th, and lectured, at night, on the religion of the lodge. I found much sympathy and material aid among his people, but was sorry that some of them raise barley and sell it to the brewers.

An attack of rheumatism prevented my going to Mukwanago previous to our convention, which meets to-day. I think Wisconsin a most hopeful field for the promotion of our reform, and hope that an effort will be made to keep a laborer constantly in the field.

H. H. HINMAN.

BRO. FENTON AT THE EAST.

PHILADELPHIA, Pa., October 29, 1891.

On Tuesday evening last, October 27, Bro. Eakins, pastor of the Free Methodist church of Vineland, N. J., cheerfully opened the doors of the church and welcomed the truth forbidden by its mother-church and most of the other denominations—truth that exposes the lodge blasphemy fellowshiped by those denominations. A liberal collection was volunteered, and more truth was asked for,—according to what is said of the Free Methodists: "They will hear all the truth told them about the lodges, and ask for more." But, alas for the blind leader of the M. E. church of Vineland; he belongs to no secret society; yet he cannot believe what he reads or what is told him about Masonry, and methodically persists in saying that he knows nothing about it. He probably sees, very plainly, that his Methodism depends upon his assertions of his ignorance.

Thanks are due to brethren Ingraham and Dr. Welch for their cordial sympathy and material aid in the dissemination of the truth. Also to Professor Wilson, for so kindly entertaining the writer at his magnificent and home-like hotel—the Grove House—free of charge.

I find an interesting codicil in the will of Rev. Orrin Wilbur, a Baptist minister, that ought to make the Baptist denomination blush for shame, and would, were it not that it is incapable of discerning the truth. No doubt it will say, as was once said in the presence of the writer by the assembled students of a Baptist theological seminary, under similar circumstances: "Let him keep his money; we don't want it." Dr. H. L. Morehouse, the secretary of the Baptist Home Mission Society, refused to send an acceptable teacher to teach in a Baptist University, for no other reason than that that Baptist minister's Anti-masonic sentiments would be offensive to Baptist Masons and Jack-Masons. The following is the codicil of the will:

"CODICIL 2.

"I, Orrin Wilbur, formerly of Louisville, New York, now of the township of Landis, Cumberland county, State of New Jersey, being of sound mind and memory, do, make, declare, ordain and publish this as a codicil to my last will and testament, which was executed March 2d, 1875, and to which will this codicil appended forms a part.

"Whereas, by careful inquiry, I have reason to believe that the Board of the American Baptist Home Mission Society are not accustomed to discriminate in making appropriations in aid of their mission work, as to whether those who receive the patronage of the board are members of any oath-bound secret societies; now, therefore, resting in the full conviction that all such societies are opposed to the Gospel of our Lord and Saviour Jesus Christ and destructive of the souls of men, I hereby change the provisions of my will as follows, to-wit: Let the one-fourth of my estate directed heretofore to be paid to the Baptist Home Mission Society, be equally divided between the Baptist Missionary Union and the National Christian Association opposed to secret societies; making to each of these societies three-eighths, instead of one-fourth to each of these societies. Dated March 20, 1878." WILLIAM FENTON.

THE WASHINGTON AGENT IN NEW YORK.

BOVINA CENTRE, Oct. 22, 1891.

DEAR CYNOSURE:—I am now in Delaware county, N. Y. If Otsego county is noted for its hops and beer, Delaware is for its butter and temperance.

I do not remember to have been in two adjacent counties so diverse in products. This county is settled largely by the Scotch-Irish. There are several of the Psalm-singing churches.

As I have been climbing over the green pasture-hills, I have thought of the words of the Psalmist: "He maketh me to lie down in green pastures, he leadeth me beside the still waters." Surely, nowhere could one sing those beautiful lines with a greater realization of what the Psalmist meant than in this place. The wooded regions present an ever-changing beauty. Nature's artist cannot be excelled. The leaves seem to cling to the trees with unusual tenacity, as if loth to return to mother earth.

I spoke on Sabbath morning and in the evening in the West Delhi United Presbyterian church, to good audiences. A Psalm-singing collection was taken for our cause, which, as usual, contained more of silver than of baser metal. Ten members of the Congregation became readers of the *Cynosure*, and others doubtless would, had I been able to see them. The pastor, Rev. Mr. Tarr, showed me much personal kindness. I learned the value of his horse during a drive of seventeen miles. As I left West Delhi, the rain began. After rather a stormy trip of some miles I arrived at Mundale. My rubbers were torn on the stones, and my umbrella showed the effects of a battle with the elements.

The people here, as elsewhere, were very kind. Rev. Mr. Chalmers, known to *Cynosure* readers, was pastor of the church located here, until failing health compelled him to resign. As he bore

(*Continued on 9th page.*)

CORRESPONDENCE.

REVELATION AND SECRET SOCIETIES.

DELAWARE, Iowa, October, 1891.

EDITOR CYNOSURE:—A great many suppose that because they do not belong to the Freemasons or Odd-fellows, they are not under the same condemnation as those, if they do belong to some secret organization of another name.

A person was once somewhat in a cloud in regard to the true state of those belonging to temperance societies, etc., and they went to the Lord in prayer about it and asked for light. The Lord Jesus, according to his promise, gave the desired information, through a vision.

This person was led into a spacious building. This building was divided into several large apartments, and each department had its own peculiar rules and regulations, and were sebject to a head ruler. This person was led from one department to another until he came to a large room at the end of the building. This room was fitted up in the most costly style. At the end of the room was a throne, and on the throne sat a woman reveling in all the luxuries that earth could produce. On her forehead was written "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." The person was given to understand that this was the "great whore that sitteth upon many waters," or ruleth many people. The person asked the woman if she believed in and accepted the supreme power of Jesus Christ as ruler over all. She replied: "That she acknowledged no power or authority higher than herself; that she reigned supreme over all the different departments in their secret enclosure, and that she was queen over everything under the canopy of the great building." The person replied: "That he was a servant of Jesus Christ, and therefore could not stay under her authority, nor in her society." Whereupon she frowned with rage upon him and sought to destroy his life, as she had many others; but the Lord Jesus took him out of her den of iniquity, and he was safe.

All through the different apartments were men of all ranks and conditions of life, excepting the poor and maimed, the halt and blind. These were left to take care of themselves, for they wanted nothing in their enclosure but whatever would bring in good revenue for the "great whore." Freemasonry, etc. If they ever made a public show of charity, it was for some selfish end; and on every occasion (Pharisee-like) they blow their trumpets long and loud, to entice the servants of Jesus Christ into their enclosure and in the embraces of the "great whore," where they are polluted and defiled, no longer fit for a servant of Jesus Christ or a resident of the kingdom of glory.

In the last two apartments were a great many who called themselves preachers of the Gospel. These the whorish queen used as decoy ducks to

draw others into her embraces and to eternal death.

The Gospel of Jesus Christ brings light and liberty; the work of the devil is darkness, secrecy and bondage. No matter in what form it is presented to you, and how good and virtuous the deceiver may make it appear to you, that moment you take the oath or promise of secrecy to any secret order, you enter under the canopy of condemnation, and God alone is your judge to what depth of sin you go into. The nearer the embraces of the "great whore" you live, the greater the condemnation.

May the Lord help many to forever leave the fold of these sinful, polluted, and degraded institutions of Freemasonry, Odd-fellows, and kindred organizations, and seek rest and comfort in Jesus Christ, who loves you and invites you to come and take of the water of life freely.

E. L. Meader.

RONAYNE ON RONAYNE ET AL.

104 Milton Ave., Chicago,
Oct. 23, 1891.

Editor Cynosure:—Your note and enclosed newspaper slip are just received. No, I am not the Ronayne mentioned in the slip as being "General Secretary" of the Clan-na-Gael society. That gentleman is a New York lawyer, having his office in Chambers street, I believe; and from what I have read about him he has been identified with what is known as "the triangle" in Clan-na-Gaelism since its organization. I have no sympathy whatever with the murderers of Dr. Cronin, nor with Camp 20, in which that foul crime was planned, and by some of the members of which it was subsequently carried out. And while it was conclusively proved at the trial that Dr. Cronin's murder was the result of a conspiracy hatched in Camp 20, yet, through the miserable sniveling (or worse) of a juryman, the supposed arch-conspirator was acquitted, while his tools and fellow-conspirators were sent to Joliet for life. These men the Ronayne gang are trying to liberate through the Supreme Court. No, sir, I have no sympathy with that crowd; and now, as for the Clan-na-Gael society in general, I may briefly say that it is the "physical force" branch of that part of the Irish people who are endeavoring to secure "home rule" for Ireland. But what does Irish home rule really mean? Ireland is now ruled by the English government, and, aside from landlordism, has the best laws in the world; but under home rule, as recent events have clearly proved, Ireland would be ruled by an Italian dago and his domineering, tyrannical Irish priests. Home rule really means popish rule, priestly rule; and, as a result, the rule of superstition, ignorance, and crime for Ireland.

I am as much opposed to Irish landlordism as any man can be; but God forbid that Ireland should ever come under the rule of the Pope and his superstitious Irish priests; and this surely would be the case were Ireland granted absolute home rule. Popery and popish priests have been ever the curse of Ireland; and not of Ireland alone, but also of every country where they have had the ruling power. Popery is unchanged; it is incapable of change, and it is the same to-day that it was in the days of the Inquisition and the *Auto de fe;* and giving Ireland *absolute* home rule would be only placing it under the *absolute* power of Rome; and when Clan-na-Gaelism to-day resorts to assassination, as in the Phœnix Park murders in Dublin, and the murder of Dr. Cronin, in Chicago, it only proves to us what the result would be were Clan-na-Gaels the law-makers and rulers of Ireland. Yours as ever,

E. Ronayne.

PROGRESS OF REFORM IN BOSTON.

Boston, Mass., October 26, 1891.

Editor Cynosure:—All great movements must have a leader. Bacon writes: "The people create no danger to princes, except it be where they have great and noble leaders. The anti-secret movement in New England, in general, and in Boston, in particular, has found a suitable leader in Rev. J. P. Stoddard. He is inaugurating a movement which will by-and-by ring out the death-knell of secretism in the East. Dr. John Leighton has beautifully remarked: "In a world like ours, where truth is fallen in the street, and where millions combine to tread righteouess in the mire, there is no recovery unless some *living character* comes to the rescue, marshals the well-disposed, and thus brings strength out of weakness. Among the once-free citizens of Rome, wrong and disorder continue rampant till Cincinnatus leaves his plough. Captive Israel pines on the banks of the Euphrates till Ezra stands forth before the court of Cyrus. It is to no avail that Europe of the Middle Ages groans under priestly corruption and oppression, till Luther nails his theses to the door of the church. In the Europe of modern times, thousands of helpless men rot in dungeons, and many thousands more look on without bringing aid, till Howard strikes open the iron gates, and gives utterance to the sighing of the prisoners. In confirmation of this truth, we may appeal to the history of all reforms, restorations, revolutions, and changes for the better that have passed over the face of the world. That whole record shows, indeed, that mankind can, in any and all respects, run down rapidly, and very far, without any leading spirit to guide the downward way. But it assures us no less that if things have gone wrong in society, or a nation, or even in an individual heart, a living leader must ever stand forth to check the disastrous tide, and to retrieve what is lost. Israel sinks low and groans in the brick-kilns until a Moses appears to embody and vitalize their sense of oppression. And emancipated Israel again consents to wear the ignominious yoke of Midian till Gideon gives the signal to strike it off. The glory of Solomon's kingdom is forgotten amid the degeneracy and irreligion of a following generation, nor is there an aspiration after the glory lost until this is warmed and energized in the bosom of a Joash. This same truth is verified in all modern times, and alike in all departments of human affairs. It was only in the person of William Tell that the long-endured sufferings of the Swiss cantons and their suppressed indignation found effectual utterance. What must have become of the nationality of Scotland but for the patriotism of Wallace and the perseverance of 'Bruce of Bannockburn.' Where would have been the liberties of the Dutch Republic had not 'William the Silent' appeared to stretch forth his hand before his people?"

We all know that the first two years of the war of the rebellion were a failure because no one came forward who could lead our armies to victory. As Carlyle says: "A king or leader, then, in all bodies of men there must be, be their work what it may."

Last Sabbath a week we preached in the East Cambridge prison to 500 inmates, at 8:30 A. M. Rev. D. McFall, the former pastor of the Second R. P. church of Boston, was the chaplain here for twelve years. At 10:30, and again at 3 o'clock, we preached in the Second R. P. church. At 7:30 P. M. we preached in the United Presbyterian church, Rev. J. Hood, pastor. On Tuesday evening we preached in the Scotch Presbyterian church, Rev. Mr. Gunn, pastor. Yesterday we had a very refreshing time in the public worship in the Second church. Bro. Stoddard and his wife favored us with their presence at both afternoon services.

My sermon on "Political Dissent" was printed last week in the Boston *Traveller*, from the Baltimore *American*. The Boston *Journal* reported my Sabbath afternoon sermons, the past two Monday mornings. J. M. Foster.

LITERATURE.

Martin Luther: Germany's Great Reformer. Illustrated. By Emma H. Adams, author of "The Tonga Islands," etc., etc. One vol. 16 mo. pp. 159. Oakland, Cal.: Pacific Press Publishing Co. 1891.

The story of Martin Luther should be told and retold, and heeded, as long as the world stands; and never can it be told more opportunely than at the present time, when Romanism is so arrogantly pressing its claims to pervert and govern the civil and religious interests of our Republic. It was at such a time, when the Roman church had become so corrupt and aggressive as to oppress the nations, that Luther came out from amidst the general corruption and denounced the wickedness and follies that characterized her priesthood. As the instrument of the Most High God, he came forth, armed with the Bible and the sword of the Spirit, and laid bare to the gaze of a wondering world the antagonism which his mother church harbored against the teachings and the kingdom of our Lord Jesus Christ. The world felt his power; and the Romish beast, overwhelmed with the enthusiasm which Luther and his fellow-reformers had everywhere aroused, retired to its lair, cowed but unchanged. The world should never forget this signal victory of the Cross over the triple crown. The lessons then so earnestly and effectively taught need to be repeated, and the same enthusiasm aroused. The foe is the same; the enmity and the blasphemy of the beast are still manifested, and only await their opportunity again to oppress the nations. This story of Luther is designed for youthful readers—youths who may yet have to pass through trials and persecutions that were rife in his day. It possesses the interest of a romance, and the spirit of the church of the first-born. It should be widely welcomed.

In the current number of the *Missionary Review of the World*, Rev. J. T. Gracey, D.D., explains the causes of the recent social or religious disturbances in China. This is done after a patient study of the situation, and is summarized so as to make the subject very plain. The disturbing elements, he says, are: A Pensioned Army—the sustenance of about a million extra soldiers called out by the Taiping rebellion, living in idleness and roaming about the country, frequenting opium dens and other haunts of vice, and burdensome to the government and the people. The Secret Societies, which by some are considered the chief cause of the troubles. We shall print his review of this subject in another column. A Foreign Government—one of Tartar origin, and unpopular as not being Chinese in its character. Foreign Commerce and Displacement, which has seriously interfered with the prosperity of the native vessels and their trade. Superstitious Prejudices, which widely abound and are deeply rooted, creating unpleasant incidents and sentiments, The Imperial Army, which is feeble and rebellious, honey-combed with the secret society of Kolao Hui. The other articles of the *Review* are varied and interesting for all who find in the missionary efforts of the day the trend of a reform that leads to a more glorious day in the kingdom of our Lord. Published by Funk & Wagnalls, 18–20 Astor Place, New York City.

The November *Cosmopolitan* opens with a retrospective glance, fully illustrated, of the Massacres of the Roman Amphitheatre, by C. Osborne Ward, the translator and librarian of the Government Department of Labor at Washington. Other papers of considerable general interest are: The Evolution of the Safe Deposit Company, illustrated, by Thos. L. James; The City of the World's Fair, illustrated, by Charles King, Harry Fenn and A. F. Jacassy; Gen. Sherman's Letters, edited by his daughter, illustrated; Alfalfa Farming, illustrated, by John Brisben Walker. Lighter articles are as follows: A Bit of Melody, illustrated, by Robert N. Stephens; Batalha and Alcobaza, illustrated, by A. S. Crowninshield; An Outing with the Queen of Hearts, illustrated, by Albion W. Tourgee; Five Friends, illustrated, by Louise Chandler Moulton; Militia Service, by Horace Porter; A Midnight Landscape (poem), by Archibald Lampman; Among the Windward Islands, illustrated, by William H. Rideing; Mr. Halstead's Current Events; Social Problems, by Edward E. Hale, etc. Published in New York City. This number begins a new volume.

Scribner's Magazine for November contains several important papers, including Carl Lumholtz's Explorations in the Sierre Madre, illustrated; The Federation of Australia, by Hon. Alfred Deakin, M. P., of Victoria, Aus.; The United States Naval Apprentice System, illustrated, by Lieut. A. B. Wyckoff, U. S. N.; The Ocean Steamer as a Freight Carrier, illustrated, by John H. Gould; The Picturesque—Figures and Costumes—of Holland, illustrated, by Geo. Hitchcock; The Proposed Trans-Saharian Railway, illustrated, by Napoleon Ney; with continuations of the Wreckers, illustrated, by Rob't Louis Stevenson and Lloyd Osborne, and Adventures among Books, by Andrew Lang; Mr. Lowell as a Teacher; and Poems, by Julian Hawthorne, and others. A good number. Published by Chas. Scribner's Sons, New York City.

St. Nicholas for November, beginning Vol. 19, will please the young folks at home by the emphasized renewal of the many features with which it is accustomed to entertain its readers. Frederick Schwatka describes, with illustrations, A Dash with Dogs for Life or Death C. H. Palmer, The Sea-fight off the Azores; Lucie A. Ferguson, To the Summit of Pike's Peak, illustrated David Kee, Russian Children in the Ural Mouatains; and there is an abundance of lighter reading, stories, verses and pictures for the smaller children. Published by the Century Co., 33 East 17th street, New York City.

The Ladies' Home Journal for November has continuations of Mrs. Beecher's descriptions of Henry Ward's early days; A Thanksgiving Story; with well-filled Ladies' Departments, social, literary, biographical, instructive and amusing. All the usual specialties, with novelties galore, make up an interesting number. Curtis Publishing Co., Philadelphia; price, 10 cents.

LODGE NOTES.

James G. Blaine is a loyal Mason, says the *Mystic Tie.*

There is talk in Rochester, N. Y., of building a Masonic Temple, to cost about $300,000. There are 2,000 Masons in Rochester.

We Pythians of Louisiana have ample cause to congratulate ourselves on our increase of membership. From Jan. 1 1891, to June 30, 1891, we have enrolled over one thousand newly-made knights in our ranks.—*Mystic Tie.*

When Masonry was first planted in Nebraska in 1855, that Territory contained only 13,000 inhabitants; now it boasts of over 800,000, and still they come. There are now 163 lodges and over 7,000 affiliated Masons in the jurisdiction.

The brotherhoods in Italy are very numerous. It is said there are 8,487, and that their total wealth is $20,000,000. The interest of the vast sum is used almost entirely for processions, festivities, and show, only one-fourth being used for charity.

Dr. A. G. Mackey spent twenty years of research and ten years in writing his Encyclopedia of Freemasonry, yet he never said that there was "nothing to learn." A man may grope a long time in the light of Freemasonry and not learn anything worth knowing.

"Freemasonry is founded upon a rock."—*P. G. M. McCalla, of Pa.* Yet it is only a vain "system of morality," for it is not founded upon "the Rock Christ Jesus," the "Head-stone of the corner," who will destroy all false systems of worship when he shall fall upon them.

"Masonry has stained no pages of history with records of crime and blood."—*Grand Master Mercer.* "I assume as a historical truth . . . . that William Morgan was . . . . murdered in cold blood, by men holding a respectable rank and standing in society."—*Hammond's History of New York.*

The Master rules the lodge. If he is intemperate in any respect, the entire lodge suffers. And in how many ways it is possible for him to be intemperate—in speech, in spending money too lavishly, in permitting too much liquid refreshment. Brethren, let temperance always prevail in the East, and it will prevail everywhere.—*Keystone.*

Don't be too severe when one dies soon after initiation. In one large life insurance company sixty-one died within twelve months, twenty-nine in six months, twelve in three months, four in one month, and one in three days. Their examinations were rigorous, and the parties were doubtless good risks as far as could be judged.—*G. C. Journal.*

We have seen Templars, on gala days and parade occasions, go into saloons "in full Masonic regalia." They received "free drinks," we presume, as they drew after them enough of the curious crowd to make even a heartless saloon keeper smile. Such out-of-place displays of "Masonic regalia" are disgraceful.—*Masonic Mogul.* Isn't the drinking quite as disgraceful?

Rev. Dr. James B. Walker, author of "Philosophy of the Plan of Salvation," said: "There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authority."

There are many reasons why certain orders do not grow more rapidly, but the principal reason, in many cases, is the lack of harmony among the supreme officers. Objectors, of course, have their place, but a chronic kicker, who protests against everything and everybody on principle, is better out of the supreme body; his place can be more usefully filled. The man who is always harping on expenses is a nuisance, anyhow.—*Secret Society Paper.*

"Masonry is no creed, no dogma of faith, no ritual of empty forms; it simply accepts God as the Infinite Father, and his divine Word as the revelation of truth and rule of life."—*Grand Master Mercer, of Nebraska.* In this respect it in nowise differs from Judaism; but it rejects Jesus Christ, the Son of God, the Saviour of men, as did the Jews, and for this sin God has (to speak Masonically) scattered them to the four winds of heaven. What will he do with the Masons? Their "pure theism" will not save them from his wrath.

The publisher has received the following letters and takes pleasure in making them public, as it is a satisfaction after publishing a large advertisement to know that it not only paid the man who inserted the advertisement, but also gave great pleasure to every one who replied:

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 5, 1891.

LAST WEEK'S ISSUE OF THE CYNOSURE

was sent to 138 theological seminaries, to 357 colleges and universities, and to 720 professors in these institutions.

Besides the usual amount of reading matter relating to the Anti-Secrecy Reform, that issue also contained a four-page Supplement, sent to the above parties, in which is printed "An Open Letter to Professors in Theological Seminaries and Presidents of Colleges Throughout the English-Speaking World," on the false religion of Freemasonry, together with the testimonies of seventy-two eminent divines, thirty-six noted educators, and thirty-five statesmen, against the evils of the lodge-system.

This Supplement will also be supplied, in any quantity, as a tract for general circulation and sent to any address for two cents per copy, which includes the postage.

It is desired to send this Supplement, free, to the 1,200 or 1,500 secretaries of Young Men's Christian Associations of the United States and Canada; and this will be done if some of our Reform friends will generously donate the necessary funds for that purpose—$20 or $25.

This Supplement is printed on fine book paper, presenting an attractive appearance, and in such form that it may readily be preserved for reference, or distributed by mail.

Its value as an educator in the warfare against the Secret Empire, which is rapidly increasing in numbers and evil influence, is very great—a hundred-fold greater than its price.

THE FARMERS' ALLIANCE.

In this issue we conclude the article on the Alliance contributed by Rev. Willard C. Boardman, of Kansas, which we are sure has thus far met with the approval of our readers.

The reputation of this secret political and religious society (for such Bro. Boardman has shown it to be), if the secular press may be credited, is very bad—even treasonable to the government under which it flourishes. But nothing less than this was to have been expected of an organization which has chosen for its presiding officer an ex-Confederate soldier who, during his warfare against the Union, manifested his bitter hatred and cruel instincts.

How bad this reputation is becoming is shown in a dispatch from Loup City, Neb., dated October 29, and printed in the *Inter-Ocean* of the following day. It reads as follows:

"The Alliance lodges of the State held a political meeting here to-day. An incident of the occasion so insulted the Union veterans of the city that thousands will now desert their ranks. The American flag was hoisted stars down by R. Taylor, the local Alliance store-keeper. The citizens took this as an insult to the flag and sent a committee of two to have it either taken down or put up right, giving him one hour to change it. Three-quarters of an hour passed when the son of an old soldier climbed the ladder and adjusted it properly."

Respecting the sentiments of the president of the Alliance, the following telegram, from Norfolk, Va., October 29, is printed also in the *Inter-Ocean:*

"Colonel L. L. Polk, president of the Farmers' Alliance, in speaking at Elizabeth City to-day, said in part: 'They talk about politics. The Alliance is as full of politics as an egg is full of meat. Yes, sir; we are into politics, and in there to stay. They talk about party; what is party? It is a nice little collar with a chain. I don't care who is nominated. I will vote as I please.'

"Polk then spoke of the sub-treasury bill, and said that there were eighteen States pledged to stand by this scheme."

Mr. Polk evidently proposes to be a law unto himself and the order of which he is the head. In this respect he reminds us of Rob't G. Ingersoll. In one of his lectures, Ingersoll was very bitter upon the leaders of Christian denominations, and warned his hearers to be led by no man or set of men in their religious belief. Then, remembering that his sweeping denunciation might, in that respect, include himself, he, in substance, and very adroitly, suggested that they might safely trust in *him* for leadership! It was a fine combination of theologian and pettifogger. So with Mr. Polk: He abjures party, but professes to be a partisan leader, if he can be supported by the Alliance.

From whence does the Farmers' Alliance derive the power, which it claims, to turn and overturn existing institutions and customs? From the same fountain at which Freemasonry, Oddfellowship and all other important secret societies receive their hidden strength—the iron-clad, secret obligation which each of these orders requires of every one of its adherents. Here is the oath which every member of the Alliance *must* take when he enters its treasonable empire—for such must every association be which binds a man to uphold its constitution and obey its rulings without reference to the Constitution and laws of our country or of the respective States in which the order is maintained. It comes to us, with the explanation that it was copied from the official ritual of the Alliance:

"I, ———, in the presence of Almighty God and these witnesses, do solemnly promise and affirm that I will never reveal any of the secrets of the order to any one not entitled to receive the same.

"I will never, under any circumstances, write, engrave, indite, or print, or in any way make any impression, picture, or design, that would convey any idea of the secret work, signs, or passwords, of this order.

"I will faithfully support the constitution and laws of the order." [Even if the order is treasonable, he makes this unqualified promise, and subjects himself to the authority of the lodge. If he has ever sworn to support the Constitution and laws of the United States, or of any State, he now places himself in the hands of an order that may at any hour, or on any occasion, require him to ignore his allegiance to his country, and antagonize it, or undergo the penalties of the order if he refuses to acknowledge its supremacy over himself or the civil government.]

"I will never wrong, or defraud, or deceive, a member; nor will I permit it to be done, if in my power to prevent it. In my intercourse with a member, I will always speak the truth.

"I will not oppose the admission of any one to membership solely on account of a personal matter," [his personality is now sunken in the lodge;] "nor will I propose any one whom I have reason to believe is an improper person, or who would be an improper member." [That is, when measured by the lodge's standard of excellence, without regard to his ordinary moral and religious qualifications, or his good citizenship; in other words, will he submissively obey the mandates of the lodge?—as he must, or take the consequences.]

"I further solemnly affirm that should I be expelled, or dismissed, from the order, I will faithfully keep this obligation as sacred out of the order as when a member." [There is no release in *that* war.]

"So help me God!"

This is the society that is everywhere endeavoring to corral the honest farmers of the country and subject them to its unhallowed influences. In its professions, it promises great benefits to the agriculturists and their interests as tillers of the soil; in its practices and teachings it engenders selfishness and promotes interference with the rights of others who do not move in its unhallowed circle. The evidence of this is at hand. "The town council of Ladonia, Texas," says the New York *Witness*, "impounded three horses of an Alliance farmer for running at large in the corporation limits. The Alliance has boycotted the town until the horses are returned and the stock law is amended." The rule of the lodge thus overrides the town law—and a very reasonable law. Carry the principle farther, and what civil law will be permitted to stand before the Alliance?

"Think on these things."

—When renewing his subscription to the *Cynosure*, last week, A. J. Thompson, of Wyocena, Wis., kindly wrote: "We would not like to be without the paper, it is so independent and outspoken in all things."

THE TENACITY OF ERROR.

"A three-fold cord is not easily broken," but a lying legend that has been wrought into the convictions and literature of a people is still more enduring. Take, as an illustration, the so-called "Blue Laws of Connecticut." It has been proved beyond all question, that there were never any such enactments, but these so-called "laws" were invented by an English writer to ridicule the people of the colony of New Haven. They existed nowhere but in his imagination; and yet we are constantly told, from the press and the platform, that they were *actual laws*, and all the denials have been powerless to dispel the popular delusion.

Another lying legend is that of the "ascension robes" of the Millerites. It is well known that the disciples of William Miller expected our Lord to appear in October, 1844, and that at that time there was intense interest and much excitement. It is falsely affirmed that those who were waiting for his coming prepared for themselves "ascension robes," and went out and stood in the graveyards. Now this has been most earnestly denied, and has no warrant in fact, and yet is constantly affirmed and very generally believed. A recent writer in the *Evangelical Repository* says: "Let me try once more to correct a popular fallacy, that the Millerites were generally provided with ascension robes. My father was a leader in the movement. If any one had the facts upon this subject of ascension robes, he had. Father Miller did his best to disprove the ascension robe report. He requested, through the journals of the movement, that if any knew of the existence of robes, they should let him know. Search was made, and none were ever found. An old night-gown on a clothes-line was the nearest approach to it." It is not strange that men should believe a lie, but it *is* strange that wise and good men should repeat it.

Recently, there was printed in a leading journal the statement that President Finney taught the damnation of infants, and repeatedly declared that "there were infants in hell not a span long." It is not to be believed that such a statement or doctrine can be found in the teachings of any American divine. Surely it cannot in the writings of President Finney. Why will sensible people repeat such falsehoods?

In view of these absurdities, we should not think it strange that Masons repeat, and people believe, that Solomon was a Freemason, and that a Masonic lodge was held in the Temple; but it is little harder to account for the very common opinion that "we owe to Freemasonry the preservation of the Christian Scriptures." There is variation in the statement. Sometimes it is affirmed that it was in the days of Josiah, the good King of Judah, that Hilkiah found the Book of the Law, which (it is alleged) the Masons had saved from extermination; and sometimes it is said that it was during the dark ages of the Christian era that they kept the sacred records. All such twaddle is worthy of the lying system it is meant to uphold, but unworthy of the good men who sometimes believe and repeat it.

ADMINISTER ON YOUR OWN ESTATE.

If you do not, the lawyers will, and the heirs presumptive, rather than the heirs apparent, will share in what is left after the legal sharks are satisfied.

Samuel J. Tilden, shrewd and talented as he was, and a great lawyer besides, made a will devising his estate as he wished to have it distributed after his death. He had accumulated a large fortune, and supposed that he had the power to dispose of it. But he was mistaken. He left liberal allowances to his heirs, and funds in trust, to a large amount, for charitable purposes; and ever since the contents of his will were made public, it has been attacked by the strongest judicial batteries until now, when the court decides that the entire estate must be divided among his legal heirs, while his charitable bequests are lost to the chosen beneficiaries forever.

Had Mr. Tilden administered upon his own estate, near the close of his life, and scattered it among those whom he intended to benefit by his

will, all this trouble and expense would have been averted and the sordidness of his survivors defeated.

It is getting to be so that wills are of but little account. Time was when they were sacred, quite as respected as the memory of the generous and benevolent devisors; but in these days the memory of the dead is no longer honored, his wishes are despised, and the principal interest centers in his estate, with the question: "How much did he leave, and who gets it?"

If any of the *Cynosure* readers have any money to bestow upon the cause of Reform in which it is engaged, or upon any missionary or other worthy enterprise, we advise them, before they go hence, to know that their property is safely placed where it will do the most good and in accordance with their respective wishes. If they leave it for posthumous distribution, the devil is far more likely to get it than is the Lord.

At present the National Christian Association is paying 6 per cent annuities on several sums of money which have been bequeathed to it. At the death of the devisors, these annuities will cease, and the investment funds will then become the property of the Association. This plan of investing money in the work of the Association benefits the investor and materially aids the cause of Reform during the life-time of the devisor. In other words, it carries with it a double blessing —"it blesses him who gives, and him who takes," and nobody but the legal shark is disappointed.

LODGE MALEVOLENCE.

"The Bible Mode of Baptism," ex-Pres. J. Blanchard's forcible little tract, which was recently noticed in the *Cynosure*, is now for sale at this office—price, 6 cents, including postage.

The N. C. A. has experienced considerable difficulty in obtaining copies sufficient to meet the demand for it, from the house which publishes it. It has been hinted in some quarters, in consequence of its author's previous experience in this direction, (but we hope not) that its distribution has been hindered because of the following paragraph printed in it. Speaking of sprinkling and immersion, the ex-President says: "Christ blesses both modes of baptism; for his command includes both. *Both are purifying with water.* No other denomination has excelled Baptists in fearless fidelity to the Bible and reforms. Bernard, Stearns, Pease, Colver, and others, bared their bosoms to the vilification and vengeance of the secret altars in 1826–32. And Gordon, Gifford and Grant, in Boston, with hosts of Baptists, North and South, are rallying for Christ against the same altars of Baal."

It seems almost incredible that so slight an allusion to the lodge as this should stir up its adherents to interfere with the circulation of so worthy a little tract; but it may be so—Christianity finds no fellowship in lodge worship, and the lodge has no fraternal interest in Christianity or anything else that opposes it.

Some years ago ex-Pres. Blanchard wrote another religious tract, of which a certain publishing house undertook the issue. Considerable time elapsed, and no one seemed to know aught of its publication; it was not to be found in its natural channels of distribution. Mischief was suspected, on account of an unfavorable expression against the lodge system which it contained; and the ex-President undertook a personal investigation of the causes of its non-publication. An *incognito* examination revealed to him that nearly the whole edition had been relegated to seclusion—withdrawn from the market.

——"Can such things be,
And overcome us like a summer cloud,
Without our special wonder?"

—Rev. J. M. Foster, our active co-worker and correspondent, recently residing in Cincinnati, Ohio, has accepted a call to the pastorate of the Chambers Street Reformed Presbyterian church in Boston, and entered upon his duties there. His present postoffice address is 516 Pinckney street, Boston.

—The *Christian Conservator* notes the fact that efforts are being made by the United Brethren church to procure sufficient land at Harvey, Ill., on which to erect a church. By the generosity of Walter Thomas Mills, the denomination is enabled to purchase a suitable site for a reasonable sum, and the *Conservator* calls upon the friends of the church to respond liberally to the demands of the occasion. If possible the building will be begun this fall. A part of the projected movement is the establishment of a church publishing house at the same point. The *Cynosure* wishes the enterprise success.

THE WISCONSIN CHRISTIAN ASSOCIATION CONFERENCE.

The State Christian Association of Wisconsin met in the Reformed Presbyterian church at Vernon, Waukesha county, October 29, at 7 P. M. Rev. Isaiah Faris conducted the devotional exercises; after which an able address was delivered by Rev. J. K. Galloway, on the Relation of the Secret Orders to the Christian Church. He was followed by an admirable address by Rev. Samuel H. Swarts, D.D., of Chicago, on How Shall we Regard Odd-fellowship? The attendance was not large, but thoroughly sympathetic and appreciative.

Next morning, at 9 o'clock, the conference again met.

After a season of devotion, the following officers were elected for the ensuing year: President, Rev. J. K. Galloway, of Vernon; Vice-President, Rev. Isaiah Faris; Secretary, Rev. W. W. Ames, of Menominee; Treasurer, J. W. Wood, of Baraboo.

Committees wers chosen on Finance, on Resolutions and Enrollment, and much discussion took place as to work in this State.

At the afternoon session, letters were read from J. Griffin, Hortonsville; E. Padden, Hudson; E. E. Browne, Martin; M. N. Butler, Avalon, Mo., and the Baptist church at Menominee, Wis.

The Committee on Finance reported all expenses of the convention paid, and $10 on hand, to be used for State work.

Elder W. W. Ames was engaged as State lecturer for the coming year, and brothers W. W. Ames, D. S. Dean and J. W. Wood were chosen a committee to call future meetings.

The Committee on Resolutions presented the following, which, after due discussion, were adopted:

WHEREAS, The secret lodge system, though heathen in its origin, is world-wide in its prevalence; and,

WHEREAS, In our land its influence is manifest in the corruption of public morals, the perversion of religion, and the impairment of civil authority; and,

WHEREAS, The recent developments of its power in China show it to be there the uncompromising foe to Christianity—murdering missionaries, destroying their property, and successfully defying the efforts of the government for their protection; and,

WHEREAS, In all its forms there is a manifest unity in its essential characteristics; therefore,

1. *Resolved*, That as Christians and as citizens, we renew our earnest protest against all forms of organized secrecy, as injurious to the cause of Christianity and hurtful to the general welfare.

2. *Resolved*, That we earnestly entreat our Christian brethren of every name to examine this subject in the light of God's Word, and to follow the example of him who said; "I ever spake openly; in secret have I said nothing."

3. *Resolved*, That while we are in hearty sympathy with all Christian efforts to suppress the manufacture, sale and use of intoxicating drinks, we deplore the existence of the secret temperance orders, as out of harmony with the simplicity of the Gospel of Christ, and not well calculated to secure the proposed end; and we further believe that the secret lodge system is one of the greatest obstacles to the promotion of the temperance reform.

4. *Resolved*, That we do not believe that the interests of the farmers, or the welfare of the old soldiers, require that they unite in secret combinations; and that as such organizations are purely selfish in their nature, they are liable to be used for evil purposes, and to be hurtful to the welfare of all classes of society.

5. *Resolved*, That for the prosecution of this reform, we urge the increased circulation of the *Christian Cynosure*, and we recommend the employment of Elder W. W. Ames, of Menominee, as the agent for the National Christian Association in this State; and we pledge him our sympathy and support.

The evening session was devoted to an able address by Rev. Isaiah Faris, on the Relations of the Secret Orders to Civil Government, and the reading of a paper by Rev. H. H. Hinman on the question, Is the G. A. R. a Beneficent Institution?

The churches and people of Vernon were thoroughly sympathetic and very hospitable. It is believed that much good was done, and that Bro. Ames will have before him a most encouraging work. Pledges to the amount of about $35 were taken for State work. H. H. HINMAN.

REFORM NEWS (*Continued from 5th page*).

a faithful testimony on all reforms of the day, ours was not new to this people.

Going toward Walton I was entertained over night by Mr. McDonald, who lives in what was the Covenanter parsonage occupied by Dr. McAllister for many years. After consultation with friends, it was thought best to have a lecture in Walton, and the City Hall has been engaged for that purpose. Rev. Mr. Dickie, who is supplying the U. P. church in Walton at present, kindly offered to make the preliminary arrangements, advertise, etc. I am to return and give the address on Thursday evening, Oct. 29th. I am writing in the study of Rev. Mr. Pressley, "dominie" of the U. P. church in this place. [All the ministers through this county are called "dominies."] I shall give one or more addresses here, but details are not yet arranged.

I regret exceedingly that I shall not now be able to meet those friends who wrote in response to my letters, inviting me to their towns for work. I shall not forget you, friends, but, if spared, will try and visit your towns and do what I can.

I have a strong attachment for the Empire State. I recall with gratitude to God my acquaintance with F. W. Capwell and others, who, being dead, yet speak. Their self-sacrificing lives have done much to cheer in times of adversity.

WALTON, N. Y., Oct. 30, 1891.—I am reminded that a week has passed since I addressed you. Only as we improve the opportunities of the fleeting moments do we accomplish good.

The past, as previous weeks, has been filled with labors abundant. I have spoken four times to attentive audiences. Sabbath morning I addressed Rev. Mr. Getty's people, at New Kingston. My reception there was most cordial. Rev. Mr. Getty is not large in stature, but his earnest and untiring work in the Master's cause has won him a large circle of friends and supporters. His people have shown their regard for him by twice refusing his resignation, tendered because of poor health. At a meeting of his elders, it was decided to invite me to lecture on Tuesday evening. Though that evening proved dark and stormy, a good congregation gathered. One old gentleman came five miles.

On Sabbath evening I spoke at a Union service in the Covenanter church at Bovina Centre. Because of previous engagements, Rev. Mr. Allen, who was supplying this people with preaching, had to be away. Rev. Mr. Pressly, pastor of the United Presbyterian church, opened the service, and gave me a first-class recommendation to the people. I am indebted to Domonie Pressly for much personal kindness. Though differing widely in our views of church work, we discussed our differences in a friendly way.

Mr. Miller, an elder in the Bovina United Presbyterian church, conveyed me to and from my Sabbath morning service, driving over sixteen miles. My visit with him was very pleasant.

I found one Mason in Bovina Centre who felt much hurt by my address. As he asked half a dozen questions, almost in the same breath, it would have been folly to have attempted an answer. I told him how he could get his questions answered if he were an honest inquirer, and left him to his own reflections. As well might one attempt to reason with Niagara Falls as with an unreasonable man. Nothing but the grace of God can do him any good.

I spoke in the Town Hall here last evening, to an audience of some two hundred. As politics are in the air, and political meetings the order of the day, it was evident that some of the unregenerate came to the lecture, not understanding its nature; after they had withdrawn and gone to the saloon, or wherever they might find congenial companionship, I found myself with an appreciative audience, who listened attentively to the truths I had to bring. Several belonging to the Masonic lodge remained during the entire lecture and contributed in the collection. An exceptionally good number of young gentlemen and ladies were present.

I am to preach, by appointment, in Mundale on Sabbath, and return home next week. Wife writes that our little girl "wants papa to come home." As she is but a little over a year old, she does not yet see the necessity of Anti-masonic lectures. W. B. STODDARD.

The Home.

LIFE'S VOLUME.

Open before my wondering eyes,
Great God, life's mystic volume lies;
I wait to see thy hand define
The fadeless record of each line.

No leaf once closed may I retrace
To add a word, or word erase;
Nor may I guess the joy or gloom
Inscribed on pages yet to come.

The past in light I clearly count,
Judge their intent, tell their amount;
But hid in clouds I cannot see
The history yet awaiting me.

But knowing this, that, great or small,
My Father's hand will write it all;
I trust the future, and submit
To what is past—what's writ is writ.

But hear this prayer, O Power Divine!
Thou lift'st each leaf, and writ'st each line,
That where my hands have left a stain
Christ's blood may make all pure again.

Where the last sentence hath its end
In mercy, Maker, Father, Friend,
Write for the sake of thy dear Son,
"Servant of Jesus Christ, well done!"

—*Charles F. Deems, D.D.*

OUR ROCK.

The sea ebbs and flows, or roars with rage, but Christ, our Rock, remains unmoved. Why, then, need we heed the changes all around us? Why need we dread the impotent foaming of the maddened billows? Why need we fear when the wicked rage and our foes imagine vain things? Why should our hearts quail if all hell should seem let loose against us? The towering waves may strike against our Rock with terrific force and thundering sound, but only to recoil upon themselves. For a moment our Rock may seem to shake beneath our feet, or we may fear that we shall be swept from its crest; but in another instant we shall find that our cowardice was groundless. Let us stand firmly and fearlessly, till the storms of life be overpast. Eternity will soon dawn on our darkness. The meridian splendor of that cloudless day shall speedily chase away the storms that now threaten us. The unruffled sea of glass shall succeed the raging billows that now threaten to engulf us. Be of good cheer!—*Exchange.*

WRITE HOME.

Night in the city, at least so your watch says, though the light of the electric lamps makes it hard to believe. But far above shine the stars, careless that a brighter light than theirs is serving us. Look up, young man, at their pale, steady gleam, and think of the far-away home where your mother waits and, looking at the evening star, thinks, "It shines on my boy, too."

How long since you have written home? Was it last week, last month, or, alas, last year? You are engrossed in business, and the rush and worry of the great city so fill your mind that the old people are almost forgotten, though occasionally you pull yourself up and say, "I must write home. When I have achieved something great, I will write and tell them of my success."

Sad error. The world cares only for your success, but that dear old heart at home will be interested in failure as well as success; only let her hear from you often. Oh, if the Billys and Johns and Tommys could realize how their mothers' hearts hunger for news, they would take time to write often and regularly. Give up the play tonight—even a visit to your sweetheart, if necessary, that mother may have a letter. Your sweetheart's lips may be riper, her cheek fairer, yet her love is less unselfish than the dear mother's who gave you all she had freely, when but for her care you would have perished.

Stop and think. Don't you remember how mother gave up the black dress she had planned to get that you might have a new coat? Or was it a watch? You will remember something, I know, of sacrifice for your benefit. Then repay it now; and sometimes at Christmas, or, better yet, on a birthday, send home some little gift. Even a handkerchief or pair of gloves will be valued far above their actual worth if sent to mother by the boy she loves. Get your photograph taken and send it home so mother can say, "Billy sent me his picture last week," and show it to the neighbors as proof positive that she is not forgotten. How the mother's heart dreads to admit forgetfulness. A thousand pitiful excuses are made for the absent one ere she will admit it herself; and then she carefully conceals it from others.

I heard a young man in one of our western cities refuse to attend a game of ball because he would not have time to write his weekly letter to his mother. "Nonsense; who cares for that? Let it go for once," was his companion's reply. But the young man answered bravely, "No, not for a dozen games. Mother would surely think I was sick, and I don't want her to worry. She is not very strong, you know." I longed to take his hand and express my admiration for his decision, but they passed on, and I thought there was one mother at all events whose son did not forget to write.

God bless the boys in their new homes, and give them all success, but grant that their hearts may turn toward the old home and that they may write often.—*Victor Gage Kimbert.*

A SHOP PAPERED WITH THE BIBLE.

A correspondent of the *Friend of Missions* in Japan tells the following interesting story of a lady who went into a cake shop to buy some cakes for her children. While waiting for the cakes she saw that the walls were papered with leaves from the Bible. This was so strange that she asked the old woman about it; and she told the lady that one day, passing by a book shop, she saw a pile of papers thrown away as useless. As her shop needed papering, she thought this was just the thing, and took some of it home, and pasted it over the walls. One evening her grandson came in, and began reading aloud from the paper on the wall. The old woman was so interested in what she heard that she listened eagerly, and got all who would to read it to her. One day a young man came to ask her if she understood it, and whether she was a Christian. She told him how much she enjoyed hearing it, but she did not understand it much; so he promised to take her to church the next day. After this she attended regularly, and became an earnest Christian. She now keeps a stock of tracts by her, and into every bag of little cakes she drops one. Is not this encouraging? All that good came out of leaves of the Bible thrown away, which were considered of no use.—*Western Christian Advocate.*

A SONG IN THE DARK

A suburban family has a canary which has been a cherished inmate of the household for fifteen years. The bird has been completely paralyzed as to one leg and one wing, and holds his poor withered leg close to his body; but he would hop about cheerfully enough on the other leg were it not for the fact that he has become totally blind with age. Not a ray of light can he see, and he has to summon the family when he wants to mount his perch, and he does not hesitate to summon them on such occasions by a call they have no difficulty in understanding. Whenever the sun comes out and the bright light strikes his cage, he bursts forth into a song as joyous and musical as any canary ever sang. Some gleam of the brightness penetrates the film over his old eyes, and he pours out his torrent of vocal rejoicing as if he could see far out over the fields illuminated by the sunlight. His cheerfulness, amid tremendous discouragement, has been an example of bravery that has carried more than one human being through seasons of trouble and despondency.—*Anonymous.*

WHY A PARROT DIED BROKEN-HEARTED.

Dr. Charles Dunlap tells a very good parrot story. The parrot was an ordinary green bird, with a bright yellow head, filled with brains of an extra quality. When it arrived at the doctor's house it looked much the worse for wear, with dirty feathers and a generally dilapidated appearance. It soon commenced to make up for its deficiency in personal appearance by its extraordinary intellectual qualifications. It would sing the "Girl I Left Behind Me," altered to the "Poll I Left Behind Me," words and music perfectly. It would play hide-and-seek with the doctor, and when anything funny was told at the table it would be the first to laugh, and laugh in a boisterous manner. It would imitate anything it heard. Its favorite in the house was a servant girl who was always very good to it. This girl, when she was peeling apples or peaches, always remembered Polly, and was so good to the bird that it contracted a violent affection for her. Some time afterward the girl left; when she was gone Polly underwent a complete change. It became sad, silent and melancholy. It refused to be comforted, and would not say a word to any one. It walked around the house with drooping feathers and an air of deep dejection. Some weeks afterward the girl came back, and Polly brightened up from the first day it saw her. It commenced to talk and laugh again, and seemed its own self once more. The girl only remained a day or two, however, and when she left poor Polly again drooped. Nothing seemed to revive it, and in a few weeks it sickened and died, literally of a broken heart. There was great grief in the household when Polly died, and its place has never been filled. Dr. Dunlap says that "Polly Hamilton," as the bird was called, was the only parrot he ever saw which would talk "on demand," that is, whenever you wanted it to.—*Selected.*

SYMPATHY WITH CHILDREN.

There is no time when young children are more deserving of tender attention than when death invades the home circle. When a little brother or sister is taken away it is the parents who are the objects of special sympathy. Friends call and speak consoling words or offer comfort through letters. Flowers and other favors testify in silent ways that they are held in loving remembrance by many hearts. If Christians, they are sustained by faith in the Saviour's words and a sweet sense of his presence. Meantime, in too many cases, the very young members of the household are left to suffer silently. There is no willful neglect, but no one, unless having had a similar experience in early life, seems to understand how deeply their childish sensibilities are wounded. There is something pathetic in the intensity of a child's grief. Older persons, who are sustained by a hope of reunion beyond the grave, fail to appreciate how, in a child's estimate, years are as an eternity. To him the separation is final. If adults realized how these little ones cower and sob in the dark, how they brood in silence over the imagined terrors of the grave, more pains would be taken to caress and cheer them during these painful experiences from which no home is exempt.—*The Congregationalist.*

POLITENESS.

"Oh, he's just as polite!" said little Mabel, ecstatically. "He picks up things, and runs for things, and says, 'Excuse me.'"

"Who?" I asked.

"That Carver boy," she said, pointing to a handsomely dressed little fellow across the room.

"That boy," I cried. "Why, I'm visiting at his house, and he bangs the door and whistles while his mother is talking, and says 'Don't bother me,' when she asks him to shut the window. Are you sure it is that boy?"

"Yes," answered Mabel, mournfully. "Though folks do say his manners are all put on away from home."

"Just so."

When do you put on your manners? And when do you take them off?

A FATHER'S LESSON TO HIS SON.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son; and now he knew the cause. He was very sorry; but he said nothing to Robert at the time. In the evening he brought from the garden six rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father; and Robert cheerfully placed the apples in his mother's store-room.

Just as he was putting them aside, his father

laid on the plate the seventh apple, and desired him to allow it to remain there.

"But, father," said Robert, "this apple will spoil all the others!"

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said the father. And with these words he shut the door of the room.

Eight days afterward he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples which had been so round and rosy-cheeked were quite rotten, and spread a bad smell through the room.

"Father," cried he, "did I not tell you that the rotten apple would spoil the good ones? You did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad? Yet you do not listen to me. See in the state of the apples that which will happen to you if you keep company with wicked boys."

HOW TO LIGHTEN OUR LOT.

Take kindly all that is kindly meant;
Be first to thank, be last to resent·
Give smiles to all who give smiles to thee,
And those who come frowning, feign not to see;
And, oh! believe me, this is the plan
To lighten, to brighten, the lot of man.

Seem blind when the faults of a friend appear;
Seem deaf when the slanderer's voice you hear;
Seem dumb when the curious crowd you meet,
And they bid you the slanderous tale repeat;
And, oh! believe me, this is the plan
To lighten, to brighten, the lot of man.

—*Anonymous.*

TEMPERANCE.

AFTER SIXTY YEARS.

HOW THE TEMPERANCE QUESTION WAS VIEWED IN OLDEN DAYS.

[An address which was delivered at Saxton's River, Vt., by J. Blanchard, and published in the old *Intelligencer* September 11, 1830.]

[*Concluded.*]

But the esteem in which strong drink was held by the inspired writers, even in that comparatively harmless state, is best inferred from their own language. The prophet Isaiah exclaims, while denouncing the fierce judgments of God, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with wine." And again, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue till night, till wine inflame them." And in another place, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Solomon exhorts us to "be not among wine-bibbers; among riotous eaters of flesh." St. John, the divine, in the Apocalypse, speaks of the river of the water of life; but what is the figure into which he introduces wine? "And these shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." These, and other similar passages, I apprehend, clearly evince the rebuke which the use of wine, except in cases of extreme debility, ever received at the hands of the men of God.

Thus have we hastily considered some of the effects, legitimate and inevitable, of ardent spirits on the interests of this town, and the well-being of man; and briefly noticed some of the reasons why many of the enlightened and celebrated, as well as the philanthropic and humane, maintain that they may and ought to be rejected by the laborer at his toil, spurned from the social circle, and even abandoned by those writhing in disease. It now remains for us, seriously and with strictest impartiality, to come to the solemn inquiry: At whose door lies the cause of all this misery? This is a question of most tremendous moment; and one the correct decision of which we should seek with the most intense, the most thrilling interest. There are but two classes concerned. The one claim to be temperate and rational beings; the other, truth has branded with the title of unreasonable, intemperate and ruined men. On the shoulders of which class must the guilt forever rest, of entailing on a community a curse feebly figured in the language: "indignation and wrath, tribulation and anguish?" Methinks I hear a response from the graves of thousands frozen in immature death, THE TEMPERATE! And do not our utterances echo to the sound? I know that for ages past the wise and good, as oft as they have deplored the prevalence of this vice, have thought only of those who had thrown off all moral restraint, as the authors of this evil. But they have been ever under mistake. The fountain from which the devastating floods of intemperance have issued has, till within a few years, been hid in obscurity more impenetrable than the darkness which cursed the Egyptians; and the bleeding shoulders of the drunkard have been laden with a cross which belongs to other necks. Render every drunkard in the United States immortal; let them reel through our land till the angel shall swear that "time shall be no more," and they will not have added one individual to their ranks through their own influence. The influence of sots, and their influence directly and powerfully, too, goes to induce people to abstain from a practice which will assimilate them to themselves. Drunkards receive their recruits ready drilled for duty from among the temperate. It is preposterous to reproach the drunkard with being the procuring cause of this affliction. A disease preys on his organs, which, to use the expression of the prophet, "enlargeth his desire as hell, and is as death, and cannot be satisfied." As well might we blame the scathed wretch attacked by the burning plague that once strewed with dead carcasses the streets of Athens, for rushing into the cooling fountain which softened his pain and sealed his death, as blame the drunkard for flying to his bottle to still the gnawing in his bosom. Neither is it on his account that inebriating liquors are manufactured and vended. Let the temperate abstain, and where is the merchant who could bring to his shop this article for a class of people of whom it may be said, "they never make payment but by tender of their bodies." Think not then of casting the crime off from yourselves upon the drunkard. Arise, then, and shake off the imputation. Do ye not resist the idea of being slaves, and of lying down in abject servitude? Acknowledge no longer the unlimited and galling sway of the tyrant Habit. When you meet your friends, and in your moments of pleasure, use not the accursed potation which banishes from this world all that deserves the name of friendship. At your funeral ceremonies, above all, abhor to insult the departed spirit of your friend by using over his coffin that which sends to be his companions in the grave millions of his fellow mortals. At all times and all places forbear indulgence in a habit which needs but to become general and then—

* * * * "The sun grows pale;
A mournful, visionary light o'erspreads
The cheerful face of nature; earth becomes
A dreary desert; and heaven frowns above."

Gentlemen and ladies of the society which I have the honor to address:

As an auspicious omen, as the harbinger of better days, I hail the organization of your society. Endeared as this place is to me by recollections at once the most interesting and permanent, by all the dreams of childhood and the enchanting visions of infancy that cluster around the place of our birth, bright as the sunlit clouds of evening, or the dew-spangled hedge at morn, I cannot but rejoice at the prospect that the cup of woe, which many, oh, too many of our citizens, have drained to its very dregs, is about to be stripped of its allurements and enticements and appear in its native deformity, grim and ghastly, as the fabled monster that guarded the gates of hell! I cannot but rejoice that we have the slightest reason to hope that the day is about to dawn when there shall not be a house among us whose walls daily echo the sighs of the disconsolate mother, the cries of squalid and frightened children, and more than all, the muttered curses of the abandoned and besotted husband. Such a state of things, be it remembered, is in your power to produce. Assert your independence. Partake no more of that which nothing but habit has caused to seem necessary. Make but the exertion and the spell is broken. Let your motto be, "*bellum exterminandi*," and if there be an addition let it be this: "Palsied be the hand that places the name to our constitution and the cup to the lips of the same individual." Thus firmly established on the principles of entire abstinence, be assured you shall not want helpers. The sage predictions we hear frequently of the final failure of the cause we advocate, if they prove anything, but prove the ignorance of their authors. Whether we live or die, this cause will prevail. It acknowledges no party; it is the pander of no sect. The Catholic and Protestant, the infidel and Christian, prompted by humanity and fellow-feeling, which virtues in the human soul alone remain unmarred, have united to banish from existence this common enemy of man. Although the exertions for the suppression of this worst of evils are yet in their infancy, the success which has attended them has far outstripped the most sanguine expectations. Not one year has elapsed since the Rev. Mr. Fraser visited Scotland, where he found but one society of this kind, one small society at Greenock, and that struggling for a doubtful existence amid the deafening clamors of opposition. Through his exertion, seconded by Prof. Edgar, of Belfast, Ireland, when he left the country, societies had been established at Glasgow and Edinburgh, which had enrolled thousands of those who had pledged themselves to use no more ardent spirits. At the time he embarked for America 100 societies were existing in Ireland, and many in different parts of England. The same gentleman, Mr. Fraser, stated in a temperance meeting in New York the present season that all these exertions in England, Ireland and Scotland originated in their receiving a report of the American Temperance Society. When we look at our own country, prospects animating in the extreme everywhere are presented. From our own beloved New England to the United States garrisons in the distant West, we constantly receive reports that augur of success. Long has it been affirmed that vessels at sea never would be navigated unless their hulls carried the bane of seamen. They have been considered a refuge to which intemperance, though expelled from the land, might safely retreat, and forever brood over its victims and devotees, as the night-raven feeds with impunity on the corpse that floats on the surface of the deep. But, thank heaven! this question is put beyond the reach of controversy or of cavil. Already sails bend to every breeze over hulls that bear on their prow the motto, "We have no rum aboard." And soon may we hope for that period, when the stars of Liberty that now reflect the sunbeams of every clime, will no more be robbed of their lustre by the prevalence of a habit that does more to enfeeble our navy, and destroys the life of more of our mariners than the united wars of seven Englands! These are the facts on which is grounded the assertion: whether we live or die, this cause must prevail. But I should feel guilty of an insult upon this society should I urge the success of a cause like this, as a reason why we should become its strenuous supporters. 'Tis the cause of all that is desirable in happiness, in opposition to all that is fearful in woe. With this constantly fixed in our minds, it is impossible that any of us should prove recreant to his obligation, and a traitor to the cause. Conscious that the eyes of the friends and enemies of the object we aim to accomplish are fixed upon us, let us go forward. And though the nation beside lie down in abject slavery under this most cruel of tyrants, as long as this society shall have a member among the living, let not the cause of temperance want an advocate. And though the Sun of Freedom, faint and sickly, should set in an ocean of ardent spirits, let us, while we live, remain steadfast, immovable; and when time with us shall have become Eternity, let this epitaph be found at our heads: Here lie those who died free!

ANNUAL CONFERENCE OF THE BRETHREN CHURCH ON TEMPERANCE.

The committee on temperance reported the following resolutions:

Resolved, That the Indiana conference of the Brethren church affirms its devotion to the principles and policy of prohibition, believing it to be the only effective method of dealing with the liquor traffic.

2. As Christ came not to regulate, but to destroy the works of the devil, we believe that destruction instead of regulation of the liquor traffic is the only policy which Christians can consistently endorse.

3. We maintain that the license of an evil is an

agreement with death and a covenant with hell.

4. We deprecate the attempt of any party to maintain the legalized saloon in our States, and believe that such party is an enemy of the home, the church and the state, and in alliance with the dangerous elements that menace the purity of our home, and the safety of the commonwealth.

5. We believe it monstrous mockery to pray, "Thy kingdom come," and then vote for the devil's mightiest agency, the licensed saloon.

The report was adopted by a large majority.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON VII.—Fourth Quarter.—November 15.

SUBJECT.—Christ's prayer for his disciples.—John 17: 1-19.

GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7: 25.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 17: 1-10. T.—John 17: 11-19. W.—John 17: 20-26. T.—1 Peter 3: 8-13. F.—Col. 3: 1-15. S.—Jude 20-25. S.—Heb. 7: 19-25.

COMMENTS BY E. E. FLAGG.

1. *Christ's prayer to be glorified.* Vs. 1-6. Alvord mentions it as unusual with John to describe our Lord's appearance or gestures; but on this occasion there must have been something peculiar and wonderful in his upward look which made an indelible impression. "Glorify thy Son." We are told to seek the glory which cometh from God alone, and Christ, who is our pattern, never sought any other. Only as the Father should thus honor him by sustaining and upholding him through this last dreadful hour, could he bring those to glory for whom he was now to lay down his life. We may seek the glory which comes from God without any selfishness. We may strive and pray for it with the same earnestness with which we crush out all desire for that which comes from men. "That thy Son also may glorify thee." All the glory that God puts upon us in acknowledging and blessing our work must return to him again as its fountain-head. But Christ here speaks of a reciprocal glorifying between equals; and indeed all through this wonderful prayer it is his divinity which is manifested. He is shown to us as one with the Father, having power over all men to give eternal life to all who will be his disciples. Perhaps no expression of Scripture has been more misunderstood than this. Many think of eternal life as a mere continuity of existence. If this were all, it would be a poor gift indeed to humanity. Christ, who is the Truth, says that eternal life is to know God and himself. When we have in our souls the desires, the affections, the capacities that only eternal life can satisfy we have the earnest of it; but it is only through the knowledge of God in Jesus Christ that we can be lifted out of our low natural plane of being into that higher one where we thirst for spiritual joys. To know God is to know him as a friend, and thus grow continually into his likeness, until we have insensibly lost our grasp on temporal things, and yearn only after that which is abiding. Eternal life and the capacity to enjoy only what is fleeting and temporary cannot exist together. The two things are self-contradictory. It follows, then, that the life eternal must begin here in its undeveloped germ, like a seed hidden in the ground; though it must have its full fruition in a higher sphere.

2. *Christ's prayer for his disciples.* Vs. 7-17. "I have manifested thy name." This he had done in his character and in his life. He had "worked the works of God." So in our measure we are to manifest Christ. If all who call themselves Christians would do this, how soon the world would be won to God! The disciples, as we know, were very slow to believe, full of Jewish prejudices, and even, sometimes, of bitter childish rivalry. They thought the kingdom was one of "meat and drink," instead of "righteousness and peace and joy in the Holy Ghost," as they afterwards learned. But Christ makes no mention in this prayer of their frailties and imperfections. It seems as if he would cover them all over with the mantle of his divine love, as a mother would hide the faults of her child. Our hearts may condemn and Satan accuse us for many a short-coming, but if we truly love our Master, "we have an Advocate, Jesus Christ the righteous," who "will present us faultless" before the throne of his Father. Not that we are perfect as yet; but Christ sees in us what we shall be when all his work shall be finished in us. "I pray not for the world." Not because his heart did not yearn over the hopelessly lost, but because it would be no use to pray for those who deliberately rejected his reign and preferred to be under the dominion of Satan. The blessings which he was asking for his disciples would not be suited to or be desired by the world at large. Heavenly joys, heavenly victories, heavenly progress, are blessings only to the heavenly minded. "I am no more in the world." He seems to have lost sight for the moment of the death awaiting him, and speaks as if his work were already accomplished. Three specific things Christ prays for, embodying his last and tenderest wishes for his disciples. (1) That they may be one. The 23d verse shows that only through this unity of his disciples will the world be convinced. This proves what experience is now teaching us: that sectarianism is one of the greatest foes of missions. (2) That they may be kept. Nowhere else is the expression Holy Father, implying that only a perfectly holy God can keep us holy, used. (3) That they may be sanctified. The Christian is not a fossil but a growing thing, and sanctification refers to growth. We are to be sanctified by the truth. It may come to us through nature, through revelation, or by Providence. If we are obedient to it, we "shall grow thereby." "I pray not that thou shouldest take them out of the world." The world is our post of duty until God calls us home. Christ would not have his disciples bury themselves in monkish retreats, but go forth and fight bravely against all evil, remembering that one has prayed for them who never offered a single petition that his Father did not answer.

RELIGIOUS NEWS.

BAPTIST.

—Mr. Spurgeon's works have been translated into the Norse language. At Christiana colporteurs have circulated upward of 87,600 copies of his sermons alone. His British Colportage Association reports that there are ninety colporteurs now engaged. Last year they sold $50,000 worth of literature, and took part in 10,246 services or meetings.

—Dr. Arthur T. Pierson began his supply of Spurgeon's pulpit on Sunday, Oct. 25. Mr. Spurgeon was greatly gratified when Dr. Pierson accepted the invitation to stand in his place until his health was restored.

BRETHREN.

—In the Michigan conference of Brethren churches, the following question came up for discussion: "Since the New Testament, our creed, positively forbids the taking of oaths, can this conference tolerate Freemasonry or any oath-bound secret organization?" After a full and free discussion, upon motion it was decided to defer the question for an indefinite time.

CONGREGATIONAL.

—The First Church of Chicago gave Dr. and Mrs. Goodwin an enthusiastic reception at the church parlors Oct. 20. There was a very large gathering, with representatives from most of the other churches of the city. Mr. H. H. Kennedy made an address of welcome on behalf of the young people and the Sunday-school, and Prof. G. N. Boardman on behalf of the church, saying that in bidding him welcome they gave endorsement to the principles he had uttered from City Temple, in London.

—Rev. B. Fay Mills is conducting a series of union Gospel meetings in this city. This week he is preaching at Union Park Congregational church every evening. Fifteen churches of various denominations unite in this movement.

—At the meeting of the Northwestern Association at Osborne, Kan., Mrs. Susan P. Buck was licensed to preach for one year. She accepts the invitation of the church in Lenora to supply them until April.

—November 22, the Sunday before Thanksgiving, has been designated as Sunday-school Home Missionary Day.

EVANGELICAL ASSOCIATION.

—The unfortunate trouble in the Evangelical Association (Albrights) continues and even intensifies. There seems to be no hope of reconciliation. Two general conferences now seem to be inevitable—the party headed by Bishop Dubs meeting in Philadelphia, and the followers of Bishop Bowman and Esher at some other point. This month is the time. Each general conference will claim to be the legal conference.

FRIENDS.

—The evangelistic committee reported to the recent Kansas Yearly Meeting as follows: Number of sessions of revival meetings, 2,131; conversions, 1,009; sanctified, 304; renewed, 451; added to the church, 534; ministers acknowledged as pastors, 27; supporting themselves, 5; partly supported, 19; wholly supported 3.

—The statistics of the Indiana Yearly Meeting show: Whole number of members, 22,408; males, 10,030; females, 11,038; families, 5,647; non-resident members, 2,700; under 21 years of age, 6,942; removed to other yearly meetings, 92; disowned, 128; resigned, 172; established meetings, 165; recorded ministers, 246; ministers recorded the past year, 12; ministers deceased, 5; meetings without recorded ministers, 45; number of members in college, 213; number of members teaching, 247; number pursuing systematic reading, 183. The total membership is smaller than it was last year.

LUTHERAN.

—The "English Evangelical Lutheran Synod of the Northwest," is the name of a newly-organized synod, composed chiefly of pastors in connection with the general council who are engaged in mission work in the Northwest. All the present members are graduates of the Philadelphia Seminary. Pastor G. H. Geberding, of Fargo, Dakota, is president, and Rev. W. K. Frick, of Milwaukee, is secretary. A constitution was adopted, and application will be made for admission to the general council. The next convention will be held at Duluth.

—Michigan, Wisconsin, and Minnesota synods have decided to unite and organize a "General Evangelical Lutheran Synod of the Northwest." The old bodies remain as districts. The present institutions will continue the property of the respective districts. The general body is to maintain a theological seminary, and a college with preparatory schools; it will also publish a church paper, a theological journal, a school periodical, an almanac, and other church and school books. Inner mission work will also be in charge of the general synod.

METHODIST EPISCOPAL.

—The Bible used by John Wesley at Epworth forty years, and now owned by Rev. Dr. Boole, of Staten Island, was exhibited at the Methodist Council in Washington.

—Bishop H. M. Turner, of the African Methodist church, has been appointed missionary bishop to Africa, being the first colored minister to act in that capacity.

—The report of the committee on statistics of the Methodist Ecumenical Conference, made Oct. 19th, shows that in the entire Methodist connection there are 42,695 ministers and 6,494,399 members, with about four times as many "adherents." Under this last head are included probationers, members of families not church-members, and such persons as by natural tendencies, etc., may be considered as belonging to the Methodist connection.

—The report of the secretary of the Sunday-school board of the Methodist Episcopal church of Canada shows 233,047 scholars enrolled, an increase of 8,997 during the year. The number of officers and teachers is 29,204, an increase of 846, and the number of schools 3,048; 32,507 scholars are reported as studying the Methodist catechism. The expenditure of the Sunday-school aid fund during the year reached the large sum of $4,357.78.

—Rev. Otis Henry Tffany, A. M., D.D., died at his home in Minneapolis, Minn., at 4 o'clock, Saturday afternoon, Oct. 24, aged sixty-six. He was always in great demand as a lecturer and as a speaker on special occasions. He has for many years held high rank as an orator.

MISSIONS.

—Within the last ten years the evangelical churches, and other missionary organizations of Christendom, have opened up about 50 new missions and sent out about 500 workers into new fields. Estimating that these workers have reached, on an average, 10,000 persons with the Gospel, and that an equal number have been reached through missions before established, then the evangelical forces of Christendom, with their enormous wealth and millions of men, and with all the facilities of the age, have, in the ninth decade of the 19th century, reached with the Gospel, less than ten million out of the ten hundred millions of the heathen world.

MORMONS.

—During the trial of the church cases at Salt Lake City, Utah, President Geo. Q. Cannon testified that the entire membership of the church in the Territory of Utah and surrounding cities and Territories is upwards of 200,000, and that the income of the church on a cash basis, last year, or the year before, was "probably $300,000 or $400,000." Thirty thousand dollars was appropriated for the poor in the church.

REFORMED PRESBYTERIAN.

—The session of the Theological Seminary of the Reformed Presbyterian church (New Light) in Philadelphia was opened on the 7th of October with an address by Rev. M. Gailey. The faculty consists of Rev. David Steele, D.D., Professor Gailey, and Rev. James Y. Boyce.

UNITED PRESBYTERIAN.

—The United Presbyterian church has just sent out the largest band of missionaries in her history. This is encouraging. Such a large force as is being employed in Egypt and India makes heavy drafts upon the liberality of this small denomination. It is gratifying to know that the drafts are honored by the people with promptness.

—On Wednesday, the 7th of October, a band of sixteen missionaries sailed for India and Egypt—a promising and important accession to the U. P. missions.

News of the Week.

CHICAGO.

Sioux City will build a corn palace in Chicago in 1893.

Judge Tuley denies Mrs. Emma Wakely's petition for an injunction to restrain election judges from preventing her vote being cast.

It has been decided to build a press building at Jackson Park.

Work on the Newberry Library will be commenced at once.

The story is told of a Dwight graduate who is now doing all in his power to induce other men to visit Dr. Keeley's town.

COUNTRY.

On Monday Minister Egan demanded of the Chilian Junta an explanation of the recent murder of sailors of the United States steamer Baltimore, and reparation for the injuries inflicted.

Fire at Evansville, Ind., Monday night did damage to the extent of $80,000.

John Mattei, a Connellsville, Pa., striking miner, cut a vein in his finger and fed his babe on blood to keep it from starving.

Fire partly destroyed the Brittain Pork Packing Company's plant at Marshalltown, Iowa, Monday. Loss, $50,000; nsured.

Sunday night about fifty men attacked and destroyed the harness store of John Miller at Garrett, Ill. They intended to lynch Miller, but he escaped. He had been terrorizing the citizens.

Lee Green, who murdered the family of Farmer Lowe near Queen City, Texas, was taken from jail Monday, fastened to a tree and burned alive.

At Belknap, Ill., Thursday, a man named Hartline killed a Miss Thurman, to whom he had been paying attention, and then committed suicide.

At Boston, Tuesday, Maria Kullberg, a store-keeper, sued a Catholic priest for $5,000 damages for ruining her business by placing a boycott upon her store because she refused to send her children to the parochial school.

Theodore Doerflinger was arrested at Omaha Tuesday for embezzling $35,000 as treasurer of the Pittsburg school board.

Prairie fires in Oklahoma Territory are destroying crops and farm buildings.

An explosion Tuesday in the building of the United States Mine Supply Company at Cleveland, Ohio, caused the destruction of the building by fire, and the burning to death of three young men.

Five ice-houses belonging to Sullivan & Nunan at Buffalo, N. Y., were burned Tuesday. Loss, $50,000; insured.

At Glenwood, Minn., Monday night, O. E. Holmes, Fred Renn, Conrad Prince, Brazil Lyle, and John Coffin were killed in a collision on the "Soo" road.

Fire destroyed the New England Card and Paper Company's plant at Springfield, Mass., Tuesday. Loss, $50,000; insurance, $35,000.

Field fires are burning in Clark county, Ind. Near St. Joe 4,000 bushels of corn standing were destroyed.

The judgment of the lower court in the contest of the will of Samuel J. Tilden was affirmed by the New York Court of Appeals Tuesday. By the terms of the decision the Tilden trust is rendered void and the estate of $8,000,000 is to be divided among the seven children of Governor Tilden's brother and sister.

Ten head of horses and several buildings burned Tuesday at Hamilton, Kan. Loss, $25,000; insurance small.

It is said that Mexico will make another appropriation for the World's Fair in addition to the $50,000 already granted. The different States will also make exhibits.

A loss of $35,000 was caused by fire at Braceville, Ill., Wednesday. The total insurance was $5,500. The Paxton, Ill., canning factory burned, causing a loss of $10,000, on which there was $3,000 insurance.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 26 to 31:

Mrs J Campbell, L A Brown, W L Willard, J M Crobarger, Mrs L M Wylie, Prof S W Mack, A Sullivan, E S Bunce, J W Wood, D S Dean, H Johnson, J Pollock, C N Fox, T R Griffin, J A Rouser, M F Eaton, Rev J O Tasker, Mrs M A Hanson, A J Townsend, Miss L Garland, Mrs J Bradford, Rev J P Dyas, A Chamberlin.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring	93⅓	@	94
Winter	94	@	94⅓
Corn—No. 2	54¼	@	55
Oats—No. 2	28	@	30
Rye—No. 2	89	@	90
Bran per ton			13 00
Hay—Timothy	10 00	@	11 50
Butter, medium to best	20	@	32
Cheese	09	@	11¾
Beans	1 50	@	1 65
Eggs	17		20½
Seeds—Timothy	90	@	1 15
Flax	94⅓	@	94¾
Broom corn	4	@	05½
Potatoes, per bush	22	@	30
Hides—Green to dry flint	4¾	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	6 00	@	6 50
Common to good	3 30	@	3 90
Hogs	3 50	@	4 20
Sheep	2 50	@	4 60

NEW YORK.

Wheat, No. 2	1 03	@	1 08
Corn	70	@	71
Oats	36	@	36⅓
Eggs	23⅓	@	25
Butter	14	@	31
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@	3 65
Hogs	3 25	@	4 00
Sheep	2 50	@	4 50

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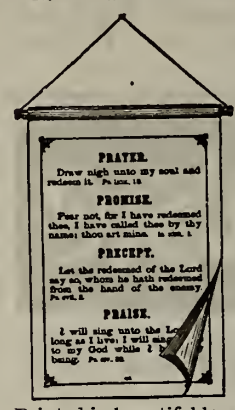

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Scatter your slops over the soil.
Be generous to your hired help.
Even Paris green is adulterated.
Keep the stables clean and well aired.
Try keeping account with every crop.
Soil has much to do with the flavor of fruit.
The real dairy farmer grows his own feed.
Sell as direct to the consumer as possible.
The West complains of a scarcity of hogs.
Pigs properly kept bring quick returns.
Strawberry plants require plenty of fertilizing.
Don't omit cornmeal from the milk ration.
Turn all very rich milk to butter making.
If you have low, wet land, reserve this for ducks and geese.
You can't always judge the quality by the quantity.
Look on the under side of the leaves for insect eggs.
Let the boys go hunting or fishing once in a while.
Where there is plenty of pasturage turkeys can be raised with profit.
If you are going to plant grape vines get a southern or southeastern slope, if possible.
The good prospect of better prices should encourage farmers to extra efforts in crop productions.
Butter makers are warned to soak and not steam their tubs. When steamed it is difficult to get the butter out.
Horticulture should be taught in some form in all the public schools, even if it be only as reading lessons.
Skimmed milk can be kept sweet for from twenty-four to forty eight hours by heating it. It must be heated to 150 degrees.
Some people are so careless that they fold and tie wool when it is damp with the almost certain result of its becoming heated.

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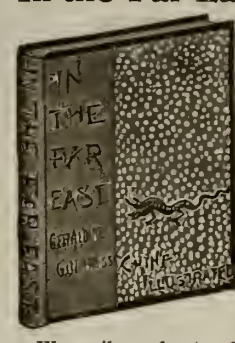

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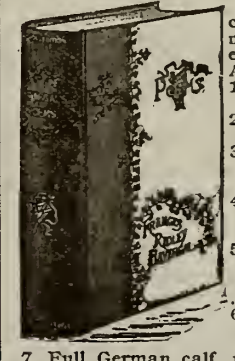

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NEWS OF THE WEEK (*Continued from 13th page*).

An unguarded express car on the Central Branch at Leonora, Kan., was robbed of the safe, which contained a large sum of money, Tuesday night.

Joseph Howell, convicted at Trenton, of the murder of Mrs. Minnie Hall and her four children, Wednesday was sentenced to be hanged.

Wednesday the Supreme Court of Canada declared unconstitutional the act of the Manitoba Legislature abolishing separate schools.

Bushnell & Bushnell, real estate dealers, of St. Paul, Minn., made an assignment Wednesday. Liabilities about $450,000; assets the same.

Five hundred kegs of powder exploded Wednesday in the glaze-mill of the Ohio Powder Company at Youngstown, killing two men and wrecking the building.

The balance in the National Treasury is reported to be increasing. The figures on Wednesday were $143,771,051.

Fire Wednesday destroyed Ball Brothers tin stamp works and damaged an adjacent building at Muncie, Ind., causing a loss of $55,000, partly insured, and the four-story building at No. 50 Fulton street, New York. Forest fires are destroying timber, crops, and farm buildings in Southern Indiana.

Fire at Kenton, Ohio, Thursday, burned property worth $150,000.

At Franklin, Tenn., Thursday, property worth $30,000 was burned. Insurance, $20,000.

Fire at Rice Lake, Wis., Wednesday, did damage to the extent of $50,000.

Arthur Retan, a merchant at Adrian, Mich., was awarded $30,000 damages for the loss of both feet, which were cut off by a Lake Shore train last Spring.

Captain Thomas H. Wackman, one of the first railroad engineers who ever ran out of Chicago, was killed by a train at Oakland, Cal., Thursday.

Marshes in the Upper Kankakee Valley in Illinois, are burning. Hundreds of tons of hay have been destroyed.

Fire at Lodi, Ill., Thursday, burned the entire business part of the town. Loss, $75,000.

The steamer Oliver Bierne burned at 3:30 A. M. Thursday at Milliken's Bend, La. About a dozen lives were lost; the exact number is not known.

Simonson & Weiss, cloak manufacturers of New York, failed Friday, with liabilities estimated at $180,000.

Business continues to improve according to R. G. Dun & Co.'s weekly review. Money markets are well supplied for legitimate purposes.

Fire Friday destroyed the Nashville, Tenn., Gas Company building, causing a loss of $35,000; H. Mueller & Co.'s malt warehouse at Cleveland, Ohio, causing a loss of $100,000; nineteen buildings at Clinton, N. J., causing a loss of $100,000, and the turnbuckle factory at Brazil Ind., causing a loss of $40,000.

The R. B. Cotter Company, wholesale lumber dealers at Louisville, Ky., assigned Friday with liabilities of $200,000 and nominal assets of $400,000. The Louisville Store and Lumber Company also assigned, with liabilities of $50,000 and assets of $75,000.

At Bismarck, N. D., Friday night, the wind blew at the rate of fifty-five miles an hour, and snow fell.

The schools at Danville, Ill., were closed Friday on account of diphtheria.

At Linden, Texas, a mob took a Negro charged with murdering a family of whites, chained him to a tree and burned him to death.

Prairie fires are reported as burning buildings stocked with grain, and fences, in Gray and Ford counties, Kansas.

Prairie fires near Independence, Mo., Friday, destroyed sixty acres of corn, thirty tons of hay, besides several sheds, board fences, etc.

Property worth $25,000 was burned at St. Louis, Mo., Thursday night.

By a decision of the Secretary of the Interior 60,000 acres of land in Minnesota claimed by two railroads were thrown open to settlement, neither road having a valid claim. One hundred and twenty sections of land claimed by another road were also added to the public domain.

Wind and snow storms raged Friday in Minnesota and the Dakotas.

FOREIGN.

Great excitement was caused in Dublin Monday evening by an apparent attempt to blow up the office of the *National Press*, the organ of the McCarthyites. The report of the explosion was heard distinctly two miles away.

Two boys were arrested at Croydon, England, Tuesday for trying to wreck express trains. They said they wanted to see a train wrecked.

At Tcheringoff, Russia, fifty Jews were killed and hundreds wounded in riots. The woods are filled with starving refugees. The government has threatened with arrest any one who attempts to form relief societies in the famine-stricken districts.

Tuesday the Chamber of Deputies voted $240,000 for the relief of flood sufferers in the south of France.

The *Reichsanzeiger*, of Berlin, Tuesday, by order of Emperor William, commented editorially in strong terms upon the prevalence of vice in Berlin and the necessity of measures for its suppression.

In a railway disaster Monday, near Moirans, France, eight persons were killed and thirty seriously wounded.

The steamers Boston and Charlwood were in collision in the English Channel, resulting in the loss of nineteen lives. The Charlwood went to the bottom.

Anarchists at Barcelona, Spain, are preparing to celebrate the anniversary of the execution of the Chicago anarchists.

Majunga, an important seaport of Madagascar, has been almost entirely destroyed by fire. The loss was $200,000.

It is reported that a plot has been discovered in Cork to assassinate William O'Brien, the McCarthyite candidate.

Friday the French Senate agreed to the removal of the prohibition upon the importation of American pork and to fix the duty at 25 francs.

Severe earthquake shocks were felt along the southern coast of Nipan, the principal island of Japan. Hundreds of houses were destroyed.

Italian Liberals are opposed to the election of Cardinal Gibbons to succeed the present pontiff, an event which is thought to be probable.

There were numerous election fights in Cork Wednesday night, in which several thousand persons were engaged. Many were seriously injured. John Dillon was attacked and severely hurt.

It is said that a mob at Melbourne, Australia, became incensed at the production of the "Beauty Show" and tore down the theater.

A secret society in China recently placarded the walls of a large city on the Yang-tse-Kiang with posters announcing that all missionaries will shortly be exterminated.

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Christian Cynosure.

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ANTI-SECRECY CONVENTIONS

THE ILLINOIS CHRISTIAN ASSOCIATION

Will meet in the BRICK CONGREGATIONAL CHURCH, GALESBURG, Rev. Henry A. Bushnell, pastor, ON NOVEMBER 12TH AND 13TH, 1891, to Consider the Relations of the Secret Lodge System to the Christian Religion and Civil Liberty.

PROGRAM.

THURSDAY, 7:00 P. M. Devotional Meeting.

7:30 P. M. Address of Welcome, Rev. H. A. Bushnell.

Response by the Chairman.

8:15 P. M. Remarks, Rev. N. C. Mallory, D. D., pastor Baptist church, Chicago.

Address, subject: "Odd Fellowship—how should it be regarded?" Rev. Sam'l H. Swarts, D.D., pastor M. E. church, Chicago.

9:00 P. M. Adjournment.

FRIDAY, 9:30 A M. Devotional Meeting.

10:00 A. M. Appointment of Committees.

Reading of Letters.

Free Parliament.

11:00 A. M. Address, subject: "Is the Grand Army of the Republic a Beneficent Institution?" Rev. H. H. Hinman, Agent of the National Christian Association.

2:30 P. M. Report of Committees.

3:00 P. M. Address, by Rev. Wm. Pinkney, pastor Wesleyan church, New Windsor, Ill.

3:30 P. M. Address, subject: "What I Knew of Masonry in Early Days," Rev. Azariah Hyde, Galesburg.

7:00 P. M. Prayer.

Remarks, Rev. O. F. Carlson, pastor Swedish Baptist church.

8:00 P. M. Congregational Singing.

Address, subject: "Lodge Influence on the Destiny of Nations," Pres. J. Blanchard, Wheaton College.

9:00 P. M. Adjournment.

OHIO.

The Ohio State Anti-Secrecy Convention will be held (D. V.) on DECEMBER 10TH AND 11TH, AT NEW CONCORD, on the Baltimore and Ohio Railroad.

Rev. H. H. Hinman and Rev. C. F. Hawley will be at work in this State before another *Cynosure* reaches you. Preliminary work for lectures by these agents has already been done in several places.

It is hoped that Rev. W. G Morehead, D.D., of Xenia, and Prof. Joseph Moore, of Earlham College, Richmond, Indiana, will be among the speakers at the Ohio Convention. Let churches elect delegates, and by providing for their expenses insure a larger attendance.

DISTRICT OF NEW ENGLAND.

The New England Annual Convention will be held at Boston on WEDNESDAY AND THURSDAY, THE 9TH AND 10TH DAYS OF DECEMBER NEXT. Among the speakers promised at this Convention is Rev. A. J. Gordon, the stalwart Reform preacher.

Rev. J. M. Foster, now of Boston, writes to the *Christian Statesman*, of Philadelphia, respecting this convention: "I have been asked to speak on the 'Relation of Civil Government to the Lodge.' The time is near at hand when the lodge will be regarded as a public evil, a foe to the Republic, more dangerous than the liquor traffic, more hurtful than speedy and easy divorce. It is the Goliath of the enemy's camp defying the army of the living God. And until our New Testament David slays him we may not hope for victory."

Bro. Hinman, writing from Princeton, Ill., Saturday last, says: "I expect to lecture in the Wesleyan Methodist church at Bureau on Sunday night, and will try to have a meeting here on Monday evening."

Bro. Fenton, after visiting Philadelphia and Brooklyn, has gone to Canada to participate in the delivery of a series of anti-secrecy lectures, in various places in the Dominion. A good report may be expected from him in our next issue.

The indictment of the managers of the Louisiana State Lottery by grand juries in several States for illegal use of the mails, is met by them with sneers and threats. But the strong hand of federal law is about to be laid upon them—not before the local petit juries of a town or county, but before the highest tribunal of the Union, where sneers and threats will be of no avail. When any corporation, secret or open, reaches that degree of arrogance that produces defiance of constitutional law, it is time to squelch it.

If a special telegram to the *Inter Ocean*, from, Minneapolis, October 29, is to be credited, the Roman Catholics are rapidly transferring their parochial schools to the public schools of Minnesota, by which operation the latter will pass under the control of the Roman church. "One or two parochial schools in St. Paul and all of those of Fairbault and Stillwater," says the dispatch in question, "had already been transferred, and the Rev. G. T. Morrill went to Fairbault to see how things were working. On his return he preached a sermon, charging that pictures of Pope Leo were on the children's desks as of old, and that the teaching of the Catholic religion was part of the curriculum. A meeting of the Patriotic Sons of America was called at once, and last night's gathering was of a thoroughly anti-Catholic hue. Before adjourning $1,000 was subscribed and paid into the hands of the State treasurer to take action. Legal proceedings will begin with the service of an injuction upon the financial officials of the State, county and city restraining the payment of any money to the school boards of Stillwater or Fairbault." The result of this affair will have a wide-spread and important influence; for although the contest above indicated is between only a secret society and a local branch of the Roman church, the principles involved are national, and will affect every community and public school in the Union.

In our Letter from Brooklyn, in another column, Dr. Cuyler puts in a plea for the extension of the Sons of Temperance, which he claims "is in no sense a secret society," and in charity "has the same value as that which has been claimed for Masonry." Whatever may be "claimed" for it, Masonic charity is a humbug; and if the "Sons" can find no better examplar, their charity begins at home and stays there. If the secret obligation of the "Sons" has really been annulled, the society is no longer an "order," but a good-natured social club of men and women.

Musgrave, the Knight of Pythias, who, several months ago, being heavily insured, endeavored to defraud the insurance companies by a strategem, has been arrested, and will be taken to Terre Haute, Ind., for trial. He will be remembered as the fellow who lived in a hut, in seclusion, obtained a skeleton, set fire to the building and escaped, leaving the impression that he had been burned to death. The scheme was exposed by a relative, and detectives worked up the case with the foregoing result. He seems to have been an adroit operator. His confederate has also been arrested.

A MASON'S EXPERIENCE—I.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

[The following article, which will appear in a few consecutive issues of the *Cynosure*, needs no apology. The author was a riding-master, or teacher, in the British army stationed at Secuderbad, India, about the time of the Morgan murder in America. After his death the manuscript was forwarded to this office, for examination and publication, by his son. Only a part of the manuscript will be printed in the *Cynosure;* but that will possess interest for all who desire to see Freemasonry as it is. The Masons of England gave permission, many years ago, to perpetuate the order in the Indian army, so that the work there differs but little from that in Great Britain.—EDITOR.]

NOTE.—Hopson was initiated on Saturday evening, January 27, 1827, in Lodge No. 7, Unity, Peace and Concord, at Bangalore, Madras Presidency, India. After the degree of Entered Apprentice had been duly conferred upon him, there was a banquet, in which considerable revelry, with wine-drinking, was developed. At this point we take up his narrative:

I had a misgiving that, making every allowance for the sportiveness of the several members, there was something intrinsically wrong in the institution and in the working of its members. I had also a singularly hot and heavy pain in my breast where I had received the touch of the sharp instrument on entering, or rather on being led, into the lodge, and I felt a growing anxiety of which I could not define the cause. It was a feeling of the soul as distinct from the body. I nevertheless hoped it would wear off in a few days; it did not, but, on the contrary, time only added to its intensity, after a short intermission that I experienced on the morning after my initiation.

I lay down after reaching my room and, contrary to my expectation, had a sound sleep, and awoke refreshed, with not the least symptom of the pain and misgiving that I had experienced the evening before.

My comrades, Sergeants Hobday and McDicken, were curious to know what I had to say abou Freemasonry, and they called on me, Hobda

first, to hear my opinion of it. I told them that I liked Masonry very well; that there was none of the pride of rank or birth in it that was to be seen outside; that they were as a Christian assembly ought to be, that is, without respect of persons; but that it was unfortunately corrupted, as every other good institution was, by the levity of its members. They expressed themselves glad to hear it; and I had no doubt that I should, in the course of a month or so, have them initiated. This was on Sunday, the 28th day of January, 1827.

As the day advanced, my misgivings and pain returned, accompanied with an inward tremor and a sensation of fear and anxiety. Freeborn (who had proposed Hopson for membership) visited me in the course of the forenoon and asked how I felt after my initiation. I told him of the pain I had in my left breast. He said he felt the same after being initiated; that so did every one, but that it would wear off in a few days. I believed him, because of the many Freemasons I had seen, they were to all appearance of all men the freest from care and pain; and I set myself, as well as I could, to disregard and forget it.

The next day, Monday, the 29th of January, he visited me again, and inquired how I did. I did not much complain. We walked about, conversed on various subjects, and, for our better amusement, he proposed a game of nine-holes, which we played with a six-pound ball. Beswick and others joined us, and we took an occasional dram of arrack as one or the other won the game. On one occasion, as Freeborn and I were playing alone, the conversation turned on Masonry. What a simple thing it is, said he, as we walked backward and forward, to think that it has never been revealed! Is it not astonishing that it has been kept so long a secret from the foundation of the world? Would you not think that some one, in his unguarded moments, as when merry with liquor, or even in his sleep, would have revealed it? I observed in reply: It may have been revealed, but who would believe that such things formed part of Masonry? A person has no means of proving that what he relates of it is the truth. Aye, said he, that is the thing; but even allowing that he had a way of proving it, it has never been divulged. I said: In that case it was wonderful, indeed. But how, said I, was it that I could not be initiated with nails in my shoes? Ah, said he, I can not tell you that now, but you will know by and by. But I will tell you a more strange thing than that; where, said he, do you think they got the skull and thigh bones that they have in the lodge? Why, said I, have they got a skull and thigh bones in it? Oh, yes, said he, there can be no lodge without them. Well, said I, I suppose they got them out of the graveyard. Oh, no, said he, laughing at my simplicity, it is not every skull and thigh bones that will do; they must be those of a Knight Templar. What do you think of their bringing them all the way from Asia? That is very strange, I replied. Yes, he resumed, when the regiment was on its way from Prome to the coast there was much sickness among the men of the regiment and several of them died, and among them a man of the grenadier company who was a Knight Templar. He was buried, as usual, in the evening, and as soon as it was dark Spence and Railden, two high Masons, disinterred him, cut off his head and his thigh bones, separated the flesh from them, and spent all the night in boiling them to have them sweet to take with them on the following day; and these are the bones they have now in the lodge. Well, and what use do they make of them? said I. Ah, said he, I can not tell you that yet, but you will see in course of time. Why, said I, I think there is something bad in Masonry after all. A person would think so at the first, said he, but the higher you go the more you will like it. It is impossible that so many would adhere to it if it was a bad thing. We can not advise anyone to be initiated; but Railden, one of the highest Masons in the lodge, assures me that although many do things that ought not to be done, yet a good Mason is a good man.

We were now joined by Beswick. Freeborn appealed to him for the truth of what he said of the character of Freemasonry. He agreed with Freeborn, that the higher a person went in Masonry, the better he would like it. It could not, he said, be a bad thing. Could any one be supposed to adhere to a thing that he knew to be bad? The highest of the nobility and gentry, many of the clergy, and even the king himself, George the IV., are Masons. No, no. Masonry afforded the most sublime contemplations ever inspired by God or conceived by man. What do you think, said Beswick, of St. John the divine being still on earth? I said I doubted it. He positively affirmed that he was, and to add to my surprise, he added: And what do you think of Enoch, Elijah, and St. John the Baptist being the same individual? I said, I thought it would be hard to prove that. Ah, said he, but we have a way of proving it, and a great deal more that I could tell you about. You will know all by and by. We at length separated to our respected duties, and I was left to my reflections for the rest of the day.

What I had learned from my brother Masons added greatly to the pain in my left breast, and to my apprehensions; nevertheless, I slept tolerably during the night.

Next day, after the duties of the morning were done, we met again for play; but this day my friends were not so communicative; they had perhaps told me as much as they could venture to tell me on the previous day, and they could hardly avoid seeing that I was not in such good humor as I was then. We drank more, for drink is the Mason's cure for the troubled mind; but all that I drank did not in the least raise my spirits. The pain in my breast had increased, and my apprehensions were fearful; and their society could not dispel them.

Play ended, I was left to myself, and had then leisure to review my bodily and spiritual condition. The pain in my breast was most unaccountable. I had never heard or read of such a thing. It was a burning pain, accompanied with a feeling of weight and tightness or compression in my breast, about my heart, which by its unremitting continuance became so tiresome that I was often obliged to heave up my chest and draw in as much breath as possible to relieve myself of its weight. But all this was nothing in comparison with the pain of my mind. It was a disorder of the soul, of which my body was in a great measure insensible. An internal distress arising from the apprehension of some impending danger, for which I could see no sufficient reason, took possession of my soul, of which my inability to discover the cause rendered my distress the greater. I was perplexed and terrified. I often tried to rally and subdue my feelings, but in vain. In this case the flesh was willing to be subjected to the powers of Freemasonry, but the spirit recoiled in distraction and despair; and often I did wish that the soul had some more distinct way of communicating with the body than through the feeling or impressions.

When the duties of the day were over I set myself to discover the cause of my ailment, and earnestly prayed the Almighty to assist me in my search and direct my steps. I began by considering one by one the several particulars of Masonry that had come to my knowledge, if possibly there might be anything in them that had escaped my observation that might be the cause of it. The conversation that I had with Freeborn and Beswick on the previous day put me in possession of the knowledge of several points of Masonry of which I had before no certain information. And reviewing them in connection with the unconditional surrender of my entire being, required by the declaration of which I had before expressed my doubts; the degree of subjection signified by submitting to be haltered, blindfolded, led three times round the lodge, bowing next to prostration in the ceremony of initiation; the conduct of the Master and brethren during the lecture, and at the festive board, their songs, and their mode of repeating the oath and penalty after every glass, and the remote period from which Masonry is dated; reviewing all these circumstances, the conviction arose in my mind that I was not merely on the brink of perdition, but had, blindly, by the advice of treacherous friends, plunged headlong into it. I found that I had, by word and by deed, or by word and sign, as the Freemasons term them in the ceremony of initiation, severed my connection with God and heaven, and had bound myself, body, soul, and spirit, for ever and ever, a slave to the infernal powers, in violation of all other vows, baptismal, eucharistical, and devotional, and assented, on oath, to submit to the penalty of death in the event of my disobedience in the least particular.

On a view of my condition, my first wish was to retrace my steps, but this appeared to me impossible. I had sworn not only to conform, but to conform cheerfully, to all the ancient usages and customs of the order. I had been informed that it was my duty to obey all summons when within three miles of the lodge, unless prevented by duty, sickness, or imprisonment, and this duty my oath of conformity bound me to perform; and I felt convinced that when once within the guarded door it would be in vain to object to any part of their proceedings, and dangerous to decline taking my part in them. Above all things, I abhorred the several devices by which I was constantly reminded of the oath and penalty, as in the Master's salute, and in drawing the glass across the throat after drinking. And I felt the utter subjection to the authorities of Masonry I had placed myself in to be intolerable. It was an authority which indeed with fiendish vehemence said, stoop, stoop, stoop, lower, lower, lower, lower, yet lower; and I saw in these words, as addressed to myself, such an air of fiendish exultation, accompanied with such malignant imposition, as told me more forcibly than words can express it: "I have you now, and serve you shall, whether you like it or not." Had the oath been simply administered, without any means being devised of constantly reminding one of it and its penalty, I could perhaps have proceeded in Masonry with less disgust. But such is not the genius of Masonry; it is an ever-working institution; its very existence depends upon its members incessantly renewing and strengthening their bonds, nay, their allegiance to Satan, and widening the breach between them and God

What to do I knew not; to unite with them heartily was impossible. I could not conceal my dislike of the institution, and I consequently dreaded the thought of again entering the lodge; yet I saw no possibility of avoiding it. Hell I saw to be the destination of the whole Masonic body, the ocean to which the current of Masonry uninterruptedly flowed. The terrors of hell stared me in the face. I felt all the woe which a soul sensible of its lost condition may be supposed to feel. Each attendance at the lodge, I saw, would, as designed, sink me deeper and deeper in perdition, by continually renewing and strengthening my bonds to Satan, and widening the breach between me and God. I was now fully awake to the eternal danger of my situation; yet neither my imagination nor my fears could keep pace with the inner anxiety of my soul to escape from the dangers of the institution, and the only way I could see of avoiding them was to destroy myself. I felt myself already lost, as sold to Satan beyond redemption; and I considered it better to go to hell as I then was, than to go on heaping sins upon my head and increasing my torments; imagining that my punishment would be in proportion to my sinfulness. Yes, said I, a day or two before the next meeting takes place I will destroy myself. But it presently occurred to me that if death was certain, as I believed it to be, it would be better to die by the hands of others than by my own. And I instantly resolved to break through all their bonds, to eject everything of theirs from my breast, and to attend their meetings no more, come what would. A reprieve to a criminal on the scaffold could not have been more lightening and refreshing than was this resolution to me. It was as life from the dead, aye, many times better; it was a change from certain perdition to a hope of everlasting happiness.

To be Continued.

SECRET SOCIETIES AND THE CHURCH.

A TRACT.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupted: They have forsaken the Lord, they have provoked the Holy One of Israel unto anger. Bring no more vain oblations. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil." So spake the Lord to an idolatrous children in Isaiah's day. So speaketh he to the present generation.

Because we love folly better than wisdom, truth is rejected and error courted, the allurements of Satan in worldly pleasures and sensual

delights are preferred to the gift of the Son of God, is a spiritual dearth come upon the church. In this day and generation, pastors, as well as people, wearying of the simplicity and beauty of the Gospel, are turning to other attractions (?) for the gratification of their pride and self-love. In secret societies, apparently, they are found—oath-bound orders, given to silly and degrading rites; senseless and pompous titles; mysterious and profound nothings, abounding in costly degrees, extravagant paraphernalia, and whose charities are selfish and isolated, and with whom no Christian men or women can identify themselves without sacrificing their self-respect and the highest principles of their calling.

It is the concurrent testimony of educators, statesmen, and divines, that secret societies are inimical to the interests of the church. The Presbyterian church, through its representatives in convention assembled, recently declared that: "Secret societies are the aids of Satan;" "the deadliest foe of the church," and that "it was the duty of the church to take its members out of them."

So have said, in former days, the Baptist, the Congregational, the Methodist households of faith; but now not only are these evils winked at, but what was once a solemn and beautiful form of dedication, is now converted into the veriest farce by the mummeries of lodgeism, on such occasions as the laying of corner-stones of church edifices in the above-mentioned denominations. For shame, O pastor—for shame, ye people,—that ye thus desecrate God's, house because of your mercenary natures and love of vain display.

Apropos of this subject, a learned editor writes: "Of the impropriety of Christian men joining any nominally moral society but the Christian church, we have many very instructive and alarming proofs. Their affections are very apt in all cases to be divided; and if the rival claims of the two associations happen to conflict, they are generally apt to cleave to the human rather than the divine institution; or to show more respect for the brotherhood of the human than for the brotherhood of the divine fraternity. I contend, and will contend, that it dishonors a Christian man to desire any connection with any such an association. He has a nobler, holier, and more dignified alliance."

It is no wonder, then, that we observe the once strong and zealous man of God, after emerging from the lodge-room, where new pledges have been taken, new allegiances made, and a new form of worship inculcated, now become supine, fruitless, and comparatively worthless in the moral vineyard of Christ.

Besides, among the many ministers of the Gospel who have spoken in no uncertain terms against this evil, such names may be found as Wm. H. Seward, Chief Justice Marshall, John Quincy Adams, Millard Fillmore, Thurlow Weed, Chas. G. Finney, the first president of Oberlin College; Edward Everett, Chas. Sumner, Wendell Phillips, Lord Beaconsfield, Thaddeus Stevens, Seth M. Gates, Alexander Campbell, Dwight L. Moody, President J. Blanchard, of Wheaton College, and numerous others.

Brethren, brethren, doth not reason and experience teach you that secret societies are hostile to and subversive of the religion founded and established by the Son of God, who himself hath said, "In secret have I said nothing?"

How long will ye hold your peace and preserve a smiling neutrality in the face of this evil, ye remnant of Israel that hath not bowed the knee to Baal? Engrossed in prosleytism, bolstering up waning creeds, and waging a war of profitless words with rival denominations, the modern shepherd, unmindful of the apostolic character of his calling, permits his church to be sapped to its foundations by this monster iniquity, with never a word of warning or protest to his misguided flock. Beloved brethren, may it not be said of many of his ministers that love of ease, of this world's goods, and the applause of men, hath sealed our lips, when, opening them at the right time, the ever-to-be-adored Son of God would have been glorified and his kingdom built up on earth, How long will his piteous plea stand against us: "Because iniquity shall abound, the love of many shall wax cold?" O, dear brethren, let not the Holy Spirit say of us, in this enlightened day: "Ephraim is joined to his idols; let him alone." Rather let us throw off this moral incubus and woo the blessed presence and power of the Holy Ghost in oneness with God in Christ, in a consecrated ministry and laity. Awaken, O sleepy consciences! Be ye revived in his love, ungrateful hearts, and return to your God in a united and mighty endeavor to win to him all classes and conditions of humanity; "for the night cometh when no man can work." CUSH,

[One of the house of Ham.]

FACTS IN MORMONISM.

The following has recently been issued by the Home Board:

Notwithstanding all the disgust and opposition which has been everywhere awakened, Mormonism has steadily grown, through sixty years of dishonor to our country, from its first church organization of six members, in Fayette, Seneca county, N. Y., to a membership in the Rocky Mountains of 200,000 deluded souls, besides its adherents in all parts of the world not yet "gathered to Zion."

This iniquity has all the time grown faster than the nation itself. The Mormons control a territory almost as large as the area of the States of New York and Pennsylvania combined, and have a controlling influence in a tract of territory as large as that of New England and the Middle States combined. For sixty years they have sent out an average of eighty missionaries a year, and for the last twenty years have sent out from Utah an average of 130 each year.

Perhaps nowhere do the Mormons reap a greater harvest of converts than among the poor whites of the South. From four counties in Alabama 500 converts during the last four years have been sent to Utah, Arizona and Idaho, and 200 more were expected to be sent soon. At the present rate it is only a question of a few years when the Mormons will almost depopulate several sections of Alabama. In Alabama and Tennessee they have flourishing mission stations.

A young Indian girl writes from the Indian Territory, that they want a missionary teacher or a minister badly; adding: "The only minister we have is a Mormon minister, and I do not think he is a good one."

We point to the far West and the great Northwest, and ask you to find the State or Territory that is free from this foul American invention called Mormonism.

Large importations from foreign countries are being made each year, to make good any loss from the ranks; and thus Mormonism, as it has been tersely put, is being fed through Castle Garden while it is being fought in Utah.

Testimony of a very remarkable character has been given in one of the courts in Salt Lake City, relative to the tenor of oaths taken by Mormons in passing through "the endowment house." These oaths pledge the persons taking them not only to the most entire subserviency to the Mormon priesthood, but, as declared by one who had passed through this ordeal, in the endowment house he solemnly swore in the presence of Almighty God to avenge the blood of Joseph Smith, the first president and prophet of the Mormon church, *on the American nation*, and that he would preach the same to his children and his neighbor's children; and that he would henceforth and forever begin and carry out hostilities against the nation, and to keep the same a profound secret.

The penalty for failing to keep this oath was "death by cutting the throat from ear to ear, and cutting out the tongue and heart, and disembowelment."

The women are the most superstitious, bigoted and devoted class. They hold the system together—polygamy included. There are twenty male apostates to one female. Women glory in their shame, and boast of the bondage that degrades them and their children—socially, morally and intellectually. This is one of the saddest features of the system.

Why do women go into polygamy? Because the better class of Mormon women actually believe that their consent to polygamy is necessary to their salvation; or at least to any exaltation in the future life.

It is because of woman's willingness to sacrifice for her religion even the dearest instincts of her heart, though her heart breaks, and it sinks her life into misery and hopelessness. Brigham Young's first and only lawful wife, said to a Gentile guest: "It is a great trial for us to have our husbands married to another wife, but we submit to it because our religion requires it."

A very intelligent and trustworthy gentleman who has resided in Utah for a score of years, says: "The worst is, these young Mormons do not seem to understand that those things are wrong, and have no higher sense of virtue. A broad and marked distinction should be drawn, in this regard, between the older generation of Mormon women who have been brought up with higher notions and in a different atmosphere, and those who were born here, and have never known anything better. The Mormon men have far less difficulty in persuading the young Mormon women of to-day to enter into polygamous relations, than their mothers and grandmothers who had seen purer society, and known higher standards.

"Startling and shameful as these facts here stated are, yet the more vile doctrines and facts are withheld. They are too indecent for print, or speech, or thought. The chief difficulty in writing about Utah is to disclose enough, and yet keep within the bounds of propriety. The vulgarity and obscenity of Mormon preaching, in the presence of hundreds and sometimes thousands of women and children, is shocking."

The public school system of Utah, until recently, has been entirely in Mormon hands. The great Christian denomination has felt that school work is as important as church work in Utah. The educational work is carried on almost exclusively by Christian women, and is the stepping-stone to the Americanization of Utah, and the right arm in this work of evangelization. The children and youth are being lifted out of social, mental, and moral bondage, and the light of Christian hope is being carried into hundreds of homes. Good men and blessed women are there, scattering with willing hands the germs of a higher civilization than Mormon bishops and elders ever dreamed of. They are summoning souls and spirits from ignorance and superstition, into the joy of sanctified affection, and the blessedness of rational belief.

Great as is the value of intellectual culture, it is great for good only when accompanied by a quickened sense of right and wrong, that springs from a proper realization of the responsibilities of life. The Gospel of Christ is the "power of God unto salvation" even in Utah, and, after all, is the mightiest lever for the redemption of this people.

THE WAR ON THE LODGE SYSTEM.

The war against secret associations seems to be kept up this fall with unusual vigor. There are conventions being held in leading States to discuss and expose the shams of the secret orders. There are no means of knowing just what power is exerted in this way. But there is no mistake that it is an effort in the right line. The brave men who are fighting the monster, Secrecy, are fighting the Lord's battles and cannot fail of a glorious reward, whether they break down the evil or not. But so numerous have secret orders become, and so diversified are their objects, it seems impossible that there should be smooth sailing for them much longer. The universal dissemination of light will be the death-knell of all that can only live in darkness. The oath-bound secret order is the child of darkness, and lives only by blinding the eyes, and nursing some delusions that are handed down from age to age. Let people wake up to their danger and their duty in this great practical matter. There should be conventions in every State, and in every county and school house in every State, to arm against the secret empire that threatens the interests of the world.—*Phila. Christian Instructor.*

A WEEK OF PRAYER.

The following call to prayer has been issued by the Ecumenical Council of Methodism. It is signed by the senior bishop of each denomination: "Believing that the great need of the Church of Christ is a plentiful baptism of the Holy Spirit; that such a baptism would give energy and efficacy to all our agencies and organizations, and that without it all our efforts must fail of their one high purpose—the salvation of men; believing, moreover, that such a baptism may certainly be secured by those who will humbly and diligently wait upon God for it in persistent and faithful prayer, we earnestly and affectionately

invite the ministers and members of the Methodist churches to devote the week commencing on Sunday, November 15, to special supplication for the outpouring of the Holy Ghost. We earnestly beg that such prayers be offered in private, in the family, in day and Sunday-schools, and in such social or public services as may be arranged by the authorities of the several churches."

NEW ENGLAND LETTER.

Election day.—Andover Hill.—Prof. Stilliman on journalism.—Chumming with a fairy, and other matters.—Is the missionary spirit declining.

Election day dawned bright and clear, and in consequence a heavy vote was cast, especially in Boston and vicinity, though the result is at the present writing undecided. The liquor men, perhaps realizing that their time may be short, were unusually active in getting out as many voters as possible; but the Australian system of balloting is no small hindrance in their way.

Andover Hill—and he that does not know Andover Hill proclaims himself unknown—is meeting the problem, which, now that the electric cars are extending their lines everywhere, is growing to be more or less of a serious one in our suburban villages, with a tact and wisdom worthy of emulation. The Sabbath stillness is often broken by noisy, disorderly foreigners, who come from contingent cities and manufacturing towns to enjoy their brief holiday, careless of the annoyance they may inflict on quiet citizens. But this "school of the prophets" saw its opportunity. "They established open-air meetings at the end of the route," says the Boston correspondent of the Worcester *Spy*, "and by means of excellent singing and preaching, leavened with common-sense and tact, attracted the mass of social drift-wood thrown into their midst." One great objection which suburban residents have to electric cars is that they are too convenient a means for bringing in the rabble. But the experiment at Andover Hill shows how they can be made efficient agents in home-missionary work. The result, if faithfully tried, will be either to Christianize the rabble, or lead them to steer clear of such localities.

Prof. J. Stilliman, in the last *Atlantic*, has been giving some bad advice to young writers, and it is surprising that it should be so generally quoted without a word of protest. Men and women of genius and principle—the very ones so urgently needed on the daily press—he warns away from a journalistic career as fatal to the highest art, as well as to "all individuality and freedom of research," and subjecting them to "the passions and perversions of partisan politics." The newspaper press is now largely given over—as even Prof. Stilliman will hardly need to be reminded—to men of small brains, a low standard of literary culture, and a still lower standard of moral principle. What will it be when entirely surrendered to their control? The process of deterioration is one that never stands still, so that by another decade decent people would have to exclude the daily newspaper from their centre tables as rigorously as they do Zola's novels. As it is through journalism primarily that every righteous cause must win the public ear, how is any evil to be reformed, or wrong resisted, if all our bright young writers are taught to despise the daily press as a field unworthy of their ambition or their talents? Prof. Stilliman's main argument seems to be that the journalist can never hope to achieve anything permanent in literature; but if he is thoroughly conscientious, and imbued with the high dignity of his calling, he is much more likely to write for eternity than the one who makes this his sole aim and purpose. He who seeks literary immortality is very sure to lose it; he who voluntarily loses it in the effort to serve well his day and generation will find it, though his articles live no longer than the occasions that gave them rise, in the thousands who will act more nobly and think more righteously because he has lived and written.

Fashion has at last so far heeded the indignant protests both of humanity and good taste as to hold out some hope that people of sensibility will no longer be shocked—at least not to the same extent as in former seasons—with the display of dead and dismembered birds in the milliner's show windows. The idea of a woman wearing a bonnet with half-a-dozen humming birds on it! And, by the way, I wonder how many people ever made the intimate acquaintance of one of these living jewels of the air. No one, I am sure, who was willing afterwards to wear its defunct body. There is a general belief that they are very shy of human companionship. I believe this is a mistaken notion, and that they respond very readily to overtures of friendship. I remember that one unusually cool, almost frosty, morning in August, some years ago, one was brought into the house which had been found lying on the ground, evidently chilled through. He was laid on a bed of freshly-picked flowers and a fly-cover put over him to make a minature cage. In an hour or two the heat had so revived him that he began to thrust his tiny beak into the heart of the clovers and morning glories. It occurred to me to vary his diet by giving him some sugar syrup; and then, as an experiment, offering him a drop or two on my lips. After a moment of hesitation he eagerly sipped it, and then, like Oliver Twist, clamored "for more." From that moment he grew confiding and fearless. It was a delightful experience; certainly a rare one—this "chumming," not "with a savage," but with a fairy. When he had completely recovered, which, was in a few days, I set him free;—not without a lingering hope that he would return, which, I am sorry to say, as it would have made a very pretty ending to my story, he never did.

Bishop Brooks, to change the subject, has a case on his hands which will be likely to try what mettle he is of. The late Bishop Paddock, who so grandly withstood Father Ignatius in his attempts to introduce monkish doctrines into his diocese, would settle it in short order. Episcopal tyranny in England is not very different from papal tyranny in Rome. In the present case, the "Cowley Fathers," a kind of monkish order, having its headquarters in London, has recalled the rector of the Bowdoin Street Mission church, Rev. C. F. Hall, back to England, for no other reason than because he approved of Bishop Brooks' election. This religious order is under the control of one presiding officer, called the Superior, from whose action those under him can no more appeal than a Mason from the decision of *his* superiors. When the beast, Romish or Masonic, always shows the same stripe, the mystery is that it should ever fail to be recognized in its true colors by any intelligent, thinking man.

The Andover case is settled, and Prof. Smythe retains his seat. Most people are glad that a fruitless controversy is over, even if it has not ended quite to their satisfaction. The recent meeting of the American Board was, as the Springfield *Republican* puts it, "happily free from theology," and no points of dispute arose to divert attention from their main object—the presentation of the claims of the heathen world on the American churches. Rev. Dr. Webb, who preached the annual sermon, has a fine voice and presence, which added to the weight of his plea for more liberal giving. But it is hardly fair to the churches to make the financial condition of the various misionary boards the test of their devotedness to the cause; for every year the number is increasing of those who prefer to give their money directly to missions instead of through a board. At the Convention of Christian Workers, held recently at Cambridgeport, under the leadership of Rev. A. A. Hoyt, gold watches, finger-rings, jewelry of all kinds, were laid on the altar, in an ardor of consecration worthy of apostolic times. The spirit of missionary zeal is alive, but more and more it is refusing to be confined in the old denominational channels, and the American Board must sooner or later recognize the new situation.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Nov. 4, 1891.

Missionary work, home and foreign, has been the theme upon which many eloquent men and women have given their views to large and interested audiences in Washington during the week just ended. It is at all times an interesting subject, but it has been made doubly so by the personal relation of the actual experiences of those who have willingly made it the work of their lives. Nobler work it would be difficult, if not impossible, to find.

The tenth annual session of the Lady Managers of the Woman's Home Missionary Society of the M. E. church closed its week's sitting to-day. It is gratifying to note that all of the reports submitted showed progress in the good work over which the Society has jurisdiction, and the enthusiasm displayed by the delegates makes it reasonable to predict that greater progress will be made during the coming year. One of the most interesting events of the meeting was the visit of all of the delegates to the recently-established Lucy Webb Hayes Memorial Home for Deaconesses. Last Sunday, the eleventh anniversary of the organization, was made memorable by the addresses delivered by the delegates, in the various M. E. churches of the city. Among the speakers were Mrs. J. K. Burney, superintendent of the prison department of the World's W. C. T. U.; Mrs. J. R. Woodcock, Mrs. J. E. Gilbert, Mrs. J. H. Bayliss, Mrs. Isabella Spurlock, Mrs. Col. Springer, Mrs. G. W. P. Wells, Miss Margaret Brownlee, Miss B. F. Freeman, Mrs. Mary E. Griffith, Mrs. H. C. McCabe, Miss Josephine Corbin, Mrs. E. L. Albright, Mrs. E. E. Marcy, Mrs. R. W. P. Goff, Mrs. L. C. Aldrich, Mrs. W. G. Williams and Miss Rudy.

"Welcome the coming, speed the parting guest." The echoes of the Missionary Society will scarcely have died away in Foundry church, where its sessions were held, when, four squares away, on the same street, in the First Congregational church, the Sixth Annual Convention of the International Christian Workers' Association, which meets to-morrow, will be called to order. The object of this convention, which embraces nearly all denominations and organizations engaged in Christian work, and which would probably gladly embrace the workers of *all* denominations and Christian organizations, is to bring Christian workers nearer together, make them acquainted with each other, and give them an opportunity to profit by each other's experiences, in future work. The first session will be devoted to addresses of welcome by Postmaster General Wanamaker, Rev. Dr. S. H. Greene, of Calvary Baptist church; Rev. S. M. Newman, of the First Congregational church, and Mr. B. H. Warner, one of Washington's most prominent business men and Christian workers. The reply will be made by the chairman, Rev. Dr. Torrey, of Chicago. Last year this convention met at Hartford, Conn.

The local members of the Order of Rechabites, upon whom will devolve the duty of entertaining the visiting delegates to the semi-centennial celebration of the introduction of the order into America, which will occur August 2, 1892, have begun operations, by asking for donations to a fair, to be held for the purpose of raising the necessary funds, from December 7 to 16.

The writers of the secular press, who have, in their eagerness to create a sensation, been engaged in predicting a war between the United States and Chili, as the result of the existing diplomatic complications between the two countries, appear either to have forgotten or to have willfully overlooked what presents an almost insurmountable barrier to the horrors of war between the United States and Chili, or any other country; and that is, the one magic word—"Arbitration." President Harrison is on record, in a message to Congress, in favor of the settlement of international disputes by arbitration, instead of war, when the usual diplomatic methods have failed; and Secretary Blaine, more than ten years ago, when a member of President Garfield's Cabinet, committed himself to the policy of arbitration; and while a member of the present Cabinet, when presiding over the deliberations of the well-remembered All-American Congress, he again stated his sentiments on the subject. At the time it was stated here that the adoption of the resolution favoring arbitration by that Congress was very largely the result of Secretary Blaine's influence. In view of these facts, am I not justifiable in saying that arbitration presents "an almost insurmountable barrier" to war?

Mrs. Booth-Clibborne, one of the Salvation Army, addressed several meetings here this week, telling of her missionary experiences in France and Switzerland during the last ten years, and appealing for funds to enlarge the work. She said that when she went to France, ten years ago, she had to begin work in the slums and under all sorts of discouragements, but so great has been the progress, that where she began laboring alone there are now 453 missionaries at work. She announced her intention to continue the work the rest of her life. *

Eloquence is truth looking up to heaven.

Reform News.

FROM THE NEW ENGLAND AGENT.

Boston, Oct. 31, 1891.

Papers report the appointment of committees to arrange and conduct a ball in Odd-fellows' Hall, on Tremont street, December 9. The order excludes Christ from its worships, and members hold high carnival and dance on the very threshold of the Judgment, and yet men often claim that the lodge is better than the church, and "good enough religion for them." This is the date of the New England Annual Convention, and it will give every Odd-fellow in Boston an opportunity to choose between the devil's dance and Christ's disciples in his name. Until recently I had hoped to obtain the use of the vestry in a church near Odd-fellows' Hall, in which to hold our meetings, but adverse counsels prevailed and we must look elsewhere. It is not an unusual thing for the "star chamber" counselors of the lodge to close the doors of churches against any discussion of their orders, even where nine out of every ten of the church members and the pastor would approve and participate in the discussions.

I am not bringing accusations against God's elect, but simply calling attention to facts. I am by no means cast down or in the least disheartened by this seeming rebuff. That God who was with Israel is *now* in Boston, and will find a place for those whom he calls to meet, if only by the "Manger," or in some upper chamber like that where the "*despised and rejected*" Nazarene met his disciples and commissioned them to conquer the world. Brethren, count it not strange, neither be discouraged, since when "he came to his own, his own received him not," but the rather rejoice in the approach of great changes, of which such things are the prophetic harbingers. Many a righteous cause has knocked for admission at the door of that house which is called by his name, to meet with a rebuff, and fare little better than its divine Leader.

In this we may rejoice greatly. The lines are being drawn, and men are being tested; church bodies are nearing the point where they must choose between Christ and the men who carry the bags containing the wealth, honors and applause of this world. May God help us, and lead some in our approaching gathering to choose "the better part that shall not be taken from them." J. P. Stoddard.

FROM THE COLLEGE AGENT.

Dear Cynosure:—Having a few days of leisure, I concluded to visit the theological seminaries of Chicago, in the interest of Reform. These seminaries are located in different parts of the city, and are mostly quite remote from each other. And, first, I went up north to the terminus of Halsted street, to the Presbyterian Seminary, and found the large and commodious McCormick buildings, facing on that street. I called on Dr. Herrick Johnson, and heard Prof. Currier's class recite, awhile, in Hebrew. Then I looked into the library, but found no Reform literature there; so I furnished them with some anti-secrecy volumes to put on their shelves, and departed.

My next call was at Union Park Theological Seminary, which is Congregational. It is located on Ashland boulevard, not far from West Madison street, and appears to be in a flourishing condition. Prof. S. Ives Curtiss is librarian. I found quite a number of anti-secrecy books in the library, to which I added a few volumes of a later date; and so passed on.

The Baptist Theological Seminary is situated a number of miles south, at Morgan Park. To reach it I took the Rock Island steam cars, one afternoon, and found a fine set of buildings, in good order. I visited the library and explained to the president and librarian the nature of our Reform work; and, with their consent, put on their shelves seven or eight anti-secrecy volumes. They were very cordial, and thanked me heartily for the donation.

There now remained only the seminaries at Evanston for me to visit. So, taking the steam cars on the Milwaukee road, I arrived there in good season, and inquired my way to the Garrett Biblical Institute. This is the Methodist Episcopal Theological Seminary; Dr. H. B. Ridgaway is president, and Dr. Terry is librarian. I soon arranged to send some anti-secrecy volumes to their library; and then had a pleasant conversation on "Biblical Criticism," with Prof. Terry, who has published a work on that subject, I believe. His views appeared to be much like those I have published in my tracts.

The Swedish Theological Seminary at Evanston is near the Observatory, on rising ground that overlooks the lake, like a beautiful summer resort. Rev. Albert Erickson is the president, and is evidently doing a good work in preparing ministers for our Scandinavian population. They have not a large library yet, but they are evidently advancing, and I made arrangements to supply them with a few Reform books, which will no doubt be well-received, as I understand that they have no secret societies among them. As ever, yours, S. F. Porter.

THE WESTERN AGENT IN KANSAS.

Eskridge, Kan., Oct. 30, 1891.

Last night I gave a lecture on the Relation of Freemasonry and Kindred Orders to the Christian Religion. We had a rousing time. The meeting was held in the Covenanter church, and Baptists, Methodists, and a band of holiness people were out, with the Covenanters, as were also the Masons, Odd-fellows, and other secretists.

I go to-day to Idana, Kan. I will spend a short time there and at Tabor Congregation, near by, and then go to Superior, Neb. From there I will go to Brush Creek, Iowa, and then return home. C. F. Hawley.

THE WASHINGTON AGENT EN ROUTE.

NOTES BY THE WAY.

Pennsylvania, Nov. 3, 1891.

Dear Cynosure:—As our train whirls on toward Harrisburg, I will express a few thoughts suggested by passing events. How like a trip by rail is one's life! How swiftly the stations are passed! The "welcome home" of the Christian well repays the fatigue of travel! The golden opportunities for impressing reform truths on the minds of those who will live after us, come but once. Let us improve them.

The other day I chanced to come where a number of men had gathered to raise the frame for a barn. The timbers lay as dead and motionless as "a can't-do-anything" reformer. But the pike-poles were there, and plenty of Scotch-Irish muscle to push them. We all took hold, and, at the word, unitedly pushed, but the heavy beams refused to move. We re-adjusted our poles, getting in positions to work at better advantage and the frame went up, slowly at first, but the nearer the horizontal, the faster.

The pike-pole of truth, and the muscle of Reform, should be used to raise the fallen timbers in our national liberty frame. Let us all lift together!

I met a man who replied, when I asked what he thought of the lodge: "I know one thing, if you have never belonged to a secret society, you know nothing about it." I answered: "If all your knowledge is the same as the sample, it will be useless for us to converse." These men who think they know everything, and yet know but little, are almost always unprofitable conversationalists. This man began the usual flood of stuff. Solomon was a Mason. Every family is a secret society. It was all founded on the Bible, etc., *ad nauseum.* I am frequently told that the family is a secret society. Is this true? What is there in any well-regulated family which is not common and hence known to *all* well-regulated families? The lawful relations of each member are well known and recognized by the State. Should one of these relations be violated, the State investigates. If the State is suspicious that there is a secret society formed in the family, it has the right to come in and make the fullest investigation. If it thinks there are stolen goods concealed, it may open every door in the house. If a second woman is thought to be robbing the wife of her lawful dues, the most searching questions must be answered. What need could there possibly be for a secret society in a family living in accord with divine and human laws? Surely a blasphemous oath to conceal from all outside what is transacted in such a family would be worse than useless, for there would be nothing but what is well known. Were it possible to conceive of an individual not belonging to this so-called family secret society, then it might be to him a secret society. But no such a case ever existed.

I spoke last Sabbath morning to a large audience in the Mundale (N. Y.) United Presbyterian church, and had a pleasant time. The elder, in paying, handed me $10 and asked if that was enough; so I guess the people were not displeased with my efforts. W. B. Stoddard.

BRO. FENTON IN THE EAST.

Philadelphia, Oct. 31, 1891.

I leave this city, where Satan has a Masonic Temple and deceives the whole city. Having spent some days in visiting and distributing tracts, I went out to the Evangelical Lutheran Theological Seminary, at Mount Airy. One of the professors read to me the resolutions that the denomination had passed condemning the principles of secret societies, but they receive secret society members to their church fellowship, and in these respects are like the English Lutherans, Winnebrenarians, and others, who are like the woman that with her eyes wide open marries a libertine under the pretext of reforming him; but of course, as soon as she is married she is like Herodias, who would chop a man's head off for saying anything against libertinism in her husband's house. Those who shut their doors against the truth may find the "door shut" when the Bridegroom comes.

Dr. Talmage had just been preaching in his Tabernacle at Brooklyn about Egypt, when I said to him: "Doctor, do the Egyptians worship Isis and Osiris now?" He replied: "Some of them." The crowd pressing behind me to shake hands with the doctor prevented more being said about it.

The Grand Lodge of the State of New York boasts of 703 ordained clergymen of that State who are affiliated Masons; that is to say, these 703 pastors not only practice the bare worship of Isis and Osiris, but embellish that form of devil-worship with lying and scandal—scandalizing God's holy Word and his holy prophets and apostles, and even the Lord Jesus Christ himself. And, strange as it may seem, the majority of all the uninitiated pastors are treating that overwhelming blasphemy as a joke. But the Lord Jesus is equal to the occasion—"the day of vengeance" is his; and it is yet to come, as he said: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of man is revealed."

On Sabbath afternoon I visited Baxter street, and the place where I was accustomed to preach the Gospel in the open air ten years ago. A policeman informed me that there is no preaching in the open air at that place now. The street was full of people and likewise all the windows of the tall buildings on each side of the street were full of the heads of people projecting therefrom. I was met by a young man with a Bible and

(*Continued on 9th page.*)

Correspondence.

SOME ALARMING STATEMENTS.

Chicago, Nov. 5, 1891.

Dear Cynosure:—In a recent number of the New York *Catholic Review*, I find the following astounding statements, which appeal directly and strongly to the interest of every lover of his kind and country:

"But few people have an adequate conception of the magnitude of the liquor traffic in the United States, or of the vast amount expended yearly in the consumption of intoxicating beverages. It seems incredible that the aggregate sum paid by consumers shoud exceed the total cost of bread and meat required by our whole population of sixty, or sixty-five, millions, yet such is the fact, and the official census is the authority for the statement. According to the statistics collected by the government officials no less than *nine hundred millions of dollars* go into the tills of the dealers in all kinds of alcoholic drinks every year, while the bakers and butchers receive but eight hundred and eight millions, or *ninety-two millions* less than is paid to the liquor trade.

"A further comparison of the census returns is no less suggestive. Thus we find that the liquor

dealer outstrips the dry goods merchant, the clothier and the boot and shoe maker in the race, and comes out ahead with a difference of *two hundred and fifty-seven millions of dollars* in his favor over all of these.

"As to the matter of education it is hardly deserving of mention, for the liquor interest exceeds it in the proportion of over ten to one—that is, the drinking public pays to the bar-keeper ten dollars to every one that is paid to the school-teacher.

"But still more astounding is the comparison between the expenditures for spiritual and spirituous dispensations. Thus it appears that the total salaries of the clergy of all denominations is less than twenty millions of dollars, or at the rate of one dollar to every fifty-five which goes into the pockets of the liquor dealer."

MAT. HAWTHORN.

HOW LONG WAS ISRAEL IN EGYPT?

WAUKESHA, Wis., Nov. 2, 1891.

EDITOR CYNOSURE:—I have been reading Rev. J. M. Foster's opinion in regard to the children of Israel being in subjection 430 or 645 years—from the giving of the covenant to Abraham until they came out of Egypt. I think that Paul knew just what he said about it. Now, how will our friend Foster reconcile what is said in Numbers 26: 59 with the 430 years in Egypt—Levi, Jochabed, Moses? Exodus 6: 20. It seems to me that these texts are enough to prove that the 430 years must have begun when the Lord established the covenant with Abraham. Even Joseph was permitted to handle the child of Machir, who was Gilead, the grandfather of Zelophehad, who perished in the Wilderness. (Num. 27: 1-3.) Let us seek for the facts. O. TICHENOR.

A MISCONSTRUCTION CORRECTED.

CHICAGO, Nov. 2, 1891.

DEAR CYNOSURE:—I find that some of our excellent brethren of the Seventh-Day Baptists in Wisconsin have felt aggrieved at what I wrote for your issue of the 22d ult. I surely meant no disrespect; but on reading it over, I find that it admits of a construction far different from what was intended. I surely did not mean to say that the cause of religious liberty would be unsafe in the hands of our Seventh-Day brethren. What I meant was, that it would be unsafe to trust our religious rights to the hands of saloon-keepers and anarchists—the men who hate all restraint upon their passions. As this immoral class largely outnumber the Seventh-Day Christians, they would, if power were put into their hands, quickly destroy all liberty of conscience, and repeal all legislation that protects us in our right to worship God. Our first danger is lawlessness.

H. H. HINMAN.

THE GROWTH OF MINOR ORDERS

ALEXANDRIA, Neb., November, 1891.

EDITOR CYNOSURE:—We see more and more, every day, the need of Christians being enlightened in regard to the evils of the secret lodge system.

This week, in one little town, a lodge of Modern Woodmen was to be organized. This order is lauded as being much better than the "Workmen," because the insurance is so much cheaper. Some one has said that these new lodges are doing more harm than the older orders, and we see that more Christians are drawn into them. Oh, that men would trust the living God, and not an arm of flesh! May the all-wise Father bless and guide you all in your great work of spreading the light and truth on these vital questions. Yours in faith, MARTHA B. PARK.

A MASONIC SYMBOL IN A CHURCH.

SEYMOUR LAKE, Mich., Oct. 12, 1891.

DEAR CYNOSURE:—When God took me out of the lodge, he took away the signs, tokens and grips. But there is one thing that disturbs me very much. It is one of the devil's signs used by our church.

I am a Free Methodist, through and through. Ever since I joined the church, at all camp-meetings the committee on order wore the five-pointed-star—one of the strongest Masonic emblems—a badge of authority, which, our church claims, is the only legal badge.

Will the *Cynosure*, through its columns, help me out of this vexed question? Must our members put on the star to show the legal authority of the church?

The Masons make light of a church that preaches against Masonry and whose members wear one of its strongest symbols. The star represents "the five points of fellowship" "from a dead level to a living perpendicular."

When I represented the star, I was dead in sin; when the blood of Christ was applied, I was made alive, and the last stain of Masonry was washed away. Glory to God!

DEWITT C. BENJAMIN.

[The brother is too sensitive, but otherwise quite right. The F. M. badge which he mentions is a policeman's star. It is evidently not intended to represent a Masonic symbol, and need not necessarily take that shape. A round or square badge would be quite as effective, although general custom adopts the star.—EDITOR.]

LETTER FROM BROOKLYN.

Rev. Dr. Cuyler pleads for the extension of the order of the Sons of Temperance, with which he has been connected for forty-four years. He says that it is in no sense a secret society, and as for help to needy members, it has the same value as that which has been claimed for Masonry. Dr. Cuyler's advocacy of the Democratic candidate for Mayor offends the temperance people. Excellent as Mr. Boody is as an individual, as an instrument of the Tammany ring it is believed that he will not only be powerless to carry out his own preferences, but be bound to do the will of his masters in the rum interests. In a recent corner-stone laying, Dr. Talmage remarked that while he never had been a Freemason he extended a welcome to all philanthropic orders of all sorts. Some of us, on the other hand, feel it a gross impertinence to have Masonic services thrust in upon us at funerals, and laying of the corner-stones of public buildings or monuments paid for by public funds. One of our Episcopal rectors yesterday addressed the Legion of Honor on the benefit of these secret associations. He is the same pastor who organized a "smoking club" among his young parishioners, as if the nuisance and abomination itself was not ruining the bodies and souls of youth fast enough already. Yellow colored circulars of the "Supreme Lodge" are scattered about our streets, inviting investments of money and referring for information to "deputy supreme presidents in the vicinity," whatever those bombastic terms mean. Massachusetts papers have exposed the frauds of this kind over and over again, but to no effect.

Gipsy Smith, from England, an itinerant evangelist, is drawing crowds to his Gospel services. He is a young man and reminds me somewhat of Gough in his dramatic descriptions and actions. He was born in a gipsy tent, and converted in a gipsy tent. His story of the death of his mother on a pile of straw, her burial at midnight, with her new-born babe beside her, in the corner of an English graveyard where refuse was flung, is told in vivid style. Exhortations to repentance are scattered along at intervals in the story, and several persons were persuaded to come forward to the anxious-seat.

Wholly different is the impression of McNeil, another English visitor, who has just returned home from a visit here. He has more of thunder and lightning than Spurgeon, it has been well said, but whether he will continue to shed for forty years as abundant rain, remains to be seen. He received a warm welcome, and did good where ever he went; not by any new ideas, perhaps, but rather by freshening stale ones, and by his warm and hearty enthusiasm in the truth he preached.

Sir Edwin Arnold has arrived, and will give readings from his poems in different places. One person in New York pays Maj. Pond $2,000 for Sir Edwin's services for one evening, hoping to make as much more for a charity he is promoting. If the poet is in as good voice and spirits as he was at Tokyo, when I heard him, last year, read from his "Light of the World," he will win golden praise.

The American Board meeting, at Pittsfield, was a notable one. Twenty-five years ago the venerable Dr. Anderson laid down his work, and Dr. Clark became secretary. Now the latter is a venerable patriarch and cannot expect to toil many years more. Then, in 1866, I remember, Dr. John Todd, and others whose faces are no more seen, were present in that goodly gathering. Then the word Japan was not used; now it is in every mouth. The presence on the platform of thirteen seminary students who hope to go abroad was a solemn yet encouraging sight. Yet a good doctor of divinity beside me remarked: "It is a useless thing; not in good taste;" which only illustrates how utterly antipodal our views are of the same act or word, according to our temperament or education. The grand revival of giving was another hopeful sign. With the continuance of Dr. Storrs' services as president, the Board begins its eighty-third year under favoring auspices. OCCASIONAL.

LITERATURE.

EX ORIENTE, a study of Asiatic Life and Thought. By Dr. E. P. Thwing. Brooklyn. 8vo. $2.00.

The aim of this volume is to show the breadth as well as value of Oriental studies. The people of to-day are of greater importance than the ruins of past centuries, and the equipment of missionaries should include a knowledge of Eastern life and sociological questions. This volume is elegantly printed in large type, on fine, heavy paper, bound in red and orange, with crimson edges and Oriental decorations. Only 300 copies are printed of the author's edition. There is, also, a small edition, in paper covers, 50 cents each, for students and for general circulation. Address the author, 156 St. Mark's Avenue, Brooklyn. Rev. Dr. R. S. Storrs, president of the American Board, says: "In thought and style it is fresh and animated, full of interest, abounding in suggestions, with an Oriental color upon them which quite fascinates the eye."

From the same source, by the same author, we have received a 24-page tract, "Marching Orders," an exemplification of what has been accomplished since the Saviour sent his disciples forth to "preach the Gospel to every creature," and an appeal to continue the good work in every place, under the same "marching orders." Dr. Thwing also sends us another interesting tract—"The Spanish Gipsy," by Marie Sibree, a narrative designed to awaken a proper religious spirit in the hearts of its readers.

The *Century* for November begins the forty-third volume of this popular monthly. W. J. Stillman's Italian Old Masters introduces the story of Michelangelo Buonarotti, illustrated, the frontispiece reproducing this great artist's "Delphian" and "Cumœan" Sybils. A portrait of Isaak Walton, from the painting of George H. Boughton, is accompanied by a sketch of the artist, by M. G. Van Renssalaer. Other illustrated papers are as follows: A Great German Artist: Adolf Menzel, by Carl Marr; The Players, by Branders Matthews; How Old Folks won the Oaks, by J. J. Eakins; The Autobiography of a Justice of the Peace, by Edgar W. Nye; A Rival of the Yosemite: King's River Canon, by Judge Muir; Lowell's Americanism, by Joel Benton, with a letter from Mr. Lowell; The Major's Appointment, by Julia Schayer; San Francisco Vigilance Committees, by Wm. T. Coleman. Among other contents are the following articles and authors: Southern Womanhood as Affected by the War—Wilbur F. Tillett; India—Florence E. Coates; The Naulahka (A Story of West and East)—Rudyard Kipling and Wolcott Balestier; Sursam Corda—Edith M. Thomas; What are Americans Doing in Art?—Francis D. Millett; The Hunger-Strike—Elizabeth W. Fiske; Bronte—Harriet Prescott Spofford; Mazzini's Letters to an English Family—Edited by Stephen Pratt; In the Pauses of Her Song—Orelia K. Bell; A Theft Condoned—Gertrude Smith; A Song for all Seasons—James H. Morse; The Food Supply of the Future—W. O. Atwater; Folk-Song—Sylvester Baxter; The Sonnet—Edith Wharton; James Russell Lowell—George E. Woodberry, etc., with the usual departments—the whole replete with capital entertainment. New York: 33 East 17th street—The Century Co.

In the *Arena* for November, Henry Cabot Lodge's Portrait and his discussion of Protection, or Free Trade—Which? occupy a prominent place; Edgar Fawcett writes up Wall Street as a Paradise of Gamblers; Emilio Castelar sketches Bismarck in the German Parliament; Edwin C. Pierce discusses the True Politics for Prohibition and Labor; Wm. H. Armstrong pleads for a Seventh-Day Sabbath and the opening of the World's Fair on the Christian's Sunday—which is a very selfish thought on the part of the Seventh-Day people. Other articles are conspicuous principally for their religious and political liberalism—as if Christianity had ever been the bane of mankind instead of a blessing to it. Boston. Mass.

IN BRIEF.

The remains of about a hundred elephants have been found at Mont-Dall, in Brittany, where they are gathered on a surface of about nineteen hundred square metres.

It is easy to see faults in others, and to criticise them. Such criticism may do good, or it may not; it depends largely upon the spirit which prompts it. Did you ever try a few words of sincere approval? They will help scholars in their tasks, and children in their obedience, and employes in their work. They will put courage into the fainting heart and strength into the weary hand. Many a one with whom we have to do is hungry for a word, or tone, or look of approbation.—*United Presbyterian.*

Rev. Dr. Thain Davidson, of London, remarked in his pulpit the other day that the miscellaneous character of the population of that city is almost as marvelous as its stupendous number. "Not a creed or religion or superstition on the earth," he exclaimed, "that has not its representatives here. More Roman Catholics than in Rome, more Jews than in Palestine, more Irishmen than in Dublin, more Scotchmen than in Edinburgh, and it is said—although that cannot be possible—more rogues than in America."

Oak timber loses about one-fifth of its welght in seasoning, and about one-third its weight in becoming dry. Gradual drying and seasoning are considered the most favorable to the durability and strength of timber. Kiln drying is particularly serviceable for boards and pieces of small dimensions, and unless performed slowly is apt to cause cracks and impair the strength of the wood. If timber of large dimensions be immersed in water for some weeks, it is improved, and is less liable to warp and crack in seasoning.—*Scientific American.*

One man can build an eight-wheel passenger locomotive for a standard gauge railroad in 1,500 days; it will require 1,650 days' work for him to build a consolidated ten-wheel locomotive for a standard gauge. The average cost of the required labor would be $4,635, and the cost of the necessary metal is usually estimated at about $2,000. The profit may be put down at another $2,000, which would include the expenses of sale and delivery. This would make an engine, when absolutely ready for service and complete in every way, worth about $8,635.

Sir Dietrich Brandis, F. R. S., states that North America has about 412 species of forest trees, distributed as follows: Atlantic region, 176; Pacific region, 106; common to both, 10; Rocky Mountain region, 46; Florida tropical species, 74. Europe has only 158 species. At least six of the North American species are also indigenous in Europe. The extremely rapid destruction of American forests is not only an alarming waste of resources, but has resulted in great loss from the appalling floods that are clearly traced to the removal of the trees from the hill sides.

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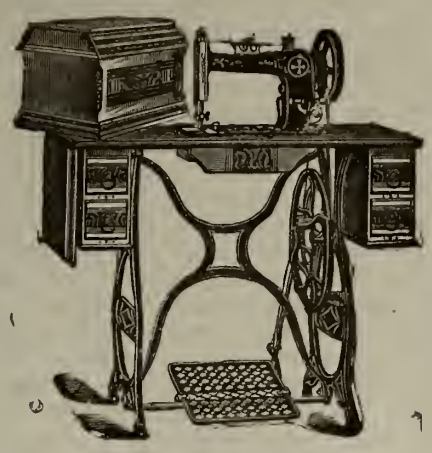

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"SUBLIME" AND "SUPREME" MASONRY.

True Masonry, it would seem, is confined to the Blue Lodge work, despite the avidity with which the so-called higher degrees are sought by those who desire novelty and are willing to pay for it. The Master's degree, with the Entered Apprentice and Fellow Craft preliminary degrees, contains the gist of the order. We speak by the card: In the annual conclave of the Iowa Grand Commandery of Knights Templar, Grand Commander "Sir" James A. Guest said:

"It has become the crying evil of the order of Knights Templar, that as soon as a candidate is made a Templar he takes his dimit from his Blue Lodge, and severs his connection with *that ancient and most honorable institution, the corner-stone of the order* . . . . . The Right Worshipful Grand Lodge of Iowa has also legislated, by severe enactments, against a class of Masons in open rebellion to her authority—a class who, I am sorry to say, place a higher value upon *a false system of so-called higher degrees* than they do upon *Ancient Craft Masonry, upon which all systems bearing the Masonic name are founded.*"

Coming from one who has taken upon himself the obligations of some of these "so-called higher degrees," these words possess a large significance. As for himself, he undoubtedly retains his connection with the primary branch of the order, for, farther on, we find him saying:

"The only course left this Grand Commandery is to sustain the Grand Lodge in its efforts to purge itself of unworthy Masons; to require all of its members to be Masons in good standing; to legislate against all non-affiliated Master Masons and Templars. In other words, *to require all affiliated Templars to be also affiliated Master Masons.*"

This candid endorsement of Blue Lodge Masonry as the "corner-stone of the order," "upon which all systems bearing the Masonic name are founded," is also an unanswerable argument against the evils attributed to the order by its opponents. The worn-out plea that the farther or higher a man goes in Masonry the better he will find it, seems in these expressions of "Sir" James to receive a quietus, for he plainly intimates that the system of degrees above that of Master Mason is a spurious one, and unnecessary for the better understanding and practice of true Masonry.

We have never before seen a doubt thrown upon the superiority of these "supreme" degrees; and if "Sir" James means what he says, they are not genuine ashlars in the Masonic temple. If this is so, what becomes of the thirty degrees of the Scottish Rite, the four Chapter degrees, the six Knights Templar degrees, the five Adoptive (female) degrees, the Order of the "Eastern Star," the "Mystic Shrine" and all the other "side lights" of Masonry? Shorn of these, Masonry stands before the world as it did when denuded by Pritchard, Morgan, Bernard and Ronayne—a murderous, hypocritical institution, clad in old lodge drawers and tethered by a cable tow. Where, then, are their swords, their plumes, their priestly robes, regalia, paraphernalia and fol-de-rol ceremonies? All, all, are only parts of "a false system of so-called higher degrees"—parasites upon the body of Freemasonry.

THE LIBERATION OF CRIMINALS IN TENNESSEE.

The recent liberation of about 500 State prisoners by the miners of Tennessee was an act of defiance to the civil authority, and such a terrible blow to the peace and well-being of society, as to occasion widespread horror and alarm. Not since the firing on Fort Sumter, has there occurred within the limits of our nation so desperate and so dangerous an assault on the constituted authorities. This was, doubtless, the work of a miners' secret union, and shows the power of such organizations, and the danger that it may be used to subvert civil authority.

The Scriptures tell us (2 Thess. 2: 3-9) of the coming of the "lawless one;" and there is, perhaps, no danger more imminent than the growing disregard of all law, both human and divine. Doubtless, these poor miners had strong provocation; doubtless, the Legislature of the State had very wrongfully neglected to take proper care of its criminals, and very unjustly put their labor into competition with, perhaps, the poorest-paid labor in the State; but this was no excuse for letting loose on society those who had proved themselves its dangerous enemies.

But, terrible as it was, there will doubtless grow out of it at least one good result. It will bring the people of Tennessee, and of the South generally, face to face with the terrible *lessee system* that is so widely prevalent. By this system, State prisoners are farmed out to those whose "tender mercies are cruel," and who have all the power of slaveholders, with none of the restraints either of self-interest or of public opinion. Wherever it has been tried, its cruelties have been most conspicuous, and most appalling. It is doubtless a difficult problem to learn what to do with our vast and increasing number of criminals. It is still more difficult to put a stop to the creation of criminals; but Tennessee and all other States should know that the dearest and worst way of disposing of them is to commit them to the hands of irresponsible despots.

MASONIC IMPOSITION.

"MT. VERNON, Sept. 25th, 1798: SIR:—* * * The same causes which have prevented my acknowledging the receipt of your letter, have prevented my reading the book hitherto, viz.: The multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after a severe fever was removed, and which allows me to add little more than thanks for your wishes and favorable sentiments, except to correct an error you have run into, of my *presiding* over the English lodges in this country. *The fact is, I preside over none—nor have I been in one more than once or twice within the last* THIRTY YEARS. * * * With respect, I am, etc.—GEORGE WASHINGTON."—*Letter to Rev. Mr. Snyder, at Fredericktown, Maryland.*

Yet, in the face of this positive denial, the *American Tyler* (Detroit, Mich., October 29, 1891) has the assurance to print the following on its title-page, with a full-length portrait of Washington standing on the tesselated floor of a lodge room, in full Masonic regalia, with jewels and gavel:

"Washington was born February 22, 1732; initiated an Entered Apprentice Mason in Fredericksburgh Lodge No. 4, Virginia, Nov. 4, 1752; March 3, 1753, passed to the degree of Fellowcraft; and on August 4, 1753, was raised to the sublime degree of a Master Mason in due and ancient form. On the 28th of April, 1788, he was appointed Master of Alexandria Lodge No. 39, by the Grand Master, Edmund Randolph, Governor of Virginia, and remained an active member of that lodge until his death, December 14, 1799. The above design represents him as Master of the lodge, wearing the apron made for him by Madame Lafayette in Paris."

BRO. ROBERTS ON SECRET SOCIETIES.

Rev. B. T. Roberts, one of the General Superintendents of the Free Methodist church, and editor of the *Earnest Christian*, in the current number of that periodical, gives its readers copious extracts from Joseph Cook's grand address before the general Council of Anti-Secretists in Chicago, last spring, introducing them with these felicitous remarks:

"Secret societies will destroy the spirituality of any church that admits the members of them to its fellowship. It cannot be otherwise. If for no worse reason, they are secret because they are selfish. True benevolence never dreads the light. It courts investigation. But Christianity is not selfishness. It is one great system of benevolence. Its motto is Peace on earth and good will to men.

"Secret societies are conspiracies against the civil government. He who administers an oath usurps the authority of the civil officers elected for this purpose. Joseph Cook, in his address at Chicago to the National Christian Association opposed to secret societies, shows this, and many other things objectionable in secret societies. This address should be read by every man in Ameriea. It is clear, logical, sound, patriotic and convincing. It shows that secret societies should be suppressed by law, as is done in Vermont, from the statutes of which he quotes."

Bro. Roberts is a man who never uses vain words.

THE MASONIC TEMPLE.

The cope-stone of the Chicago Masonic Temple, which is twenty stories high, and will cost a million or so of dollars, was laid on Thursday afternoon of last week, with Masonic honors and "solemn rites." In the street parade, with flaunting banners, gay regalias, and other insignia of "Masonry divine," were one "consistory, 32," six "commanderies," thirty subordinate lodges, several bands and a delegation from the State Grand Lodge. At the Temple there was the usual "fuss and feathers," the measuring and plumbing of the stone, its baptism of corn and wine and oil, and the customary glorification of the order by trained speakers. It is a "big thing" and was a "big time," much as a lot of boys might have over a costly toy for which they paid.

The *tout ensemble* of the Temple is massive, with scarce a charm of architecture to relieve its double front; and there is a general air of gloominess about its exterior, as if art declined to bestow her beauties upon an object so purely sordid and clannish as this structure is designed to be. The points of the two little gables at the corners resemble ears of a wolfish pattern, and add nothing to the dignity or beauty of the building.

The objects of the the Temple are, as we have said, purely sordid and clannish. Beginning at the top of the building, we find upper chambers set apart for the secret and foolish "work" of the order—high above the haunts of men—far from the regions of "eaves-droppers, cowans and the profane"—where the so-called "solemn," "supreme" and "sublime" mysteries of Masonry may be enacted in the profoundest secrecy. On the floors below, eighteen or nineteen in number, will be stores and offices, at a high rental, the profits of which will be devoted to perpetuating the existence and enjoyment of the order in Chicago. It will be the home of a pagan religion and the resort of mammon.

Dr. Clinton Locke, rector of a church consecrated to the cause of Jesus Christ, the Mediator, Saviour and Advocate of men at the throne of God, without whose instrumentality none can be saved, made the opening prayer, invoking the blessing of the Masonic God upon the fraternity and the Temple, without once alluding to the gracious Master to whom he had vowed continual allegiance when he entered the service of the Episcopal church. Masons have no use for Jesus—for theirs (they claim) is a religion of salvation without his aid. And the Masons responded: "So mote it be."

But as the coping-stone over which this Christless prayer was said topped the wall of the Temple, after it had been bathed in wine and oil, so Dr. H. W. Thomas capped the occasion with a fulsome oration, into which were crowded the usual falsification of the antiquity of the Masonic order and the familiar exaggeration of the benefits bestowed by the order upon mankind.

The Dr. is an eloquent speaker, and by his reading, such as it has been, has become the apostle of a system of theology that eminently fits him for a Masonic orator. That he enunciated anything new or original in favor of the order on this occasion, we think no one will claim. Like the science of mathematics, the advocacy of Masonry is finished. Changes can be rung upon its self-styled charity, its spurious elevation of mankind, morally, intellectually or religiously, and all the rest of the balderdash that has been expended upon it during the few hundred years of its existence, but it is the same disreputable institution that "it was in the beginning, is now, and ever will be" as long as it exists. Masons claim that Masonry cannot be improved in its character and objects; if this is so, they ought to be ashamed of it.

"Freemasonry," said Dr. Thomas, "has its mysteries. Like all organizations it has its obligations; but these are not the secret of its abiding power." The Doctor, surely, cannot believe

this platitude. Take from Masonry its secret work and its murderous oaths, and it would go to pieces as rapidly and completely as did the Romish Inquisition at Avignon when the cannon-balls of Napoleon penetrated its dungeon walls. There is nothing in Masonry that can stand the exposure of its perfidy and follies in the light of Christianity—when it is illuminated by the Holy Spirit of God.

Well, the Temple is so far completed. The shrine is not yet erected; Jachin and Boaz, and Jubela, Jubelo, and Jubelum, are not yet installed in their new secret upper chambers; but they will be there in due time. In the meantime the mystery of iniquity will be perpetuated in the thirty lodges, the six commanderies, and the one consistory that "assisted" in placing the coping-stone on this pagan resort. But the end is not yet.

SOCIALISM IN THE ALLIANCE.

Like a wheel within a wheel, for evil is ever ready to beget evil, there are indications that a part of the Farmers' Alliance, at least in Missouri, has formed a new secret order, called the "Anti-Monopolists," which was, some time ago, reported to be "rapidly increasing in numbers." The Kansas City (Mo.) *Star*, and a telegraphic dispatch to a Chicago paper, form the principal source of information concerning it that has yet been given to the country.

The *Star* says that intelligence of the new order was made public during the recent State meeting of the Alliance at Warrensburg, Mo., when it was announced that the sub-organization intended to use force to attain the objects of the Alliance. The defeat of a "sub-treasury resolution" in the meeting was attributed to this force element, which numbered forty-eight delegates. One of these is reported to have openly said: "If the minority will not do what the majority wills, it is high time for the majority to hang the minority. If ballots won't do ths business, bullets will, and there are a lot of us pledged to go that far."

The doctrines of the new order are described as those of the radical socialists, and every effort is being made to convert other members of the Alliance to a belief in their theories. Other members of the Alliance are earnestly opposed to its operations, which are certainly of an alarming character.

TELLING DISCOURSES BY DR. A. J. GORDON.

In a private letter from Bro. J. P. Stoddard, October 12, we gain the following idea of the grand work performed by Rev. Dr. Gordon in his home ministrations at Boston:

"Dr. Gordon is preaching a series of sermons on the Holy Ghost. Yesterday his theme was the 'Sealing of the Holy Ghost.' The house was filled, and for one hour not a sound was heard, save the clear, calm voice of the great preacher, as he poured the simple, loving Gospel into the ears and hearts of the hundreds who bent forward to catch not only the words but the Spirit that inspired the speaker. He gave a clear testimony and warning against secret societies as destructive to the spiritual power of Christ's body. The series of discourses is to continue for two Sabbaths; and for two weeks, still continuing, there has been daily an 8 o'clock morning prayer meeting in the church for the baptism of the Holy Ghost."

GETTING RIGHT ON THE RECORD.

The Central Illinois Synod of the Lutheran church met in annual session at Washington, Ill., last month, and during its proceedings the following preamble and resolution were presented, and, if we understand the record, were also adopted:

"WHEREAS, In consequence of the very large immigration of late years to the United States, and of the increasing tendency to Europeanize America, a disposition has become manifest to attach to the Lutheran denomination in this country the stigma of hostility to the American free schools, and to other institutions and ideas that are distinctively American; therefore,

"*Resolved*, That the Evangelical Lutheran Synod of Central Illinois deems it prudent and right to put on record its dissent from all imputations which imply antagonism on the part of American Lutherans to the free schools, the proper observance of the Lord's day, the prevalence of the English as the language of the nation, and other institutions and ideas distinctively American, and not inconsistent with the teachings of Christianity."

REFORM DISCUSSION IN CANADA.

Bro. Silas W. Mack, Principal of Dunham Academy, Dunham, Province of Quebec, Canada, in a private letter, calls attention to a discussion of secret societies which is now taking place in the columns of the Montreal *Daily Witness*. "Among the defenders of the lodge is an Odd-fellow, who brings in his record in the Sunday-school as a certificate of character. Saturday's issue contains an article from my pen on 'The Church and the Lodge.' Wishing you Godspeed in your efforts, I am, etc."

The Reform side of the pending discussion is in good hands. "Thrice armed is he who hath his quarrel just."

—Bro. Hinman, writing from Wisconsin, says: "I have met much less than usual opposition, and think the time very favorable for the consideration of the secrecy question." Wisconsin is a noble State, and the seed sown there, both before and during the conference, promises a good harvest. The brethren met with a grateful spirit of toleration that is of recent growth. Our friends feel greatly encouraged.

—The New York *Independent* of November 5, noticing the "Autobiography of John G. Fee," published by the National Christian Association, and for sale at the office of the *Cynosure* (price $1.00), kindly refers to its venerable author as follows: "Books like this are scarce enough, and good enough, to be worth reading. Mr. Fee's life has been given to serving God as his conscience impelled, and this without regard to consequences to himself. His adventures as an Abolitionist and a missionary in Kentucky during the most trying period of our national history are replete with moral heroism."

—The New York Presbytery met on Wednesday of last week for the purpose of trying Prof. Chas. A. Briggs, for heresy, the charge being based upon the language used by him in his inaugural address in Union Theological Seminary. Dr. John C. Bliss presided as Moderator. After the introduction of a protest by the defendant and a long discussion of a motion to dismiss the case on technical grounds, a resolution was offered and adopted dismissing the case, by a vote of 94 to 49; 71 ministers and 23 elders voting in the affirmative and 26 ministers and 23 elders voting in the negative. This action, however, does not end the controversy, as it will undoubtedly be taken before the New York Synod.

—Cyrus Teed, of this city, founder of a peculiar religious sect called Koreshans, and who makes pretensions to the Messiahship, has had his doctrines indorsed by the Celibate Society of Economites, of Pennsylvania—another peculiar sect, founded many years ago, about twenty miles from Pittsburgh—and it is reported that Teed is to assume control of their spiritual and temporal affairs. The wealth of the Economites—which is a communistic society—is estimated at $150,000,000. Barnum was right when he said that people like to be humbugged. A religious delusion, especially, is to many a source of delight. This is only a fresh instance of a very reprehensible practice, which began in the Garden of Eden, and is engineered by the same delusive spirit of evil.

—The *Freeman's Journal*, of Cooperstown, N. Y., of a recent date, makes this significant remark: "There are three church prayer meetings held each Thursday evening in this village, and for several months past, as we are credibly informed, the attendance of men on all of them has not averaged thirty. The attendance of women is probably five times as large. Scarcely any men of this village attend Lenten service except on Sunday in the churches that hold them. What is the matter?—why this falling off? Even the Sunday evening congregations that usually assemble in the five Protestant churches could all be comfortably seated in one of them, and at least three-fourths of those are women. Where are the men and boys who used to attend these services?" The comment of the brother who sends us this item is: "Effects of secret societies." These four words contain a volume of truth. The lodge has its hands upon the throats of the Christian churches, and is strangling them.

—The *Advance* for last week was a special number, devoted to the work of the American Missionary Association (Congregational) in the cause of the Negro, the Indian and Chinaman within the limits of the Union. It is a most creditable record. Among the many honorable names included in this work we find that of one of the *Cynosure's* oldest and highly-valued friends, Amos Dresser. "More than fifty years ago," says the *Advance*, "on the public square of Nashville, he received thirty-nine lashes upon his bare back by order of the vigilance committee, for the crime of having some anti-slavery newspapers wrapped around the Bibles which he was selling in his vacation, as a student from Lane Seminary, to secure funds for the prosecution of his studies. He is still a hale and hearty home missionary in Nebraska."

—Dr. David C. Kelley, Prohibition candidate for governor in Tennessee, in a recent address, thus gives the cold shoulder to the attempt to unequally yoke the Prohibition party with the Farmer's Alliance; and he ought to have a large and hearty indorsement from every true Reformer: "I am irreconciliably opposed to any oath-bound, secret, star-chamber organization, such as the Farmers' Alliance acknowledges itself to be, coming into control of the affairs of this State. Any organization that excludes from membership, or from any knowledge of its internal affairs, a large portion of the best citizens of this State, has no right to demand that it be entrusted with the government of those citizens. The affairs of government, and the motives and principles that are the mainspring behind them, should be open and above board, free to the inspection of everybody."

—A new non-fraternity club was formed at Northwestern University, Evanston, on Wednesday of last week, including all male students not connected with the existing secret societies of the institution. Fully 200 students will unite with it. The following are the officers chosen: President, J. Mailly '92; vice presidents, E. B. Fowler '93, E. Masslich '94, J. Potter '95; secretary, S. Heil '95; treasurer, Bayard Payne '94. No antagonism will be shown the "frats" unless they commence opposition first. The new club will try to work in common with the "frats" in general affairs requiring the assistance of the students as a whole. The institution (it is said) will control the *Northwestern* and the *Arrow*, the two college periodicals. The movement shows a desire on the part of the members of the club to be entirely freed from the exactions and irregularities of the local lodges, and, so far, deserves encouragement and support.

REFORM NEWS (*Continued from 5th page*).

hymn-book under his arm. He was a student of the Union Theological Seminary. We went to a lodging-house on Mulberry street, and spoke to an assembly of about 75 inmates.

In the evening I spoke to a crowd in the street from the steps of a church as an introduction to the evening service on the inside. Afterwards I attended a Salvation Army meeting, in which the main part of the audience consisted of about sixty young men between the ages of 18 and 25. The captain told them that a policeman had informed her that they were some of the worst thieves and cut-throats in the city of New York, and the responsive "Oh, ohs," that came from the persons addressed would have made you think of your pockets if you had anything valuable in them. I could not help thinking that these young men would be the right kind of material for adepts in Masonry and Odd-fellowship. God willing, my next letter will be from Toronto.

W. FENTON.

An agent of the Progressive Benefit Order was recently arrested in Newark, N. J., charged with swindling, and on Saturday last Thomas Crane, secretary of a branch of the Order of the Shield, was arrested in Jersey City on the complaint of W. F. Gibson of having embezzled $24 of money received as assessments from members and which he is said to have neglected to turn over.—*N. Y. American Advertiser Reporter, Oct. 21.*

THE HOME.

"LED BY GOD'S HAND."

"I journey on, 'not knowing,'
I would not if I might;
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

"I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend at my side;
And the only thing I say to him
As he takes it is, 'Hold it fast;
Suffer me not to lose my way,
And lead me home at last.'

"As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand.
'Tis home, 'tis home that we wish to reach;
He who guides may choose the way;
And little we heed what path we take
If nearer home each day."

—*Selected.*

THE SYMPATHY OF CHRIST.

It has always seemed to us that this trait which was so prominent in the character of Jesus goes very far to establish in our hearts the truth that he was more than man. We are acquainted with many founders of religion, but where is there one whose nature was of such an exalted dignity, and yet robed in the most exquisite tenderness and humility. There was dignity in these men, it is true, but it was of such a character as had no sunny side towards the sinful, the tempted, the struggling and sorrowful. The very fact that these men were cold and selfish, and expressed their regard for the race in such doubtful terms, is sufficient to convince any one that they were but men, with the feelings and thoughts of men.

It is not always the case that greatness of character and spirit are manifested in great acts. We look upon men, and judge of them by their great deeds. When men give thousands of dollars to the cause of bettering the race, we are ready to say this is benevolence, this is true sympathy, and yet it may be nothing of the kind. The relation of those men to their fellows in every-day life will the better declare their love and sympathy. There are a thousand things men may do that will indicate their greatness and tenderness of soul much more than by the great acts of their life. But with Jesus Christ there is no doubt at all. His sympathy is so evident, and so tender, that we cannot help but admire it. He uniformly exhibits the tenderest appreciation of the difficulties and weaknesses of others. He sympathizes with every aspect, and every condition of men. Though in him was the most exalted dignity, yet there is nothing too humble for him to stoop to in the work of doing good. His greatness of character is not more conspicuous than in his greatest acts of humiliation. Pass before you in review all the great characters of the world, dwell upon their excellencies, and yet you cannot help but conclude that among them all Jesus is the greatest, that he is the most accessible, and the most sympathetic.

Take but that one case of the interview of Christ with the woman of Samaria. What tenderness Christ showed to the poor, ignorant creature who came there to draw water. Had any of the great moralists known her as Jesus knew her, they would have turned from her in disgust; but Jesus saw there a struggling soul, and he sympathized with her, and made himself known to her as he perhaps never revealed himself to any one. Looking into her face with great tenderness he said, "I that speak to thee am he." He could look into the human heart and see all its wants and struggles, and that he sympathized with it is shown in a thousand acts of mercy, and declared as it never could be in any other way in those blessed words, "Come unto me ye that are weary and heavy laden and I will give you rest." We must know Jesus truly if we would know in all its fullness the sympathy of his deep loving heart. He loved us as no one ever could love us, and his sympathy consisted not merely in words. Almost every foot of ground over which he passed could bring some testimony of this trait of his character. Jesus is the same now, even though he has ascended on high. Every struggling soul to-day has the assurance that he is with it, and that he deeply sympathizes with it. No one need be discouraged; the tender regard of such a friend as he is can calm the most troubled heart, and make it feel that there is indeed one that sticketh closer than a brother.—*Christian World.*

PATIENCE AND ITS WORK.

"My brethren, count it all joy when ye fall into divers temptations."—James 1: 2.

This seems to be one of the difficult places for the Christian to become reconciled to, because his experience, he thinks, does not always harmonize with the apostle's language, but we must hear him a little further, before we pass hasty judgment upon the case. He continues by saying: "Knowing this, that the trying of your faith worketh patience." The benefit comes to the one who is exercised thereby, in the trying of the faith which worketh patience. Then the additional instruction is to this effect: "Let patience have her perfect work."

The great benefit is to be derived largely from the exercise of a little patience. When a teamster finds that his wagon is stuck in the mud, he is then, in so far as the case and environments are concerned, in a proper condition to have the benefit of patience in the full force of all its grace. This all depends, however, upon whether he will allow patience to have her perfect work. Patience has no chance to do anything, where there is no provocation to the contrary, and there is something here that I wish to notice a little further. The Saviour says, "In your patience possess ye your souls." It would seem from this, that, in the absence of patience, the soul might be lost. If this noble grace were more largely exercised and cultivated, oh, how many bitter tears and sorrows and heart-burnings would be avoided. Many hasty words and violent actions would be entirely avoided, and many hearts would be beating in unison, where sorrow, and grief, and even hatred (in some cases) now reign supreme.

Bitter words are the result of a lack of patience. Hasty words, and words not seasoned with grace, have alienated hearts that otherwise would have been true to each other for life, and this lays the foundation for some very hearty repentance, or if this is not indulged in, then the way is open for the final end, which is destruction. Jesus says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 37.

I suppose that there are few persons who do not need a little more patience at times than what they find on hand, at the particular time, and the reason it is not found when most needed, is because we do not stop long enough to look for it, or call it in. There is a large supply always at hand, if we will only allow it time to put in its perfect work. This applies even to preachers. Let us see what Jesus has to say about this matter: "Without me ye can do nothing.—John 15: 5. Paul says, "God is faithful, who will not suffer you to be tempted above that ye are able," etc.—1 Cor. 10: 13. God is always ready, when we are willing to take his counsel.—*A. Hutchison.*

WRECKER-LIGHTS.

The theatre, the dance, and the card-table—a trinity of evil—still exert an alluring influence on many professed Christians. All of them are tolerated in some professedly evangelical churches. True orthodoxy is, however, that of the heart rather than of the head. "Ye are my friends if ye *do* whatsoever I command you," is the text Christ offers. These three forms of dissipation are individually responsible for the shattering of many homes and hopes, the blasting of many characters and the damnation of many souls. Can a Christian habitually attend the theatre? No! for he will soon cease to be one, as he imbibes the irreligious and often directly immoral teachings of the stage. Can a Christian dance? No! First, if he is a Christian, he has no time for such an amusement; second, the devotees of the dance will lose every Christian thought and purpose in its whirl, and often have the way to hell made as slippery for him as the floor on which he treads. Well, is there any harm in a game of whist? Stand with me beside the card-table. See the despairing faces of men who have staked and lost their last dollar. Hear the crack of that pistol as some lost soul is hurried by his own hand to the bar of a just God, when hope had been crushed by fortune's wheel. Think of the quarrels and murders which stand to the account of the cursed pack of cards. Is there any harm in them? *Yes!* they reek with human blood, they are smirched with blackened characters, they are heavy with the doom of men. A Christian is one whose whole purpose and trend of life is away from such things. "Ye cannot serve God and mammon." We cannot have the world and Christ. Which shall we choose?—*Selected.*

LIVING ON A TRACT.

Before any missionaries had visited the Karens, one of the tribes of India, a small tract found its way into one of the homes.

The man and his wife who possessed this tract had never heard of our Bible, and knew nothing of a heavenly Father or a loving Saviour. They studied the tract carefully; they followed its directions, and gave their hearts to the Lord Jesus.

Year after year they tried to serve God, living just as faithfully as they knew how. And they had no guide to heaven but their tract. The old Hindoo man at last lay upon his bed dying, and, as he knew he must soon pass away, he said, "When I am dead put the little tract near my heart, and bury it with me. It has told me of Jesus; has shown me how to live and how to die." So, when the good man was laid to rest in his coffin, beside him was placed the tract which led him to Christ.

This tract was the means saving two souls, and they of saving many others.

COURAGE IN LIFE.

Life is not entirely made up of great evils or heavy trials, but of the perpetual recurrence of petty evils and small trials in the ordinary and appointed exercises of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude when we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way, and whom he has perhaps provided or purposed for the trial of our virtue—these are best exercises of patience and self-denial, and the better because not chosen by ourselves. This habitual acquiescence appears to be more of the essence of self-denial than any little rigors of our own imposing. These constant, inevitable, but inferior evils, properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded penance.—*Hannah More.*

LITTLE GIRL AND HER GRANDFATHER.

A little girl, whose grandfather was an inmate of an asylum in the west of England, was permitted often times to visit him there. The old man's sight had failed him, so that he was quite unable to read. But the little grandchild, when she visited him, would read portions of the Scriptures to the aged and dying man. One day she sat reading the first Epistle of John. As she finished the words of verse 7, "And the blood of Jesus Christ his Son cleanseth us from all sin," the aged man stopped her, and, raising himself, earnestly inquired, "Is that there, my dear?"

"Yes, grandpa," answered the child.

"Then read it to me again; I've never heard the like before."

She read again—"And the blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure it's there?"

"Yes, quite sure."

"Then take my hand, and lay my finger on the passage, for I should like to feel it."

So the little girl took the blind man's hand, and placed his bony finger on the seventh verse.

"Now read it to me again;" and again the child, with her soft, sweet, gentle voice, read the precious verse.

Then the old man said, "If any one should ask

how I died, tell them I died in the faith of those words—'And the blood of Jesus Christ his Son cleanseth us from all (*all*) sin.'" And then the old man drew his hand from the book, his head fell softly back on the pillow, and he silently passed away into eternity.—*Selected.*

IT MAKES ALL WRONG.

"Please, father, is it wrong to go pleasuring on the Lord's Day? My teacher says it is."

"Why, child, perhaps it isn't exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums!"

"Yes, John, I am glad that you are; I want you to do them well, and be quick and clever at figures. But why do you speak of sums just now?"

"Because, father, if there is one little figure put wrong in the sum it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's Day is put wrong now and then it makes it all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added: "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."
—*Kind Words.*

"HE KNOWETH ALL."

The twilight falls, the night is near,
We fold our work away,
And kneel to one who bends to hear
The story of the day.
The old, old story, yet we kneel
To tell it at thy call,
And cares grow lighter as we feel
That Jesus knows it all.

Yes, all! the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.
Thou knowest all--we lean our head,
Our weary eyelids close,
Content and glad awhile to tread
This path since Jesus knows.

And he has loved us; all our heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the Word.
So here we lay us down to rest,
As mighty shadows fall,
And lean confiding on his breast
Who knows and pities all.

—*Anonymous.*

TEMPERANCE.

THE CHURCH AND THE POLITICAL ACTS OF ITS MEMBERS.

The following thoughtful letter comes to us from a Methodist minister who has been a prominent member of many sessions of the General Conference and an editor of one of the church advocates:

Editor of the *Voice*:—I see you are receiving some plain talk about your editorial dealing with the league between the church and saloon. I do not think anybody can blame earnest temperance men for criticising with much severity the practical attitude of church members touching their ineffectual opposition to the saloon. But it must not be forgotten that the church is a corporate body with limited authority, limited by the ends she seeks, and her reasonable convictions as to the best methods for attaining them. How far that authority should extend in controlling conduct is a matter of the utmost consideration and demands the utmost practical wisdom in determining. Protestantism cannot infringe too far upon individualism without self-contradiction and stultification. She seeks, indeed, the cultivation of individualism to the fullest extent compatible with that corporate relation which is indispensable to the successful execution of the work committed to the Christian church. To attempt to control by stress of legislative and judicial proceedings the voting of her members would be the annihilation of individualism in one of the most important and comprehensive spheres of action in which men are called upon to act. And if she is to arrogate to herself authority for doing it in one case of political policy, who shall define the limitation to be put on the exercise of this power?

Do you not see that this theory logically tends to the ultimate domination of the church over the state? And this would commit us to the repetition of a history of darkness for the world and sorrow for the race, from which all recoil as from the unendurable.

Your advice to all prohibitionists to come out from the churches which suffer its members to vote for the political parties that adopt license in any of its forms, seems to me exceedingly unfortunate. It brings to memory the "come-outism" of forty or fifty years ago, and the havoc it played with some of the churches of Northern Ohio, and the harvest of infidelity that ripened in its breath. And no good came of it to the slave, or weakening of his bonds.

As to your charging the church as being the bulwark of the saloon, do you not put yourself in the position of an inconsequent reasoner? True, if all the churches of the land would demand that that monster diabolism, the saloon, should depart and never return, it must obey. Would to God they would do it at once. But cannot the same thing be said of other classes than members of churches? Can it not be said of the Republican and Democratic parties? Can it not be said of the farmers, as a class, or the merchants, or even lawyers? And are each of these a bulwark of the saloon? And all of them?

It is not legitimate reasoning to make one class in society responsible for a great wrong, that may with equal logical force be placed to the account of other classes also.

You are doing a brave, an heroic work, one that must succeed, at last, or virtue fall from off the earth, and I am anxious that you alienate no natural allies indispensable to the accomplishment of the mighty task. Fail you must without the church on your side.

For one brief, flickering moment, the hope came to us, on reading the above, that here was something that would change our conclusions, and relieve us from a duty that has been one of the most painful we have ever performed. The hope has vanished, the duty remains. Truth and logic are inexorable, and they declare in tones that the nation must hear, that the responsibility for countless murders rests upon four million church members and upon the churches that suffer them to persist in their sin unrebuked.

The authority of a church over the conduct of its members is, of course, limited. Individualism must, of course, be carefully guarded. The political course of the individual should not be dictated by a church. All this we readily concede. The church should not tell a man whether he shall live in New York or Brooklyn, whether he shall practice law or medicine, whether he shall remain single or get married, whether he shall live in a house of his own or in a flat, whether he shall vote for the tariff or free trade; but the church should say to the individual, whether you live in New York or Brooklyn, whether you practice law or medicine, whether you are single or married, you shall not persistently and deliberately pursue an immoral course. Has a church authority on matters of judgment? No. On matters of expediency? No. On mere fiscal or financial matters? No. On scientific matters? No. But on matters of morality—yes! If a church is not ready to enforce the decrees of morality, then it ought to be buried under a load of public contempt.

We demand that the churches shall enforce the decrees of morality upon their members. We declare that they are not doing it. When these decrees of morality extend into politics, the church must pursue them there. The things a man cannot do of himself without violating moral law he cannot do by union with others in a political party without violating the same law. What a man cannot do personally, as an individual, without sin, he cannot politically, as a citizen, authorize another to do without committing the same sin. The laws of morality are not abrogated by co-operation and co-partnership in sin. If, as the Methodist church, by its discipline and its official declaration, asserts, it is a moral wrong to stand behind a bar and sell liquor by the glass, then the conclusion immediately follows that it is a moral wrong to engage with others in establishing such a sale. To cry politics makes no change in the matter. Whether in the realm of politics, or business, or professional life, a moral wrong demands rebuke from a Christian church; and a church that does not administer that rebuke, countenances the immorality and has become an immoral organization. Most of the Protestant churches (as well as the Catholic church of America through the Plenary Council) have recognized the business of drunkard-making as a moral wrong. And now to allow their members to do by co-operation in a political party what they have declared to be immoral, is confessedly and unavoidably to countenance organized immorality. There is no escaping the conclusion.

We don't ask the church to determine how a man shall vote on the tariff; on free silver; on national banks; on civil service reform; on ballot reform. It has never declared that it is immoral for a man to run a national bank, or to collect a customs duty on imports, or to appoint a public officer for partisan services. But if it were a clear case of immorality to do these things, as an individual, it would be equally immoral for the individuals to band together and authorize their doing, and the church that countenanced the deed would be a recreant church. We ask no union of church and state; but we insist that the church enforce the decrees of morality, not only in the home life, the social life, the church life, but in the business life and the political life—in the whole life. We demand, not the domination of church over state, but the domination of moral precepts over the whole life, political as well as social; and the church that does not demand the same is making politics dominate over morals, and dethroning God in order to crown a political party or a political leader.

As for Garrison, Phillips, and the other Abolitionists, they were fighting for a recognition by the church that the keeping of slaves was an immoral act. That the churches were blinded by years of sophistry and prejudice was not, perhaps, so remarkable. But had they recognized the keeping of slaves as immoral, declared it to be so in official manifestoes, and then allowed their members to continue the practice without rebuke, then what justification could a single Christian conscience have found for such churches? Then constitutional questions clouded the duty and responsibility of the citizen. There are no such questions to cloud duty now. The constitutional right of the citizens of a State to prohibit the liquor traffic has been established for forty years. The immoral character of the traffic has been very generally conceded by all churches. What justification, then, can a Christian conscience find to-day for a church that allows its members to establish by political combinations an iniquity which they would not be allowed to participate in personally? It is an outrage on reason, an outrage on common sense, an outrage on conscience.

As for other classes, such as lawyers, farmers, etc., they are not organized bodies of men. The attitude of the church is in a peculiar sense the bulwark of the liquor traffic, because it is an organization from which the community has a right to expect moral guidance. That is an inseparable part of its professed mission. Other organizations and other classes may sanction or tolerate an immoral practice without inflicting nearly so much demoralization as comes from this sanction or toleration by the church.

We demand that the churches of America enforce the clear precepts of morality. They are not doing it. We don't refer to such disputed matters as card-playing, theatre-going, dancing; but to such immoralities as stealing, lying, cheating, and murder. The man who steals as a member of a corporation and the man who murders as a member of a political party must be rebuked by the church of which he is a member, or the church must stand before the bar of God as sponsor for the sin.

Prohibitionists of America, the time has come for a new warfare. The ungodly league of churches and saloons must be broken, if the churches have to be split from turret to foundation-stone in order to do it. Listen to your own conscience. Move when it tells you and not before. But on your peril refuse to move then.—*The N. Y. Voice, Oct. 22.*

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON VIII.—Fourth Quarter.—November 22.

SUBJECT.—Christ Betrayed.—John 18: 1-13.

GOLDEN TEXT.—The Son of man is betrayed into the hands of sinners.—Mark 14: 41.

Open the Bible and read the lesson.

DAILY READINGS.—M.—John 18: 1-13. T.—Zech. 11: 7-13. W.—Matt. 26: 14-25. T.—Matt. 26: 47-56. F.—Matt. 27: 3-10. S.—Luke 22: 54-62. S.—Mark 14: 33-42.

COMMENTS BY E. E. FLAGG.

1. *Christ betrayed.*—vs. 1–4. The highest and purest natures are the most fond of retirement. To this quiet garden we are told that Jesus "ofttimes resorted." He could forget for a time, resting in its shadows, the turmoil of opposition and hate which he had left behind him; while it gave him a chance to teach his disciples in private such spiritual truths as they were able to comprehend. Yet Judas could use his knowledge of a spot so hallowed by every tender and sweet association as the instrument of his cold-blooded treachery. There are no holy places to a heart into which Satan has entered; while to the heart in which Jesus dwells all places are holy, for it can sing with Madame Guyon in the Bastile:

"Where'er we dwell we dwell with thee,
In heaven, on earth, or in the sea."

Some have tried to extenuate Judas' guilt by the fanciful supposition that he only meant to do evil that good might come, and took this desperate way to force on Christ the temporal sovereignty, never supposing that he would allow himself to be put to death, but would, instead, work such a miracle as would convince friend and foe alike of his Messiahship. But this whole narrative is against such an hypothesis. His securing a band of soldiers that there might be no possible chance of successful resistance on the part of the disciples; the bringing of lanterns and torches, although it was full moon, so that the most shadowy recesses of the garden might be searched out; and, lastly, though John does not mention it, the kiss by which he sealed his treachery, all show the cold-blooded deliberation which characterized his every act in the terrible drama. Yet there is some danger that in our detestation of Judas' crime we shall forget that he was human, like ourselves. Out of the first church which Christ organized on earth, with twelve members, one was found to be a traitor. Is it possible that any such proportion exists in the churches of to-day? We trust not; and yet, what is this spirit of compromise with the world, so terribly prevalent among professing Christians of all denominations, but treachery to our blessed Redeemer? He that will sell the truth for money or for office has reason to fear that he would sell his Lord in the same way if opportunity offered.

2. *Christ arrested.*—vs. 5–9. How futile were their lanterns and torches in the presence of him who was the Light! It seems strange that they should persist in their attempt to take him after such a display of his divine power, but it illustrates the fact that God may work the greatest signs and wonders before the eyes of men without converting them, unless accompanied by the Holy Spirit. They will still refuse to be convinced. The whole scene brings out wonderfully the mingled courage and tenderness of Christ's character. While he showed the sublimest fortitude in thus boldly confronting his murderers, a deeper and higher chord was struck when he stipulated as a condition of his freely surrendering himself, "let these go their way." Their hour had not yet come. "Of those whom thou hast given me have I lost none." Christ makes allusion to this same prophecy in John 17: 12: "Not one of them is lost but the son of perdition." The allusion here seems to point to a double meaning in the prophecy, as if it had a primary reference to their spiritual, and a secondary one to their temporal, salvation. It proves that Christ, who is "the same yesterday, to-day and forever," holds the lives of his saints "precious in his sight" as well as their death, and the one cannot happen to them until the other has continued long enough to work out all his divine purposes for them. How much would have been lost to the world had the disciples perished then with their Master! How much to the disciples themselves!—even if their faith in him had been firm enough to stand the test of martyrdom.

3. *The healing of Malchus.*—vs. 10–13. By some rash act or speech we can easily put our Master in an equivocal position before the world. Peter did not stop to think that by his assault on the high priest's servant he was giving color to the accusations of Christ's bitterest enemies. So the holy religion of Jesus has in all ages suffered most from the misguided zeal of his friends. We need not go back to the wars which have been waged, or the persecutions which have been carried on in his name. The religious controversies of modern times, in their heat and acrimony and bitterness, ecclesiastical feuds and denominational rivalries, have often led men to discredit his mission. It does not prevent the mischief that those who engage in such controversies do so from a real but mistaken zeal for his cause. "The cup which my Father hath given me, shall I not drink it?" Even his most loving disciple had no right to stand in his way to the Cross. How often human love seeks to prevent the drinking of some cup of sorrow, not realizing that to do so would hinder the divine plan, and perhaps work untold evil.

RELIGIOUS NEWS.

BRETHREN.

—At the Brethren convention held at Enon, Iowa, on the 13th and 14th of October, the ministers present took the preliminary steps to form a ministerial association of the Brethren church. The Pennsylvania constitution and by-laws were adopted. It is requested by the association that each minister in North and South Dakota, Iowa and Illinois send a certificate of membership and a credential as a minister in the Brethren church to the secretary, Z. T. Livengood, Lanark, Ill.

CONGREGATIONAL.

—The Congregational Year Book for 1891 gives the number of members of the churches of that name in the United States as 506,832. Massachusetts has one-fifth of that number.

—Prof. Smyth, of Andover Theological Seminary, was expelled from his Chair of Ecclesiastical History, some five years ago, by the Board of Visitors. The ground of his removal was that he "taught heterodoxy, especially respecting the inspiration of the Holy Scriptures, and a probation after death of some souls that have not had the Gospel in this life." The Professor appealed from the decision of the Board to the civil court. The lower court sustained his appeal, and the case was taken to the Supreme Court of Massachusetts. That court last week announced its decision. It sustained the lower court on a legal technicality—that is, because the Board of Trustees was not made a party in the process against Prof. Smyth. Chief Justice Field dissented in a long opinion. The decision of the court does not touch the merits of the theological controversy, but it is regarded as a triumph for Prof. Smyth.

—Secretary Smith, discussing the work of the twelve missions of the American Board in Asiatic Turkey, the Chinese Empire, Africa, and the Pacific Islands, said: "Under the care of the Board, through twenty-one missions planted amid great population, giving access to more than one billion souls, and encircling the globe, comprising more than one thousand great cities and strategic points where the Gospel is regularly preached and Christian schools are maintained, employing 538 missionaries, seconded by a force of 2,648 native preachers and teachers, including 410 churches, with 38,226 communicants, gathering an army of 46,403 pupils in schools of all grades, from the theological seminary and college on the one hand to the common school and kindergarten on the other, ministering medical relief to one hundred thousand patients, and distributing the Scriptures and Christian literature by millions of pages annually, the work of evangelizing the pagan nations is moving forward."

EVANGELICAL ASSOCIATION.

—The General Conference of the Evangelical Association, at its recent session at Indianapolis, passed a resolution to hereafter admit no candidate to the ministry who is addicted to the use of tobacco.

FREE METHODIST.

—Mrs. R. A. Bradley, who for years faithfully conducted a mission church on North Wells street, Chicago, has recently opened "Olive Branch Mission," at 95 South DesPlaines street, Chicago, in a very "tough" neighborhood, where there are eleven saloons in one block, and where dangers surround her on every side; yet she declares it "the grandest field," and is doing good work for the Master. She wishes to be remembered by all who love the Lord.

FRIENDS.

—The actual position of Quakerism throughout the world is given in the following numbers: Ireland has 2,687 members, who are reported as not increasing; Canada claims 1,109 members, who are increasing. The number of Quakers in the United States is given as 81,000, but they are much divided. The scholars now in the Friends' Sunday-schools in England and Wales are: Adults, 22,735; Juniors, 12,514. The number of schools is 199, and of teachers 1,900.

METHODIST EPISCOPAL.

—The third week in November is set apart as a week of prayer by all the Methodist bodies in England for an outpouring of the Holy Spirit.

MORMONS.

—Judge Charles S. Zane, the chief justice of the Supreme Court of Utah, has presided at the trials of all the Mormons who have been tried for polygamy. He has reached the conclusion that, when the president of the church and his advisers formally renounced polygamy (President Woodruff having had an inspiration that the church no longer required polygamy as a doctrine), they were sincere, and that this institution is now dead forever. In the November number of the *Forum* he explains the slow process by which the rulers of the church were forced to come to this conclusion, and he shows their conduct and subsequent events that prove their sincerity.

PRESBYTERIAN.

—The Presbyterian Presbyteries are generally deciding in favor of adopting the report of the General Assembly's Committee on Revision. Some are advocating more extensive changes. December is the limit set for the consideration of the question.

—Frank Russell, secretary of the Sunday-school Association, of New York, gives the whole number of Sunday-school members at 20,078,595, more than half of whom are in the United States.

—Rev. Dr. Aaron Lindsley, well known in Oregon and the Pacific northwest as a Presbyterian clergyman and an organizer of Presbyterian churches, died recently at Portland. He was educated in the East, and began his useful life with missionary work in Wisconsin, a long pastorate at South Salem, New York, following. He also held a pastorate of eighteen years at Portland, Ore., and organized twenty-two churches in that vicinity, After that he founded the evangelical missions in Alaska.

PROTESTANT EPISCOPAL.

—The fourteenth meeting of the Episcopal Church Congress, which will convene in Washington, D. C., November 17th, will be presided over by ex-Senator Edmunds. Among the topics of discussion are Evolution and Theism, Socialism, Relation of the Clergy to Politics, New and Old Parochial Methods, Catholic and Protestant Tendencies in the Life of the Church, the True Policy of Diocesan Missions, Personal Religion.

—The Rev. Isaac Lea Nicholson, D.D., has been ordained and consecrated to the office of bishop in the Protestant Episcopal church. His diocese will be Milwaukee. The services were much more High Church and ritualistic than were those held at the ordination of Dr. Phillips Brooks in Boston a short time ago. The sermon on the occasion was preached by the Right Rev. Dr. Grafton, bishop of Fond du Lac.

REFORMED PRESBYTERIAN.

—The Reformed Presbyterian Synod branch—East End, Pittsburgh congregation, recently entered a suit for an injunction to restrain Rev. O. B. Milligan and the trustees from using the church property. The bill recites that Rev. O. B. Milligan was suspended by the R. P. Synod, and that he afterwards withdrew from the R. P. church and joined the U. P. church, taking a large portion of the congregation, and that they now hold the church property.

—The New York Presbytery (Synod) has acquitted Rev. J. C. K. Milligan, D.D., and Rev. J. F. Carson of the charges upon which they were libeled by Rev. D. McAllister, D.D.

—It is reported that Rev. M. N. Johnston, one of the four ministers indicted by the R. P. Synod, for the publication of sentiments not in harmony with the theoretical practice of Synod, has decided to locate in the Presbyterian church at Mahoningtown, Pa.

—Geneva College, Beaver Falls, Pa., opens with most flattering prospects. Last year 123 students were in attendance, and that enrollment will be exceeded this winter. Every effort will be made to bring this college to the highest point of excellence.

ROMAN CATHOLIC.

—If all the Catholic emigrants to this country and their descendants had continued faithful to the church, the number of members would be 20,000,000 instead of only 8,500,000. This is very remarkable; but it is only the legitimate result of the intelligence fostered by our public schools. Rome and general intelligence never could prosper together.—*Religious Telescope.*

UNITED BRETHREN.

—Central College, located at Enterprise, Dickinson county, Kansas, will be dedicated by Bishop J. Weaver, D.D., Nov. 29.

UNITED PRESBYTERIAN.

—The Synod of the A. R. Church South met at Statesville, N. C., Oct. 22. Rev. J. L. Hemphill was elected moderator. The vote of the Presbyteries on the overture to repeal the rule against instrumental music was in favor of repeal, 80 ayes and 52 nays, and the Synod declared the rule repealed by 50 ayes and 22 nays.

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NEWS OF THE WEEK.

CHICAGO.

The new fast mail system for suburban towns was successfully inaugurated.

The American Library Association was entertained in Chicago.

The Presbyterians discussed a reorganization of their creed.

Member of the Board of Education Charles S. Thornton reports that "loose methods" prevail at the Normal School.

IN GENERAL.

Henry G. Bryant, of Philadelphia, and Professor Kenaston, of Washington, have returned from a trip to the Grand Falls of Labrador. The water makes a sheer descent of 316 feet, and the column of vapor ascending can be seen at a great distance.

General Beauregard, of the Louisiana lottery, says that if he has been indicted by a United States grand jury in South Dakota, he will "make them smoke for it."

The Supreme Court of Illinois unanimously holds the female suffrage bill unconstitutional.

At Terre Haute, Ind., Friday, Charley Trout, the accomplice of Bob Musgrave, who tried to secure $35,000 accident insurance by burning up a cabin in which he had placed a human skeleton, was arrested on receipt of news of the arrest of Musgrave in St. Paul Thursday night.

Two executions, aggregating $501,000 were issued against the New York Cable Railway Company Friday, but the deputy sheriff could not find any property belonging to the company.

A package of lottery tickets sent from New Orleans via Ireland was seized Friday at Kalkaska, Mich.

Thomas Fortune, the colored editor of the New York *Age*, was awarded $825 damages from a restaurant keeper Friday, who refused to sell him liquor and afterward assaulted him.

It is said that a Georgian has invented a machine that performs perfectly the work of picking cotton.

Masked miners Sunday night released 156 convicts at Oliver Springs, Tenn., making a total of 486 released since Friday.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 2 to 7:

J Lantz, E R Atwood, S L Cook, J Griffin, Roswell Dow, W B Guild, A J Foord, J P Winslow, E D Tillson, R Fraser, Miss E Fahs, Mrs M G Strong, J F Helin, M R Bell, Robt Burk, J C Telford, Mrs F Lloyd, W S McCullough, J W Mattey, W Northrop. C R Morsman, W R Sterrett, P J Robidoux, Mrs M McFarland, J Jones, J Motter.

MARKET REPORTS.

CHICAGO.

Wheat—Spring	95	@	95¾
Winter	95¾	@	96½
Corn—No. 2	56	@	57½
Oats—No. 2	32	@	33
Rye—No. 2	92½	@	93¾
Bran per ton	13 50		14 00
Hay—Timothy	9 50	@	11 50
Butter, medium to best	26	@	32
Cheese	09	@	11
Beans	1 60	@	1 75
Eggs	18		22½
Seeds—Timothy	1 10	@	1 35
Flax	94½	@	95
Broom corn	4	@	05½
Potatoes, per bush	22	@	34
Hides—Green to dry flint	4¾	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 90	@	6 30
Common to good	3 15	@	3 75
Hogs	3 75	@	4 05
Sheep	2 50	@	4 75

NEW YORK.

Wheat, No. 2	1 06½	@	1 09½
Corn	69	@	72½
Oats	38¼	@	39
Eggs	23½	@	24½
Butter	14	@	30
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@	3 95
Hogs	3 00	@	4 00
Sheep	2 50	@	4 50

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Green, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25cts each.

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HOME AND HEALTH.

When the ankle has been severely sprained, immerse it immediately in hot water, keeping it there for fifteen or twenty minutes. After it has been taken out of the water, keep it bandaged with cloths wrung out of the hot water.

There are very few people who are not at times annoyed by an aggravated twitching of the muscles of the eye. This is a danger-signal indicating abuse of the organs or extreme fatigue of the whole system, and the remedy is at once the simplest and the most difficult to apply—perfect rest. If this fails to restore, an oculist should be consulted.

A good way to scallop tomatoes is to put a layer of bread crumbs in a pudding-dish, with bits of butter, then a layer of sliced tomatoes, salt and pepper, with a very little onion juice to give flavor to the dish, and a very little sugar. When the dish is full of alternate layers of crumbs and tomatoes it is set in a hot oven and baked ten minutes. Like all scalloped dishes, the bread crumbs should be both the top and bottom layers.—*Christian at Work.*

By the exercise of a little care and the adoption of a few simple rules, a great deal of rheumatism could be prevented. Abstemious living, free exercise, frequent bathing to keep the skin active, a liberal use of fruits and the drinking of water in large quantities are sure preventatives. Water dissolves and washes waste matter out of the system, and its use is essential where there is any impairment in the action of the kidneys, bowels or skin. By the application of this simple treatment and ordinary care, immunity from rheumatism can be obtained.

In this country only is the turkey found in a wild state. It is very fitting, therefore, that in the Thanksgiving dinner it should be the principal dish, writes Maria Parloa in her department in the *Ladies' Home Journal.* The turkey must be wisely chosen, well cooked and properly served. It should be short and plump, the meat white, with some fat, the legs black and smooth; and if there be spurs they should be short. The end of the breastbone should be flexible, more like gristle than bone. A turkey that is long in proportion to its size, and has dark or bluish flesh, may be tender, but certainly will not be finely flavored and juicy. A dry-picked turkey will be found to have a much better flavor than a scalded one. All poultry that is dry-picked costs a few cents a pound more than the scalded, but is well worth the extra price.

OUT OF DOORS IN WINTER.

It is worthy of note that as a people we are again taking hold of the pleasures of out-of-door winter sports. The healthfulness of skating, sleighing, snow-shoeing and the like is as patent as the benefits to be derived from tennis or riding in the summer. The blood is apt to get sluggish in the atmosphere of furnace-heated apartments and a brisk romp in the cold air of evening will start it into circulation in a way that will make one better prepared for the next day's work. The man or woman who thinks that out-of-door exercise should cease with the coming of mature years is a woefully misguided creature. Keep at it all your life and, besides getting health for the present needs, lay the lines for the lengthening of your days on earth. You will never be too old to breathe your full share of the crisp air of winter, even though age may stiffen your joints and thin your blood.—*Selected.*

SLEEP IN SICKNESS.

Concerning sleep, in connection with sickness, there is a good deal of heresy regarding the matter, among otherwise well-informed people. "Don't let her sleep too long!" "Be sure to wake him when it is time to give the medicine; it will be a great deal better for him not to sleep too long at one time." How often we have heard these words, or words to that effect, when in fact in nine cases out of ten, and very likely in ninety-nine out of the hundred, they were the exact opposite of the truth. Gentle, restful sleep is better than any medicine; and how often, even how almost invariably, does the "change for the better" for which anxious friends are waiting so prayerfully, come during sleep—making its first manifestion when the patient awakes with brightened eye, stronger voice, a faint tinge of returning health mantling the features, in place of the wan hue of threatened death! In the words of Sancho Panza, we may well say, "Blessed be the man who invented sleep!" There are, of course, critical situations in which a troubled, imperfect sleep may properly be broken to administer medicines; but in these later days physicians, quite generally, give the caution that in case of restful sleep the patient is not to be awakened for the administering of medicines.—*Good Housekeeping.*

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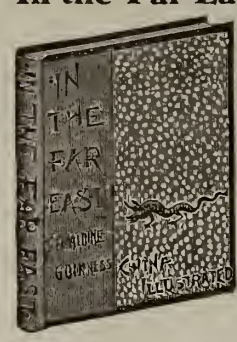
In the Far East.



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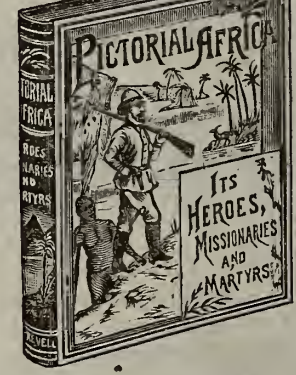

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Farm Notes.

SHEEP AND BEES.

For a fruit-grower to antagonize bee-culture argues the most stolid ignorance and stupidity: but there are numerous cases on record where much opposition has come from that source. We have had one instance in this State, even, of a sheep-raiser who went to law with his bee-keeping neighbor, alleging that his bees injured the clover in the pasture in which the sheep grazed.

It is perfectly well known to bee-keepers that bees not only do not injure the plants or fruit which they visit in gathering honey, but the bees are almost indispensable to the fertility of the flowers. Many bee-keepers are engaged in fruit culture also, and regard the presence of bees as a great benefit to the product of fruit, rather than a damage to it. One of our most enlightened and progressive bee-keepers is a sheep-raiser, and has no fear that the little busy bee, while improving each shining hour (as Dr. Watts says), visiting the clover blossoms of the sheep pasture, will withdraw aught of their nutritive property.—*Dr. J. W. Vance in Wisconsin Farmer.*

THE FUTURE FOR SMALL FRUIT.

What is the outlook for profit from strawberries? is the question often asked. During the five or six years previous to 1890 very little money was made in the business. Although the crop averaged small, the acreage was so large that the markets were well supplied at only moderate prices. The causes which led to this state of things were that from 1880 to 1886 every agricultural and horticultural journal in the country had constantly urged farmers to raise small fruits. Besides this hundreds of nurserymen, in their anxiety to sell plants, had enormously overestimated the profits. This, together with the depressed state of farming in other departments, led to an overproduction, and consequently lower prices. A great reaction then came and large numbers of growers became discouraged and left the field. The acreage was so reduced that those of us who struck made large profits in 1890.—*Allegany Gazette.*

TIMELY HINTS.

Don't starve the cats. Kill the surplus.

A warm stable and a good blanket will save grain and give horses more "get up."

If horse-owners would discontinue the use of blind bridles there would be fewer skittish horses.

W. A. Randolph sold a four-year-old gelding last year for $300. The horse went to Chambersburg, Pa., and was there trained. He showed a mile in 2:20¾ on July 30, and was sold for $5,000 to B. C. Bingham, of Hartford, Conn.

A writer in *National Stockman* gives this as a good, cheap feed for horses in winter time: One hundred pounds oil meal, 100 pounds corn meal, 100 pounds bran, and says a mixture of this kind will furnish feed for two horses about three weeks, and they will thrive on it.

Popular Gardening, Buffalo, N. Y., and the *American Garden*, New York City, have been consolidated and will hereafter be published at New York, under the editorial management of Mr. Long. The combined magazine will contain the strength and merit of both at the price of the cheaper.

Horses kept in warm stables with a good bed and blanketed do not look rough, nor do they eat as much grain as those kept in cold, cheerless stables. Have you your stables in shape for winter? It is not necessary to have them dark to have them warm; in fact, light is good. If need be, put a double sash to the windows.

A writer, in speaking of the successful breeding of mules, says: "I should never purchase a jack less than fourteen and one-half or fifteen hands high, standard measure, well proportioned, and with plenty of life. The best color is black, with mealy nose and belly. A gray or dark blue are not objectionable colors, but I would avoid all others."

Once in a while you will find a man who does not groom his horse in the winter time, claiming that the horse is warmer without it. We are not a horse, so cannot say, but our personal experience is that a "cleaning up" doeth good, like medicine, in winter as well as summer. To off-set the claim of the non-groomer is the claim that a good grooming is half a feed of oats.

Careful estimates of Indiana's wheat yield for this year place it at 63,441,049 bushels. Some conservative judges think that this is too low an estimate by several millions of bushels. This is the heaviest wheat yield since 1879, when the State produced over 51,000,000 bushels. Gibson county heads the list this year with 2,000,000 bushels. Of the northern half of the State the following counties produced from 1,000,000 to 1,500,000 bushels: Allen, Cass, Clinton, Grant, LaPorte, LaGrange, Howard, Kosciusko, Miami, Tippecanoe, and Tipton, while Madison reached 1,800,000 bushels.—*Farm, Field and Stockman.*

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Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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"F. X. VALADE,
"Public Analyst, Ontario,
"Dominion of Canada."

NEWS OF THE WEEK (*Continued from 13th page*).

Snow is reported to have fallen Sunday and Monday in parts of South Dakota and Minnesota.

It is estimated that there are 5,241,500 bushels of wheat in the elevators of Minneapolis and the two Dakotas.

Asa P. Potter, president; Colonel Jonas H. French and Thomas Dana, directors of the Maverick National Bank, were arrested Monday night, the former at his summer residence in Cohassett, and the two latter at their residences in Boston, charged with embezzlement. It is charged that the three made away with $2,000,000.

The Maverick National Bank, of Boston, was closed Monday morning. Its liabilities are $8,000,000 and the cash on hand $1,400,000. Other National banks voted an assessment of 3 per cent, amounting to $4,000,000, to relieve the necessities of depositors.

A statement prepared at the Treasury Department shows that the increase in circulating medium for October was $33,810,125; increase in bullion and money in the Treasury, $9,182,403.

The gist of the comment of the press is that the result of the election is favorable to the Republicans, and promises victory for the party in 1892.

Revolutionary tactics in Brazil have so alarmed the authorities in Washington that one or more United States gunboats will be sent to Rio de Janeiro.

It is stated that the Iowa Legislature will be Republican on joint ballot. Boies is re-elected Governor.

In Kansas the Alliance party elected about sixty officers out of a total of 424. The Republicans elected the remainder.

At Milwaukee, Wis., about seven hundred laborers working for the Villard syndicate on electric railway lines struck against a reduction of 25 cents in their wages Wednesday and work on the railway improvements is at a standstill.

FOREIGN.

It said that the Pope prepared his religious will in October and that his temporal will is now in preparation.

Two volumes of poems written by John Ruskin between the ages of 7 and 26 have been published at London.

Emperor William has appointed Professor Hermann Helmholtz, the distinguished physiologist and natural philosopher, to the position of Privy Councillor.

Five thousand bootmakers were locked out in London Monday. Twenty thousand will ultimately be treated in like manner. The cause was a strike by the employes of two firms.

There is said to be an increased demand in English markets for American flour and spring wheat.

The export of potatoes and all cereals, except wheat, has been forbidden by the government of Russia.

Sandringham Hall, the residence of the Prince of Wales, was badly damaged by fire Monday.

A commission has been established in Brazil for the summary trial of persons suspected of being enemies of the republic. All such upon conviction are to be immediately banished.

Advices from Rio Grande Do Sul declare that the army and navy compelled President Da Fonseca to assume the dictatorship of Brazil, and that there is considerable agitation in the Province of Rio Grande Do Sul, where the late events at Rio Janeiro are considered to be but a prelude to the restoration of the empire.

The condition of the St. Petersburg money market is causing apprehension. Ruble exchange and government stock continue to fall steadily and everything indicates that a crisis is impending.

Cadiz, in Spain, has been inundated. Large numbers of cattle in the surrounding country have been drowned.

At Cork there was another serious election fight at midnight Wednesday between the Parnellites and McCarthyites. Many people were injured, Mr. William O'Brien, Thomas Condon, and John Gilhooley, members of Parliament, among the number.

It is reported that the Russian Ministry of Finance has made overtures to the Bank of France for the purchase of silver bullion to the value of $100,000,000 rubles. This amount of silver is wanted by the Russian finance ministry for coinage into rubles for the state redemption of Polish treasury obligations.

Inquiry into the suspension of the banking firm of Hirschfeld & Wolff at Berlin led to the arrest Thursday of Herr Wolff. The Empress of Germany, Prince Henry of Prussia, and many aristocratic families lose heavily by the failure.

Cholera is increasing alarmingly at Damascus.

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We have had a contract on this property which cannot be duplicated, and our friends who wish to take advantage of the present low prices must make their selection and get a deposit made on same on or before Nov. 30th.

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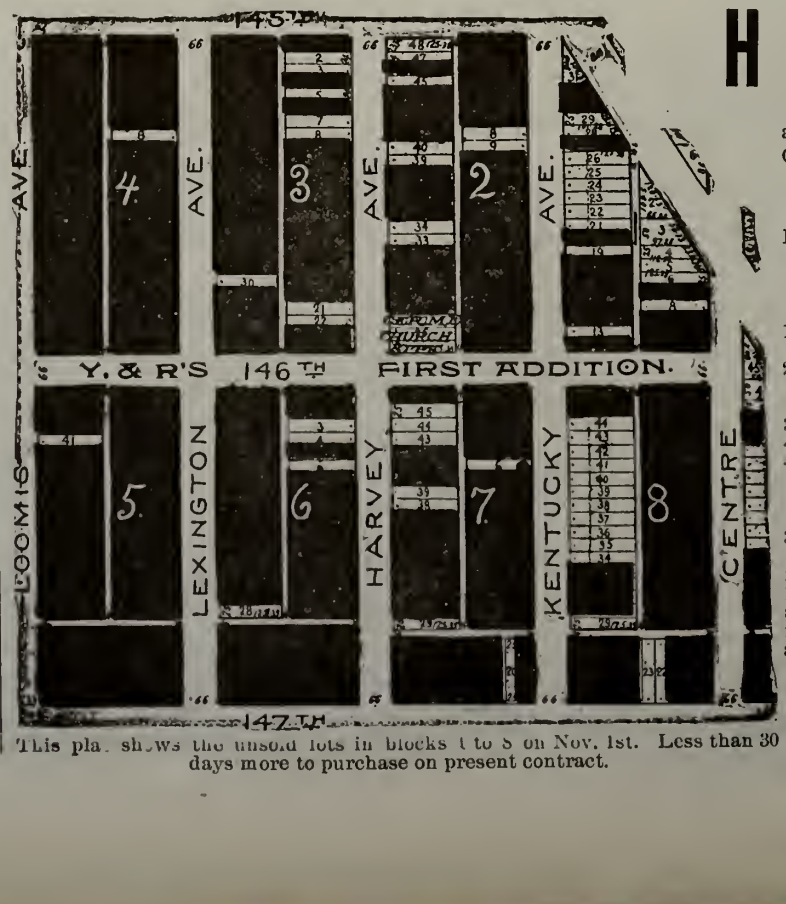
The property in these Eight Blocks is **worth to-day more than double what it was when we made our contract.** The location of immense factories close by; the building of the Harvey Academy, laying of sidewalks, main sewer already in and paid for, and other improvements have attracted a large number of people to this tract, which is one of the most desirable places about this wonderful TEMPERANCE MANUFACTURING TOWN of



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28, 29 and 31	" 400
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33 and 34	" 275
47	350
48	400
Block 3	
2	325
5, 7, 12, 21 and 22	each 300
30	350
Block 4	
8	$350
Block 5	
41	350
Block 6	
3 and 4	375
28	350
Block 7	
6	350
37, 38, 39, 43 and 44,	each 300
45	350
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NEW ENGLAND CONVENTION,

IN THE

United Presbyterian Church, corner Berkeley and Chandler Streets, Boston, Mass.,

DECEMBER 9TH AND 10TH, 1891.

[SEE OFFICIAL CALL, ON PAGE 9.]

OHIO STATE CONVENTION.

The OHIO STATE CONVENTION will be held in the College Chapel of Muskingum College, NEW CONCORD, on the Baltimore & Ohio Railroad, beginning on TUESDAY EVENING, DECEMBER 8TH, and closing on the 9TH.

Agents Hawley and Hinman and probably Rev. W. Fenton, will spend the time preceding the convention in different sections of the State and working towards New Concord. A program and list of speakers will appear in a following number.

Bro. S. F. Porter, the College Agent, is at present visiting colleges and universities in Indiana, and placing anti-secrecy publications in their libraries.

Bro. Stoddard writes from Boston, November 14: "We are all head and heels in the W. C. T. U. meeting, just now, and Boston is finding out that the 'rim' is bigger than the 'hub,' for she has no room large enough to accommodate even half of the crowd that have gathered from 'the isles of the sea and the uttermost parts of the earth.'" All such conventions should come to Chicago, where there is room enough and to spare.

The issue of the *Christian Cynosure* for November 26 will present some special features, in commemoration of the national Thanksgiving day. Among others, it is proposed to present our readers with a portrait of Rev. A. J. Gordon, D.D., pastor of one of the most prominent Boston Baptist churches, one of the editors of the *Missionary Review*, and a thorough-going advocate of all worthy Christian reforms. Accompanying the portrait will be an article from his pen. These, and other matter appropriate to the occasion, will tend to make the next issue attractive and desirable.

The *American Tyler*, a Masonic paper published in Detroit, says that its delinquent patrons owe $5,000 for their subscriptions. This doesn't speak well for Masonic integrity, when the secret obligations of the order bind a member never to defraud another member, even to the amount of one cent. But then Masonry, although Masonically "divine," is not always infallible, especially when money is at stake. Other people, not Masons, experience a similar difficulty at times.

President Harrison has issued a proclamation of general interest, appointing Thursday the 26th inst. a day of general Thanksgiving; "among the appropriate observances of which are rest from toil, worship in public congregations, the renewal of family ties about our American firesides, and thoughtful helpfulness toward those who suffer lack of the body or of the spirit." The universal observation of such a day in a proper manner is a national duty and an individual privilege. Let us be thankful.

The spirit of the meeting of the Illinois Christian Association, last week, was excellent. There was more than an ordinary willingness on the part of members of the fraternity to listen to the arguments of those who opposed them, and to reply. The special point urged against Odd-fellowship, that it is a *religion*, and yet not a *Christian* institution, was fully conceded. To those who have no decided interest in Christianity, this may seem an unimportant matter; but to the Christian it should be an insuperable objection.

Goldwin Smith, last week, in a lecture at Toronto, announced his intention to immediately retire from the political arena as a lecturer, and to devote the remainder of his life exclusively to literary pursuits. The occasion was distinguished by some remarkable expressions from the speaker, among which the following are reported by the press: Characterizing as folly the methods used to infuse a martial spirit into Canadian youths, it consisted, he said, of lessons inculcating little less than animosity to the United States. Touching on the trade question, he spoke strongly in favor of unrestricted reciprocity between the two countries, and went further than this—declaring it to be his conviction that the future of Canada was not only commercially but politically bound up with that of the United States. The union of Ontario with Quebec was unsatisfactory and could not endure. The best solution to the problem of freeing Ontario, he continued, was union with the United States. As an Englishman himself, he would dislike to see the last link between England and Canada severed, but having the futures of the Canadas in mind, he had no hesitation in pronouncing for political union with the United States. The ultimate result of such a union to the United States, Mr. Smith does not appear to have discussed. The problem is a weighty one.

If we properly understand the language of the New York *Catholic Review*, the past and present decrees of the papal authority declare condemnation of the order of Freemasonry and excommunication from the church of all Catholics who unite with it. "The only plausible pretext for asserting that a Catholic may become an Odd-fellow or Knight of Pythias is found," it adds, "in the fact that these societies are not considered as condemned by the *present* decrees of the Holy See, under the pain of excommunication to be incurred *ipso facto*. But they are looked upon with suspicion. They are offshoots of Freemasonry, and though without its evil traditions, are inspired by its spirit. They have certainly adopted its methods; secrecy, ritual, oath-taking, fellowship to defeat justice *if necessary*, are the well-known features of all. They certainly will never have the favor of the hierarchy, and *at any moment may be struck with its condemnation.* Catholics should avoid them"—and so should Protestants. The ban of the church on Freemasonry is absolute, because it opposes auricular confession, while over the other secret societies it is merely suspensive—ready to be revealed when they interfere with the mandates of the church. We never hear of the church condemning the Society of Jesus, or the Ancient Order of Hibernians, and very seldom of its censuring the Clan-na-Gael; their members are in harmony with the intesests and practices of the church; and, whatever Protestants may think of these societies and their iniquities, the church will defend them.

Elsewhere we print the official call of the president and secretary of the New England Christian Association for the annual convention to be held at Boston on the 9th and 10th of December, 1891, in the Berkeley Street United Presbyterian church.

Important business, it will be seen, is to be discussed and an effort made to place the Association on a legal and otherwise more substantial basis for the furtherance of the work in New England.

In reference to this work and the convention, Bro. J. P. Stoddard writes as follows:

"In announcing the annual meeting of the New England Association for December 9th and 10th, it gives me great pleasure to report a steady progress during the year. God has smiled upon our endeavors, and given us an earnest of richer blessings, in the friends whom he has raised up, and in some who have been saved from the snare of the 'foe in hiding.' At the same time the opposition has given abundant evidence of vigilance and activity."

For these reasons let the work be everywhere encouraged and aided by the friends of reform.

A MASON'S EXPERIENCE—II.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

NOTE.—The "declaration" referred to in the following opening paragraph was the one always required by the lodge from the applicant before accepting him, and which read as follows: "I, (name), do declare that being free by birth, and unbiased by the improper solicitation of friends, I do freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am uninfluenced by mercenary or other unworthy motives, and that I will cheerfully conform to all the ancient usages and customs of the order." To this, before signing it, Hopson added this clause: "Understanding that the due observance of the same does not interfere to the rejecting any part of, or the imposing anything contrary to the established religious tenets of individuals." In his case it was a "saving clause."

My fears and gloom now vanished, and to strengthen my mind and to add to my joy, the condition that I had added to my written declaration, and which all this time had never entered my thoughts, now presented itself to my mind, and I decided on standing on it; and, further, it occurred to me that I got initiated on the understanding, produced in me by repeated assurances, that Masonry was a good thing, and I felt that my initiation was no further valid than were those assurances correct. I now felt myself possessed of courage enough to attempt anything, and was ready to meet death in any shape. I was at first dubious of the validity of my written

condition in my present case, as I did not stand on it when sworn previous to my initiation, although I was sensible at the time that they were not dealing fairly with me; yet from the consideration that any objection to the oath at that time would prevent my initiation, and so debar me from gaining any knowledge of those mysteries; and encouraged, also, by the example of others, I allowed it to pass, as if such a thing had not been in existence. But now I saw I could stand on it. I had given it in writing. Freeborn, my proposer, repeatedly assured me that it would not prevent my initiation, which was equivalent to his assurance that I was accepted on it. It was still in existence. I was never asked to cancel or recall it, nor did I, although there was much discussion in the lodge about it, and much murmuring on the part of my proposer for departing from established rules. In fact, it had driven the fraternity to the wall; if they had rejected me on it, I would be at liberty to say that their institution was a bad one; and if they had received me on it I would be in possession of their secrets without being bound to conceal them or to conform to any of their rules. So they took a middle course; they laid aside my condition as a thing that had no existence, and initiated me as if I had subscribed to their declaration without adding any condition to it. They, however, took the precaution to make me swear to the same declaration, omitting my condition as no part of their forms. This was certainly a breach of faith on their part, and they could not reasonably expect that I would keep good faith with them to my injury after discovering their perfidy. But they trusted in the initiation taking effect, and that the terrors of their penalties would hold me in subjection to their rule. This would most likely have been the case had I lived in habitual indifference to the salvation of my soul, to the inestimable advantage of keeping God's commandments, and had been forsaken by his Holy Spirit.

But no oath treacherously imposed can bind a man to adhere to a compact which, unknown to him, makes him a party to his own destruction, or to his eternal perdition. For keeping faith with devils bent on our destruction there is no law. Our Lord did not keep faith with the devils that sought to drown him and his disciples in the lake when, at their request, he permitted them to go into the herd of swine with the understanding on their part that they were to retain quiet possession of them. He granted their request to their confusion and torment; for the whole herd, with the devils in them, ran violently down a steep place into the sea and perished in it; and in it, doubtless, the devils were laid, for it would have been to no purpose to send them into the sea if they could immediately escape from it. They had a presentiment that they would be sent into the deep, and their presentiment was realized in the way they thought to guard against it. My transaction was with the prince of devils through his human agents, and I had a right to neutralize his fraudulent efforts.

No one is more sensible than Masons of the moral invalidity and nullity of the oaths which they impose; hence the penalty attached to each to guard against the breach of it; which penalty is the more horrible as it is always carried into effect in secret, and without any warning of what is forthcoming. He is summoned to the lodge in the usual way; he enters, but never again with mortal eyes does he behold the light. He is missed, but his absence is easily accounted for; he has fled to some foreign country; and Satan is so powerful as to render men indifferent to his fate.

They ascribe their silence as regards their secrets to the extraordinary sacredness of the Masonic oaths. But that is not the cause of their silence. No man living has less regard for an oath than a Freemason. A real Freemason must be perfectly unscrupulous as regards the commission of far greater sins than perjury—even of murder and of the unpardonable sin. The commission of the unpardonable sin is with the Freemason an indispensable duty. He can not feel himself to be as utterly separate, and cut off from God, which is his aim, unless he live in the habitual commission of it; witness their Jubela, Jubelo, and Jubelum, names by which they designate the persons of the Godhead, and which are three mere blasts on a trumpet of ram's horn, such as the Jews used in their Jubilee.

The Masonic oath, instead of being the most sacred and binding of all oaths, is in fact a perfect nullity as to any obligation it leaves a man under. It is usually administered in a farcical and sportive way, and when the person taking it is under the influence of liquor. And Freemasons have not the power of compelling the Almighty to ratify oaths so administered, and which in their performance require men to act against himself; to blaspheme his name; to labor to destroy his works; and, as far as in them lies, to overpower himself and set up Satan in his stead. Hence the necessity they are under of attaching the penalty of death to the breach of their oaths. If the oath of secrecy is really binding on the conscience, why attach the penalty of death to the breach of it, as if it was of no moral efficiency? Why, by threats of death, endeavor to compel a man to do the greatest possible injury to himself and others; an injury not confined to time, but extending to the endless ages of eternity; to go on to certain evident perdition, as if the death of the body was of more consequence than the eternal ruin of the soul? The oath is but a cloak to the Satanic and magnetic influence under which a man places himself by his initiation. That influence would be all the same in most cases if the candidate took no oath at all. An oath is not necessary to a person's most perfect magnetization. A skillful magnetizer can lay a person under a permanent disability of body or mind. He can cast a person into a deadly sleep; he can magnetize a person to death, or bring on him any disease he pleases which may result in death. The utmost that is required of the subject is his assent to be magnetized, and in susceptible cases even that is not necessary. A person who by sinning has placed himself under the power of Satan is equally under the power of the sorcerer and magnetizer, and every real Freemason is both. We have need then to put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against *wicked spirits in heavenly places*, (marg.) Eph. 6:11, 12. They ascribe to the oath what is really due to the magnetic influence. It is that influence, and that alone, that shuts the Freemason's mouth during his probation. After, his sympathy with Satan and his zeal in the evil cause, and the accomplishment of the "GRAND DESIGN," supply him with an additional motive for keeping their works secret, as publicity would certainly prove the abolition of their infernal institution.

Having decided on breaking with Masonry, I put out my lamp and lay down to sleep; but had only dozed off into a slumber when I awoke in a state of indescribable horror and alarm; and as I awoke an involuntary scream issued from my throat. I understood it to be the voice of the evil spirit that had entered into me as I swallowed the spruce beer in the liquor room, and I said to it: "Ah, devil, you found my breast too hot for you." I lay cold, and trembling with fear. I tried to sleep, but was roused by a strong impression of murderers being at hand. I got up and examined the bolt of the door to see if it was fast. I groped about every corner of my room and searched under my cot with a rattan. Being assured that there was no one in the room but myself, I lay down again, but horror and alarm had possession of every faculty. At times I thought of returning to Masonry and being at peace, but instead of peace I saw in *that* step a horror which I could not contemplate. It would be peace with the devil, purchased by the everlasting loss of my soul, by breaking friendship with God, my loving heavenly Father, and provoking him to exert his wrath upon me.

What I experienced during that night, the third after my initiation, was altogether unaccountable, except it be referable to the mighty efforts of Satan to secure my subjection to him, and so avert the injury to his earthly establishment which my hostility to him might occasion. If Masonic tradition be true, not a few have sunk under such influences. None, say they, can divulge our secrets and live. Certainly no reality in the prospect of death could create such horror, and, above all, such a tyrannously oppressive influence as I experienced that night; an influence that would compel me to act contrary to my clearest convictions.

Towards morning the strife began to cease, my horror and alarm to subside, and these were succeeded by an angry determination to resist, and to fight against all the powers of Masonry, regardless of consequences. This determination was confirmed by the strong conviction I was under of the really diabolical nature of Masonry; the audacious imposture it exhibited in its arrogant assumption of a right to ensnare, subject and exercise over fellow-men a power of life and death; in its absolute and tyrannical mode of governing by terror; in its bold denial of a right in others to call them to account for their lawless proceedings, or to inquire into the nature of their institution, under the plea that their proceedings did not concern them, while they at the same moment are plotting against the liberty of many, and the salvation of all mankind. But even had I not thus in my power to abandon the institution, I consider Freemasonry to be like a horse of a false character, which the confiding purchaser has not only a right to return to the dishonest seller of him, but also to prosecute him, and have him exposed and punished, for his perfidious conduct. Many would, no doubt, do as I have done but for the overpowering evil influence under which a man places himself by getting initiated.

Shortly after daylight I was surprised by a visit from Freeborn, my proposer; he never before had visited me at so early an hour. I was busy with my morning report, which I had to take to my troop commanding officer at 9 o'clock. After bidding me a good morning, he began the conversation with: Well, how do you feel by this time? Angry and vexed, I answered, I never passed such a horrible night in all my life. How was that? said he. I told him what I experienced. Did not I tell you, said he, that you would not like it at first? but it will all wear off in a few days. But, said I, what benefit am I to derive from it to compensate me for all the trouble and torment I have undergone? I am now a Mason; you promised that when I was initiated you would tell me everything. Now, what have you to tell me? All this while I was not aware that he was set over me to watch if my initiation had produced the usual effect of stopping my mouth, and rendering it impossible for me to speak against Masonry. And he saw from my tone that it had not full effect on me. His answers were consequently guarded and evasive. Why, as to telling you, said he, in answer to my question, you know that I have not gone much higher than yourself, and can tell you little more than I have told you already. But there is benefit to be derived from it; a Mason will never hurt another; they will always assist each other; and there are other benefits that I am not able to tell you about, but you will know them when you have gone through your degrees. What, said I, is the use of the horrible oaths that I have taken? I see nothing in the whole of it that is of sufficient importance to require an oath? Why, said he, in reply, you know that without oaths no society can be kept together. And is that all the use of them? That is all, said he. I was angry before, from the experience of the night, and this reply gave intensity to my anger, and confirmed me in my determination to oppose Freemasonry. After a pause he said: But is it not a wonder that such a simple thing has never been divulged or found out? This was said to sound me as to my opinion or my feelings towards the institution; but I was not aware of it at the time or I would have been more guarded in my answers. It is, said I, a wonder; but has it indeed never been divulged? No, never, said he. Would not a person think, said he again, that some half-drunken fellow would let it out, that is, the secret word Boaz, or that some one would even utter it in his sleep? A person would think so, said I; but what I most wonder at is, that some of those high-spirited young gentlemen that think so little of risking their lives in a duel would not have taken offence at it and exposed it, setting its bonds and penalties at defiance. Is it not a wonder? said he. It is, said I; and, continued I, now mark what I say: I will go to the bottom of it, and if I do not find in it a recompense for the sacrifices I shall have made I will expose the whole of it, let the consequences be what they may! This, or some such reply, apparently, was what he was sounding me for; and now, when he got it he was perfectly astounded; he leaned back in his chair pale, trembling, speechless, and almost breathless. He sighed as if from exhaustion, but was unable to utter a word. It was evident to him that my initiation had proved a complete failure. Had it been effectual

my mouth would not only have been stopped as to anything I could say against Masonry, but it would have produced a degrree of sympathy in me for Freemasons in general and would have given me a liking for them. After waiting to recover himself, he got up, evidently distressed, and, without making any remark on my resolution, he bid me a good morning, and walked out of the room.

To be Continued.

STOP, LOOK, LISTEN!

BY REV. JOEL SWARTZ, D. D.

I have just laid down my paper, in which I read of a terrible accident at a railroad crossing, where two fine horses were destroyed, a carriage was knocked to pieces, several of its occupants were killed, and others perhaps fatally injured.

It all happened because the driver did not regard the warning placed conspicuously at the crossing: "Stop, Look, Listen!"

Such things occur so frequently that it seems strange that if men will not regard the signal they will not be warned by the sad fate of those who suffer for their heedlessness or daring. And yet the persistent hazarding of life in the presence of the locomotive, in spite of both warning and example, is paralleled in a thousand of other ways and in more dangerous places. For every one killed at a railroad crossing, a hundred are slain in crossing the threshold of her whose "steps lead down to death, and whose feet take hold on hell." And for the hundreds slain here, thousands are slain in crossing the threshold of the saloon. These ways of death are not unsignaled. Experience, revelation, conscience—all have recorded their protests and warnings, and he who goes in disregard of them goes to his destruction with his eyes open, and like the unthinking ox to the slaughter.

It is certainly an act of humanity to put up the warning at the crossing of the railroad and make it as conspicuous as possible. Then, if men will not heed, the public is clear and the blood of the victim is on his own head. But what ought to be thought of a public that would allow a selfish man to spread decoys at such a place of danger, to employ all the arts of seduction to draw men upon the track, and to gather up the spoils of disaster, and thus make a living by the slaughter of his fellow-men? It seems insulting to human nature to suppose that such a business could be tolerated, and perfectly incredible that it should be licensed by law, no matter at what price.

Yet, when we know that statesmen plead for a more horrid privilege, when they ask that the saloon be licensed, it passes all understanding that Christian voters will stand by and support the awful enormity. The law of God, which says, "Thou shalt not kill," and commands love to the neighbor; the voice of reason, and the dictates of humanity, all cry out against the diabolical selfishness and barbarism of the saloon and combine to put up signals of warning to "Stop, Look, Listen;" yet good men vote to license this instrument of murder and make haste to pocket a share of the plunder.

The locomotive but crushes the body. It does not murder reputation; it does not damn the soul. But the saloon does all this. The public warns against the peril from the former. It countenances, encourages and defends the devilish work of the latter. Meanwhile, men of God are displaying danger signals and calling upon the exposed and heedless to "Stop, Look, Listen!" *Stop* before entering this slaughter-house of souls; *look* around upon the ruin wrought, the lives destroyed, the families scattered and impoverished; *listen* to the wail of widows and orphans, the curses and blasphemy, the quarrels and contentions of the besotted, and, if it may be, the shriek of lost souls coming up from the drunkard's hell. Nor must this work cease. Suppose it be ridiculed, opposed and hindered; and the faithful men and women who are holding high the danger signals in front of every saloon are insulted and persecuted as cranks and fanatics; yet, with the conviction on their consciences that they are their brothers' keepers, they must not be silent, else God will require the blood of the slain at their hands. They must still cry: "Stop, Look, Listen!"

Gettysburg, Pa.

NO SECTS IN HEAVEN.

BY MRS. ELIZABETH H. JOCELYN CLEAVELAND.

Talking of sects quite late one eve,
What one and another of saints believe,
That night I stood in a troubled dream
By the side of a darkly flowing stream.
And a "churchman" down to the river came,
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind
As down to the stream his way he took,
His hands hold firm of a gilt-edged book.
"I'm bound for heaven and when I'm there
I shall want my book of Common Prayer,
And though I put on a starry crown,
I shall feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.
I saw him again on the other side,
But his silk gown floated on the tide,
And no one asked, in that blissful spot,
If he belonged "to the church" or not.

Then down to the river a Quaker strayed,
His dress of sober hue was made,
"My hat and coat must be all of grey,
I cannot go any other way."
Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight,
Over his forehead, so cold and white.

But a strong wind carried away his hat,
And he sighed a few moments after that,
And then as he gazed to the farther shore
The coat slipped off and was seen no more.
Poor, dying Quaker, thy suit of grey,
Is quietly sailing, away—away,
But thou'lt go to heaven as straight as an arrow,
Whether thy brim be broad or narrow.

Next came Dr. Watts with a bundle of psalms
Tied nicely up in his aged arms,
And hymns as many—a very wise thing,
That the people in heaven, "all round," may sing.
But I thought he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised, as one by one,
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."
And there, on the river, far and wide,
Away they went on the swollen tide,
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.
"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"*Thus*, with a few drops on your brow;"
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you.
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."
And straightway plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But how did the brethren "enter in?"

And now where the river was rolling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.
And concerning the road they could never agree,
The *old* or the *new* way, which it could be;
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring long and loud,
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new;
That is the false and this is the true,"
Or, "I'm in the old way, and you're in the new;
That is the false, and *this* is the true."

But the *brethren* only seemed to speak;
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide,
A voice arose from the brethren then,
"Let no one speak but the 'holy men,'
For have ye not heard the words of Paul?
'Oh, let the women keep silence all!' "

I watched them long in my curious dream,
Till they stood by the border of the stream,
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And priest and Quaker, and all* who died,
Came out alike on the other side;
No forms or crosses, or books had they,
No gowns of silk, or suits of grey,
No creeds to guide them, or MSS.,
For all had put on "Christ's Righteousness."

THE MORMON QUESTION.

The recent Mormon conference adopted resolutions denying most emphatically the assertion of the Utah Commission that the church dominates its members in political matters, and that church and state are united. A declaration was adopted repeating the declaration by President Woodruff at the last general conference, that there had been no plural marriages during the period named, that polygamy had not been taught, and that its practice had been strictly forbidden. The commission's report of recent polygamous marriages is declared to be utterly without foundation in truth. On this point the Philadelphia *Bulletin* says: "This is the declaration given to the world. It would be valuable to know whether it is also given in the same form to the membership, or whether they are secretly instructed to disregard it and adhere to the old doctrine. If the former, it constitutes a radical change in Mormon tenets, and places that church on the same footing as other churches in the United States, a strictly religious body, with which the State has no concern. The Mormon church, as a church, has as much right to an unmolested existence in this country as any other church has. It is only when it upholds and practices polygamy that it comes in conflict with the law, and the law must be enforced. If it has in fact, as well as in word, renounced polygamy, its quarrel with the United States is ended. But the assertions of the Utah Commission are not yet disproved."

WHO CAN EXPRESS HIS FAITH BETTER?

At a dinner given to Victor Hugo, in Paris, some years ago, he delivered an impromptu address, in which he gave expression to his faith in the Infinite and in the soul's immortality.

This is what the distinguished French poet and philosopher said:

"I am rising toward the sky. The sunshine is on my head. Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and roses as at twenty years ago. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me.

"It is marvelous, yet simple. It is a fairy tale and it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn."—*L'Universe.*

The Keeley cure for intemperance, by bi-chloride of gold mixture hypodermically injected, is the sensation of the day both in the world of temperance and of medicine. Dr. Keeley, its discoverer, is a millionaire. Contrary to the code of medical ethics, he has kept his formula to himself; nor will he treat any patient for a less sum than $25 a week. It remains to be seen whether his cures are permanent. Meanwhile there are people who believe more in the great Physician who cured such wretched inebriates as Gough and Wooley and Sam Small, without money and without price, than they do in Dr. Keeley.—*Exchange.*

*All seen in the dream.

NEW ENGLAND LETTER.

Matters Political.—The failure of the Maverick Bank.—Prof. Horsford's discoveries.—A peculiar situation.

This is an age which imperatively insists on knowing the reason for everything that happens—especially if it be of an adverse nature; although I never could understand why the cause of things going right was not just as legitimate a subject for inquiry as the cause of their going wrong. The re-election of a Democratic governor for Massachusetts being almost unprecedented, of course the leaders on the other side are busily searching for the why and wherefore; and indeed so many different reasons have been advanced that it would seem as if anybody might be accommodated with one to their mind. No unbiased student of the situation can fail to see, however, that it is another case of "political suicide." The Republicans are following in the steps of the old Whig party, by truckling to the saloon as that did to slavery. It seems to be a heaven-sent madness;—sent on purpose that it may be destroyed and room made for another party with the courage of its convictions. At the same time, it has been given space to repent. They have a large majority in both the House and Senate, who, by simply doing their duty, can put a Democratic victory next year out of the question.

Meanwhile the Prohibitionists are wondering at the large falling off in their own party vote. They had many adverse elements to contend with; neither can it be denied that the management of their leaders was not altogether free from mistakes. There is a story that Boston came near being "no license" another year. All the liquor dealers voted solidly for Russell, even when their political affiliations were with the other party, frightened, it is said, by the threats of the Democrats that should Allen be elected they would make the city "no license" when election day came round. This would have been an interesting state of affairs, and much too good ever to come true; for, unfortunately, the Democrats are much better at making such threats than they are in the actual performance.

The failure of the Maverick Bank, and the arrest of its president and two of the directors for embezzlement of the funds, has pointed another moral lesson for the press and the pulpit. The mystery is why men already rich enough to command every reasonable luxury, want to be richer. Pres. Potter's salary was $25,000; but his whole income is said to have been three times that amount. There is far more excuse for the common pickpocket and burglar than for such men; yet how differently the law treats the two classes of criminals!

The officers of the "Golden Seal Endowment Order" have agreed to pay back sixty per cent of the money taken from their deluded dupes, and wind up its affairs; but all are not going to do even as well as this. By some legal trick, such as transferring their property to their wives, these "supreme" officials will contrive in many cases to elude the claims of certificate holders and keep their ill-gotten money.

Prof. Horsford still continues to give his critics, who refuse to believe that he has succeeded in actually localizing the mysterious Norumbega of tradition, some hard nuts to crack. In the museum of the Essex Institute, at Salem, there is a tablet of fine brass, about four inches long, that was found in a grave on the northern shore of Massachusetts Bay, in company with a human skeleton and a brass shield. It was along this coast, says Prof. Horsford, and near Provincetown, that Thorwald, according to the old Sagas, was wrecked in the year 1004; but being a man of resources, he extemporized a ship-yard on Cape Cod, hauled up his vessel and made a new keel for it; of which operation the Professor considers this tablet to be a pictorial record. The vast area of country which the Northmen are supposed to have occupied was called by the Indians, in the days of our forefathers, "white man's land," though it was then an unbroken wilderness—thus pointing unmistakably to traditions of a former settlement by Europeans, many years before. Altogether, it is a fascinating subject, and I may as well confess, though it mark me out as a Goth and a barbarian, that I am much more interested in Prof. Horsford's industrious delvings after some historic remains of those early settlers of New England, whose stay on these shores was so full of romance and tragedy, than I ever can be in the excavations of old Troy. How it makes even the landing of the Pilgrims seem almost a thing of yesterday when one goes back, back, through the silent centuries to the year of our Lord 1,000! I suppose when that grim old Viking Eric the Red, first sailed into the "land-locked bay, salt at flood-tide and fresh at ebb," the trailing arbutus smiled up in its delicate beauty from the depths of Plymouth woods, and the gentian's "blue and quiet eye," on sunny fall days,

"Looked through its fringes to the sky;"

and Nature was the same in all her sweet, gracious economies of sun and shower, rosy dawns and dreamy, tranquil sunsets. What is it to her—this coming and going of the races of men upon the earth? She gathers them all to her bosom, great eternal Mother; and prince or peasant, red or white, they are all equal at last.

I have hopes, after reading Dr. Fulton's recent address to the Loyal Women, that he will yet be converted to the principle of equal rights for all without distinction of sex. He said on this occasion, that he not only "owed much to women himself," but "he did not believe there was a minister in Boston who was not influenced by some grand woman in his congregation, to whom he looked for inspiration." This is truly encouraging. I repeat, there is hope for Dr. Fulton—hope that he will see the inconsistency of bidding these "grand women" hide their lights under bushels, and, when the safety and purity of the home is threatened, refusing them their only weapon of protection, the ballot.

One of the most peculiar features of woman's status, at present, is the fact that so many are called upon to help on the platform in political campaigns, while denied the right to vote. We are too near to see how funny it looks, but I am sure that our children's children will appreciate the exquisite humor of the situation.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Nov. 11, 1891.

The convention of Christian Workers, which has been in session here during the week ending with to-day, has unquestionably been a most pronounced success,—a success which will increase the number as well as the enthusiasm of those who elect to work among those who seldom or never attend church. At the convention and in outside meetings, the visiting delegates have told about the demonstrations of practical Christianity in their several localities. Some have told of the great good which has been accomplished in the worst quarters of our large cities by the persistent work of Christian men and women who have stifled their natural repugnance to disagreeable and, in some cases, disgusting surroundings, in order that by precept and example they might show these degraded fellow-beings the great love felt for them by the Master. Some, of the helping hand extended to fallen women by their pure sisters. Miss Fincan, of Toronto, Canada, is an enthusiast on this subject, and she proves its practicability by pointing to the actual reformations it has within her own personal knowledge brought about. Some, of the work among children. Dr. Torrey, president of the convention, asserts that he would rather convert a boy of five than a man of forty-five. Others, of work among criminals and loafers; and one, of the establishment of a mission in Minnesota for intemperate men who are willing to try to conquer the liquor demon.

All of this is very encouraging; but looking over the speeches and talks at this convention, made up of those who devote so much of their time to the dissemination of practical Christianity among the occupants of the world's lower stratum, if such an expression be allowable, I was struck by the fact that nobody told of any success attained in spreading practical Christianity among the occupants of the world's upper stratum. Now, stop a moment, and think about this. Large sums of money and the time of thousands of noble men and women are being freely given to maintain missions and mission-workers among the worst quarters of our large cities. This is worthy of the highest commendation, and should be increased instead of decreased; but what of the unbelieving occupants of the best quarters of our cities?—the men and women who devote their time to selfish occupations or pleasures, ignoring not only Christianity but even God; men and women who are respectable, well-educated and, in many cases, refined, but who never see the inside of a church unless it is to attend a funeral or a marriage. What of them? Are not their souls as valuable as those of the ignorant and vicious frequenters of the slums? This class is recognized by the thoughtful as being among the most insidious foes of Christianity existing in the present age, and it stands in greater need of Christian missionaries than almost any single class in our midst; but if the fact be recognized by the Christian workers it was not made conspicuous at their convention. That this class cannot be reached by ordinary methods is obvious, but it will not do to be stampeded by the difficulty of the task. There is a way, and if it be sought for with sufficient diligence it will certainly be found.

This is the Y. M. C. A. week of prayer throughout the world, and at the Y. M. C. A. building in this city daily services, specially for young men, have been held, beginning with Sunday, and continuing during the rest of the week.

The Court of Claims has decided that the claim of the States of Indiana, Illinois and Ohio, against the general Government for 2 per cent of the proceeds of public lands sold in those States to aid in the building of the National or Cumberland road, is barred by the statute of limitations.

The U. S. Supreme Court has assigned the second Monday in January for the argument of the lottery case, which involves the constitutionality of that section by the anti-lottery law permitting persons to be tried in the district into which a lottery letter is sent.

Hon. W. H. Holland, ex-Mayor of Toronto, Canada, presided over a meeting held Monday night for the purpose of beginning the work of Christianizing the police force of Washington.

President Harrison held a special reception this afternoon in honor of the delegates who have been in attendance upon the Christian Workers' Convention.

There is reason for rejoicing in the announcement that an agreement has been affected with England providing for tne arbitration of the disputed questions concerning Behring Sea, that only needs the ratification of the Senate to go into effect. *

REFORM NEWS.

REFORM WORK IN THE SOUTH.

New Orleans, La., Nov. 7, 1891.

Editor Cynosure:—Recently I made a very pleasant visit to the country, and preached at the following chnrches: Zion Travelers', Baptist, at Bayou Fordoche, Rev. J. Gibbs, pastor, who was holding a special meeting, at which $216.65 was collected to build a new edifice. Elder Gibbs is wide-awake. I found the *Cynosure* on the table in several homes. The elder prizes it as an excellent treasure. I also preached in Bright Morning Star and New Home, Baptist churches, at New Texas, La. Rev. Mr. Gibbs has employed a teacher (Miss R. Hall, of New Orleans), and opened a day-school for colored youth in that section of country, for several years past. The lodge has, as yet, no foothold in that vicinity. Rev. Messrs. Gibbs, of Viva, La., and Lewis, Racomci, are as dynamite to secretism in their respective localities.

I came down to Donaldsonville, and preached in the Nazarene Baptist church, of which that amiable and intelligent young divine, Rev. Jno. W. Adams, is pastor. He is a seceder from both Masonry and Odd-fellowship. His church is sorely afflicted with secrecy; still they very good-naturedly listened to my lecture on Modern Popular Evils. Rev. Mr. Adams is an earnest and faithful minister, but his foes have been many and his trials at times severe. He seems to relish the *Cynosure*.

I purpose to commence a series of sermons on the first Sunday night in December (running through three Sundays), discussing the effects of unjust class legislation. The lodge also will not be forgotten as one of the chief instruments in bringing about these unpatriotic, un-American, ungentlemanly and un-Christian legislative enactments.

The lottery and anti-lottery men are having their "ins and outs," just now; each faction revealing the corruption of the other, making true

the saying: "When rogues fall out, honest men get their dues."

If I could only succeed in raising funds sufficient to pay off all debts and finish my church, I could discuss many more of the needed reforms of the day from my pulpit, with much ease, and in a more practical manner. Pray for me.

Francis J. Davidson.

PRES. BLANCHARD AT ROSELAND.

Roseland, Ill., Nov. 11, 1891.

Editor Cynosure:—Our meeting, last night, was not as large as it could have been, owing partly to the weather. I judge there were about three hundred there, and those whom I have seen were well-pleased with the lecture which Pres. Chas. Blanchard gave us. I do not suppose that the few members of secret organizations who were present were as greatly gratified.

May God grant that we hold the banner of our Lord and Saviour high against all the evils of our day. The struggle against secret societies is a hard one, and (the way we look at it) not to be overthrown; but the Almighty Lord is able to cast them down, and will do it at the end of the world, when he alone shall reign, and his people with him—when all the works of darkness will be ended, and Jesus will be glorified forever.

S. Dekker.

BRO. FENTON IN CANADA.

Toronto, Ont., Nov. 12, 1891.

Dear Cynosure:—It would seem that since Captain Morgan was murdered by the men of the "Mystic Fold" on the other side of the lake, and the consequent upheaval of the American nation subsided, the secret society beast has held undisputed possession of church and state in this city. It is almost amusing to American Anti-masons to see the over-awed timidity of the people here towards the society beast. It is high time that something was done to relieve the people of their terrorism, and the power of Christ to sustain the truth asserted.

Recently Rev. Dr. Parsons, pastor of Knox church, introduced the subject of secret societies in a public meeting; but from one who attended that meeting I learn that the discussion was all on one side, the secretists turning out in large numbers and occupying all the time in blinding the people by throwing sand in their eyes about

(*Continued on 9th page.*)

CORRESPONDENCE.

AN OPEN LETTER

TO MEMBERS OF MASONIC AND ODD-FELLOWS' LODGES

"The law was given by Moses, but grace and truth came by Jesus Christ."—*John 1: 17.*

Niagara Falls, Ontario, Can., Nov. 1, '91.

To the Members of the Masonic and Odd-fellows (B. U.) Orders:—Your Mr. Charles A. Poland, editor of the *Masonic Journal*, and Mr. D. J. Dickson, Secretary of the Odd-fellows (B. U.), appear to have been possessed with the weapon of Satan when confronted with "the sword of the Spirit, which is the Word of God." Christians have no other weapon to use, and Christ used no other when confronted by Satan.

Their allegation relating to my dear old parents' family and self, was of Satan, and uncalled-for. Certificates proving the untruthfulness of the same have been filed with the editor of the *Christian Cynosure*, as I deemed it unnecessary to have them advertised.

I do thank God that I became foolish and weak in the estimation of the world, so that I may become wise and strong in the Lord. Paul says, "But God hath chosen the foolish things of the world (Christians) to confound the wise (unconverted of the world); and God hath chosen the weak things of the world (Christians) to confound the things which are mighty (of the world)." 1 Cor. 1: 27.

I can sympathize with you, friends. All Christians were possessed with the "old Adam" before being born again; but through the grace of God and faith in the Lord Jesus Christ alone, you can be saved; "and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2: 8, 9.

Now, friends, as I have received the precious gift myself, and not being selfish, but possessed with the law of Christ, which is love to God and man, I am desirous to see you all saved from the law of sin and death, and serving in the newness of the Spirit. If I was possessed with Satan's spirit, as you suppose I am, I would naturally be indifferent as to your souls' salvation, and be resigned to Satan's will, to see you go down to eternal destruction (Satan's hereafter).

Through the guidance of the Spirit I will be enabled to point you to the truth (Word of God), which, indisputably, teaches us that your systems, the principles of which can be publicly learned by outsiders through your constitution, are inconsistent with God's present way of salvation.

Freemasonry professes to teach its members the Commandments, or law, and each will be *obliged* by his *tenure* to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist or an *irreligious* libertine.

Odd-fellowship professes to *remonstrate* with those who wander from the paths of *rectitude*, or trespass upon the *rules* of *morality;* also seeks to *improve* and *elevate* the *character* of man, to *imbue* him with proper *conceptions* of his *capabilities for good*, and also to *spread* abroad the *light* of *morality* and knowledge. Again, the Odd-fellows' Pocket Companion, page 27, says that the instructions, or doctrines, of the order "lead him (the Odd-fellow) to obedience of the commands of his divine Maker, in which he *cannot fail* to be blessed in *life, death and eternity;*" and, again, on pages 41 and 42, "he who practices and teaches it to others shall be crowned with honor and come down to the *grave* in *peace*, with the *full assurance* of a *blessed future.*"

Therefore we find that both systems profess to improve the flesh, and prepare men morally for the kingdom of heaven, through obedience to the Commandments, or law, thereby frustrating the power of God's grace; "for if righteousness come by the law, then Christ is dead in vain." Gal. 2: 21. "For the law was given by Moses; but grace and truth came by Jesus Christ." John 1: 17.

Oh, friends, this is a false doctrine, to impress upon the minds of men that they are improved or justified through the law, thus perverting that for which the Commandments, or law, is required; as we find that the law is only intended to give us a knowledge of what sin is, (Rom. 3: 20,) and is required for the wicked, to keep them under subjection. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners; for unholy and profane; for murderers of fathers and murderers of mothers; for manslayers." 1 Tim. 1: 9. "Because the law worketh wrath; for where no law is, there is no transgression." Rom. 4: 15.

Now, friends, like others, you have been zealous of the law too long. Why do you remain as servants under the law, and be classed as ungodly, sinners and outlaws?—for the law cannot improve the flesh or your "old Adam" nature; and we read of no man being fitted for, or as having gone to heaven justified by the law since the atonement of Christ. Read Heb. 11, in full. "For there is verily a disannulling of the Commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect; but the bringing in of a better hope (Christ) did; by the which we draw nigh unto God." Heb. 7: 18, 19. "If, therefore, perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest (Christ) should arise after the order of Melchisedec and not be called after the order of Aaron?" Heb. 7: 11.

In referring to Heb. 9: 4, we find that the ark of the old, or first, covenant of the law contained the tables of stone; and Paul says, "But if the ministration of death (the law), written and engraven on stones, was glorious, which was to be done away, how shall not the ministration of the Spirit be rather glorious?—for if that (law on tables of stone) which was done away was glorious, much more that which remaineth (the covenant of grace) is glorious." 2 Cor. 3: 7–11. Again, "he (Christ) taking away the first (covenant of ordinances, sacrifices and law) that he may establish the second (the covenant of grace), by the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 9, 10.

We are now fully convinced that Christ has fulfilled all on the cross, "having blotted out the handwriting of ordinances that was against and contrary to us, nailing it to the cross." Col. 2: 14; "for if that first covenant (of ordinances, sacrifices and law) had been faultless, then should no place have been sought for the second (covenant of grace)," Heb. 8: 7; therefore why not accept of the new way of salvation provided for us through the blood of Jesus Christ? for through the obedience of Christ suffering for us on the cross many shall be saved. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. All that is required of you to-day is simply to believe in Jesus Christ, that he is all-sufficient to save you from being a servant to the law any longer. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Rom. 6: 16. Since the faith of Christ has now come there is no more excuse, for we are no longer under a schoolmaster, Gal. 3: 23, 25; "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified," Gal. 2: 16; "therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28.

We are now brought to realize that it is simply our faith in Christ alone that is needed. I therefore beseech you, friends, in the name of our Lord and Saviour Jesus Christ, to flee from the curse of the law; "for as many as are of the works of the law, are under the curse," Gal. 3: 10. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree," Gal. 3: 13. Why should you who are Gentiles, represent yourselves as Jews? The truth says, they do lie who say they are of Israel and are not of Israel, Rev. 3: 9.

God has enabled us, through the Old Testament truths, to realize the weakness of those who were under the law, previous to the atonement of Christ, and how little they could do for God. Now God intends to let man see what he can do for us—for "those that are the sons of God are led by the Spirit," Rom. 8: 14; "for the letter (law) killeth, but the Spirit giveth life," 2 Cor. 3: 6; "and where the Spirit of the Lord is, there is liberty." 2 Cor. 3: 17. When you get the Spirit of Christ indwelling in your soul, you will have no further trouble about "squaring," or trying to improve yourself by the law of sin and death, for you will have the new law of Christ written in your soul, which is perfect love to God and man. Then you will be led by the Spirit to teach others how to obey unto righteousness, Heb. 8: 10. God intended some of you, if not all, to be pointing others unto the way of salvation, long ago; but still you are found rejecting the truth. Through the law, you have received a good knowledge of what sin really is; and why remain in sin, when there is a way to escape? If you were enclosed in a large burning building, and knew of a fire-escape connected therewith, I am certain you would not hesitate long in seeking the same.

The law is just and good when used lawfully by any administration; and we are aware that most countries are governed by the same to a certain extent; but Christ says: "A new commandment I give unto you, that ye love one another as I have loved you: that ye also love one another," John 13: 34; "for love is the fulfilling of the law," Rom. 13: 10; therefore we have through Christ alone the law of perfect love to God and man, which makes us free from the law of sin and death, and we are enabled to serve God in the newness of the spirit. God has sent forth his son Jesus to redeem us from the law of sin and death, and why not come out and be free from bondage under the elements of the world. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. 5: 1. We must all first be convicted, and consider ourselves in the same state as Nicodemus, who was a teacher and servant to the law, but Christ told him he must be born again; because we have all been born in sin, John 3.

Again, your systems deny Jesus Christ as your head and Mediator; in another respect, by honoring adopted Christless prayers, that are not of-

fered up through Christ's name; whereas Christ says: "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full," John 16, 24; "and whatsoever ye shall ask in my name, that I will do," John 14: 13; "that whatsoever ye shall ask of the Father in my name he may give it you," John 15: 16. "Verily, verily, I say unto you, whatsoever ye ask the Father in my name he will give it you," John 16: 23; and Paul says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Eph. 5: 20; "and whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him," Col. 3: 17; "for there is one God and one mediator between God and man, the man Christ Jesus," 1 Tim. 2: 5.

Now, friends, we must be fully convinced that all things done in word or deed must be done through Jesus Christ, as he is our mediator between God and man; be not deceived in the offering of "strange fire" on God's altar, for Christ says: "I am the way, and the truth and the life; no man cometh unto the Father but by me." John 14: 6. Remember how Aaron's two sons were struck dead, because they offered "strange fire" unto the Lord. Let this be a warning, friends; for you know not the hour that God's wrath may come upon you. Now, let us see what Christ says will be the result of our denying him as our mediator: "But he that denieth me before men, shall be denied before the angels of God." Luke 12: 9. John says: "Whosoever denieth the Son, the same hath not the Father." 1 John 2: 23; and Paul says: "If we deny him (Christ), he will also deny us." 2 Tim. 2: 12. Some of you may make an ignorant excuse by saying, "I pray through Christ's name in the lodge." Then why did you pledge and swear yourselves to abide by the constitution, etc? Oh, friends, how can you encourage and uphold a system that denies our blessed Lord Jesus?

By denying Christ (the Light of the world), you encourage darkness and must be living in it. We must accept the Light (Christ) or perish in darkness. "No man can serve two masters." Christ says: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12: 46. Again, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12. Therefore, Christians cannot be yoked in fellowship with any systems that encourage the works of darkness. Paul says: "And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11. The sun that shines above us is a beautiful and an appropriate symbol of Jesus Christ, the Son of God, for where the sun shines all is bright, and no darkness—nothing hid; and so it is with Christ (the Light). When the Spirit of Christ is indwelling in your soul, you are a witness of the light; all is light and sunshine, and you are anxious to let the light shine on those about you; no more dwelling in darkness or secret places, and no more hiding away from God, as Adam did. The carnal-minded man naturally has the same desire as Adam had, after he sinned, to be hiding and closeted away in some secret place, because he is born in sin after the image of Adam; but when he is born again there is no more alarm about letting the world see his works; "and this is the condemnation that light has come into the world, and men loved darkness rather than light because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 19–21.

We find that when a son is born to Adam, he is born not in the image of God, as was Adam, but in Adam's own and now sinful image; and from Adam's day until the present, man has begotten children (not in God's image but) in his own image; an image fallen and marred by sin, ever since Adam sinned and fell. Therefore, all mankind, by nature, are born in sin, and "shapen in iniquity." Psalms 51: 5; and we are now enabled to see why God has provided a Saviour (in Christ), as we are unable to improve our Adam state by trying to keep the law or making resolutions; consequently, there is no other way of escape from sin, or the wrath to come, except through our Saviour Jesus Christ.

Again, your systems administer oaths, and you have all partaken of the same, and are oath-bound; whereas Christ says: "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 34–37; and James says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea and your nay nay, lest ye fall into condemnation." James 5: 12.

When Christians get yoked with the world, whether in social or professing systems of religion, they are sure to become losers in their own souls. "What part hath he that believeth with an unbeliever?" 2 Cor. 6: 14, 18. We find all around us, at the present time, vast religious systems formed of mixed principles of Christianity, Judaism, and heathenism, maintained and carried on to an enormous extent by unconverted men, or by converted and unconverted together. Thousands are led astray by the devices of Satan, who clothes worldliness with religious titles, or introduces a little religion, to make worldliness go down better.

Now, we find that Christ gave himself for our sins, that he might deliver us from this present evil world (Gal. 1: 4) in its religious, as well as in every other form. Christ says: "They (Christians) are not of the world, even as I am not of the world." John 17: 16. John says: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes and of life, is not of the Father, but is of the world." 1 John 2: 15, 16.

This is plain and simple. Christians are responsible, then, to refuse the world and the things in it, in whatever form Satan may present them to our hearts, whether wicked, worldly, social or religious; and this is the victory that overcometh the world, even our faith" (in Christ). 1 John 5: 4. You may lose your soul by taking up some useless kind of religion which has not Christ Jesus as the principal object or head. All theories about God being merciful without Christ, and excepting through Christ as your head, are baseless and empty. Remember, if we make a mistake about our salvation here, we can never come back to rectify it.

Now, in addressing those of you who may have tasted of God's grace, at one time, but, according to your fruits, have fallen from grace, I do beseech you, in the name of Jesus Christ, to come out and separate yourselves, and be not in bondage of soul. God cannot deal with you, because your body is the temple of God, for the indwelling of his Holy Spirit; and if your body is dwelling inside the "camp"—denying Christ, you grieve the Spirit, and the Spirit is not quickened in your soul. You are shut out from being guided into the truth; therefore, you cannot worship God in spirit and in truth, and grow in his grace. Christ himself suffered outside the "camp," and it behooves you to do the same; then the door will be opened, and Christ says: "I will come in and sup with you, and you with me." Just realize the food that awaits your soul; "for if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26.

Friends, be not deceived in measuring and comparing yourselves by some distinguished persons, who are, or may not be, of your number; we are not justified in saying that a man has been born again, because he has been to college and received a great education. Paul says: "But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10: 12.

These are the days in which so many are falling away and becoming anti-Christ, upholding and adhering to systems that are anti-Christ, simply because your hearts have become yoked to an obstructing idol. That idol may be ambition, honor, pride, influence, learning, money, or an empty profession of religion; all of which will vanish away ere long, and would avail nothing in saving you from the eternity that awaits you.

Friends, if that handwriting which appeared to Belshazzar on the wall were now to appear for you, and God were to say: "This night thy soul shall be required of thee," to be weighed up, in God's holy, righteous and just balance, would you be found wanting? If so, you would be found wanting forever.

God grant that it may never have to be said of you, as was said to that enlightened and privileged one of old: "Ephraim is joined to his idols; let him alone."

I am yours very respectfully,

JOSEPH W. MATTEY,

Ex-Freemason and Ex-Odd-fellow, (B. U.)

P. S.—I trust that Mr. Chas. A. Poland will extend the same courtesy in publishing the above, as is conferred through the editor of the *Christian Cynosure* in publishing his letters, as there may be some one desirous of making a reply. M.

LITERATURE.

LIFE ON THE KONGO. By Rev. W. Holman Bentley, Baptist Missionary to the Kongo. One Vol., 16 mo., pp. 158. Illustrated. Oakland, Cal.: Pacific Press Publishing Co. Blue and gold. Price, 60 cents.

This pretty volume is the sixth and last of the Second Series of the Young People's Library, published by the above company. The Congo, or Kongo River, in Africa, has been for several years a center of interest, adventure and discovery, and is becoming one of the best-known and important districts of the "Dark Continent." Livingstone, Stanley, Emin Bey, and others have made it famous by their descriptions, and more recent explorers and actual dwellers along its banks continue to rivet public attention to its advantages and attractions.

Among these is the author of the book before us, which is the product of personal observation on the part of himself and other persons who have traversed the country and know whereof they write. The narrative is plain, but comprehensive, being more especially designed to interest the young, while older readers will find much in its pages to attract and instruct them. The story of the discovery of the Kongo; descriptions of its physical features, vegetation, climate and inhabitants; their home life, religious ideas, cannibalism, Freemasonry, and charms fill several chapters; which are followed by sketches of Christian missions in Central Africa and on the Kongo, a view of Londa Land, and scenes of missionary life in those remote regions. There are, besides, a dozen illustrations of scenery and incidents along the Kongo, and a map showing the location of missions in Central Africa in 1885.

As is well known, the Kongo Free State is set apart by the united consent of the European governments which have been contending for superiority in Africa. Its independence has the pledged protection of all the governments that control adjoining territory, and their very rivalry is the best security their pledge could have. The freedom of its government, and of the trade of that vast region, render it a most favorable territory for missionary work. It is well watered, well timbered, comprises the richest of soils, and, with the completion of two railway lines, now being constructed, will be easy of access, and open to a high degree of civilization.

The *American Garden*, that most excellent horticultural magazine, as noticed in our paper of last week, has been consolidated with another, *Popular Gardening*, recently published at Buffalo, N. Y., and the two, as one, will be published in New York City. The combined periodicals, it is designed, will contain the strength and merit of both, and will be furnished at $1.00 per annum. Address the Rural Publishing Co., Times Building, New York City. The first issue of the united magazines (for November) is very attractive in its new cover, its letter-press and its illustrations. The best features of both appear to have been preserved, and the current number is replete with a wonderful variety of fresh horticultural intelligence, comprising 136 distinct and classified articles. Principal among these we notice the folfowing: Quick Growth in Trees, illustrated; Pines, Hemlocks and Spruces, illustrated; Taste and Tact in Arranging Home and Other Grounds, illustrated; The Economic Plants of Japan; My Grapes in 1891; Strawberry Growing at Norfolk; How to Grow Strawberries Profitably; Possibilities of Our Native Grapes (concluded); The Horticultural Building at the Columbian Exposition, illustrated: Various Lilacs for the Lawn; Some Handsome Native Lobelias; Electro-Horticulture, illustrated; Notes From the Editor's Garden; Gladiolus Raising From Seed; Asparagus Facts, etc., and the following departments: Buds, Blossoms and Fruits; Light From the Societies; Questions Asked and Answered; Current Garden Lore, illustrated, etc. A capital number.

LODGE NOTES.

The Great Council (Imp. Red Men) of New York pays the Great Sachem a salary of $600 per annum and the Great Chief of Records $1,200. They have 9,639 members, a gain of 1,460, and 29 new Tribes instituted for the year, and five Councils of the Degree of Pocahontas.

The Order of the Knights of Maccabees have a membership in the United States and Canada amounting to 60,000. They are strongest in Michigan, New York, Pennsylvania, Illinois, Indiana, Ohio and the Province of Ontario, Canada, numbering therein, respectively, about 36,800, 9,200, 4,500, 1,000, 700, 4,200 and 1,700.

Several Fraternal Orders have made application for membership in the National Fraternal Congress during the present year, the last one to apply being the Independent Order of Foresters of Canada. The next meeting of the Congress, which is to be held in the City of Washington next month, promises to be one of special interest.

Knight of Pythias notes from the N. O. *Mystic Tie*, November 1: Kentucky has a membership of 4,619. New York has 16,247 members and 221 active lodges. Wisconsin has seventy-four Subordinate Lodges. Aldine Lodge of Chicago has a membership of 483, and $5,825.94 cash on hand. Dispensations have been granted for seventeen new lodges in Ohio since May.

The annual assemblage of the Supreme Castle of the Knights of the Golden Eagle met in Springfield, Ohio, and adjourned after a successful session, to meet in Atlantic City, New Jersey, the fourth Tuesday in May, 1892. Irving W. Kelly, Esq., of New Jersey, Supreme Chief, presided. There were present representatives from fifteen States—about 2,000 Knights. The order has not been very strong in the South, but is now growing and branching out all over the country. There is one Castle in Atlanta, five or six in Savannah and a few in other places in the State.—*Lodge Secret.*

Five men out of ten join secret orders for the benefits derived while in distress, and in hopes their widows and orphans will be cared for; four of the remaining five join for political and business purposes, and the remaining one joins from curiosity—i. e., to learn what kind of an order it is. The last five mentioned join all, or nearly all, the orders they can get into; the first five mentioned can't afford to belong to but one. Therefore, when we sum the matter up, we find that there is much truth in the saying, that men join secret orders with some object in view; and it don't require any great length of time to learn the object of every man who joins a secret order, if you will only watch him.—*Southern Lodge Secret.*

It is not exactly an open secret, that, at the meeting of the Supreme Council of the Ancient and Accepted Scottish Rite, thirty-third and last degree in Masonry for the Northern Masonic Jurisdiction of the United States of America, held in Boston in September last, Hon. Thomas W. Palmer, President of the Board of Commissioners of the World's Columbian Exposition, was, by the unanimous vote of all the Sovereign Grand Inspectors General in attendance, elected to receive the thirty-third and last degree in Masonry; and, by a like vote, Most Illustrious Henry L. Palmer, of Milwaukee, Puissant Sovereign Grand Commander, was empowered to call a special meeting of the Supreme Council at Chicago some time during the coming winter, for the purpose of conferring the degree, advancing ex-Senator Palmer from the thirty-second to the thirty-third and last round in the Masonic ladder. General John C. Smith, active member of the Supreme Council and Grand Deputy for Illinois, will arrange for the ceremony; and when he finds that the ex-Senator can be present in Chicago, he will notify Commander Palmer and the special meeting will be called. Illustrious Charles Thompson McClenachan, Grand Master General of Ceremonies, of New York, will transport the paraphernalia of the Supreme Council from the Grand Orient at Boston to Chicago, where the ceremony will be performed in due and ancient form, upon the completion of which Prince Palmer will be crowned with the wreath of laurel, the highest honor which can be conferred upon a Mason.—*Chicago Legal News.*

[Any one who has a curiosity to see what this wonderful thirty-third degree is, may read all about it (ritual included) in "Scottish Rite Masonry," for sale at this office. Price, in paper, $1.00; in cloth, $2.00.—Editor.]

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 19, 1891.

OUR NEXT NUMBER—SPECIAL NOTICE.

The number of the *Christian Cynosure* for next week, November 26, will contain special features calculated to create renewed interest among our many readers.

Foremost in the present plan, as the date of the next issue falls on the day appointed by the President for national Thanksgiving services and festivities, it has been deemed a fitting occasion to present the readers of the *Cynosure* with a portrait of Rev. Dr. A. J. Gordon, of Boston, who is eminent in reform work, literature and pulpit eloquence, together with a characteristic article from his pen.

Secondly, it is the intention to make it essentially an ILLINOIS NUMBER, containing full proceedings of the Illinois Christian Association's Convention at Galesburgh, Ill., last week, with reports of the several papers read, the speeches made, the discussions following them, and whatever else of interest occurred during the two days' session. This, in itself, will occupy considerable space, and show the progress of the reform work in our own State.

Another feature of similar interest, which we hope to present in the same issue, is a report of the proceedings of the recent Iowa Christian Association's Convention at Crawfordsville.

There will also be selections from current literature, which will give additional zest to its "Home" columns.

Single copies of this SPECIAL ISSUE will be furnished to non-subscribers for five cents each, containing, besides, our four-page Supplement, in which is printed "An Open Letter to Professors in Theological Seminaries and Presidents of Colleges Throughout the English-Speaking World," on the false religion of Freemasonry, together with the testimonies of seventy-two eminent divines, thirty-six noted educators, and thirty-five statesmen, against the evils of the lodge-system. In quantities of ten copies, and over, the special number, with the supplement, will be supplied for three cents per copy. Send in the orders at once.

ANARCHISM SQUIRMING.

The red flag and envenomed fangs of the Anarchists were conspicuous features of Chicago life last week. On Sunday, the 8th, they paraded the streets, previous to visiting Waldheim Cemetery, where they went to celebrate the anniversary of the execution of Parsons, Spies, Engel, Fischer and Lingg, displaying red flags, red sashes and red bouquets, and a spirit of bravado that should never again be witnessed in any civilized city. Twenty-one labor unions and socialist and anarchistic societies were represented, and carried banners glorifying the memory of the dead anarchists.

At the cemetery the speakers manifested the same lawless spirit that laid their quondam leaders low in the dust, and emblems of mourning and defiance were visible. A red flag flaunting from Lucy Parsons' house was summarily removed by the police. United States mail wagons were impeded on their way to depots by the procession; and, altogether, it was a disgraceful and dangerous demonstration.

On the following Wednesday evening the Anarchists met again in Twelfth Street Turner Hall, to commemorate the execution of their leaders four years ago. About 1,500 men, women and children were present. The hall was decorated with red flags, and hung with streamers of black and white. In the center of the speakers' platform stood a French liberty cap, and just back of it was a medallion of Spies. At either end of the platform stood busts of Parsons and Spies. On the rear wall hung pictures of the men who suffered death for being responsible for the Haymarket riot, and above them in large black letters was "Murdered, but Not Dead." Other red flags and revolutionary mottoes were conspicuous.

The proceedings were anarchistic in the highest degree. The speeches, several in number, were bitter denunciations of the American people, press and institutions, and a glorification of everything dear to the heart of an Anarchist. The first speaker was Henry Weisman, of New York, who in the course of his tirade said: "The American flag has been dragged in the dirt by those who have not law, but force, behind them, until it has here no place. We refuse to stand under it, as it has been prostituted by those who should have been its defenders."

Police Inspector Hubbard, who stood near him, informed the speaker that there must be no more abuse of the American flag. "I have listened to your remarks," he said, "and you say that the American flag has no right here. Now, this meeting will not continue until the American flag is unfurled. I do not like this lavish display of red. I will no longer allow you to stand there inciting men to revolution."

While the Inspector spoke, he was saluted with hisses and jeers, but these did not move him, although threats and defiance were rife all around him. A squad of policemen then ranged themselves in front of the Inspector, quiet, firm and armed. Then the Inspector said: "This meeting will not continue until an American flag is unfurled, and if there is a repetition of the recent scene of disorder I will declare an adjournment."

In a few moments the American flag was unfurled amid mingled hisses, groans, and applause from a few in the rear of the hall. Mr. Weisman promised to be more choice in his remarks, and was allowed to continue his speech. However, he had lost his enthusiasm. He concluded by saying that he would accept the American flag when the blood of Parsons and Spies had been washed from its folds. However, there was no further disturbance.

On Thursday evening a secret meeting of the most rabid Anarchists of the West was held at Grief's Hall, on West Lake street, where were gathered many of those who were leaders in the ranks before the Haymarket riot of May 4, and enthusiastic speeches were made, of a viperous and revolutionary character. The police, however, were well aware of all that was going on in the hall, and in a body raided the incendiary headquarters. Discipline, courage and promptness distinguished their movements, and the meeting was summarily dissolved. Twenty-five of the Reds were arrested and taken to the Desplaines street station. Seventeen men were mulcted in fines, ranging from $10 to $50 each. They will be watched.

THE WORK IN NEW HAMPSHIRE.

This evening, and until Sunday evening next, the fifteenth annual meeting of the New Hampshire Christian Association will be in session in Muzzey's Hall, Alton. Rev. J. Phillips, of Gilford Village, as we learn from the New Market (N. H.) *Christian Witness*, will be the leading speaker on Mission Work; Rev. E. B. Pike, editor of the *Bible Christain*, on Bible Holiness; Wm. F. Davis, of Boston, on Temperance; Rev. A. A. Hoyt, editor of the *Independent Christian*, on Divine Healing; Rev. J. P. Stoddard will speak for the National Christian Association, and Mrs. J. P. Stoddard for the W. C. T. U. Other able and consecrated speakers will assist on all these topics. The most encouraging intelligence relative to the work of Reform comes from New England, as well as from other districts. The eyes of the people are being opened to the glaring evils that beset our social, religious and political life. Let the good work go on.

REPUBLICANS VS. MASONS.

The recent election in Worcester, Mass., if we may credit the *Telegram* of that city, has resulted in creating bad blood between the local Republicans and members of the Freemason lodges. It grew out of the boasts of some members of the fraternity that they had defeated a certain candidate, adding: "He will find that there are a few votes in town that can get square with Anti-masons."

The *Telegram* thereupon comments as follows: "Mr. Manning" (the defeated candidate) "and many other Republicans who do not happen to be Masons, have for many years been voting and working for Republican tickets bearing the names of Masons almost from top to bottom; that is the 'kind of Anti-masons' they are. There are a few thousand men in the Republican party who are not Masons, who want to know if Republican candidates are to be butchered with faked stories bearing a grip and a password."

Of course, as a local quarrel between politicians the incident is unimportant; but as indicating the animosity of Masons towards the opponents of its underhanded, secret work, and its disposition to override the rights and interests of all who do not belong to the fraternity, it possesses significance. "It is the obligation that makes the Mason"—makes him clannish, selfish and hypocritical; and the frequent display of these characteristics has the effect, also, of making Anti-masons. If Masonry will come out openly and boldly, and show its hand in whatever it undertakes in business, religion or politics, it will soon find its level; but it never does, and never will.

THE KNIGHTS OF LABOR ON EDUCATION.

A dispatch from Toledo, O., announcing the opening of the fifteenth constitutional general assembly of the Knights of Labor in that city on the 10th instant, stated that a majority of the delegates were Roman Catholics, and intended to discuss the public school system of the country. One, described as "a prominent delegate and a member of one of the most important committees, a Roman Catholic," is quoted as saying (November 9):

"We will take action on the public school system. The Knights believe in education as the only safeguard of this and all other liberty-loving nations. It is the duty of the state to see that the child is educated, leaving to the parents the selection of the school or method of such education. It is the parents' right and privilege to educate his child in a Catholic, Lutheran, private, or public school, just as he sees fit; but it is the duty of the state to look after the child and see that it is educated. We are in favor of compulsory education, so that the state can legally and authoritatively say to the parent or guardian, 'Educate your child, I don't care where. I leave that with you, but you must educate him, or I will.' That is the position of the Knights of Labor on the school question, and that resolution will be adopted in the general assembly, it is believed, without a dissenting voice."

The supervision of the state should be so extended, however, as to compel tuition in all sectarian and private schools to be equal in grade to that in the common schools, in all ordinary branches of education, and the English language.

—The spirited old poem, "No Sects in Heaven," which is printed on another page of this paper, needs no apology for its reproduction. It may be frequently read, with pleasure by true Christians, and with profit by theologians, as an antidote to sectarianism. The *Church Union* has reprinted it often, and proposes to do so "until another pen shall sing the joys of union and the evils of sectism with more impressive notes."

—On Tuesday evening of last week, Pres. Chas. A. Blanchard lectured in the Christian Reformed church at Roseland, in this county, on Secret Societies. About three hundred men were in attendance, with a few ladies, and the lecture appeared to give general satisfaction. Several members of secret organizations were present, including a representative from Chicago lodges, who came to see what was going on. Before the meeting closed a collection was taken for the benefit of the N. C. A., which netted $11.26—a freewill offering that is duly appreciated by the Association.

—The September number of the Bombay *India Watchman*—a spirited Christian periodical, edited by Bros. Gladwin and Ward—contained copies of religious tracts, which, by this means, receive a better circulation throughout the missionary district in which the *Watchman* is printed. One of the tracts brought to us in this way was by Bro. J. P. Stoddard, and issued from the *Cynosure* office—a sort of corollary, as it were, upon the mo-

nition to cast our bread upon the waters and it shall return to us after many days. This is not exactly the true scriptural intent and meaning of the text; but here the tract is, after its long journey to Bombay and return, lying on our desk. Bros. Gladwin and Ward are indefatigable, earnest and discreet missionaries, doing good service in the anti-secrecy cause in lodge-ridden India, and deserving every encouragement from their fellow-Christians in all lands.

—A note from Bro. Milton Wright, publishing agent of the Church of the United Brethren in Christ, at Dayton, Ohio, disclaims any knowledge of the report printed in the *Cynosure* of the 5th instant, that his denomination contemplates the establishment of a publishing house at Harvey, Ill., in connection with the proposed new church edifice in that thriving suburb. Our informant was a gentleman connected with the interested real estate firm. Bro. Wright is entitled to this correction.

—"The Masonic fraternity," said Dr. H. W. Thomas, the other day, in his oration at the Masonic Temple in Chicago, "is a great fact. That it has been long in the world is not doubted, but how long is not certainly known. It is older than Mohammedanism, older than Christianity. It was old when the soldiers of Cæsar landed on the shores of Great Britain; old when Alexander carried the civilization of Asia to Europe. It ante-dates Rome, Athens, the years of Confucius, Buddha, David and Solomon, and our brothers of the long ago may have laid the foundations of the pyramids of Egypt." This is all very pretty and extremely fanciful. But he should have gone to the beginning, and told us how Diabolus held the first grand lodge in Eden and initiated Adam and Eve into the mystery of iniquity. Habiliments and regalia were scarce on that occasion, but there was all the baleful deception on the part of the "grand conductor" that has been a distinguishing feature of Masonic lodge-work ever since. For "he was a murderer and a liar from the beginning,"—and he is nothing better now. The moment that Eve, and then Adam, believed him rather than their Creator, they became his disciples, and so instituted the devil-worship that is perpetrated in the Masonic lodges of to-day.

PERSONAL MENTION.

—Persons desiring to correspond with Rev. J. M. Foster, who has recently removed from Cincinnati, Ohio, may address him at 56 Pinkney street, Boston.

—Rev. Louis Auger, of the Baptist church, who has been for several years engaged in active missionary work among the French residents of Detroit, Mich., called at this office, last week. He now goes to Menominee, Mich., where he designs to labor for several months among the French Roman Catholics in that vicinity. The field is a fruitful one, and Bro. Auger takes with him an earnest, self-sacrificing spirit that promises success, and the best wishes of his Christian friends.

—Bro. H. L. Kellogg, writing from California (Placer county), Nov. 9, says: "There is work enough in this country to satisfy the most ambitious. Yesterday I had to speak an hour and a half in three meetings, walking five or six miles besides. Bessie, our eldest, had to take charge of a Sunday-school for me, clear across the county, and next Lord's Day we hope to organize another Sunday-school. But as fast as God raises them up we get local and resident workers into the traces, so that the wheels will keep on turning, and I can step aside." Bro. Kellogg's many friends, we are sure, will not fail to pray for his success.

—The *Cynosure* office was favored last week with a visit from one of its earliest friends and patrons, Bro. S. Bingham, of Newark, Ill. A lad, living in Northern New York at the time of the Morgan murder, and dwelling amid the excitement which followed that dastardly Masonic crime, he became thoroughly imbued with the prevailing spirit of Anti-masonry, which is yet as strong within him now as in his youth. For his earnestness and boldness in the cause of reform, he has several times suffered from Masonic vengeance, but this experience only served to establish him more firmly in his opposition to secret societies as a great public evil.

NEW ENGLAND ANTI-SECRECY CONVENTION.

BOSTON, DECEMBER 9 AND 10, 1891.

THE OFFICIAL CALL.

The Annual Meeting of the New England Christian Association will be held (D. V.) in the United Presbyterian church, corner of Berkeley and Chandler streets, Boston, Dec. 9th and 10th, 1891. Dr. A. J. Gordon, Mrs. M. E. R. Gleason, Mrs. E. Trask Hill, Rev. R. A. McAyeal, Rev. J. M. Foster, and Rev. I. A. Mesler, are among the speakers engaged. Joseph Cook has also agreed to speak, if within reach at the time. A number of seceders from Freemasonry, Odd-fellowship and other branches of the secret empire will be present and testify from personal experience in the orders. Friends in New England are urgently requested to attend and aid, by their counsels, and their prayers, and contributions, in carrying forward this great work.

Beloved in the Lord, there are practical questions confronting us in the work we have undertaken in behalf of the church of Christ. Ought not these questions to be met at a meeting where they may be carefully considered? One of these is the question of Incorporation. Would it not be well for those who desire to co-operate by prayer, by counsel or by contributions, to meet and confer on the advisability of becoming known in law as a corporate body, thereby assuring greater efficiency and permanence in our work?

Ten o'clock A. M., December 9th, would be a convenient time for such a conference in Boston, preceding the opening of the convention on the afternoon of the same day. The laws of Massachusetts relating to such corporations and other required documents could be in readiness, and if, after due conference, it should seem best to incorporate, legal forms could be expeditiously complied with. Believing that whatever action the brethren might deem wise in the matter, such a conference would be helpful in our work, I hereby request that all who can, meet in the U. P. church, Boston, at 10 A. M. Dec. 9th, to consider the wisdom of incorporating the N. E. C. A., according to the laws of the State of Massachusetts.

We have given some thought to this matter and will state a few reasons why an incorporation would be helpful:

1. It would give legal existence to the Association, which must otherwise remain unknown in judicial proceedings.

2. It would be accepted by the public as evidence of permanence and an intention to conduct business upon a responsible basis.

3. It would encourage individuals and churches, favorably disposed, to put the Association's work on the list of home missions, to receive regular contributions.

4. It would facilitate negotiations for funds, and enable the Association to accept trusts and bequests in aid of its work.

5. It would give legal competency to hold so much real estate and other appliances as are necessary in the prosecution of its work.

The importance of having a local habitation becomes more and more apparent as the work advances, and the efforts of the opposition to checkmate our movements and hedge up every way and close every church door possible against it, is revealed in the results of their underhanded methods. Let us seek heavenly wisdom and come together in the spirit of the Master, in the full assurance that ultimately the "will of God will be done on earth as it is in heaven."

J. A. Conant, Pres.
Elizabeth E. Flagg, Sec'y

REFORM NEWS (*Continued from 5th page*).

caring for widows and orphans, burying the dead, etc., adopting the plan of that arch-fiend of Germany, Weishaupt, in the 18th century.

Mr. Robert Jones, of Eglinton, a suburb of Toronto, in behalf of the cause of anti-secrecy, received your agent cordially. He tried to get the truth into the church of which he is a member, but his pastor raised a row about it and forbade the utterance of truth in his pulpit against alleged Masonic criminals in his church. It is said that this pastor says that he has been an Orangeman, and that "Orangeism is next to the Bible." Who, for the sake of truth, Christ, and humanity, will give us the secrets of Orangeism? Do all that enter there "love darkness rather than light?" And, if they do, why? Certain Masons said that they should treat the subject of your agent's visit to Toronto with "silent contempt," and they did.

Bro. Jones hired a hall for two nights, printed, and caused to be distributed, 1,500 handbills announcing the lectures, and advertised them in the principal newspapers of the city. Your agent spoke on the two evenings to intelligent and appreciative audiences, although they were small. On the second evening, a number of young men manifested a great deal of enthusiasm and desired, at some future time, a most thorough ventilation, in the most public place of the city, of the systematic diabolism of the secret lodge swindle. Nevertheless, it must be that there are many people in this city who love God, because they respect his day so much at least that no street cars are allowed to violate his commandment in regard to that day. The Salvation Army, too, is greatly respected in this city, and is a great success. On one of the leading thoroughfares of the suburbs they have a building with a large sign on top, "Salvation Army Prison Gate." The building is occupied by ex-convicts—converts to Christ through the Salvation Army. They manufacture shoes, and have a bakery to keep them employed. They sleep in bunks fitted up as in the steerage of an emigrant ship. Their bakery supplies the Salvation Army training homes with bread. The sign on the building is a confession of their sin to all passers-by, reminding us of the Scripture, "He that confesseth and forsaketh his sins shall find mercy." What a testimony it would be for Christ if all liars, adulterers and thieves, and all of us, converted to Christ, should go about with a confession of our sins printed on our wearing apparel. It was said of Jesus: "This man receiveth sinners and eateth with them." Surely he can eat with none others of the fallen race to which we belong.

While in New York City I received a note of introduction to a prominent doctor of divinity, a Baptist, who, I was told, was an Anti-mason. I met him, and found him to be a real funny fellow. He said he had read Morgan's exposure of Masonry, but he seemed to regard it as an innocent piece of buffoonery. He is typical of a large class of his brother doctors of divinity. He asked me if I was an ordained minister. Upon being answered in the affirmative, he said to me: "If I regarded Masonry as you do, I would not accept the title of reverend." Before he said this he had advised me to let Masonry alone and fight against the sin of substituting sprinkling for immersion, he, apparently regarding sprinkling as a greater sin than Masonry.

Another Baptist minister, in the same city, said to me: "If I ever get such a hobby on Masonry as you have, I hope I shall have sense enough to get out of the ministry." Now, it would be in harmony with some people's notion of charity to call that preacher a fool; otherwise, he is riding the ministerial profession as a hobby-horse to serve the devil, and, the devil guiding his horse, what will become of him in the end? Such men admitted into heaven with their sympathy with Masonry, or its equivalent—their hate of Anti-masonry,—would turn heaven into Pandemonium, and if it met the approval of God would wreck the universe. The lodge demon, Typhon, chopped the body of the lodge Christ, Osiris, *alias* Beelzebub, the prince of devils, into fourteen parts. In Masonry, Typhon is represented by Jubela, Jubelo and Jubelum, and the Masonic Christ by Hiram. All reverend Masonic doctors of divinity who have been ensnared into the lodge by Masonic promises and oaths, are under penalty of having their bodies chopped well-nigh into mincemeat and their souls doubly damned in the world to come, if they prove untrue to the lodge demonology. But Jesus of Nazareth is a swift witness against false swearers.

November 13, 1891.

I arrived in Berlin, Ont., to be disappointed, expecting to find appointments made for every night for two weeks to come. I was informed that none had been made, and, owing to denominational meetings that were imperative, none could be made before some time next January. Of this I might have known before, had the mails delivered the letters sent to me about it.

Yours truly, W. Fenton.

THE HOME.

CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
HE smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
HE smiled: "She is not DEAD!"

"Asleep, then, as thyself didst say,
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away!"
HE smiled: "She doth not sleep!"

"Nay, then, tho' haply she do wake
And look upon some fairer dawn,
Restore her to our hearts that ache!"
HE said: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
HE smiled: "There IS no such!"

"Yet our beloved seem so far,
Just when we yearn to feel them near,
Although with thee we trust they are."
HE smiled: "And I am HERE!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
HE said: "ABIDE IN ME!"

—*Rossiter W. Raymond.*

"SMALL, SWEET COURTESIES."

Life is so complex, its machinery so intricate, that it is impossible that the wheels should always move smoothly and without friction. There is a continual straining of every nerve to gain and keep a place in this over-crowded, busy world. What wonder if in the hurry and pushing the rights of others are trampled or completely ignored, when every individual is in such haste that time fails for the "small, sweet courtesies of life!"

But it is the little offices of friendship—the encouraging smile, the appreciative word, the thought for our preferences, the avoidance of our prejudices—which make life easier, and which lessen in a marvelous degree all its worries and perplexities. For nothing prevents friction so perfectly as the exercise of what we sometimes disdainfully call the minor virtues. As though one should be endowed with truth, and yet, lacking prudence and delicate insight and circumspection, wound with sharp needle-pricks the sensitive hearer. We do not care to be constantly reminded of our failings. "Faithful are the wounds of a friend," but friends too often show a fondness for the scalpel, and lay bare our pet weaknesses in a truthful but exceedingly uncomfortable fashion.

A gentlewoman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier,

"And every morning, with 'Good-day,'
Makes each day good,"

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so."

The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and diamonds; and, in the less romantic German version, Frau Holle bestows gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic of fairy-land.

The small, sweet courtesies are so potent in their influence upon our daily life, softening its asperities, rounding its angles, and insensibly compelling imitation. For who could be churlish, or even cold and indifferent, when surrounded by an atmosphere of genial warmth? The little every-day and all-day thought for others is not hard to some gracious natures imbued with the rare virtue of self-forgetfulness; but to those who long for the admiration of their fellow-creatures, the practice of the small, sweet courtesies can be recommended as an unfailing means of gaining that approbation. Mr. Browning expresses it thus:

"'Twas her thinking of others made you think of her."

In his exquisite portrait poem, "My Love," Lowell has translated into the diviner language of poetry the words of our text:

"She doeth little kindnesses
Which most leave undone or despise;
For naught that sets an heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes."

—*Harper's Weekly.*

A BLIND GIRL AND HER BIBLE.

A very interesting case of a blind girl living in Bureau county, Ill., has lately come to our notice. Quite a number of years ago she was found by a local Bible agent living in a rural neighborhood in poverty and sadness, cut off from nearly all that usually makes life so bright and hopeful to childhood and youth. But she had an ardent thirst for knowledge, and learned the alphabet from raised letters on tinware, crockery, etc. She was very anxious for the New Testament in raised letters, which was promptly furnished her by the Bureau County Bible Society, to her great joy. She learned to read it very readily, and through this means the way was opened to her to enter the asylum for the blind in Jacksonville. Here she made rapid progress and graduated with honor, and has since been trying to earn a livelihood by canvassing for books. She had received a copy of the Psalms in raised letters in addition to her first gift. But these were not enough. She wanted the whole Bible. Recently this one great wish of her heart has been gratified through the generous provisions of the American Bible Society. We give her views and feelings in her own words:

"It would be impossible for me to tell you my heartfelt gratitude in words, as much as I would like to do so. When my father came home at 1 o'clock he brought the box and opened it; then I knew the whole Bible was mine in raised print, so that I could read it all for myself. Well, I suppose you would like to know what I did then. I knelt down by the box and thanked our dear Father in heaven as best I could for the good gift, and asked him to richly bless and prosper the generous givers; and that he would help me to read and understand it all aright, and teach me in what way I could make it as good seed sown in good ground, that should bring forth an hundred fold. Then came to me the good suggestion that I should give one hundred Bibles to those who have not any in their homes. I have already found five homes where I shall place it. I give as many as I can each year from my earnings, and trust I may be prospered so that I can give quite a large number."—*Exchange.*

POSITIVE MEN.

The world is full of negative men. They are creatures of very tender feeling. They are extremely liberal. They have warm hearts, and love everybody. But they are timid. They shrink back from their own shadows. They would sooner sacrifice a principle than to wound the feelings of a friend. They are always in a stormy sea, and always afraid of being dashed to pieces on the rocks which lie on either hand. They have a well-marked chart, and know just where the rocks lie, but they live in mortal dread of them. They are moral cowards.

Such men are of little value to the world. They skulk away from the battle, and leave others to meet the tempest of wrath and win the victory. They carry no swords, and so bear no palms in their hands, and wear no crowns. Their souls are little. Their aspirations do not rise above their head. They are too insignificant even to be regarded with contempt.

This age needs positive men; men bold enough to take their stand on one side of every great question—men of courage, men of soul. A few such men are still living. They are not popular. Men hate them. They call them extremists. They withhold from them their love and fellowship, withhold honors and the praises of men. They try to put them down and crush them. Luther's record tells the history of their fierce hostility. Bunyan could rise from his grave, and tell how the world hates a positive man. But positive men have their value. They do not live in vain. They make their impression on the race. And grateful men, after they are gone, will build monuments to perpetuate their memory in the world.—*Exchange.*

CURIOUS BELIEFS ABOUT RAINBOWS.

The rainbow is frequently credited with great power for good or evil. It is a wide-spread belief that it hides great riches, or brings fortune or good luck with it.

In Suabia it is said to rest on bowls of gold; in Hungary, that cups of silver will be found where it touches the earth or water, and the finder will divine the future. It is quite likely that a shoe cast over it will fall on the other side filled with gold, as it is believed in Berne and among Suabian peasants. The difficulty is to get it over.

In Carinthia it is a hat. Czech tradition says that if iron or other base metal be cast into the rainbow it will turn to gold, and similar things are recorded of it in the Tyrol.

In Norway it is said that a cup and spoon, with a kind of gruel, will be found where the bow rests. It is also believed to bestow health. Among the Letts, if you can reach the bow and touch it you will have the healing power. The water found beneath the arch will, it is believed, cure those afflicted with demoniacy. Old women keep this water in trenches dug in the ground or in a hollow tree, but not in the house, where it will lose its force or bring some disaster to the household. It is also said that flocks should not be pastured where the bow rests, or they will fall sick.

In Bohemia, also, it withers up the herbage, say the peasants. In the Ukraine you must not put out your tongue at the rainbow or it will dry up. In Hungary there is a Vila or fairy sitting on the water where the rainbow touches it, and whomsoever she sees first will die. Esthonians say the bow is but the scythe used by the thunder to chase wicked souls. In Austro-Hungary the sick are not allowed to lie stretched at full length when the first bow of spring appears, for it is thought they will die if permitted to do so. —*Anonymous.*

HOW EASY IT IS.

How easy it is to believe that our children are nicer than those of other people.

How easy it is to think that the things we want to do will be for our best.

How easy it is to see where other people ought to step.

How easy it is to believe that it is always the other man who is blind.

How easy it is to do God's will after we have learned to love him with all our heart.

How easy it is to find Christ everywhere in the Old Testament, when we search for him by the light of the Spirit.—*Unknown.*

OLD-FASHIONED HONESTY.

A new defalcation is announced almost every day. A bank president has been using the funds of a bank; a cashier has been dipping in the deposits; a teller has forgotten the distinction between his own and other people's money; a book-keeper has kept something beside the books, and something which he ought not to have kept.

All these crimes are committed in the undue haste to assume wealth, and the soul is risked for the sake of the body. The significant question is forgotten, "What shall it profit a man if he gain the whole world and lose his own soul?"

The fruit of all this dishonesty is that unhappiness is brought home, not only to the man, but to his family. Pecuniary ruin brings with it, under such circumstances, moral destruction and disgrace which cut to the quick. Parents, children, brothers, sisters, friends—all suffer. How much better is old-fashioned honesty! Slow but sure, is a very safe motto. Nothing can ever compensate for doing that which, if known at the moment, would entail upon you dishonor and disgrace. Write honesty over your door; paste the word on the head of your bed; look at it the first

thing you do every morning and the last every night. Abide by it, and it will help you in time and eternity.—*N. Y. Ledger.*

THE SUN IS ALMOST DOWN.

Two young men on one occasion had a warm dispute; and remembering that exhortation of the Apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other, at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren.—*Anonymous.*

DAN, A LITTLE HERO.

The patter of feet was on the stair,
As the editor turned in his sanctum chair,
And said—for weary the day had been—
"Don't let another intruder in."

But scarce had he uttered the words, before
A face peeped in at the half-closed door,
And a child sobbed out—"Sir, mother said
I should come and tell you, that Dan is dead."

"And pray who is 'Dan'?"—the streaming eyes
Looked questioning up, with a strange surprise;
"Not know him?—why, sir, all day he sold
The papers you print, through wet and cold.

"The newsboys say that they could not tell
The reason his stock went off so well;
I knew!—with his voice so sweet and low,
Could any one bear to say him 'No?'

"And the money be made, whatever it be,
He carried straight home to mother and me;
No matter about his rags, he said,
If only he kept us clothed and fed.

"And he did it, sir—trudging through rain and cold,
Nor stopped till the last of his sheets was sold;
But he's dead—he's dead! and we miss him so!
And mother, she thought you might like to know."

In the paper, next morning, as "leader," ran
A paragraph thus—"The newsboy, Dan,
One of God's little heroes, who
Did nobly the duty he had to do—
For mother and sister earning bread,
By patient endurance and toil—is dead."

—*Margaret J. Preston, in S. S. Visitor.*

TEMPERANCE.

STRONG TESTIMONY AGAINST STIMULANTS.

In that fascinating book of Arctic travels, "The First Crossing of Greenland," its Norwegian author, Dr. Nansen, takes the following stand against alcoholic and all kinds of stimulating drinks:

The idea that one gains by stimulating body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience, or, perhaps, a want of capacity to learn from experience by observation. It seems, indeed, quite simple and obvious that one can get nothing in this life without paying for it in one way or another, and that artificial stimulants, even if they had not the directly injurious effect which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction.

Stimulants of this kind, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may, no doubt, be advanced that there are occasions when a momentary supply is necessary, but to this I would answer that I cannot imagine such a state of things arising in the course of a protracted sledge expedition, when, on the contrary, as regular and steady work as possible is generally the main thing to be aimed at.

To many, this will no doubt appear so plain and obvious that it is scarcely necessary for me to touch upon the subject. But at the same time it must be remembered that even in recent years Arctic expeditions have set out from home with large supplies, not only of tobacco, but of such fatal stimulants as alcoholic drinks. For the most characteristic example of this tendency one need only turn to the list of drinkables taken by the second German polar expedition on the two ships, Germania and Hansa. It is sad, indeed, when a wrong principle of this kind leads to such terrible consequences as it did in the Greely expedition, the last great tragedy in the history of Arctic exploration. When one reads, for instance, how the plucky Sergeant Rice, famished, frozen, and tired to death, imagines he can save himself by a dose of rum, to which he has even added ammonia, the very worst thing he could have hit upon, and then dies shortly afterwards in the arms of his friend Frederick, who is meanwhile stripping himself of his own clothes, down to his very shirt, in his attempts to thaw his comrade's stiffening limbs, one cannot but be moved to the very heart at the thought of so much energy, courage, and noble self-sacrifice being thus uselessly thrown away.

DR. TALMAGE FOR PROHIBITION.

Rev. Dr. T. DeWitt Talmage, of Brooklyn, was questioned by a *Voice* reporter, Saturday, as to his attitude in the present political situation. To the question, would he support the Prohibition candidates this fall? Dr. Talmage said: "I have voted the ticket of the Prohibition party ever since its organization, and I intend to support the candidates of that party at the coming election. I have not been very active in the political line, because I believe I can do more from the platform. My church is where I can best express myself. But every one knows where I stand on this question. I believe that antagonism to this great liquor evil will grow and spread. Whether it will take the form of a great popular uprising or of a political party, I don't know as yet. But finally the people will demand the destruction of this evil, and their voice will be so vehement that it will be heard and prevail. The rum business is an institution in this country. When evil becomes an institution, then it becomes serious and dangerous. I believe in all the aspects of reform on this question, moral suasion and its annihilation by law. Some very good temperance Christians believe this annihilation can be accomplished through the agency of one of the old established parties, but I can have no such hope."—*Voice.*

AN IMPROVEMENT IN POLICE WORK.

Chief of Police McClaughrey, of Chicago, has appointed a Woman's Advisory Board of the Chicago Police Department. The duties of the board are to investigate the women's quarters in police stations, and all questions relating to the treatment of women while they are under arrest; to examine the police matrons, and determine upon the fitness of each for the position she holds, and to examine and pass upon all applicants for the position of matron at the police stations. There are now over thirty police matrons at the Chicago stations.

The new board is made up of ten women who have interested themselves for some time in trying to humanize police methods of treating women, and much is expected from the organization of such woman into a practical arm of the police department. Earnest and competent women are members of the new board, and Chief McClaughrey has placed all matters relating to women and children in police stations in their hands.

ONE MILLION VOTES FOR 1892.

Applications are flooding this office for blank Agreements on the Million Voters plan spoken of last week. We will fill orders as rapidly as possible. It will be necessary to have all blanks returned to some one place. The *Voice* will furnish these blanks for the entire nation free of charge; they should be returned to this office, and reports of the progress of the work will be made week by week; this report will be forwarded, in proof, to other Prohibition journals for publication simultaneously with the *Voice*. A list of the names sent from each State will be from time to time furnished to each State committee of the Prohibition party. On each Agreement there is a blank left for the name and address of the person securing the signatures and who vouches for their genuineness. We have great faith in this plan, and the responses coming in are well calculated to arouse enthusiasm. Work along this line will help, not hinder, the present campaign. Let it be a nation-wide movement. Here is the text of the Agreement:

"We, the undersigned, being profoundly impressed with the aggressive power of the liquor traffic and the overwhelming evils, political, industrial and moral, growing out of it, believe that a strong influence would be exerted upon public sentiment, and a long step taken toward the eradication of those evils, if the enemies of the liquor traffic would present as united a front as the liquor dealers present when their business is attacked, we therefore agree to vote, at the Presidential election in 1892, for the candidates of the Prohibition party for President and Vice-president, provided the signatures of one million voters be secured to this agreement."—*The Voice.*

SAYINGS OLD AND NEW.

1. The greed of the saloon is the peril of the people.
2. A saloon can no more be run without boys than a sawmill without logs.
3. Low license wants our boys; high license demands our girls also.
4. The doctrine that "The backs of our vices should bear the burden of our taxes," is based on the notion that we can serve ourselves by our sins and make coins of our crimes.
5. The saloon-keeper is the voter's agent whose ballot makes his business lawful.
6. What one does by his agent he does himself.
7. A state may never license an evil for the gain of it.
8. That which is morally wrong is never politically right.
9. The safety of the people is the state's supreme law.
10. It breaks this law when it licenses the few to injure the many.
11. Rum's license fees are the state's blood-money.
12. The patronage of the bar is the beggary of the family.
13. He who would not oppose the saloon because he fears it will injure his business, his party, or his popularity, is more of a coward than a hero, a paltroon than a patriot, more self seeking than self sacrificing, and is too greedy of gain to get the gain of godliness.
14. He who stands behind the bar will one day stand before the judgment bar. They who put him behind the one will stand with him before the other, and they who plead for him now will have none to plead for them then when gold hath lost its power and sin its charms.—*Rev. Joel Swartz.*

CAMPBELLITES FOR PROHIBITION.

The Church of Christ (Campbellite) has practically become a prohibition church. At Elgin, at the close of a meeting at which the Rev. J. S. Hughes of Chicago, late candidate for governor on the Prohibition ticket in Indiana, presided, the following preamble and resolution were adopted by a unanimous vote:

"*Whereas*, The liquor power has become the front and center of all offending to the social, religious and political well-being of the people of this nation; and

"*Whereas*, Great religious assemblies have in convention declared it to be the chief and deadliest enemy of Christ and his church, and yet that the churches have refused to purge themselves of complicity in its continuance; therefore, be it

"*Resolved*, That this church will hereafter maintain in good faith the righteousness and glory of Christ against any and all complicity with his enemy, the saloon dragon, and that we will not offer Christian fellowship to any who uphold the license system in any manner, either by signing a bond, leasing property, issuing a license or by voting for a candidate or for a party that tolerates licensing the liquor traffic."

The New York *World*, in a recent issue, gives some facts as to the capacity of beer-drinkers for the consumption of liquor. It quotes one man who has the ability to drink 275 glasses a day, and tells of men who drink from 100 up to over 200 a day, and keep it up the year round.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON IX.—Fourth Quarter.—November 29.

SUBJECT.—Christ before Pilate.—John 19: 1-16.

GOLDEN TEXT.—Who was delivered for our offences, and was raised again for our justification.—Rom. 4: 25.

Open the Bible and read the lesson.

DAILY READINGS.—M.—John 19: 1-7. T.—John 19: 8-16. W.—John 18: 28-38. T.—Luke 23: 4-12. F.—Luke 23: 13-24. S.—Matt. 27: 24-31. S.—1 Pet. 2: 20-25.

COMMENTS BY E. E. FLAGG.

1. *Jesus scourged and mocked.*—vs. 1-3. Pilate had declared Jesus innocent of any crime. He had examined him personally, and had found nothing that could make him amenable in the slightest degree to the law. It was, therefore, a most outrageous act of injustice to order him scourged, and then deliver him up to the abusive mockery of the soldiers. Pilate's conduct is difficult to explain. If he did it as a kind of compromise measure, hoping thus to satisfy the Jews and escape the responsibility of putting Jesus to death, it failed, as a compromise with wrong and injustice always must. There is a deep truth underlying the old legends of men who, in order to gain some fancied good, made bargains with the evil one, but always found themselves outwitted by his superior cunning. How many political Pilates are willing to compromise with the liquor traffic? How many voters who call themselves Christian men vote for that "covenant with death and agreement with hell" called high license?" And are they better than this weak, vacillating, cowardly Roman governor? Well does Dr. Geike call him, "the type of the politician in all ages, who forgets that only the right is the strong or the wise."

2. *Christ before the mob.*—vs. 4-7. Pilate's words, "Behold the Man," with his other utterance, "What is truth?" have become immortal, though nothing was probably farther from his thought at the time he uttered them. Yet what vast issues were involved in those three little words! He probably meant in this dramatic way to impress the mob with a sense of the absurdity involved in bringing accusations of sedition against this lone, defenseless man, bleeding from the stripes of the soldiers, and the butt of their cruel mockery. Could he, without followers, and seemingly without friends, be an object of fear to the Roman government, the mistress of the world, limitless of resource, and with armies that never knew defeat? All Pilate gained, however, was the sudden shifting of their charge to one of blasphemy "because he called himself the Son of God." "We have a law," they say, "and by our law he ought to die." This was a false statement. The Mosaic code made no provision whatever for the treatment of such a case, and there was, therefore, no penalty affixed. Only by a very stretched and false interpretation of their own law could they have inflicted death, even had they possessed the power, for simply claiming to be the Messiah. But between a cowardly, time-serving judge, and the blood-thirsty mob crying, "Crucify him!" what possibility for the voice of Justice to be heard?

3. *Pilate's second examination of Jesus.*—vs. 8-12. Pilate's superstitious fears had been first aroused by the message from his wife, who, tradition says, was a Jewish proselyte. This new accusation made him yet more afraid. Like other heathen, he believed that the gods often became incarnate in human form, and he proceeded at once to a second examination of Jesus. He would know his origin. "Whence art thou?" Why was Jesus silent? We know that he was ready enough to speak of himself as "from above," as existent with the Father from the beginning, having eternal life in himself, and able to give it unto all who should come to him; but it was not on every occasion, nor before every audience. It is possible that he did not wish, by answering, to admit Pilate's right to question him on a point that in his official capacity did not concern him. He was bound to do justice whether a man or a God stood before him, and *in his legal capacity* Pilate was concerned with Jesus only as a man. It was his part to acquit him and to let him go. Then only would his heart be prepared to receive the truth. We must do our duty first, "if we would know of the doctrine." Pilate, by his boast that he had power to crucify Jesus and power to release him, condemned himself. It is true the power was his, and yet, as our Lord reminded him, not his except it was given him from above. He had the power to do right, fearless of consequences, if he would; but, instead, he chose to act a slave's part and let the mob be his master. Many a man in slavery to his appetites or passions boasts of his personal liberty, when in reality he has abdicated that liberty and become the bond-servant of Satan. We also see how past sins often become an obstacle in the way of future right-doing. Had Pilate been conscious of a clean official record, he could not have been frightened from his duty by threats of reporting him to Cæsar. Resist the devil now, and we take from him most of his power to annoy us in the future.

4. *Jesus delivered to be crucified.*—vs. 13-16. Pilate's last appeal was really the final pleading of God with their deluded nation. Their fanatical cry," We have no king but Cæsar," was a repudiation of all their theocratic traditions. It was not merely rejecting Christ, but rejecting the Father who had sent him. So the soul that refuses Jesus must accept a master of some kind. A choice is given us. Who shall be our King, Christ or Cæsar?—God or Satan?

RELIGIOUS NEWS.

BAPTIST.

—Wm. F. Davis says Justin D. Fulton is "a bold soldier of Christ, who supposes himself to be a Baptist, when in reality he is a Christian."

—The Illinois Christian Endeavor Convention held at Peoria recently was very largely attended, and it is reported that over 2,000 delegates were present. Among those who delivered addresses Rev. Wayland Hoyt, D.D., was one of the foremost The membership in Illinois is reported at 26,631; societies in Illinois, 633; denominations represented, twenty-one. Decatur was chosen as the next place of meeting.

—An immense mass-meeting for the Baptist Young People's Union of America was held in Tremont Temple, Boston, Sunday, Nov. 1, at 3 P. M. Hundreds were turned away, not able to get in.

—Revs. T. L. Johnson and R. L. Stewart left Chicago November 12, for England, where they tarry for about two months and then sail for Monrovia, Liberia, Africa. Mr. Johnson returns to Africa, authorized by the board of African missions of the "Baptist General Association of the Western States and Territories," to seek the co-operation of Baptists in Liberia to plant a chain of stations from the coast to the interior, having the Soudan as an objective point. It is the design to establish Baptist headquarters at Monrovia, the capital of Liberia, and from this point move into the interior. There are now about 3,000 Baptists in Liberia.

—According to Mr. Charles L. Hutchinson, who is one of the "six," the trustees of the new University of Chicago is composed of "fourteen Baptists, one Israelite and six Christians." Before the Exposition of 1893, $1,500,000 will be expended on the University.

CONGREGATIONAL.

—The Mills meetings which opened on Tuesday evening in the Union Park church, this city, have been a great success. They began with an audience which filled the church to overflowing, and with an interest which was prayerful, deep and expectant. The nearly twenty churches of various denominations which heartily unite in the movement are not the only ones benefited by it. Churches in other portions of the city are touched by it also, and are awakening in some measure to a larger and keener sense of the opportunity.

—Principal C. E. Fish has adopted the Princeton rule and excluded secret societies from Phillips Exeter Academy. They were found to be an intolerable nuisance, leading to insubordination, shielding evil doers, and fostering crime.

CHURCH UNION.

—A correspondent in England of the New York *Mail* sends the following: The Baptist Congress is distinguished by the display of a thoroughly developed spirit in favor of the union of the churches. Dr. Mackennal, the leader of the Congregationalists, declares that if the Baptists do not speedily amalgamate with the Congregationalists, the fusion of the Congregationalists and Presbyterians will come first. A letter from Mr. Gladstone is about to be published in which he expresses his approval of the plan. Several classes, as Presbyterians, Congregationalists and Baptists, says Mr. Gladstone, could unite readily, but Methodism, he thinks, would be hard to bring in, as it has a special field of its own which differs rather materially from the other denominations.

EVANGELICAL.

—Since January, 1890, the American Sunday-school Union has received in bequests, and in gifts from executors and heirs made as the result of intended bequests, $64,780.57, inclusive of the collateral inheritance tax of five per cent, required by the laws of New York and Pennsylvania

—It is announced that many of the Chicago churches and the various departments of the Young Men's Christian Association have united in a series of special services for young men. Forty-three pastors have signified their intention of preaching sermons of special interest to young men on Sunday, and many of the churches have set aside their prayer meeting this week for the same general object. The week ending last Saturday was observed throughout the world as a special week of prayer and effort for young men.

—Mr. D. L. Moody makes an appeal to the benevolent for the support of students in his Chicago Bible Institute. There are many young men and women ready and willing to enter, and who, with the training received there, would do valuable work in home and many foreign fields, but they are entirely without means, and so are cut off from this opportunity. Mr. Moody estimates the annual support of one student at $150, which includes tuition and board.

—The third quarterly report for 1891 of the Bible Institute for home and foreign missions, of which Mr. D. L. Moody is president, shows an enrollment of eighty-three men and fifty-six women, with 1,542 professed conversions. Eleven denominations are represented in the men's department, and ten in the woman's. Many graduates are engaged in home and foreign missionary work.

LUTHERAN.

—The corner-stone of the "Pacific Lutheran University" near Tacoma, Washington, was laid on Sunday afternoon, October 4. The Rev. Mr. Harstad, President of the Minnesota District of the Norwegian Synod, is at the head of this work and is pushing it with great energy. The estimated cost of the institution is $50,000, and the buildings are to be ready by November 1, 1892.

—The Albert Lea Lutheran High School is the name of another new institution that was dedicated on the 6th of October, at Albert Lea, Minnesota. It is a fine structure 70x76 feet with a tower 100 feet high. Cost complete $30,000.

—The report made by the trustees of Carthage College at the last meeting of the Synod of Northern Illinois, was one of the most promising for years. The college roll of 1890-91 numbered 165, over against 144, the preceding year. At present the promise is still better for the year 91-92.

—The Missouri Synod has a church in Chicago, served by Rev. August Reinke, and has 753 male voting members over 21 years of age. The parochial schools of the church have 1,000 pupils. Recently a new church was dedicated capable of seating 2,000, and it is said to be crowded every Sunday.

METHODIST EPISCOPAL.

—The Woman's Foreign Missionary Society reports total receipts for the year $263,920.29. This is an advance over last year of $43,290.53. The society proposes to still further honor the faith of its constituency by fixing the estimates for next year at $368,000.

—At the annual meeting of the Woman's Home Missionary Society in Washington, D. C., recently, officers were elected as follows: President, Mrs. John Davis; vice-presidents, Mrs. W. F. Hoyt, Mrs. H. C. McCabe, Mrs. Bishop Walden, Mrs. J. F. Willing, and Mrs. W. G. Williams; corresponding secretary, Mrs. R. E. Rust; treasurer, Mrs. A. R. Clark; recording secretary, Mrs. F. A. Aikins.

—Special services are in progress at Lemont, Ill., with a corps of helpers, including the Young Men's Christian Association of Joliet, Miss Bertha Fowler of Evanston, and several pastors.

—At Glen Ellyn, Ill., a Methodist class was organized a few months ago, and a church society of nine members was formed. Rev. William E. Catlin, a local preacher of Humboldt Park church, Chicago, was placed in charge, and under his care the society has been greatly prospered.

PRESBYTERIAN.

—The *Presbyterian* has been considering the action of the Presbyteries on Revision as far as they have reached conolusions. Among its inferences in the summing of results is the following: "Quite a number of Presbyteries, probably twelve to fifteen, profess to be very much discouraged by the results which the Committee of the Assembly has reached, and are now ready to go out of the business of revision. Some of these propose to lay the Westminster Confession on the shelf as a venerable antique, which it will be well to preserve, and occasionally to praise, but which will have no authority, and which no minister or elder will be bound to accept. They wish a very short creed, and particularly wish a very scanty flavor of Calvinism in it."

UNITED PRESBYTERIAN.

—A meeting was held in South Side Mission, Chicago, recently, to take the first steps in organizing a church. It was well attended, an excellent spirit prevailed and the members indicated their choice for ruling elders. The ordination and installation was appointed for Friday evening, Nov. 20th, communion to follow on the next Sabbath.

—A committee, consisting of one from each Presbytery, has been appointed by the Associate Reformed Synod, South, to confer with a similar committee from the U. P. church to prepare a basis of union between the two churches,

NEWS OF THE WEEK.

CHICAGO.

The largest and most successful capture of a well organized gang of safe-blowers, burglars, and jail-breakers known to the history of the city police was made by Captain Mahoney's detectives of the Desplaines Street Station.

James Charlsen, a terra cotta worker, was hurled to death from the nineteenth story of the Masonic Temple.

COUNTRY.

The second of three competitive tests of armor plates manufactured in the United States for modern vessels of war was made at the Naval Department at Washington, American armor plate proving they were without a peer.

A remnant of Big Foot's band of Indians under Red Cloud, numbering some sixty families, is in open revolt against the authority of an agent at Cheyenne Agency.

Antiquarian W. W. Smith, of Montreal, has obtained conclusive evidence that trunks found on the schooner Marie Victoria which was wrecked at Bic, in the autumn of 1864, were the property of J. Wilkes Booth, the assassin of President Lincoln.

General John Palmer, Commander-in-chief of the Grand Army of the Republic, has issued an official order that every G. A. R. post must appoint a committee to collect money from the members for the National Memorial Hall to be erected at Decatur, Ill., by the order.

Mr. Azeez Musallem, an Ottoman subject from Mount Lebanon, Syria, called at the White House with an elegant portrait of President Harrison in silk, framed with native wood inlaid with mother of pearl, which he presented to the President. It is a fine specimen of oriental industry.

A mortgage for $6,000,000 was filed at the Suffolk County (Mass.) Registry of Deeds Thursday. It covers the property of the Boston Cordage Company, the Standard Cordage Company, and other cordage manufacturers, and is one of the steps by which the concerns are formed into a trust.

In the United States Supreme Court, on Tuesday, Attorney General Miller announced that it had been agreed to submit the controversy between the United States and England as to the Behring Sea seal fisheries to arbitration, and that the official announcement of that fact would soon be made.

The report of the director of the mints to the Secretary of the Treasury shows that during the last fiscal year the coinage at United States mints aggregated 119,547,877 pieces, the largest in the history of the country. The mines of the United States yielded during the year gold of a commercial value of $32,845,000 and silver of the value of $57,225,000.

Snowstorms were reported throughout North Dakota, Tuesday.

P. P. Palmer, in charge of the Cheyenne Indian Agency in South Dakota, is alleged to have swindled the government out of several thousand dollars by false entries.

George A. Wiard, of Montague, Mich., died Sunday after sleeping since May 1. He weighed fifty pounds at the time of his death.

A traveling salesman for a Cincinnati diamond firm left a gripsack containing $20,000 worth of diamonds in a car while he went out to get some lunch at Dayton, Ohio. When he returned the grip was gone.

Dr. Charles N. Palmer, the Raymond, Wis., physician who pleaded guilty to burglary, was sentenced to one year in the State penitentiary Tuesday. Dr. Palmer is about forty years of age.

The Brooklyn Bridge was operated at a loss of $75,155 during October.

Returns to the Department of Agriculture are not favorable for a good yield of cotton.

Fire early Tuesday morning in the office of the North Wisconsin Lumber Company's warehouse at Hayward, Wis., caused an explosion of dynamite which was stored in the vicinity. The building was destroyed, glass in structures adjacent was shattered, and a freight train was blown from the track. Six persons were wounded by flying debris, two of them fatally.

Argument in the three cases involving the constitutionality of the McKinley tariff act has been postponed by the United States Supreme Court until Nov. 30.

Statistics show that the corn crop of the past season was one of the best on record.

(*Continued on 16th page.*)

DONATIONS.

For Current Expense Fund:

J Griffin	$ 2 00
E E Brown	2 00
Amos Ellis	1 00
B Williams	1 00
Albert Gummer	1 00
H Frost	5 00
D S Dean	3 00
J W Wood	1 00
Rev S F Porter	12 00
Peter Guthrie	3 50
J McCullough	2 00
J H McGlade	2 00
J Comany	1 00
A friend (Oswego, N. Y.)	5 00
Wm Huston	3 50
David Howder	2 00
Prest A A Smith	1 00
John Jones	5 50
A J Foord	2 00
Mrs Nutting	30
Peter C Housel	2 00
J Grove	1 00
Mrs H E Loveless	5 00
A A Johnston	2 00
Melville Beach	1 00
S Kirkpatrick	2 00
W O Norval	5 00
Previously reported	707 15
	$780 95

For Southern Ministers' Fund:

A friend (Avalon, Mo.)	$ 1 00
Rev Samuel F Porter	50 00
Previously reported	111 83
	$162 83

For Foreign Fund:

Rev S F Porter	$15 00
Previously reported	7 00
	$22 00

For Free Tract Fund:

Mrs M G Strong	$ 50
Previously reported	2 75
	$3 25

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221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 9 to 14:

Mrs M B Park, J C Card, S Dekker, Geo Hiner, Mrs Mary Good, N Whipple, S Strother, W O Percival, Mrs R R DeLong, S. F. Clark, I R B Arnold, S Jackson, W M Craig, H L Gleoge, Mrs J M Byers, Mrs. M. J. Avery, A R Livesay, Mrs N R Weede, H H Cannady, W A Pratt, R Gardner, L Dorman, Miss N Jaquith, J P Hershiser, D. D. Tower, Rev J L Bush.

We desire to call attention to the advertisement of the Harvey Land Association on the last cover of this paper.

The progress in way of new buildings for the past year inside the village lines has been unprecedented.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring	93	@	94
Winter	87	@	87⅛
Corn—No. 2	53⅛	@	54⅛
Oats—No. 2	31¼	@	32
Rye—No. 2	92	@	93
Bran per ton	14 25		14 50
Hay—Timothy	9 00	@	11 50
Butter, medium to best	23	@	28
Cheese	09	@	12⅛
Beans	1 60	@	1 80
Eggs	18		23
Seeds—Timothy	1 15	@	1 19
Flax	93	@	95
Broom corn	4	@	05⅛
Potatoes, per bush	20	@	28
Hides—Green to dry flint	4¾	@	6⅛
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 85	@	6 20
Common to good	3 15	@	3 75
Hogs	3 80	@	4 00
Sheep	2 85	@	5 00

NEW YORK.

Wheat, No. 2	1 05¾	@	1 08⅛
Corn	58½	@	72
Oats	38	@	38⅛
Eggs	24	@	25
Butter	15	@	30
Wool	14	@	39

KANSAS CITY.

Cattle	1 25	@	3 75
Hogs	3 00	@	4 05
Sheep	2 50	@	4 50

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John Hancock, President of the Continental Congress.
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HOME AND HEALTH.

KITCHEN REMEDIES.

If any physician wishes to leave the "Latin kitchen" as a store-house of medical provision for extreme cases, he is nearly sure to find remedies for certain cases out of the articles of every day's use. He will find that common herring, especially the roe, taken in the morning on an empty stomach, serves as a good expectorant.

Grains of black pepper, taken in the morning (two or three pieces) for a certain time, often cure dyspepsia. The daily use of black prunes, cooked with sugar, serves as a good laxative. Common table salt is a good remedy in catarrh of the throat as a gargle; for nervous headache, as a snuff (in powder); for the hair, as a tonic; it serves for rubbing those parts of the body that are afflicted by rheumatism; salt also stops pulmonary hemorrhage, and prevents epileptic fits. Hot tea is a good sudorific. Coffee excites circulation, is an antidote for morphine, and alleviates headache from drunkenness. Roasted and crushed coffee berries, when mixed with iodoform, destroy the odor of the latter; when not roasted, but crushed, eight or ten berries diminish fever; it destroys the odor of tobacco in the mouth, and the odor of onions. Lemon juice is a good remedy for rheumatism, destroys also bad taste in the mouth, is an anti-emetic, serves as a cosmetic for the face and hands, as a washing in sun-burns, as a medium of quieting great thirst, as a refreshing remedy in summer heat. Decoction of parsley is a good diuretic. Honey is a laxative; mixed with flour, *ad pasta*, serves to ripen abscesses. Potatoes applied to the temples and forehead, in thin slices, alleviate headache and agreeably refresh. Soup made from onions is a stomachic tonic; it also strengthens the breath. The kernels of black olives increase the gastric juices and promote digestion. Celery acts on the nervous system. Garlic, cooked with milk, is a good remedy for pin-worms. Scraped horse-radish, or burnt feathers applied to the nose in fainting fits, serve as exciting agents; horse-radish can also replace mustard plasters, and acts even stronger than the latter. Sweet oil and the yolk of an egg serve as a dressing for burns. Abundant use of watermelon juice is a good diuretic. For colds of the feet, and as a prophylactic remedy for colds, put mustard powder in the stockings.—*Dr. S. Seilikovitch.*

TO SERVE WITH TURKEY.

There are some things that are understood by most people to be necessary adjuncts of the roast turkey, among them being giblet sauce, cranberry sauce, celery, and certain kinds of vegetables, says Maria Parloa in her department in the *Ladies' Home Journal.*

For a change one might have mushroom or chestnut sauce and currant jelly. The celery might be cut into pieces about three inches long and then be cut into narrow strips, placed in iced water for two or three hours, and then served on a bed of ice. Here are some combinations of vegetables appropriate to serve with roast turkey or chicken:

Plain boiled potatoes, squash, cauliflower with white sauce.

Potato balls or cubes, with parsley butter, escaloped tomatoes, spaghetti with Bechamel sauce.

Plain boiled potatoes, escaloped sweet potatoes, mashed turnips, French peas.

Casserole of potatoes, creamed onions, Lima beans in white sauce.

Stewed celery with cream or Bechamel sauce, mashed potatoes, squash.

Escaloped cauliflower, potato timbale, vegetables a la jardiniere.

Plain boiled potatoes, squash, cauliflower with white sauce.

Potatoes, boiled onions in cream sauce, glazed sweet potatoes.

Macedoine of vegetables, potato croquettes, macaroni with brown sauce.

HAM BOILING.

A friend told me that in Kansas City last winter, says a lady, she entertained a dozen or more "cowboys" at an old-fashioned dining. The idea occurred to her to serve some of the despised swine's flesh to these boastful "beef eaters," and thus test their pretended dislike.

Her side-table was graced with three tempting viands—the inevitable roast beef, a roasted turkey, and a boiled ham. She said, "The boiled ham unmistakably carried the day." "What was the reason?" I asked. "Simply this," she said, "*I boiled that ham all day.*"

A few days after this conversation, my own stove might have been seen glowing good-naturedly many hours, keeping the water bubbling around a ham of goodly size, which I had tied tightly in a bag, after first trimming and cleansing thoroughly, and placed a saucer in the bottom of the boiler to prevent the bag from scorching; then I made up the undying fire.

In the evening I carefully lifted the ham out by the mouth of the sack and left it undisturbed till morning. When perfectly cold I took off the wrapping: it was beautifully congealed, by the attraction of its own gelatinous substance, into perfect solidity; the color was a clear pink throughout, and all as tender as a fresh cheese. It was kept sweet in the refrigerator, and even down to the last scrap was voted a perfect success. For sandwiches nothing can surpass a ham cooked in this way.—*Anonymous.*

WHAT TO DO.

If a kitchen range is well blacked once a week with some reliable polish to which a little turpentine has been added, and then wiped well with a dry cloth every morning, it will always look well.

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FARM NOTES.

FOR FRUIT-GROWERS.

The time to trim deciduous trees, shrubs, vines, etc., is from the time the leaves are all off, when circulation ceases, to the time they start up again, for the reason that if the tree, vine, or shrub is supporting too much wood, it can safely be cut out when the sap is down. Then what remains is directly benefited. This is one of the strongest reasons for pruning in the winter time.

It requires long years of observation and experience to be able to discern the different qualities of wood in a tree, and also to know how to properly thin out the trees and leave tops well balanced. After a tree is properly trimmed it should be scraped, provided it has old loose bark on it, and care should be taken not to irritate the sap bark. It should be scraped well up into the branches, and after this is done the tree should be washed with a solution prepared as follows: Take one-fourth of air-slacked lime to three-fourths of green cow manure, add about two tablespoonfuls of pulverized alum to a pailful of this wash, and mix all together as thick as can be put on with a brush.

Thousands of insects house under this old bark and lay their eggs, and when the trees start out they go up into the blossoms, and the fruit matures with them in it; and that is the reason of so much wormy fruit. Scraping also opens the pores of the tree and brings the sap bark to the natural heat and rains. Lime will destroy the insects and eggs, the cow manure will soften the bark, and the alum will help to hold the wash on longer. The tree, vine, or shrub should also be attended to at the roots; for on these they depend for support. The ground should be loosened around as far as the small roots go, which is generally as far as the branches extend, and a good amount of old rotten manure worked in. If it is grass ground, take the sod off carefully and spade in the manure, and then replace the sod. If this is done once in six or seven years, it will be found very effective; but suckers should always be kept out, as they are rightly named.

PLOWING WITH STICKS.

It would make an honest American farmer smile out loud to see the way the land is plowed by Peruvians. From six to a dozen teams of oxen are put at work in a field of twenty or thirty acres. The oxen are yoked by tying a heavy beam across their foreheads and in front of the horns. To this beam the plow is attached, all the force being applied by the head instead of the shoulders.

The plow is a crooked stick or branch of a tree, the point faced with iron. Peruvians contend that they do not need to plow more than two or three inches deep, simply enough to loosen the soil so as to enable the seed to take root. The water used in irrigating is said to be rich in plant food, further obviating the necessity of deep plowing.

Improved plows suitable for this country are now manufactured in Europe and in the United States, but they are very different from the plows used by an American farmer. They are light and small, having a close resemblance to the original crooked stick.

Every Peruvian plow has but one handle. The driver carries in one hand a huge goad, twelve or fifteen feet in length, with which to touch up his team, and he manages the plow with the other hand. The irrigating ditches must then be connected with the canal which brings the water from the river and which traverse the field at a distance of three or four feet apart, and six to eight inches deep.

They are so arranged that the whole field can be instantly flooded by turning on the water, and every hill of corn or potatoes or sugar cane will be thoroughly soaked. Of course, the fields must slope in the right direction, and if nature has not so made it the level is reduced sufficiently before it is plowed.

SUGAR BEETS IN MINNESOTA.

Chief Engineer William Danforth of the Red Wing and Southern road received the result of an analysis of some sugar beets raised on his farm near Red Wing. The analysis, made at the State University at Minneapolis, shows a ration of 250 pounds of sugar to the ton, or 12 per cent. Mr. Danforth says that the beets can be raised very profitably on the bottom lands of Douglas county, and hopes to induce some of his farmer friends in this region to give the crop a test, and in time a plant to utilize the product may be erected. The variety Mr. Danforth produced is known as the Vilmorius French White Improved.—*Leader.*

AGRICULTURAL DEPRESSION AND LAZINESS.

I hear the farmers complaining to-day of high tariffs, and it may be that they have a right to complain; still no tax on iron was ever so great as the tax he pays who leaves his mowing-machine unsheltered in the storm. The tax on land is high; but he pays a higher tax who leaves his meadows to grow up to whiteweed and thistles. The tax for good roads is high; but a higher toll is paid by the farmer who goes each week to town in mud knee-deep to his horses. There is a high tax on personal property; but it is not so high as the tax on time which is paid by the man who spends his Saturdays loitering about the village streets. All the farmer's income arises from the wise use of his time. One-sixth of his time means one-sixth of his income. If he has learned to make use of his time, all other ills will cure themselves.—*President D. S. Jordan, in the October Forum.*

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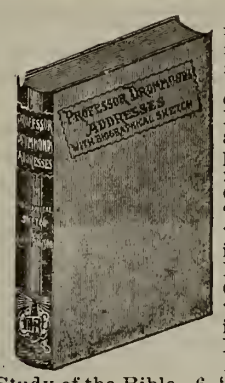

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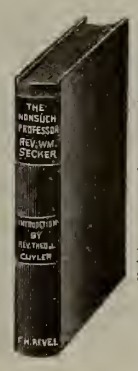

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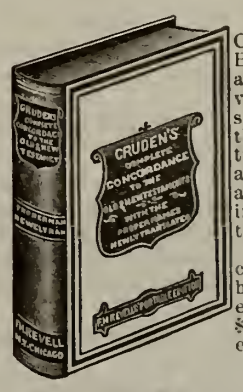

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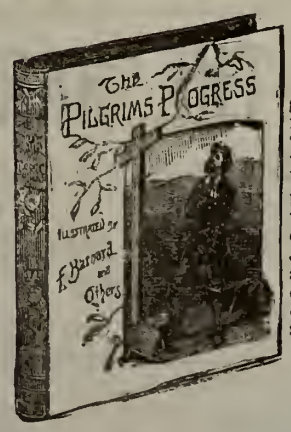

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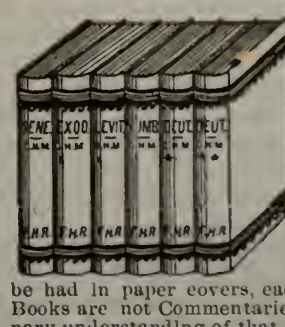

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NEWS OF THE WEEK (*Continued from 13th page*).

Comanche, a war horse, and the only living thing that escaped the Indians at the Little Big Horn massacre, died Saturday at Fort Riley.

Tuesday, at Boston, a young man entered the office of J. C. Davis, a money lender, grabbed a roll of bills amounting to about $1,000, dashed into the street, and escaped capture.

Between fifty and sixty engineers of the Belt Line struck Wednesday at St. Louis, Mo.

Near Calverty, Va., Wednesday, Mrs. James Kines, a widow, and her three children were murdered and the house set on fire.

Four trainmen were killed in a wreck on the Illinois Central near Medina, Tenn., Wednesday.

Judge Zane, of Salt Lake City, Utah, Wednesday rendered judgment escheating from the Mormon church the tithing office, Gardo house, historian office, and church farm.

La grippe is said to be prevalent at Burlington, Iowa.

Colonel John M. Glover, who commanded the Sixteenth Illinois Cavalry during the war, died Wednesday, near Newark, Mo.

The condition of growing wheat for the whole State of Michigan is given as 91 against 105 one year ago. The comparatively low condition is due to insects and dry weather.

At the first meeting of the World's Women's Christian Temperance Union at Boston Wednesday, Miss Frances E. Willard was elected President. A resolution asking that the World's Fair be closed on Sunday was adopted.

John Knight, of Beloit, Wis., recently had an iron splinter driven through his eye. Chicago physicians removed it, drawing it out through the back of his eye, without impairing his sight.

F. H. Smith & Co., ship brokers and commission merchants at New York, assigned Thursday. The total liabilities are $300,000, and the nominal assets the same.

The California National Bank at San Diego, Cal., closed its doors Thursday.

The twenty-seven breweries at Cincinnati, Covington, and Newport are likely to be consolidated.

At the Knights of Labor Convention in Toledo, Ohio, Thursday, it was discovered that the accounts of the ex-treasurer were over $31,000 short.

From July 1 to Nov. 1, 1891, $22,322,773 in gold was returned from Europe to the United States.

The jury in the case of Woodruff, the embezzling State treasurer of Arkansas, after being out from 9 P. M., Wednesday, reported Thursday noon that they were unable to agree, but the court refused to dismiss them.

Carnegie's Steel Works at Braddock, Pa., began a twenty-four-hour run at 6 o'clock Thursday morning to break the world's record of 1,700 tons in twenty-four hours, made by the South Chicago Rolling Mills.

It is proposed to reorganize the United States Rolling Stock Company, which has been in the hands of a receiver for several months, with a capital of $3,500,000.

Twenty tons of powder at Miller's Station, Ind., exploded Thursday, entirely destroying the plant and causing a loss of $75,000. Several houses were wrecked at Hobart, five miles distant.

Sept. 20, 1892, has been fixed by the Executive Committee and the Council of Administration of the Grand Army of the Republic as the date for the next grand encampment, which will be held at Washington.

The midnight train from Chicago on the Milwaukee and St. Paul road was held up by masked men near Western Union Junction, Wis., at 1 o'clock Thursday morning. One safe was opened and the robbers, six in number, secured between $5,000 and $10,000 and escaped. Passengers were not molested.

The National Convention of Bankers was closed at New Orleans Thursday. Richard M. Nelson, of Selma, Ala.. was elected president, and John J. Knox, vice-president.

A family of four persons were burned to death Friday at Columbus, Ohio.

For the first ten days of November the custom receipts at New York were $3,043,803, or $403,997 less than the receipts during the corresponding period last year.

Friday the Knights of Labor Convention at Toledo, Ohio, adopted resolutions to be presented to the Federation of Labor, intended to settle the difficulties between the two orders.

Fire on the coal docks of the Northwestern Fuel Company, at Duluth, Minn., has already done $150,000 damage and is still burning.

The largest sale of dry goods ever held on this continent came to an end at New York Friday. Over 3,000,000 yards of carpet and 1,600 bales of rugs, each bale contalning from eighteen to forty-eight rugs, were sold. The total amount realized was about $2,500,000.

Mrs. Homer Wellington, who before her marriage was Miss Nellie Boynton, and who occupied a prominent position in Boston society, committed suicide by taking laudanum at Boston Friday. Her husband is serving a fifteen years' sentence for trying to poison his wife and children.

W. F. Baird, manager of the Bank of Madera, at Madera, Cal., is said to be nearly $100,000 short in his accounts. It is said that the settlers of John Brown colony, in Fresno county, Cal., will not lose from any shortage that may exist in his accounts.

FOREIGN.

The German War Department has concluded its experiments with American corn and has decided to recommend the use by the army of bread made of equal proportions of corn and rye.

All reports from Brazil agree that there has been a battle between the insurrectionary party and the government troops. It is reported that 5,000 men were engaged, and that the insurgents were successful, the government forces under General Isadore Gonzales being badly worsted. No account of the losses or incidents of the battle are yet obtainable.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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NEW ENGLAND CONVENTION,

IN THE

United Presbyterian Church, corner Berkeley and Chandler Streets, Boston, Mass.,

DECEMBER 9TH AND 10TH, 1891.

[SEE OFFICIAL CALL, ON PAGE 9.]

OHIO STATE CONVENTION.

The OHIO STATE CONVENTION will be held in the College Chapel of Muskingum College, NEW CONCORD, on the Baltimore & Ohio Railroad, beginning on TUESDAY EVENING, DECEMBER 8TH, and closing on the 9TH.

Rev Dr. Morehead, we regret to say, is unable to attend the Convention. He writes: "I cannot well undertake any more than I am now trying to do. My health broke somewhat, last summer, and I am obliged to 'go softly.'"

We have, however, a strong list of speakers, in Rev. William Dillon, editor of the *Christian Conservator;* Prof. Joseph Moore, of Earlham College, Richmond, Ind.; Rev. J. D. Irons, D. D., president of Muskingum College, and possibly Hon. J. M. Scott, of Alexandria, Ohio. Agents Hinman, Hawley and Fenton are now in Ohio, and will be at the Convention.

Look for the *Cynosure* next week.

Our Iowa correspondent has again failed to forward his report of the proceedings of the recent anti-secrecy convention in that State. We had hoped to receive it for this issue.

At the recent convention of the Knights of Labor, at Toledo, Ohio, it was decided that all who do not accept all the principles enumerated in the platform must either leave the order or be expelled. It was also decided that the general master workman should appoint a committee to amend the constitution. A resolution was adopted recommending that, as a rule, assemblies refrain from electing to membership any one holding or seeking a political position. The report of the finance committee was submitted, showing an increase of 20 per cent. in the membership from the increase of the per capita tax. An industrial conference is to be held on the 22d of February next, in which labor questions will receive special attention.

The reports of the Galesburg convention indicate a degree of denominational union, approximating, at least on the subject of secret societies, to the apostolic injunction, that "all speak the same thing." There appears to have been no uncertainty in the trumpet's sound voiced by so many different denominations, Congregationalists, Baptists, Methodist Episcopal, Wesleyan Methodist, Swedish Baptist and anti-denominationalists. Surely so many different denominations, all speaking the same thing of this particular truth, is a mark of the work of the Holy Spirit, especially when we consider the social church ostracism consequent upon such utterances by church representatives.

REV. A. J. GORDON, D. D.

The Knights of Pythias have just revived an old lodge in Chicago—"Welcome, No. 1"—which was organized in 1869, and relinquished its charter in 1878. Such instances in secret societies are rare, and have no significance except as mementoes of a dead past, since it is quite as easy to organize a new one.

The death of Wm. J. Florence, whose name was originally Conlin, and who had a wide reputation as a versatile and popular play-actor, recalls the fact that he was the founder of the "Order of the Mystic Shrine," which is one of the many side-issues of Freemasonry, having an Arabian flavor, and perpetuating names and peculiarities supposed to be of Arabian origin. He was also a Roman Catholic, and a member of the order of "Knights of St. Patrick." Notwithstanding he was a thirty-third-degree Mason, he was buried with Roman Catholic ceremonies.

Intelligence from China, via Paris, Nov. 19, shows that the energetic interference of the representatives of foreign powers has had a salutary influence upon the disposition of the Chinese to threaten and attack missionaries and others from other lands who reside in the province of Hunan. The chief of the Kaloa Hui, the great Chinese secret society, one of whose objects is to drive all foreigners from China, was recently arrested in the French "concession" at Shanghai, and his chief subordinate, Chen Kin Lung, was soon afterwards captured in the vicinity of Shanghai. The latter, it is reported, was subjected to torture to make him confess his connection with the crimes against foreigners committed in Hunan, but he would confess nothing. It is said, however, that compromising documents were found upon him at the time of his arrest, and it is believed that these papers have given the Chinese authorities a clue to the perpetrators of the more recent attacks upon foreigners, for it is said that numerous arrests of secret society men have been made. The government has greatly increased the severity of its measures against criminals of this class, and seems determined to exert all its power to protect the foreign residents of the empire. Under European and American pressure, the Kaloa Hui is likely to be righteously stamped out.

THANKSGIVING.

BY MRS. VICTORIA ALEXANDRA STONE.

The Indian summer smileth
Far o'er the sunny plain;
The fragrant winds sigh gently o'er
The fields of garnered grain.
Around the pleasant fireside,
We think of that winter day
When the Pilgrim Fathers landed, down
By Plymouth and the Bay!

They landed, brave and fearless,
Daughter, and sire, and son;
The warrior's sword was by his side;
His hand still grasped his gun.
For a wily foe was on their track;
There was danger, night and and day;
But they built their homes, those Pilgrims, down
On Massachusetts Bay!

From the hills of fair old England,
They crossed the ocean's foam,
And the ice-bound coast of Plymouth
Welcomed the wanderers home.
The days and months rolled onward
Till two years passed away,
When first they kept Thanksgiving
By Plymouth and the Bay.

Bright are New England's mountains;
Her skies and waves are blue;
Her sons are noble, brave and strong;
Her daughters pure and true.
So we keep our bright Thanksgivin g,
With grateful hearts to day,
As long ago they kept it, down
By Plymouth and the Bay!

Steamburgh, N. Y.

VALID OBJECTIONS TO SECRET SOCIETIES.

BY REV. A. J. GORDON, D.D.

Membership in the secret lodge is certainly incompatible with usefulness in the Christian church. If I ever doubted this fact, many years of experience has put it beyond question. I would base this proposition on the following grounds:

1. No Christian is able to maintain the divided allegiance which is involved in such a double association. The heart cannot be halved; and he who attempts to love the church of God with one hemisphere of his heart, and the secret society with the other, will speedily find that he is very much more of a lodgeman than a churchman. This is my first and most emphatic objection to the secret lodge: That it alienates the hearts of Christians from their allegiance to the church of Christ. On a recent evening, being called to address a united meeting of the several evangelical churches in a certain city—the occasion being one which ought to have called out the fullest attendance of the responsible members of these churches—the marked absence of such was explained by a pastor on the ground that "it was lodge night, and it was utterly impossible to get anything like a full representation of the male membership of the church in such circumstances." This incident speaks volumes.

2. The very fact that the lodge is claimed to be a semi-religious organization, having forms and ceremonials with which we have all been made acquainted on funeral occasions, makes it more objectionable. Imitations of the church are

more to be dreaded than opponents; especially as such imitations often involve the performance of religious services—the reading of prayers and the recitation of liturgies by unregenerated men, and sometimes by those notoriously irreligious in character. Our own observation on this point has been such as to create a profound aversion to the whole lodge system.

3. Then, especially, do we object to a Christian's holding membership in a lodge, since he thereby establishes a center of social gravity outside of himself and outside of the church which may prove exceedingly perilous. It is a law of gravitation that a body attracts in proportion to its weight and bulk of matter. The force, therefore, of an enormous body like that of the Freemasons, is such as to overpower the will of any ordinary man and constrain him to courses to which, personally, he might strongly object.

This is indeed the peril attaching to all great organizations, such as political parties and secular associations. The safety of membership in the church consists in the fact that Christ himself is the center of gravity therein. If Christ is left out of the church, as in the case of many apostate bodies, the membership in such a church is dangerous. In other words, one cannot safely put his center of gravity outside of himself except he place it in Christ, who is the heart of the church. We see, therefore, the strongest objection to Christians being identified with secret societies of any sort. The law of Christ concerning his disciples is separation from the world. That law cannot therefore be right for a Christian, the aim of which is to bind him to a worldly society by the strongest possible ties.

Boston, Nov., 1891.

A MASON'S EXPERIENCE—III.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

I now began to suspect that Freeborn had been appointed to watch me to see how far my initiation had been effectual. This as I afterwards learned is a most important point to ascertain, for if the initiation has not been effectual the candidate retains his spiritual liberty, and the authorities of the lodge have no mystic nor magnetic power over him. He feels himself under no bond but what the oath and penalty impose, and that he feels imperfectly; and generally he in a little time deems it right to decline conformity to their ancient usages and customs, and to quit the fraternity. But if the initiation has been effectual he is under a strong spiritual and mystical influence and is effectually subjected to the powers and authorities of Masonry, and their property in him is secure. Hence, most of what has been discovered of Freemasonry has been imparted by Masons on their death-beds, or found after their death among their writings, and these in general related chiefly to their forms and were of no vital importance. But it more frequently happens that such as are anxious to unbosom themselves on their death-beds are unable to do so owing to the strong Satanic influence they are under, though the assurance of eternal salvation should be the result.

When Freeborn had left me, I began to consider what might prove to be the consequence of the declaration I had made. So surely as he was set to watch, and to sound me to ascertain the effect of my initiation, so surely he would have to make his report; and I felt convinced that I would, on the very first meeting of the lodge, be called to account, punished in a way that I had no knowledge of, and placed under additional bonds and penalties, or privately murdered and made away with. To add to my conviction, Freeborn estranged himself from me from that moment. He visited me no more as formerly, and I judged from that circumstance that a storm was gathering against me and I began to consider what was the best mode of defence; submission, under such circumstances, I saw to be out of the question. A little reflection satisfied me, that if I let the circumstance of my opposition to Masonry remain a secret for any length of time, they would take advantage of it, and seize an opportunity of putting me out of the way. A similar fate, I understand, happened to a private of one of Her Majesty's regiments at Trichinopoly. He was initiated, divulged some of the proceedings, disappeared, and never was heard of more.

About the year 1839, when my regiment, the 5th Light Cavalry, was stationed at Arcot, a Mrs. Hughes, wife of a commissariat overseer, repeatedly assured me, in the presence of her husband, that she had seen such an execution. And her husband often told me that he believed it. Her account of the affair was as follows: The Masons used to assemble in a private house, and over the room in which they assembled was another in which herself and another girl prepared to watch them, through a hole or opening that was in the floor. Several Masons had assembled, and at length a countryman came and got admittance. As soon as he entered, two or three of them proceeded to seize him; but being a stout young fellow he knocked them down as fast as ever they came near him. At last they overpowered him and stretched him on his back on the table, and the first thing they did was to cut away his private parts. This, she assured me in the most solemn manner, in the sight of God, she had seen, but that she was so terrified that she did not stay to see any more. Shortly after telling me this, she was afflicted with an issue of blood that brought on her death, which occurred in the year 1840. And Hughes himself died shortly after, the same year.

I had no doubt that they would make away with me in some way or other, and I saw that the only chance of escape left me was to make the affair as public as possible, and then if I should be made away with, the public would know who made away with me and might set the necessary inquiry on foot, though the Masons insist that they are exempt from interference on such occasions. On the evening of that day as I attended on my troop commanding officer, at stables, I told Beswick of the pain I had in my breast, and asked him if he felt the like after initiation; and his answer was, "I felt as if I had a red-hot ball of iron in my breast for a month after I was initiated."

I had before resolved on breaking with the Freemasons and ejecting everything that I had learned of their secrets from my breast; but now I saw that there was no time to be lost, and that I must break with them as soon as possible; so as soon as the duties of the day were over, I commenced a circumstantial account of my initiation, with the view of getting it forwarded to "The Society for the Suppression of Vice," in the hope that means might be taken by that society for the suppression of Freemasonry. Owing to what had been buzzed into my ears for months, of the impossibility of any one divulging any of the secret words of Masonry and living, I set to write under a weight of superstitious apprehension; but having begun, I got on freely till I came to the secret word "Boaz;" then a fear came over me, a flush passed through my frame, my hair stood up and I felt myself under an invisible but powerful restraint, and the idea of instant death, in some shape or other, took possession of my imagination. It was the dead of the night when I came to this part of my narrative; not a sound was to be heard; the profound silence gave my feelings such a distinctness that I fancied myself in actual contact and struggling with invisible beings.

I waited, uncertain of being attacked in case I proceeded. I reflected on the justice of my cause and the treachery of the Freemasons in ensnaring me as they did. I turned my thoughts heavenward, and felt I had nothing in this case to upbraid myself with, except it was that of swearing at all. I resolved on proceeding, yet lowered my hand very cautiously towards the paper, ready to withdraw it in case I encountered any unexpected sensation. I reached it, wrote "Boaz;" and the deed was done.

But how can I express the relief, satisfaction and delight I now experienced? I was carried, as it were, out of myself with joy. The spell was broken. I was once more free. I had ejected the last token of the subjection I was under to the infernal powers; they had no longer any place or property in me, nor claim to me. My breast was no longer a repository of any of their spells. There was not a word in any language that I was not at liberty to speak and write. There was not a subject of an intellectual or doctrinal kind that I was not at liberty to speak about; not to a circumscribed few, but to all, and that without fear of consequences. I could relate all I knew about Masonry as freely as the occurrences of a morning's walk. With what truth may it be said that the service of God is perfect freedom, when compared with the adamantine chains of Satan, the iron shell in which he limits and bounds the mind! Satan's rule admits of no mediator; in the event of a breach of his laws nothing but the destruction of the breaker can appease his wrath. His discipline holds out no reward to obedience; he who enters his service must enter it blindly and unconditionally, and yield implicit obedience under the iron rod of fiendish arrogancy.

I finished the rough draft of my statement that night—Wednesday, 31st Jan., 1827—and nearly completed the fair copy on the following day. In the meantime, I was not idle, but I acquainted my friends with my altered views of Masonry; and with all that I knew about it. The novelty of the thing insured me enough of hearers. I satisfied their curiosity as regarded the ceremony of initiation, the secret word, the sign, the grip, the wonderful light, and other objects that a Mason sees at the conclusion of the ceremony of the initiation. I found several that had a hearsay knowledge of some of the points that I told them of, but had no confirmation of the truth of it, till I afforded it to them. And some there were that had a knowledge of some of the vital points of the mysteries which I had corroborated to me afterwards by the Masons themselves, though indirectly, and unintentionally, and also by their books. Among these was the fact in the mysteries of Masonry, that none but a perfectly virile man, who has not broken the seventh commandment, can divulge their secrets with impunity.

When I had finished my narrative, on the 2nd of February, I took it to the Rev. Mr. Malkin, the chaplain of the station, Bangalore, told him what it was about, and requested that he would forward it to "The Society for the Suppression of Vice." He took it without hesitation, said he would look into it, and if I would call on him on the Monday following he would let me know the result. I called on him Mondav, as desired. I found him in his compound, in his morning gown, with a long-handled hoe on his shoulder for hoeing up the grass and weeds that he might meet with in his walks. I asked him his opinion of it. He said he had read it attentively; it was but a simple statement of what had occurred; that he should certainly consider it his duty to act to the suppression of Masonry if he knew it to be a bad thing, but that my account of it did not afford him sufficient ground to act upon. After some further conversation, he returned me my statement, and expressed a wish that I should drop the subject for fear of the trouble it would bring me into. I declared that it was my intention to proceed against Masonry by every means in my power, regardless of consequences. Some visitor now drove up to the door and put an end to the interview. Previous to this he brought me into his house to explain to me, from a Hebrew Lexicon, the meaning of the word "Boaz," which was, "In it is strength." But although he urged me to drop the subject, I afterwards learned that he acquainted some of his friends among the Freemasons with what I had done; and among them Major Wetherall, of the Royals, the patron of the lodge, and it was from him also that they had learned my intention to proceed against them.

(*To be continued.*)

MEXICO AND MASONRY.

Mrs. Ralph Emerson writes in the *Home Missionary* among other incidents of a trip through Mexico that in its capital city her husband was introduced to a leading Mexican of great intelligence and refinement. On asking him about the relative strength of the various religions in Mexico, he with great dignity remarked:

"There are two leading religions in Mexico, one is the Roman Catholic, the other is Freemasonry."

Mrs. Emerson adds: "This was said in the most earnest, matter-of-fact way as an assertion not to be gainsaid. Now as we women are not allowed to be Freemasons it is not surprising that most of the worshipers in their churches were females. In the most fashionable churches we saw very few men of any education or refinement of countenance."

An English paper, from statistics taken from the press of the United Kingdom, reports the records of murders of women by inebriated husbands, since January 1, 1889 to January 1, 1891, to be 3,004.

THE ILLINOIS CHRISTIAN ASSOCIATION.

PROCEEDINGS OF THE GALESBURG CONVENTION.

GALESBURG, Ill., Nov. 12, 1891.

The Illinois Christian Association met, according to call, in the Brick Congregational church, at 7:30 P. M. Devotional exercises were conducted by Rev. H. H. Hinman.

At 8 o'clock Pres. Charles A. Blanchard was elected chairman *pro tem.*

Rev. H. A. Bushnell delivered the address of welcome. He was glad, he said, that he had a chance to hear them talk and see how they got at the subject. He wished them God-speed in their work. They should be welcomed on the ground of Christian freedom of thought and speech. After all, much of the talk about freedom of speech is nonsense, is not freedom to speak the truth, to call things by their right names, to strike down iniquity wherever it is. There is now as much need of this freedom as ever. The speaker then held that there is need of a bolder proclamation of the truth by the church. Mr. Bushnell then spoke of that church as having Dr. Edward Beecher for its first pastor, the fearless preacher, the advocate of the abolishment of slavery, a man favoring free discussion. If lodge men are being unfairly dealt with, they should come out to refute the charges made. So long as God is on the throne of the universe, the lies, if they are lies, will do no injury; truth will prevail. Those present were commended as having dared to attend and present their side of the case. The Association was eulogized as in the possession of one of the sublimest secrets, that of Christianity, and the secret societies were condemned as assuming one of God's prerogatives. He wanted to know if a minister did not have a right to welcome the Association. He found that the secret lodge gnaws away at the life of the church as a rat gnaws at cheese. As a business man has a right to oppose what is undermining his business, so a minister on the same ground has the right to oppose the lodge system. Mr. Bushnell then contended that the lodge system is an insidious foe to Christianity in that it deadens the minds of men to their religious needs. He again welcomed all, desiring arguments in a Christian spirit.

The temporary chairman responded for the Association. He expressed his pleasure at Mr. Bushnell's remarks. He thought that all knew that there are some good men in the lodges. So were there, he believed, in the Ku Klux Klan, and cited their oath to show that good men may have been inveigled even into that organization. So he could understand how temperance men could be drawn into temperance organizations, and how the business men and mechanics could be drawn into Odd-fellowship. He contended that you cannot tell the character of an organization by the character of its members. Both worthy and unworthy men belong to these secret organizations, and why then are they not both good and bad at the same time? If only the good men are to be considered, then slavery was a good thing, for was not Washington a slaveholder? So also liquor-drinking and the tobacco habit are on the same ground good. The Association does not say that all members of lodges are bad, but that the general tendency of them is evil; that the good men should come out and that bad men should not be allowed the power such membership gives them. In order to their highest good, even excellent men require the restraining influences of publicity. He repeated a remark about two preachers in a lodge of whom it was said that instead of restraining the others none could tell smuttier stories than did they. He then spoke of the practice of Masons stripping candidates nearly naked and compelling them in this condition to go through the ceremony. This is because the doors are closed. Mr. Blanchard considered the effects of such practices on the home deleterious, and contended that the exactions and secrecy of the lodge room are one of the agencies that have caused the divorce rate to increase. The members are trained to a partial divorce from their wives. The speaker held that this could be the plainer seen if the tables were turned and the wives should be going out evenings to attend lodge meetings and keeping everything from their husbands. A wife, he claimed, has a right to know what her husband is doing, and vice versa. God did not plant Masonry or any other secret society, and what God does not plant will be rooted up. The speaker believed that secret associations are opposed to good government and tend to undermine public confidence in the courts and make it hard for a poor man to secure justice. He cited a graphic incident from Missouri to show how Masonry interfered with the dealing out of justice to a murderer. The case of McGarigle was cited, and the fact that this boodler, a Knight Templar, under the care of Sheriff Matson, also a Knight Templar, escaped, was laid to Freemasonry, as was also his treatment after his return. A man who is under oath to a part of the public, has no right to hold office over all of the public. A third reason for opposing the lodge system was that God had established the church and that this is the only means of redeeming the world. Where secret societies flourish the churches lack the men prominent in these societies. Lodge members hold that if they are good Masons or Odd-fellows, they are good Christians. In closing, Mr. Blanchard indulged in some reminiscences. He called on lodge members present to correct any inaccuracies.

At the close of his remarks, the temporary chairman introduced Rev. Samuel H. Swarts, of Chicago, who addressed the convention upon the subject, "Odd-fellowship: How Should it be Regarded?" From personal knowledge he considered it a very dangerous institution, dangerous as are all secret organizations. The meeting of men behind closed doors is always dangerous to the man; in the same way the gathering of women alone in secret would be dangerous. The men who are brought most often in close contact with women are generally the best and the purest. He cited the fall of an uncle as due to a separation from women. The system was deemed dangerous to national life and personal liberty, and as an illustration he cited the Clan-na-Gael and the murder of Dr. Cronin. So Masonry removed Morgan, now termed an allegory. So a Boone county man was put out of the way. So when the doors are closed who knows what shall become of the member who may be in possession of dangerous knowledge? Odd-fellows are bound together to stand by one another, right or wrong. That is the unwritten law. The workings cause one to forget sacred things. He, the speaker, was once rebuked, when he occupied the position as chaplain, because in the prayer he used the expression, "the Lord Jesus Christ," and was told that he must confine himself to the ritual. He had been shocked when at an Odd-fellow's funeral, to have the service rendered by one whose breath smelled so loud of rum that he went off farther lest he too should be intoxicated. At the most, Odd-fellowship can produce only moral men; its teachings give no hope of immortality. Again, it is a false teacher of benevolence. It is a beggarly piece of benevolence. One gets what he pays for. If you don't get sick, you don't get anything. This world needs true benevolence. The needy and the maimed can't get in the Odd-fellow lodge. (Asa A. Matterson, who has but one arm, corrected the speaker, saying that he had been through all the offices.) The speaker said in reply that it used to be so in the New York jurisdiction to which he formerly belonged. He continued that this lodge had shut out the Negro, the poor, the needy, or those who can't pay the initiation fee. He eulogized a benevolence that is broad and knows no set, race or class. The church is crippled hand and foot for lack of funds, while with the secret organizations it is different. The lodge does not teach men to throw open their hearts to mankind everywhere. Again, he felt that the moral influence of the lodge room is not good. He told why he quit, and thanked God that he was firm in the Christian faith. Three young men, whom he was instrumental in getting to join, by the associations growing out of the lodge were ruined. Good men in the lodges know these things, and excuse it by saying that there are bad men in the church. True enough, but they are not covered up. There are men in these lodges that one would not introduce to his home circle. If not fit for the home circle, are they fit companions for one in the lodge room? Can one withstand the influence? As a remedy, it was advised that work be done among the young. As one who had been on the inside, he pronounced Odd-fellowship a hollow sham, a false religion, selfish, and with downward tendency.

Then followed a sharp discussion in which the Odd-fellows present took part. They objected to some of the speaker's statements. One of these related to the chaplain's prayer, the impression having been left that the name of Jesus Christ had been purposely omitted from the Odd-fellow ritual, and that the organization is an infidel one. The reply was that there is no form of prayer in the ritual, and that a chaplain is free to pray as he desires. One member said that he had belonged to Odd-fellowship for thirty-five years and that in all of that time he had seen neither a written nor printed Odd-fellow ritualistic prayer.

Mr. Swarts, in reply, referred to a Noble Grand whom he knew, as an open infidel. Mr. Grubb retorted sharply that no open infidel can become a member of Odd-fellowship, as one of the conditions of membership is a belief in the Supreme Being.

Mr. Blanchard then remarked that Mr. Grubb was using an incorrect idea of the word infidel. That word does not mean necessarily a disbeliever in God.

Mr. Grubb requested him to consult a dictionary.

Mr. Matteson expressed the conviction that the man who was opposed to the naming of Jesus Christ in the prayer mentioned was a crank and a fanatic. Some people, he averred, would object to the Lord's Prayer.

Mr. Chambers interposed some interrogatories at this point, wanting to know if the use of the name of Christ had not been forbidden by the highest councils in Odd-fellowship.

Mr. Blanchard interrupted and held that in Grosh's Manual two forms of prayer are printed, orders to follow the spirit of which are given, and that from these the name of Christ is omitted. He also instanced a Grand Chaplain who had been directed to omit this name.

Mr. Grubb said that in Odd-fellowship there is a religious burial service. It is not essentially a Christian service, but the intention was to give one a decent burial. Odd-fellows, he asserted, do not pretend to be a Christian organization, although they are a religious one.

Mr. Blanchard warmly insisted that all religious organizations should be Christian and that all not Christian are heathen. He contended that if all of the people of the United States were Masons or Odd-fellows, this would be a heathen nation.

Others of the Odd-fellows claimed that Mr. Blanchard put their institution in a false light, that while it is not a Christian institution, or one designed to carry on the work of the Gospel, yet it is imbued with the spirit of the Gospel and is founded on a real benevolence.

It was denied by Mr. Grubb that Odd-fellows put any name above the name of Christ. He also showed that in their local charities the Odd-fellow lodges have helped those not members and have recently voted money out of their treasuries for outside benevolent purposes.

Mr. C. S. Harris made some remarks showing that Odd-fellowship is not exclusive and selfish, even though, like churches, its first duty is to its own members.

Mr. Swarts' statement that Odd-fellowship does not admit cripples, was disputed.

E. E. Hammond, chaplain of an Odd-fellow lodge, who was present, said that he used the name of Christ in his prayers and that no one had ever rebuked him for it. He was asked whether he would give up Odd-fellowship if he found out that the Supreme Lodge had forbidden the use of the name of Christ. He said that he would stick to the lodge. This was construed by Mr. Blanchard to mean that he put the name of Odd-fellowship above Christ, which position the other Odd-fellows present declared was unfair.

Near the conclusion of the meeting some one asked Mr. Swarts if he had left his lodge in the regular way. He replied that the members had kept up his dues for three years.

This brought from Mr. Grubb the thoughtless remark, "the darn fools."

Mr. Blanchard suggested an observance of the proprieties of the place, and the admonition was kindly received.

Announcements were made and a recess was taken until 9:30 Friday morning. Benediction was pronounced by Rev. S. H. Swarts.

FRIDAY'S SESSION.

The convention opened at 9:30 A. M., on Friday. Devotional exercises were conducted by Pres. Chas. A. Blanchard.

10:00: With Pres. C. A. Blanchard in the chair, the following committees were appointed: Miss Evelyn C. Pinkney, acting as secretary *pro tem.*

Committee on Nominations: Rev. Wm. Pinkney, Rev. H. H. Hinman, Rev. David Thompson, D.D.

Committee on Resolutions: Ex-Pres. J. Blanchard, Mr. Cyrus Robbins, Rev. H. H. Hinman.

Committee on Finance: Rev. Azariah Hyde, Royal Hammond, Wm. A. Armstrong.

Letters were read from Rev. D. W. Wise, Wheaton; Rev. B. F. Worrell, Glenwood; Rev. J. W. Thompson, El Paso, and Pres. A. A. Smith, Naperville.

Extended remarks were then made by a number of those present, including Rev. Jacob Thompson, D. D., Dr. J. Blanchard, Wm. Pinkney, W. A. Armstrong, Royal Hammond and others.

Rev. H. H. Hinman then read a paper, the subject of which was, "Is the Grand Army of the Republic a Beneficent Institution?" War he declared to be an unmitigated evil. The Grand Army of the Republic was formed after the close of the war and therefore was unnecessary. He objected to it as unscriptural and irreligious, and fashioned in its forms and obligations after Masonry and other secret societies. He claimed that it gave opportunity for secret political schemes; for selfish personal advancement; that in this country there is no reasonable excuse for a secret society to foster patriotism; that such an organization kept and encouraged a war spirit and prevented peace between different sections of our country. Admitting that many good men belonged for a noble purpose, so was it with the Jesuits. The Janisaries, 125,000 strong, were referred to, showing the danger of such organizations. The speaker said that Daniel Webster, Wendell Phillips, Gen. Grant, Joseph Cook, Geo. Washington, and others, had warned their countrymen against the evils resulting from such combinations of men. On the matter of pensions quite an effort was made to prove the Grand Army accessory to an enormous increase. So that from the sum General Grant said would be amply sufficient, $26,000,000 or $27,000,000, it had reached $130,000,000, and the speaker believed $200,000,000 would be needed. This he thought was of serious concern to all, costing per capita every voter eleven dollars—and should be looked after closely.

After the paper the chairman asked for questions or remarks. Dr. R. Law, being called on, made an earnest defence of the aims, rules and design of the organization, stating that their by-laws forbade their manipulating in politics. They are strictly a social, beneficent society, to look after the worn-out veterans and their families, aid them in sickness, assist them in burying their dead. Their objects were Christianlike and commendable in the highest degree. The doctor spoke with great feeling and from personal knowledge of the subject and was questioned by the chairman.

It was ordered that the paper be published in the *Cynosure* and that Dr. Law's reply be published in the same paper.

On Friday afternoon, after a season of devotion, the following committees reported:

On nominations of officers: For President, C. A. Blanchard, president of Wheaton College; Vice President, Wm. Pinkney, pastor of Wesleyan church at New Windsor; Recording Secretary, Miss E. C. Pinkney of New Windsor; Corresponding Secretary, A. W. Parry, pastor of Free Methodist church, Aurora.

Executive Committee: Rev. B. F. Worrell, Tracy; Rev. F. D. Christie, Chicago; Prof. W. H. Fischer, Wheaton; Mrs. E. A. Cook, Chicago; Rev. D. F. Carlson, Galesburg; Mrs. Andrews, Chicago.

The committee on resolutions reported as follows:

The Illinois Christian Association, in convention assembled, with malice toward none and with charity for all, respectfully makes the following declaration of principles:

1. We believe that no organization which seeks lawful and worthy ends requires secrecy in order to its highest success.

2. We believe that secrecy is always an element of power, and that since it is not needful to lawful purposes, it is liable to be used for lawless ones.

3. We believe that the family, the church and the state are the three divine institutions; and that they and the institutions subordinate to them require all the time, thought, and money of honorable men.

4. We believe that Freemasonry, Odd-fellowship and similar secret orders antagonize and tend to destroy all three of these divine institutions.

5. We believe that the preponderance of women in our churches, and the miscarriages of justice in our courts, are, in large part, the result of the lodges which swear men to conceal and not to reveal the proceedings of lodge meetings and the secrets of brother lodgemen.

6. We believe it to be the duty of all Christians, especially all Christian ministers, to expose and withstand those lodges which reject our Lord Jesus Christ and unite believers and unbelievers in unequal fellowship.

7. We believe it to be the duty of all Christians who are opposed to secret societies to aid, by prayer, gift and personal labor, in the work of keeping young men out of the secret lodges; and we especially commend to them the *Christian Cynosure* as a good medium through which to learn of the progress of the work, to aid in carrying it forward.

8. We desire to return hearty thanks to the pastor and members of this church in which we are met, and to the friends in the city who have kindly opened their homes to us, for the Christian hospitality which we have enjoyed; and,

WHEREAS, The secert societies of China have recently, in spite of the efforts of the government, destroyed mission property and murdered Christian missionaries; therefore,

9. *Resolved*, That we regard this as a clear evidence of the heathen and anti-Christian character of the secret lodge system, and as a providential indication that Christians should everywhere protest against it.

The resolutions were taken up in their order, and, after discussion, were adopted without dissent.

The committee on finance reported that the expenses of the convention had been met by collections.

The address of Friday afternoon was by Rev. A. Hyde, of Galesburg, on "What I Know About Masonry in Early Days." It was full of practical instruction. He told of a visit to a lodge-room, in the ante-room of which he saw many empty glasses and decanters, and other evidences of a "good time." He then gave the history of the abduction and death of Morgan. He next went through an expose of Masonry according to Morgan and showed the method of initiating a candidate. He gave the oaths and pledges exacted of its candidates and warned the young against uniting with any and all secret societies. He contended there is no true benevolence in Masonry.

Rev. Wm. Pinkney, Wesleyan minister, New Windsor, in a carefully prepared address, discussed "The Relation of Members of Secret Societies to the Church, and How They Should be Dealt With." He prefaced his address by giving the testimony of John Quincy Adams, Joseph Cook, and others eminent for piety, statesmanship, learning and patriotism, as to the dangerous tendencies and disastrous results of Masonry, and secret orders generally; and said with such witnesses, and the direct teaching of God's Word, we could come logically to no other conclusion than that members of secret societies should be excluded from the sacrament and denied church membership; but he exclaimed: "Some will say such discipline would tend to cause discord and break up the church. Better a church should break into shivereens than to remain in fellowship with workers of iniquity. Come out from among them and be ye separate, saith the Scriptures. Christians must obey the teachings of the Founder." The address was plain and radical throughout.

The meeting of Friday night was well attended, especially by the students of Knox College. The addresses were by Rev. O. F. Carlson, pastor of the Swedish Baptist church of Galesburg, and by Rev. J. Blanchard, former president of Knox College. The first was a plain and clear statement of reasons why a Christian should not join any secret lodge. Dr. Jonathan Blanchard's address was on "The Influence of Masonry on the Destinies of Nations." As a prelude to his lecture he gave a resume of his life and labors in Galesburg as president of Knox College, when the city did not contain a secret society, and was noted for its piety. So noted that a band of horse-thieves had their hiding place here, under cover of the good name of Galesburg, knowing that no one would think of looking for them here. He spoke in high terms of the graduates of Knox College. The honored names of Judges Craig and Smith, Hon. E. P. Williams and others are among the many noble graduates of honored old Knox; men who are and have been an honor to the college. The freedom that Galesburg enjoyed at an early day because it was free from secret societies made it possible to train up noble men. He commenced his address proper, by giving the history of Masonry from the days of Solomon to the present time. Solomon was led into Masonry by his alliance with heathen wives, and the fall of the Kingdom of Israel and the total extinction of the ten tribes were brought about through the influence of Masonry. In York, England, in 926 A. D., it was again revived; and in a grog-shop in London, in 1717, Freemasonry again was started on its mission around the world, and in twenty-five years it had spread into nineteen countries, and had girdled the globe with its baleful influence. The terrible revolutions of England were all traceable to Masonry in some degree. The bloody times of French history the past century were all the result of secret societies. In an able, graphic way, and in a caustic manner he told of the hand of Masonry in the affairs of our own country, claiming that even our civil war was the direct result of the work of Masonry, and that even the KuKlux gangs of the South, who committed so many foul murders, were but the fruits of Masonry. He maintained that Masonry is a foe to free government and an enemy to the church, and that it is the great evil of our time.

The address was an able one and held the close attention of a large and intelligent audience. His language was keen and sarcastic and was characteristic of the speaker. If there was any disagreement with him in his interpretation of historical events and in the importance that he attached to the lodge-room rites, he was certainly believed to be sincere.

Thus ended the work of this convention, which the friends of the anti-secrecy reform regard as a success. It bore strong testimony to the excellency of the cause in which the Association is engaged, and to the evils of the lodge system which it so earnestly and persistently opposes in the name of our Lord and Saviour Jesus Christ.

NEW ENGLAND LETTER.

The Convention.—The W. C. T. U. and secret orders.—Lady Henry Somerset.—Other noted figures.

The eighteenth annual convention of the National W. C. T. U. has passed into history; but as for describing it—the organ draped with flags of all nations, and behind the flowering plants grouped on the platform the calm-browed, grand-faced leaders of the white ribbon hosts that filled the floors and packed the galleries and then overflowed and filled up Park and Bromfield street churches, almost as soon as the Temple was opened—who is sufficient for these things? The W. C. T. U. has grown from that little Gideon's band that first went forth to fight King Alcohol in his strongholds, to be literally "an army with banners," and truly "terrible" must the sight have been to the liquor-sellers of Boston, and the corrupt politicians who do their bidding. I thought, as my eye rested on the motto which was the center piece: "Christ for the world," what multitudes of Christian women, as sweet, as pure, as brave, as noble in their whole-hearted consecration as any of these, would have rejoiced to see this day, but died without the sight. Ah! but if they had not wept, and prayed, and struggled, would the womanhood of this generation be standing now where it does? "The Lord gave the word. The women who publish it" "are indeed "a great host;" and may he speed the time when Joseph Cook's words, which formed another of the mottoes conspicuously displayed, shall come true: "No sex, no shirks, no simpletons, in suffrage."

The first day of the convention was not a satisfactory one in all respects,—not, at least, for the many disappointed ticket-holders, who had bought their seats months before and found it impossible to get in; or to the still greater number of those who applied at the eleventh hour and found them all taken up. But it is much easier to find fault than to manage such a vast assemblage without friction or jar. Miss Willard was the same that she always is in the chair,—tactful, graceful, sweet and dignified, ready for all emergencies;—it is simply marvelous. What would the women of fifty years ago, who were, generally speaking, as innocent of all knowledge of parliamentary rules and usage as they were of Greek and Hebrew, have said to see her?

Her address was, of course, full of telling points;

but I think had she fully realized the temper of Boston as regards the public school question, she would not have given its enemies a seeming indorsement by going out of her way to praise up Bishop Ireland. Also, her allusion to Gov. Russel as that "noble youth," the "fittest survival" of his party, was quite too flattering for his deserts, and had better have been left out. Perhaps Miss Willard herself thought so, when both he and Mayor Matthews found that they were in absolute need of rest after the arduous labors of the late political campaign, and had made arrangements to be out of town at the time the convention was held, thus making it impossible for them to attend. What was it but a bid for the saloon vote? These gentlemen have not been chary of their presence on much less important and significant occasions. They have not been remarkably afraid of seeming to favor Catholics or saloonkeepers. Why were they afraid to indorse, by appearing on the platform, this great and unique assembly of Christian women gathered from all lands in the interests of temperance, purity and national righteousness?

If anybody doubts that the vast majority of the women in the W. C. T. U., are in favor of open methods and opposed to the lodge, even when it swears by the sacred name of temperance, the manner in which the audience received its fraternal delegates when introduced was in itself a whole volume of testimony on this point. They had been very free in their expressions of applause up to this time, but when the delegate who represented the Sons of Temperance came forward he was received with dead silence,—so marked as to be apparent to every one. He made as good a speech as was possible, however, under these somewhat depressing circumstances, and remarked, among other things, that the Sons of Temperance were to blame for the crusade, meaning that the first impulse in this movement came from one who was a member of that society. To blame it certainly was, though in a different sense from what the speaker intended;—to blame, that after having had the field to itself for a score of years, it had so far failed either to reform the drunkard, or shut up the dramshop, that the women in their desperation and despair had to take the matter in their own hands and inaugurate in prayer and faith a new departure. Mother Stewart followed as World's delegate from the Right Worthy Grand Lodge of Good Templars; but the applause which greeted her, it was plain to see, was a tribute to herself personally, and not intended in the least for the order she represented. This became evident enough as she proceeded to speak in behalf of that order amidst an almost oppressive silence, which she seemed to feel, for she paused at one point in her remarks and asked, "Isn't there any Good Templar here? If there is, why don't you cheer?" Yet even this direct appeal brought out no response. I am sure now of a fact which I always suspected, viz.: that the lodge is very unpopular with the great mass of the W. C. T. U., and I trust that the dear woman who stands at the head of the white ribbon organization will learn that any attempt to rope in and affiliate with us those who are of diametrically opposite methods and principles, is a most impolitic measure. The new tract, "Boston Ministers," containing the testimonies of Drs. Gordon and Gray, Joseph Cook and Rev. R. D. Grant, was distributed in all the seats on floor and galleries by Bro. Stoddard and a few faithful co-workers; and also in Faneuil Hall at a rally of the Independent Women Voters, held at noon on the closing day of the convention, and attended by many of the W. C. T. U., in order to hear from the president of this association, Mrs. E. Trask Hill, about the public school agitation, and the part taken by the women of Boston therein. The Western delegates will go back with clearer views regarding this great question and be better prepared to meet the enemy whose plans for the subjugation of American liberty can have no sectional limitations. The seed-sowing so faithfully done at this convention can hardly fail to show good results before another year goes by. At Bro. Stoddard's I had the pleasure of meeting the State President of Colorado, Mrs. Eva Higgins, and two of her delegation,—sweet, refined, cultured women, as hospitable to new ideas and reforms before unthought of as befitted the wide-awake, progressive State from which they hailed.

The singing of John B. Hutchinson struck a chord of memory and carried me back to my childish days, when for the first and only time I heard the Hutchinson family, of whom there is now but this one left. His rendering of Mackay's well known hymn,

"Men of thought and *women* of action
Clear the way,"

was highly appreciated by the audience. Women of action they surely are. Think for a moment what the work these leaders have done would amount to in the aggregate; the miles of land and sea they have traversed, the meetings they have held, the alms-houses and jails they have visited, the literature they have scattered, the souls they have won to Christ and the ways of peace and purity;—often in weakness of body and under the pressure of many and distracting cares. Well may they be called the "women of action," whose motto, as quoted by one of them, has always been, "Do all the good you can, in all the ways you can, to all the people you can."

And now for a few pen pictures, putting the observed of all, Lady Henry Somerset, at the head of the list. She is a remarkably pretty woman, with the fresh color peculiar to our English sisters, but her greatest charm lies in her gentle, unassuming manners and her musical voice, but, above all, in the spirit of sincerity and entire consecration which marks her every utterance. Whether she would create quite so much of a *furor* if she was plain "Mrs." is a question I will not pronounce upon. An earl's daughter is not to be seen every day in democratic America, and perhaps it is well that worshipers of titles, which class I am happy to think are not very numerous in the W. C. T. U., should occasionally see one and learn that a genuine lady is the same thing the world over, with or without a title. Lady Somerset, as Dr. Gordon well said when he introduced her at the overflow meeting in his church, is the Lady Huntingdon of this century. On this occasion Amanda Smith, the colored evangelist, occupied the platform with her. Very beautiful it was to me, the sight of these two "daughters of the King," so vastly different in the circumstances of their birth and social position, and yet engaged in the same work; meeting on the same level. Truly, the Gospel is the great teacher of human equality, and only in Christ is there neither bond nor free, black nor white.

Mrs. Frances W. Harper has a peculiarly sweet, intelligent face and a manner full of native refinement, besides a rare gift of eloquence. Never did I hear from human lips a more thrilling appeal than hers, given at one of the overflow meetings, in behalf of her long-suffering and persecuted race. Mary Clemmer Leavitt, the all-around-the world missionary, has a pleasing personality; and the fall of black lace over her head gives her a certain *distinguishe* appearance. One would look at her twice, even in the midst of a crowd. Mrs. Mary M. Love, the Australian delegate, sweet and gentle-faced, with that peculiar softness of voice which seems part and parcel of such a countenance, was another noticable figure. Japan sent us Portia, in the person of Mrs. Tel Sono, who is a lawyer from the empire of the Mikado; and if she succeeds in her plan of establishing a Bible training-school for her high caste sisters, the rising sun on the flag of Japan will begin to mean something to the women of that far-away nation.

Time will fail me, as well as *Cynosure* space, to give more than a bird's-eye view of this great convention, but I hope in my next letter to take up some of the interesting threads which I am for the present forced to drop.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Nov. 18, 1891.

Washingtonians have become so accustomed to the presence of distinguished bodies of churchmen, owing to the unusually large number of them which held meetings here this year, that it will seem odd when a week goes by without such a meeting in our midst. Yesterday the fourteenth annual session of the Episcopal Church Congress was opened here with an impressive sermon by Bishop Phillips Brooks, a divine who has recently occupied a very conspicuous position in the newspapers, both secular and religious, owing to the unfortunate controversy over his being elected bishop. Ex-Senator Edmunds is the presiding officer of this Congress, which in some respects is a very unique body, particularly as to its aims and objects. It will listen to able papers on some of the most vital questions of the day, and will discuss the same with a great deal more freedom than would be permissible in a legislative body of this or any other single denomination. The mere fact that it can take no action upon any subject that will be binding upon anybody, opens wide the doors to a general theoretical discussion, which is always enjoyed by men of much learning, and this Congress is made up entirely of that class of men. Considerable discussion was caused by the refusal of Bishop Paret of this diocese to preside over the discussion, as the custom has been for the bishop of the diocese in which the Congress is held to preside. Bishop Paret says that as the Congress is not under the authority of the church, and is neither an administrative nor a legislative body, it is no part of his ecclesiastical duties to preside over its arguments, which he regards as those of any other body upon which the attendance is entirely voluntary. Senator Edmunds, in his opening address, referred regretfully to the absence of Bishop Paret.

It is stated as one of the effects of the example and influence of the Christian men and women who have been met here during the last two weeks, that never before has there been so much activity in Christian work in Washington, both inside and outside of the churches. The women and children, ever mighty factors in the cause of moral reform, are enthusiastically at work in the Master's cause.

The Princeton College students, Pierson and Goldsbury, who, although young men, have already made enviable reputations as working evangelists, are conducting a week's services in the interest of young men at the Y. M. C. A. building in this city. These young men have the happy faculty of being able to reach the consciences of other young men in ways that appear to be almost irresistible, and their meetings are proving very successful, the conversions already reaching nearly one hundred. An old clergyman was asked to what he attributed their success. "To the manner in which they impress their deep earnestness upon those they talk to," was the reply, without a moment's hesitation.

That the licensing of the liquor traffic is an evil, must be acknowledged by any one who will take the trouble to look into the matter. Yesterday, an attorney, in arguing in favor of the granting of licenses to bar-rooms in a disreputable locality which had been refused by the District Commissioners, made that point unusually clear. He took the ground that so long as his clients outwardly complied with the letter of the law the Commissioners had no right to refuse them licenses; and, to clinch his argument, he said to the Commissioners: "Why, every month in the year you draw your salaries from the proceeds of the tax on this very business." This lawyer was but restating the old argument of the liquor dealers, which is, in short: The license tax makes the selling of liquor legal.

One of the several cases involving the validity of the anti-lottery law—that section closing the mails to newspapers which contain advertisements of lotteries—was argued before the Supreme Court this week. It is impossible to say how soon the decision will be handed down. *

CORRESPONDENCE.

FROM A LODGE-RIDDEN CITY.

Bristol, Conn., Nov., 1891.

Editor Cynosure:—I write a few lines to let you know how Bristol is getting on. The Masons are building a large temple here, and of course the press has to throw out a sop for the unwary, to catch them if they can.

I had quite a long talk with the editor of the Bristol *Press*, who came out with an editorial this week which I send you. [It is the ordinary fulsome praise of "mystic tie" charity, friendship, benevolence, and all the rest of the lodge twaddle, which has been refuted and exposed a thousand times.—Editor.] I gave him the *Cynosure* of last week, and told him to read the article "Odd-fellowship a Religious Institution," and showed him the notice of Bro. Tuttle's death, which you printed.

We have thirty-five lodges in full blast in Bristol at the present time. Many have been bled by the different "Get-Rich-Quick" orders, in which

you pay them $50 and get $100 in one year—if you may believe their managers; but many of these frauds go to pieces, and so the dupes fail to get the money.

I sent you two copies of *Puck*, showing the "secret society crank," "a bad day for umbrellas," and "the pope best in the dark ages." It is a fact that God has judged his foes, and has put it into the hearts of the Italians to hate the harlot, for strong is the Lord God that judges her, and they are eating her flesh and burning her with fire. She is howling, and truly let her howl. Rejoice over her, for our redemption draweth nigh. She fell in 1870, never to again have any temporal power; but deliverance is near. Even so, come Lord Jesus, and come quickly. Let us sound the alarm, and give only a certain sound against evil. I will, by the help of God! Your brother in Christ, E. M. R.

BRO. HINMAN CRITICISED.

MILTON JUNCTION, Wis., Nov. 11, 1891.

DEAR CYNOSURE:—In your this week's issue is an article from Bro. H. H. Hinman, purporting to explain what he meant in his report, published Oct. 22, in which he says: "What I meant was, that it would be unsafe to trust our religious rights to the hands of saloon-keepers and anarchists—the men who hate all restraint upon their passions." This is all right as far as it goes.

What gave offence was the following statement: "They (Seventh-Day Baptists) are willing to join hands with those who hate all laws, and all restraints;" which is about as untrue as it can be. I do not believe there is a class of citizens more undeserving of such a charge. No licensed saloon exists where Seventh-Day Baptists have a controlling vote, and has not for forty years. We are opposed to all liquor saloons on *all* days. We think it is a partial winking at the sin, to say they must not sell on a particular *day* of the week and fine them for that, and not for selling on other days of the week, but license them to do so, as though it is comparatively innocent to carry on the business on other days; as much as to say, the *time* of their selling is the chief part of the sin. It would be like forbidding men to steal on Sunday.

No denomination furnished a larger proportion, according to their number, to help defend our government and put down lawlessness, in our civil war, than the Seventh-Day Baptists. No class can be found that is more resolutely opposed to lawlessness of *any* kind; and hence our opposition to all *human enactments* that trench upon *Divine law*. Hence, our opposition to all enactments *enforcing* religious institutions, and thus getting between God and his subjects. We believe that Cæsar should have only what belongs to Cæsar, and not what belongs to God. We believe that citizens should never be required to ask of legislators how far they may be permitted to obey God without being fined and imprisoned because they do not honor human enactments above the Divine; as is already the case in some States, and which many seem anxious to have exist in all, with a change of the Federal Constitution to correspond. Yours for truth and justice,

(Rev.) N. WARDNER.

THE REAL ISSUE.

AVALON, Mo., Nov., 1891.

EDITOR CYNOSURE:—The political armies are deploying their forces for '92. The heavy skirmishing in the several States indicates the determination of the two old parties. It is an "off-year," and the time for outside elements to show their weakness or their strength. Both the so-called "People's party" and the Prohibitionists have signally failed to materialize satisfactorily at the ballot box.

The *Voice* of Nov. 12th, says: "Now, let us see what the People's party is made of. Can it stand a knock-down any better than its predecessors, the Union Labor, Butler's People's party, and the Greenbackers?" A *Voice* editorial in the same issue, on the Prohibition outcome, introduces such sentences as: "We ought to have done better," "There is something wrong," "The fault this year," and so on. The effort of the *Voice* to down the People's party and supplant it in the lead of the despotic rebel Alliance, recoiled on Prohibition at the polls. Multitudes of men and women believe with Rev. J. M. Foster, in the *Christian Cynosure:* "The time is at hand when the lodge will be regarded as a public evil, a foe to the Republic, more dangerous than the liquor traffic, more hurtful than speedy and easy divorce. It is the Goliath of the enemy's camp defying the army of the living God." We Americans found that out some years since, and thousands are fast arriving at the same conclusion. The times are ripe for anti-secrecy agitation. Fall in! Fall into line, patriots! and let us overthrow the pagan and un-American lodge, and then other reforms will be feasible. Are you ready?

M. N. BUTLER.

OF INTEREST TO "CYNOSURE" READERS.

YORK, Pa., Nov. 9, 1891.

EDITOR CYNOSURE:—To aid in extending the circulation of the *Cynosure*, and also to assist in the organization of the anti-secret forces in New York, Ohio, New Jersey, Maryland and Pennsylvania, I make the following offer, to hold good until April 1st., 1892:

All readers of the *Cynosure*, residing in the five States above named, may send me a list of honest and intelligent persons, with addresses, and one red stamp for each name, and I will mail to each person seven anti-secret and anti-Catholic documents, including a *Cynosure* prospectus.

I desire to say that I only ask for the names of persons who have not yet heard of the anti-secret reform. EDWARD J. CHALFANT.

PITH AND POINT.

ONE OF THE BEST.

"I like the *Cynosure*, as it is one of the best papers placed on our family table. The 'angels' are very busy gathering the tares and binding them into 'bundles' (secret societies), which, as our Lord predicted, is to take place at 'the time of the end.' We may look for a speedy change of dispensations, and that our dear Lord Jesus will very soon come, to crush all evil powers, secret societies, worldly kingdoms, etc., and to establish his own kingdom, in which righteousness shall reign." —HERMAN L. GLOEGE, *Monroe, Wis.*

A HEARTY COMMENDATION.

"I am more than ever profited by reading the *Christian Cynosure*. May it long live to enlighten and bless the race!"—REV. I. C. WEIDLER, *Biglerville, Pa.*

A MORAL LIGHTHOUSE.

"I am glad to receive some more samples of this excellent Christian reform paper—the *Cynosure*. I consider it a moral lighthouse in this dark world. . . . . I am endeavoring, with the *Cynosure* and tracts, to let the light into some of the dark corners in and about Birmingham; also by lecturing privately and publicly. I am laboring to put the *Cynosure* into the hands of every colored preacher in this part of the country, as well as other literature on the subject of secret societies."—REV. C. POWERS, *Birmingham, Ala.*

A VALUABLE PAPER.

"I am a constant reader of your valuable paper, the *Christian Cynosure*, and have been distributing them, as soon as I read them through, to members of my church in particular. They think it a valuable publication against secret societies."—REV. G. W. DAVIS, *Bayou Youla, La.*

TO WHICH WE SAY, AMEN.

"Let us thank God and take courage. Much love to the *Cynosure* and all its correspondents. God bless them in their warfare against Satan's kingdom."—REV. A. J. MILLARD, *Little Rock, Ark.*

LITERATURE.

ALL AROUND THE YEAR, 1892. Entirely new design in colors, by J. Pauline Sunter. Printed on heavy cardboard, gilt edges, with chain, tassels, and ring. Size 4¼ by 5½ inches. Boxed. Price 50 cents.

This most charming calendar is composed of heavy, gilt-edged cards, tastily tied with white silk cord, and a delicate, silvered chain attached, by which they may be hung on the wall or elsewhere, and are so arranged on rings that they may be turned over as each month shall be needed for reference. As fresh in design—even outshining its brilliant host of predecessors, which have been sent out each year to the calendar-loving world—as it is fresh in the fair whiteness and the soft delicacy of its workmanship, each card contains not only the calendar but a design both charming and appropriate, and an equally timely sentiment. It is a study for an artist—in fact, twelve studies in art, of original and beautiful designs, and worked out in the highest style of the printer's art. The drawings are in Mrs. Sunter's picturesque style and executed in sepia tint and color,—so quaint and bright and sweet that one is charmed beyond expression. Altogether, it is a charming piece of work, a thorough pleasure to the eye, and sure to win a welcome wherever it goes. They are of convenient size, four and one-fourth by five and a half inches, and in their neat boxes, take the lead among the calendars of the season. As a holiday gift, there is none prettier or daintier, equally suitable for the library and office, or "my lady's chamber." Published by Lee & Shepard, 10 Milk street, Boston.

Lee & Shepard (10 Milk street, Boston,) announce for the fall trade some new and charming publications, for young and old—for holiday presents—for fireside reading—books, in great variety, to amuse and instruct. Send for catalogue.

The November issue of *Our Day* has for its heaviest ordnance Joseph Cook's Boston Monday Lecture on Prof. Briggs' Self-Contradictions; and Promises and Perils of the Newest Criticism of the Bible, which is without doubt the best criticism of the Professor's ambiguous position in theology that has yet appeared, and leaves his especial beliefs badly scarified. Another timely and strong paper is that of Rev. W. F. Crafts on The Sunday Closing of Saloons—a subject that Christians cannot too often or too deeply discuss. F. H. Underwood has a review of James Russell Lowell's position as a reformer and poet, that possesses peculiar interest. Prof. James Buckham shows that the tremendous condensation of modern life in cities, and liberalism—extreme individualism and selfishness, on the one hand, and unlicensed freedom of thought and action on the other—are sources of our increasing modern savagery. The Boston Hymn of the month is by J. E. Rankin—Sons and Sires—as sung at the Tremont Temple on the delivery of the 221st Monday Lecture. The usual editorial departments are replete with minor thoughts of interest and value to those who admire the researches of others or delight to think for themselves. The publication of *Our Day* will, with the new year, be transferred to the Woman's Temperance Publishing Association, Chicago, of which Mrs. F. H. Rastall is the manager. The advertising department of the periodical is to be in charge of Mr. R. S. Thain, of the Association. The editorial management and proprietary interest of the magazine will remain unchanged, and will continue at 28 Beacon street, Boston, where all communications for publication may be addressed.

The survey of history-making events in politics and society is a feature of the November *Review of Reviews*, most comprehensive and valuable. If the political organs which are read from week to week could lay before their readers the salient facts of party movements and legislation with something like the same clearness, precision and candor of judgment, it would be an untold blessing. The bearing of the fall State elections, of the discussions of peace or war in Europe, of the Russian famines, of the Chinese threats of our missionaries, etc., are among the topics taken up most intelligently in this number. While dealing in its principal character sketch with the vivid personality of William II., Emperor of Germany, this number has also a group of articles that must attract wide attention, under the head, "Three Fallen Leaders." These articles comprise sketches of the late Messrs. Parnell, Boulanger, and Balmaceda. Mr. Arthur Stedman also contributes a noteworthy sketch of the once world-famed author, Herman Melville, who has died within the month, almost wholly forgotten after many years of strict retirement from authorship and society. The number contains also a summary of the legislation enacted by those State legislatures which have been in session in the present year, 1891. Published at 13 Astor Place, New York City.

The *Missionary Review of the World* for December contains as the leading article in the Department of "Literature of Missions" a full report, covering seventeen pages, of the Foreign Mission day at Northfield, Mass., last summer. Among the other articles of special note are: "European Literature in the Mission Fields," by F. F. Ellenwood, D.D.; "The Evangelization of Israel," by Prof. George H. Schodde, Ph. D.; etc. Two valuable tables in the Department of "General Missionary Intelligence," and compiled by Dr. D. L. Leonard, give statistics of missionary societies in Great Britain and on the Continent for 1891, and statistics of Woman's Missionary Societies in America and Europe. A valuable index, furnishing a means of ready reference to all the subjects treated in the *Review* during the year, accompanies this number. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

The December *St. Nicholas* will be, as usual, a Christmas number. It will contain complete stories by J. T. Trowbridge, Thomas Nelson Page, Miss Elizabeth Bisland, Edgar W. Nye, and others, and the first instalment of Charles E. Carryl's nonsense story, The Admiral's Caravan, with illustrations by Birch. A new serial story by Brander Matthews began in the November *St. Nicholas*.

OBITUARY.

RICHARD R. DELONG was born upon Lake George, in Canada, October 21, 1802, and died at Warren, Jo Daviess Co., Illinois, October 20, 1891—one day less than 89 years of age.

He was the son of a Revolutionary soldier. When twelve years of age he was apprenticed to Gen. Brown, of Brownville, N. Y., renowned in the war of 1812, and during that war was captured on an American vessel, made a prisoner of war, and carried to Kingston. He was, however, shortly afterwards released and allowed to return home.

The greater part of his early life was spent in Jefferson county, N. Y. He was a manufacturer by occupation, and at one time owned a woolen mill at Black River, six miles above Watertown, New York.

He was married in January, 1826, to Miss Julia A. Clark, who for 65 years, as a faithful wife, has shared with him the burdens and joys of life. Of their four children the two daughters have gone on before; the two sons remain.

He came West and settled in Dunton, Ill., now Arlington Heights, in 1857, and in the spring of 1864 came to Warren, where he lived until his death, occupying the same house for 27 years.

He was raised a Methodist and joined the church when he was about 28 years of age. At one time in the East he left the Methodist Episcopal ranks and entered the Wesleyan Methodist church, which was born of ultra abolition views and, as he felt, more in sympathy with his convictions than the other church. Coming to the West, he joined the Methodist Episcopal church again, and for many years was an active worker and a faithful attendant upon the social means of grace. His clear testimonies are well remembered by some of the older brethren who are yet in the effective ranks.

In ante-Rebellion times he bore the honored name of "black Abolitionist." At the outbreak of the Rebellion, though 58 years of age, he enlisted for the war as a volunteer, but on account of age and infirmity, he was rejected by the medical examiner, much to his disappointment.

He was very patriotic in his sentiments, an ardent abolitionist, a strong peace man, an earnest advocate of temperance, and opposed to secret societies.

For several years prior to his death he was nearly deaf, and his lameness became so bad that it was useless, he thought, for him to attempt attendance upon the services of the church or public meetings or any kind.

He always enjoyed good health, having never but twice, in the memory of his wife and children, been confined to the house on account of sickness. The first occasion was about seven years ago, when, on account of accident, he was compelled to keep his room for a couple of weeks; and the second instance was last winter when the grip prostrated him for a time. About a fortnight before his death he injured his knee, and cold taken a few days later caused the injured joint to swell and inflame. From this he suffered intensely for about two weeks, when he peacefully passed away.

The funeral services took place at the family residence Thursday afternoon, Oct., 22, at 1:30 o'clock, conducted by Rev. Wm. E. Wilkinson. The remains were laid to rest in Elmwood cemetery. Thus closed the earthly career of one who was a good citizen, a kind friend, a loving husband and father—a man of convictions and courage, respected by all who knew him.

CLEANLINESS NEXT TO GODLINESS.

We read that Cleanliness is akin to Godliness, that the two are nearly inseparable. We will not dispute the point, nor attempt to even argue it, but will be content to say that without the former the latter cannot be attained.

Naturally the question arises with us all how to become clean (occasionally), even if our vocation is such that we cannot keep so.

By reference to the large advertisement of Mess. J. D. Larkin & Co., Buffalo, N. Y., in this issue this question is readily solved. This firm rank among the most extensive manufacturers of soaps in the world. They are aggressive, pushing men of marked business ability and integrity.

The offer they make to the readers of this paper is certainly a remarkable one. When we received the order for the insertion of this advertisement we at first thought they offered more than they could do. To satisfy onrselves upon this point we ordered one of the Combination Boxes (as described in the adv't), that we might see if all they offered would be fulfilled. The Box came at once. And we can truly state that it is all that they claim, even better.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 26, 1891.

MASONRY PERFECTLY DESCRIBED IN THE SCRIPTURES.

[Ephesians 5: 11-13.]

Have no fellowship with those who celebrate the heathen mysteries, which being transacted in the darkness of night, are really the unfruitful works of darkness, as they bring no fruit to the initiated except eternal death: but rather even reprove them. For the impure and wicked actions which are secretly done in the mysteries by the initiated are so abominable, that it is base even to mention them. Now, all these reprovable actions, which are practiced in celebrating the mysteries, are made manifest as sinful by the Gospel: and seeing everything which discovers the true nature of actions is light, the Gospel, which discovers the evil nature of the actions performed in the mysteries, is light.

"Have no fellowship." Chandler observes that this word was used by the Greeks to denote "a participation in their religious rites and mysteries." Wherefore, by this precept, the Ephesians were forbidden to enter into any of the heathen fellowships; a sense of the precept which is confirmed by the following verse. "Unfruitful works;" that is, works which produced no good, either to those who wrought them, or to society. "Works of darkness." The apostle calls the heathen mysteries works of darkness, because the impure actions which the initiated perform in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil. "But rather even reprove them." The Greek word signifies to reprove, (1 Tim. 5: 20); to confute, (2 Tim. 4: 2); to convict, (John 8: 46); and to convince, because the effect of reproof and confutation, properly administered, is to convince. The apostle wished the Ephesians to use their superior knowledge, derived from the Gospel, in showing the initiated the absurdity of the mysteries, and the sinfulness of the things done in them. "It is base even to mention." The initiated were taken engaged not to divulge the mysteries. Here the apostle insinuates that the engagement was prudent, because it was base even to mention the things that were done in these mysteries. "Everything which maketh manifest is light." By this observation the apostle hath showed how absurdly the heathens gave to their mysteries the appellation of light, and to the initiated the appellation of enlightened persons. For if these mysteries had been really light, they would have made the evil actions of the initiated, especially those which were done in the mysteries themselves, manifest in their true colors. The honorable appellation of light belonged only to the Gospel, the mystery of Christ; and of enlightened persons to the initiated into that excellent mystery. (1 John 1: 5.)—*Macknight's Translation and Commentary of the Epistles, (1795.)*

It being now a well-known fact, and acknowledged by Masons themselves, that Freemasonry is in many important particulars a reproduction of these same religious heathen mysteries denounced by the apostle, how base and blasphemous is the insinuation that the Lord Jesus Christ (as claimed by some—Rebold's History of Masonry in Europe, pages 375 and 392) was an Essene (or Mason) in principle if not in deed. Solomon, too, could have been familiar with these gross mysteries only after he, through the influence of his heathen wives, had forsaken the true God and fallen into their pagan practices. If he ever was a Mason, that was the time.

Indeed, Mackey's Lexicon of Freemasonry is very explicit on this point. In 1 Kings 11: 7, we are told, "Then did Solomon build a high place (temple, or altar,) for Chemosh, the abomination of Moab, in the hill that is before Jerusalem." Verse 9, "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel."

What this "Chemosh, the abomination of Moab" was, is shown in Numbers 25: 3, "And Israel joined himself unto Baal-peor"—the worship of the gods by the Moabites—"and the anger of the Lord was kindled against Israel." The plague followed—verse 9—and 24,000 of these pagans perished.

Read Mackey's Lexicon, article "Phallus," (in connection with article "Point within a Circle.") In the former, phallic worship is traced to Egypt; from Egypt it was introduced into Greece; and, later, "it was adopted by the idolatrous Israelites, who took it from the Moabites in the Wilderness of Sin, under the name of Baal-peor."

In view of these evidences, we repeat: If Solomon was ever a Mason, it was after he had forsaken the God of his father David and become a worshiper of Baal-peor, "Chemosh, the abomination of Moab," in whose honor he built a high place, a place of worship. Masonry, therefore, has no connection with Solomon's Temple in Jerusalem.

—Did ever anybody see an official Thanksgiving Proclamation that recognized the Lord Jesus Christ as the greatest benefactor of our race?

—Not much has been heard from the Prohibition votes in the several States in which elections were recently held, but it is understood that little or no defection in the real strength of the party is visible. When a more important election occurs—say, in the fall of 1892—they expect to have a full hand in the contest.

—The fact that Indianapolis, Ind., as reported by Bro. Porter, has no greater institution of learning than the common graded schools, detracts nothing from the value of these schools. It is somewhat surprising that so important a city, and the home of President Harrison, has not exhibited more enterprise in this direction.

—Governor Fifer, in harmony with the proclamation of President Harrison, has also appointed Thursday, Nov. 26 (to-day), a day of Thanksgiving to be observed by the people of this State. This is right and proper. As a people, we can never be too thankful for the blessings we enjoy, or too thoughtful of the poor and needy around us, who, on this day, have especial claims upon our benevolence.

—Keeley's bi-chloride-of-gold-cure-for-drunkenness hospitals are becoming numerous throughout the country, and well-patronized, the Dwight institution having 800 patients recently, with accommodations for only 300. Other parties are also establishing similar sanitariums, alleging that Mr. Keeley is not alone in his knowledge of the proper treatment for the removal of the drink-habit. The question of permanence in the cure is still an open one.

—A "Catholic Knight of America," John Bar, Supreme Secretary of that order, is to be examined by an official board, on charges of negligence in office, preferred by a committee. The charges, as we learn from a dispatch to the *Inter-Ocean*, from St. Louis, Nov. 9, are serious, and will be investigated during the latter part of this month, when the books of the secretary and treasurer are to be examined. The principal wonder is that the affair was ever made public.

—A general order, just issued by General John Palmer, commander-in-chief of the G. A. R., commands every post in the United States to at once make substantial contributions to a fund of $300,000 to $500,000, to be used in the erection of an imposing memorial hall at Decatur, Ill., the birthplace of the order. In most cases, for such an object, subscriptions are commonly solicited; in this, it takes the form of a command. Who says that the secret lodge is not autocratic and intolerant?

—News comes from Rockford that "John G. Garver, a prominent member of the bar, has been laid up for two months. It has just become known that he was injured while undergoing the initiation ceremony of a secret society known as the 'Knights of the Globe.' The injury is a serious one, it being supposed that a blood vessel is broken in one of his limbs. It is also supposed that the injury was caused by a severe blow or fall, and he may never fully recover the use of his limb." The ritual of this order would seem to be "impressive," in more senses than one. This victim may well ask, "Was it worth the trouble to undergo so much to gain so little?"

—It is worthy of remark that the Women's Christian Temperance Alliance, engineered by Mrs. Foster of Iowa, and which originated in a split of the Women's Christian temperance Union because the seceders thought that partisan politics should be ignored in the Temperance work, has forsaken this position and is now at liberty to work for any political party that it may select. The constitution of the Alliance, as originally constructed, forbade its members making partisan speeches in any political contest; but at its State meeting in Chicago, not long ago, it was decided to strike this provision from the constitution. The Alliance, it is understood, will support the Republican ticket in 1892.

—"It is stated by those who know that since the anti-secret society meetings that were held last week a large number of applications have been received by the several secret organizations of the city for membership. This is especially true of the Odd-fellows' lodge. The meetings seemed to act as an advertising card for the societies."—*Galesburg (Ill.) Mail.* The devil always shows himself on the battle-field—*after* the Christian workers have returned to camp. Those of his followers who have joined the Odd-fellows at a cost of from $10 to $100 might have saved their money. We can teach them the entire work of the lodge, encampment, cantonments, etc., with grips and signs in full, for *fifty cents.*

—On the 1st of November, at Logan, Utah, Mormon President Wilford Woodford said: "We have had prophets and apostles among us. They have worked here in the flesh and have saved many souls. They have died and gone to the spirit world. *Joseph Smith holds the keys of this dispensation. He will hold them to the endless ages of eternity, no matter who may lead the church after him.*" Mormonism is evidently still alive—a very hot-bed of hypocrisy, or a wofully misrepresented form of Protestantism; but it bears the stigma of being a man-made religion; and no further testimony is required to prove it than the foregoing passage—a secret, untrustworthy system of church-and-state-ism, without which any country is better off.

—The People's party suffered in the recent State elections and the returns show a remarkable diminution of strength and popularity. In Ohio the party seems to have polled about 12,000 out of a total vote of 700,000; in Iowa 15,000 out of 375,000; in Kansas it carried one judicial district out of ten, and was defeated in seventy-five counties. Last year, out of 424 principal county offices in the State the Alliance got over 300; this year it gets only 125. The Democrats combined with the Republicans and swamped the People's party. In South Dakota its vote was reduced one-third; in Nebraska it seems to have polled issues and cast no independent vote; in the South it did not appear. It looks as if it is not to be a potent factor in the Presidential election next year.

—At the Women's Christian Temperance Union's Annual Convention, in Boston, last week, Miss Frances E. Willard was re-elected president, receiving 393 votes of 396. Mrs. Mary A. Woodbridge was elected recording secretary; Miss Caroline E. Buell, of Chicago, corresponding secretary; Miss Esther Pugh, of Chicago, treasurer. The board of superintendents and organizers was also elected at the fourth day's session. Mrs. Caroline E. Buell was placed in charge of the department of organization. The superintendents are classed under the general heads of organization, preventive, educational, evangelistic, social and legal, each department having a long list of sub-departments. The President's prize banner was presented to the State of Maine. The banner of the National Juvenile Association went to Iowa. The convention was quite spirited, and showed a fair progress made during the past year.

—Our Reform friends in Canada are discussing the evils of secret societies quite extensively and with great apparent earnestness and power. At a recent meeting of the Presbyterian Council of Toronto, Rev. Dr. Parsons, pastor of Knox church, proposed as a subject for discussion at the next regular meeting, "The relation of church members towards organizations outside of the church." When asked to explain what he meant by organizations outside of the church, Dr. Parsons stated he meant all those who did not require their members to be members of an evangelical church. He said societies, such as the Freemasons, Odd-fellows, Foresters and others of a similar character, were formed with a grain of morality covering up a multitude of sins. He could not see how members of the church who gave

themselves and all they had to Christ could consistently belong to the societies mentioned. This is the line of work upon which the N. C. A. has been for years opposing these societies, their pagan religion, their spurious charity, and their murderous obligations; and this is the work in which the churches ought to be engaged, instead of fellowshiping with members of the lodges.

—Syracuse University recently achieved a reputation in rowdyism seldom equaled at a respectable secular institution of learning. "The newspaper reports," says the New York *Catholic Review*," describe the opening exercises in the chapel, the singing of the hymn, 'Before Jehovah's Awful Throne,' the reading of the Gospel, and the prayer of the chancellor for a successful year. At the close of the prayer, in the very chapel itself, in the presence of the officials and the lady students, the students began a row that would have disgraced the precincts of a beer garden. It continued until the contestants were exhausted." The faculty may not be responsible for *this* outbreak, but should be held strictly accountable if another similar offence is committed. Why cannot students be gentlemen?

PERSONAL MENTION.

—Bro. H. H. Hinman writes from Massillon, Ohio, Nov. 21, that he has been very unwell, and has been unable to do anything in the line of his work. He certainly has the prayers and sympathy of all his *Cynosure* friends.

—Rev. Josephus Chcaney, the "Texas Giant" temperance lecturer, has been and is now laboring nightly at the revival services in the Belden Avenue Baptist church, of which Rev. Mr. Barber is pastor. The work is progressing favorably.

—Bro. S. F. Porter, the College agent, writes from Indianapolis, Nov. 12: "I think I shall work from this point for a week or more....This city does not seem to have any institution higher than graded common schools, and there are plenty of these. My health is not first-rate, but I trust the Lord will give me strength to do the present important work."

—The Wisconsin Anti-Secrecy Conference, at Vernon, properly and promptly appointed Rev. W. W. Ames, of Menominee, State agent to prosecute the local reform work. Bro. Ames is well known to *Cynosure* readers as a sturdy adherent of the cause which it represents, and he has, also, the credit of being its first cash-paying subscriber. Of his earnestness and ability there can be no doubt.

—Bro. I. R. B. Arnold, writing from Milton, Ky., on Saturday, Nov. 14, says: "All the churches in this city unite in Gospel service on the (floating) chapel to-morrow night. We sometimes turn away hundreds of people at a time; more come than can get in." Bro. Arnold made no mistake when he entered upon this prosperous river work, which God is signally blessing to the salvation of souls.

—The *Cynosure's* earnest friend and co-laborer, Mrs. Laura S. Haviland, who, on the 20th of December, will, if spared, reach her eighty-third birthday, has gone to Cottonwood, Shasta county, Cal., to spend the winter with her invalid brother. She underwent the fatigue of her long journey remarkably well, and with much enjoyment. Her mind, notwithstanding her years, maintains its clearness, and her physical strength is greater than is usual in persons of her advanced age.

—Rev. A. W. Parry, one of the most devoted adherents of the anti-secrecy reform party, is at present pastor of the Free Methodist church at Aurora, Ill. Not long ago, he opened his doors one evening to Bro. H. H. Hinman, for a lecture against secret societies. There was a fair audience to hear him—those who remained after the others had found out that the lodge was to be handled without gloves. The truth is seldom palatable to the lodge worshipers. Bro. Parry is now in a position to aid materially in the dissemination of the truth.

—Bro. Geo. W. Clark, of Detroit, under date of November 16, informs us that he had for over two weeks been suffering from a severe attack of the *grippe*, leaving his head, nostrils, throat and lungs in a bad condition, with an almost incessant cough that greatly strained his system. His daughter is also similarly, and nearly as severely, afflicted with the same distressing malady. "May we have your prayers," he writes, "for release from this terrible grasp, not only upon our throats, but upon our systems?" Will our readers everywhere make them a subject of earnest prayer?

REV. A. J. GORDON D.D.

Editor Cynosure:—You ask for a sketch of the life of Adoniram Judson Gordon, the beloved pastor of the Clarendon Street Baptist church, in this city, and one of New England's most eminent and pious ministers.

His birth and early training occurred on a farm at New Hampton, N. H., where he was converted at 16 years of age. After completing his academic studies, he took a regular course at Brown University, R. I., and was graduated from Newton Theological Seminary in 1863.

After a brief and successful pastorate at Jamaica Plains, he accepted a call to the Clarendon Street Baptist church in 1869, where he still remains the leader and "under shepherd" of a flock numbering 1,050 souls, and constituting one of the most aggressive and spiritually active churches in this city. The "enduement of power" is wonderfully exemplified in his thoroughly Gospel discourses, and pervades the entire arena of his varied field.

Catching an inspiration *through* their pastor's words and example, the body of believers extend a helping hand to every good work and to the needy everywhere. Besides caring for their large Sabbath-school, a Chinese school, and a Jewish mission, two outposts for general mission work are under their special care, and six evangelists are constantly employed to go into the waste places of our own land and "preach the word." In India, Africa and Burmah are seven devoted missionaries who look to this church and its pastor as God's agency for supplying their daily needs. A training school for missionaries has been successfully carried on by this church for several years. It has thirty-five students upon its roll at the present time.

Mrs. Gordon, who is a leader in the Prohibition movement, and president of the Boston W. C. T. U., has the entire co-operation of her husband, whose words against the liquor curse are like "arrows in the hearts of the king's enemies." Speaking of the prayer-meetings at the Clarendon Street church, one has said they are "models." They are made emphatically meetings for the people. The time is given to *them*, the pastor usually merely indicating some line of thought, and giving direction and impulse to others. To be known in any true sense, the pastor must be seen behind all the varied machinery of this ceaseless activity, planning, directing and inspiring his co-workers by his own faith, courage and zeal, in "every good word and work."

"The Christian Portrait Gallery," London, England, writing of his life and labors, says: "This honored servant of God and the American churches was unknown, except by repute, on this side of the Atlantic, until the gathering of the United Conference on Foreign Missions in 1888. ....But his name is a household word throughout the United States." Farther on, this same author says: "He is a man of such large-hearted views and catholic sympathy, that he can scarcely be called a specialist in his teachings. No subject comes amiss to him.....His mind seems saturated with Bible truth and Bible phraseology, which gives color to every thought and expression."

Having made the acquaintance of Doctor and Mrs. Gordon, at the London missionary meetings, the Scottish ministers present invited them to visit Edinburgh and other important points and hold evangelistic services. After noting the various cities in which they labored successfully, the writer closes with the statement, "During the Scottish course, many women's meetings were held, at which one of the principal speakers was Mrs. Gordon; her addresses were listend to with great interest."

This family presents a beautiful picture of Christian home-life, mutual co-operation in temperance and church work, and no bond or covenant of secrecy to mar the harmony or detract from the mutual enjoyment of those "whom God hath joined together," and has forbidden any man to "put asunder." J. P. Stoddard.

Boston, Mass., Nov. 17.

NEW ENGLAND ANTI-SECRECY CONVENTION.

BOSTON, DECEMBER 9 AND 10, 1891.

THE OFFICIAL CALL.

The Annual Meeting of the New England Christian Association will be held (D. V.) in the United Presbyterian church, corner of Berkeley and Chandler streets, Boston, Dec. 9th and 10th, 1891. Dr. A. J. Gordon, Mrs. M. E. R. Gleason, Mrs. E. Trask Hill, Rev. R. A. McAyeal, Rev. J. M. Foster, and Rev. I. A. Mesler, are among the speakers engaged. Joseph Cook has also agreed to speak, if within reach at the time. A number of seceders from Freemasonry, Oddfellowship and other branches of the secret empire will be present and testify from personal experience in the orders. Friends in New England are urgently requested to attend and aid, by their counsels, and their prayers, and contributions, in carrying forward this great work.

Beloved in the Lord, there are practical questions confronting us in the work we have undertaken in behalf of the church of Christ. Ought not these questions to be met at a meeting where they may be carefully considered? One of these is the question of Incorporation. Would it not be well for those who desire to co-operate by prayer, by counsel or by contributions, to meet and confer on the advisability of becoming known in law as a corporate body, thereby assuring greater efficiency and permanence in our work?

Ten o'clock A. M., December 9th, would be a convenient time for such a conference in Boston, preceding the opening of the convention on the afternoon of the same day. The laws of Massachusetts relating to such corporations and other required documents could be in readiness, and if, after due conference, it should seem best to incorporate, legal forms could be expeditiously complied with. Believing that whatever action the brethren might deem wise in the matter, such a conference would be helpful in our work, I hereby request that all who can, meet in the U. P. church, Boston, at 10 A. M. Dec. 9th, to consider the wisdom of incorporating the N. E. C. A., according to the laws of the State of Massachusetts.

We have given some thought to this matter and will state a few reasons why an incorporation would be helpful:

1. It would give legal existence to the Association, which must otherwise remain unknown in judicial proceedings.

2. It would be accepted by the public as evidence of permanence and an intention to conduct business upon a responsible basis.

3. It would encourage individuals and churches, favorably disposed, to put the Association's work on the list of home missions, to receive regular contributions.

4. It would facilitate negotiations for funds, and enable the Association to accept trusts and bequests in aid of its work.

5. It would give legal competency to hold so much real estate and other appliances as are necessary in the prosecution of its work.

The importance of having a local habitation becomes more and more apparent as the work advances, and the efforts of the opposition to checkmate our movements and hedge up every way and close every church door possible against it, is revealed in the results of their underhanded methods. Let us seek heavenly wisdom and come together in the spirit of the Master, in the full assurance that ultimately the "will of God will be done on earth as it is in heaven."

"PRAY WITHOUT CEASING."

"It is time to seek the Lord," and cry mightily unto God for the deliverance of his church from the grasp of the secret lodge.

We cordially invite friends in New England and everywhere to unite with us in special prayer, on Sabbath, Dec. 6, for the baptism of the Holy Spirit on our annual meeting, Dec. 9th and 10th. Remember the word of our Lord, "Without me ye can do nothing."

A light lunch will be served in the vestry at the annual meeting noon and evening, for those from out of town. All who desire entertainfor the night will please send their names to Mrs. A. E. Stoddard, 218 Columbus avenue, Boston. Tremont St. and Columbus Ave. cars cross Berkeley street, a couple of blocks from the church. J. A. Conant, *Pres.*

E. E. Flagg, *Secretary.*

The Home.

THE HEART POSSESSED.

"To-day I must abide at thy house."—Luke 19:5.

Heard I Christ, the Master, say,
"I must bide with thee to-day."
But I looked within my heart—
Sin-defiled in every part—
And I said, "Oh, not to-day!
Please thee, Christ, to turn away.

"How can I, so poor and vile,
Full of wickedness and guile,
Entertain within my breast,
Thee, divine and heavenly guest?
Wait, Lord, till I holier be;
Then mayest thou abide with me."

But I heard his voice again
(How unlike the sons of men!)
Heard him speak in words of love,
Rising clear earth's noise above,
"Open, child, thy heart to me:
I bring light and purity."

Then I said, "O, guest divine,
Come, possess this heart of mine!"
And he came with all his grace,
Put on me *his* comeliness,
Gave my soul the bliss to know,
Christ and heaven together go!

—*H. H., in The King's Own.*

SAVED IN THE MIST.

Two centuries ago when eight or nine hundred persecuted Waldensians were seeking to return to their own country, they suffered sore hardships and peril. As they reached Mt. Cenis, where is now the station of San Bartram, they seemed to be completely hemmed in.

The angry river had a bridge across it, but on the other side were 2,500 French troops, under the celebrated French Marshal Catenas, to oppose their progress. These French troops had defeated the Germans, and had taken Alsace and Lorraine. They were the flower of the French army, and flushed with victory. Already they saw the Waldensians in their hands, and ropes were provided with which to hang all who might be taken alive.

In the extremity one of the Waldensians stepped forward and said, "Brothers, there is hope still; in the place over there, where it seems that only goats can walk and eagles can fly, I know a path; I remember it now, I discovered it one day when going after my goats, and when the night comes we will take it."

The night came, but the enemy seemed to have suspected the movement, for fires were lighted all around. And to add to the perils of the situation the night was clearer than the day had been. At length a mist appeared on the mountain top, and gradually it settled down, enwrapping the Waldensians and completely concealing them. And along that narrow path, where a single slip of the foot would be death to its owner, since he would fall down among the rocks thousands of feet, the entire band passed in safety.

The Lord knoweth how to deliver the godly out of trial. Beset before and behind, hated, hunted and persecuted, he knows the rocky hiding place, and he can make our feet like hinds' feet to scale the barren crags; he can wrap his misty mantle about his persecuted saints, and shelter them beneath the shadow of his wing. For he is their rock, their tower, their stronghold, their refuge, their home through all generations.—*Peace and Goodwill.*

A RICH MAN WITH NO RICHES.

The following story, says the *Wayside*, is told of Jacob Ridgway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of six million dollars. "Mr. Ridgway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know." "Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied." "What, sir!" exclaimed the young man, in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month!" "Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?" "Ah! but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!" "What better off am I for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why, I can't eat it, or wear it. I can only use it to buy other houses for other people to live in; they are beneficiaries, not I." "But you can buy splendid furniture and costly pictures and fine carriages and horses; in fact, whatever you desire." "And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, with the trouble and attention to drivers, footmen and hostlers; and as to 'anything I desire,' I can tell you, young man, that, the less we desire in this world, the happier we shall be. All my wealth cannot buy back my youth, cannot purchase exemption from sickness and pain, cannot procure me power to keep afar off the hour of death; and then, what will all avail when, in a few short years at most, I lie down in the grave, and leave it all forever? Young man, you have no cause to envy me." The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

FIGS AND THISTLES.

The oyster coming into the church generally has a good deal to do with keeping the Lord out.

Give a tenth of your income to God, and you will always have an income from which to give.

"When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek."

The devil will never be discouraged as long as he can look into the church and see a hypocrite.

There are too many people who would like to go to heaven if they could take the devil with them.

Describing sunlight to a blind man is an easy task compared to letting a sinner know how good God is.

There are people who wouldn't lie with the lips for anything, and yet they live a lie every day in the week.

There is no such thing as receiving the Bible as the Word of God, and keeping Christ out of the heart.

There is something wrong with the religion of the man who never looks happy except when he goes to church.

The devil is always afraid of the man who never goes to war without first asking God for marching orders.

Looking too closely at a dollar doesn't make it any bigger, but it very often makes the soul a good deal smaller.

When a man is seeking God with all his heart, such questions as where Cain found his wife don't bother him much.

If some people could have their way, when they pray for rain they would pick out the ground for it to fall upon.

There are plenty of people who will follow the devil all the way to the pit, if he will salt the path with money.

There is a difference between sitting before the fire and thinking about doing good, and going out into the cold and doing it.

The laborers who were sent into the vineyard at the eleventh hour had probably been at work somewhere else up to that time.

God needs people who can eat a cold dinner without growling, a great deal more than he needs louder talking in the class meeting.—*Indianapolis Ram's Horn.*

THE TWO FOXES—A FABLE.

In the depth of a forest lived two foxes who never had a cross word with each other.

One of them said one day in the politest fox language: "Let's quarrel."

"Very well," said the other; "as you please, dear friend. But how shall we set about it?"

"Oh, that cannot be difficult," said fox number one; "the two-legged people fall out, why should not we?"

So they tried all sorts of ways, but it could not be done, because each would give way. At last number one brought two stones:—"There," said he, "you say they are yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now, I'll begin:

"These stones are mine!"

"Very well," answered the other gently, "you are welcome to them."

"But we shall never quarrel at this rate," cried the other, jumping up and licking his face. "You old simpleton, don't you know it takes two to make a quarrel any day?"—*Anonymous.*

WHAT BOYS SHOULD LEARN.

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put in the pleasantest place, and forget to offer it to mother when she comes to sit down.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being gentlemen at home.

To take their mother into their confidence if they do anything wrong, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

To build a fence correctly.

To fill the wood-box every night.

To shut doors in summer to keep flies out.

To shut doors without slamming.

To shut them in winter to keep the cold out.

To do errands promptly and cheerfully.

To get ready to go away without the united efforts of mother and sisters.

To be gentle to their little sisters.

To wash dishes and make their beds when necessary.

To sew on a button and darn a stocking.

To be kind to all animals.

To ride, row, and swim.

To be manly and courageous.

To let cigarettes alone.

To tell the truth.

To observe all these rules, and they are sure to be gentlemen.—*Exchange.*

SOMETHING FOR BOYS.

A few weeks since I saw a touching and beautiful sight. Driving through a rugged part of the country my attention was directed to an elderly lady trying to pick her way over a rough hill-side. She came very slowly and carefully. The hill was quite steep, and I was pitying her, and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past, and, running up the hill, put his arms around the lady and steadied her steps, saying pleasant words, I know, for the face incased in the warm hood looked beaming and bright with happiness. As we passed, I heard her say these words: "It is so nice to have a boy come and help a mother down the hill." They passed on and went into a farm-house at the foot of the hill; I knew they were mother and son. There was a sermon in those few words. I thought, I wish every boy could have heard them.

You boys are all of you here to help mother down the hill of life. You don't all do it, though; more's the pity. Some of you make it harder for her. You do things that trouble her: she is anxious about you, and then she has to pick her way over places a thousand times rougher than walking down a steep hill. Perhaps you are getting into bad habits, and will not obey her counsel. Her heart is bruised and torn by your conduct. She knows what the results of evil doing are: that if a boy begins habits that he only considers light as cobwebs in his youth, by and by they may become iron chains about him, and when he is a man he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life as you might be. Be as polite

in waiting upon your mother as you are in waiting on other boys' mothers. Don't speak in rough tones to her. Be always gentle when you speak to her, and careful to remember what she wishes you to be particular to do at different times and different places.

"It's so nice to have a boy to help a mother down the hill." Yes; when weary and worn with life's hard work, and age begins to come, it is a great satisfaction and source of gratitude to know that a strong, upright boy is coming to help mother down.

And you boys who have gone from the home altogether, you cannot literally put your arms around mother and steady her steps, yet you can write her good, long letters, and tell her you wish you were in the old home again, so you could hug her and kiss her as you did when you were a little fellow and loved to climb up in her lap. One of the greatest blessings in the world is that of having a praying mother. Make yourselves worthy of the good mothers God has given you, and take your mother's God for your God in the days of your youth.—*Anonymous.*

TO THE CHILDREN.

At Vevay, Ind., some little girls were invited to eat with us. I gave them cups of hot water, and as I handed one to each—asked, "Did you ever taste of the sweet sap of trees?" They replied, "Yes, ma'am." "Well, you just put some sugar in your cups and then taste and see if it doesn't taste like sap."

The girls tried it and liked the delicious drink so well that one of them had her cup filled again, saying, "It's good and it makes you white." Lorin, the young hired man, had always been used to coffee before coming with us, but readily took to the hot water, and now says he would rather have it than coffee. He lives at Florence, Ind., a little above here.

Tobacco is one of the staple products of the farms in these hilly regions. I hope you Wesleyan children will have your teacher or parents write out the form of an anti-tobacco pledge and then get all the people you can to sign it; especially, get all the children in your neighborhood to sign.

Lorin has just been telling at the dinner table, that horses and cattle sometimes eat the tobacco leaves if they get where there is a lot of tobacco dried, and that it kills them. They suffer much after eating it. Their nerves are so terribly affected that spasms of jerking come on; and even when they have been dead half an hour the legs and feet will jerk frightfully. Now who will dare think a boy can go to heaven if he uses a poison like that, besides spending money for the vile stuff. Of course I do not look for Wesleyan boys to be tobacco lovers; and much less do I think they injure their valuable nervous system by drinking tea and coffee.

Mr. Arnold saw a book advertised, called, "The Man Wonderful in a House Beautiful." This book was bought and we found it a sort of physiology. It speaks against tea and coffee, and tells us if we have begun its use we had better stop short or we may find ourselves fast in this habit.

When you write children's letters, why not tell how many names you have got on a pledge against tobacco? and I think it would do no harm to have one against tea and coffee.

When I was a country school girl at Brush Point, Ill., I made such a pledge and a few signed it.

I now want to tell you children that a woman went up in a balloon at Cony Island and then performed on a crossbar beneath; unfastened the protection strap from the waist, hung by feet, then by hands, when one hand slipped off, then the other, and down she came, and was crushed to death. Poor lost soul and body. Cony Island is near Cincinnati, O.—*Mrs. I. R. B. Arnold, in the Wesleyan Methodist.*

Judge Blydenburgh, prosecuting attorney of New Haven, Conn., employed two boys to visit saloons and get drinks. They succeeded in getting drinks at one hundred and twenty saloons; and that number of warrants was made out at the instance of Judge Blydenburgh. This judge may be a pretty smart lawyer, but he is a pretty poor man The boys, by the by, were not his sons.

ONLY.

Only a mortal's powers,
Weak at their fullest strength;
Only a few swift flashing hours,
Short at their fullest length.

Only a page for the eye,
Only a word for the ear,
Only a smile, and by and by
Only a quiet tear.

Only one heart to give,
Only one voice to use;
Only one little life to live,
And only one to die.

Poor is my best, and small;
How could I dare divide?
Surely my Lord shall have it all.
He shall not be denied!

All! for the last and least
He stoopeth to uplift;
The altar of my great High Priest
Shall sanctify my gift.

—*Leaflet.*

TEMPERANCE.

LADY SOMERSET'S ADDRESS.

A Washington correspondent referring to a recent address by Lady Henry Somerset, says: "Two thousand jammed into the Metropolitan church to listen to this woman. Washington has had its orators and audiences, but never before has an English lady of almost royal line appeared on one of its most popular platforms to reason just as *she* reasoned 'on temperance, righteousness and judgment to come." She is a charming lady as she stands there, manuscript in left hand, face and form on fire as she tells the simple story of her own awakening to rum's direful work, and her solemn promise to God to spend the rest of her life in trying to arouse others to stay the carnage and overthrow the curse. She read at times, then grew too eloquent for written words. Her utterance was so musical, so clear, the most distant hearer could not fail of her meaning. She goes to other cities, and multitudes will see and hear her. Her history reads like a romance. Of highest birth, with abounding wealth, personal charms, culture of the best schools, a queen in fashionable society, what cared she for the lowly? In offering her wine, what thought she of the drunkard's starving ones! One day she heard Hannah Whitall Smith's Bible reading. Then a Deborah was born to lead the army of God. She dashed her wine-cup away and resigned the dance for temperance toil. She is now president of the British W. C. T. U. and vice-president of the World's W. C. T. U."—*Herald and Presbyter.*

IS DRUNKENNESS CURABLE?

For years, and now especially, the minds of the medical profession have been and are greatly exercised upon this subject.

It has been studied by the ablest and most cultured men in the medical and clerical professions; it is looked upon both as a habit and a disease.

The pathological, psychological and physicological effects of alcoholism are well understood.

Its relations to digestion, assimilation and elimination are thoroughly well known; its action upon the brain and blood, upon mind and body are not hidden from the light of modern science.

All have given their verdict as to the curability of drunkenness or alcoholism, within reasonable limits.

Why all this stir and commotion about one of the simplest and most preventable conditions of disease mankind is subject to? Why talk about curing disease, while politicians, health boards, excise boards, and the dear people are doing their level best to manufacture, propagate and extend its ravages?

You cannot cure small pox or yellow fever while you studiously propagate and grow its pestilential organisms, and prepare with diligent care the soil for the reception of these cultivated germs.

The politicians, and excise boards, with the aid received from health boards, police boards with proficient police regulations, pandering to the lowest habits and instincts of evil, are manufacturing drunkards, alcoholics and debauchees faster than all the physicians, clergymen or eleemosynary and religious institutions of this land can cure them.

Close up these manufactories so numerous that most street corners can boast of three; shut up every saloon in this city and land. "Save the young!"—educate our boys and girls to shun those who use liquors or narcotics, or frequent those places where they are stored, sold or given away. In a word, when the people with one voice say with their ballot, in view of our climate, average surroundings and conditions, "Prohibition" enforced, manufacture and sale stopped, the strong remembering for the good of my weaker brother, "I will eat no meat" (or drink a glass of wine). The advertising of this traffic shall be a misdemeanor, enforced by public opinion, degrading alike to advertiser and advertising. Alcoholism will at once cease. Society will see the truth of the old adage, "An ounce of prevention is better than a pound of cure."

Then will the laborers know and realize that they govern the world; that they are the real capitalists; that they are rich in mind and body, and that they are ever growing richer by the elasticity of their sinews, that long life, health and happiness is the reward of total abstinence.

Stop manufacturing drunkards, and those now existing will soon be cured.—*A. B. Whitney, M. D.*

SMASH THE SALOONS!

The two great agencies on which we must depend for the suppression of the liquor traffic are the Gospel of Christ and the strong arm of the law, and of these two the first is by far the greater. We have no faith in the permanency of any reformation which does not aim first of all to reform the hearts of men. The Christian church could do more, if it would, to bring about the the abolition of the liquor traffic than all the temperance societies and temperance parties in the world put together. We do not say this in disparagement of these societies and parties either. They are doing a noble work—much of it a work which the churches have either refused or neglected to do, the more shame to them. We thoroughly believe, too, in the agency of the law, in its educative power, in its power to repress and discourage evil men in their evil ways. It is a good thing to reach the hearts of drinking men, if you can, with the Gospel; it is also a good thing to put temptation out of the way, if you can. The flesh is weak, and it is a risky thing to turn a newly converted drunkard out of a church into a street lined with gin-mills and odorous with the odor of the beverages of hell. Let the church go ahead with its work inside, but don't let it forget to work outside, too. Smash the saloons.—*Christian at Work.*

WHAT SAVED HIM.

H. Clay Trumbull, the able editor of the *Sunday-School Times*, spoke thus in his lectures before the Yale students. The statement comes in casually, and for that reason is more significant. "It was forty-six years ago that I became a member of an organization known as the 'Cold Water Army,' which had its companies in most of the towns and villages of my native State. It was by means of the special training which I received in that organization, and as a result of the reflex influence of my activities in connection with it, that my personal opinions and habits in the line of total abstinence became fixed and abiding, and subsequently proved, under God, a means of my preservation from utter ruin."

NUGGETS.

Carroll D. Wright, the most trustworthy statistician, says that for every dollar paid in by the saloons for their licenses, about twenty-one dollars is paid out by the people.

Judge Taintor, of Hartford, Conn., decided that wholesale liquor-dealers located outside the State cannot sell liquor in Connecticut without taking out a license in each county where the liquor is sold.

As a result of the Democratic victory in Iowa, and the hope that the prohibition law will be soon repealed, the Union Stock Yards in Sioux City announces that it will soon begin the construction of a large brewery there.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON X.—Fourth Quarter.—December 6.

SUBJECT.—Christ Crucified.—John 19: 17-30.

GOLDEN TEXT.—For Christ also hath once suffered for sins.—1 Peter 3: 18.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—John 19: 17-24. T.—John 19: 25-30. W.—Luke 23: 33-43. T.—Luke 23: 44-49. F.—John 19: 31-42. S.—Isa. 53: 4-12. S.—Rom. 5: 1-11.

COMMENTS BY E. E. FLAGG.

1. *Jesus crucified.*—vs. 17–22. How can we read these pathetic words, "and he, bearing his cross, went forth," and shrink ourselves from taking up the cross and following in his own blessed footsteps. Christ sank under the cruel weight, and another bore it for him—Simon of Cyrene. The name of this simple peasant has thus been preserved to all time as the first in the long line of Christian cross-bearers. Though it can never be given to us to literally bear the cross for Jesus, yet we know that everything we do for those he loves is done for him. How many a poor disciple may be sinking under his cross of poverty, affliction, or reproach, while we stand aloof, forgetting that by practical aid and sympathy to all such, we are given an opportunity to share with Simon the glory of being a cross-bearer for Christ! Pilate had weakly delivered up Jesus to be crucified. Without doubt, his uneasy conscience made him restive, and whetted anew his feelings of hatred to the Jews, whose fanatical cruelty had coerced him to the act. He saw a chance to annoy them by writing the customary inscription over the cross in such a way as to convey a double taunt; first, by implying that a crucified king, dying the death of a malefactor, in shame and ignominy, was an appropriate one for such a nation; and, secondly, that they had now literally "no king but Cæsar." They had been taken at their word. They were bound hand and foot to the Roman power, with no possibility of redemption. Being in three languages, so that all passers-by could read it, there must have been some thoughtful minds to interpret the words as the world has ever since interpreted them. The chief priests, at least, were not slow to comprehend Pilate's ironical meaning, but their deputation was met only with scorn. Like all weak characters, he seems to have been vacillating in large matters, while stern and unbending—in common phrase, *set*—about comparative trifles. Had he shown the same spirit to the mob when they were shouting "crucify him!" what a different record would Pilate have left in history?

2. *Incidents at the cross.*—vs. 23–27. The prophecies center about Christ; and in his life, but especially in his death, their minutest details are fulfilled, even to the casting of lots for his garments. Jesus himself is the spirit of prophecy. Then how important that the prophetic books of the Bible, and especially Revelation, be seriously studied. But there were others beside the heartless soldiers, or the still more heartless priests, who witnessed Jesus' sufferings. His mother, and other holy women, who are mentioned as constant attendants upon him in his ministry, stood by the cross. Old Simeon's prophecy in the temple could seldom have been absent from the mind of one of whom it is said that "she pondered all these things in her heart." But only once do we read of her taking counsel of her maternal fears and uniting with the rest of the family to prevent his carrying on his work. If Mary had been the perfect being that the Church of Rome considers her, she would never have showed, even in one solitary instance, such a want of faith in her divine Son. And, on the other hand, little as the Gospels tell us of her, we know that she must have been a brave, sweet, unselfish woman. John may have been in better circumstances than the others. There is no proof of this, however, and it could have been, even if this was the case, only a secondary reason why our Lord should commit his mother to his care. It was rather a recognition of those qualities in John, which even now, after a lapse of eighteen hundred years, separate him in our mind from the others;—his womanly tenderness, his spiritual insight, his supreme devotion to her Son—all gave him a peculiar fitness to assume this sacred charge. How often some lowly duty of ministration may be laid upon us which, if we could read it rightly, we should see was really a token of loving appreciation from Him who sees in us just those qualities of mind and heart that fit us for the work—qualities that pass for little in the eyes of the world, and perhaps with many of our fellow Christians.

3. *"It is finished."*—vs. 28–30. When Christ had received the vinegar, there remained nothing more of Scripture to be fulfilled. His redeeming work was done. We can but be impressed here with the importance attached to the Bible as regards its strict veracity. Christ, even in his dying agonies, was careful that the last iota should be fulfilled, thus showing that he was indeed the Truth. Very precious are his last words, "It is finished," to the heart of Christianity. They mean (1) an entire and perfect redemption for every sinner who accepts it. It is complete *now*. A saint in heaven is not more fully redeemed than he was while a forgiven sinner on the earth. (2) Nothing more can be added to it;—no so-called "works of merit," no fastings, no prayers. This would be to belie the dying words of our Redeemer; as if he had left incomplete what he asserted with his last breath was *finished*. (3) Our part is to personally appropriate his sacrifice, and proclaim to the world in every way what a perfect and almighty Saviour is ours.

RELIGIOUS NEWS.

BAPTIST.

—The Baptist laymen of Chicago have pledged themselves to raise $120,000 for city missions. One hundred thousand dollars of this amount is to be set apart as a permanent endowment fund; $10,000 will be used for current expenses of the present church extension work in the city, and the remaining $10,000 will be applied toward a central mission station in the down-town district.

—A letter from Mississippi speaks favorably of the mission work done in the South. All denominations share in the gatherings, but the Baptists everywhere have large returns in conversions and additions to the churches. The colored people are fast coming to the front in education, with good school-houses and teachers, churches often better than white people, and good ministers; in property and wealth, with fine farms and homes, and some in thrifty mercantile business.

—In May, 1880, the total property owned by Baptists in Buffalo, N. Y., was valued at $154,000. Now the entire property of churches and missions is worth $457,000—an increase of $303,000 in eleven years. The church membership increased, same time, from 1,860 to 3,556, and mission scholars from 400 to 2,300.

—In Iowa, this fall, the total Baptist church membership is 31,926. The total baptisms last year were 2,441. With one exception this is the largest number of baptisms ever reported in one year.

—The Baptist Mission among the Telugus in India is reported as being wonderfully blessed. Nearly 10,000 have been baptized since last Christmas.

—The New York State Pastors' Conference (Baptist) at a recent meeting reported 168 pastorless churches. It is authority for the statement, "1,000 villages in the State (N. Y.) have no churches whatever."

CONGREGATIONAL.

—Oct. 25, Rev. A. J. Bailey, Ogden, preached in the Mormon Tabernacle in that city. A crowded house—1,000 or 1,200—listened attentively to the sermon from Acts 1: 8. The Mormons were highly pleased with the service, and many have expressed the wish that Mr. Bailey might preach to other Mormon audiences.

—A three weeks' series of evangelistic meetings has just closed at Atkinson, in which pastor Arnold was ably assisted by Rev. J. D. McCord, who, though taking a well-earned vacation, could not resist the opportunity of service. There were twenty-five conversions, the first fruits of which were gathered Nov. 1, when fourteen united with the church, six heads of families. The work goes on though the special services are discontinued. The church has been greatly awakened.

—Rev. Dr. Freeman, who has just accepted a call to Naperville, Ill., has been pastor of the Presbyterian church at Honeoye Falls, N. Y., for twenty-two years, and the Rochester presbytery dismissed him to accept the call with extreme reluctance. He is yet a young man, in the full strength of his powers, a scholarly preacher and a faithful and beloved pastor. Though having spent all his ministerial life in the Presbyterian church he comes of Congregational stock, having spent his boyhood in Hanover, N. H. He graduated from Lafayette College in '57, and from Princeton Seminary in '61.

—Iowa College has in attendance something over 400 students. A Y. M. C. A. building is to be erected, the students starting the enterprise with a subscription of over $6,000.

—The church at Swanzey, N. H., has just celebrated its 150th anniversary. It has sixty-three members. The Chichester church celebrated its one hundredth anniversary Nov. 2.

EVANGELICAL.

—The Mills Gospel meetings in the West Division of Chicago have prospered greatly. The churches where they were held have been filled from the beginning by audiences numbering nearly two thousand. After one or two meetings, a call was made for those who desired to lead a Christian life, and from fifty to two hundred have risen at every meeting. The men's meetings on the two Sabbath evenings which Mr. Mills has spent here have been among the most remarkable, and about two hundred men have risen at each meetings. About two thousand cards have been signed by those expressing a desire to lead a Christian life. The largest proportion of these have come from the Sunday-school children and the young men.

—D. M. Hartsough, of Des Moines, began special work at Humboldt, Iowa, Oct. 18. His sermons have been on the fundamental principles of the Christian religion, without sensationalism or emotional excitement, but plain and intensely practical. During his three weeks' meetings seventy-four were added to the church, all but eight over sixteen years of age, and forty-eight heads of families. He lays especial emphasis on the absolute necessity of church membership in a Christian life.

FRIENDS.

—The Southern committee of New York yearly meeting has decided to push the work among the colored people in North Carolina. At present the main work is at High Point, under the care of William Elmore Meade. It is expected that the Ashboro' property will be sold, and the proceeds applied at High Point.

—The revival meeting at Friends church in Chicago, is making very hopeful progress. The Friends are beautifully united in support of the work, and have been from the time the subject was first considered and a call extended to John Henry Douglas to come. The meetings began on the 8th inst., and have now held over three Sabbaths. The meetings are constantly growing in interest and life.

LUTHERAN.

—A strong effort is being made to remove the Theological Seminary from Gettysburgh, Pa., to Washington, D. C. The change is deemed practicable and advantageous, and will probably occur.

—According to the German edition of the Joint Synod Almanac, the Ohio synod shows 353 pastors, 86 school-teachers, 498 congregations, and 66,675 communicant members.

—The Swedish Lutherans of Kansas are happy. The cause is the final liquidation of the heavy debt of $75,000 which has hung about the necks of the managers of Bethany College for a number of years like a mill-stone. This brilliant success was achieved chiefly through the agency of the indomitable Swenson, pastor of the Lindsborg church, and recently elected president of the college. This money was raised by the Swedish people of Kansas, few, if any, subscriptions exceeding $50.

METHODIST EPISCOPAL.

—The annual meeting of the board of education of the Methodist Episcopal church will be held at the office of the board, 150 Fifth Avenue, New York, Wednesday, Dec. 2, at 2: 30 P. M.

—A glorious revival closed at Schaller, Iowa, Nov. 8. Eighty-eight were converted and reclaimed; forty-one united with the M. E. church, many of them heads of families and several entire families, and several joined other churches. A number will still be gathered into the church. Rev. C. W. Garlock, evangelist, of Smithland, Iowa, conducted the meeting. A. Brown is pastor.

—Methodist city missions in Chicago: Missions organized in 1891, fourteen; children gathered into Sabbath-schools, 1,500; number united with our societies, 537; churches erected, ten; increase in church property, $100,000; missions sustained, forty; aggregate cost per mission, $375.

—The Methodist preachers of Camden county, N. J., have been waging war against book-making and racing. They recently secured the indictment of the president of the Gloucester race track association, charging him, under the gaming law, with maintaining a nuisance and disorderly place. If the present law is sustained on an appeal at present before the court of errors and appeals, horse racing and book-making in New Jersey will be ended promptly and for good.

MISCELLANEOUS.

—Epworth leagues in the Methodist church in Canada numbered 300 April 31st, with 17,230 members. The growth since then has been very rapid.

—A religious lay electoral conference, in Iowa, recently, voted to defend prohibition irrespective of party. That is to say, the conference, which was composed of both Republicans and Democrats, declared that it will not allow the old issue to be negatived or defeated through party considerations of whatsoever kind. This is a notice to both parties in that State which ought not to be ignored, as indeed it cannot be.

—Efforts are being made to complete certain buildings and an endowment at Grant Memorial University, Athens, Tenn. That school is being outfitted still further as a memorial to Gen. John A. Logan.

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Remember, "Sweet Home" Family Soap is an extra fine pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity, each cake will do double the work of the common cheap soaps.

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THE VIRTUES OF BORAX.

The excellent washerwomen in Holland and Belgium, who "get up" their linen so beautifully white, use refined borax as a washing powder instead of soda, in the proportion of one large handful of powder to about ten gallons of boiling water. They save in soap nearly one-half. All the large establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used: for crinolines, requiring to be made stiff, a strong solution is necessary. Borax, being a neutral salt, does not in the slightest degree injure the texture of the linen. Its effect is to soften the hardest water, and therefore it should be kept on every toilet table. To the taste it is rather sweet; it is used for cleaning the hair, and is an excellent dentrifice, and in hot countries is used in combination with tartaric acid and bicarbonate of soda as a cooling beverage. Good tea cannot be made with hard water. All water may be made soft by adding a teaspoonful of borax powder to an ordinary-sized kettle of water.

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YOUNG PEOPLE SHOULD SLEEP.

A German specialist, Dr. Cold, has recently pleaded for giving young people more sleep. A healthy infant sleeps most of the time during the first weeks; and, in the early years, people are disposed to let children sleep as much as they will. But from six to seven, when school begins, there is a complete change. At the age of ten or eleven the child sleeps only eight or nine hours, when he needs at least ten or eleven, and as he grows older the time of rest is shortened. Dr. Cold believes that, up to twenty, a youth needs nine hours' sleep, and an adult should have eight or nine. With insufficient sleep, the nervous system, and brain especially, not resting enough, and ceasing to work normally, we find exhaustion, excitability, and intellectual disorders gradually taking the place of the love of work, general wellbeing, and thei spirit of initiative.—*Scientific American.*

MEDICAL DON'TS.

Don't carry chlorate of potassium tablets about with you. A patient carrying these wrapped in paper in his pocket heard a detonation as he sat down, one day, and before he could remove his clothing was seriously burned. In the pocket was a penknife, and it is supposed that they exploded under the influence of concussion.—*La Practique Medicale.*

Don't correct or punish a child who is afflicted with St. Vitus' dance because of its "clumsy actions." Keep the child away from those who might ridicule or imitate its motions.—*Hugo Engel, M. D.*

Don't forget that the nerves must have a sufficiency of rest. The person who keeps in bed only half the time he should must expect to suffer from nervous derangement.—*Nineteenth Century.*

Don't forget that an egg is a very delicate, perishable creature, and it sometimes gets so sick that there is as much danger in eating it as in eating the flesh of any other sick animal.—*Good Health.*

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Farm Notes.

CHEESE MAKING.

The first stage in the making of cheese is that by which the curd is separated from the whey. This is done by heating the milk to a given temperature, varying according to the season, and afterwards adding a certain proportion of rennet. When the cheese is to be colored, the dyeing matter is put in before the rennet. In less than half an hour after the heat has been applied the coagulation has so far progressed that the curd, from which the whey has been drawn, is ready to be cut.

Almost the only instrument used in the making of cheese is the curd-knife, a curious-looking arrangement something like a double cob with long teeth. The immature cheese is both cut and stirred with this, the curd being separated into small bits, none of them being larger than an ordinary walnut. The stirring and heating must go on until the curd has reached a proper stage of what is called "digestion." It is then torn into narrow strips like ribbons, for the curd by this time is as firm in fibre as the breast of a roasted chicken, and indeed looks like it. These strips are then fed into the salting-mill, where they are thoroughly mixed with salt and made ready for the cheese-press in order that all the whey, that by any possibility remains, may be squeezed out.

From the press the cheese is taken to the drying-room, a large airy chamber, where it is left for days, months, or even years, according to the quality desired. It is frequently turned, and much care is expended on it. All cheese must go through the same stages, the different varieties being made by certain combinations of cream, fresh and skimmed milk.—*Harper's Young People.*

TO MAKE HENS LAY.

There are a great many women who would like to go into the poultry business if they only knew how to make their hens lay when they want them to. Hens have a habit of going on a strike when eggs are highest, and of piling up the eggs when they are worth nothing. Now I think I have solved the problem of making hens lay at any time in the year. I have one dozen hens, and have not failed to have eggs every month in the year, and almost every day in the month, for the last ten years. I will give my mode of operations:

Say we begin in the fall, just after the moulting season. If you have fed Sheridan's condition powders through the moulting season, your hens will be almost sure to be in a good condition. You must begin feeding regularly twice a day about the first of October. We suppose your hens are running out. In the morning I feed a soft feed of wheat screenings, if I have it, bran and cornmeal, about one-third of each, about a quart at a feed for a dozen hens, into which I stir before wetting one teaspoonful of Venetian red. In cold weather I scald the feed. I give this every third day, with one teaspoonful of red pepper twice a week. Do not use the pepper with the Venetian red, but use alternately. Give this until they begin to lay, which will be in a week or ten days; then give once a week of each as long as you want eggs. At night I give a quart of whole corn, field peas or cane seed, either of which is good, the peas especially, for laying hens. Give plenty of pure water with lime in it.

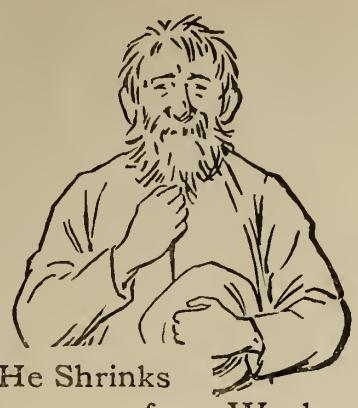
The above rules closely followed will give you plenty of eggs and healthy chickens. My chickens never have the cholera or anything else the matter with them. The Venetian red is harmless for the chickens. You can obtain it at any drug-store. In the spring you will not need to feed so often; and if you want setters, you must stop feeding it entirely. I have given this recipe to several, and always with the best results.—*May Martyn, in the Housekeeper.*

FROSTED EGGS AND APPLES.

An egg expands when it is frozen, and breaks its shell. Apples contract so much that a full barrel will shrink until the top layer is a foot below the chime. When the frost is drawn out the apples assume their normal size and fill up the barrel again. Some varieties are not appreciably injured by being frozen if the frost is drawn out gradually. Apples will carry safely in a refrigerator car while the mercury is registering twenty degrees below zero. Potatoes, being so largely composed of water, are easily frozen. Once touched by frost they are ruined.—*Northwest Trade.*

PLANTING NEAR BUILDINGS.

A mischievous error, and one too frequently perpetrated, is that of placing trees close to buildings. Although trees and shrubs are the chief decorative ornaments of a place, they become not only disagreeable, but positively injurious to animal life, when closely massed around a habitation, by shutting out light and preventing the rays of the sun and drying action of the winds from exerting their salutary influence on the walls, which in consequence are damp and unhealthy. Where large trees are allowed to spread and overhang the roofs, choking the gutters and water leaders, and causing a deposit of mold and other fungoid growths as far as their influence extends, it is impossible for the house to be dry, comfortable or healthy for human beings. Many of the older houses throughout the country are rendered almost uninhabitable by the dense surroundings of trees and shrubbery, and the evil is greatly aggravated when the trees are evergreen.—*Wm. Saunders.*



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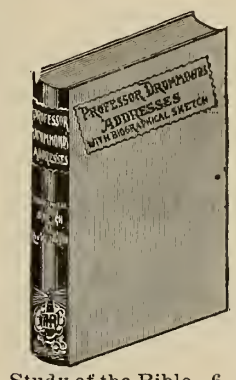

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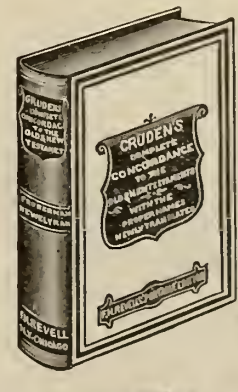

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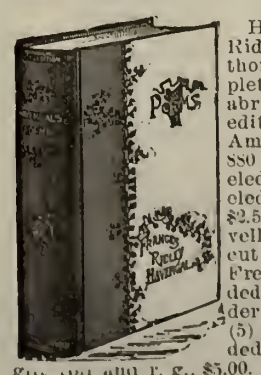

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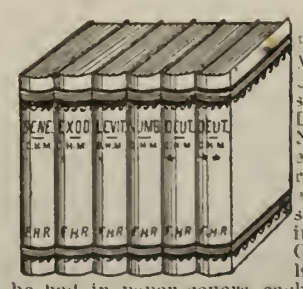

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News of the Week.

COUNTRY.

The Rev. William F. Crafts, formerly of Chicago, will become editor-in-chief of the *Christian Statesman*, of Pittsburgh, Pa.

Three hundred towns in South Dakota are said to be waiting for cars in which to ship grain.

At Point Pleasant, Tenn., a party at the house of Frank Galbraith was poisoned by whisky, and three men died. It is not known how the whisky was poisoned.

William Ruddy, 26 years old, of Wilkesbarre, Pa., committed suicide Monday by pouring kerosene oil on his clothing and setting it afire. He was overcome by seeing his mother drunk.

Frost and snow are reported in the northwest wheat belt, and a dispatch from Bismarck, N. D., says that one-fourth of the crop is yet to be threshed.

At Bunker Hill, Ind., Monday, Mrs. Edward George, the wife of a farmer, gave birth to four perfectly developed girls.

The general assembly of the Knights of Labor, on Monday, decided in favor of having the World's Fair open on Sunday, with the proviso that no person employed on the grounds shall work more than six days a week. They also refused to approve the W. C. T. U. petition for the prevention of the sale of liquor on the fair grounds.

Henry Phipps, Jr., of Pittsburgh, has offered to present the city with a $100,000 conservatory.

J. H. Brigham, of Delta, Ohio, was re-elected Master of the National Grange at Springfield, Ohio, Tuesday.

The Methodist general missionary committee decided at Cleveland Tuesday to meet at Baltimore next year.

At Helena, Mont., Monday night thermometers registered 14 degrees below zero; at Aberdeen, S. D., 12 below.

The schooner Hattie E. Estelle, from Chicago to Buffalo, was wrecked just outside the harbor at Manistee Tuesday evening, and the cook and a sailor were drowned. The captain is also supposed to be dead.

Tuesday night all roads west of Mississippi received orders to refuse shipments of grain for Chicago or other Eastern points on account of the grain blockade on the Iowa Central and other Western lines.

Three Yuma Indians were sentenced to death at Los Angeles, Cal., Tuesday. They murdered a medicine man who failed to produce rain at the request of the tribe. According to the laws of the tribe, such a failure is punishable with death.

St. Paul, Minn., will not build any ice palaces this winter as it is said to hinder immigration by giving the impression that the country is exceedingly cold.

A company has been organized at Fair Haven, Wash., to raise black cats for their fur.

Western straw paper manufacturers are said to have formed a combine for the purpose of raising prices.

At St. Louis, Mo., Tuesday, fire destroyed the stores of Penny & Gentles, the Sonnenfield Millinery Company, and the Famous Shoe and Clothing Company. Loss, about $1,700,000.

Griggs, Cooper & Co.'s wholesale grocery building at St. Paul, Minn., burned Tuesday night. Loss, about $300,000; covered by insurance.

Illinois Odd-fellows, Tuesday, elected T. A. Murdock, of Havana, Grand Patriarch; Samuel Baker, of Chicago, Grand High Priest; H. T. Eberlein, of Carrollton, Grand Senior Warden; and W. H. Smallinger, of Galesburg, Grand Junior Warden.

Steps have been taken to prevent the landing of a picture by Tochegrosse, 'The Fall of Babylon," on the ground that it is indecent. If complaints made are found to be accurate the painting will be seized.

It is alleged that consumers of natural gas in Indianapolis, Ind., are suffering inconvenience from the low pressure.

M. U. Schaefer, of Belleville, and E. S. Conway, of Chicago, were elected Grand Master and Deputy Grand Master, respectively, of the Illinois Grand Lodge of Odd-fellows, Wednesday.

Representatives of all the sawmills on Puget Sound met at Seattle, Wash., Wednesday, and organized the Lumber Manufacturers' Association of the Northwest.

The balance in the national treasury, Wednesday, was $34,343,307.

Langlois & Son's store at Racine, Wis., was partly burned Wednesday. John Langlois, Jr., one of the proprietors, was suffocated with smoke. Loss on property, $25,000; insurance $14,000.

The Secretary of the Treasury has issued a circular calling attention to a law which prohibits publishing cuts of coins.

Mrs. Mary Spaulding, of Campaign, Ill., Thursday, was elected president of the order of Rebekah for the State.

G. Henry Stratton, who recently fasted forty-four days, died Thursday at New York.

Forty-nine thousand dollars, or over sixty tons of pennies, are in the New York sub-treasury. The penny-in-the-slot machines caused the accumulation.

Jebdiah Bowen died Thursday at Ripon, Wis., aged 75. He was one of the founders of the Republican party.

At Witt, Ill., a number of deaths from typhoid fever have occurred, in some instances whole families having died. The schools have been closed.

Professor Blake, of Kansas, it is alleged, says that minute particles of dust thrown into the air by mortars will produce rain.

A call has been issued by the Commercial Club of Oklahoma City for a convention to be held Dec. 15, composed of delegates from each political division of Oklahoma and Indian Territory, to discuss the advisability of statehood.

The amount of 4½ per cent government bonds redeemed Thursday was $41,250, making the total redeemed to date $21,599,600, and leaving outstanding $3,905,100.

At Columbia, Tenn., Thursday, the Rockdale Mining and Manufacturing Company made an assignment. Liabilities, $191,000; assets, about $130,000.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 16 to 21:

L J Pearson, V Geib, J McCleery, C Guyer, C H Boland, Y M C A, Seattle, Wash., R J C Livesay, W Fleming, J H Field, A R Rinear, J P Thomas, W Chestnut, Rev L H Norem, W E Killips, W C Bissell, A Dresser Jr, J M Crawford, J Snavely, J Noel, T Ruth, G De Graaf, J Davis, E Harrison,

A BEAUTIFUL CRAZY quilt of 500 sq. in. made with a pack of 60 splendid Silk pcs, asstd. bright colors, 25c.; 5 pks. $1. Agts. Wanted. Lemarie's Silk Mills, Little Ferry, N. J.

ASTHMA POSITIVELY CURED
By the Swedish Asthma Cure. Sample mailed free. Address COLLINS BROS. DRUG CO., St. Louis, Mo.

Bernard's Appendix to Light on Masonry. Paper covers, 25 cents each.

$7.50 will buy the best
20 Volume 7000 Page Encyclopedia,
Revised to date, and the
Brightest Weekly Paper Published.
For full particulars address EDUCATIONAL PUB. CO., 100 Wabash Avenue, Chicago, Ill.

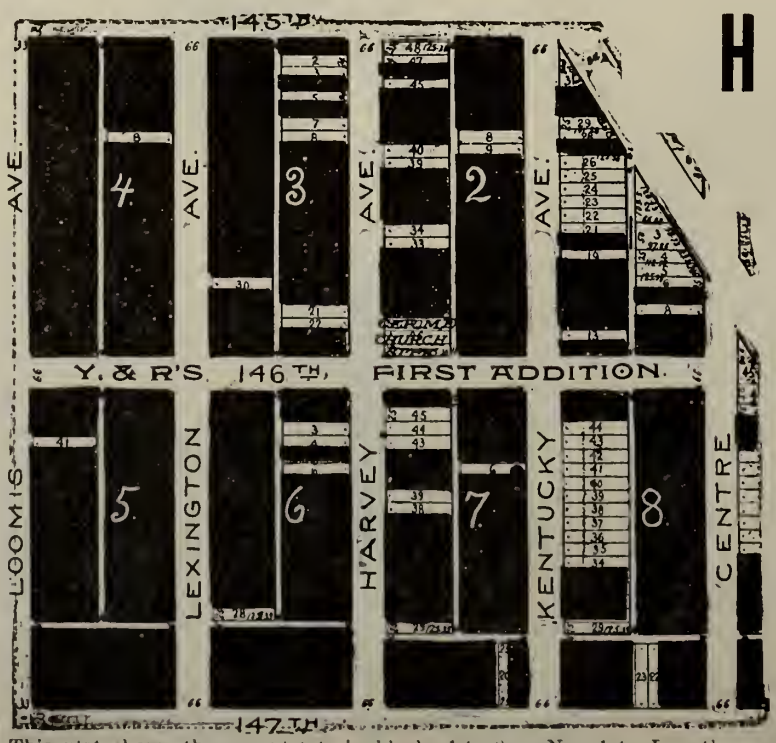
BEATTY Pianos, Organs, Bargains Catalogue free. Daniel F. Beatty Washington, N. J.

$500.00 IN GOLD
IF YOU GUESS THIS REBUS.

Which is the name of a practice causing more misery, ruin and despair than anything else in the world. WHAT IS IT? We will give the first person sending us a correct answer on or before Dec. 31st, 1891, $100 in Gold; to sender of the next correct answer, $50; to the third $25; and to the senders of the next 15 correct answers $5 each. The sender of the last correct answer will receive $100 in Gold; the next to the last $50; the next, $25; and the next 15 (should there be so many) $5 each. Address HOBB'S MEDICINE CO., Cor. Dearborn & Harrison Sts., Chicago, Ill.

With your answer send us 25 cents in silver or stamps for a vial of DR. HOBB'S LITTLE VEGETABLE PILLS. They are the best on Earth, gently stimulate and strengthen the Liver, Kidneys and Bowels; cleanse the system thoroughly; cure Headaches, Fevers, Colds, Habitual Constipation, Sick Headache, etc., and give perfect digestion. Sugar coated, do not gripe, very small, easy to take; purely vegetable. Recommended by leading physicians. REMEMBER, these presents are absolutely Given Away, to introduce Dr. Hobb's Celebrated Pills. Any bank or business house in Chicago will endorse our reliability. This liberal offer is made solely to Advertise Dr. Hobb's Celebrated Remedies. Perfect satisfaction guaranteed or money refunded. Pills sent to any address by mail. AGENTS WANTED. Dr. Hobb's Remedies should be in every home. Immediately after Dec. 31st a printed list, giving names and addresses of successful contestants, will be mailed to every competitor.

In answering the above advertisement mention the *Christian Cynosure*.



This plat shows the unsold lots in blocks 1 to 8 on Nov. 1st. Less than 6 days more to purchase on present contract.

HARVEY,

ACADEMY ADDITION.

This will reach readers of the *Christian Cynosure* just in time for them to secure one of these bargains (unless they should all be sold, in which case we will refund the money). There are but a few lots left unsold in these 8 blocks. Prices range from $275 per lot and upwards. Our present contract on these lots expires at 6 o'clock Monday night, November 30th.

If possible come at once and see us, but if you cannot come at once, send a deposit of $10 and we will select the best lot remaining unsold at the time your letter arrives and for the price you wish to pay.

EVERY LOT IN THIS LIST IS A BARGAIN.

Plats of the whole of Harvey mailed free to any address.

WALTER THOMAS MILLS & CO.,
161 LaSalle Street, Chicago, Ill.

P. S.—We have lots for sale in all portions of HARVEY, but advise our customers to purchase here, where present prices and present activity makes large profits quick and sure.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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NEW ENGLAND CONVENTION,

IN THE

United Presbyterian Church, corner Berkeley and Chandler Streets, Boston, Mass.,

DECEMBER 9TH AND 10TH, 1891.

[SEE OFFICIAL CALL, ON PAGE 9.]

OHIO STATE CONVENTION.

The OHIO STATE CONVENTION will be held in the College Chapel of Muskingum College, NEW CONCORD, on the Baltimore & Ohio Railroad, beginning on TUESDAY EVENING, DECEMBER 8TH, and closing on the 9TH.

PROGRAM.

Tuesday Evening. 7:00. Conference called to order by J. W. Martin, D.D., President Ohio State Association. Devotional meeting, conducted by Rev. David Paul, D.D.

7:30. Address of Welcome, by Rev. J. D. Irons, D.D. Response by Hon. J. M. Scott, Alexandria, Ohio.

8:15. Address; subject, The Claims of Freemasonry as a Religious System, by Rev. Wm. Fenton, St. Paul, Minn.

9:00. Adjournment.

Wednesday Morning. 9:30. Devotional Meeting.

10:00. Appointment of Committees, Reading of Letters, Free Parliament.

11:00. Address by Rev. C. F. Hawley, Western Agent, N. C. A.

Wednesday Afternoon. 2:30. Reports of Committees.

3:30. Address: Is the Grand Army of the Republic a Beneficent Institution? by Rev. H. H. Hinman, Agent of the N. C. A.

Wedneseay Evening. 7:00. Prayer. Remarks by Rev. J. W. Martin, D.D., Mt. Perry, Ohio.

8:00. Congregational Singing, Address: The Evils of the Secret Lodge System, by Rev. Wm. Dillon, editor of *Christian Conservator*, Dayton, Ohio.

9:00. Adjournment

If there remains any doubt that the *Cynosure* is a reform paper, a reference to the valuable reform news in this issue, crowding out editorials and other interesting matter, will remove it. The agents are in the field, and at work.

Among the prominent features of the program of the annual meeting of the New England Christian Associatfon, at Boston, on the 9th and 10th inst., we observe that our esteemed correspondent, Miss Elizabeth E. Flagg, is to read a paper, Wednesday afternoon, on "New England Reformers and Reforms." We are sure that those who hear it will greatly enjoy it.

Bro. A. Sims, of Uxbridge, Ontario, Canada, writes to this office, November 26: "I think if you could put several lecturers to work in this Dominion, the results would be grand. Any of our preachers here would be glad to co-operate with them. Orangeism is a powerful secret foe in this country. On one of our circuits, last year, there was a glorious revival of religion at an appointment where this lodge was all powerful as to members. This revival nearly cleaned out one of their lodges. Ronayne's Handbook of Freemasonry did excellent service in opening the eyes of many." The suggestion is full of encouragement. Canada is overrun with secret societies, and the field is a promising one for our reformers. Who will go there in behalf of the anti-secrecy cause?

On page 3 of this issue we print the reports on secret societies adopted by recent conferences of the Free Methodist church in East Michigan and Minnesota and Northern Iowa. The former is a strong indorsement of the anti-secrecy work carried on by the methods of the National Christian Association, and is full of encouragement for all who are interested in the downfall of these strongholds of Satan. The first paragraph is a solemn declaration of facts that demands the most serious consideration; and there is not the shadow of moral weakness in the entire document. In the second report there is also a good spirit manifested, although it is doubtful whether the objection to expositions of lodge evils is valid. To people who do not know the bad character of the secret system, these expositions tend to give a better understanding of its wickedness and dangers. In making known these things, as our East Michigan friends express it: "These facts make *agitation a necessity*, and constrain us to state frequently our objections to these secret combinations. *As the highest earthly and eternal interests of the people are at stake, neutrality is impossible, and silence would be a surrender*, because there is no middle ground." If people do not know the evils of lodgery how can they intelligently argue against or rebuke them? Agitation is the life of all wholesome reforms. Let us agitate.

The Geneva (Ill.) *Patrol* notices the case of a mechanic and a family man, in that place, who was sent by citizens to Keeley's Sanitarium at Dwight for bichloride-of-gold treatment for alcoholism. Afterward he returned, apparently cured, and promising to be a man and a help to his family. But alas, he has lapsed into his former habits, and last week indulged in one of his old-time sprees. "He admits," says the *Patrol*, "that he had no desire to drink, so far as appetite is concerned, but went deliberately to work to have a big time. By this act he has forfeited all claims to respect and made it more difficult for others who need the treatment to obtain help from the citizens. It is said that few men who thus violate all reason long survive, and it must be admitted that it is difficult to have much pity for them." Similar cases are reported from other sources. Something besides medical treatment seems to be necessary. It is the grace of God.

THE UNKNOWN DEAD.

BY MRS. VICTORIA ALEXANDRA STONE.

Strike your harps, oh, poet-sages!
Catch the inspiration's ray;
Leave the old romance of ages
For the romance of to-day.
Gild with gold the glowing picture
Lips of fiery valor tell,
How some gallant, patriot hero,
Bravely fighting, fighting fell.

But where tower the Adirondacks,
Where the Mexie's waters roar,
Where Atlantic's billows thunder,
By the calm Pacific's shore;
In Chautauqua's pleasant valley,
By the Ohio's sandy bed,—
There are those who mourned, but vainly,
For the gallant unknown dead.

On the well-worn oaken threshold
Of a humble farmhouse door,
In the gloaming of the evening,
When the day's long toil is o'er,
Sits a feeble, white-haired father,
Reading with his tear-dimmed eyes.
How the boys he blessed at parting
Died beneath the Southern skies!

From the prairie-settler's cabin,
Where Ontario's billows roar,
Once there rose a wail of anguish
For the brave who are no more;
By thy shore, oh, Alleghany,
And where tower the pines of Maine,
Women mourn the brave who perished
On the Southern battle-plain!

Hear the golden trump of glory
Sounding for the titled dead,
While for others, just as tender,
Not a single word is said.
Poet-lips may tell the story
With their pens baptized in fire,
Singing songs of fame and glory,
Thrilling nations with their lyre;
But be mine the touch that leads thee,
Where our starry banner waves,
O'er the host of heroes, lying
Nameless, in their soldier-graves.

Steamburgh, N. Y.

A MASON'S EXPERIENCE—IV.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

The whole cantonment soon became acquainted with my case; there was great excitement and consultation among the Freemasons, and it was decided that I should be made away with. As I belonged to the artillery, my artillery friends were charged with the task, the execution of which it was decided was especially the duty of Freeborn, my proposer. It was, I believe, on this day (Tuesday) that he came in quest of me. He found me in a friend's room—Hobday's. When he came in he was evidently in great distress of mind, and much exhausted from long and intense excitement. After taking his seat he looked at me, and shook his head, as much as to say: "It is all over with you." This he did two or three times, without uttering a word. I laughed at him, and asked him what all that was about. This gave him utterance, and, heaving a heavy sigh, he said, in a dismal, mysterious tone: "Oh, Hopson, Hopson." I answered, "What Hopson? What is the matter?" Freeborn: "Ah, you'll catch it—you'll catch it!" Self: "Catch what?" F: "You'll see in a day or two—you'll see! I would not be in your jacket for all that I ever saw or heard of." Self: "Why, I see nothing amiss with my jacket?" F: "Ah! There's no use in speaking to you."

This occurred early in the afternoon. After evening stables were over, he came to me again.

I believe I was outside when he came. He asked me to go aside with him, as he had something to say to me. I went, and when out of hearing of those in the rooms, he asked me in a mysterious tone if I would accompany him to the fort next day; that Lieut. King of the ordnance department wanted to speak to me. I immediately suspected that there was some plot in hand, and made up my mind not to be intimidated by them. I asked: "What about?" F: "Why, you will see when you get there; but will you come?" Self: "To be sure I will." F: "But you must bring some one of the lodge with you; who will you bring?" Self: "I'll bring Raildon." F: "No. You cannot bring Raildon; it must be one of your own corps. I am going to take Guerrin." Self: "Well, I'll take Rowlands." F: "Yes, he may do. Then how are we to go?" (The fort was four miles off.) "We must have a coach and be there by eleven in the forenoon. Will you get a coach?" Self: "I will." F: "But who will pay for it?" Self: "I will." F: "Mind, you must have it here early." Self: "I will send for it in the morning, and have it here as early as you like; but we will not be at liberty to go till after nine o'clock." Seeing that I was aware of some plot against me, and that I was not to be intimidated, he dropped the subject. "Ah!" said he, sighing heavily, after a pause, "you came with nails in your shoes, after me telling you not to come with such shoes." Self: "Well, and what of that?" F: "What of that?" This he said in such a tone as assured me it was of the utmost importance, but whether it was that my having nails in my shoes might prevent the magnetic influence having effect in me, or whether they had a prophecy among them that one coming with nails in his shoes would injure them, I have not been able to make out. Self: "Why, even if I had no nails in my shoes, it would have been all the same with me, for I had a good deal of iron in my body, and the initiation would have had no more effect on me than if I came with iron nails in my shoes." Here I alluded to iron wine that I had taken at times as a stomachic. F: "Hem. You might not have been so much afraid; there was no occasion to be so particular." This was apparently in allusion to the condition I annexed to my declaration. In all this he appeared to have acted under the instructions of the lodge for the purpose of ascertaining satisfactorily whether the initiation had taken effect in me, and if I was duly baptized with the baptism of fear; fear being one of the effects which the initiation produces in a man. And his communication not having the effect of daunting me, as was intended, he was satisfied that it had not taken effect; which circumstance it was that made him lament, and reproach me with coming to the lodge with nails in my shoes, the cause to which the failure of my initiation was attributed.

I was not urged on the following morning to perform my promise of hiring the coach to take us to Mr. King. This I thought would be the case, from the abrupt manner in which he turned from the subject on the preceding evening to upbraid me with coming to the lodge with nails in my shoes, and, above all, with iron nails. In fact, there was a perfect understanding between us, although neither of us chose to speak out.

There was a full lodge on Tuesday evening, and my case was discussed, and I was informed afterwards that much blame was attached to the members of the lodge that took on themselves to convene a special meeting to get over my knotty case, which it was said should have been decided on in a full lodge; and Raildon who had shown me the Entered Apprentice's grip, and told me the name of it, which was the secret word Boaz, and had also explained to me the real use of the tools, was removed by Major Wetherall from Band Sergeant to private musician. At this meeting it was resolved to call a general meeting of all the Freemasons in the cantonment, to whatever lodge they might belong, and summon me to attend, that I might be dealt with according to the usages and customs of Masonry, and so put a stop to further disclosures, and deter others, by the example made of me, from acting similarly. No time was to be lost; the general meeting was appointed to take place on Friday, and Thursday was to be employed in issuing summonses to those Masons in the cantonment that did not belong to that lodge, and making the necessary preparations; and I was duly summoned to attend. To insure the delivery of the summons to me, advantage was taken of the evening stable hour, when they would be sure to find me out of doors. Spence and Guerrin, two of the highest Masons in the lodge, were selected to carry the summons to me. They came upon me as I was waiting on my troop commanding officer at the head of the horse lines, before he commenced his inspection. I had seen them coming for some time, and was waiting for them, believing they wanted to speak to me, but was now about to follow my commanding officer, who was moving into the lines, when Guerrin called out to me, in a portentous and threatening tone: "Stop a little; we have something to say to you." "Well," said I, "what is it?" They came up to me, and handing me the summons, said: "Here, read this." On looking into it, the first thing that met my eyes was the large, black stamp of the lodge at the head of the page, with a hand brandishing a trowel in the manner of a dirk. The summons commenced with, "Brother Hopson," and it required me to attend on the following evening to answer certain charges that had been preferred against me. It was signed by the secretary, and their manner told me that they were brooding vengeance against me. As soon as I had read it, I handed it back to Guerrin, saying, "I'll have no more to do with you." "Won't you?" said he threateningly. "No; I won't," said I, angrily. "We'll see," said he; "you will pay for your sport."

On this we parted. They retraced their steps towards their barracks, and I hastened after my commanding officer into the horse lines. They lost no time in informing the lodge of my determination, and the consequence was that Major Wetherall wrote to my brigade commanding officer, Lieut. Colonel Showers, requesting him to order me to attend the lodge on Friday evening, as directed in my summons.

The serving of the notices and summonses for the general meeting had the effect of publishing through the cantonment my breach with the Masons, and gave rise to such conflicting opinions that the community was divided into two parties. The well-disposed took a friendly interest in my behalf; but the adherents of Freemasonry were exasperated against me, and foolishly committed themselves in many respects, which I afterwards touched on in an address to them; which address I believe brought them to their senses, so far at least as to cause them to leave off their endeavors to annoy me and my friends.

(*To be continued.*)

ARE SECRET SOCIETIES INSTITUTIONS FOR PECUNIARY BENEFITS, OR RELIGIOUS ASSOCIATION?

[This article is translated from Die Religion der Gehimen Gasellschaften, by Rev. Prof. Gottfr. Fritschel, D. D.: Wartburg Publishing House, Waverly, Iowa, by Rev. Geo. Fritschel, son of the deceased author, who also edited the German articles. The translation is free, and here and there a few new passages have been added, or a different arrangement has been adopted.]

The secret societies are one of the most dangerous impediments with which the church meets in America; and especially is this the case in the larger cities. In many of the Lutheran churches (but not in all), an earnest fight is kept up against them. Other denominations, also, have declared themselves against them, whilst, on the other hand, others are wholly indifferent, yes, hundreds, and even thousands, of the ministers of the American denominations are themselves members. This is the result of the great danger that threatens the English-American churches, viz., that Christianity is degraded in many places to a mere general moral Christianity.

Very frequently simple Christians are not able to discover the underlying real religious tendencies of the secret societies, and are drawn into them by the assertion that the lodge had not the least to do with religion, but are merely mutual aid societies in case of sickness and death. One can hear this argument repeated in numberless forms. It is the main medium for attracting members of Christian churches. It is for this very reason a duty of the church to instruct her members as to the real essence of the secret societies, and to show the absolute opposition of the two. Of course, this must be done by explaining and illustrating the religious principles from the writings of such writers as have authority in the lodge. Only in this way the utter impossibility of harmonizing church and lodge can be proven. Members of secret societies very frequently assert that the lodge has nothing to do with religion; they are claimed to be societies for mutual aid. But this is an open falsehood; and even Masonic and similar authors reject this view decidedly and most emphatically.

The lodge is offended if such a low and mean object—of being simply a beneficial institution—is assigned to it.

"A too common error, that Odd-fellowship is a mere beneficial society." (Rev. O. F., page 64—charge of Past Grand at initiation.)

"This order can never be made a merely beneficial institution." Jour. Sov. Lodge, 1880, p. 8213, quoted in Rev. O. F., pp. 113 and 154.)

It claims much higher objects, and those who have no higher conception of the lodge are blamed.

"It is unfortunate for our order, and for not a few of its members, that too much prominence has been generally given to its feature of *pecuniary* benefits in seasons of sickness and death; and pecuniary aid in circumstances of want and distress." (Grosh, O. F. Man., p. 110.)

Every candidate before being introduced is asked, and must affirm it under oath, that he has not been prompted by expectations of pecuniary advantage.

"The applicant for Masonic light is required to declare, even before he enters the lodge-room, that in his application he is prompted not by mercenary motives." (Morris' Dictionary, Art. Disadvantages.)

"Secretary: Do you seriously declare, upon your honor, that unbiased by the improper solicitation of friends, and uninfluenced by mercenary motives, you . . . . offer yourself." (Mackey, Ritualist, p. 21, quoted in Freem. Ill., p, 94.)

It is declared to be a misfortune that so many have such a low conception of the order. The pecuniary benefits make hardly a tithe of the grand and noble objects.

"This, though a laudable and useful trait in our operations, is hardly a tithe of our aims and objects." (Grosh, O. F. Man., p. 80.)

"It is time that those who unite with us . . . *but for the loaves and fishes* should learn that they *have mistaken* THEIR AIM." (Grosh, O. F. Man. p. 261, quoted by Brockman, O. F., p. 30.)

"Most dishonorable is the motive of him who tries to find in the lodge external advantages and advancement of selfish ends." (Translated from Allgem. Handb. I., p. 105.)

"In general it must be maintained that Freemasonry is no beneficial institution, although the same will never forget to do good to every man." (Translated from Allgem. Handb. I., p. 409.)

"There is a common idea that lodges of Masons and other Masonic bodies are, by some secret law, organized forms of benevolence, relief and charity. There is no greater mistake. . . . There is no law of Masonry which compels a Masonic lodge to contribute one dollar to support an orphan, a widow, or even a brother." (G. M. H. G. Reynolds, of Ill., quoted in *Cynosure*, June 25, 1891.)

The secret orders themselves declare that their ideal is much higher:

"Masonry:—It rises above all human institutions and forms." (Cunningham, Man., p. 20.)

"Odd-fellowship:—It is as lofty as human thought and inspiration can inspire." (Jour. Sov. G. L., 1880, p. 2813, quoted in Rev. O. F., p. 113.)

"Temple of Honor:—The Temple of Honor is second to no other institution on earth, not excepting the church." (Temp. of Hon. Ill., p. 8.)

We can see by looking at the outside that the lodge takes the form of a church organization. The hymns, the prayers, the selections from the Scriptures, the benediction, a kind of liturgy, the solemn form of dedicating lodges, the funerals, the altars, the chaplains and priests and high-priest, the rich symbolism of the cult, the cemeteries, even occasional imitations of baptism and the Lord's Supper; all this goes far to show that the lodge tends to be an imitation of the church. Everything throughout has a tinge of religion. Definite religious ideas underlie the whole action and doing, and find their expression in prayers, hymns, the whole service, in the lectures, in the ceremonies and symbols. It is a consequence of the religious view which comes to the surface in the remotest detail of the rich symbolic service. The authors discussing secret societies admit this without reserve that the order is *areligious* institution. They not only admit it by the titles

with which they embellish the same (such as "religion's handmaid" or "the sister of religion,") but they call the order a *moral*, yes, a *religious institution.* (See Mackey, Ritualist, p. 190, and Oliver, Dictionary, p. 458.)

Let us hear how it is called a moral institution, a system of morals. And we must keep in view that a moral system can only be the product of a system of religious views. Now, Freemasonry and similar secret societies beyond doubt claim to have moral aims and to have for their object moral advancement of the members; at least, if we can in any way believe their bulletins, speakers and standard authors. Says Sickel:

"The acknowledged definition is: Freemasonry is a *moral institution*, established by virtuous men, a beautiful *system of morality* veiled in allegory. (Sickels' Monitor, p. 7 [in F. M. Ill., p. 37], the definition is taken from Mackey, Ritual., p. 548 and has become the standard definition.)

"Masonry is a universal *system* and *teaches* the relative and social duties of man.... He can hear *moral precepts* inculcated." (Oliver, Dict., p. 471.) Well, what it teaches is of the moral sphere.

"It has always been understood to have a distinct reference to the worship of God and the *moral culture* of man." (17 Oliver., Theocr. Philos., p. 11.)

As professing to "embrace in body and substance the *whole* duty of man as a *moral* being." (Freemasonry, by a M. M., p. 759. Grd. Ch. N. Y. in Town., p. 23.)

The Grange is "assembled for intellectual and *moral* advancement" (p. 24), and the prayer is (p. 68) "be with all *orders* and associations *having for their object* the advancement of education and *the moral welfare and happiness* of mankind." Grange, Ill., p. 24, p., 68. These orders and associations are the *secret societies.*

"The aims of other secret societies are essentially economic (?), industrial, social, and, at the best, charitable (! ? ?), while those of Masonry *superadd moral* and, as many think, spiritual. (Morris, Light and Shadow, p. 265.)

"Masonry is indeed not the only moral, but the only simply *moral* and most purely modified moral institution, because it adopts neither fear [as the state], nor hope [as the church], but sincere love towards mankind as a motive for *highest* morality." (Translated from Allgem. Handb. I., 433.

"The object and design of our institution, I could inform our opponents, are no secrets. They are everywhere made known and may be found in every page of our history—the permanent union of good men for the *promotion* of their *moral and eternal well-being.* This is our object and ever has been. In its very foundation Masonry is a religious institution." (Address of J. J. Sheppard, before Lincoln Lodge A. L., 5831, Boston, p. 9.)

"*As morality is the great doctrine* of an apprentice, etc., so religion of a broad and universal character is the prime inculcation of the master's degree." (Morris, A Practical Synopsis, p. 271.)

"Odd-fellowship *has a moral, a religion, a theology.* (Lodge Bulletin, July, 1871, quoted by Brockman.)

These quotations clearly show that the standard authors are well aware that moral precepts cannot be separated from religious ideas. It is openly conceded that Masonry, etc. has a religious basis, is a religious system, has religious aims, gives religious instruction, and so forth.

(To be concluded next week.)

SECRET SOCIETIES CONDEMNED.

[Report of East Michigan Free Methodist Conference, 1891.]

Our position always has been and is that of open and unyielding opposition to secret societies. Knowing the aim of the projectors and leaders of organized secretism, namely, the overthrow of the Christian religion and all legitimate civil governments, and the establishment in their place of a universal Masonic government and a universal Masonic religion, or absolute secularism; and knowing the magnitude of this atheistic despotism, as well as its cunningly devised methods, we cannot do less than maintain a humble and courageous anti-secrecy testimony in the name of our Lord Jesus Christ, whose name, authority, word and work Masonry or secretism scorns and rejects.

We are constantly receiving into our societies and conferences persons who know but little about these reform questions. Many persons in the community and in the various religious denominations regard affiliation with secret societies as innocent pastime or financial advantage, and nothing more; large numbers of lodge members are kept in total darkness respecting the ultimate design and real character of the lodge system; and lodge managers diligently take advantage of the ignorance of the people to weaken the testimony and destroy the influence of Anti-masonic churches.

These facts make agitation a necessity, and constrain us to state frequently our objections to these secret combinations.

As the highest earthly and eternal interests of the people are at stake, neutrality is impossible, and silence would be a surrender, because there is no middle ground.

Every Methodist elder has taken a solemn vow to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." The vow does not impose the duty, but commits the person to a duty in the nature of the case inevitable.

Nothing could be more at variance with reason and truth than the religious philosophy of the mimicry of church and state called Masonry; therefore that preacher who is indifferent, inactive or silent relative to such a question, must be in a state of moral insensibility.

To make an exception of such minor secret societies as the temperance lodges, the so-called Grand Army of the Republic, or college secret societies, is a grave inconsistency. First, there is no good reason for their secrecy, for all that ought to be done can as well and better be accomplished by open means. Then, to approve such societies would be to give up our general ground of opposition to secretism, which is the basis of our opposition to secret societies. To tolerate them would be to invite such dissension as divided and practically destroyed the United Brethren denomination. We believe that the secretism, or the thing concealed, is a trap, and the apparent good or pretended good is a bait, and that the trap is all the more dangerous for such bait.

We believe that to vote for the conference reports on secret societies and not oppose secret societies during the year is a gross inconsistency.

We favor a prudent distribution of anti-secrecy tracts at our camp meetings.

We think our only hope is the conversion of people to Christ, and we believe that the church of God is the only reform institution to which Christians should belong; for to depend upon anything else than the Gospel is to be ashamed of the Gospel.

We believe that the present strength and ruinous influence of the lodge system is due largely if not chiefly to the general encouragement and direct aid it receives from mercenary preachers and worldly church-goers who are enemies of the cross of Christ.

Resolved, That it is the sense of this conference that every religious covenant other than the Christian covenant, is a covenant with death and hell; and all religious fellowships besides Christian fellowship is fellowship with iniquity.

MINNESOTA AND NORTHERN IOWA F. M. CONFERENCE.

"In secret have I said nothing." Our position on the subject in hand is very radical; probably more so than any other denomination known. So far as we are known the people know that we make a conscience of our position. We admit of no exempt cases. There are no members of secret orders admitted to our communion. We congratulate ourselves that we find no disposition among us from east to west to deviate in the least from our position.

It is said, "A strong assertion is a strong argument." But we think that our position firmly maintained against secret societies is an argument many fold stronger than the strongest assertions that can be made, and perhaps will weigh as much or more than a true and labored exposition of the orders. Therefore, as a people, let us be bold and firm, but mild in our position and strict in the enforcement of it, and always ready to let our position be known. But the labored and protracted exposition of secretism leave to those who are specially called thereto. We would not in the least set aside the importance of this much-needed reform, but at every opportune time we should set our heel upon the head of this subtle enemy. But we should not in our Gospel work incense the people against ourselves and the truth by making this a speciality, ride it as a hobby, and defeat the salvation of souls that we are laboring to secure.

DENOMINATIONALISM IN AMERICA.

Undoubtedly, there are too many denominations. Every principle is liable to abuse. There are the two great denominations, numbering millions of members each, and there are numerous small bodies which never get above a membership of a few thousands in the entire country. It should be understood, however, that the great bulk of the church membership in the United States is included in a few easily distinguished denominations. According to the *Independent*, which has special facilities for securing the statistics from official sources connected with the Census Bureau, there are in the United States 18,156,424 communicants of Christian churches, reckoning the Catholic church by the ratio of communicants to population used amongst the Lutherans, viz., 1 to 177 of the population. The more recent Bulletin of the Census of 1890 [No. 101, July 23, 1891,] uses a ratio of about 1 to 117, including as communicants the entire Roman Catholic baptized population, except children under nine years of age, who are estimated at about 15 per cent of the population. The former ratio affords the fairer comparison with other denominations, but the latter, having been officially adopted in the census report, will be used in the following table. Reckoning the various branches of Methodists in one body, and of Baptists and Presbyterians similarly, it will be found that of the entire number of communicants (19,730,177) there are 18,809,797 (95 per cent), in only seven great denominations. There are 6,250,045 Roman Catholic, and 13,480,132 Protestant communicants, as nearly as can be made out at present.

The Protestant bodies are as follows in order of members:

1.	Methodists	4,980,240
2.	Baptists	4,292,291
3.	Presbyterians	1,229,012
4.	Lutherans	1,086,048
5.	Congregationalists	491,985
6.	Episcopalians	480,176
	Total	12,559,752

Thus it will be seen that more than 95 per cent of all church members in the United States are grouped in seven easily distinguished denominations; more than 92 per cent of all Protestants are grouped in six denominations; and more than 87 per cent of these are grouped in four denominations (the Methodist, Baptist, Presbyterian and Congregational denominations, with 11,013,524 members), which have great harmony of belief and action, uniting for many purposes of evangelical activity, quite as effectively as if they were a single denomination. This practical church-fellowship is becoming yearly more prevalent.—*Chicago (Baptist) Standard, Nov. 12.*

A VERBAL WILL; AN HONEST FAMILY.

Napoleonville is a little village in Louisiana, on the upper part of Bayou La Fourche. It stands in the midst of a dense plantation population. Plantation quarters and villages fairly line the bayou on both sides. Formerly there was a little Congregational church in the place. Some six years ago the pastor, Rev. J. K. Jones, was killed by a kick from his horse. Previous to this the church building had been blown down, and meetings were held in the parsonage. Since the pastor's death the flock has been scattered. The church property was owned by Mr. Jones. Before his death he expressed a wish that it might be given for church and school purposes. This wish has been held sacred by his relatives, though they are poor, Mrs. Jones supporting herself by cooking in the family of a planter. They seem not to have understood how to carry out the wish of Mr. Jones or with whom they should communicate; so they patiently waited through the years, trusting that a way would be revealed. Upon the first visit of a missionary to look after the scattered flock, they tell him of the verbal will, and their desire to execute it. The plot of ground is a beautiful one, well located in a wide and needy field.—*Rev. C. H. Crawford, in the American Missionary for November.*

NEW ENGLAND LETTER.

A famous Boston minister.—Why some evils are easier to see than others.—The aftermath of the great W. C. T. U. Convention.—A word to friends about our Annual Meeting.

Probably—and even this adverb I might safely leave off—not another minister in Boston has the power to attract weekly such an audience as greets every Sabbath the pastor of the Clarendon street church, Dr. A. J. Gordon. His wife is almost equally famous in her own sphere as a Christian worker, and the beloved President of the Boston W. C. T. U.; and thus it seems quite a matter of course that with the echoes of the great convention still ringing in our ears, with its evershifting panorama of bright, earnest faces and gleaming white ribbons, there should blend a side picture of the man whom the whole evangelical world delights to honor.

When we hear and see a celebrated preacher for the first time, it is always an additional pleasure to see him in his own pulpit—the place where of all others he will be most individual, most thoroughly himself—and, secondly, to hear him on some one subject in which he is greatest. We were favored in both these particulars as Dr. Gordon's sermon happened to be last in a series which he has been preaching on the Second Coming,—a favorite line of thought and study with him, as everybody knows who has read his printed volumes. He took his text from the parable of the net, in the thirteenth chapter of Matthew: "Thus shall it be in the end of this world, or age." Had I been asked, at the close, what most impressed me about his preaching, I should have said, the exquisite clearness of his language and simplicity of his manner. Nothing about him savors of display. There is no straining of the voice. His few gestures are unstudied, while he has the rare art—not always found, alas! even among great preachers—of choosing just the word best fitted to convey clearly and directly to the understanding of the hearer the thought he utters. But these are only the elements of pulpit power. Something more is needed to unite and make them the living, spiritual force that Dr. Gordon is to-day. As he went on, in his nervous, graphic style, to speak of the portentous signs on every hand; the spirit of scoffing unbelief, showing itself even in the sacred desk; and the solemn responsibility laid upon us, in view of these things, to be ready for our Lord's appearing, I realized the full meaning of that quaint expression more frequently heard in former years than now:—"as dying men unto dying men." It is this intensity of personal conviction, and singleness of desire to make every soul that hears him see the truth as he sees it, that gives him his wonderful power as a preacher. He is of average height, and his features, with which the readers of the *Cynosure* are already familiar through the cut published last week, combine the practical and the ideal temperament in an unusual degree. The singing in Dr. Gordon's church is congregational, and very inspiring and uplifting. The people "sing with the spirit and with the understanding also," and that miserable travesty on worship, the paid quartette, is conspicuous only by its absence.

Rev. Louis A. Banks, pastor of St. John's Methodist Episcopal church, at South Boston, in a recent sermon on the decay of the home life, classes the lodge among its worst foes. This is one among many encouraging signs that the ministers of New England, so long asleep on this subject, are now being roused to see that it is already a question of life or death with the churches. Dr. Banks has dealt vigorous blows against the saloon and the "sweating" and tenement house systems; and the reason he and many other clergymen with strong instincts towards reform see the lodge evil last of all, can be explained by an incident of the great convention, told in Alice Stone Blackwell's vivacious little paper, *The Woman's Chronicle:* "One woman asked another, as they stood in the surging crowd that filled the vestibule of the Temple, 'Why cannot we have audiences like this at suffrage meetings?' The other answered in the words of Lucy Stone, 'Because it is so much easier to see a drunkard than it is to see a principle.'" Never was a wiser saying. It explains the whole thing in a nut-shell. It is always easy to see evils that appeal directly to the senses, but the most subtle and dangerous of all;—those evils which hide from the public eye, which are an underlying cause rather than a clearly perceptible result;—a mischievous principle, sapping the life and soul of a nation; the dry-rot at its heart, while outwardly all looks fair and prosperous,—these are the things that society is very slow to perceive, and reformers on such lines have need more than others to cease from man and rely on God alone.

What of the influence on Boston at large of the great convention which has just been held? It must be salutary and far-reaching. Among the most interesting presentations was one of a beautiful banner from a Loyal Legion among the Maoris children of far-away New Zealand, and responded to in a bright little speech by the recipient, Miss Anna Gordon. Alluding to the inscription being in Maoris which no one in the convention could read, she said that the W. C. T. U. had the gift of tongues, and were at no loss to interpret the familiar motto: "Tremble, King Alcohol; we shall grow up!" I believe this assembly of representative women from all parts of the world has caused more "trembling" among the liquor-sellers of Boston and their political allies than anything which ever happened at the Hub before. The daily press has, on the whole, given fair reports—though as women have no votes the papers have naturally not devoted so much space to it as they would have done to the proceedings of a Democratic or Republican convention; and many of them, in fact, not so much as to a base-ball match. Of course, I except our grand prohibition daily, the *Traveller*, which is so far above its contemporaries that no one thinks of mentioning it in the same breath. One exchange very gently criticizes "the too-effusive use of sweet expressions towards everything and everybody," but considerately adds that "this is not a bad fault among ladies." It is certainly not a very common one in the conventions of the opposite sex. To me it was a revelation:—the perfect knowledge of parliamentary rules, combined with the sweetest courtesy towards each other, even where there were essential differences of opinion; the spirit of the apostolic command, "In honor preferring one another," so clearly manifest in all their doings, made me long unspeakably for the time to come when the motherhood of the nation shall be represented in our legislative halls. Certainly the expeditious way in which they transacted their business could be imitated with much advantage by our law-makers, both at Washington and under the gilded dome. Of course, these women talked; it is what they came there for, and, furthermore, they all talked to the point. Think how the dreary Saharas of legislative debate would blossom as the rose under such streams of womanly eloquence! "Not one dull speech among them," said one lady to me, after listening to the reports of the State presidents. "Of how few men's conventions could that be said!" It would be interesting to know the various ways in which these women have been led out into public work, and how many, before duty impelled them to go on to the platform, shrank from the sound of their own voices. Had there been no W. C. T. U., how, in most cases, their grand capacities would have gone to waste, simply because they found no medium for development.

But now for a word regarding our own convention, the call for which I trust has received due attention from all friends of the anti-secret cause in New England. It is going to be in some respects the most important meeting we have yet held. Bro. Stoddard, with the help of his noble wife, has done a grand work in the two years that have past; and yet, viewed in the light of his plans and hopes for the future, it is but the beginning. Let me urge the fullest possible attendance of delegates from all the New England States. And to the friends in Boston and vicinity to whom this paper may come—friends whose faces I perhaps have never seen, but hope to at this convention—try to bring some one with you who needs to be instructed on the anti-Christian and anti-republican nature of the lodge. The secret club-rooms of Boston, which outnumber the churches three to one, need to have the light turned on, that all may see the real character of these counterfeit religions that are keeping men from Christ, and which, if allowed to go to seed, will bring forth here the same deadly harvest that they have in other lands.

Above all, let us pray for God's presence and blessings;—pray as if we fully expected it. And then what remains but for all that can to attend the meeting, and each do his or her part to make it the most gloriously successful one ever held in New England?

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Nov. 25, 1891.

Those who doubt that total abstinence from intoxicating liquor is one of the necessary steps towards the purification of politics in this country, should have been in Washington during the last few days. They would certainly have been convinced. Parlors of one of our finest and largest hotels were turned into bar-rooms, and free bar-rooms at that, and the distributors of alcoholic beverages were highly respected and eminent business men of the several cities that were competing before the national committee for the next Republican National Convention, who seemed to think that it was necessary to open free-rum shops, and to keep them open all day last Sunday in order to influence the members of this committee in favor of the city they represented. Such an idea is of course ridiculous, or, at least, it ought to be; but as long as it is recognized by the leading men in the business world it will be accepted by others.

Sermons are often heard outside of churches. I heard one to-day, and it was a good one, although short. It was delivered by a gentleman who is not a church member, and was inspired by a paragraph in the society column of a daily newspaper, referring to the increase in Washington of the French custom of holding receptions on Sunday afternoon or evening, under the name of "teas." He said: "Although not connected with any church, I am a believer in the great and living truths of Christianity, and I have a reverence for the Sabbath day which makes it absolutely painful for me to see that day desecrated. There is, in my mind, some excuse for the ignorant and vicious who desecrate the Sabbath day; but there is no excuse for such desecration by educated and cultivated people. With them it is a deliberate and intentional insult to Christianity, and if something is not done by the church people of Washington to stop the spread of these Sunday entertainments, they will do incalculable harm. The line must be sharply drawn, and the words of Christ—'He that is not for me, is against me'—must be taken for a motto and literally lived up to. Let those who give and those who attend these Sunday entertainments be tabooed by Christian men and women, and they will soon be dropped. The Administration is regarded as the head of official society, and the President and a majority of his Cabinet are fortunately church members; it is from them and their families that Christianity at large has a right to look for help in throttling this attempt to lower the social tone of the national capital of the United States to that of atheistic Paris." This sermon reminds me of the truth of the remarks quoted in this correspondence, several week since, about the need of missionary work among the occupants of the "best sections" of our large cities.

The Princeton student-evangelists closed their week's work in the Y. M. C. A. building Sunday afternoon. The result of the week was that 150 persons signed cards announcing their purpose to try to lead Christian lives.

The celebration of the thirty-ninth anniversary of the organization of the Y. M. C. A. of Washington, which took place on Monday evening, was an event of more than usual interest. The principal address was delivered by Rev. Dr. K. S. MacArthur, of New York, on "The times we have, and the men we need," and a most beautiful and eloquent address it was. But the most important event of the evening, to the association, was the raising of $2,100 in cash, which enabled it to cancel a floating indebtedness of $2,000.

The Washington Presbytery has been in session this week. The principal subject under discussion was the old one of revision, which was represented in this case by the recommendation of the committee on revision of the Confession of Faith appointed by the General Assembly of 1891, that sections 3 and 4 of chapter 3 be erased from the Confession. By a vote of 16 to 8 the Presbytery endorsed the committee's recommendation. This is regarded as committing the Washington Presbytery to revision.

Rev. Dr. Byron Sunderland has been so long

in charge of a Washington church that it is difficult to discuss the progress of Christianity and moral reform in this city without constantly referring to his work. He celebrated his seventy-second birthday last Sunday by preaching a vigorous sermon, and to-morrow he will preach a Thanksgiving sermon to the united congregations of four of the largest Presbyterian churches in the city. He is a remarkably well-preserved man for his age, showing a vivacity possessed by few men of fifty.

The city is rapidly filling up with Congressmen and those who are interested, in a thousand-and-one ways, in a session of Congress. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

WORCESTER, Mass., Nov. 23, 1891.

In response to an invitation from the Worcester Ministerial Union, I spoke to about forty of the brethren. The time allotted me was thirty minutes, but they kindly gave me an hour and twenty minutes, by extending the time. There was apparent interest and close attention on the part of all present. After my prepared address, there was a call for an explanation of the chart which I hung on the wall and used by way of incidental reference in the course of my address.

A few intelligent questions were asked, and one pastor spoke in very strong terms against the whole secret lodge system. As there was a 12 M. appointment for a prayer meeting in the hall, there was no opportunity for general discussion, but the hearty hand-shake of some of the brethren, with hearty God-speeds, indicated the feeling of some, at least, who were present. Arrangements for the distribution in several churches of tract No. 6, N. E. series, was made, and I can but feel that good results will follow.

Between three and four thousand tracts were distributed in the National W. C. T. U. Convention in Boston, that have gone to all parts of this and to many other countries.

On Friday morning last, Mrs. Stoddard and myself, accompanied by Bro. McIntyre, took a train for the New Hampshire State meeting at Alton. Arriving at noon, we found a goodly company, who reported: "The Lord is with us." We were assigned for quarters to the home of an Odd-fellow and Knight of Pythias, and were very hospitably entertained by our somewhat erratic and very social host. The afternoon had been assigned to a consideration of the secret lodge, and the discussion was of unusual interest. Seceders from Good Templars, the Grange, the G. A. R., Knights of Pythias, and one sixteen-degree Mason, spoke of what they personally knew of the work of the orders. Mrs. S. and myself both gave our testimony; and Mrs. Stoddard spoke on the lodge for an hour in the evening from a woman's standpoint. It was a real Holy Ghost meeting, showing wise generalship on the part of Bro. Kimball and his associates, and indicating a bright future for the cause in New Hampshire. Other engagements compelled me to leave before the convention closed, but I had no misgivings as to results in the hands of Bros. Kimball, Hoyt, Wm. F. Davis, Baker, Pike and others, who never strike the enemy at random. Ten delegates were appointed to the New England meeting, Dec. 9th and 10th, and all expect to be present.

Sister Powers and Mrs. Stoddard are arranging for the entertainment of those who come from abroad, and request that such as desire their assistance send their names to Mrs. A. E. Stoddard, 218 Columbus Ave., Boston. I am trusting and believing for the most spiritual and effective convention ever enjoyed in New England. Brethren and sisters, come up to the feast.

J. P. STODDARD.

FROM THE COLLEGE AGENT.

COLLEGES OF SOUTHERN INDIANA.

CINCINNATI, Ohio, Nov. 27, 1891.

In visiting the colleges of Southern Indiana I stopped a few days at Indianapolis. This place is well supplied with graded common schools; but it has no college nearer than Irvington, which is some five miles east of the city. On Nov. 12th I took the electric cars out there, and called on the president and Prof. Brown, librarian of Butler University, who took me through the library, but said he must consult the faculty before receiving our anti-secrecy books.

At Franklin, which I visited a day or two later, I found some of our books, which Bro. Woodsmall placed in the library four or five years ago. Pres. Wm. T. Stott invited me to lead in the religious exercises in the chapel, which I did. This is one of the most flourishing institutions of learning in the State, and the only place where I found anti-secrecy books; and the *Christian Cynosure* was on the table in the reading-room.

Danville College, where I went next, would have nothing to do with our literature. It seems to be run by Odd-fellows and Masons; for the president, I. A. Joseph, said that he was one, and L. I. Campbell, the librarian, seemed to confess to the same. So they would not listen to me for a moment.

At Bloomingdale I found an academy sustained by the Quakers. I reached there about the time of their mid-week meetings, and was invited to go in. There I broke the silence with a brief address on the universal brotherhood of man. But even here the narrow brotherhood of Satan had an advocate, who declared that while the priest and Levite passed by the poor man who fell among thieves, the Samaritan, presumably a Mason, helped him out. But he failed to tell us whether the poor fellow was sworn into the secret lodge, or had paid up his dues to the time. There is a large population of Friends here; and I think those who oppose secretism are much the most numerous. But they are pestered by the secret crawling snake which is worming its way in among them. Mr. Mitchell, the principal of the academy, seemed more than willing to receive our five-dollar library, which I arranged to send them.

On the 19th I left Indianapolis for Greencastle, where De Pauw M. E. University is located. It appears to be a large and well-endowed institution, with a theological department, but very much under the influence of oath-bound secret fraternities. I found Dr. Poucher, the librarian, sick and in bed when I called. He was friendly, but said it would be utterly useless to attempt to place our books there. So I went on my way to Terre Haute, and visited the State Normal there. They have a stately building, with well-furnished recitation rooms and library; and Arthur Cunningham, the librarian, agreed, without hesitation, to receive our reform books.

Prof. Bryan, president of the college of Vincennes, where I next went, said he would not dare to put our books in the college library. Indeed, according to my observation, most of the institutions of learning of South Indiana are under the supervision of Freemasons and other oath-bound secret orders. It was so at Mitchell, in the Southern Indiana Normal, where I talked the matter over with Prof. Williams, who dare not take reform books. At Moore's Hill College, where they have a large and stately building, up in the third story there is a Masonic lodge on the one side, and an Odd-fellows' lodge on the other, waiting, with the cunning of the serpent, to swallow the young students when they arrive at maturity.

S. F. PORTER.

BRO. FENTON IN OHIO.

DAYTON, Ohio, Nov. 26, 1891.

EDITOR CYNOSURE:—It was due to the kind hospitality and diligent exertions of ex-President C. H. Kiracofe, of the United Brethren church, that the U. B. church of this city was well-filled with people last evening to hear a lecture on the "Lying and Overwhelming Blasphemy of Freemasons."

The pastor presided as chairman of the meeting; Rev. C. H. Kiracofe led in the opening prayer, and Bishop Milton Wright pronounced the benediction. Owing to the fact that the principles of Masonry require its subjects to deny the truth, when such denial is essential "for the good of the worshipful fraternity," opportunity was given for a denial in the presence of the audience of anything said in the lecture. Doubtless the Masons thought it wisest to keep their "jewel"—"a silent tongue"—until a favorable opportunity. The audience appeared to be convinced of the real lying and blasphemy committed by Freemasons in the lodge work.

Rev. J. W. Martin, D.D., of Mt. Perry, Ohio, is holding revival meetings here in the U. P. church, but he will be present at the State Convention. Bro. Martin is the president of the Ohio State Christian Association, opposed to secret societies. There are others here who desire to attend the convention. Bishop Wright regrets that, owing to his engagements in his Western field, he will not be able to attend.

The Dayton *Evening News* had agreed to print a notice of the meeting last evening; but, observing the subject of the lecture, hesitated and declined to send a reporter, nor did the notice appear in that evening paper. We know that the god of the lodge is prince of darkness, and that the lodge *alias* of this prince is Hiram, and by that name is personated by every one that takes the Master Mason's degree. Is the Dayton *Evening News* under the control of the devil?

XENIA, Ohio, Nov. 27, 1891.—I have just been speaking to the faculty and students of the seminary. Dr. Carson is not at home, but I expect to see him this evening.

I saw Dr. Morehead, who dismissed his class fifteen minutes earlier than usual, to give me time to address the students. I spoke three-quarters of an hour, to the best of my ability. Dr. McDill and Dr. Harper were present.

WM. FENTON.

FROM THE WASHINGTON AGENT.

WASHINGTON, D. C., Nov. 27, 1891.

DEAR CYNOSURE:—By the time this will reach you I shall (D. V.) be at work in New England. My plan for work this month in Pennsylvania was not carried out, on account of the sickness of our little girl. I have called on many in the district,

(*Continued on 8th page.*)

CORRESPONDENCE.

THE PROPHET'S BEAST AND ITS IMAGE.

FAIRHAVEN, Ill., Nov. 8, 1891.

EDITOR CHRISTIAN CYNOSURE:—Your issue of November 5 is very interesting, on account of the explication of Revelation 13:11, by Rev. W. C. Boardman, and by L. Meader, of Delaware Grove, Iowa, where the "great whore" is called Freemasonry; citing Rev. 17:5—on her forehead was written, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." That this passage means the popish religion, is certain, without proof. The harlot, or woman, is called (Rev. 17:18) a city which has the rule over the kings of the earth. "City" here signifies doctrine, and "earth," the people of the church.

The Lord Jesus Christ compares those who heard the word and kept it, to the good ground (Luke 8:15; Matt. 13:23-38). In this passage it is plain that "the world," or earth, denotes the people: "He who soweth the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom," etc. (Matt. 13:37,38.) The Word of God is called the good seed in Luke 8:11; in Matt. 13:19-43, it is plain that the good ground is the kingdom of heaven, or church, on earth; in verse 24, the kingdom is the good field.

To call Freemasonry the woman, or city, who has the rule over kings of the earth, is not in accordance with the Bible. The Masonic order is by no means the good ground, or the good seed, in our Saviour's explanation of the parable of the sower. The Masonic worship is not the plain and simple worship of the Bible. If the institution was ever divinely ordained, it must have been before our Bible was written.

The theory, or notion, that Freemasonry is the harlot (Rev. 17), or the beast (Rev. 13), is not well-grounded on the Bible, nor well-founded on the Rock of Ages, because it is not possible to prove it by both Testaments. There are many theories and explanations, by various writers, but they all differ in opinions. Roman Catholics charge the Protestants with being in error, and *vice versa*.

This prophetic part of the Scriptures is not well enough understood in our times. A certain Rev. Mr. Krueger claimed that he was inspired by the Holy Spirit to explain the Revelation. He took the orthodox Lutheran ministry for the beast (Rev. 11:17), because they make the sign of the cross over the infant's forehead in baptism; "take the pupils by the hand when they confirm them," and "allow no minister of any other denomination to be officered in their church."

"The beast came out of the earth." The question is, is the Protestant church the field, earth, in this passage and in Matt. 13; or is it the Catholic church; or Freemasonry? What is meant by harlot is plain to be seen in Ezekiel 23—an apostate church, or people, by whom the doctrine is falsified and the inventions of men, or tradititious, are put in its place—"a people who keep not the commandments of God."

Where Masonry originated is very uncertain; but from its oaths and grips we are justified in concluding that it had its origin under the papal Inquisition. If the Doesburg exposition is correct, it has some landmarks of the ancient worship; but if it was the *genuine* worship, it would have to possess the knowledge of its correspondence, and ought to recognize the hieroglyphics of ancient writing, some of which were discovered and deciphered in 1844. There are many arguments against the claim that Masonry is the harlot of Revelation. B. Appel.

[Modern study of the Revelation makes the "beast" itself the scarlet woman, and "the image of the beast" Freemasonry, and this distinction makes the subject much more intelligible. Both the papacy and Masonry have "mystery" on their frontlets and in their practices. The "ancient mysteries" are ages older than Masonry, but the latter adopted them, and then altered them to suit their own ideas. The papacy has always been a bundle of mysteries, all of which are now exposed; and even the secret work of the Jesuits is said to closely resemble that laid down in the Masonic rituals. The one is the true beast—the other its image, or imitator; and both are notoriously opposed to Christianity, and that by their own confession.—Editor.]

THE DIVINE TELESCOPE.

Iron Hills, Iowa, Nov., 1891.

Editor Christian Cynosure:—Astronomers may be enabled to look into the mysteries of heavenly bodies and give to humanity a true and positive account of things which are in existence; but all their wisdom will never discern the hidden mysteries of the future as Daniel predicted the world's history in a few words, covering now in all near 2,500 years.

Nebuchadnezzar, the king of Babylon, had astonished all the astrologers, magicians and sorcerers in the kingdom by commanding them to not only give the dream which he himself could not recall, but also the interpretation of the version. The penalty for failing to do this was, that they were to be cut in pieces and their houses to be made a dung hill. Daniel, realizing the peril and approaching dangers, said to his three companions that they would desire mercies of the God of heaven concerning the secret, and that he and his fellows would not perish with the rest of the wise men in Babylon. Then, we read in Dan. 2: 19, was the secret revealed to Daniel in a night-vision. The prophet said when he came in the presence of the king: "Thou, O king, sawest, and behold a great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces."

The prophet gave now, also, the interpretation of this dream which described the four great kingdoms of the earth with the fall of the last in rotation, the Roman Empire. He began with the Babylonian king, saying: "Thou art this head of gold."

This Babylonian kingdom began according to history about 747 years B. C., and ended with the year 538 B. C. Daniel continued, saying: "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

The Media-Persian kingdom began with the year 538 B. C., and ended with the reign of Alexander the Great, called the Grecian kingdom, near the year 331 B. C. The prophet predicted the rise of a fourth kingdom which we now call the Roman Empire. He said: "And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all things and as iron that breaketh all these, shall it break in pieces and bruise."

Most of the historical writers ascribe the rise of this empire to Augustus, 30 years B. C.

This temporal power is here designated as being as strong as iron. The monarchs, or Cæsars, held the reins of government in their hands until the year A. D. 500, before this fourth kingdom was effectually bruised with the papal throne of Rome. Pope Leo III. caused it to break in pieces, in the Western portion seceding from the Eastern. The temporal power came in collision with the spiritual. The prophet said, Dan. 2: 41: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with miry clay."

For 1006 years, or from A. D. 800 until 1806, this fourth kingdom stood over humanity with a two-fold power, the papacy as the spiritual, and the emperors as the temporal rulers of Christianity. Daniel, as a prophet of God, saw no divinely, infallible, spiritual representative as vicar of Christ upon earth, as the papacy has assumed to be, but saw something erected of an earthly nature mixing itself in with the government of this last empire in its declining state of existence. He prophesied further, verses 42–43, to-wit: "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

History fails to give any record of any true Christian fellowship between the power of Rome, or clay, and the emperors, or iron, during this period of time. Napoleon Bonaparte proved to the world that they could no longer cleave together in the midst of national calamities; the bond of union ceased with the year 1806, and with it the fourth kingdom of the earth.

The Roman empire was composed of ten toes—ten horns or, figuratively, ten kingdoms, in the beginning of the Reformation; namely, England, Scotland, Denmark, France, Portugal, Spain, Italy, Austria, Hungary and Poland.

The papal throne, with its anti-Christian foundation, is also to go to destruction like all those kingdoms which the prophet foretold would come to pass. It is given in plain language, as follows, verses 44, 45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

The potter's clay of Rome, which the prophet had interwoven so wonderfully in the dream, shall not even have a preference to other heathen rulers; it shall be consumed like all other kingdoms. Christ shall reign as the supreme Head of the church during the Christian era; he shall be the King of kings and Lord of lords. His kingdom shall never be destroyed, nor be left to other people, which includes the Roman pontiffs.

The Babylonian image has attained the great age of 2,409 years from the time Daniel explained the dream until the end of the last kingdom of 1806. The power of the Gospel was to manifest itself before the day of judgment, which period is being literally fulfilled in this century.

B. Eisentraut.

PITH AND POINT.

IN THE SUNSHINE.

"Men are needed who are out of the darkness of paganism, where homes, wives and children are sacrificed upon the altar of negligence in order that husbands and fathers may worship at the shrine of Masonry or Odd-fellowship. I think we have men who are in the sunshine in the persons of the editors, publishers and contributing staff of the *Christian Cynosure*. I am out in the sunshine, and am determined to go with you until the battle shall have been fought, the victory won, and the whole human family brought to Christ, who stands out in the bright sunshine, 'the fairest among ten thousand, and altogether lovely.' Hoping that the grand cause may have still more prestige in the near future than it even now has, I am yours in the sunshine."—Rev. C. S. Moore, M.D., *Navasota, Texas.*

READY FOR THE BATTLE.

"It would seem odd, indeed, to not see the *Cynosure* lying on the stand, as I have read it for years. I desire to say that there is no paper equal to it. I am decidedly opposed to all secret societies; had the pleasure of giving them a 'flogging' in a public discussion, last winter, and have a challenge standing all the time; but no one seems anxious to accept it. 'Abhor that which is evil,' is the injunction; and, again, 'Come out from among them and be ye separate.' The words of so many, that these societies often pervert justice, were proven to be true in the decision of the Supreme Court of this State, not long since, in apportioning the rights of property in the United Brethren case. My prayer is, May God bless you and your paper to the accomplishment of lasting good."—Jacob Life, *Redkey, Ind.*

LITERATURE.

Through the courtesy of Rev. C. H. Kiracofe, of Dayton, Ohio, we have received a neat 28-page pamphlet, entitled, "Christian Giving; or, The Divine Rule of Benevolence," of which we rather suspect that our friend and brother is the author, although it is printed anonymously. It is a careful review of the ancient known methods of giving for religious purposes, tithing, and setting apart during the week what was to be given on the Lord's day; the injunctions against robbing God of his just dues by neglecting to give of one's substance; the obligation to make frequent and liberal donations to the cause of Christianity; the evils of covetousness, and the blessedness of giving freely of one's means. The requirement of God and the church seems to be: That every one shall give something; that he shall give regularly and systematically, and that he shall give proportionately, or according to his income. To which may be added, give only to those objects that are entirely in harmony with the propagation of the Gospel and the relief of suffering humanity. The author also argues conclusively that wealth is a sacred trust from God, and that men will be called to account for the administration of that trust; that covetousness is a fearful sin; that riches are dangerous, and that the danger increases as the riches increase; that liberality has great reward; that self-denial is a great virtue, and that wills should be made in the interest of godly institutions. The topic is ably handled.

The *Arena* for December (Boston), beginning a new volume, is embellished with a fine, full-paged portrait of John G. Whittier, of whom George Stewart, D. C. L., LL.D., contributes a very pleasant sketch. Other papers of interest are: New Discoveries in the Heavens, by Camille Flammarion; Protection, or Free Trade—Which? by Hon. David A. Wells; The Woes of the New York Working-girl, by Edgar Fawcett; Citizenship and Suffrage, by Francis Minor; Qualification of the Elective Franchise, by Robert Henry Williams; Divorce, by Carroll D. Wright. Helen Campbell and Hamlin Garland furnish each a story; the former a "thrilling novelette," dealing with hypnotism, morphine and insanity; the latter a very readable country sketch, entitled "Uncle Ripley's Speculation." The heavy dogmatic features of the month are comprised in Faith in God as a Personal Equation, by Rev. C. A. Bartol, based on human history as the exponent of God-power, and The Logic of Port Royal and Modern Science—a curious study, by Prof. T. Funck-Brentano. Helen Campbell has, also, a review of modern association in clubs, with its bearings on working-women, which has a wide application in these days of white ribbon, Christian endeavor, temperance union and a hundred other similar societies.

The "Christmas" (December) number of *St. Nicholas* is bright and cheery and replete with pictures, stories and verses reminiscent of the holiday. It opens with the tale of The Christmas Inn, by Ella F. Mosby, with a characteristic frontispiece illustrative of its incidents. The Admiral's Caravan is a breezy narrative, just begun, which promises much of interest. J. T. Trowbridge contributes The Corner of the Column—A Traveler's Adventure, copiously embellished with views of Italian scenery, and relating a stirring event. The Long Hill-side tells the story of an exciting hare-hunt in old Virginia, by Thomas N. Page. Tom Paulding, by Brander Matthews, is continued, with interesting new features. Another beautifully illustrated article that will attract the attention of old and young, is Strange Corners of Our Country, by Charles F. Lummis, including views of the Grand Canon of Colorado, etc. Other notable contributions are: David Cameron's Fairy Godmother, by Elizabeth Bisland; The Complaint, by Tudor Jenks; Honors to the Flag, by W. J. Henderson, etc. This number is a true *chef d'ouvre* of this sprightly and fascinating periodical. Published by the Century Co., 33 East 17th street, New York.

—Congregations have been organized in Seattle and Tacoma, Wash.

—Rev. W. L. C. Samson, one of the seven young men suspended by the Pittsburgh Presbytery, of the Synod R. P. church, was installed pastor of the Homestead U. P. congregation Oct. 13.

OBITUARY.

The Anti-secrecy Reform cause has recently lost another warm supporter in the death of Benjamin M. Mason, who died at Moultonborough, New Hampshire, Nov. 10, 1891. The twelfth in a family of thirteen children born to Lemuel B. Mason, he entered upon his earthly existence at Guilford, N. H., October 25, 1811. With one exception he outlived the others of his family, the only survivor being W. H. H. Mason, an eminent physician residing in Moultonborough, where he has practiced for many years.

Benjamin M. Mason, with his father, moved from Guilford to Moultonborough when in his eighth year, and there he has lived and labored on a farm the principal part of the time since. During winters he devoted himself many years to the instruction of the district schools in that town and Sandwich. He was deeply interested in the educational development of the young, giving much careful thought to the work, and was interested in every good cause, and labored for the moral elevation of man. In connection with the district schools, singing schools were taught by him in Centre Harbor, Sandwich and Moultonborough. He instructed the public schools at Moultonborough Corner twenty-seven terms. He was superintendent of the town schools about thirty years, and was school commissioner for Carroll county in the year 1855. He also served as one of the trustees of the Normal school at Plymouth, and was road commissioner for Carroll county for two years. He represented his town in the State Legislature in 1855 and 1856. He was county treasurer in 1863 and 1864, and was moderator, selectman and treasurer for several years.

In July 1838 he married Ann E., daughter of John G. and Joanna Brown. She died April 5, 1885. He leaves two children, Wm. H. and M. Ella, to mourn the death of their father.

Early in life he became a Christian and united with the First Congregational church in Moultonborough in the year 1840. His religion seemed to be a matter more of profound conviction and courageous principle than of mere emotion; consequently his life was a steady glow rather than intermittent flashes, and his step was steadily onward from the beginning to the end. In this spirit for fourteen years, he was a continuous and devoted reader of the *Christian Cynosure*, and strongly in sympathy with its teachings.

During the last two years he had suffered from ill health; and at times during the last few months his sufferings were severe, which doubtless tended to tinge the latter part of his life with a shade of sadness; and yet those who knew him best discovered beneath his shaded exterior an abiding trust in Christ, and a joyful expectation of ultimate triumph and everlasting victory. A good man has fallen from our ranks. He now rests from his labors and his works do follow him.

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FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "brigh Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 3, 1891.

"M QUAD" ON OLD AND NEW WORK.

I have been a Blue Lodge worker in the old way and in the new, and my experience proves very good results for the new. *In the old way—without robes or accessories or spirit*—if we had an average attendance of twelve in a lodge numbering one hundred members we were highly pleased. If a brother came once or twice after taking his third degree we did not expect to see him again unless on some great occasion. If the Master and his officers got through the work somehow there was no one to criticise. If it so happened that not enough members turned out on a rainy night to open a lodge there was no great wonderment about it. The brother who could post a candidate and work his way into a strange lodge was looked upon as a great man. The brother who could fill more than one station in the work was thought to be a prodigy.

And what did *the new way* do for my lodge in two years? It made every worker perfect in the key; it increased the attendance *four hundred per cent;* it gave up three sets of workers on the floor, where we formerly had one; it brought back scores of brothers who had grown cold in Masonry; it helped to collect our dues; it brought us visitors; it posted every man until every one could post a candidate; it created an enthusiasm and an interest which quadrupled the number of candidates; it created an ambition which incited every brother to learn the work so that he could fill a station; it was an example to be followed by other lodges, and it was followed to the benefit of the order all over a great jurisdiction, I refer to Michigan. She is to-day leading every other jurisdiction in America in number of candidates, in perfect key work, and in the detailed exemplification of the work. This is not only true of her Blue Lodges, but of Chapters, Councils and Commanderies.

The above is a fair sample of the sacredness which Masons attach to an oath. At the very beginning, the Mason swears not to write, print, stamp, stain, hue, cut, carve, indent, paint, or engrave the Masonic ritual on anything under the sun. The design was to hand down the degrees by oral tradition and to make the man who could go through the ritual a "great man," "the one who could fill more than one station a prodigy." Of course, this was a foolish provision, and exalted men with small intelligence and little business to the chief places in lodges.

Nevertheless, it was Masonic law and oath that Masonry should not be printed. Yet here is a great Masonic jurisdiction using a key, *i. e.*, a cipher Masonry, that any one familiar with the revelations may read almost as readily as he can plain print. This is for substance the very thing which caused the Masons of 1826 to murder William Morgan. Every Mason who buys a key and uses it, constructively prints it and encourages others to do the same.

The natural result of such profane and wicked oaths as Masons take is to produce disregard for all oaths. The penalties which are assumed intensify this tendency. When men swear under penalty of having throats cut, tongues torn out, hearts and vitals taken out, etc., the first effect is to degrade the oath; the second, to train men to murder.

But another thought is suggested. If the obligation not to print Masonry can be thrown to the winds, why cannot Masons put the name of Jesus into their prayers, swear Masons not to commit adultery with *any one*, instead of protecting the relatives of Masons alone, or do away with the oath not to steal from Masons, and obligate initiates not to steal at all? The fact is, they could if they would. They could as well make the order an open society as to adopt a key. Why do not the worthy men who are members of the order insist that it be "ended or mended," as Morley said must be the case with the House of Lords? If the wretched oaths, the Christless prayers, the obligations to keep secret the unknown, the murderous penalties, and the absurd initiations were thrown off, the order might do good. Since an entire Grand Lodge can break the oath, why not let it go?

THE FOUNDATIONS OF MASONRY.

"The three solid cubes on which the Masonic edifice stands are antiquity, universality, and unchangeability."—*John C. W. Bailey.*

Bro. Bailey here refers to the system of Freemasonry, not the ambitious Masonic temple recently erected in Chicago; but there seems to be one corner left without foundation, and his poetic description is incomplete, unless he intended to compare the order to a three-legged stool. He forgot to mention religion as the fourth cube on which the system rests.

"The whole doctrine of the resurrection,—that doctrine which underlies the principles of Masonry as Mount Moriah underlay and bore up King Solomon's Temple; that doctrine," says the same authority, "from which the term 'sublime' is derived as applied to the Master Mason's degree,—the whole of this doctrine is taught in *one brief ceremony*," (the latter half of the Master Mason's degree).

Even on this evidence alone, Masonry *is* a religion, or *has* a religion, most of which is derived from a former age when heathen philosophy, psychology and devil-worship flourished among the ancients; and this religious bias with a pagan basis is really the only element of antiquity of which the order can rightfully boast. Its universality is greatly to be deplored, but is a solemn fact; and its unchangeability, almost as deplorable, does no credit to it. "The evil that men do lives after them;" and Masonry can sing, with Tennyson's Brook: "For men may come, and men may go, but *I* go on forever!" More's the pity!

A SPLIT IN THE FARMERS' ALLIANCE.

The announcement was made recently, from Indianapolis, that the so-called political "People's party" had captured the Farmers' Alliance, owing to a disastrous split in the Alliance on what is know as the "sub-treasury scheme," on which the advocates and opponents were quite equally divided. The scheme is somewhat complicated, but includes a proposition that provision be made by the Federal Congress for government loans of money to individual citizens upon farm mortgages as security or to the demand for government ownership or control of railroad property and transportation. These schemes are declared "to be unconstitutional, impracticable, conflicting with the spirit of the Alliance movement and tending to government paternalism and State socialism." When the protest of the anti-sub-treasury people was taken up by the supreme council of the Alliance, a somewhat animated debate occurred as to the best means of disposing of it with the least possible friction. Finally, after two hours of wrangling, the committee of the antis was informed that they could not be heard unless they furnished the council with a copy of the protest. This the antis refused to do unless they could present their protest in person, and that ended negotiations between the two wings of the Alliance.

The sub-treasury advocates then re-elected L. L. Polk, president; J. H. Loucks, of So. Dakota, vice-president; J. H. Turner, secretary and treasurer, and J. F. Willetts, of Kansas, national lecturer; and the leaders of the People's party were jubilant over the result.

The executive committee of the anti-sub-treasury party will now proceed to Texas, where 127 sub-alliances have already declared against the sub-treasury scheme, and will begin the work of organizing a new alliance. A call for a national convention has been issued. The end is not yet.

—The *Christian Statesman*, of Philadelphia, has passed into the hands of a new management, and will hereafter be published at Pittsburg, with Rev. Wilbur F. Crafts, the well-known Sabbath-Reform advocate, as managing editor. Rev. T. P. Stevenson, its editor for twenty years past, will be numbered among the able contributors to its columns. The paper will continue to operate with the National Reform Association, "but will also, as in the past, re-enforce all kindred organizations that advocate moral reforms from a Christian standpoint;" yet among the many of these enumerated, we do not find opposition to the lodge system mentioned. The omission is a little remarkable, as Bro. Crafts is not in favor of these un-Christian institutions, and we hope that he will not ignore this important topic and do injury to his own honest convictions. We wish the *Statesman* the eminent success which it deserves.

—We are credibly informed that the secret society people are stealthily creeping into the United Presbyterian church, and that before they are aware of it they may find themselves in the condition of the United Brethren, with the civil courts giving their churches to the lodge sympathizers. We are very sorry to hear this. There is no safe ground for denominational rule against secretism, except that maintained by the Augustana Synod of the Swedish Lutherans—requiring its members to unconditionally surrender their affiliation with the unholy lodge, or to suffer excommunication from the church. There is not sufficient vitality in any Christian denomination to uphold the cause of Christ and anti-Christ. "Ye cannot serve two masters," said our Lord; and the lodge is so tyrannical that the church which affiliates with it is sure to lose its spirituality and usefulness in the cause of Christ.

PERSONAL MENTION.

—Rev. B. R. Jones, editor of the *Free Methodist*, at the Thanksgiving rally in the May street F. M. church, last week, while others were returning thanks for marked progress during the past year in temperance, political and other vital reforms, spoke pointedly of the anti-secrecy work that had been and is now being accomplished. In substance, he thanked God that although opposition to the lodges was not so prominent in public discussions as temperance, politics and some other reforms, there is an element bubbling up in antagonism to secret societies as a great evil that will yet be felt, and forcibly, too, in pulling down these strongholds of Satan. And this declaration was approved with hearty "amens" from the congregation.

—Colonel Geo. R. Clarke and his assistant, Harry Monroe, both of whom were obliged, several weeks ago, to abandon their Christian work at the famous Pacific Garden Mission, at the corner of Van Buren street and Fourth avenue, on account of severe illness, have returned in greatly improved health and with an intention of renewing their religious labors at an early date. In this work they expect to have the co-operation of the Chicago Baptist City Mission Society, which is endeavoring to hire the old Quinn chapel, in that neighborhood, for an auxiliary mission, to assist Col. Clarke in his Sunday-school, Kindergarten and Chinese work. The field is an excellent one, and a large one, and its cultivation, as shown by the long-continued and arduous ministry of Col. Clarke, may be made profitable in rescuing precious souls from sin and death.

—Rev. Francis J. Davidson, pastor of a colored Baptist church in New Orleans, whose persecutions on account of his open opposition to secret societies have been severe, as heretofore noted in the *Cynosure*, was also editor and proprietor of a paper named the *Teller*, in which he freely published his antagonistic views of the lodge system. He now writes to us that he has sold his subscription list to the proprietors of another paper—the *Ferret*—and discontinued the issue of the *Teller*. The principal peculiarity of the copy of the *Ferret* received at this office is a full column of "Lodge and Society Notes," in the interest of these institutions. On this account, and because the *Ferret* also prints the advertisements of liquor and cigar dealers, we liked the *Teller* much better. We hope that Bro. Davidson has made no mistake in selling out to the agents of the devil.

—Bro. Elbert Marcy, an old and valued friend of this paper and the cause it advocates, sends us the following account of a dastardly and unprovoked assault upon his wife by parties who, at the time of writing, were unknown. Bro. Marcy's home is at Emporia, Kans. "Four weeks ago to-morrow night we were coming home from meeting, about 9 o'clock, when some mean scamp came up behind my wife (I being about six rods before her), and threw a stone weighing about 2 lbs. 6 oz., and nearly broke her back. It being about 100 rods from our home, and she unable to either stand or walk, I secured help and carried her home in a rocking-chair. For twelve days she lay between life and death, and then began to get better. The doctor says that by good nursing she will get round again, but never recover her strength. She can now stand and walk a few steps, but suffers much and eats only a little light food. We did not know that she had an enemy in the world."

REFORM NEWS (*Continued from 5th page*).

as opportunity has afforded, and secured the renewal of several of our colored friends to the *Cynosure*. Over one hundred subscriptions to our paper were secured among members of colored churches here last year. Many who were induced then to subscribe belonged to from one to half-a-dozen, or more, secret societies. When the sifting time [the time for renewal] came, some of these fail to renew; but let us hope that in the year past some seeds of truth have been sown by its weekly visits that will bear fruit in years to come. My

heart has been made glad by many renewals and words of commendation given by pastors and others. Last Sabbath morning I spoke, by invitation, in the Virginia Avenue Baptist church. The attendance was not what it should have been. This people have a fine church property, but are having a hard struggle to pay for it. Nearly every device known to churches for catching money from the world has been resorted to, but still the load is heavy. Several spoke with approval of my effort to bring them the truth. Among the follies which the people were invited to attend, was some so-called grand affair to be given by "the Sons and Daughters of Abraham." I could but wonder if any of them ever tried to prove their title to their name. I question if Abraham would be very proud of his so-called sons and daughters. I suppose the founders of this lodge thought they must have a big name to have a big thing. The devil's trap would not be worth much without bait. If the members of this church who are paying into lodges would pay what goes to the lodge into the church it would be in a better financial condition, and Christ's name would receive more glory.

I expect to speak Sabbath morning for Rev. Mr. Dailey's people [Congregational], and on Sabbath evening in Rev. S. Alexander's [Baptist] church, in Georgetown. Yours in the work,

W. B. STODDARD.

ANTI-SECRECY IN NEW HAMPSHIRE.

OFFICIAL REPORT OF THE FIFTEENTH ANNUAL MEETING OF THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

The Association met in Muzzey's Hall, at Alton, N. H., November 19, 1891, at 7 o'clock P. M.

A season of worship, lasting one hour, was led by Dr. E. B. Pike, editor of the *Bible Christian*, Exeter, N. H. There was a good attendance, and the presence of the Lord was manifested in a very blessed manner.

At 8 P. M., the annual sermon was preached by Pastor J. Phillips, of Gilford Village, who was born in India, a son of the sainted missionary, J. Phillips. His text was Psalm 2: 8, and his theme "Christian Mission Work." His sermon was radical, deep, and grand.

On Friday morning, November 20, at 8 o'clock, worship was led by Pastor J. Phillips, and a blessed season was enjoyed.

Standing committees were appointed by President Samuel Rowe.

At 11 o'clock, A. M. the Association listened to an excellent sermon by Elder J. H. Bartlett, from Luke 16: 9.

Re-assembling at 1: 30 P. M., another season of worship was led by Bro. H. A. Flanders.

The afternoon was devoted, in part, to the confessions of seceders from secret lodges. Seceders were present representing all the leading secret fraternities of the State, including Good Templars, Sons of Temperance, Grangers, Crispins, Knights of Pythias, Odd-fellows of all degrees, Grand Army, several Master Masons and one 16-degree Knight Templar. No words can describe the value, interest, power and blessing of this hour. The glory of God filled the house, and unspeakable joy the hearts of Christians, as these brave and honest men confessed the grace that opened their eyes and led them to renounce the works of lodge darkness.

S. C. Kimball, of Newmarket; Dea. S. Rowe, of Gilford Village; Dr. E. B. Pike, of Exeter; Elder J. H. Bartlett, of Barnstead, and others, laid bare the sin and folly of the minor orders. The power of God rested on Bro. Ezra T. McIntyre, of Boston, a 16-degree Freemason, as he unfolded to the astonished multitude the horrid wickedness of Masonry. He spoke with perfect freedom and irresistible power of his personal experience in being let down into the vault in quest of the "Ark of the Covenant," and drinking wine out of a human skull. He held up to just public scorn the professed ministers of the Gospel with whom he had shared in Knight Templar revelry and blasphemy.

I have heard Rathbun, Springstein, the two saintly Browns (J. H. and J. F.), the two Blanchard giants, father and son, Ronayne, Stoddard, and many other able men, expose the evils of lodgism; but I have never seen the power of the Holy Spirit witnessing against Baal-worship of the lodge as during Bro. McIntyre's humble and quiet utterance of what he knew to be true. The truth completely and gloriously triumphed.

Mrs. J. P. Stoddard then spoke for the women, and Rev. J. P. Stoddard, from his chart, exposed the so-called "secrets of Masonry."

At 7 o'clock in the evening there was another season of worship, followed by an address by Mrs. J. P. Stoddard on secret societies.

At 8:30 Dr. Pike preached.

On Saturday morning, November 21, at 8 o'clock, devotions were led by S. C. Kimball.

A petition was presented, asking for a public examination of John H. Bartlett, a candidate for the Gospel ministry. The petition was granted unanimously.

At 10 A. M. the following officers were chosen for the ensuing year:

President—Simon Rowe.

Vice-presidents, by counties: — Cheshire—Franklin S. Wood, Keene; Coos—Horace Holton, Lancaster; Grafton—Mrs. Emily Parker, Littleton; Hillsboro—Mrs. Caroline W. Bixby, Manchester; Merrimack—Arthur L. Brown, Hopkinton; Rockingham—Rev. E. B. Pike. Exeter; Strafford—Darius C. Durgin, Strafford; Sullivan—C. W. J. Fletcher.

Secretary—S. C. Kimball, of Newmarket.

Treasurer—C. L. Baker, Kittery Point, Me.

Executive Committee:—Simon Rowe, C. L. Baker, Robert A. Frohock, James F. French, S. C. Kimball.

Reporter for the Press—A. A. Hoyt.

Delegates to the Annual Convention of the N. E. C. A., to be held in Boston, Dec. 9–10: Rev. L. C. Kimball, Canterbury; Rev. E. B. Pike, Exeter; Rev. C. L. Baker and wife, Kittery Point, Me.; S. C. Kimball and wife, Newmarket; Rev J. H. Bartlett, Barnstead Center; J. F. French, Canterbury: Mrs. L. A. Durgin, Dover; A. L. Brown, Concord; K. Cole, Laconia; D. C. Durgin, Strafford.

11 A. M. There was a sermon on Divine Healing, by Rev. A. Hoyt, of Cambridgeport, Mass.

1:30 P. M. Worship was led by Rev. E. B. Pike.

2 P. M. The report of the Home Missionary was read by S. C. Kimball; followed by Wm. F. Davis, of Boston, Rev. J. P. Stoddard, A. B. Sawyer, R. A. Frohock, J. F. French, Ezra T. McIntyre, and Rev. C. L. Baker.

At this time, and during the convention, about $50 was paid, and about $50 more pledged, to forward the work of the Lord.

Resolutions of respect were passed in memory of our departed ex-Presidents Benj. M. Mason and Elder James G. Smith; in favor of the oneness of the church and prohibition; against organized secretism; returning thanks for free entertainment and reduced railroad rates, and gratitude for the services of Rev. J. P. Stoddard, the New England agent of the N. C. A., and Mrs. Stoddard, publisher of the *National Home Guard.*

7 P. M. Worship was led by Bro. Littlefield, of Barnstead.

8 P. M. An able lecture on Temperance was delivered by Wm. F. Davis, of Chelsea, Mass.

Sunday, 8 A. M., November 22, there was worship till 10:30 A. M., followed by the ordination of Bro. John H. Bartlett, of Barnstead Center, to the Gospel ministry. The opening prayer was offered by Rev. E. B. Pike; the sermon was preached by Rev. A. A. Hoyt; the ordaining prayer was made by Rev. C. L. Baker; the charge by S. C. Kimball, and the benediction by Rev. J. H. Bartlett.

At the close of this service, a messenger from the Congregational church of Alton cordially invited the N. H. C. A. to move to their house of worship and occupy it to the close of the Convention, which invitation was accepted.

1:30 P. M. Worship was led by S. C. Kimball. A sermon by Rev. E. B. Pike, followed. His theme was "Bible Holiness."

The Lord's Supper was then administered by Wm. F. Davis and S. C. Kimball, assisted by R. A. Frohock and A. B. Sawyer. The Lord manifested himself to his people in the breaking of bread.

7 P. M. Worship was led by Rev. C. L. Baker, and a sermon was preached by Wm. F. Davis.

Muzzey's Hall was not large enough to hold the people, but the courtesy of our Congregational friends removed the difficulty. Let us praise God for this, one of the largest and best annual conventions of the N. H. C. A.

S. C. KIMBALL, *Sec'y.*

NEW ENGLAND ANTI-SECRECY CONVENTION.

BOSTON, DECEMBER 9 AND 10, 1891.

THE OFFICIAL CALL.

The Annual Meeting of the New England Christian Association will be held (D. V.) in the United Presbyterian church, corner of Berkeley and Chandler streets, Boston, Dec. 9th and 10th, 1891. Dr. A. J. Gordon, Mrs. M. E. R. Gleason, Mrs. E. Trask Hill, Rev. R. A. McAyeal, Rev. J. M. Foster, and Rev. I. A. Mesler, are among the speakers engaged. Joseph Cook has also agreed to speak, if within reach at the time. A number of seceders from Freemasonry, Odd-fellowship and other branches of the secret empire will be present and testify from personal experience in the orders. Friends in New England are urgently requested to attend and aid, by their counsels, and their prayers, and contributions, in carrying forward this great work.

Beloved in the Lord, there are practical questions confronting us in the work we have undertaken in behalf of the church of Christ. Ought not these questions to be met at a meeting where they may be carefully considered? One of these is the question of Incorporation. Would it not be well for those who desire to co-operate by prayer, by counsel or by contributions, to meet and confer on the advisability of becoming known in law as a corporate body, thereby assuring greater efficiency and permanence in our work?

Ten o'clock A. M., December 9th, would be a convenient time for such a conference in Boston, preceding the opening of the convention on the afternoon of the same day. The laws of Massachusetts relating to such corporations and other required documents could be in readiness, and if, after due conference, it should seem best to incorporate, legal forms could be expeditiously complied with. Believing that whatever action the brethren might deem wise in the matter, such a conference would be helpful in our work, I hereby request that all who can, meet in the U. P. church, Boston, at 10 A. M. Dec. 9th, to consider the wisdom of incorporating the N. E. C. A., according to the laws of the State of Massachusetts.

We have given some thought to this matter and will state a few reasons why an incorporation would be helpful:

1. It would give legal existence to the Association, which must otherwise remain unknown in judicial proceedings.

2. It would be accepted by the public as evidence of permanence and an intention to conduct business upon a responsible basis.

3. It would encourage individuals and churches, favorably disposed, to put the Association's work on the list of home missions, to receive regular contributions.

4. It would facilitate negotiations for funds, and enable the Association to accept trusts and bequests in aid of its work.

5. It would give legal competency to hold so much real estate and other appliances as are necessary in the prosecution of its work.

The importance of having a local habitation becomes more and more apparent as the work advances, and the efforts of the opposition to checkmate our movement and hedge up every way and close every church door possible against it, is revealed in the results of their underhanded methods. Let us seek heavenly wisdom and come together in the spirit of the Master, in the full assurance that ultimately the "will of God will be done on earth as it is in heaven."

"PRAY WITHOUT CEASING."

"It is time to seek the Lord," and cry mightily unto God for the deliverance of his church from the grasp of the secret lodge.

We cordially invite friends in New England and everywhere to unite with us in special prayer, on Sabbath, Dec. 6, for the baptism of the Holy Spirit on our annual meeting, Dec. 9th and 10th. Remember the word of our Lord, "Without me ye can do nothing."

A light lunch will be served in the vestry at the annual meeting noon and evening, for those from out of town. All who desire entertainment for the night will please send their names to Mrs. A. E. Stoddard, 218 Columbus avenue, Boston. Tremont St. and Columbus Ave. cars cross Berkeley street, a couple of blocks from the church.

J. A. CONANT, *Pres.*

E. E. FLAGG, *Secretary.*

THE HOME.

STORM THE FORT.

["'Hold the Fort' is out of date—'Storm the Fort' is in order."—*A. C. Dixon at Y. P. S. C. E. Convention, Utica.*]

Up, ye soldiers, to the battle,
For the foe is strong;
In our hearts the strength of Jesus,
On our lips a song.

CHORUS: "Storm the fort, for I am with you!"
Hear our Leader's shout,
"Up, my soldiers, drive the foemen
From their ramparts out!"

Storm the fort! No time for wailing—
Wailing will not win;
Firm within their ramparts shielded
Are the hosts of sin.

Storm the fort! For in its dungeons
Many captives pine!
For the love of men, our brethren,
Forward, all the line!

Storm the fort! Though bayonets bristle,
Cannon threaten grim,
Christ's own strength is in his soldiers
When they fight for him.

Storm the fort! The end is certain,
Sharp though be the fight,
Victory shall crown our banner—
God is for the right.

—Rev. P. W. Crannell, of Baldwinsville, N. Y., in Christian Inquirer.

THE CONDITIONS OF EFFECTUAL PRAYER.

"And all things, whatsoever ye believe," etc. Have we not sometimes been tempted to think that here, at least, is a case in which our Lord has not literally and always kept his word? in which we do not get quite so much as the plain English of the promise might lead us to expect? If so, well may he say to us, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" If we had known the Scriptures by searching, we might have known more of the power of God by experience in this matter; for this is no unconditional promise. This marvelous "Whatsoever" depends upon five great conditions, and if we honestly examine we shall find that every case of seeming failure in the promise can be accounted for by our own failure in one or more of these:

1. "Whatsoever ye shall ask in my name, that will I do." Really, not verbally only, in the name of Jesus; asking not in our own name at all; signing our petition, as it were, with his name only; coming to the Father by our Advocate, our Representative. Do we always ask this?

2. "Believing that ye shall receive." The faith-heroes of old "through faith.... obtained promises," and there is no new way of obtaining them. Is it any wonder that, when we stagger at any promise of God through unbelief, we do not receive it? Not that the faith merits the answer, or it any way earns it or works it out, but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.

3. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Ah, here is a deeper secret of asking and not having, because we ask amiss. Not, have we come to Christ, but are we abiding in him; not, do we hear his words, but are they abiding in us? Can we put in this claim to the glorious "Whatsoever?" And if not, why not, for this is his commandment, "Abide in me." And this leads us to see the root of our failure in another condition.

4. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Only as we are abiding in him can we bring forth the fruit of obedience, for without (apart from) him we can do nothing; only in walking by faith can we do those things that are pleasing in his sight; for without faith it is impossible to please him.

5. "If we ask anything according to his will, he heareth us." When what we ask is founded on a promise or any written evidence of what the will of the Lord is, this is comfortingly clear. But what about petitions which may or may not be according to his will? Surely, then, the condition can only be fulfilled by a complete blending of our own will with his; by his so taking our will, so our undertaking it and influencing it for us that we are led to desire and ask the very thing he is purposing to give. Then, of course, our prayer is answered, and the very pressure of spirit to pray becomes the pledge and earnest of the answer, for it is the working of his will in us.

Two comforting thoughts arise: first, the very consciousness of our failure in these conditions shows us the wonderful kindness and mercy of our King, who has answered so many a prayer in spite of it, according to his own heart, and not according to our fulfillment, giving us of his royal bounty that to which we had forfeited all shadow of claim; secondly, that he who knoweth our frame knows also the possibilities of his grace, and would never tantalize us by offering magnificent gifts on impossible conditions. Will he give him a stone? Would you? Therefore the very annexing of these intrinsically most blessed conditions implies that his grace is sufficient for their fulfillment, and should lure us on to a blessed life of faith, abiding in Jesus, walking in obedience unto all pleasing, and a will possessed of his own divine will.—*Frances Ridley Havergal.*

GOODLY PEARLS.

All powerful souls have kindred with each other.—*Coleridge.*

The more honesty a man has the less he affects the air of a saint.—*Lavater.*

The way to fill the pews is first of all to fill the pulpit.—*Dr. C. H. Parkhurst.*

Divine consolation is so exceedingly precious as not to admit of a rival in our heart.—*L. Bernard.*

Habits are to the soul what the veins and arteries are to the blood—the courses in which it moves.—*H. Bushnell.*

Love is the refreshing water; the law is the channel for it to flow in, and the spring is the bosom of God.—*McCosh.*

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—*Brooks.*

When the Lord Jesus Christ wanted the world saved he came himself. He did not send a check.—*Pres. G. W. Northrup, D.D.*

My faith in perfection is very weak when I look at others; it is extinguished altogether when I look at myself.—*Mark Guy Pearse.*

If thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas a-Kempis.*

Self-knowledge is that acquaintance with ourselves which shows us what we are, and what we ought to be, in order to our living comfortably and usefully here and happily hereafter.—*Mason.*

The religious sentiment will and must be expressed. Here it resembles not the fire in the flint, which is struck out by concussion, but the light of the lamp, which is itself radiant.—*Dr. E. A. Park.*

Every moment is a golden opportunity, and if we only habitually gather up these moments, in process of time we shall have accomplished as much as they who were favored with many spare months and years.—*Dr. Hitchins.*

If we would follow Christ we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the cere-clothes of mortality. So Christ taught us, and so he lived.—*F. W. Farrar.*

"AVENGE NOT YOURSELVES."

An Eastern story tells of the haughty favorite of an Oriental monarch who, as he was passing, threw a stone at a poor dervish or priest. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: "The time for revenge will come by-and-by, and then I will repay him for it." Not long afterward, this same dervish, as he was walking in one of the streets of the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king, was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish, seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But, after considering a moment, he threw the stone away, saying, "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish, and if he is weak and wretched, then revenge is worse than foolish; it is mean and cruel. And in all cases it is forbidden and wicked."

"POOR OLD CAP."

The following is a true story of Florence Nightingale when a little girl:

When Florence Nightingale was a very little girl, and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill, she would help to nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep dog named Cap. This dog was the old man's only companion, and helped in looking after the flock by day, and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their nightly feed. But Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger what had become of his dog.

"Oh," he replied, "Cap will never be of any more use to me. I shall have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O, Roger, how wicked of you! What has poor Cap done?"

"He has not done anything," replied Roger; "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous schoolboys threw a stone at him yesterday, and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap," he said; "he was knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"Oh, yes, miss; it is broken, sure enough. He has not put his foot to the ground since."

Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh, if you could only cure him, how glad Roger would be!" exclaimed Florence.

When they got to the cottage, the dog lay on the bare brick floor. His eyes sparkled with anger at the intruders. But when the little girl called him "poor Cap," he grew pacified, and began to wag his short tail. Then he crept from under the table, and lay down at her feet. She took hold of one of his paws, patted his rough head, and talked to him, while the gentleman examined the injured leg. It was badly swollen, and to have it examined hurt him very much; but the dog knew it was meant kindly, and though he moaned and winced with pain, licked the hands that were hurting him.

"It's only a bad bruise; no bones broken," said the gentleman. "Rest is all that Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the girl, "I will foment poor Cap's leg."

Florence lighted the fire, and tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and by wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands.

"O, Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken, after all."

"No, he will serve you yet," said the gentleman.

"Well, I am glad to hear it," said the old man; "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. She found the swelling much gone down. She bathed it again, and Cap was grateful as before.

Two or three days later, when Florence and her friend were riding together they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd; "he's so pleased to hear your voice. But for you I should have hanged the best dog I ever had in my life."

This is a true story. It happened many years ago, and is now told, with pleasure, of that lady who, in later years, grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.

A LITTLE FOX.

It was in a Sabbath-school, among a large number of little children, that I saw one of the "little foxes that spoil the vines," and I thought I should like very much to catch it. Just think of it, children, a sly, cunning little fox running loose right in your midst. I want you to help me capture it. I wonder if you ever saw it? It often gets in among the large children, and even troubles the grown people, but I think if the small boys and girls will help to take care of it, we can keep it away when they get older.

I will tell you how it acted. It came with a nice-looking boy. Somehow the little fellow did not seem to know that he had any such little fox with him. He didn't think about it. And right here I want to tell you that if you help to catch it, you must not look at any other boy or girl, but simply keep watch of yourself.

The boy who had this fox in the first place, did not know anything about the lesson, and he did not act as if he wanted to learn. He turned this way and that way, and once or twice tried to put his hat on. The little fox he carried began to bother another boy, who was near him, so that the teacher was troubled, and the fruit of the lesson seemed to be all eaten up by the fox.

I wondered if there would be anything left to take home.

There were a good many other things that it did, but if you watch you will find out all about it for yourselves. Perhaps if I tell you its name you can catch it right away and stop the harm it is doing.

It is *thoughtlessness*. A long name for a little fox, but you will all know what it means.

Do try and see if you cannot keep it from going with you to any place.

Think about things, and that will put away the little fox and keep it from spoiling the good fruit you may have in your lives.—*Selected.*

At the closing session of the W. C. T. U. Convention in Boston, recently, the following was adopted: That this convention, representing a paid-up membership of 150,000 women, through its general officers memorializes Congress to ratify the treaty submitted by the Brussels conference of nations proposing the exclusion of intoxicating liquors and the abolition of the slave trade from large portions of Africa. To pass the bill introduced at the request of the W. C. T. U. for a commission composed of both men and women to investigate the social vice. To pass the bill reported favorably last year, providing for a commission of inquiry on the alcoholic liquor traffic; also that women be appointed upon such committee. To provide for separate buildings for men and women prisoners in the Indian Territory. To settle all difficulties within our borders or with other nations by arbitration; and we also memorialize the World's Fair commissioners to close the gates on Sunday and to prohibit the sale of intoxicating liquors upon the grounds. All honor to these brave women for these expressions! Now let the Christians of the country aid them in carrying out these measures.

The Barley Syndicate of Chicago, has purchased 250,000 acres of land in North Dakota, on which it is proposed to place German farmers, to raise barley for malting. The immigrants will be owners and not tenants, it being proposed to sell the lands to them on easy terms. The crops will be bought by the company.

THE SONG OF THE ANGELS.

(*Luke 15: 10.*)

When a soul, with grief distressed,
By its weight of guilt oppressed,
Bows in prayer, for pardon pleads,
And his cries the Saviour heeds,
Angels pause the sight to view,
Strike their golden harps anew.

CHORUS: Hark! what music thrills the skies,
When a soul for mercy cries!
All the courts of glory ring
With the songs that angels sing.

When the Lord the guilty spares;
Hears the contrite sinner's prayers;
Speeds the sinking one to save;
Breaks the bonds that bind the slave;
Far resounds the joyful song
Sung by heaven's angelic throng.

"Spread the tidings all around,"
Angels shout, "The lost is found!
Christ has rescued, cleansed and saved
Precious souls by sin depraved!
Seraphs, sing! with rapture sing
Alleluias to your King!"

—*Rev. W. S. McKenzie, D.D.*

TEMPERANCE.

THE WOMEN'S PLEDGE.

At the recent "first meeting of the World's Women's Christian Temperance Union," held in Faneuil Hall, Boston, a declaration of the principles in the nature of a pledge, binding the members to work for the ends of the Union and asking all others to make common cause against liquors and narcotics, was adopted. The preamble of the declaration is as follows:

"In the love of God and humanity, we, representing the Christian women of the world, band ourselves together with the solemn conviction that our united faith and works will, with God's blessing, prove successful in creating a strong public sentiment in favor of personal purity of life, including total abstinence from the use of all narcotic poisons, the protection of the home by the outlawing of the traffic in alcoholic liquors, opium, tobacco and impurity, the suppression by law of gambling and Sabbath desecration, the enfranchisement of the women of all nations and the establishment of courts of national and international arbitration, which shall banish war from the world."

A plan of work throughout the world was approved. It includes a provision for a half dozen Christian Temperance missionaries in foreign lands. A half cent per annum is to be paid by the members throughout the world for the support of these missionaries and the maintenance of the work for the wide world.

The convention earnestly requested the Board of Managers of the Columbian Exposition to prohibit the sale of liquor on the grounds at any time, to close the gates on the Sabbath and to require purity of art in the exhibitions.

JERRY SIMPSON AND PROHIBITION.

A prohibitionist recently asked the Hon. Jerry Simpson, of the People's party, the following questions. His answers show that he is for prohibition, only he is not working at it much these days:

"But, Mr. Simpson, would not the prohibition of the liquor traffic remove one of the great economic burdens of the people?"

"Well, this is what I tell my prohibition friends about that. They tell us that we spend $900,000,000 for liquor yearly. They tell us that under prohibition this money will go into legitimate business. But competition is already so sharp in the chances of legitimate business that the poor man has no chance. And then what are you going to do with all the men who are engaged in the liquor business? They will have to go into competition with the other laboring men. For example, the prohibitionists tell us that this money and labor expended in liquor can be used making shoes for the barefooted. But what about those poor fellows who are now trying to make a living making shoes?"

"Mr. Simpson, do you think that prohibition will ever be adopted by the People's party?"

"Prohibition will never get into our platform. If they try to get prohibition in it at the next convention they will be so completely sat down upon that they will remember it. But I wish it understood that I am opposed to the liquor business. When a man drinks he demoralizes himself, and I am opposed to the drink habit."—*Union Signal.*

SAVING A DRUNKARD.

Edward Payson Weston, the once famous pedestrian, is living in England and working in the cause of temperance. In a recent address he related the following incident:

The other day I saw a man striking a woman outside a public house. I went up to him and said, "Don't be such a coward as to strike a woman—strike me." "I will, if you don't mind your own business." "Well, do it; but don't strike that woman. It's a manly thing to strike me, but it's cowardly to strike her."

He struck me, and was amazed that I didn't return it. "What!" he said, "you won't strike me back?" "No; but if you and your wife will come and take a cup of tea with me I shall be glad of your company."

We went into a coffee palace hard by and we had some tea. He said, "I don't know your name, but you've made me ashamed of myself. Will you shake hands?"

I said, "You need not be ashamed of anything you've done except striking that woman. Ask her to forgive you, and go home quietly with her, sign the pledge, and you'll be twice the man you were before.

That man has taken my advice, and his wife told me that although he was out of a situation then, he has got one to-day, and all is going on well with him and his home.—*Exchange.*

A VICE, NOT A DISEASE.

"Alcohol drinking is not a vice, but a disease," says Dr. Keeley. Therefore, some argue that it should be cured, not prohibited. There are several things wrong with this argument. Even if thirst for alcohol is produced by disease, still the disease is produced by a vice or by a vicious habit of drinking,—which causes the disease rather than the disease which causes the habit. The vice of drinking causes a disorder of the system, and that disorder creates a desire for more drink. Many vices cause diseases, which in turn increase in the vice. But do the vices therefore cease to be vices? The next thing wrong in the disease argument—we came near saying the diseased argument—is, that the main question is evaded entirely. Prohibitionists say nothing about prohibiting drinking. They wish to prohibit the manufacture and sale of liquor as a beverage. Full prohibition, of course, would interfere with drinking; but there is a great difference in the two questions. One from habit, or disease, may hunger for tainted meat. The law does not forbid him and his fellows gathering around a dish of carrion and eating to their heart's content. It is said that the flesh of crows, many days dead, is thus eaten by some. No law forbids it. Yet the law does forbid the butcher to sell any flesh the least tainted. So there may or may not be a law against drinking, and yet be a just law against selling liquor. The third great defect in the argument against prohibition is that the conclusion is not logical. The error is in the major premise, which is cunningly in some cases and ignorantly in other cases suppressed. "Drinking is a disease; therefore, drinking should be cured, and not prohibited," say our sophists. The full argument is this: "The spreading of no disease should be prohibited." But the spreading of disease is prohibited, and should be prohibited by law. Small-pox is not a vice. It is a disease. Yet the State has a right to prohibit the spreading of small-pox. Even if for some strange reason many persons wanted to have the small-pox, wishing to feel the delirium of its fever, or to be secure against future attacks, or to have their faces spotted and marked, yet the law would forbid one exposing for public sale garments which had been infected with the virus of small-pox. Because "drinking is a disease" is one good reason why the State should prohibit the sale of liquor, by which the awful disease is spread.—*The Omaha (U. P.) Midland.*

In a total poll of 176,000 votes in the city of Philadelphia, the Prohibition vote was 1,250, at the election on Tuesday of last week.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON XI.—Fourth Quarter.—December 13.

SUBJECT.—Christ Risen.—John 20: 1-18.

GOLDEN TEXT.—It is Christ that died, yea, rather, that is risen again.—Romans 8: 34.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—John 20: 1-10. T.—John 20: 11-18. W.—Luke 24: 1-12. T.—Matt. 28: 8-15. F.—Acts 2: 22-32. S.—1 Cor. 15: 1-8. S.—1 Cor. 15: 12-22.

COMMENTS BY E. E. FLAGG.

1. *At the sepulchre.*—vs. 1–4. We must bear in mind that John, in his narrative of the resurrection, follows the same independent plan that characterizes his Gospel from its opening chapter. He tells what others omit, and the very seal of truth is in these graphic touches. "Very early;" "while it was yet dark." Mary and these other devoted women could not wait for the daylight before they were on their way to the sepulchre with their balms and spices for a dead Christ. No thought of a risen Saviour seems to have dawned upon their minds. Possibly they had not heard his words to the disciples, that he would rise again. It is noticeable that the very thing which would have filled Mary's heart with joy unspeakable, had she understood what it meant—the stone taken away from the sepulchre—filled her instead with fears and misgivings. How often this is repeated in the experience of those who have been brought out of the errors of Romanism, when they first begin to see the light. All the Christ they have known has been a dead Christ, wrapped in the grave-clothes of tradition and priestly fable; and when the stone is taken away, and they see that they have been bringing their balms and spices to an empty tomb, is it strange that their first feeling is so frequently one of bewilderment and terror? "They have taken away my Lord and I know not where they laid him."

2. *Two types of character.*—vs. 5–10. John and Peter were the Mary and Martha of their sex. Peter, active and stirring, went at once into the tomb and examined for himself; while John, deterred, we know not by exactly what feelings, would not go in until he had heard Peter's report. Then, in the simple but sublime words of the record before us, "went in also that other disciple which came first to the sepulchre, and he saw and believed." The evidence of those empty grave clothes, and the careful way in which the napkin had been folded up and laid away in a place by itself, was enough for John without any vision of angels to tell him the Lord had arisen. Blessed faith! Is not here a lesson, that when our religious life seems empty, and the routine of church services does not satisfy us, it is a sign that we have been making them the grave-clothes of a dead Christ. Well for us when we do find them empty, if it sets us to searching for the risen One. Mere forms and doctrines may serve to wrap a dead Saviour, but just as soon as our souls begin to long for his living presence, we shall find that those swaddling bands will burst. They can no longer hold him. "For as yet they knew not the Scriptures." Not that they had not often read the Scriptures, or at least heard them read every Sabbath-day from the synagogue, but they had failed to grasp their hidden meaning. This was partly the fault of their religious teachers, who, blind themselves, tried to keep the whole mass of the people in darkness; but we must not forget that it was partly their own fault, or why the rebuke, "O fools, and slow of heart," from the lips of him who never condemned unjustly? Doubtless the ministry are largely responsible for the blindness which generally prevails on many points of prophecy, especially as regards the Lord's second coming; but this does not free us from our own personal responsibility. The disciples had their Master's solemn word that he should rise again, but they were unbelieving; so we have his equally solemn assurance that he will come again to his waiting church; and though he seems to tarry long, what excuse have we for not studying the Scriptures which tell us of the manner and time of his appearing, and thus being able to answer for ourselves the argument of the scoffer, even in ministerial ranks, who asks sneeringly, "Where is the promise of his coming?

3. *Mary and the risen Christ.*—vs. 11–18. Mary's grief had taken such complete possession of her that even the angels were not recognized as such by her tear-filled eyes. This, however, does not seem so extraordinary as her failing to recognize Jesus. Perhaps the dawn had as yet hardly penetrated the dim shadows of the garden, and perhaps, like the disciples at Emmaus, her "eyes were holden." What a rapture of joy must have thrilled her sad heart at that word, "Mary!" We can only dimly imagine it, and yet is it not a blessed thought that joy like this awaits every Christian's heart in the first moment of meeting with his Redeemer on the other side? For, just as we have here our own individual communion with the Master and our personal call to his service, so it will be there. And perhaps it will be a joy even more perfect, more unalloyed, than hers. For Mary had to be reminded of their changed relations. "Touch me not," must have made her conscious at once that she was to know him no more after the flesh, but must take her place with the future generations of believers who can only know him by spiritual apprehension. But in heaven all bars to perfect communion will be taken away. "My Father and your Father; my God and your God." If he is not ashamed to call us brethren, shall we then be ashamed of him or of his cross?

RELIGIOUS NEWS.

ASSOCIATE REFORMED PRESBYTERIAN.

—The membership of the Associate Reformed Presbyterian church of the South, as reported to its late Synod, is 9,899. The *Associate Reformed Presbyterian* states that if full statistics had been received, the number would have been at least 10,000.

BAPTIST.

—Dr. R. S. Storrs has just completed the forty-fifth year of his service as pastor of the Church of the Pilgrims in Brooklyn, N. Y. As he is in robust health, and has only within a few weeks passed his seventieth year, there is reason to believe that he may round out the full half-century. The pastorate of Dr. Storrs' father at Braintree, Mass., ran on to a period of sixty-five years.

—The restored building of the Immanuel Baptist church, Chicago, will be opened with appropriate services on Sunday, Dec. 6. The new pastor, Rev. O. P. Gifford, will be present, and the occasion one of joy and gladness. Mr. B. A. Robinson, formerly of Boston, now of the Immanuel church, Chicago, is organizing a chorus choir, expecting to enroll seventy or eighty persons, to be ready for the re-opening of the church in December. This is in accordance with the desire of Rev. O. P. Gifford, the new pastor.

—The London Baptist Social Union has indorsed the proposition to hold an ecumenical conference in Chicago in 1893. The effect of such a conference would no doubt be helpful in the direction of church federation.

CHRISTIAN.

—The first term of the thirty-second session of Butler University is now far enough advanced to admit of a safe judgment as to the year's work. The prospect is gratifying. The attendance shows a decided increase over former years. The faculty has been strengthened by changes and additions, and the curriculum extended. The standard of the school is being constantly moved forward, in order that it shall not be surpassed in the thoroughness and excellence of its work.

CONGREGATIONAL.

—The Mills union meetings in Chicago have continued, with constantly increasing power and evident results. The meetings on Sunday week in the Third Presbyterian church were of very extraordinary impressiveness. Mr. Mills held his last service here Thursday afternoon—a true Thanksgiving service. It is believed that all the churches in Chicago will feel in some marked degree the effects of this great religious awakening in the churches on the West Side.

—Mr. Mackennal declines the Secretariat of the Congregational Union of England and Wales. The reason assigned is the difficulty of withdrawing from his church engagements.

—Nebraska has now 329 Christian Endeavor Societies, with a membership of 10,100, an increase during the year of more than double, both in societies and membership, representing the following denominations: Methodists, 23; Congregationalists, 91; United Presbyterian, 4; Presbyterian, 56; Baptist, 16; Church of Christ, 42; Lutheran, 10; Union, 38; denominations not reported, 46.

—The fiftieth Congregational church in Chicago was organized on Sunday week. It is located at 1010 East Fifty-first street, and is to be called the Washington Park church. Rev. Sylvester Fisher, who has built up the church, was elected pastor, and the new organization begins with twenty-one members.

LUTHERAN.

—Luther's doctrine is preached in Minnesota in the German, Norwegian, Danish, Swedish, Finnish, Islandic, and Bohemian languages. Where is the English?—*Lutherischer Anzeiger.*

METHODIST EPISCOPAL.

—Methodist college presidents to the number of eighteen were in session recently at Cleveland, Ohio, and effected an organization. The burden of the meeting was to make sentiment in favor of methodizing the educational development and of establishing some sort of unit by which the grade of a school may be determined.

—At the twenty-second annual meeting of the executive board of the woman's foreign missionary society, held in Kansas City Oct. 28, 29, Mrs. M. S. Huston was elected president for the ensuing year, and Mrs. J. T. Gracey, secretary, a position she has ably filled for many years. Reports show the total receipts of the year to have been $263,620.69 as against $220,329.96 last year. There are 5,481 organizations with 143,169 members, a decrease of 79 organizations, and a gain of 5,019 members. The society supports 120 missionaries, 101 in foreign fields, and 19 at home on leave of absence. The work shows a steady progress, and interest in it increases.

—Centenary church, Chicago, H. W. Bolton, D.D., pastor, and Thomas Westerdale, assistant, has had a period of unprecedented prosperity since the last session of conference. During October seventy-eight were received by certificate and twenty-three on probation. From Nov. 1 to 22 special meetings have been held by evangelists Potter and Miller, assisted by Dr. Kean and J. P. Hillis for a few days. There have been 250 seekers at the altar, most of whom were happily converted.

—The late Hon. John T. Wilson of Tranquillity, Ohio, bequeathed $5,000 to the Elizabeth Gamble deaconess home at Cincinnati; $10,000 to the missionary society; $5,000 for Southern educational work, and $5,000 to Ohio Wesleyan University.

PRESBYTERIAN.

—The New York presbytery discussed the proposed revision of the Westminster Confession of Faith at its recent session, and a report was formulated to be transmitted to the General Assembly. An amendment struck out the changes made in the chapter on Free Will by the Detroit General Assembly. The fore-ordination doctrine was opposed by Dr. Van Dyke, and a majority voted for a shorter and a simpler creed. A proposed modification of chapter 25 was also secured. One committee wanted "mankind" substituted for "the elect," but agreed to "the children of God." The presbytery was not willing to recede from the historic view of "monastic vows," which will remain, as heretofore, "superstitions and sinful snares." A minority report will be presented to the General Assembly.

SALVATION ARMY.

—The Salvation Army has had another week of self-denial. The first summed up $25,000. In 1889 week the sum total was $100,000. Last year the amount was $150,000, and this year bids fair to be $250,000.

—Salvation Army officials recently accepted plans for a large temple, which will be erected in New York City next spring as a memorial to Mrs. Gen. Booth. In it national headquarters will be located. The site is not definitely determined. The estimated cost of the building complete will be about $200,000.

—General Booth, of the Salvation Army, has reached Australia in his tour of inspection. As a result of his appeals there he has received $50,000 for his work in England. The General is certainly a great money raiser.

SUNDAY-SCHOOLS.

—The Fourth International Sunday-school Lessons Committee met in its first regular session in New York City, Wednesday, Nov. 11, remaining in session two and a half days. The committee arranged a general outline for the work for the six years for which it is to serve, and selected the lessons for one year, 1894. Two and a half years of the term are to be given to studies in the Old Testament Scriptures and three and a half years to the New. The plan of selection will vary somewhat from that of previous courses, one whole year being set apart for a chonological study of the life of Jesus as presented in the four Gospels. The studies for the first half of the year 1894 will be in the Old Testament. The chronological studies in the life of Jesus will then begin in July and be carried through to June, 1895. It was also decided to recognize so much of the church year as to provide special lessons each year for Easter and Christmas. The term is to extend through six years, instead of seven, as in the three previous courses, in accordance with the recommendation of the International Sunday-school Convention, at Pittsburg, in June, 1890.

UNITED PRESBYTERIAN.

—The Presbytery of New York has made a net gain of 582 church members in three years, or a net gain of twenty-five per cent, and this, notwithstanding some of our congregations were vacant for some time, and the rolls had been carefully but deeply cut down. All but two congregations are settled, and so far as known, the congregations are in peace and harmony.

—Special services were held by the Englewood, Chicago, congregation from Nov. 8 to 15, under the leadership of Rev. J. D. Rankin. He spoke each evening to a crowded house, and the interest manifested was remarkable. At the communion, Nov. 15, twenty-one members (six by profession) were publicly welcomed by Mr. Rankin into the church. United Presbyterianism was never more talked about or more popular in Chicago.

DONATIONS.

Donations received by the Western Agent, Rev. C. F. Hawley, May 1891 to Nov. 1891:

Philip B. Shaw	$ 5.00
Michigan Christian Association	50.00
John Bradley	5.00
T. G. Woodman	1.00
O. N. Carnahan	5.00
T. B. Wallace	2.00
Robert Porter	5.00
J. B. Reynolds	3.00
Samuel Graham	5.00
Samuel Laferty	3.50
Wm. Smiley	5.00
S. S. Patton	3.50
Joseph B. Patton	10.00
W. S. McCullough	5.00
S. S. Glasgow	5.00
N. C. Patton	5.00
Rev. John Harper	5.00
E. Patton	5.00
S. J. White	10.00
Jacob Phillips	3.00
J. R. Dodds	8.25
D. E. Rodabaugh	3.50
W. R. Morley	50.00
Rev. Amesden	3.00
John Johnston	5.00
James Milne	2.00
James Davidson	5.00
Rev. Joseph Parker	10.00
S. S. Johnston	2.00
Mrs. L. Tatum	.50
William Oliphant	5.00
W. J. Corbit	3.00
James Killough	1.00
D. Kilpatrick	.50
Rev. T. P. Robb	1.00
J. Z. Wilson	.50
R. J. Allen	.50
S. E. Wilson	.50
J. R. Wilson	2.00
Richard Elliott	1.00
J. T. Hensleigh	1.00
Mrs. Robb	.50
W. M. Mahaffey	1.00
Mrs. M. J. Shields	1.00
John Gault	2.00
John R. Cooper	2.50
H. Van Syock	1.50
A. M. Cooper	5.00
Thomas Cooper	.50
J. D. Cooper	1.00
J. R. Cannon	.50
Rev. J. A. Black	2.50
T. J. McHenry	1.00
William Carson	1.00
J. H. Graham	.50
D. L. Auspoken	1.50
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CHICAGO.

Wheat—Spring	91⅞@	92⅝
Winter	92¼@	92½
Corn—No. 2	66 @	69
Oats—No. 2	31¾@	33¾
Rye—No. 2	93 @	93½
Bran per ton	14 25	15 00
Hay—Timothy	10 00	@14 50
Butter, medium to best	23 @	28
Cheese	09 @	13
Beans	1 60	@ 1 80
Eggs	18	25
Seeds—Timothy	1 15	@ 1 22
Flax	95 @	96
Broom corn	5¾@	06
Potatoes, per bush	20 @	36
Hides—Green to dry flint	4 @	6½
Lumber—Common	10 00	@13 00
Wool (washed)	24 @	29
Cattle—Choice to extra	5 50	@ 6 25
Common to good	3 35	@ 4 15
Hogs	3 60	@ 4 05
Sheep	2 50	@ 4 80

NEW YORK.

Wheat, No. 2	1 05	@ 1 08½
Corn	58½@	75
Oats	38 @	41
Eggs	26½@	27½
Butter	15 @	30
Wool	14 @	39

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Sheep	2 50	@ 4 50

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HOME AND HEALTH.

HOW TO REST.

In addition to the night's sleep, it is a good plan to take a short nap in the middle of the day. It divides the working time, gives the nervous system a fresh hold on life, and enables one to more than make up for the time so occupied. It is well to guard against too long a sleep at such a time, since that is apt to produce disagreeable relaxation. There has been much discussion regarding the after-dinner nap. Many believe it to be injurious; but it is, nevertheless, natural and wholesome.

Much can be accomplished in the way of resting, otherwise than in sleep. It is very important to economize the opportunities for rest during working hours in the day. The great principle that underlies daily rest is relieving one part of the organization from duty while the others are at work. This can be done to a great extent.

When the muscles are tired and worn from mechanical work that requires but little attention of the brain, stop motion and set the brain at work. The laborer can read, think and speak while his limbs are at rest. His brain need not be idle because the hammer or chisel has dropped from his weary hand. On the other hand, a man can work with his hands when his head is tired. The bookkeeper, whose head is weary with business facts and figures by 5 o'clock in the afternoon, has considerable time in the evening to sing, play, dig in the garden, or black his boots, all or either of which he may do while his head is partly at rest.

There is another very important way of obtaining rest mentally; that is by changing from one occupation to another. The dexterous gold-beater, when he finds one arm getting tired, takes the hammer in the other; and so may the man that hammers thoughts out of his brain exercise one set of mental functions while the others are at rest. One may read until tired, and then write; may acquire knowledge until weary, and then teach it to others.—*Medical Age.*

THE SECRET OF HEALTH.

Don't worry.

Don't hurry. "Too swift arrives as tardy as too slow."

"Simplify!" "simplify!" "simplify!"

Don't overeat. Don't starve." "Let your moderation be known to all men."

Court the fresh air day and night. "Oh, if you knew what was in the air."

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."

Think only healthful thoughts. "As a man thinketh in his heart, so he is."

"Seek peace and pursue it."

"Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

"Don't carry the whole world on your shoulders, far less the universe. Trust the eternal."

Never despair. "Lost hope is a fatal disease."

"If you know these things, happy are ye if ye do them."—*The Laws of Life.*

HEALTH RESORTS.

The American Health Resort Association has sent a physician to New Mexico, to select a site for its sanitarium for the curing of consumptives by fresh air and sunshine. The late convention of doctors in Chicago decided tha the eastern slope of the Rocky Mountains, with its great altitude, dry, pure air, and perpetual sunshine, was the most favorable spot in the world for people with lung troubles.

PRACTICAL HINTS,

Fruit Cookies.—Two cups of sugar, one of butter, two of chopped raisins, two eggs, two tablespoonfuls of sour milk, two teaspoonfuls of cinnamon, one teaspoonful of nutmeg, cloves and soda. Bake same as other cookies.

Corks steeped in vaseline are excellent substitutes for glass stoppers. They are not affected by acids and never become fixed through disuse.

Oyster shells are good to clean the firebrick of the stove. Lay a number of them on top of the hot coals, and when the fire burns down it will be found that all the clinkers have scaled off the bricks.

Hot milk is recommended by a medical journal as an excellent substitute for beer, whisky or other alcoholic stimulants, in cases of great fatigue and overexertion of body and mind. Its reviving influence, when taken as hot as can be sipped, is remarkable. Its effect is promptly felt and lasting.

A simple cement for broken china or earthenware is made of powdered quicklime sifted through a coarse muslin bag over the white of an egg.

Instead of putting food into the oven to keep hot for late comers, try covering it closely with a tin and setting it over a basin of hot water. This plan will keep the food hot, and at the same time prevent it from drying.

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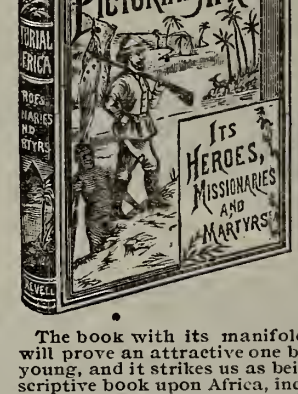

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NATIONAL CHRISTIAN ASSOCIATION,
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FARM NOTES.

POULTRY PICKINGS.

When turkeys are kept confined they need heavy feeding.

Yellow dropping often means indigestion rather than cholera.

Young chickens will eat wheat very readily when two weeks old.

The best turkeys for breeding are those that are two years old.

A good dust bath gives the fowls a chance to clear themselves of lice.

Sulphur and tobacco burned in the poultry house will rid it of red lice.

Cooked food fattens rapidly; one reason for this is that it is easily digested.

If the hens are expected to lay regularly during the winter the quarters must be so warm that water will not freeze.

During the winter, if comfortable quarters are provided, the laying hens should have a good feed of wheat daily. There is nothing better for eggs.

Turpentine and sulphur given in the food when the weather is damp is one of the cheapest and best preventatives of gapes. Keep the fowls dry after giving sulphur.—*St. Louis Republic.*

BRIEFS.

There are on many farms good deposits of muck that may be carted upon the poor uplands to advantage; some of them contain a large percentage of nitrogen, but it is usually in such combinations that it is only very slowly absorbed by plants, and the benefit consequently lasts for many years. This peculiarity of muck adapts it for use in heavy dressings upon land to be seeded down to grass, or when it is desired to enrich the soil for other permanent crops, such as orchards, etc.

The October report of the Department of Agriculture relates to yield per acre of grain, and condition of corn, potatoes, buckwheat and tobacco. The estimated average yields are: Wheat, 15 bushels; oats, 29.3; barley, 25.8; rye, 14.4. The condition of the corn crop is 92.5; buckwheat, 92.7; potatoes, 91.3; tobacco, 93.8. The yield of wheat in threshing has in most districts proved higher than the apparent condition of the crop at harvesting would indicate.

Respecting the wood-lot: there is always more or less dead or decaying wood there that should be cut before cutting good sound wood, and when we get to the latter, we should study to take out first those trees which, to speak metaphorically, offend most their brothers.

It has long been the practice of the best farmers in Pennsylvania, New York, and Ohio to alternate their grain crops with clover; the clover occupying the land one or two years in a rotation of three or five years.

The beneficial effects of a clover sod are not confined to the nitrogen it contains; the mechanical effect in loosening the soil, especially heavy soils, is an important item, and it also serves as a mulch in retaining moisture in time of drought.

Too much praise cannot be given to the manner of working roads with road machines. They give a uniform width to the beaten track, and whatever the kind of soil, it becomes hard after being traveled on.

One of the most silly things a farmer can do is to try to grow crops at a profit with a scant supply of manure, or, as some do, with none at all.

The London *Times* says the crops are the worst in years and give no chance to the farmers to recoup themseves for recent losses by improved crops of this year.

The yield of winter wheat in Kansas, as returned by threshers, is 56,106,750 bushels; of spring wheat, 2,202,869 bushels. Total for the State, 58,309,619 bushels.

If corn is to stand in the crib for some time the silk as well as the husk should be taken off.

If husking from shocks we do not think it pays to throw the corn in piles and then pick it up again. If you have work for the team "set" the wagon and carry to it with basket as husked. Then when you drive from the field the work is done. Corn is not harvested that is on the ground ready for snow to cover.

A good man and a good tool can beat the world and kill off procrastination.

Where do your boys spend their evenings? How do they spend them?

Honest labor never yet damaged a good tool.

SHEEP NOTES.

It is not a matter of over-production at all, but of under-consumption. There is not too much wool grown in the world but not enough of it gets on the backs of the poor.

Wool is the consummate product of the sheep, the touchstone of quality. We cross mutton and get a good result, but we cannot cross wool, or, if we do, the result is abominable.

The Briton who breeds the Lincoln or the Leicester is as proud of his pure blood as the owner of the Merino, and resists just as stoutly any crossing with what he calls "broken breeds," or "mongrel breeds."

Lime and sulphur are the greatest enemies the American wool grower has to fight. If you want to help keep the standard of American wool below that of other wool-producing countries use lime and sulphur. May the day soon come when our wool growers will discard it. As an enemy it has wrought far more damage than the wolf or coyote.

Sheep are so nice in their tastes and preferences that a pasture of any considerable extent, especially if it has a diversity of soils and exposures, is apt to become patchy if left entirely to the sheep. They depasture it in irregular extent. A few young cattle with the sheep will give their attention to the north slope and the rank pasture spots while the sheep are grazing on the shorter feed.

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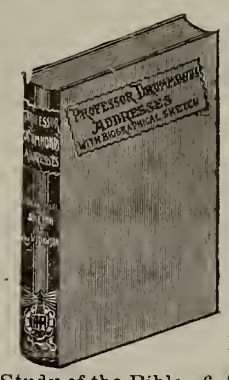

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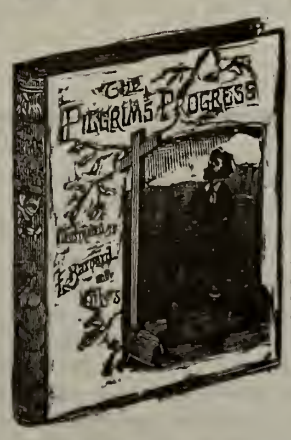

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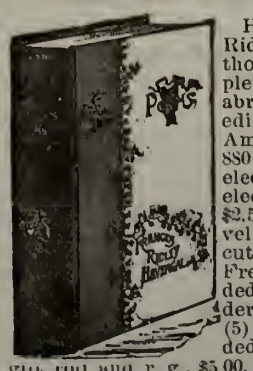

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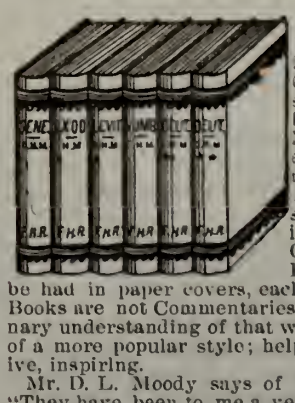

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NEWS OF THE WEEK.

CHICAGO.

Thanksgiving day was heartily celebrated.

A contract to build the Illinois World's Fair building was ordered let to William Harley & Son for $195,800.

Columbian Commissioner Thomas B. Bryan started for Southern Europe last week.

Daniel Long, on trial for murder, was discharged on account of a faulty indictment.

Jonas Hutchinson was installed as judge of the Superior Court.

By a blunder Dr. Curtis M. Beebe was reported dead.

W. K. Sullivan, a Chicago newspaper man, was on Wednesday appointed United States Consul to Bermuda.

A locomotive dashed into an Ashland avenue street car, Thursday afternoon, at Fortieth street. No one was killed, but several passengers were injured—none dangerously. The street car was totally wrecked.

By the upsetting of a yacht in the lake off Hubbard Court, Thanksgiving day, Charles and John Emmert, father and son, were drowned.

The Illinois State Camp, Patriotic Order Sons of America, held an entertainment at Cavalry Armory last week, and indorsed Mayor Washburne and the police for suppressing foreign malcontents and unfurling the American flag in an anarchist meeting.

COUNTRY.

It is reported that a wagon train of immigrants were frozen to death in a snowstorm in the mountains south of Knoxville, Tenn.

Fire at Minneapolis, Monday night, destroyed the North Star boot and shoe store. Loss, $350,000; fully insured.

Nicholas Ellens, of Houston county, Minnesota, was killed Monday by falling and driving the stem of his pipe into his throat.

Governor Alvin P. Hovey, of Indiana, died Monday afternoon at Indianapolis. The funeral was held at his old home at Mt. Vernon, Ind., Thanksgiving Day.

Mrs. Mary McVey, 70 years old, of Braddock, Pa., has lived 141 days with no food other than buttermilk.

Suits were begun at St. Louis, Monday, against sixty corporations for non-compliance with the anti-trust law.

The Elgin (Ill.) Board of Trade adopted a resolution Monday requesting that charge of the dairying operations at the World's Fair be given to H. B. Gurler, of DeKalb, Ill.

A trunk containing dynamite exploded on a west-bound train on the Pennsylvania Railroad at Irvin, Pa., Monday, tearing out one side of the car. The trunk belonged to a Hungarian, who refused to say what he intended to do with the dynamite. He was arrested.

The total earnings of the Michigan railways from Jan. 1 to Sept. 1, 1891, were $60,124,439, an increase over 1890 of $702,127.

Dr. Andrew McFarland, of Jacksonville, Ill., committed suicide by hanging Sunday night.

At Paragould, Ark., Sunday night, fire did $100,000 damage.

Half of the business part of Middlebury, Vt., was burned Sunday night; loss, $150,000.

The Supreme Court of California Monday rendered a decision declaring that the law appropriating $300,000 for the State's exhibit at the World's Fair is valid.

One person was burned to death and three others suffocated Monday in a fire in the Homestead Hotel at Jamestown, N. Y.

Minneapolis, Minn., was selected as the place for holding the Republican National Convention by the National Republican Committee, at Washington Monday, on the seventh ballot. The convention will meet June 7.

A storm Monday at Washington blew down the walls of the Metzerott Music Hall, in course of construction, killing several persons and injuring others. A reservoir of the Washington Gas Company was struck by lightning and burned. The total loss in the city and vicinity is estimated at $100,000. A section of stone balustrade around the roof of the White House was blown down, carrying with it a portico at the eastern basement entrance.

The condition of cattle throughout the country is reported to be generally good.

FOREIGN.

Thanksgiving was celebrated with marked festivities in London and Berlin, under the auspices of the American legations in those cities.

Dispatches from Yokohama, Japan, relate that the earthquake which began Oct. 28 lasted until Nov. 5 without intermission. During that time 6,600 shocks were felt, which destroyed 43,000 houses and killed 5,000 people.

Mr. Seligman, representing the United States Treasury Department, had an interview Monday with M. Rouvier, the Minister of Finance of France, with a view to bringing about an international conference to secure the establishment of a common ratio between gold and silver.

Influenza is reported to be spreading in France and Germany. The death rate in Hamburg is 280 above the average, due to the disease.

It was reported Monday that Da Fonseca, the Dictator of Brazil, had resigned in favor of Floriano Peixotto. He was forced to take this step by a revolution in Rio Janeiro.

Dispatches from Pekin confirm the report that armed bands have devastated a whole district in northern China, pillaged and burned mission stations, and massacred over a hundred Christians.

The Municipal Council of Paris has voted 120,000 francs to assist the striking miners in the department of Pas de Calais.

A train on the Orelgraise line in Russia was derailed on a bridge and four cars were hurled into the river below killing twenty-three persons and wounding ten.

The Rt. Hon. Edward Robert Bulwer Lytton, Earl of Lytton, British Ambassador to France, known in the literary world as "Owen Meredith," died suddenly from heart disease Tuesday at Paris.

It is announced that M. De Giers, the Russian Foreign Minister, has been authorized by the Czar to assure Emperor William of Germany that the entente between Russia and France contains nothing that might be construed as a menace to the peace of the other countries of Europe.

It is reported that the column of fire issuing from the crater of the volcano of Colima, Mexico, can be seen for 100 miles at sea.

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Mischief is evidently brewing in Italy. A secret papal consistory is to assemble at Rome on the 14th of this month, and we all know that whenever the Vatican resorts to secrecy, it bodes evil to something or somebody. Whether it is King Humbert's administration, or the American public school system, that is to be attacked, who can tell? The hierarchy antagonizes those secret societies that oppose its religious control, but does not hesitate to resort to secrecy when the interests of the Vatican demand it. And those interests are dreadfully one-sided affairs.

It is reported from Iowa that "the Democratic managers in this State will prevent, if possible, the repeal of the prohibitory liquor law by the Legislature, for the purpose of keeping alive the temperance issue in the Presidential campaign of 1892." State Senator Schmidt (Democrat) declares that he is opposed to voting for any Republican bill for the repeal of the Prohibition law, or for any bill that does not originate in a Democratic caucus. The report is that enough Republican members to secure its passage will stand ready to vote for a compromise license bill; and Senator Schmidt's declaration is the answer to this latter statement.

News from China reports an important revolt on the 18th of November, by two secret societies, named Tsinthan and Tsaili, against foreigners and Christians dwelling in the district of Tchayoyang, in Mongolia. According to estimates received at Paris, from 300 to 500 Christians, several native priests, a Mongolian prince, and some unconverted natives were massacred. Many churches were pillaged and burned, especially in two of the Mongolian towns. As soon as the Emperor learned of this outbreak, troops were dispatched to the scene of the revolt. An engagement between them and the rebels, November 25, resulted in the defeat of the latter, who were so severely punished that they fled to the mountains. The imperial troops, who suffered but little loss in the campaign, have been instructed to protect all religious establishments and prevent further massacres. These secret societies are composed of emigrants from China proper, and are a fruitful source of trouble in the Empire, by their malevolence towards foreigners who profess Christianity.

At the date of this issue of the *Cynosure* the State Convention of Anti-secrecy Reformers in Ohio has just closed, and the District Convention of New England is in session at Boston. It is, at the time of going to press, Tuesday morning, too early to report the work of either; but it is designed to print the proceedings of the Ohio Convention in our next number, and also to present a fair review of the progress of the cause in New England, where the signs of promise are, this winter, unusually encouraging. Most of the agents in the field have been actively employed for weeks in preparing for these conventions, and in disseminating the truth in various parts of the country. The Washington agent is now in New England.

On another page we print a synopsis of the proceedings of the convention of the Iowa State Association opposed to secret societies, which was held at Crawfordsville, Ia., last month. There seems to have been a lack of preliminary work performed in the interest of the convention, which would undoubtedly have increased both the attendance and interest in its deliberations; yet the spirit manifested was creditable to those who were present, and the resolutions adopted indicate an unfaltering trust in the aims of the Association, and a determination to press forward for greater and better results than have yet been accomplished in that State. Although it appears that no State agent was appointed by the convention, it is understood that Iowa will be quite thoroughly canvassed in behalf of the cause by volunteer workers.

The religious papers, as well as the more thoughtful of the secular journals, are awaking to the fact that crime and lawlessness are surely and rapidly increasing, and this statement is so frequently made that its truth is beginning to impress itself upon all the better classes of society. The cause of this increase of vice and criminality is also receiving wide-spread consideration, and it is rapidly becoming a most important problem. How shall we reach the sources of all this wickedness, and stay its devastating effects? Theologians and moralists are alike puzzled by the situation. Yet very few place a large portion of the blame where it really belongs—the ravages made by the secret lodges upon the strongholds of Christianity—the churches which are, or ought to be, in entire and perfect harmony with the kingdom of our Lord and Saviour Jesus Christ, but are not, because the influence of the Christless lodges has invaded them.

The record of a great national calamity like the recent tremendous earthquake, or series of earthquakes, in Japan, by which over 4,000 persons were killed and over 400,000 more were left homeless, and almost without clothing, appeals forcibly to the people of all other nations for their sympathy and material aid. The face of the entire district appears to have undergone remarkable changes, forming new lakes, elevations and depressions. It is now believed that the disaster was caused by the Fujiya Mountains slipping into caverns that had been previously and mysteriously formed in their vicinity. A section of the railroad from Tokio to Kijato, thirty miles in length, was nearly destroyed. On the 9th of November the earthquake was still in progress, 730 shocks having occurred within twenty hours, or more than two a minute. The strangest part of the disaster is found in an anonymous letter sent to the government, two months ago, in which a calamity was predicted to befall the nation on October 28, the very day on which the earthquake began. The letter is carefully preserved by the government. "God moves in a mysterious way," and holds the heavens and the earth in the hollow of his hands, even as he also holds there the destinies of our race. Perhaps the world needs to be reminded of this occasionally, as Japan has been.

The man who does public work for God, in God's own way, will win popularity from God, and, through him, from his followers. Very often has this truth been manifested, as in the cases of Brainard, Payson, Spurgeon, Moody and many others, and is now forcibly brought to view in the letter which we print in another column from Rev. Amos Judson Bailey, of Ogden, Utah. For him God has surely opened the door for a mighty work among the Mormons, to preach the everlasting Gospel in their own places of worship, and given him grace to find favor in their sight. For the first time in the history of the Mormons in Utah have their pulpits been filled by a minister of another denomination, or their people heard, from a stranger's lips, the message of salvation preached in love. The world moves. The tabernacles of Ogden and Salt Lake City have now echoed the true Gospel of Jesus Christ, and its hearers have honored it and heartily welcomed its messenger.

"The saloon, brewing and distilliug interests of Chicago are a majority in her government," we are told, "and she cannot free herself from them." We fear that this statement is too true. When we remember that 50,000 or more voters, whose legitimate and reputable business is done in Chicago, while they dwell outside the city limits and have no voice in its government, we have found one serious cause for the success of the saloon element in our municipal elections; but that is not the worst of it. We are told in the Declaration of Independence that "all governments are dependent upon the consent of the governed; "and it would seem from the manner in which the city is ruled that the majority prefer whisky and beer to sobriety and good government. And as long as the reputable citizens who do live in the city prefer to vote for either of the political parties who foster the liquor interest, perhaps the suburban folks are not so much to blame after all for the existing condition of our political affairs. There is too much deathly apathy manifested on this subject.

A MASON'S EXPERIENCE—V.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

On Friday afternoon I received an order to attend at the quarters of my commanding officer, Lt. Col. C. M. G. Showers, who was also at the time in temporary command of the cantonment, at half-past six in the evening. I went a little before the time, to avoid the dusk, as I was apprehensive I might be waylaid and seized by the Freemasons, and for the same reason I took the precaution to take my sword. My mind, during the day, had been worked up to a high pitch of desperation, from the persuasion that nothing was likely to occur in my favor; that I would be completely deserted, and that the Freemasons might succeed in persuading my commanding officer to place me in their hands, when, however they might make away with me, they would find means to defeat the law and hush up the matter. I was accordingly resolved not to go to the lodge for any order or argument, and to resist to death.

After waiting some time at the commanding officer's quarters, I was called in. He asked me, in a kind and feeling tone, what had befallen me. I told him I had been initiated a Freemason, and that I had withdrawn from the institution as I found it to be of an anti-Christian

character, and had given the Rev. Mr. Malkin an account of it, that he might make a report of it to the Society for the Suppression of Vice with a view to its suppression. He said he believed it to be a bad institution, and that it ought to be suppressed. He told me that I should not have gone to Mr. Malkin, and said, in a truly paternal tone, that whatever troubles or difficulties I might get into at any time he was the person I should apply to for relief. I excused myself by saying that as it was not a military matter it did not occur to me as proper to me to bring it to his notice. He, in a most kind and paternal manner, cautioned me to do so in future. I promised to do so. He then asked me if I would attend at the lodge that evening; that a person had written to him to send me. Under the impression of my previous resolution, I said I would not go. "Hopson," said he, "I don't want to force you to go; I merely want to know your sentiments on the subject—whether you are willing to go or not—that I may send an answer to the person that wrote to me about you. I was thus made sensible how rude it was of me to give him such an abrupt and unqualified answer, and made amends by saying, in as soft a manner as I could command, that I did not wish to go. "Very well," said he, "go home to your quarters and keep yourself quiet, and I will send an answer to him that wrote to me." I thanked him, saluted him and came away.

On my way home I was met by riding master Sergeant Sellers, who had come purposely to escort me home, having a dirk concealed in his bosom. We reached home in safety, for a party that had been sent to seize me and take me by force to the lodge had come to our lines by another road, the lower (or Ulsoor) road. I had just laid by my sword and had come out of my room to give my comrades an account of my interview with the colonel, when one of them gave me notice that some of the Masons were coming. I looked in the direction he pointed to and saw Beswick, followed by two men of the Royals in Masonic dresses, namely, white jackets, waistcoats, and trousers. My comrades, from some unaccountable cause, left me, and Beswick, seeing me alone, called out to those behind him: "Aye, this is he; come on." He had been at the lodge, and had been worked into a frenzy; he was perfectly frantic. The others were more cool, and I could see that the brethren had made him their tool and had charged him with the conduct of the present mission. As he came near me, he said loudly: "We are ordered to take you to the lodge." I answered: "I will not go; you can have no order to that effect. I am just returned from the colonel's, and he gave me no such order." He said: "We have an order from Captain Gregory." Captain Gregory was commissary of ordnance and the senior officer of artillery, and was among the Freemasons. "We have an order from Captain Gregory," said he, "and you must come." At the same time he told the two men to take hold of me. As they rushed on me, I asked them who they were. They answered: "It is no matter; you must come with us." They then took hold of me, saying, "Now you had better come quietly; if not, we will tie you and drag you." I said: "You are not able." They began to pull me, and I took hold of them, one in each hand; and whether it was that the consciousness of the unlawfulness of the act weakened them, or whether the desperateness of my case and the countenance of my commanding officer gave me additional strength, I succeeded, in spite of their utmost efforts, in dragging them into and across the verandah, and getting inside my door. The door was in two halves, as most doors in India are. I got my right knee and hand against one side, and took hold of the handle of the latch that was on the other with my left hand, and exerted myself to the utmost to shut it, but their extended arms as they kept hold of my collar prevented me from shutting it, and they could not pull me out. The struggle being thus brought to a stand, they resorted to threats. "You must come," said one; "we'll make you come. We'll kill you, we'll kill you." I understood them to mean when they had got me into the lodge. "Kill me where I am," said I; "I will not go to the lodge." Beswick now rushed into the room under my arm, and endeavored to loosen my grasp of the latch handle, but he was not able. He then got at my back and pushed me, while the others pulled me with all their might; but I remained immovable.

My comrades, who at the commencement of the struggle appeared to be panic-stricken, now rallied. Sellers went to report the case to the colonel; Quartermaster Sergeant McGregor went to bring Lieut. Burgoyne, the adjutant; Hobday, the orderly sergeant, remained at his quarters, but could not be prevailed on by his wife and other women to come to my assistance. Believing that he was afraid to take a personal part in the fray, I called to him to bring the guard. Being ordered, he obeyed with the greatest alacrity, and brought the guard in a very short space of time. The women, in the meantime, came to my assistance, and with cries of "What are you doing with the man?" "Are you murdering the man?" they laid hold on their arms and tried to pull them away from me. The Masons endeavored to prevent their interference, saying: "It is no affair of yours: This is no woman's affair. He is a Mason." Beswick screeched out, in distraction: "He has divulged our secrets. He has divulged our secrets!" The women said, in return: "What is your secret to us? Are you to murder the man?"

Sergeant Sellers now returned and joined in the rescue. The cries of the women brought a crowd; and Beswick, seeing no chance of taking me by force, slipped out of the room, and taking his sword out of his own room, rushed on me with cries of "I'll cut him down! I'll have blood! I'll be the death of him!" As he came on, intent on striking me or running me through, our assistant apothecary, J. King, pushed him aside and he stumbled and fell over a bucket that stood in the verandah; the sword, at the same time, flew out of his hand, and one of the crowd secured it.

Sergeant Hobday now arrived with the guard; the Masons let go their hold of me, and I then came out and ordered them off to the guard. Beswick intefered to prevent their confinement. Sergeant Hobday asked me whose order he should take, mine or Beswick's. I told him he should take mine; he was my troop orderly sergeant, and Beswick had been engaged in an unlawful act, and so lost his authority. To this Beswick had nothing to say, and the two men were lodged in our standard guard, which was composed of natives.

The women, Misses Hobday and McGregor, begged of me to go into my room and bolt the door, and I did so. I had now time to examine my clothing and see the effects of the struggle. My regimental jacket was torn to pieces about the neck and back; my waistcoat and shirt were also torn; and my shoulder was chafed with pressing against the door.

When all was over Quartermaster Sergeant G. McGregor arrived, with Lieut. and Adj't Burgoyne. He was most unwilling to come. He was aware that Sergeant Major Beswick and his party had come to seize me, and he was afraid that his presence might prevent their effecting their purpose of seizing me and carrying me off. It is likely that he gave Serg't Major Beswick permission to seize me, and he fully expected they would succeed in their attempt. Finding them defeated he took their part, but too late. He called me out, and it was evident that his excitement was but a little less than Beswick's, but he had more command of himself. He asked me angrily, "Are you a Mason?" I said, "I don't acknowledge to be one." "But are you a Mason, I ask you?" said he again. "I have been initiated," said I. "Then why don't you do as they require you?" said he. On this came Lieutenant and Quartermaster Amsinck. He was at the colonel's, both when I was there and when Sellers made the report of their seizing me, and came furnished with the colonel's instructions. He interrupted Mr. Burgoyne, placed Beswick in arrest, and put a double sentry over my door to prevent my being further molested. He also ordered the men of the Royals that had come to seize me to be removed from the native guard, where Sergeant Hobday had placed them, to the European guard—that of the C. Troop, 1st Brigade Horse Artillery. There, as I was afterwards informed by several, and by the corporal of the guard, Corporal Lennan, they boasted loudly of their attempt to carry me off, and declared that if they had got me out of the lines, they would have murdered me, and thrown my body into the tank, (the Ulsoor tank that lay a little to the right of the road leading to the lodge), let the consequence be what it might; and the circumstance of the lodge overriding the law by sending men to apprehend me before Major Wetherall had received my commanding officer's answer to his request to send me to the lodge, goes far to prove the truth of their declaration. It was discovered, presently afterwards, that men were waiting for them outside, to assist them in their murderous work had they succeeded in getting me out of the lines. So many of them came prowling about the lines that we expected another attack and prepared for it; and I was told afterwards that a number of the men of the C. Troop, H. Artillery, felt so much annoyed by their lurking near their lines, that they turned out with sticks to drive them away.

The two men of the Royals were sent home to their lines on the following morning, and were immediately released by Major Wetherell, and in a few days both of them were promoted to corporal for their meritorious conduct on this occasion.

(*To be continued.*)

ARE SECRET SOCIETIES INSTITUTIONS FOR PECUNIARY BENEFITS, OR RELIGIOUS ASSOCIATION?

[This article is translated from Die Religion der Gehimen Gasellschaften, by Rev. Prof. Gottfr. Fritschel, D. D.: Wartburg Publishing House, Waverly, Iowa, by Rev. Geo. Fritschel, son of the deceased author, who also edited the German articles. The translation is free, and here and there a few new passages have been added, or a different arrangement has been adopted.]

[*Concluded.*]

"The meeting of a Masonic lodge is *strictly a religious* ceremony. The religion of a Masonic lodge is strictly a religious ceremony. The religious tenets of Masonry are few and simple, but fundamental." "A meeting of a Masonic lodge is a religious ceremony....and Masonry is, in many features, a religious as well as a moral institution." (Morris, A Pract. Synopsis, pp. 284 and 231.)

The Worshipful Master is said to be the priest of the lodge and the leader in the religious ceremonies. He chooses the Scripture passages to be read, etc. But he may delegate the religious part of his duties to an assistant called chaplain. (Morris, Pract. Synops. p. 231.)

"All the *religious ceremonies* of our order are prefaced and terminated with prayer, *because Masonry is a religious institution.*" (Mackey's Lex., Art. Prayer.)

"Genuine Freemasonry, my brother, is a *system of morals, a pure religion.*" (Macoy, Eastern Star, p. 20.)

"Hutchinson defines F. M. to be at once *a religious* and civil *society.*" (Mackey, Mystic Tie, p. 5.)

"In its very foundations Masonry is *a religious institution.*" "Masonry is purely *a religious* and charitable *institution* claiming great antiquity." (Address of J. J. Sheppard before Lincoln Lodge, Boston, pp. 9 and 13.)

"It is a moral and religious institution." (Thompson, Sermon, p. 59; the same assertion pp. 8, 9.)

"The principal aims proposed by Solomon in the organization of Masonry were: 1. *to teach true religion*," etc.

"The principal results of this organization of Masonry have been: 1, *religious;* 2, *moral;* 3, social; 4, scientific. The personal qualifications of Solomon were a thorough knowledge of revealed religion [true Masonry over against spurious], as the mind of God had divulged it." (Morris, Light and Shadow, p. 257.)

"She *can and will educate* the pious man *to* that higher *religion* in which all men can agree." (Steinbrenner, quoted in *Cynosure* June 18, 1891, p. 4.)

These statements that Masonry, etc., is a religious institution has to be proven, and some authors try to corroborate their statements by giving the reasons.

Dr. Oliver observed: "*If Masonry is not universal religion*, it forms a most beautiful auxiliary to every system of faith." (*Masonic Advocate*, p. 48.)

"To be truly Masonic in every sense of the word in which I can understand it, is to be truly religious, both in motive and in action." (Mackey, Mystic Tie, p. 6.)

"There is not a duty enjoined, nor a virtue required, in the volume of inspiration but what is found and taught by speculative Freemasonry. The whole duty of man is clearly and persuasively

exhibited to the mind." (Town, quoted in Stearns, p. 19.)

"There is no duty man owes to God, his neighbor or himself, under the patriarchal or Christian dispensation *which is not fully illustrated*, and effectually *enforced* by our system of symbolic instruction." (*Masonic Advocate*, p. 727.)

"Speculative Freemasonry, as a system, evidently embraces in body and substance the whole duty of man as a moral being." (Town, p. 23.)

The definition of Preston has been adopted "by common consent" as a part of the modern ritual, namely: "That it is an initiation so far *interwoven with religion* as to lay us under the strongest obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness." (Mackey, Mystic Tie, p. 6.)

"The sober and discreet will rejoice in Masonry as a compendious *system* of moral and religious instruction; while the pious and devout will embrace it as an auxiliary to human happiness." (Town, p. 15; Freemasonry by a M. M.)

"That Freemasonry should be spoken of as a religious institution, or as imparting religious instruction, undoubtedly sounds strange to those who think religion must be necessarily confined to a particular sect of theological dogmas, or, in other words, be sectarian." (Macoy, Cycl., p. 325.)

"Freemasonry is not a religion; it does not claim (?) to possess any of the renovating efficacy of consoling influences; Masonry, then, is *not a religious sect.* But, although Masonry is not in itself either religion or a substitute for it, it is *evidently a religious institution.*" If it is the object of religion "to direct us in the conduct of the present by a standard which is to be applied in the future,—*then*, in such a sense, Freemasonry *is emphatically* a religious institution." (Mackey, Mystic Tie—Freemasonry and Religion.)

"It can be said that this order became for many a real religion." (Transl. from Allgem. Handb. I., 417.)

"The word *Mason* is derived from the Greek, and means *a member of a religious sect*, or one who is professedly devoted to the worship of the Deity." (Dalcho, p. 11 in F. M. by a M. M., p. 233.)

"Freemasonry is not religion, but it has religion. The *religion of the Freemasons* in not as well understanding of doctrine as devotion to God and confidence in God; practical religiousity." (Transl. from Allgem. Handb., I., 410.)

"If it is the object of Christianity to bind us to the performances of duty by the sacred obligations we owe to God, to point us to the hopes and expectations of another, better world—*then* Masonry is so far a religious institution." (*Masonic Advocate*, p. 48.)

"It is a science which engages us in the search after divine truth. Freemasonry is then also *a religious institution.* The very science which it inculcates is in itself the science of religion." (Mackey, Mystic Tie, p. 3.)

"Freemasons adore the Grand Architect of the Universe; *therefore*, the order of Freemasons *is religious* in its teachings and practice." (Macoy, Cyclop., p. 278.)

"A brother asks: 'Is Masonry a religion?' Assuming that he means, Is Masonry a sect? we answer, it is not, but it is religious, in recognizing and reverencing God, in inculcating faith, hope and charity, in making the Holy Bible its first great light, and in requiring the practice of all the virtues." (*Voice of Masonry*, Aug., 1891, p. 640.)

So we have put Masonry upon the witness stand, and the result of the investigation is: Masonry is not intended to be merely a beneficiary institution. Lodge benefits are by far not the principal object. The real object is moral and religious education and instruction on a world-wide basis. So it is of the world, and against Christ and his church.

A preacher in a Clayton (N. J.) church offered the following prayer a few mornings ago: "O Lord, we pray that the excursion train going South on the West Jersey R. R. this morning, may not run off the track and kill any church members that may be on board. Church members on Sunday excursions are not in condition to die; and, besides this, it is embarrassing to a minister to officiate at the funeral of a member of the church who has been killed on a Sunday excursion. Keep the train on the track and preserve it from all calamity, that all church members among the excursionists may have an opportunity for repentance and that their sins may be forgiven for Christ's sake."

THE LODGE CHARITABLE.

The arrogant boastfulness of secret lodges is offensive to people of good Christian sense. Frequently some needy person is given help by a lodge, or lodge-men, and very soon we see the fact blazoned before the world as a specimen of lodge benevolence. This is often contrasted with church or Christian benevolence, and always to the advantage of the lodge. Several facts deserve notice. First, lodge benevolence, as a rule, is of the most selfish and partisan kind. Lodge men aid their own brethren, but these brethren have paid into the society more than they ever receive in return. About twenty years ago a man about fifty-five years old, and poor in earthly goods, offered himself as a candidate for membership in a Masonic lodge and was rejected. The reason for rejecting him was given privately that he was so old and poor that in a little while he would be unable to pay much into the lodge, and would rather need help. Such men were not wanted. Second, contrary to the command of Jesus, the lodges boast of their benevolence, and cause more to be said about it than they should, while the church, in obedience to the command of our Lord, goes quietly to the work of ministering to the needy. Many a dollar is given to aid some needy one, regardless of creed or church-membership, or former condition, and no one makes any public show of such benevolence. The difference between the lodge benevolence and Christian benevolence is very great. Any one who is caught by the glare and show of lodge benevolence would do well to think soberly of our Lord's commandments concerning things done to be seen of men.—*Bible Standard.*

NATIVE FREEMASONRY ON THE KONGO.

[From "Life on the Kongo," by Rev. W. Holman Bentley. Copyrighted, 1891, and published by the Pacific Press Publishing Co., Oakland, Cal., by whose permission we reprint from it the following extract.]

There are two customs which prevail through the country—Ndembo, and another, very like Freemasonry, called Nkimba.

The Nkimba custom is an introduction from the coast of comparatively recent times. An initiatory fee of about two dollars in cloth and two fowls is paid, and the novice repairs to an inclosure outside of the town. He is given a drug which stupefies him, and when he comes to himself, he finds his fellow Nkimbas wearing a crinoline of palm frondlets, their bodies whitened with pipe clay, and speaking a mysterious language. Only males are initiated into this rite, which is more like Freemasonry. Living apart for a period, varying from six months to two years, he acquires the mysterious language, and at the end of his time he is reckoned a full brother, mbwamve anjata, and all Nkimbas in all districts hail him as a brother, help him in his business, give him hospitality, conversing freely with him in the mystic language. It is no gibberish, as that attempted by the Ndembo fraternity, but until quite lately no white man could get any collection of words. I have, however, been able to get over two hundred words and forty sentences; and while still unable to understand thoroughly the principles on which it has been made up, it is evident that it has been made. The vocabulary is limited, and is characterized by the system of alliteral concord. Some words are slight changes of ordinary Kongo, and others bear no resemblance.

The common people are given to understand that the Nkimba know how to catch witches. In the daytime they wander in the grass, and dig for roots, and gather nuts in the woods, often beating people on the roads who do not run away on their approach. At night they rush about screaming and yelling and uttering their wild trill. Woe to the unfortunate man who ventures out of his house in the night for any purpose; a beating and heavy fine will surely follow.

There is no other nonsense to add to the mystery and fear, but the whole *raison d'etre* is the establishment of this fraternity, or guild, for mutual help and protection; and the period of separation is for the acquirement of the useful mystic language. Ndembo is an unmitigated abomination; Nkimba is comparatively harmless, and, in the absence of something better, useful. It is making its way in from the coast, and may be found interiorwards on the South bank for one hundred and seventy-five miles.

An instance of the usefulness of Nkimba is supplied in the story of the founding of our Bayneston station. It was decided that a premontory jutting into the river near Vunda would be a more advantageous site for a base of water transport on the piece of river between Isangila and Manyanga. We were then using the wild river there because the road by land was blocked. We had carried overland for fifty miles our steel sectional boat, the Plymouth. Landing on the promontory, Messrs. Comber and Hartland pitched their tents for the night, sending a message to the towns on the hills by a fisherman that they would like to see the chiefs in the morning. Up to eleven o'clock no one appeared, and they determined to go themselves. As they neared the towns, all was in the wildest excitement; no white man had ever been there before. The women had been sent into the woods, and the men advanced in the grass with their guns, to fight the intruders. The missionaries had with them a head man who was a Nkimba, and seeing the dangerous state of affairs, he rushed forward, uttering the Nkimba trill; this was replied to, and all was quiet. The missionaries were received by some of the principal men, who agreed to let them have the headland, and, a fortnight later, they signed the contract, selling the land to us, in consideration of a fitting present. Some of our best native scholars are called away sometimes to be initiated into Nkimba.

THE CAMORRA.

Mr. John A. Mooney in the *Quarterly* has a second study on Italian political conditions of earlier years, with the title "The Two Sicilies and the Camorra," in which he gives a picturesque and lively description of the methods by which the Italian kingdom was formed. He says of the Camorra that it "was found in a secret society, whose members were not, nor are they, workingmen in the honest sense of the word. To be admissible to the order, the first requirement is that the aspirant be a man of wicked life (Mala Vita). His word will not suffice to establish his bad character. Either he can give proof—he has been in jail, or he is known to have a criminal record, or else he can satisfy the society's agent that he is bad enough to deserve the title of 'an honored youth'—a title synonymous with that of 'Mala Vita,'—under a severe master, the novice is trained in all manner of villainy. In the use of the dagger he is trained scientifically, just as the Carbonari were. To cheat and deceive he must be able." This is a picture to shudder at.

MASONIC MARRIAGES.

Another step towards the organization of civil marriages with semi-religious pomp and ceremony has been taken in Paris, this time by the Freemasons. The idea of borrowing a few hints from the church in order to make matrimonial unions performed by mayors attractive and picturesque, originated in the mind of a metropolitan tradesman, who found a civic functionary ready to carry out his suggestion. Accordingly, several weddings took place in the Temple District, the prosaic ceremonial of Code being set off by orchestral music, while ornamental objects—such as flowers and lights—were not forgotten. Now there has taken place another marriage of the same kind in the Salle des Fetes of the Grand Orient Lodge of France, in the Rue Cadet. The bride and bridegroom, after having been joined in matrimony by their Mayor, entered the Salle des Fetes of the Masonic Lodge with their friends. There all sat down and listened patiently to three addresses delivered by leading Freemasons. Then small bouquets were presented to the sisters, cousins, and other relatives of the husband and wife who were present, and the newly-married couple received their wedding rings from the presiding Mason, who in the name of his craft imprinted a "kiss of peace" on the cheeks of the bride. The ceremony concluded, as it had begun, to the sounds of music, the orchestra playing a wedding march as the bridal party left the hall.

NEW ENGLAND LETTER.

The shortening days.—Second Adventism growing popular. —A new convert to Romanism.—A peculiar liquor case. —A legal sarcasm.

There is a charm in these shortening days;—these mornings that are gone before you are aware of it; these afternoons that fade into gray night by four o'clock, and leave you wondering where the day has gone to. It is a charm, too, that is rather hard to define, for who has not felt a chill go through him even in the heat of dog-days when he first realizes that the shortening process has fairly begun. I suppose it is something like finding our first gray hair, or becoming suddenly conscious that we have passed the limit of middle life;—neither of which discoveries are in themselves pleasant. We must get used to old age and find how sunshiny, and mellow, and sweet a thing it can be before we fall in love with it. The real charm of these "shortest days," I fancy, is in looking beyond them, and thinking how soon mother earth will turn her face springward, and we shall talk of "the lengthening days"—days of whirling snowflakes and howling winds and zero cold;—but they bear an evangel in their bosom.

"You Second Adventists are the thinkers of the world," was remarked the other day to a friend of mine who belongs to this persuasion, by a gentleman of opposite views with whom she was carrying on a lively discussion regarding Dr. Kinnear's articles on Christ's Second Coming, now being published in the Saturday's *Traveller*, and which are attracting wide attention among that paper's numerous readers. The lady, though young in years, is old enough to remember when the term "Second Advent" was synonymous in the popular mind with fanaticism and illiteracy. So I did not wonder that she repeated this remark to me with considerable glee. It is, nevertheless, a true one. William Miller was, *par excellence*, a thinker, even though his conclusions were erroneous; and to-day the world is finding it out. Kinnear's articles are easier to follow than Totten's, as he does not soar so high into the regions of abstract mathematics. The wide-spread interest in this subject is shown by the fact that such articles are sought for by the secular press; but, beside it, looms up another fact of ominous portent. Is there any abatement of Pleasure's mad revel? any halt in the still madder race after Mammon? Is not gambling, with all kinds of fraud and peculation, public and private, as rife as ever? and every form of political corruption just as rampant? Verily, as it was in the days of Noah so it is now. Quite likely many of those antedeluvians went to hear Noah preach, and just as many read Prof. Totten's article now—because it is the latest sensation.

Rev. Dr. Spaulding, rector of Christ's church, Cambridge, has resigned his charge and gone over to the Romanists, for reasons more clear to himself, I imagine, than they are to other people. The chief cause, however, which he gave in his farewell sermon was "the wonderful growth of rationalism in the church;"—in other words, that spirit of religious liberty which is the essence of Protestantism. That Episcopal clergymen can be found "who deny that there is any inherent grace in the laying on of hands," and that the grace of God was just as much given to Calvin and Luther for their work, as to the Apostles for theirs;"—all this is cited by Mr. Spaulding, as if for anybody inside that communion to think for himself in religious matters was indeed the abomination of desolation. As he was a Presbyterian before he became an Episcopalian, it seems to have been a process of gradual evolution which has now landed him high and dry on the steps of the Vatican as a humble subject of the Pope.

Rev. J. M. Foster is taking his place as a power among Boston's ministry. His sermon, last Sabbath, on the "Ideal Church," was full of the old Covenanting ring. Rev. O. P. Gifford's farewell sermon has been preached, and Boston is sorry to lose him; but, as some one from Chicago wittily said at the last Baptist Ministers' meeting, "he was glad Mr. Gifford was coming to that city to which the passage could well be applied: 'For where sin did abound grace did much more abound.'"

A rather peculiar liquor case has just been decided in the Supreme Court. It appears that a certain man doing business in Lawrence, Mass., ordered, by letter, a large consignment of ale from the Suffolk Brewing Company at Portsmouth, N. H. He failing to pay for it, the company sued him, only to lose their case in the Supreme Court, which decided that the liquor being sold in violation of the laws of this Commonwealth, the price of it could not be recovered. When carried to the Supreme Court, however, the learned judge decided that the actual transfer took place in Portsmouth, which has no law on her statute book prohibiting such sales; therefore it was all lawful, and the company could recover cost. What would the lawyers do if the rum business, which gives them so many hair-splitting points to quibble over, should be stricken out of existence?

Rev. Henry T. Cheever, of Worcester, has issued an address to the Republicans of that city, "officials and file," calling upon them, if they would save their party in Massachusetts, to cast their votes for No License in the pending election. The letter contains some excellent advice which multitudes of Christian men all over the country would rejoice from their hearts to see adopted. This crazy desire of the Republican leaders to win an uncertain liquor vote, whose natural affinities being all on the Democratic side, is liable to veer about with the slightest change in the political wind; and the insulting way in which they treat their natural allies, the Prohibitionists, whose vote would be cast solid for the grand old party should it once unfurl and steadily maintain the banner of No License, is one of the strange things which, if King Agur had lived in these days, he might well have added to the four which he enumerates as "too hard" for him.

It is said, with some show of truth, that Gov. Russell owes his election, and Allen his defeat, to the endowment orders. But their day is well-nigh over. Every town and village in Massachusetts has its quantum of sorrowing dupes. When an injunction against the Golden Lion was lately sought for in the Supreme Court, Judge Holmes gave them this cold comfort, viz.: That "when people entered into gambling contracts he did not feel like interfering when the defrauded persons began to cry, especially when it was not claimed that the defrauded ones were insane or minors, or under any other legal disability." The sarcasm was just, but it must have been hard to bear. What a blessing to multitudes of hardworking people the money would now be which they have paid into these concerns, with as little prospect of ever getting it again as if they had thrown it into the deep sea.

The outlook is very encouraging for our annual meeting, of which my next letter will (D. V.) contain a report. Doors hitherto tightly closed are opening before Bro. Stoddard in every direction. His faithful, earnest heroic work, these two years past, is telling wonderfully. Can I close better than with his own words in a private letter just received: "Let us walk softly and humbly before God, ever mindful of our weakness, and that with Him is the power and the victory."

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Dec. 2, 1891.

Probably the most unique argument ever made for the prohibition of the liquor traffic was contained in a petition sent to the Commissioners of the District of Columbia, this week, signed by 140 inmates of the workhouse, asking that no more liquor licenses be granted here. This petition, which is, as far as I know, the first of its kind, is worthy of a wide circulation, so I will not apologize for quoting it: "We, the undersigned, citizens of the United States, temporarily residing in the Washington City Asylum, commonly called the workhouse, would respectfully but most earnestly pray your honors not to grant any more liquor licenses. We have been informed from high authority, and we fully believe from our own observations, that the curse of the Lord Almighty rests upon the drunkard, and woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken. It is our earnest desire to overcome the shame and disgrace to which intoxicating drink has, directly or indirectly, brought us, and to again become worthy and law-abiding citizens. To this end we ask for honest employment and fair wages, and that all places of licensed temptation and rum may be forever banished from the capital of our nation. We, therefore, beseech you to aid us by granting this, our prayer."

Secretary Foster has been confined to his room ever since his recent trip to New York City, and it is thought that he will not be able to resume his duties this week. His physician says he has a well-developed case of "la grippe," which was so prevalent here a year ago.

The annual report of the Secretary of the Interior, made public this week, is a very interesting document. It shows that the General Land Office is, for the first time in many years, almost up to date with its work; that the Indian bureau is accomplishing the disintegration of the Indian reservations, the severance of tribal relations, and the education of the Indian youth; it tells much about the workings of the Pension bureau, which disburses more than one-fourth of our national income; it tells something of the work of the Geological survey in the irrigation of the arid lands in the far West and Southwest; it says that the Railroad bureau is preparing for the maturity of the debts due the government from the Union Pacific and other subsidized railroads; that the Bureau of Education has distributed the fund allowed to the various State Agricultural colleges, and is now engaged in planning for the accumulation and distribution of information for these schools and for bettering their management; and that the Patent Office, which this year celebrated its centennial, is advancing in the volume and variety of its investigations. It also has something to say of the Yellowstone National Park, the Yosemite National Park, the Sequoia National Park and the Hot Springs of Arkansas; all of which are under the jurisdiction of the Secretary of the Interior.

The Justices of the United States Supreme Court are nearly all connected with the faculty of some of our colleges. Justice Brown, the baby of the court, that is to say, the newest member, has joined the faculty of Georgetown University, and this week delivered the first of a series of lectures on Admiralty law.

The Supreme Court, this week, heard the arguments in the three cases attacking the constitutionality of the present tariff law. For convenience, the three cases were heard as one, although it is expected that separate decisions will be handed down. One of these cases is based on the ground that the sugar bounty clause of the law invalidates it; one that the reciprocity clause is a delegation of the taxing power to the President, and therefore unconstitutional, and the other that the omission of the tobacco rebate section from the bill as signed by the President makes void the whole.

A Bible is used regularly in the Sunday-school of one of our churches that, on account of the manner in which it was presented to the Sunday-school, should be valued more than if its leaves and binding were pure gold thickly studded with diamonds. A little girl, the daughter of a family whose acquaintance with poverty is too familiar to be altogether comfortable, and a scholar of the Sunday-school mentioned, was taken sick. No one supposed that she was in any danger. One day she called one of the family and said with much earnestness: "If I should die, I wish you to take the money in my little bank and buy a big Bible for our Sunday-school; we have never had one since I have been going there." The child died, and the family took her savings and purchased a handsome Bible, which was duly presented to the Sunday-school, in the name of its dead scholar. Isn't that a valuable Bible?

The Evangelical Alliance of the city, at its annual meeting, held Monday evening, issued a call to the local churches for the observance of a week of prayer from Jan. 3 to 10, 1892. *

With the first day of the approaching New Year will begin the regular publication of a new semi-monthly reform paper of twelve pages, entitled *The Political Dissenter*, "an exponent of the social and political principles and practice of 'the Covenanters,'" having its principal office at Pittsburg, Pa. Starting out with the standing motto at its head: "Have no fellowship with the unfruitful works of darkness," it proposes to teach the Bible principle and political duty of separation from all immorally constituted social and political organizations—to oppose Sabbath-breaking, and especially the opening of the Columbian Exposition on that day; the encroachments of Romanism upon our civil, religious and

political institutions; Teed's Koreshan fraudulent religion; the marriage of Christians with unbelievers; the increase and arrogant pretensions of secret societies, and whatever is opposed to good government, social purity and the vital principles of Christianity. In its mechanical arrangement, as in its earnest and open discussion of important topics, it promises to be a most attractive visitor. Its editorship seems to be wholly impersonal, but we happen to know that, notwithstanding, it will be competent in a very high degree to meet all the demands of such a periodical. Its cheapness (50 cents per annum) places it within the reach of all.

An herb, as alleged, has been found in Yucatan that will cure almost any case of insanity.

CORRESPONDENCE.

BRO. FENTON IN OHIO.

COLUMBUS, Ohio, Dec. 4, 1891.

EDITOR CYNOSURE:—On last Sabbath I preached twice in Xenia; Anti-masonic sermons on both occasions. On Monday evening I lectured in Cedarville, the pastors of the Covenanter and U. P. churches of that place co-operatiug. Tuesday evening I arrived in this city, and on Wednesday afternoon I addressed the students of the Lutheran Theological Seminary. To-night I am to lecture in Marzetti Hall. The Lutherans express themselves very emphatically against secretism, and welcome agitation as a means of preserving the faith of their denomination, and the souls of their people from the lodge fate presaged by that of the children of Israel for the same idolatry as that of the lodge, practiced on the plains of Moab —worshiping that which is symbolized by the "point within a circle." W. FENTON.

REMINISCENCES OF THE MORGAN MURDER.

RIDGEWAY, N. Y., Nov. 19, 1891.

EDITOR CYNOSURE:—The pamphlets I ordered from you have all been received. Thanks. I did not call for them because I wanted more "light" on Masonry. I remember those times when Morgan was abducted very well; and when "the light of Masonry burnt a black mark on Miller's printing office." The *Republican-Monitor* of Cazenovia was the first paper, after Miller's, that took a stand against Masonry; I had a list of subscribers for it, and rode about town weekly, distributing from one hundred and fifty to two hundred copies, and selling a great number of Morgan's book aud that of J. G. Stearns', besides other Antimasonic works.

Recently I was present at a Masonic burial, with a grandsou thirteen years old, aud he fell to asking me questions about Masonry,—the meaning of their emblems and ceremonies, etc.; and the Morgan outrage naturally came in for a share of notice, and so I sent for the books for his instruction.

I would like to know what you know about the "Morgan lambs;" that is, the lambs which were reported to have been brought forth in different places in western New York, in the spring of 1827, having, apparently, the throat cut and the tongue and under-jaw entirely wanting. In the tracts you sent me I find no notice of it. I would like to know whether you consider the report credible. I know something about it.

I live on the celebrated "Ridge road," along which Morgan was carried; and in sight is the graveyard where one lies who drove the carriage with his own team between here and Lewiston. The square and compasses, and the "faint resemblance of the letter G," are chiseled on his monument. R. F. COTTRELL.

A CONGREGATIONALIST IN MORMON PULPITS.

OGDEN, Utah, Dec. 1, 1891.

DEAR CYNOSURE:—Your request for a letter in regard to my preaching among the Mormons is before me. Perhaps I can answer your questions most satisfactorily by stating the facts in the order of their events.

The readers of the *Cynosure* may know that I took a somewhat prominent part in a political movement in this Territory, known first as a Citizen's party. This movement began as a protest against the saloon and gambling influences, which amounted to absolute control in the anti-Mormon party. As the movement developed, the Mormons disbanded their political party, and joined the new movement. After the Ogden City election the Citizens' movement was succeeded by the organization of the Democratic and Republican parties. And this movement became general throughout the Territory. As the people of this Territory were not familiar with national politics, it was natural that they should welcome speakers who had been brought up in the States, where every voter had learned to be a politician.

For these reasons I found myself at the front in the campaign, which was more a campaign of education than of political strife. In this work I spoke in nearly every place of public meeting in our own county, and in some places outside of this county. I became acquainted with leading Mormons; and I may say that I seemed to gain the confidence of the people.

The election for which this campaign was begun, was held in August. The Liberal-anti-Mormon party had a ticket in the field; but the Democrats carried the election, the Liberals and Republicans standing about equal in the number of votes. The new movement proved a success, and the people generally, except the most radical of the Liberals, felt that a new and better day was beginning to dawn in Utah.

After the election, and when the people were rallying their more sober judgment on the situation, it seemed a fitting thing to impress on the minds of the people the moral responsibilities of the present time and opportunities. Accordingly, I announced to preach, on a certain Sabbath morning, on "The Future of Utah and the Mormon Church." I invited a number of leading Mormons to attend the service, some of whom accepted and were present. My main point was that the Mormons had, in the late campaign, shown a desire to become politically Americanized; and the question now is, what shall be the moral influence and power of the Mormon people in the shaping of public sentiment in Utah? I said that if the Mormon people, sustained by their church, shall be equal to their opportunities, the moral standard in Utah may be equal to the best moral sentiment of our nation and the world.

This sermon—in which I tried to be faithful to God, and to the people—was printed in full in an Ogden daily. The Mormons read it eagerly, and heartily indorsed its spirit and sentiment. The *Deseret News*, the official organ of the Mormon church, reprinted the sermon, and gave it a hearty indorsement. President Woodruff, in an address at the annual conference, spoke of that sermon with favor, and welcomed its sentiment as an omen of good.

With such endorsements, no wonder that doors were opened to me. An appointment was made for me to preach in the Tabernacle in Ogden, on October 25. This was the first time that any but a Mormon had preached in the Tabernacle at a regular Mormon service; and so far as I can learn, the first event of the kind in the Territory. The Tabernacle was full—1,000 or 1,200 persons, mostly Mormons, being present—though a few non-Mormons came, having an interest in the movement. I was introdueed by Apostle Richards. The opening services were conducted in the usual way by Mormon officials. The sacrament was administered, as is their custom on every Sabbath. The sermon was a plea for holiness of life, since the Christian is led and sustained by the Holy Spirit; that is, the spirit who leads is holy, salvation means holiness, and heaven is a place of holiness.

A two-and-a-half column synopsis of this sermon was printed in the next issue of the *Daily Standard*. All classes of people have spoken favorably of this event, many with enthusiasm. There have been no public criticisms. Many are amazed, as they realize the significance of this innovation—this breakiug down of old barriers.

But the best is yet to follow. Salt Lake City is the stronghold of Mormonism; and the Tabernacle in that city is the very center of Mormou thought. Yet the doors of that Tabernacle have been opened to au outsider. Sundday afternoon, November 29, I preached in the Mormon Tabernacle in Salt Lake City. It was the hour for the regular service, and the sacrament was administered before the sermon. Beside me sat Angus M. Cannon, who introduced me to the audience, Charles W. Penrose, Patriarch Smith, and many other high dignitaries of the church. Before I was called on to speak, Mr. Penrose said to me: "We want you to feel at perfect liberty to take all the time you need. The people have come to hear *you*, and they want you to feel no restraint.'

An audience of 7,000, or more, was before me as I rose to speak. As I looked into that sea of faces, I felt a burden of responsibility to be loyal to God and the truth, such as one must feel when he realizes that he speaks not for himself but for the cause he represents.

The *Deseret News* has printed the sermon in full. The *Standard* says that only words of praise and enthusiasm are spoken concerning the speaker and the event.

I have told the story, it is not necessary to express an opinion, or utter a prophecy.

As some of the papers have spoken of my services as being held in the Mormon Temple, I want to correct the statement. There are three temples now in use in Utah. The great temple at Salt Lake City is nearly but not quite completed. But no public meetings are ever held in the temples. These are for the secret rites of the Mormon religion, and for other similar purposes. They have smaller meeting-houses for public services; and in the larger villages and cities they have large assembly rooms which they call tabernacles. They hold all sorts of meetings in the meeting-houses, such as lectures, socials, political and business meetings. But the tabernacles are reserved, more especially, for religious meetings, though these are sometimes used for other purposes. Yours faithfully,

AMOS JUDSON BAILEY.

OUT IN THE SUNSHINE.

NAVASOTA, TEX., Nov., 1891.

EDITOR CYNOSURE:—Consistency is a jewel that should be desired and possessed by every one. But, alas! how many rational beings fail of this most important attainment.

You will allow me, by way of argument and illustration, to refer to a few of our shortcomings. Light and darkness cannot reign at the same place at the same time; for light was created to dispel darkness. When the sun peeps up from behind the vaults of heaven, and begins to shoot his golden rays across the concavity thereof, bursting asunder the cloudy vaults of the skies, the little hills and towering mountains, the humble valley and exalted plain, the little rivulet and the busy river, the great lakes and the mighty oceans, the fields of waving grain and the dreary desert, the beasts and fishes all join in swelling the solemn doxology:

> "Praise God from whom all blessings flow;
> Praise him *all* creatures here below."

They praise him that sends the light which he calls day. On the other hand, when the day begins to dawn, we can see the different beasts, fowls and men who "love darkness rather than light," going sneaking by to their dens or strongholds. The bat is an inhabitant of dark places; therefore he cannot travel where there is light, because he is blind. This plainly illustrates the fact (as I see it in my humble judgment), that light and darkness have no affinity for each other. And how some men claim to have left off serving Belial and still affiliate with him in committing deeds of darkness, is something that I am a Tyro in understanding. I would like to have some of the brethren who fully understand this puzzle to come to my rescue and make me understand, if being ignorant of it unto death will debar me from living with my Creator on the other side of the river. No one need undertake the task, though, that cannot produce sufficient evidence to convince me that God is the author of evil. Having learned who he is light, and that in him there is *no* darkness, I am of the opinion that he wants his creatures to be able to stand the penetrating rays of the light of the Gospel. But, to the contrary of this, we can find in nearly every land and clime men who will commit deeds of so frightful a character that they would not have them brought to light for the millions of Vanderbilt and Gould together laid at their feet.

But thanks be to God, the Gospel is steadily gaining ground and the light penetrating the darkest hells in this our Southland.

There are *very* few anti-secretists in Texas,

either among the laity or clergy. But the few that are for Christ are staunch. Among them is the Rev. Mr. Shivers, of Bryan, Tex. Our very souls were made to rejoice a few nights since as we listened to him pealing forth the truth in thunder tones to his people, teaching them how wrong it is for parents to allow their sons and daughters who are just budding into man and womanhood to visit society (lodge of course) balls, festivals, etc., simply to be estranged from the true path of righteousness. He said that there the daughters were subject to the insults of low-bred whites, who would make it a business to be out around such places, and that the sons would be beguiled by ill-famed women. Shivers carried the question over some of his members who are lodgeites. He stood out in the sunshine and sang praises to God, while the homely and ever-malicious bear of secret-societyism went stealthily to his place in darkness.

John Wesley and Martin Luther had to get out into the sunshine before they could bring the church of Rome to convulsions and shake the world with their doctrine of church reform. The Sun of Righteousness gave them strength to preach the truth regardless of the bulls of the pope and the ridicule of the laity. Now another reform is on, with principles as grand as those of the sixteenth century. And men are needed who are out of the darkness of paganism where home, companion and children are sacrificed upon the altar of negligence in order that we may worship at the shrine of Masonry or Odd-fellowship. I think that we have them (men who are in the sunshine I mean) in the persons of the editors, publishers, and contributing staff of the *Christian Cynosure*. I am out in the sunshine, and am determined to go with you until the battle shall have been fought, the victory won, and the whole human race brought to Christ, who stands out in the bright sunshine the "fairest among ten thousand and altogether lovely." Hoping that the grand cause may have still more prestige in the near future than it even now has, I am yours in the sunshine. (Rev.) C. S. MOORE, (M. D.)

PROGRESS OF ANTI-SECRECY IN CANADA.

CHESLEY, Ont., November 30, 1891.

EDITOR CYNOSURE:—A year's residence in Canada has convinced me that the secret empire meets with little opposition in this part of the Queen's dominion. In our beautiful village, of a little less than two thousand souls, the Freemasons, Odd-fellows, Orangemen, Foresters and Good Templars boast of thriving lodges, while the Patrons of Industry are "roping in" the farmers roundabout. Their membership embraces most of the influential citizens, most of the leading church-members, and some of the ministers. Most of the people outside the orders are too indifferent to investigate the character of the societies, and simply say that they have nothing against them. There are five churches here, and ours alone testifies against the lodge by refusing to admit secretists into communion.

This fall a Freemason applied for admission, apparently to test our faithfulness on this point. He had taken his degrees in Scotland; and although he has been in this country for thirty years, has never been in a lodge. He claims that Masonry in America has been corrupted by Jesuitism—so much so that he cannot go with the Masons here. He further claims that Scotch Freemasonry is a most beautiful and noble institution: and he is so charmed by it that he would not promise never to enter a lodge again, or never to advise others to join it; and so we could not allow him church privileges. However, as he still continues to worship with us, we hope he will yet come to the light.

I think our village fairly represents the whole of Canada. Very few actively oppose secret orders. Most are indifferent. The churches, with a few exceptions, take no notice of the secret empire. Hundreds of ministers are involved in the sinful obligations of the lodge. The most of the remainder have never taken the pains to examine their principles and workings, and are content to say: "I see no harm in them." Many would change their attitude if they only knew the truth. A remarkable instance of this sort came to our ears recently. A Presbyterian minister, located southwest of this, was asked, a few years ago, what he thought of Masonry. He replied that he knew very little about it, but saw no harm in it. Sometime after he attended a Masonic funeral. He noticed that there was no reference to Christ in the first prayer, but thought it was an oversight. Perceiving the same omission in the second prayer, he stepped up to the chaplain and asked: "Have you no intercessor? Do you not pray in the name of Christ?" The chaplain replied: "You have heard it all." Then and there—in the midst of the funeral ceremonies—the minister andministered a scathing rebuke, and pointedly condemned their Christless order. From that day he began to purge his church of secretists, and was so happy as to win from the lodge all who had been led away by it. Light is what is needed.

Happily there is a little glimmer just now. The paper read by Dr. Parsons at the Presbyterian Council, at Toronto, Nov. 2, "On the Relation of Church Members Toward Organizations Outside of the Church," has caused some discussion in both pulpit and press. The doctor, however, only sees "men as trees walking." His attitude is not that of uncompromising opposition to lodgery. The secret society men turned out in large numbers of hear him, expecting to hear their societies castigated. They were disappointed. He did not go farther than some of the society men were ready to go with him. While the doctor does not see the necessity of "secrecy in connection with deeds of blessing," he has "not a word to say in criticism of those, who, not seeing eye to eye with us as to the requirements of the Gospel, are moved by compassion and philanthropy to their noble deeds." We hope that he will soon see clearly the horrid iniquity of the secret system and become an uncompromising champion for truth. We are thankful that he has set some men to thinking, and we look for some interesting talk when the council resumes the discussion on the first Monday of December.

S. H. MCNEEL.

LITERATURE.

DE AMICITIA (Concerning Friendship) of Marcus Tullius Cicero; with Life of the Author, Topics for Discussion, and Brief Biographical Dictionary. By MARY E. VAUGHAN. One volume, paper, pp. 75. Price, 15 cents. Chicago: Albert, Scott & Co., publishers, 106 Wabash avenue.

Cicero scarcely needs an introduction to intelligent readers, to whom his fame has descended as one of the most erudite and pleasing of ancient statesmen and philosophers. His philosophy, in the light of divine truth, may be often erratic, but it possesses a charm that rivets the attention, even if it fails to convince the understanding. "De Amicitia" is one of a series of treatises on various subjects, and very clearly illustrates his methods of thought and system of pagan morality, which often challenge those of our modern philosophers to produce their equal. Mrs. Vaughan has very properly reproduced it without critical or explanatory notes, beyond a few sketches of contemporary authorities.

The same publishers have also issued a larger work on the same subject, entitled "Friendship," in which are comprised the three essays of Cicero, Bacon and Emerson, a happy mingling of ancient and modern ideas (Roman, English and American) on this delightful topic. The collection has special reference to holiday and social sentiment, and is tastefully issued in an octavo volume, bound in white parchment cloth, with gilt top. Price, $2.

The publishers of *Scribner's Magazine*, in view of the increased popularity which it has achieved during the present year, propose to greatly increase its attractions. It is not possible to enumerate in a brief space the details of all the choice new features now in preparation for its pages; a few of them may be named as an earnest of the desire on the part of the publishers to maintain and augment the excellence which it has already achieved. Papers will be printed, relating to the poor in the world's great cities; unpublished reminiscences and letters of Washington Allston, the eminent American painter; important moments—the beginnings of the Atlantic cables, the telegraph, the telephone, etc.; out-of-door places—life and adventures therein; Parisian theatres and concerts; the Nicaragua Canal; rapid transit in cities; Australian railways; the great streets of the world, etc., offering a *melange* of captivating literature through the year. The December issue is rich in illustration and replete with interest. The frontispiece, illustrating The Oak of Geismar, by Henry Vandyke, is The First Christmas Tree (a German tradition). Other articles and authors are as follows: Afloat on the Nile, illustrated—E. H. and E. W. Blashfield; Espero Gorgoni, Gondolier, illustrated—F. Hopkinson Smith; A Charge for France, illustrated—John Heard, Jr.; Winter Lilacs, by Mrs. James T. Fields; A Painter of Beautiful Dreams, illustrated—Harold Frederic; The Wrecker (continued) Robert Louis Stevenson and Lloyd Osbourne; Peter Rugg the Bostonian, illustrated—Louise I Guiney; A Little Captive Maid, illustrated—Sarah Orne Jewett; The Land of Poco Tiempo, illustrated—Charles F. Lummis; Peleus to Thetis (decorated)—Bessie Chandler; A Fresh-water Romance—Geo. A. Hibbard; Elmwood—in memory of James Russell Lowell—Thos. Bailey Aldrich; The Point of View: The Virtue of Receiving—Mr. Spencer as an Instance Published monthly by Charles Scribner's Sons, New York; $3.00 per annum, or 25 cents a number.

There is no magazine in America that as the exponent of current literature exhibits a higher degree of ability, combined with artistic attraction, than the *Century*. The December number is exceptionally fine, both from a literary and artistic view. The only fault seems to be a disposition, in the article on "Science and Immortality," to "drop into" obtuse philosophy, which might better be left for discussion in the heavier Maga, and seems quite out of place in the genial pages of the *Century*. The frontispiece proper, as becomes a "Christmas" periodical, is a copy of the Holy Family printed by Frank Vincent du Mond,—very finely executed, as are all the principal illustrations of this number. The principal authors and contributors are as follows: Raphael (with three full-page copies of his paintings)—W. J. Stillman; The Shepherds, illustrated—Edith M. Thomas; The Christmas Shadrack, illustrated—Frank R. Stockton; The Naulahka (continued)—Rudyard Kipling and Wolcott Balestier; The Rapture of Hetty, illustrated—Rose Terry Cooke; Mozart after a Hundred Years, illustrated—Amelia G. Mason: A Christmas Fantasy, with a Moral, illustrated—Thos. Bailey Aldrich; The Bowery, illustrated—Julian Ralph; The Ocean from Real Life, illustrated—John A Beebe; The Golden Age of Pastel, illustrated—Elizabeth W. Champney; Wulfy, a Waif—Vida D. Scudder; Au Offertory, illustrated—Mary Mapes Dodge; Characteristics, with a portrait—Dr. S. Weir Mitchell; Sherman and the San Francisco Vigilantes—Posthumous paper by General Sherman. Besides all these, there are several poems, Christmas faucies, and numerous other features that make this as good a number as any previously issued, if not better than any since its publication began. New York: The Century Co., 33 East 17th street; $4.00 per annum, or 35 cents per number.

The *Ladies' Home Journal* has a strong and attractive prospectus for 1892. Mrs. Gladstone is to write a series of practical articles for mothers on "Hints from a Mother's Life;" Mr. Howells' next novel, a story for girls, will appear in the *Journal;* Mamie Dickens, the eldest daughter of Charles Dickens, is to write eight reminiscent papers on "My Father as I Recall Him;" Mrs. Burton Harrison, author of "The Anglomaniacs," will portray "Social Life in New York," which Mrs. Admiral Dahlgreu will also do for Washington and Mrs. Reginald DeKoven for Chicago; Mrs. Henry Ward Beecher will continue to tell of "Mr. Beecher as I Knew Him;" Mrs. McKee, President Harrison's daughter, is to write on the training of children; Palmer Cox's "Brownies" will appear all the year; Robert J. Burdette is to have a regular humorous department; Sarah Orne Jewett's next novel will be printed, while Chauncey M. Depew, Mr. Wanamaker, Mrs. ex-Secretary Whitney, and a score of other "diners-out," will tell whether or not the use of wine is decreasing at fashionable dinners. The December number accentuates the usual gratifying *melange* of good reading, both in the number and variety of its pictorial and literary contributions, including many of the excellent features of the past twelve-month, and as many new ones of special interest. Published monthly by the Curtis Publishing Co., 433–435 Arch street, Philadelphia, for $1.00 per annum; single copies, everywhere, 10 cents.

The *Cosmopolitan* for December, while claiming no specific "Christmas" attractions, is brilliant with artistic embellishments and literary contributions. The frontispiece is a beautiful copy of the Madonna and Child, painted by Dagnan-Bouveret, and the following finely illustrated papers: A Sketch of Egyptian Travel—From Philæ to Wady Halfi, by Gebel Effendi; The Mad Piper (poem), by John Vance Cheney; "On Earth Peace, Good-Will Toward Men," by T. V. Powderly; A Daughter of the South, by Mrs. Burton Harrison; Rapid Transit, by Lewis M. Haupt; My Father's (General W. T. Sherman's) Letters, by his daughter, Maria Ewing; With Sherman in his Army Home, by Theo. R. Davis; American Entertaining, by M. E. W. Sherwood; A Hindoo Romance, by John Hamilton Gilmour; Ten Days on the Mississippi, by Wm. G. Eggleston; Social Life in Richmond (Va.) during the Rebellion; Massacres of the Roman Ampitheatre, by C. Osborne Ward; also, The Pilgrims of the Sky (poem), by J. L. Spalding, and With Ambera (poem), by Titus M. Coan; with Current Events, by Murat Halstead; Social Problems, by E. Everett Hale, and About Books of Travel, by Brander Matthews. The *Cosmopolitan* is uniformly excellent the year round, and, so far as we have seen, is never disappointing. Published at office, Fifth avenue, Broadway and 25th street, New York City, for $3.00 per annum; single numbers, 25 cents.

LODGE NOTES.

Every man but one on either ticket in the late election in New York State, belonged to the Masonic fraternity.—*The American Tyler (Detroit), Nov. 19, 1891.*

Nearly $530,000 was expended by the I. O. O. F. in Pennsylvania last year in relief. The receipts of the lodges was nearly a round million. The relief amounted to $1,457.80 per day, or $60.40 for each hour in the year. So says Grand Secretary Nicholson.

In the case of the Grand Lodge of Pennsylvania vs. Eilbert Lodge, No. 582, of New Hamburg, which disbanded and refused to surrender to the Grand Lodge the property held by its officers, the Court of Common Pleas of Mercer county rendered a decision which reiterates the rulings of the courts, that lodge property is a trust and cannot be diverted to personal uses.

New York is glorifying over the magnificent gain last year in membership in her subordinate I. O. O. F. lodges; and it was a very gratifying one. She is after Ohio closely. Yet in the Rebekah Lodge members Ohio is "a length and a half" ahead. January 1st, 1891, Ohio had 14,606 members in Rebekah Lodges, while New York had only 8,271. During the year 1890, Ohio gained 1,454, and New York 910. Both have been growing during the ten months of this year just past, and we hope to hear of still larger results when the "grand count" is made in January, 1892.—*Oddfellows' Companion.*

The departure of a lot of visiting Pythians is described by an organ of the order in the following choice terms: "When the time of departure of the cantons arrived, Col. Geo. T. Hughes picked up an escort composed of Colonels, Majors, Captains, and 'high privates,' and the procession led by the French Band started for the depot to see the Superior boys off. It is said by those who witnessed the evolutions that 'Uncle Sam's' finest regulars couldn't 'hold a candle' to Hughes' 'scrubs.' Some say that it wouldn't be wicked to swear by them, for there is nothing beneath the sun, under the earth or in the sea like them. With three 'whoops' for the Patriarchs the 'scrubs' disbanded to meet again (some of them) before morning, as will be seen by looking in another part of this issue."

The name Freemason, says the *Freemason's Chronicle*, appears for the first time in Statute 25 of Edward I., of England, A. D. 1350. The term signified a "Freestone Mason," one who works in free-stone as distinguished from the rough mason, who merely built walls of rough stones. It was not until the beginning of the seventeenth century that persons who were not operative masons began to unite with the Freemasons, and were distinguished from the regular working masons by the denomination of Accepted. By the year 1702 the speculative lodges in England began to decay, and became so degenerate as to be applied to the purposes of gain and self-interest. "Masons made here for 12s" was then a frequent public announcement in the riverside streets of London and Liverpool; but 1717 saw a complete change, when the so-called revival was affected.

The Grand Lodge and Grand Encampment, I. O. O. F., State of Illinois, were in session at Springfield, last month. The report of the Grand Scribe, John C. Smith, shows the receipts of the office for the past year to have been $2,904 75, and the expenses $2,570.74. The gains in membership and finance have been substantial, and live encampments have taken the place of dead ones. There are now 174 encampments working, only four of which are delinquent. The membership is 6,273 and the gain 80. The report of the Grand Representatives show that on Dec. 31, 1890, there were in the jurisdiction of the Sovereign Grand Lodge 2,198 subordinate encampments, with 115,644 members, an increase of 37,442, and 2,016 Rebekah degree lodges, with 132,898 members, an increase of 17,415. The total relief expended by the order was $2,917,688.13, an increase over the preceding year of $261,159.01, the total revenue being $7.-244,227.39, or $389,615.96 more than the preceding year. There are 592 cantons of Patriarchs Militant, with a rank and file of 2,500 Chevaliers.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 10, 1891.

THE GRAND ARMY OF THE REPUBLIC AND THE WESLEYAN METHODIST CONNECTION.

We are not set for the defence of the Wesleyan Methodists. Their able preachers and editors are quite well qualified to defend their position on the secret society question. We refer to it because of the very general onslaught made on them and their action at their late general conference by the secret society press. The *Pythian Knight* says:

"The Wesleyan Methodists have the anti-secret society craze in a large degree. Even the patriotic organization known as the 'Grand Army of the Republic' comes under the ban of the bigots, who are in the majority in that church. At the Quadrennial General Conference, recently held at Grand Rapids, Mich., one of the delegates was unseated on the ground that he was a member of the Grand Army of the Republic, and a resolution was at once adopted condemning all secret societies, including the G. A. R. Those bigots who thrust this Christian brother out into the world, become as infuriated at the sound of the name of a secret society as the bull in the Spanish arena does at the waving of a red flag, and rush pell-mell at any object they may meet in the way of their maddened rush."

We would simply say that any member of any organization who purposely violates a rule of long standing, has no right to complain if his name is dropped. We should not feel disturbed if a member of the Knights of Pythias who had violated a solemn covenant, was counted out of the order, nor do we see any occasion for this display of sympathy on the part of the *Pythian Knight.* Whether the rule was a good one, or whether the G. A. R. is a good institution, is a separate question.

The same writer says: "Surely a distinction should be made between secret societies that are secret for illegitimate reasons, like the Mafia, and those like the Grand Army of the Republic, that maintain a diaphanous veil of secrecy simply for purposes of protection." Doubtless there is a difference between secret societies, at least in degree; but the distinction between those organized for legitimate, and those with illegitimate, purposes, is by no means the *only* distinction. A secret society with purely legitimate objects may become an injurious institution: first, by its unrighteous methods, and, secondly, by its perversion to other and pernicious ends. It is just for these reasons that we disapprove of the G. A. R. Conceding the legitimacy of the original purpose of the organization, we nevertheless affirm that its *secrecy* is both *needless* and illegitimate. There is not a rightful object of this organization but can be much more easily attained by open methods than by secrecy.

"Self-protection!" The members of the G. A. R. have, in common with all citizens, the just and equal protection of our laws. Besides this, a large amount of special legislation in their behalf has been passed by our national and State legislatures. Besides pensions, there have been homes provided for all indigent soldiers, and millions of money are annually spent to secure their comforts and well-being.

To say that such a body of men need a secret organization for their *protection* is to do violence to common sense.

Their secret methods are unjust to the great mass of the people, who have a right to consider and participate in whatever concerns the well-being of the soldiers; not only because they *pay the bills*, but because those who have served the nation have become objects of *public concern.*

Again, we object to the G. A. R. because it has (we believe) been perverted to selfish and unpatriotic purposes.

There can be little doubt that but for the combined and secret workings of this organization, the estimates for pensions made by Generals Grant and Garfield, and which they declared would never be exceeded, would have been the limit of appropriations. That our annual pension appropriations are now *more than four times that estimate;* that we pay more for pensions than the cost of the largest standing army in Europe; that each voter pays, on an average, about eleven dollars a year, with the prospect of increase,—is due mainly to the mighty power of "the soldiers' vote," which is given for those who do most to put more money into the pockets of the voters.

Says the *Gospel Record and Bible Standard:* "We have positive and unequivocal evidence that the 'Grand Army of the Republic' has figured in a secret way, and by secret methods, in the recent election in the State of New York. The methods are not new, but they are inimical to good government, and contrary to the independence and integrity which should surround every man's exercise of the franchise. The method to which we refer is somewhat as follows: The candidates are marked, and 'pasters' are passed around to the comrades, indicating who are G. A. R. men, and who are not. Of course, when thus informed the *brethren govern themselves accordingly.* No Christian man should join himself to any such combinations."

Of course, it is impossible to tell all that has been done under the veil of secrecy; but if we may judge the secret utterances of the members of the G. A. R. by the words of their orators and their publications, we must conclude that their chief aim has been to reduce the national surplus by methods in which the people of the nation were not to be taken into their confidence or to have any rights except to pay the national and State taxes.

IGNORANCE OR BLASPHEMY—WHICH?

The *Fraternal Exchange* says that a brother of a Masonic lodge in one of Maine's country towns having died, his lodge adopted the following:

From the lodge of —— —— to the Master of the Celestial lodge above, submissive:

WHEREAS, Thou has seen fit in the fulfillment of the last rites of thy great law on earth (as we suppose) to call forth our brother, —— ——, to that lodge that we are taught exists in thy realm above; and

WHEREAS, We regret the absence of him as a brother and member of our lodge, and feel to sympathize with his kindred and friends, we have mingled with our sadness a feeling of joy in believing that he is received by you into that lodge above and given a position that he merits; and

WHEREAS, We hope this will be received in the same spirit that it is written, that is of submission and prayer, and that we may all at least be worthy of the same honors that we sincerely ask for our departed brother.

Will not all our Masonic readers who care for the Bible and pray, give attention to the above extract from a Masonic paper? What state of mind and heart must a lodge be in thus to address the God of heaven, who made, sustains, and will shortly judge us? The fact is that the unseemly mingling of holy and profane things in lodge rituals, the frequent appointment of Godless men to religious offices, and the pronunciation of burial services over those who have lived and died in unrepented sin, is adapted to produce just such minds as must have framed the above. Paganism not only destroys the heart—it damages the intellect as well.

TAXES FOR THE MASONS.

The property of the Illinois Masonic Orphans' Home is worth about $50,000, and is free from incumbrance. The trustees' report shows that thirty children are cared for there, at an expenditure of only $6,928.64. The net receipts aggregated $8,007.08. The City Council of Chicago presented a piano to the Home. The institution is reported as being well managed and in a very satisfactory condition.

We do not understand this note, which we clip from the *Masonic Chronicle* for September. Did the City Council vote out of the depleted treasury of the city money to buy this piano for the use of these thirty Masonic orphans? Or did the Council take up a subscription, and thus raise the required sum?

Those who understand how Masons secure positions where the taxes are accessible can understand how public funds are squandered on inefficient servants, or stolen without redress; but it is a new thing to have city councils, even those made up in large part of saloon-keepers, voting public money to buy pianos for secret society orphanages.

WHERE DOES THE CHURCH COME IN?

The world is full of want and sorrow; has many tears to dry. Grow to your full stature in your efforts to neutralize the false distinctions of human society. Join as many lodges as your means and time will permit. Join none whose meetings you cannot frequently attend. Be zealous and active in all, help the distressed, relieve the suffering, and when the heavy hand of misfortune reaches forth and dwells with you, there will be extended to you from all sides that comfort which all the philosophy of time does not offer and which is the greatest solace to a broken and despondent heart, the warm hands of fraternal fellowship. —*Southern Lodge Secret.*

Will not every Christian read carefully the above extract from a prominent secret society organ? Of course men of the world who do not believe in God or his Son, our Saviour, or in the church, will not see anything to criticise in this suggestion. It is in accordance with the spirit of the age. But what will be the result to the church; and if our religion be true, what will be the result to the souls of dying men?

Is it better for a man to spend the evenings with his wife and children in the home and the church, and, dying, leave the precious legacy of a Christian faith, or to spend his evenings in lodges, often in the company of drinking, smoking, swearing men, and, dying, go down to eternal darkness, leaving $2,000 to children who never heard him pray or had the least soul-help from him? Most women prefer living husbands to insurance on dead ones.

DOES MASONRY CONFER IMMORTALITY?

Whether it does or not, it pretends to do so, and the proof is at hand.

Much reliance is placed upon Town's Lectures on Speculative Freemasonry by Masons, whose good opinion of them will serve to make his testimony all the more valuable for our purpose.

"The origin of the institution, its principles and design," says Mr. Town, "have occupied many pens in every age. But, notwithstanding these numerous as well as great exertions, so often and so ably repeated, much still remains. The subject is not, neither can it be, exhausted. The great and paramount point has never been clearly and fully presented to the world. That point is simply this, that *the principles of Speculative Freemasonry have the same co-eternal and unshaken foundation, contain and inculcate in substance the same truth, and propose the same ultimate end, as the doctrines of Christianity taught by divine revelation.....* If we would add universal celebrity to our institution, the world must be convinced that the foundation is laid in evangelical truth.....When evidence is exhibited to this effect, the great point is fully accomplished. The ignorant and superstitious will be constrained to behold the LIGHT; the sober and discreet will rejoice in Masonry as a compendious system of moral and religious instruction; while the pious and devout will embrace it as an auxiliary to human happiness, and a guide to A BLESSED IMMORTALITY." (Pages 13, 14, 15.)

"The absurdity, the folly, the impiety of these pretensions," says an unknown Master Mason, "place them beyond the reach of comment."

Note the assertion that Freemasonry is "a guide to blessed IMMORTALITY." Some modern Christians assure us that "immortality is conditional;" that is, it is reserved only for the faithful disciples of the Lord Jesus Christ. Others, again, as the ancient philosophers, believe that the souls of *all* men are immortal. All believe that it is a very desirable condition or blessing, however attained. Mr. Town's idea is very practical: Unite with Freemasonry; pay your dues, and live up to your obligations. Result, immortality! Can any other inference be drawn from his assertions?

Thus we have seen that Freemasonry, in search of something to exalt its pretensions and attract the ignorant and unwary, sets up the dogma of salvation through its mysteries; for, as previously shown, Mr. Town states that "the principles of Speculative Freemasonry have the same co-eternal and unshaken foundation—contain and inculcate in substance the same truth—and propose the same ultimate end—as the doctrines of Christianity taught by divine revelation." The end of Christianity is to glorify God by the salvation of men through the sufferings and death of the Lord Jesus Christ, and through his resurrection to confer immortality upon them.

All this, as further shown in the foregoing passages, is conferred upon the true Mason. Additional evidence that the above dogma is accepted as a Masonic truth is found in the Chicago *Voice of Masonry* for October, liberal extracts from which were printed in the *Cynosure* for October 22. Now, if the order can, as intimated by Town, confer upon its faithful adherents *all* the benefits to be derived from Christianity, this salvation, thus secured to Masons, must enter into the *being* of every member of the fraternity who has solemnly taken upon himself its obligations, and bestows upon them, also, the boon of immortality.

Of course, no Christian, untrammeled by lodge affinities, can or will believe this dogma, which is only a device of Satan.

What is this claim of Freemasonry but anti-Christ in its scriptural meaning, or prophetic form, arrayed against the God of heaven and his

blessed Son? Furthermore, can any man, a Mason *in his heart*—we know that the ritual says that he must be prepared in his heart to become one—ever be forgiven? Has he not committed the unpardonable sin, in attributing to Freemasonry the power to confer immortality, or eternal life, which is the direct gift of God, through Jesus Christ, and planted in the Christian's soul by the ministry of the Holy Ghost? As soon would we believe that there is any connection between Masonry and eternal life, as we would that the offspring of any human being is assured of immortality because his father was a Freemason. The one dogma is as plausible as the other, and both are devilish and irrational in the highest degree.

BARBARISM IN LODGES.

Under the title of "Barbarous and Dangerous Ceremonies of Secret Societies," "J. B. B." contributes to the *Chicago Legal News* of November 21, the following article:

For over two months Hon. John Garver, one of the leading attorneys of Rockford, Illinois, has been laid up with an injured leg, the cause of the injury not being made public until last week. It is said that he was injured while being barbarously and inhumanly initiated into the mysteries of the society known as the Knights of the Globe. The injury is quite serious, as it is supposed that a blood vessel has been ruptured.

All the cases of Mr. Garver at the October term of the court were either continued or turned over to other attorneys to try.

The frequent injuries inflicted upon candidates in passing through the ceremonies of initiation into secret societies show that such societies should be compelled by law to treat candidates as gentlemen and not to rush them over a *rough and rugged road* that not only endangers their lives but often inflicts serious bodily injury upon them. Some societies even use the skeletons of the dead to terrify the living. The skeleton of one of the sons of John Brown, who lost his life at Harper's Ferry, was used by the Knights of Pythias in Indiana, to bring candidates to a realizing sense of their danger if they revealed the secrets of the order. Several ribs of the skeleton were broken in the ghastly encounters with candidates. The skeleton was rescued from the gallant Knights and taken by Mrs. John Brown, and his brother, and buried by the side of his father.—J. B. B.

Hon. James B. Bradwell, husband of the esteemed editor of the *Legal News*, is a Mason of high degree, and has, undoubtedly, traveled the "rough and rugged road" of the Royal Arch initiation ceremony, in the ritual of which this significant expression occurs.

It was in going through this initiation of the Royal Arch degree that on the 10th of January, 1890, in the Masonic lodge room at Huntingdon, W. Va., the Rev. J. W. Johnston, of the M. E. church, was so severely injured that he died soon afterward. The accident occurred at that point in the ceremony where the candidate was being lowered by a tackle into the room below, to rescue the miniature "Ark of the Covenant" from the pile of rubbish in which it had been placed. The depth of the room below was thirteen feet, and by the giving way of the rope he was precipitated to the bottom. At first rendered unconscious from his fall, he began to suffer great pain from external and internal injuries. The initiation was on Friday night, and on the following Sunday morning death came to his relief.

The story of the skeleton of John Brown's son, related in the *Legal News*, is something new, and aptly illustrates to what depths of barbarism and folly intelligent and reputable men will stoop for the sake of performing the most senseless ceremonies for the perpetuation of lodge deviltry.

—Rev. Amos Judson Bailey, of Ogden, Utah, the first Congregational minister ever admitted to the Mormon pulpit in Utah, has long been an esteemed special correspondent of the *Christian Cynosure*. While a student at Wheaton College, he exhibited an intense interest in the anti-secrecy reform, and labored arduously in calling the first meeting of the friends of this cause—a conference that soon afterwards resulted in the organization of the National Christian Association, and, subsequently, the publication of the *Cynosure*. Bro. Bailey is just such a man as God wants and can use to his glory.

—Rev. M. A. Gault, of Iowa, agent of the National Reform Association, writes under date of the 2nd instant: "I have been unusually busy the past few months. During October and November I have addressed thirty-six audiences in Platte, Andrew and Harrison counties, Mo. I tried the experiment, in Harrison county, of beginning at the county-seat and addressing meetings in nearly every town and country church. Putting the Sabbath-rest question at the front, I find very few churches that refuse to open their doors for meetings. In August and September I held meetings in Minnesota and Northeastern Iowa, and in Carroll Co., Iowa, where a veteran anti-secret reformer, A. J. Loudenbach, spent a week with me taking me from point to point."

—The very interesting "Experiences of a Mason," by Joseph Hopson, of the British Army, which have been printed in several past numbers of the *Cynosure*, are continued in this issue, and will be concluded in the next two installments. Truth is mighty to prevail in breaking down the strongholds of Satan, and this writer's testimony against the lodge seems to be a model of candor and intelligence.

—Rev. F. J. Davidson, pastor of St. Matthew's Baptist church (colored) in New Orleans, is preaching a series of sermons, each Monday, Thursday and Sunday evening, beginning on the 6th inst., and ending on the 20th, against unjust class legislation and popular evils of the day. The animus of these sermons is found in a law of the State to provide separate cars for white and colored passengers. On the 20th a grand union meeting is to be held, to raise money to help test the constitutionality of this law, and an attractive program is on the bills. Bro. Davidson's address is 392 Magnolia street, New Orleans, if any of our readers wish to contribute to this object.

THE IOWA STATE ANTI-SECRECY CONVENTION.

LINTON, Ia., December 4, 1891.

DEAR CYNOSURE AND READERS:—Although a trifle late, I send you a report of the recent meeting of the Iowa Association, opposed to secret societies.

Our convention was held in the United Presbyterian church at Crawfordsville, Iowa, to which the congregation, represented by their pastor, the Rev. H. B. Turner, welcomed us.

The convention was not all that could have been desired; neither was it all that it might have been, had more work been done directly toward it, before it was held. And yet it was a good one, sounding the tocsin on no uncertain key.

The Rev. J. V. Potts, who devoted two months to work in the State, before the convention, was present, and spoke one evening.

The address of Dr. McMichael, President of Monmouth College, was the great occasion of the convention, and closed it. In a most masterly and convincing manner the doctor dealt with the fact that God had organized society, with the family, the church, the state, and that when these institutions were administered as they were intended to be, no room was left for secret associations. He showed not only that they are not necessary, but, what follows as a sequence, they are baneful in their influence. There is one thing to be regretted, and that is that a larger audience did not assemble to hear the admirable address.

The convention elected the following officers: President, Rev. L. Mendenhall, Fairfield, Iowa; Secretary, Rev. T. P. Robb, Linton, Iowa; Treasurer, W. L. Eulow, Birmingham, Iowa. These constitute the Executive Committee.

The following are the resolutions adopted:

1. *Resolved*, That this Association is in favor of all movements and organizations which tend to the advancement of the kingdom of our Lord Jesus Christ upon earth.

2. That we are opposed to all institutions and practices which tend to hinder the coming of Christ's kingdom.

3. That Freemasonry is a system of false worship, antagonistic to Christianity, and, in its governments, is dangerous to our free institutions.

4. That all the minor secret orders are built on the same principle as Masonry, and are therefore to be condemned.

5. That standard Masonic law and literature prove it a sinful institution, beyond doubt or cavil.

6. That we urge all patriots and Christians to be active and energetic in helping to forward this anti-secret reform.

I may say that the Executive Committee has under consideration a plan by which we hope to make these resolutions, especially the last, operative. We hope to secure the services of many friends of the cause, who will each, without remuneration, speak on the subject several times during the winter. If this is accomplished, the cause may be expected to grow in Iowa.

T. P. ROBB,
Secretary I. C. A.

INCREASE THE CIRCULATION OF THE CYNOSURE.

There is no more important work. Few will question but that the gravest crime against man is to cut him off from a Mediator between himself and his God. The Bible treats it so. Thousands of idolaters lay dead in the wilderness, that Israel might not forget how the world religions are regarded by the Almighty Father, who so loved the world that he gave his only Son as its redeemer.

These world religions have their altars in every hamlet of our loved land! If the plague was staid among the Israelites, largely because of the faithfulness of one man against the religion of Baal-peor, what ought every reader of the *Cynosure* to be doing over against his own house and village?

If you warn not your neighbor, "his blood will I require at your hands."

Thank God for his faithful ones, who have not labored in vain for their friends, and have not ceased to labor that the *Cynosure* might bear faithful testimony against the modern form of Baalism. There are thousands who will like the *Cynosure* if you will patiently labor for it.

Will you not send for sample-copies and renew the battle at once, "in his name?"

Do not fail to read, on page 13, WHAT WE WANT, for a plan is often equal to half the campaign.

We are encouraged by the unsolicited commendations of the readers of our paper, and that you may also be helped, we append a few:

Nov. 24, 1891, M. L. W., of Missouri, writes: "Mr. Boardman's article converted one minister here. I have been in the coils of Odd-fellowship, having taken all the degrees; but now denounce and reveal its secret work. I am willing to work for Christ."

Nov. 11, 1891, L. D., of Oklahoma, writes: "Your paper has been a source of constant blessing and enlightenment to my wife and myself since we had the good fortune to have it *pressed* upon us by dear brother Stoddard."

Nov. 10, 1891, Mrs. N. R. Weede, of Kansas, writes: "We used to think we had to take a Prohibition paper, but the *Cynosure* is sound on that question. . . . . We manage to get along without the *Voice*. We find that secret societies are one of the chief hindrances to the enforcement of the Prohibitory law in this place, and it is quite likely true of other places in Kansas."

The *Cynosure* has known no more faithful friend than Rev. M. A. Gault, agent of the National Reform Association, who writes under date of the 2nd inst: "Allow me to say that the *Cynosure* is more and more a welcome visitor in our home, to which it has come regularly since 1875, and you have, by your life-long devotion to the anti-secret cause, won the undying confidence of the friends of the movement. Our times demand men who are immovably anchored to great moral principles, who will stand like a rock on the ocean's shore though the waves of centuries may rush and dash against its breast."

Under date of Nov. 27th, ult., our talented correspondent, Miss E. E. Flagg, writes: "Have just opened the *Cynosure* of Nov. 26th, with Dr. Gordon's portrait in it, and really think it the best number I have seen yet, which is saying a good deal."

A private letter, dated Dec. 4th inst., from one of the oldest and best-known Christian reformers of the present day, contains the following complimentary notice of the *Christian Cynosure* for December 3, 1891: "I have read the last *Cynosure* more than any number for a long time, and am charmed with it. I seldom get time to read beyond the ninth page, but Mrs. Havergal's exceedingly able article ('The Conditions of Effectual Prayer'), and Florence Nightingale's care for and saving of the shepherd's dog, drew me on. The news from the East is grand."

The W. C. T. U. has gained in membership 10,369 during the year. Of this increase Ohio furnished 1,800, Illinois 1,600, Oregon 1,000, Indiana 750, California 650, Texas 350, while in Virginia the membership was doubled, and Japan gained 960.

THE HOME.

"WAITING FOR CHRIST."

Hark! a strain of thrilling music,
Floating on the air
Like a distant trumpet echo,
Greets my listening ear.
Christian, can thy soul interpret
What that music saith to thee?
Listen: "Lo, the Bridegroom cometh!
Trim thy lamp and watchful be."

Look! a faint and far-off glimmer
From the quiet stars
Falls within a cheerless dungeon,
Through the prison bars.
Christian, canst thou read the message
Penciled by those lines of light?
"Christ, the Morning Star, is rising;
Soon he'll come to end thy night."

List! a sound of "freedom" ringing
In a captive's ear!
Quick his fetters fall asunder—
His Deliverer's near!
Christian, can thy heart responsive
Answer with exulting tone
To the Saviour's "I come quickly,"
"Even so, Lord Jesus, come?"

Sound in ears benumbed and heavy,
Jesus' dying love;
Point sad eyes, grown dim with weeping,
To the heavens above;
Show them how the crimson glory
Deepens o'er the eastern hills;
Bid them listen to the sounding
Of Christ's coming chariot wheels.

—*Selected.*

FALSE CHARITY.

Anyone seeking for the truth in regard to the workings of secret societies, can soon satisfy himself. For convenience, let us take the Masons as a sample. Their great claim is their boasted benevolence; but it is evident that this is nothing more than the essence of selfishness. They first exclude all paupers, or those needing assistance, and then charge exorbitant fees to others. They profess to help the widows and orphans; but a case with which I am personally acquainted will illustrate how it is done. The family were in poor circumstances, but the father, having paid in his dues for years, died in good standing in the order. They came in great pomp and parade to bury him. They ordered a fine coffin and made all the display desirable. After it was all over, they made the poor homeless widow sell her only cow to help pay the expenses. Was that benevolence? Here was a grand opportunity for them to exercise their boasted charity to the poor and needy, but they were "weighed in the balance and found wanting." Let us all add our mite, that this system may be held up to the world in its true light. Yours for the right. —*Aunt Alice, in the Free Press.*

A NEEDED AGITATION.

Public attention is slowly arousing as to the enormity of the "sweating system" and its accompaniments. A shock ran through Rev. O. P. Gifford's audience last Sunday, when, in his striking way, he said that the citizens of Boston were wearing the bed-clothes of the lazaroni.

We saw in a single afternoon's visit to the North End, and that to the quarters which had in part been touched by Christian influences, enough to convince us of the essential truth of the remark, and the reports of investigations made by others, now at our disposal, disclose a state of affairs of which many do not dream.

Mr. Flower's testimony in the *Arena* is already before the public. In his visits he found a woman supporting an invalid husband and two children. She was completing an enormous pair of "custom-made pants," of very fine blue cloth. He says:

"The suit would probably bring sixty or sixty-five dollars, yet her employer graciously informed his poor white slave that as the garment was so large he would give her an *extra cent.*"

He says further:

"The little children are already practically machines; day by day they engage in the same work with much the monotony of an automatic instrument propelled by blind force. This conclusion was impressively emphasized by the following touching remark of a child of 12 years of age, who was with her mother busily sewing: 'I am 43 years old to-morrow,' remarked the mother, 'and,' said Mr. English, 'I shall be 42 next week.' 'Oh, dear,' broke in the child, 'I should think people would grow tired of living so many years.' Was ever utterance more pathetic?"

Dr. Bank's recent book, "White Slaves," does not, as a whole, put the case against the "sweat shops" more strongly than the committee appointed by the English House of Lords put it, or than the Massachusetts Legislature.

The ordinary pleas in defence of this whole system and the usages that have grown around it, fall to the ground when confronted by Christian ideas. These things cannot stand before the stern and blasting public sentiment that is sure to rise against them when the real condition of affairs is thoroughly known.

A public meeting of the citizens of Boston, at which the whole matter may be thoroughly ventilated, is under consideration in influential quarters, but whatever form the movement may assume, it is plain that it has been undertaken none too soon, and that it should not stop before a radical reform is effected.—*Exchange.*

CHILDREN AS TEACHERS.

The little children, I sometimes think, are God's best teachers. One day, some years ago, I was coming out of a restaurant in New York with my wife. I stopped for a moment to pay my bill. While doing this I heard the voice of a child in terror crying: "Mamma! mamma!" Before I had fairly time to look about me and see what it meant, my wife, with woman's instinct quicker than man's slow-moving mind, had divined its meaning, and had caught the hand of the little child separated from her mother in the throng, and had uttered a word of good cheer and hope to her. It was a beautiful picture I caught as I turned. I have often wished that I could paint it. The child, taking the hand of the unknown and looking up into the face of calm and confident love that looked down on hers, the diamond tears stopped on the eyelash, the cry halted at the parted lips, and though the little heart still beat quick, the child drank in the life of confident courage from the unknown who held her by the hand. She knew nothing about her protector; she believed nothing about her; she received no instruction from her; mystical courage passed from the one heart to the other, and made it brave. In less time than it has taken you, reader, to read this little incident, the mother had come hurrying back for her child, and the child, crying again with the same words, but with what different tone, "Mamma! mamma!" sprang from the hand of the stranger into the arms of her mother, and the two disappeared. So the human race, lost, homesick and longing, cries in despair for its Father. So to it, in its terror and its need, comes out of the Infinite the Unknown, and holds out a hand of greeting and of strength. To have faith in Christ is not merely to receive his instruction, still less to receive the instruction of others concerning him. It is to take his hand, look up into his face of love, receive from his strong personality courage and hope and truth and righteousness and love, and wait, in the assurance of faith which his life has imparted, and is forever imparting, for the appearing of God our Father to take us to himself, and make us finally and forever his own. This is the Real Presence; this is to eat the flesh and drink the blood of the Son of God.—*Lyman Abbott.*

HOW SOME HEATHEN WORSHIP.

The people called Gallas, in Africa, worship a a large tree, that grows on the side of one of their rivers. Crowds come from every part of the country, to ask of it everything they desire; one asks for health; another, for good crops; and another, that he may overcome his enemies. Only the men are allowed to present their prayers at this spot. They think that females are not good enough to pray to the great tree.

Another heathen tribe, called Tartars, have a praying-machine. It is a round, hollow box, fixed upright like a grindstone; a string leads from it to what is called a spindle. By treading on the spindle, the machine turns round, just like a grindstone, when men sharpen their knives. In the inside of the box are rolled up long pieces of parchment, joined together, sometimes to the length of several hundred feet.

On the parchment a prayer is written over and over again, perhaps as many as a thousand times. When the box goes round the prayers are moved around. The heathen think that this is very pleasing to their gods, and will surely bring down a blessing. This is praying by wholesale. Every time the box is turned the Tartar considers that he has offered one thousand prayers. When we read of such things it should fill us with pity for these poor, ignorant creatures. It should also make us glad and grateful that we have the Gospel of our Lord Jesus Christ, which tells us of the true God, and how we may be saved.—*Selected.*

NO ONE IS WITHOUT INFLUENCE.

Some people fall discouraged on the highway of life because they cannot be this or that great or eminent person. Why should they not be willing to be themselves?

No person is without influence. Why not make the most of what you have? Since you cannot grasp that which you wish, why let what you have slip through your fingers? No person in the world is exactly like you. You have your own faults, but you have also your own excellencies, individual to yourself. Give them air.

Because you are not a poet, should you not be a good merchant? Because you cannot go to college, should you therefore forswear the alphabet? Because you cannot build a palace, should you not rejoice in your own humble roof, and that because it is your own? Will not the sun also shine into your windows if you do not obstinately persist in shutting it out? If you cannot have a whole hot house full of flowers, may you not have one sweet rose? Accept thankfully whatever blessings you have and try to make the most of them.—*Anonymous.*

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door is still unopened.

The chief comfort of life lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you would regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty; it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it, and it laughs back; frown at it, and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Selected.*

BITS OF ADVICE TO GIRLS.

WHAT TO AVOID.

A loud, affected, whining, harsh or shrill tone of voice.

Extravagances in conversation—such phrases as "awfully this," "beastly that," "loads of time," "don't you know," "hate" for "dislike," etc.

Sudden exclamations of annoyance, surprise and joy, such as "bother!" "gracious!" "how jolly!" yawning when listening to any one.

Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinions, feelings or prejudices of others.

An erect carriage, a sound body.

A good memory for faces, and facts connected with them, thus avoiding giving offence through not recognizing nor bowing to people, nor saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told tale or joke.—*Selected.*

IF! IF!

If every boy and every girl
Arising with the sun,
Should plan this day to do alone
The good deeds to be done;

Should scatter smiles and kindly words,
Strong, helping hands should lend;
And to each other's wants and cries
Attentive ears should lend;

If every man and woman, too,
Should join these workers small,
O what a flood of happiness
Upon our earth would fall!

How many homes would sunny be
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch and see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

—*Golden Days.*

TEMPERANCE.

POOR FOOD, OVERWORK AND DRUNKENNESS.

The prevention of alcoholism is a physiological life. The cure of alcoholism is a return to a physiological life. The ways by which either the prevention or cure of alcoholism are to be attained are as multiform as the individuals involved and the varieties of human existence. At another time we have called attention to the part that good food, well cooked, so as to be easily digested, plays in the prevention or cure of this disorder. We know of no such potent means for preventing alcoholism as the presence upon every table, at every meal, of such food. Labors toward this end should be encouraged by all who desire to see alcoholism wiped out of the community. Another means of preventing alcoholism is the avoidance of exhaustion. The overworked literary, scientific or business individual must get rid of worry and fatigue, as he feels that he must continue the race though he knows the penalty. A hopeful outlook for the future is the greater attention given to this matter. It is needful to urge the laborer to avoid exertion beyond his strength and thus avoid the nervous exhaustion that entices to the consumption of alcohol, etc. We have no faith in any specific for drunkenness. —*Dr. Connor, in the Lancet.*

PRACTICAL PROHIBITION.

There are many people in the temperance reform movement who cannot agree with each other as to the best means to be employed to advance the cause of total abstinence. Some there are who profess to believe that by statutory prohibition of the liquor traffic alone is to be found a remedy for the evil under consideration. Others adhere to the old idea of moral suasion and public sentiment as the very best means to cure the disease which has fastened itself on the body politic; and all believe that intemperance is a curse for which the open saloon is very largely responsible. How best to control the monster is a subject which may well engage the attention of the most brilliant minds among the brightest of men or women in this last decade of a most wonderful century. The apologists for the traffic usually advocate its regulation, seeming to forget that if it is a good thing there is no consistency in imposing an tax upon it, and if it be an evil the State becomes a party to the evil by permitting its continuance for a price. On the other hand, the extremest, who advocate the claims of a political party with prohibition as its principal object, seem to forget that no law can ever be enforced unless backed up by a preponderance of public opinion, and a law not enforced is a positive hindrance to the progress of the movement and the ultimate triumph of prohibition principles. What is wanted is more practical prohibitionists.

There are sections of country where the educational work of the temperance movement has been thorough, and where the people are ready to enforce temperance legislation by the selection of public officials in sympathy with total abstinence. The State of Kansas furnishes an example. So firmly established are the principles of prohibition in the Grasshopper State that all political parties have accepted the inevitable, and the question has ceased to be an issue in State campaigns. The alleged failure of prohibition in Massachusetts was due to the fact that the officers of the law whose duty it was to enforce the statutes were not in sympathy with it, and ouly winked at its flagrant violation; and the people were not sufficiently unanimous in support of the law themselves to turn the enemies of temperance out of office and put friends in their places. In the State of Georgia a few years ago the Legislature enacted a local option law, and under its operations nearly the entire State, voting by counties, drove out the accursed traffic. Even in the city of Atlanta the temperance people were successful for two years in closing the saloons, but at the end of that time the liquor powers overcame them, and the city once more became a stench in the nostrils of its most respectable citizens. But the sentiment created by these years of local option in Georgia have borne fruit at last. The State Legislature has just passed, and the governor has signed, a bill prohibiting the manufacture or sale of spirituous or malt liquors within three miles of any school-house or church. Of course the enemies of temperance will claim that the law is unconstitutional. But we predict that the statute will be unpheld by the courts. The people are fast coming to believe it to be a legitmate function of government to protect the morals as well as the property of its people. The Legislature of Georgia evidently took its cue from the act of the Fifty-first Congress prohibiting the manufacture or sale of liquor within one mile of the Soldiers' Home in the District of Columbia. Now let the work be extended until the charmed circle round the Soldiers' Home shall embrace the entire District of Columbia, and until every State in the Union shall do as Georgia has done in protecting the people from the contaminating influences of the saloon. If the school-houses of Georgia are not close enough together to result in complete prohibition under the present law, then there should be more school-houses erected. What is wanted in the South, as well as in the North, is more school-rooms and fewer bar-rooms. Education is the watchword, and with it the liquor traffic cannot stand before the wrath of an enlightened people. The temperance people of Georgia have shown themselves to be as wise as serpents in their movements to bring about the present practical solution of a vexed question, and are deserving of commendation. Their example may well be followed by reformers in other States.—*Rechabite Advocate.*

THE ONLY WAY OUT.

At the recent National W. C. T. U. Convention, says *Woman's Column*, Frances E. Willard sketched vividly the evil condition of our politics, and said:

President Andrew D. White says: "Without the slightest exaggeration, and with very few exceptions, the city governments of the United States are the very worst in Christendom—the most expeusive, the most inefficient and the most corrupt."

I do not see any way out for this country, which cannot very well go back on its position as to manhood suffrage, except to improve the quality of the votiug by admitting its intelligent women, and barring out the ignorant women, thus putting a premium upon knowledge and character as conditions of the voter. It is my opinion that if matters go ou as they have done for the next ten or twenty years, the best manhood of the land will come to the women, imploring them to accept the franchise and deliver the country. Last year, half a million foreigners, of the baser sort, immigrated hither. We cannot indefinitely staud such a strain as that, and in no way can we bring the American element into our governmental life except by. introducing the women. Such a test as I iutimate would bar out the ignorant colored women and foreigners, and place the balance of power in the hands of the abler classes, mentally and morally, among the men and women of the republic. This would be done in no spirit of unfriendliness toward the classes debarred, but only to give them the highest possible motive for improving their minds—namely, the promise of participation in the government—and in order that, when thus improved, we may have a decent government for their participation and development.

PROHIBITION IN IOWA.

We print in this issue three articles which aim to explain the recent Republican loss of governor in Iowa. The said articles imply that there is room for explanation, since if the result had been foregone there would have been no occasion to explain that result. We frankly admit that the result was a complete surprise to us. We regarded the election of a prohibition ticket as foregone. It is certain that no Methodist minister, or member of our church, failed to stand erect on the vital issues that shook that noble State of Iowa. Methodism is true as against the enemies of prohibition, and neither our church nor its organ, the *Northwestern*, has anything with respect to which it needs to reproach itself. That main battle was fought out years ago, and in times to come the same old cohorts, this paper included, may be counted upon for resistance to the death. It would seem that the Legislature is safe for prohibition, whatever be the preferences of the governor-elect. Woe to him who resists the will of Iowans, expressed more than once or twice. The little red school-house is sure to prevail against the blood-red saloon.—*Northwestern M. E. Christian Advocate.*

REPUBLICAN PROHIBITIONISTS.

Is the National Republican party preparing to adopt prohibition as a political issue? If the Republican party is not coquetting with prohibition why does it make Mr. Clarkson of Iowa, thoroughly identified with prohibition in that State, the chairman of its national committee? Mr. Clarkson aided his party in Iowa to place the prohibition law on the statute book. He stood with his party two years ago in preventing its repeal. He opposed Horace Boies as a proponent of a rational license law. Like his party in Iowa, he is committed completely to prohibition. It cannot be said in fairness that the Republican committee made him chairman because he is an Iowa Republican-Prohibitionist. Indeed, it may be claimed in some quarters that the committee's action was taken in spite of Clarkson's well-known record. But the fact remains that quasi indorsement has been given by the central authority of the party to Republican alliance with prohibition whenever and wherever it can be attempted with any show of party advantage.—*Chicago Times.*

THE DEVICES OF SIN.

An exchange records the following horrible device of the liquor fiend:

The latest method of selling liquor under a guise to deceive the authorities and evade the law was described at a Christian Workers' Convention a few days ago. One of the workers said in her search for neglected children for a Sunday-school in a certain city she found one house with crape on the door. Upon careful investigation she discovered that no one was dead within, but liquor was being sold on Sunday, and this scheme was resorted to in order to deceive the police, who would not be attracted by the entrance of many callers, supposing that they were going in to see the corpse. No other trade drives those who pursue it to so many "ways that are dark and tricks that are vain."

One of the official documents of the Salvation Army is the following: "I do here and now declare that I will abstain from the use of all intoxicating liquors and also from the habitual use of opium, laudauum, morphia, and all other baneful drugs, except when in illness such drugs shall be ordered for me by a doctor."

Chicago has one saloon for every 200 people, while there is but one church for every 3,000 people. Where such is the condition we can expect very little respect for the Sabbath.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON XII.—Fourth Quarter.—December 20.
SUBJECT.—The Risen Christ and his Disciples.—John 21: 1-14.

GOLDEN TEXT.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3: 1.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—John 21: 1-14. T.—John 21: 15-22. W.—John 20: 19-29. T.—Luke 24: 13-24. F.—Luke 24: 25-35. S.—Luke 24: 36-44. S.—Mark 16: 12-20.

COMMENTS BY E. E. FLAGG.

1. *Jesus' first appearance in Galilee.*—vs. 1–4. The disciples were now in Galilee, in obedience to the command of their risen Lord, who had promised to meet them there. This was the message of the angels at the sepulchre: "Behold, he goeth before you into Galilee." Yet they seemed to have tarried for quite a while in Jerusalem. It was not until their faith had been confirmed so that even Thomas, the most incredulous, could no longer doubt, that they were ready to return to what was, in the case of most of them, their native province, and there wait patiently till he should manifest himself; just as they afterwards waited in Jerusalem for the gift of the Holy Spirit. As a rule, the greater the work God lays upon his servants, the longer must be the waiting time before they are prepared to take it up. The future was all shrouded in mystery to the disciples. They had found out their mistake in dreaming of a temporal Messiah; and though just before his ascension they asked, "Lord, wilt thou at this time restore the kingdom to Israel?" it is plain that the evil spirit of jealous striving among them as to which should be greatest in that kingdom was effectually laid. In proportion as they had now more exalted views of Christ and his work, they had humbler ideas of themselves. At Peter's suggestion they were willing to return to their old employment of fishing. It was true they were waiting for their Lord, but this is no reason why they should eat the bread of idleness. We may note (1) Honest labor never interferes with, but rather helps, our waiting upon the Lord. (2) It is in the way of our daily duty that Christ manifests himself. (3) We are to "occupy till he come," and however humble our work, let us be found doing it like faithful servants.

2. *The draught of fishes.*—vs. 5–10. No unearthly glory seems to have attended these appearances of the risen Christ. It was his words and acts, and the mysterious way in which he came and went, that marked him out as being no longer in the flesh. Standing at some distance from them on the shore, in the early dawn, it was not strange that they failed to recognize in him anything more than a would-be purchaser of the fish which had eluded their nets after toiling all the night until day found them weary and disheartened, but yet ready to obey the stranger's counsel: "Cast the net on the right side of the ship, and ye shall find." They might have said: "How can this man, who perhaps never went fishing in his life, counsel us who have been fishermen from our youth? and after a whole night's fruitless toil, why should we let down our nets at his bidding, in all likelihood only to fail again?" Let us all, as Christian workers—and none who profess the name of Christ have any right to be anything else—take a lesson (1) Not to be above learning better ways and methods even from those who seem to be standing on the shore, mere idle spectators of our labor. We must not forget that their very position gives them a vantage-ground from which they can often discern the cause of our failure better than we. (2) Let us not be weary in well-doing. Many of the grandest workers for Christ have had their night of toil, when they drew up empty nets; but, as with these disciples, the darkest hours of waiting were just before the dawn. There are missionaries whose trophies for Christ can scarcely be counted, who labored through long years of discouragement, winning scarce a single convert. But they would not give up, and so in the end they triumphed; and the weary night of heathen darkness had its morning. It is this quality of perseverance which tells in Christian work more than any amount of zeal and enthusiasm without it. Up to this time they had not recognized the mysterious stranger. Only when they found the net so heavy with fishes that they could not draw it to land did it dawn on John's mind, and then on Peter's—slower in spiritual intuition, but quicker in action, "It is the Lord." So Jesus is with us as much in our sorrow as in our joy; our defeat as in our triumph; but it is when the blessing comes for which we have longed, and prayed, and worked, that we are most apt to recognize him, and say with the beloved disciple, "It is the Lord."

3. *Jesus and his guests.*—vs. 11–14. Very grateful to these chilled and dripping fishermen, no doubt, was the fire and breakfast which they found waiting for them on the shore; but to their hearts, sick with hope deferred, how passing sweet must have been this new evidence of their risen Saviour's identity! This care and thoughtful consideration for their bodily comfort proclaimed him to be the same Jesus;—"Jesus Christ the same yesterday, to-day and forever." It seems to have cleared away every lingering doubt (if any existed) in the minds of the disciples. In awed and blissful silence we can see them sitting down while those dear hands, pierced for them and for us, distributed the food in the the old way they remembered so well. Christ has promised to be the guest of every believer, but once let him into our hearts, and we shall find that we are *his* guests instead; and we shall need no testimony that "it is the Lord," beyond the fact of his presence abiding in us, and providing for our every want. This is the inner witness which we dare not question, any more than the disciples dared ask the risen Jesus, "Who art thou?"

RELIGIOUS NEWS.

BAPTIST.

—At the Baptist Social Union in London, England, Friday, November 13, the following resolution was adopted: "That the proposal to hold an International Conference of Baptists in Chicago, in 1893, the year of the exhibition, meets with hearty approval and sympathy of the London Baptist Social Union, and that the president, Colonel Griffin, be requested to intimate the same to the president of the Chicago Baptist Social Union with fraternal greetings."

EVANGELICAL.

—In the Moody Bible Institute, Chicago, the eighty-three young men who are students represent eleven denominations and fourteen States besides twenty-six from England and Canada. And there are fifty-six women from seventeen States.

FREE METHODIST.

—General Superintendent E. P. Hart has decided that only the Mission Board of the church has a right to appoint foreign missionaries. This decision brings him into antagonism with the "Pentecost Bands" of the church, who recently proposed to send one of their number abroad as a missionary.

FRIENDS.

—A site has been bought for a meeting-house in Constantinople. It cost $1,550, and double that sum will be required for the building.

LUTHERAN.

—The United Norwegian church is now firmly united, and will be one of the leading bodies of the Lutheran church in this country. The recent Synod adopted articles of complete incorporation, whilst the consideration of the constitution was left to the next session. Fifty congregations were added to the body during this meeting, and twenty-six young men were solemnly ordained to the office of the ministry. It was decided to keep the preparatory school at Augsburg for the present, and to establish a teachers' seminary in the place offering the best inducement. The synod took a forward step in deciding that English churches should be organized at once wherever necessary. Twelve thousand dollars were appropriated for Home Missions, and a mission superintendent was elected at a salary of $1,200 per year, with the understanding, of course, that he give his whole time to the work.

METHODIST EPISCOPAL.

—The six New England conferences have a total membership of 105,168, showing an increase during the past year of less than one per cent. Two of these conferences show a decrease.

—Beatrice, Neb., reports a successful union meeting in which six churches joined, and which were conducted by Dr. L. W. Munhall of Philadelphia, for three weeks. Three hundred professed faith in Christ. Twenty-six united with the church, and as many more will join it as the direct result of this meeting. Dr. Munhall is an earnest and efficient worker.

—The Methodist church has extended so rapidly, and the requirement for preachers has been so great, that they now find that only fifteen per cent of their ministers have had any sort of training in theological schools. Under the lead of Bishop Vincent, they are trying to mend matters by organizing "Itinerant Clubs" and "Conference Schools of Theology." This may meet a temporary need, but nothing can take the place of regular colleges and Bible schools for preparing men for the ministry thoroughly.

—The Methodists in Japan will petition the next General Conference for a bishop to reside in that land and for the establishment of a branch of the Methodist Book Concern in Tokyo.

MISSIONS.

—The American Missionary Association closes the forty-fifth year of its history with gratitude for its enlarged opportunities of service and the increased support which has enabled it to meet so many of them. Three years ago its current receipts were $376,216.88; last year they were $408,038.97; this year they have been $430,974.65. This sum does not include the income of the Daniel Hand fund. The aggregate of the means put into the charge of the Association this year is $482,419.21.

—The M. E. General Missionary Committee received for the year ending Oct. 31, 1891, $1,228,888, which splendid sum is an increase of $93,616 over last year. The above total comes from conference collections to the sum of $1,078.544 (an increase of $36,902); legacies, $117,515 (an increase of 58,834); lapsed annuities, $16,436 (an increase of $12,395), and sundry receipts of $16,436 (a decrease of $4,513). The last general missionary committee authorized the treasurer to receive sums for missionary work in India to be expended as donors prefer. This plan has brought $22,169, which sum has been forwarded, while $5,975 already given remain to be similarly forwarded. Missionary funds from conference collections have steadily increased since 1882, when the total was $629,381, to 1891, when the conference collections sum up $1,088,544.

—The *Missionary Reporter* is authority for the following figures referring to Protestant missionary work throughout the world. There are 500 separate fields containing 20,000 stations supplied by 40,000 missionaries. There are 25 Sabbath-school scholars to each station, or 500,000 in all. There is an average of 50 native communicants in each station, making a total of 1,000,000. To these are to be added about 2,000,000 adherents.

PRESBYTERIAN.

—The Madison Avenue Presbyterian church, New York City, under the leadership of its pastor, Dr. Chas. L. Thompson, proposes to transform itself into a "People's church." To carry on this new line of work the sum of $15,000 has been raised. Besides the regular church services and the Sunday-school, there will be other lines of activity with a force of workers supplemental to the pastorate. The pastor will have an assistant and there will be Bible readers and visitors who will do missionary work within certain prescribed districts. This new movement contemplates the evangelization of the unchurched masses.

—The New York Presbytery have decided to recommend to the General Assembly that the question of revision of the Westminster Confession be dropped, and that steps be taken to secure for use in the denomination a simple form of statement upon the several doctrines of the Christian faith. In such a case the Confession will stand, in itself and in its history, as a notable chapter in the annals of Christianity.

—The case seems to be this: In his inaugural address, Dr. Briggs explained away some of the Bible. In his defense before presbytery, he explained away some of his address. In his recent sermon he explained away his defense. But that will cause no trouble. When he comes before Synod he can explain away his recent sermon.—*The Midland.*

—It is said that a movement for a separate Presbyterian church for the colored people of the South is meeting with favor, especially in the South church.

ROMAN CATHOLIC.

The Society of the Holy Ghost has for its object the conversion of the savages of Africa. The vast missions assigned by the Holy See, to the Holy Ghost Fathers, extend 4,000 miles on the West Coast of Africa, and penetrate 2,000 miles into the interior, and on the East Coast, 1,700 miles. There are 430 missionaries and nine bishops in the Society of the Holy Ghost, and 400 nuns laboring for this great work in Africa.

—The Pope has formally established a Catholic hierarchy in Japan, with the metropolitan at Tokyo and suffragans at Nagasaki, Osaka, and Hakodati. The Vatican has received from the interior government the fullest assurances that absolute liberty will be allowed to the Catholic church in its work of evangelization.

UNITED PRESBYTERIAN.

—The National Convention of the American Sabbath Union will be held in the Central Presbyterian church of Des Moines, Iowa, Wednesday and Thursday, December 16 and 17. Col. Elliot F. Shepard, President, New York, will preside, and celebrated speakers are expected, including Bishop Newman of Omaha, Drs. Herrick Johnson and P. S. Henson of Chicago, Dr. Knowles of New York, and others of National and State reputation. All friends of the American Sabbath are urged to attend.

—The U. P. church will probably have a second congregation in Boston, Massachusetts. About 60 members of the Reformed Presbyterian church have withdrawn and will ask to be organized into a separate congregation under the care of Boston Presbytery.

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Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled. 314 James Pyle, N. Y.

Home and Health.

HOME REMEDIES.

It is said that a strong solution of epsom salts in water will cure burns if applied immediately.

To remove warts, wet them thoroughly with oil of cinnamon three times a day until they disappear.

Beef suet boiled in fresh milk is very good for a cough. Take small quantities at a time, but often.

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

Alcohol is a good remedy for burns if applied immediately. Keep the burn moist with it for two hours.

A simple remedy for hiccough is a lump of sugar, saturated with vinegar. It will stop it in nine cases out of ten.

Cramps in the stomach and many other minor complaints, as well as many more important ones, can be cured by a stimulant.

To cure cold sores keep them dry from saliva and touch them once very carefully with carbolic acid, and then apply alum occasionally.

Hot water taken freely half an hour before bedtime is helpful in case of constipation, and has a most soothing effect upon the stomach.

When poisonous matter has been swallowed induce vomiting at once. Lukewarm water containing a little mustard or salt is a prompt emetic.

A fresh egg well beaten, sweetened and flavored to taste and added to two-fifths of a goblet of milk, is a form of nourishment acceptable to invalids.

Turpentine will take the soreness out of corns, and bunions, and will sometimes cure soft corns. Be careful about using too much of it, for it will weaken the joints.

It is a mistake to give a glass of lime water and milk soon after or before an invalid takes a dose of calomel. The action of lime water changes the character of calomel.

When children have taken cold there is nothing better to give them than molasses, butter and vinegar. To half a cup of molasses take a tablespoonful of butter and two tablespoonfuls of vinegar, cook a few minutes and give a little frequently. Quite young children can take this.

A strong solution of extract of licorice destroys the disagreeable taste of aloes. Peppermint water disguises the nauseous taste of epsom salts. Milk is a good abater of the bitter taste of Peruvian bark, and cloves that of senna. Castor oil cannot be tasted if beaten and thoroughly mixed with the white of an egg.

SOME THINGS WORTH KNOWING.

That salt fish is quickest and best freshened by soaking in sour milk.

That milk which has changed may be sweetened or rendered fit for use again by stirring in a little soda.

That salt will curdle new milk; hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.

That fresh meat beginning to sour, will sweeten if placed out of doors in the cool air over night.

That a tablespoonful of turpentine boiled with your white clothes, will greatly aid the whitening process.

That clean boiling water will remove tea stains. Pour the water through the stain and thus prevent it spreading over the fabric.

The wise man paints his house in the fall or winter. This is preferable to spring or summer. The reason is that the paint has time to harden before the hot sun dries out the oil, causing the paint to crack.

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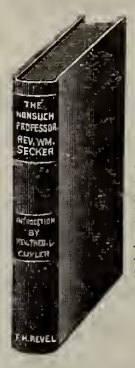

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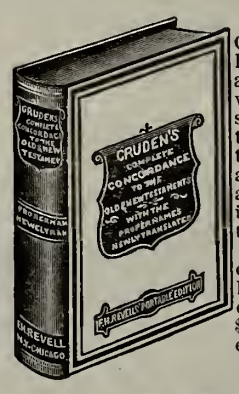

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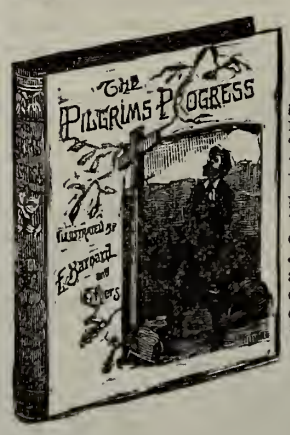

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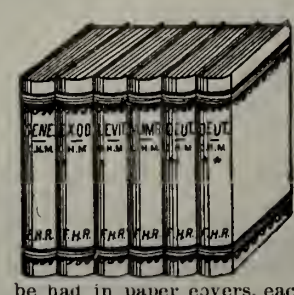

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FARM NOTES.

AGRICULTURAL.

The corn crop of the United States for 1891 will not be less than thirty-one bushels for each man, woman and child in the country.

The average yield per acre of potatoes for the country this year is estimated at 93.9 bushels, the largest since 1883, when it was 91 bushels.

A twenty-four-year-old Kansas maiden with the aid of another woman, does all the work on her 140-acre farm, which she owns free from debt.

The past season I raised fifteen hundred bushels of ears of good sound corn on eleven acres. I planted four feet apart each way, with five stalks to the hill. I plow in the fall, and scatter all coarse and fine manure on top; cultivate each way as soon as the rows can be seen across the field. I cut and grind my stalks for cow fodder."—*D. M. Davis, in Farm, Field and Stockman.*

In writing us about the "short course in agriculture" at Champaign, Ill., Prof. Morrow says: "For the regular classes we have selected the subjects of most direct value to the largest number of young farmers in the State. The short lecture courses are designed to give elementary instruction in the sciences as well as practical useful information. We believe the course ought to be useful and popular."—*Ibid.*

A Chenango, N. Y., correspondent to the *Rural New Yorker*, says: "In traveling about a mile and a half from here I could see three mowing machines left out, not for lack of room to store them, but out of pure negligence; two of them have remained out so long as to have become worthless, and their owners bought new ones a year or so ago. So it is with wagons and sleighs. This does not lighten the farmer's burden much."

HORTICULTURAL.

Scrape your fruit trees and wash them with soapsuds.

Small fruits are as easily grown as are any of the farm crops.

Prune when the tree is dormant, if you want to impart vigor to its growth.

If you want to check the growth of a tree trim it when in full leaf or just before.

Among Germany's exports to the United States is a large quantity of canned asparagus.

A. J. Downing once said: "Were I to preach a sermon on horticulture I would take as my text, 'Stir the Soil.'"

Why not make the acre of ground around the country school-house a paradise of trees, shrubs and flowers, a beautiful experimental garden?

The tulip mania was at its heighth in the middle of the seventeenth century when $6,000 was sometimes paid for a single bulb. It was a form of commercial gambling and had very little to do with admiration for or cultivation of the flower.—*Tribune.*

Every owner of a swamp should realize the fact that a ton of the air-dried muck may be worth from three to five dollars for its fertilizing value, as estimated for its nitrogen alone and as compared with the same element in artificial fertilizers. Those who have used it as a litter in stables have found each ton of it to double the value of manure. Thus it becomes to the owner worth precisely as much as the manure.—*Southern Floral Magazine.*

POULTRY.

An Arkansas subscriber asks "what to feed hens to make them lay." First have young hens—last spring's pullets or a year old last spring. Give a mixed diet, with but little corn, grain, green food and some meat. Make them scratch for what they get by putting the grain among litter of leaves or straw. Give them plenty of fresh water or milk, sand, gravel and a good dust bath and they ought to give you eggs.—*Farm, Field and Stockman.*

The duty imposed by the McKinley bill upon eggs imported into the United States caused a drop of from 12,750,000 dozen to 7,350,000 dozen in quantity of eggs exported from Canada to the United States during the year ending June 30 as compared with 1890; while in the number exported from Canada to England there was an increase from 3,600 dozen to 950,000 dozen. The customs duty levied upon eggs imported into the United States has caused a loss of $750,000 in that item alone in the exports of Canada during the fiscal year ending June 30 last, as shown by advance figures furnished by the customs department at Ottawa, Canada.

CHEAP DISINFECTANTS.

A disinfectant should be one that not only destroys any odors arising, but at the same time prevents disease by destroying the germs. A solution of a pound of chloride of lime in twenty gallons of water makes an excellent disinfectant, but where a large surface is to be treated something less expensive should be used. Among the substances that will always be found beneficial, whether used alone or in combination, is lime. It also colors the water so as to assist in its application, the bare places being easily discernible. Dissolve a pound of sulphate of copper and a pound of sulphate of iron (bluestone and copperas) in ten gallons of boiling water. At the same time mix a peck of unslaked lime with twenty gallons of water (first slaking the lime with boiling water) and mix the two solutions. Then sprinkle the mixture freely wherever it may be required, and as it will cost but little it may be used frequently.—*Mirror.*

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NEWS OF THE WEEK.

CHICAGO.

Fines were imposed in Justice Woodman's court on anarchists arrested during the recent raid on Greif's Hall.

Mrs. Towsley, charged with murdering her husband at Austin last spring, was released by Judge Baker.

The newly elected County Commissioners passed a resolution favoring a contagious ward, and decided to have one business manager for the Poor House, Insane Asylum and County Farm.

Secretary John T. Dickinson, of the National Commission, resigns, to take an important railroad position.

Postmaster Sexton says there is no promise of a consolidation of the Chicago postoffices until next year, as the appropriation is exhausted.

A fire in the Adams Express building, on Dearborn street, last week did $8,000 damage by smoke and water.

The grand jury failed to return an indictment against John Beatty, who was suspected of having murdered Mrs. Fannie Cartwright.

COUNTRY.

The library of Straight University at New Orleans was burned Monday, causing a loss of $30,000.

The firm of J. Olkenheimer, of Dubuque, will soon begin the manufacture of white enameled pottery by a process hitherto known only in Germany.

Much suffering is reported in Indiana in consequence of the coal miners' strike.

After Jan. 1 the Illinois Steel Company will begin the use of crude oil instead of coal in its puddling furnaces at Bay View, Wis.

At Sun Prairie, Wis., Sunday, the Congregational church was destroyed by fire, the flames breaking out shortly after the service began. Loss, $4,000; insurance, $1,500.

Indian Agent Bennat on Monday began payment to the Delaware Indians of $457,000. Every man, woman and child in the tribe is to receive $540.

Mrs. Edward Lyon's clothing caught fire while she was trying to thaw out a frozen water-pipe at New York Monday, and she burned to death in sight of 500 people in the street below.

The water in Lake Ontario is said to be at the lowest level ever known.

At Galesburg, Ill., Monday the Presbyterian church was burned. The loss is $35,000, and the insurance $16,500.

At Washington Monday the Court of Claims gave judgment for $824,000 in favor of the "Old Settlers," or Western Cherokee Indians, in their suit against the United States, to recover money alleged to be due under the treaty of 1846.

Robbers bound and gagged Mrs. Elizabeth Simmons, 79 years old, of Tranquility, Ohio, and stole $3,000 secreted in her house.

The public debt statement, issued Tuesday afternoon, shows that the net decrease of the interest and non-interest bearing debt during the month of November was $2,570,139 50. The total cash in the Treasury is $748,356,750.16.

It is now believed that the robbers who held up the express train at Glendale, Mo., Monday night, secured about $75,000.

A statement prepared at the Treasury Department shows that there has been a net increase in circulation of $12,769,909 since Nov. 1.

Milton George, of Chicago, was elected President of the Illinois Farmers' Alliance at Galesburg, Wednesday.

Miss May Mortimer Talmage, daughter of the Rev. T. DeWitt Talmage, was married to Daniel Delevan Mangam, Jr., at the Brooklyn Tabernacle, Wednesday evening.

A. B. Spies' wagon factory at Sterling, Ill., was burned Tuesday. Loss, $120,000; insurance, $35,000.

Wesley Scott, of Scottsville, Ind., is the oldest postmaster in point of consecutive service in the United States, having been in office fifty-one years.

Geo. E. Barr, proprietor of the Hotel Warwick, at Springfield, Mass., shot his wife and then committed suicide Wednesday because she refused to give him money.

At a meeting of creditors of J. P. Witherow, the furnace builder, at Pittsburg, Pa., he was granted an extension of four years. A statement presented showed assets of $669,774 and liabilities of $273,225.

Arguments before the United States Supreme Court in the cases affecting the validity of the McKinley law were concluded Wednesday.

At Haverstraw, N. Y., the Clinton Dynamite Works were blown up Wednesday afternoon. Five men were killed.

It is reported that John C. Eno, ex-President of the Fifth National Bank of New York, who embezzled $2,000,000 and fled to Canada to escape arrest seven years ago, is about to settle with his creditors and return to New York.

United States armored cruiser No. 268 was launched at the yard of the Cramp Ship Building Company at Philadelphia Wednesday in the presence of 15,000 people and christened New York. When completed this vessel will be the most formidable that ever carried the United States flag.

Geis & Co., lithographers at Buffalo, N. Y., are reported to be insolvent, with $475,000 nominal assets, and $275,000 liabilities.

J. V. Cotta was elected President of the Illinois Horticultural Society at Dixon Friday.

A snowstorm said to be the worst in years was reported to be raging in Manitoba Friday.

Near Owosso, Mich., Thursday night, a small log church was blown up with dynamite by unknown persons.

A lunatic exploded a dynamite bomb in the business office of Russell Sage, in New York, Friday, after demanding $1,250,000 from the capitalist. Mr. Sage was severely injured, the lunatic and another man were blown to pieces, and two others were fatally injured.

Through the mismanagement of a tug on the Hudson river, twelve barges loaded with brick were capsized, Friday, and two men were drowned.

Seven persons were killed Friday in a wreck on the New York and New England Railway at East Thompson, Conn.

The wall of a building partly destroyed by fire recently was blown over upon fifteen workmen at St. Paul, Minn., Friday noon. Eight were killed, three were fatally and four severely injured.

Wind destroyed property worth $100,000 in the Cumberland Valley in Pennsylvania Friday. Damage was done in several other places in the State.

Buildings at Muskegon Heights, Mich., were unroofed Friday by a cyclone. The damage is estimated at $12,000.

Six persons were killed in a collision on the Bound Brook Route, near Pennington, N. J., Thursday.

At the Convent of the Good Shepherd in St. Louis, Thursday nine young ladies took the white veil.

At Creston, Iowa, Thursday, Joseph Mau, his wife, and their two children, were fatally burned by a gasoline explosion.

Mrs. James W. McKinney, of Cairo, Ill., drowned herself in a cistern Thursday. Her husband committed suicide Oct. 14 last.

FOREIGN.

It is rumored that the Russian Government is about to issue a decree prohibiting the exportation of horses from Russia. This, it is thought, indicates that the Russian government is preparing for war in the near future.

It is said that the Russian government will give to every one in the famine stricken districts enough to support life.

The inhabitants of the State of Chiapas, Mexico, are said to be suffering from want of food.

Austria has formally removed the prohibition on the importation of American pork.

The epidemic of influenza is increasing in severity at Paris and Berlin. Hundreds died in Paris of the disease week before last, and in Berlin supplementary barracks have been erected at the hospitals to accommodate the large number of influenza patients.

M. Siegfried, a member of the French Chamber of Deputies, said Monday that if the United States would diminish the duties on silks, woolens, and cottons a reduction of French duties on American imports would readily be granted.

Sir Julian Pauncefote and representatives of the British West Indian colonies are said to be endeavoring to make a reciprocity treaty with the United States.

Hundreds of women are engaged in rolling paper for cartridges at Spandau, Germany. This work has hitherto been done in prisons, but that source of supply is not sufficient. The gun casting apartment of the Royal Arsenal is working night and day.

Austria has decided to take part officially in the World's Fair.

The budget committee of the Reichstag has voted 900,000 marks to be devoted to providing a German exhibit at the World's Fair in Chicago in 1893.

Pourparlers have been opened at Shanghai to bring about an alliance between England and China for the purpose of coping with Russia.

Bazars and concerts for the relief of the famine-stricken people of Russia are to be promoted by the German court.

It is reported that the feeling against foreigners in China is becoming more bitter.

Dom Pedro, ex-Emperor of Brazil, died at Paris, Friday.

Influenza is so wide-spread in Berlin as to interfere with the operation of railways and other large concerns and with municipal and judicial affairs. Hospitals are crowded to their utmost capacity.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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All accounts from the New England Anti-Secrecy Convention of last week concur in the opinion expressed in a card from Bro. J. P. Stoddard, that it "has been a success in every respect. *Every* speaker advertised was present, and spoke in the power of the Holy Spirit." Next week's issue of the *Cynosure* will be devoted to A FULL REPORT OF THIS CONVENTION, with as many of the addresses as our space will allow. Those that do not then appear will be printed in the following numbers of the paper. A large edition will be sent to press, extra papers having already been ordered, and many more will probably be required to meet the demand. Orders should be sent in at once.

So far as eloquence was concerned, the New England Convention, representing the whole six States embraced in that district, displayed a brilliant galaxy of orators—including Joseph Cook, Rev. A. J. Gordon, Rev. J. M. Foster, and other talented speakers. What is better, their addresses form an equally brilliant symposium of hearty as well as intellectual Christianity that speaks volume of encouragement for all who believe in the mission work of the National Christian Association and are praying for its success.

Now, that the State and District Anti-secrecy Conventions for this year are ended, a glance over the entire field may not be inappropriate. Everywhere there has been good work done. Praying and working men and women have been active in their respective stations, and the special agents of the N. C. A., men who have the cause against the lodge system at heart have manfully wielded the sword of the Spirit, with fearlessness and faithfulness. The older warriors have gone forth with good counsels, and the younger ones have aggressively attacked the evils of the lodge from the pulpit and the forum, notwithstanding the opposition which they frequently encountered, and which they expected to meet on every hand. The seed they have sown has already begun to show good fruit, and the future is full of promise if we neither faint nor falter in the path of duty. In the eyes of God "the post of duty is the post of honor."

It is rather remarkable, not to say providential, that in the contest for Speaker of the House of Representatives, in the new Congress, which met last week, a staunch temperance man should have been chosen to preside over its deliberations. In this respect, our Washington Letter is interesting, as presenting Speaker Crisp's honorable antecedents as "a total abstainer and in favor of prohibition." One seldom finds such a pronounced reformer in favor among so hetereogeneous a crowd as usually constitutes a modern Congress; and his election may be accepted as an omen of promise for the temperance cause.

On page 6 will be found a characteristic letter—"Freemasonry Promotes Assassination"—from Past Master Edmond Ronayne, formerly of Keystone Lodge 639, in this city, which, with great clearness and vigor, denounces Freemasonry, through its secret oaths, as an institution of murderous instincts and designs. The sooner that this disposition of the Masonic order is understood by the public at large, the sooner and more extensively will it be abhorred. That it is founded upon and practices a pagan religion has often been shown; that it is a barbarous, throat-cutting, disemboweling institution is as easily demonstrable. Verily, "the image of the beast" is no less detestable than "the beast" itself.

Ten men who follow liquor-selling are members of the City Council of Chicago, or about one-fifth of the entire body of municipal law-makers. Has morality or the Protestant religion anything to expect from these men, except discouragement and abuse? Yet they have in their care the interests of this great and prosperous city. Unitedly, they may be a power for good; together, they may use a powerful influence in the support of the most pernicious enterprises against the peace and welfare of the city. "Can any good come out of Nazareth?" asked the Scribes and Pharisees; but there did from out that despised city come the greatest and best of Reformers. Hopeless as the case of Nazareth seemed, it is easy to believe that its chances to achieve a more worthy reputation were ten times better than are those of the districts represented in our municipal legislature by these ten instruments of Satan. The World's Fair city ought to be able to rise above such a disgraceful condition and assert her independence of them.

Two epidemics are now abroad in the land, bringing sickness and sorrow and distrust into many households and even into the high places of the nation. One of these is the very great number of cases of la grippe which have recently appeared in many places—for instance, in Oakland, Cal., Denver, St. Louis, and other well-known towns. The other is the prevalence of dangerous "crankism," the modern term applied to a species of insanity, sudden and destructive, endangering the lives and property of individuals and creating excitement in the public mind. Among the effects of this singular malady may be cited the attempt to kill Russell Sage, the New York broker, in his office, the other day; and the force of that event has awakened fears in the mind of Governor D. H. Hill, of New York, to an extent that requires him to be guarded by detectives. Many of these singular aberrations of intellect, less important in their results, are noted in the press. The person who invaded Sage's office with dynamite, with fatal results to himself and others, it is alleged, has been identified as H. L. Norcross, a Pearl street broker in Boston, who is described as a man of good education, and generally regarded as harmless but rather eccentric. The cause of these insane freaks has not been traced, but in the grasping, ambitious, lawless spirit of the age, promoted by irregularity of living, alcoholism, tobacco, opium and other stimulants, one may find, no doubt, a very prolific source of the present epidemic.

THE OLD HOUSE ON THE HILLSIDE.

BY MRS. VICTORIA ALEXANDRA STONE.

Oh, where has the old home gone, mamma?—
Where has the old home gone?—
Our hillside home, with its sunny slope,
Its smooth and grassy lawn?
I am not happy here; the town
Is dreary with its din,
Its restless tumult and its noise—
Shall we ever go home again?

Shall we ever go home again, mamma?
Back to our childhood's home,
Where the deafening bustle of the town
With its tumult cannot come?
I am tired of this restless town, mamma—
Oh, why did we ever come?—
I long for the hills and quiet wood—
Oh, mamma, take me home!

I cannot take thee home, my child—
I cannot take thee back;
Never again shall our footsteps press
The old time's shining track.
They all are gone, those dear old woods,
Our peaceful hillside home,
Ne'er to be ours again, but lost—
Lost by the demon, Rum!

Shall we never go back again, mamma--
Never go back again?
Must I watch you weep your life away
Through days and nights of pain?
I am tired of this restless town, mamma,
I long for the fragrant flowers
That grow on the slope of our hillside home—
The home that's no longer ours.

Our home on the hill, our childhood's home,
Can never, never be thine;
But weep not, child (yet who has shed
Such bitter tears as mine?)
Ah! may the Father keep thee, love,
In the tender Shepherd's fold,
Till we rest, at last, in the Father's house,
In the city paved with gold.

Steamburgh, N. Y.

A MASON'S EXPERIENCE—VI.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

As another attack was apprehended, I was advised by one of the women to quit the lines and conceal myself in the practice battery, about a mile off, till morning. She must have been under an evil influence to have given me such advice; but the probability of throwing myself into their hands, for they would think of such a hiding place as well as I, and the painful suspense I must be in for want of intelligence of what was passing in the lines, determined me to stay where I was and await the event.

At about 9 o'clock three Masons, dressed as the former, came into the lines and were challenged by the sentinels at my door. Sergeant Hobday and I went up to them to know why they were come. They wanted to speak to Sergeant-Major Beswick, but were told they could not be allowed, and would give no account of themselves as to who they were and who sent them.

At about half-past 12, three more men entered, dressed as the former. They proved to be Lieutenant Ormsby, Corporal Fraser, and one of the

men that came before, at 9 o'clock. The challenging of the sentinels brought out Sergeant Hobday, the orderly, who asked them what they wanted. One of them answered that they wanted to see Sergeant-Major Beswick. He was told that he was a prisoner and could not be seen. The speaker said, "I am an officer," expecting that his saying so would obtain him an interview. Upon this, Sergeant Hobday called me out, saying: "There are three other men come, and one of them pretends to be an officer; I wish you would tell me what is best to be done with them." I went with him to see them, and on the way told him that if he thought he was an officer it would be best to take him to Lieutenant Amsinck, who, if he was an officer, would no doubt know him. On going up to the men, I found the man that said he was an officer engaged in talk with Sergeant McDicken, another sergeant of the troop I belonged to. He asked him what officer was in charge of the guard. McDicken told him we had no officer on guard, but that we had an orderly officer of the week, who was in his quarters. He then asked if we had no non-commissioned officer on guard. McDicken told him that a Havildar was in charge of the guard. He said he did not mean a native, but a European. McDicken told him that we had an orderly sergeant of the week, and pointed to Sergeant Hobday as the person. He immediately turned to Sergeant Hobday and asked him: "Are you the sergeant on duty?" Hobday said, "Yes." Stranger: "Then you are not dressed?" Hobday: "I am not on guard. I am orderly sergeant of the week, and not supposed to be always dressed." Stranger: "Very well; then, pray, what are your orders?" Hobday: "I don't know who you are?" Stranger: "I am an officer." Hobday: "I don't know that; you have no more appearance of an officer than the others; but, whether or no, I don't think it right to give you up my orders." Stranger: "Then we shall go." And, so saying, turned about and moved off.

Hobday: "No. I cannot let you go till I know further." They did not heed him, but continued moving off. Hobday now called to one of the sentries to stop them. Stranger: "Mind, sir, what you are about, at your peril." From their anxiety to escape, and the stranger not having given his name, I concluded that he was not an officer, and ordered Hobday to take them to Lieutenant Amsinck, as he was the nearest officer to our lines. When arrived at his quarters, Lieutenant Amsinck's brother was the first to make his appearance. The stranger complained to him that they had taken him prisoner, and ordered him to be confined to the guard. Corporal Fraser here interposed and said: "No, sir; he did not order you to be confined to the guard. He said he could not let you go till he had seen Lieutenant Amsinck."

Sergeant McDicken, still doubtful as to his being an officer, suggested to Mr. Amsinck that if he was an officer it would be better for him to give his name, "which," said he, "no gentleman would deny." The stranger now said: "My name is Ormsby, of the Royal Regiment." Lieutenant Amsinck at length came out, and on recognizing Lieutenant Ormsby, set him and his companions at liberty.

The meeting kept up their sitting to a late hour in the hope of my being brought to the lodge, dead or alive; but learning from the report of their scouts that such an event was hopeless, they, as Beswick afterwards told me, unanimously adopted a resolution to abhor me, and dissolved the meeting.

Thus ended a notable attempt of Freemasons to enforce the laws of their institution in arrogant contempt of all authority, civil or military, in the seizure and murder of a fellow-subject. Being foiled in their attempt, they resolved to wreak their vengeance on all who assisted in my rescue; and the next day, learning who they were —namely, Sergeant Hobday, who brought the guard and took the two men that seized me prisoners, and Lieutenant Amsinck, who put a stop to Lieutenant Burgoyne's exertions in their behalf. Against Hobday Lieutenant Ormsby preferred a charge of drunkenness when on duty, and for highly unsoldierlike and disrespectful conduct towards Lieutenant Ormsby of the 2nd Battalion of His Majesty's Royal Scots, in endeavoring to seize him, after being repeatedly told by many present that he, Lieutenant Ormsby, was an officer. And they commenced a system of annoyance against Lieutenant Amsinck.

With respect to the charge of drunkenness preferred against Sergeant Hobday, it is to be observed that if he believed him to be drunk when he was speaking to him, that was the time to call on persons to witness the circumstance, or he should have mentioned it to Lieutenant Amsinck when he was at his quarters. That he was strongly inclined to complain of him at the time, is certain, from his resorting to a lie in complaining that he had taken him prisoner and ordered him to be confined to the guard; and it is evident, from that circumstance, that if he had any graver charge which he could at the time have brought against him he would have done it. But his adoption of that course on an after-thought, or on the suggestion of some one else late on the following day after he had come to the knowledge of the active part that Hobday had taken in my rescue, shows the reckless spirit of revenge with which he was actuated. The fact of the matter I believe to be that he himself was not in a condition to judge of a man's sobriety. A party issuing from a Masonic lodge at 12 o'clock at night is not likely to have gone many hours without refreshment, or to be perfectly sober.

A charge was preferred against Sergeant-Major Beswick, on the same day, 10th February, 1827, for being out of his lines after hours without leave, and for drawing his sword with intent to injure me. And that may have led to Lieutenant Ormsby's attempt at retaliation. His trial showed what Freemasons can do in behalf of a brother. The court was composed of a president and three or four members, only one of whom was uninitiated. A man of the name of Duffy, a gunner in the C troop horse artillery, a pretender to Masonry, was suborned by Lieutenant Ormsby to prove that Beswick did not attempt any violence against me, though it was well known that he was in a drunken sleep in a ditch that separated the horse lines from the parade ground during the whole time of the transaction, and knew nothing of it till the following morning. His evidence contributed to Beswick's acquittal, and he himself completed it by stating that he drew the sword in his own defence, he having been assailed by Assistant Apothecary King, who pushed him over a bucket; which assertion was gladly admitted by the court, although they well knew that he was rushing on me with cries of blood, with the sword already drawn, and in his hand, when he was pushed aside by King, and was thus to all appearance prevented from murdering me.

(To be concluded next week.)

THE SALE OF INDULGENCES PREDICTED.

BY B. EISENTRAUT.

The Bible gives a graphic account of the rebuilding of the Jewish temple, with its great opposing power from the surrounding country, after the return of the Jews from the Babylonian captivity. Zerubbabel, the son of Shealthiel (Haggai 1: 12), acted as treasurer and governor of Judah at the time. He himself was of the genealogy of David, down to Christ, as we find in Matt. 1: 12, 13. Another temple was to be erected through this representative and treasurer, pointing directly to Christ as the personage with seven lamps or the divine candlesticks of the Christians, as we find in Zechariah 4: 6, saying: "Then he answered and spake unto me, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The holy hill in Jerusalem, with its temple, was to become a plain, as is stated in the verse following, saying, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!" The treasurer of Judah found faithful protectors and defenders in his undertaking, through the prophets Haggai and Zechariah, as is stated in Ezra 5: 1, 2. Zechariah saw that the temple of Christ would have also two olive trees by its side which would aid in the reconstruction and reformation of the same. In Zech. 4: 1–3 we read: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof."

When Martin Luther and Ulrich Zwingli had measured the teachings of the Bible with the Roman idolatry and the throne of the Pope, they began to cry out to humanity, "Grace unto the headstone of Christianity, unto Christ, grace unto it, and not the papacy of Rome." St. John is seemingly referring to this special prophecy of Zechariah in saying, in Rev. 11: 2, 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."

Luther was ordained as a priest in May, 1507, and Zwingli in September, 1506. They preached and labored in their ministerial capacity for near 1,260 weeks, or over 24 years before the spiritual agitation and controversy came to its final test and crisis of a Christian faith in the Diet of Augsburg, in 1530, before a Roman tribunal. The sale of indulgences had aroused both of these men to take a firm stand against its evils, and to preach boldly against such blasphemous documents of the papacy.

In returning again to the language of the prophet Zechariah, we find a perfect harmony with the days of the Reformation after he saw the two olive trees standing by the golden candlestick and reconstructing the temple, not by might, nor by power, but through God's Spirit.

In the first three verses of the fifth chapter, we see this sinful, speculative, degrading, defiling, un-Christian letter recorded, to-wit: "Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits and the breadth thereof ten cubits. Then said he to me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it: and every one that sweareth shall be cut off as on that side according to it."

We find in the first of Kings 6: 3 that the porch of Solomon's temple was 20 cubits long and the breadth 10 cubits. The Pope, Leo X., sold these indulgences for the entrance of another temple, the temple of heaven itself, whereby every purchaser was to meet with no condemnation of his sins at the hour of death, on this side of eternity. He was assured of this by the highest recognized authority of Christianity upon the earth, by the Pope himself; whosoever remained obedient in the fold of the Roman church was to enjoy eternal happiness according to it.

Merle D'Aubigne, the historian of the Reformation, gives it in the form as offered by Tetzel and others, to-wit: "May our Lord Jesus Christ have pity on thee, N. N., and absolve thee by the merit of his most holy passion. And I, in virtue of the apostolic power entrusted to me, absolve thee from all ecclesiastical censures, judgments, and penalties, which thou mayest have deserved; moreover from all excesses, sins and crimes, which thou mayest have committed, how great and enormous soever they may have been, and for whatever cause, even should they have been reserved to our most holy father, the Pope, and to the Apostolic See. I efface all the marks of disability, and all the notes of infamy which thou mayest have incurred on this occasion. I remit the pains which thou shouldst have to endure in purgatory. I render thee anew a partaker in the sacraments of the church. I again incorporate thee into the communion of saints, re-establish thee in the innocence and purity in which thou wert at the hour of thy baptism; so that, at the moment of thy death, the gate of entrance to the place of torments will be shut to thee; and on the contrary, the gate which leads to the heavenly paradise will be opened to thee. If thou art not to die soon, this grace will remain unimpaired till thy last hour arrive. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

That the stewardship of this power was to cease with this blasphemous act is plainly revealed in chapter 5: 4, as follows: "I will bring it forth, with the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and with the stones thereof."

The words of the prophet foretold that it would not end at this special time, but that it would remain with the house as an act of condemnation and as a curse against its throne. The signal of time is so minutely described by this prophet that even the division of the adherents of Luther and Zwingli was prophesied, showing that two branches or churches, figuratively women, were to arise out of this dilemma, which were to take the Bible itself, or God's ephah, for their measurement of faith while the mouth of the other woman, or church, was silenced and rejected before his majestic and heavenly throne. Verses 7–9 give the explanation to-wit: "And behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven."

Luther and Zwingli failed to agree upon the use and definition of the holy sacrament, but united together in the proper use of the Bible, so as to elevate it before the eyes of mankind; they lifted up the ephah which Rome and its hierarchy had placed in places of obscurity. Zechariah desired to know what was to be the result of this strange scene, in saying, verse 10: "Then said I to the angel that talked with me, Whither do these bear the ephah?" History, since the days of the Reformation, is in full accord with the answer which the angel gave, saying (verse 11): "And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon its own base."

The city of Babylon was located in the land of Shinar (Daniel 1: 2); another city governed the Roman empire which we must call Rome. In the midst of the latter realm two olive trees arose to defend the Word of God, where it was reared up and established upon its own foundation of truth. The storms of persecution have been blowing against the circulation of the same since the days of the Reformation, but it stands unmovable upon its own base.

Iron Hills, Iowa.

TOPICS FOR THE WEEK OF PRAYER—JANUARY 3–10, 1892.

Sunday, Jan. 3: Sermons—"I will pour water upon him who is thirsty."—Isa. 44: 1–5. "The unity of spirit in the bond of peace."—Eph. 4: 3.

Monday, Jan. 4: Confession and Thanksgiving—Confession: Of personal, social and national sins; of sectarian jealousy and rivalry. Thanksgiving: For united prayer; for the success of the Florence Conference and for all blessings spiritual and temporal.—Psa. 51; Dan. 9: 3-19; Psa. 34; Eph. 1: 15–23.

Tuesday, Jan. 5: The Church Universal—Praise: For the real unity of all believers, and the growing desire for its fuller manifestation. Prayer: For a larger comprehension of Christ, a more perfect love and loyalty to him, a more complete union with him and of his disciples in him; that ministers and all believers may be filled with the Holy Ghost.—John 17; Eph. 4: 1–16; Acts 2: 1–22.

Wednesday, Jan. 6: The Family and the Young—Praise: For the gracious promises to the godly and their children and for the increasing number of young disciples. Prayer: For a deeper sense of the sacredness of the family relation; for invalids and the aged; for sons, daughters and servants; for the consecration of sons to the ministry; for Sunday-schools and all Christian Associations for young people; for public schools and all educational institutions.—Psa. 128; Col. 3: 16–25; Isa. 44: 1–4.

Thursday, Jan. 7: Nations and their Rulers—Praise: For the increasing influence of Christ in all human affairs. Prayer: For all in authority, that they may apply the teachings of Christ to the problems of our times; for peace; for the abolition of the slave, opium and strong drink traffic and for all needed reforms—temperance, Sabbath, industrial, social and political; that the kingdoms of this world may speedily become the kingdom of our Lord.—Psa. 67; Rom. 13: 1–7; Isa. 2: 4; Rev. 21: 1–5; Rev. 22: 1–4; Rev. 11: 15–17.

Friday, Jan. 8: The Church Abroad—Praise: For the increased preparation of the world for the Gospel; for the increasing number of those who have given themselves to the work of missions. Prayer: For a signal manifestation of the Holy Spirit's power; for missionaries and native Christians; for all who are persecuted for righteousness' sake and for liberty of conscience; for more co-operation; for an increase of intelligent interest in the salvation of the world.—Isa. 40: 1–5; Joel 2: 23–32; Matt. 5: 10–12; John 4: 35–38.

Saturday, Jan. 9: The Church at Home—Praise: For a clearer recognition of need and a growing sense of responsibility. Prayer: For a larger apprehension of the mission of the church, to save not only the individual but also society, to purify all human institutions and relationships; for increased co-operation in behalf of city, country and frontier.—Isa. 65: 17–25; Matt. 10: 5–13; Luke 24: 46, 47.

Sunday, Jan. 10: Sermons—"Lo, I am with you alway, even unto the end of the world."—Matt. 28: 20. "That they all may be one."—John 17: 21.

A SECRET BAND OF MURDERERS.

Last week the country was startled by the news that a supposed lunatic had exploded a dynamite bomb in the broker's office of Russell Sage, in New York City, after demanding from the broker $1,250,000 in money. By the explosion the applicant was blown to pieces, and one or two others in the office were killed. Mr. Sage escaped with some serious injuries from which he is now recovering.

The detectives have been very active in tracing out the origin and animus of this outrage which ended so disastrously to the principal perpetrator; and in last Wednesday's *Inter-Ocean* appeared the following dispatch from New York, revealing a strongly-suspected secret plan of robbery and murder:

Though the head of the dead bomb-thrower has not been positively identified as yet, everything points to its being that of "Professor" A. A. Denton, a well-known crank, who for years had frequented dime museums, and was a well-known figure at Coney Island.

W. D. Southworth, the crank who is said to have been an associate of the bomb-thrower, was examined at Bellevue Hospital to-day by Drs. Douglas, Fitch and Field. Drs. Fitch and Field spent two hours with him yesterday but came to no conclusion. If pronounced insane he will be sent to the asylum on Ward's Island at once.

Bits of evidence are coming to light from day to day which must eventually disclose the conspiracy—if there was a conspiracy.

A morning paper has carefully investigated every portion of Captain Harry Horne's story, and so far it has been corroborated in almost all its details. The arrest of Southworth, and the discovery that for years he has been preaching the doctrines which Horne told Inspector Byrnes were to be forced on the people by lectures first and dynamite bombs afterward, was an important link in the chain which is tightening around the alleged conspirators.

A still more startling confirmation of the story has been unearthed by reporters. Since the hour when Wall street and the money centers of the world were thrown almost into a panic by the news that one of the most prominent kings of finance had been attacked, they searched unceasingly for clews to the identity of the fanatical assailant. The most systematic overhauling of the debris of the financier's wrecked office has been made, and every bit of cloth, every bit of paper, every piece of wood or iron that might by any possibility give a clew to the identity of the bomb-thrower has been examined.

There was reason to believe that the desperate maniac had made careful preparation for his deed, and had discarded all papers or other belongings that, if found after his death, might reveal to the world his identity and that of his associates.

Search has at last been rewarded, however, by the finding of a piece of blood-stained red, white, and blue ribbon, as well as a bit of watch chain. The ribbon is probably the most important bit of evidence connecting the bomb-thrower with Southworth and the other members of the "R. U. V."—or Grand Army of Labor Society—that has yet turned up.

It will be remembered that in Captain Horne's detailed account of the Grand Army of Labor organization he told of the badges worn by the members. Southworth, the man whose head is now at the morgue, and the twelve other fanatics who talked of proselyting lectures and dynamite bombs in the same breath, wore badges of red, white and blue, the colors corresponding to the three degrees of the order—red being emblematic of the highest degree. Horne saw these badges on the men who talked to him of bomb-throwing, and he said they were worn on the waistcoat, suspended from an eagle or bar by a piece of red, white and blue ribbon. The ribbon worn by the man who exploded the bomb in Russell Sage's office has been found.

This morning among those who called at the morgue was James Skillman, of Miner's Eighth Avenue Theatre. He made a careful examination of the head and said that the face much resembled that of a crank who was about there some months ago. The man was always covered with medals and talked about Jay Gould and millionaires in general. This description tallies exactly with that of Denton.

John Weber, a performer in the Globe Museum on the Bowery, called and viewed the head. He said the features were similar to those of Denton, and declared he knew him well, as they were at one time on exhibition together. Several others who called were positive it was the head of Denton.

CLOSE THE FAIR ON SABBATH.

This was the subject of an address by Rev. M. A. Gault, on a recent Sabbath, at a union meeting in the Campbellite church at Bethany, Mo.

"It would be a fearful crime," he said, "against the rights of God and humanity for Congress to permit the World's Fair to open its gates on the Lord's day. It would then rob tens of thousands of laborers of the Sabbath rest, and violate a great law of nature written upon every bone and muscle and nerve of man and beast. No more important right belongs to every individual than the rest of this day. It was an insult to the poor wage-earner to say that he could only enjoy the Exposition by robbing God of his sacred time, while the rich could attend on week days and go to church on Sabbath. Is it not the duty of the government to protect human rights, by placing every person upon an equal footing before the law? But if it allows the Fair to be open on the Lord's day, it shuts out me and hundreds of thousands of Sabbath-keeping citizens. We should be as effectually excluded as though Congress would prohibit us from attending. Thus Sabbath-breaking citizens would have a great advantage over the others. Can Congress afford to put its Christian citizens under such disabilities? Can it afford to pay this premium on infidelity and irreligion? None but Sabbath-breakers could then find employment in the Fair, or patronize it. It would seriously interfere with religious liberty and violate the first amendment of the United States Constitution. It would violate a fundamental principle of the moral law, by not only taking from men the opportunity of getting that light which comes from beyond the stars, but it would be training a great army of men and women connected with the Fair to trample under foot not only the law of the Sabbath, but God's authority behind it, and every other moral law. It would be a heavy blow struck at the foundations of morality and our foreign missions. It would set the example not only before our own citizens, but before the world, of a government disregarding God's law of the Sabbath and the law in nearly all of its State constitutions. It would thus be undoing the work of our foreign missionaries, who inculcated Sabbath observance as a fundamental precept of Christianity. It would antagonize the teachings of the Bible and of nearly all the churches and pulpits in the land. We must be careful to avoid a union of church and state, but equally careful to prevent the state from antagonizing the church. The question of closing the Fair on the Lord's day is one of awful moment to Chicago. It involves a great law of Divine Providence. There are innumerable instances of Divine retribution following the sin of Sabbath-desecration.

"The Centennial Exposition closed its gates on the Sabbath, and it was a financial success. The New Orleans Exposition opened its gates on the Sabbath, and it was a financial failure. If the gates of the World's Fair are opened on the Sab-

bath, it will be certain to be a day of carnival, drunkenness, and crime, for Sabbath-desecration and the sale of liquor go hand-in-hand. If the one is allowed, the other cannot be restrained. Cheap travel will attract millions from all lands, and a free Sunday and free whisky will attract among these a vast number of the anarchistic element. Chicago must not forget those years when its Exposition building was crowded with tremendous and unexpected uprisings of the socialistic and communistic elements, when, without a note of warning or line of advertising, every foul slum and moral and social sewer seemed to have vomited its contents on the street, and all day on the Sabbath the great Exposition hive swarmed, and buzzed, and chewed, and smoked, and drank, and cheered, and yelled, while the red-flag revolutionists celebrated the anniversary of the Paris Commune. These demonstrations have ceased for a number of years. Anarchists have found it necessary to conceal their operations from view, in order that they may more thoroughly prepare for the great outbreak. Our social structure is now more widely and deeply permeated with anarchistic principles than ever before, and there is every evidence that it will soon precipitate the great conflict of the ages.

"The old theory of the divine right of kings has been exploded, but its more dangerous successor, the supremacy of the people, with God's law and authority ruled out, is now on trial and will likewise be exploded. Who can tell but that Chicago, if it opens the gates of its World's Fair on the Sabbath, will be the theatre where, before the world's gaze, will be enacted this drama that will forever decide that no nation, or city, can live and prosper while it tramples upon God's law.

"Who can tell but that if Congress and the managers of the World's Fair turn a deaf ear to this truth as it is echoed by the millions of petitioners, and from the lips of thousands of ministers and Christian citizens, they may hear it from the mouths of cannon? They may hear it in the crash of dynamite bombs that will lay its towering buildings in ruins; they may read it in the glare of great fires that will reduce its grandest structures to ashes."

THE SABBATH ASSOCIATION OF ILLINOIS.

The Sabbath Association of Illinois will hold its annual meeting (D. V.) in Springfield, Ill., December 28 and 29, beginning at 7:30 Monday evening.

Will not all who are able to attend at that time make a note of this date, and arrange their plans so as to be present?

Further announcement concerning program and place of meeting may be expected.

CHAS. A. BLANCHARD,
President.

There will be four sessions of the convention (D. V.). The topic for the first one, Monday evening, Dec. 28, 7:30 P. M., will be Sunday Newspapers. For the second session, Tuesday morning, the 29th inst., the theme will be Domestic Labor and Pleasure on the Sabbath. The third session, Tuesday afternoon, will discuss Sunday Trains and Cars, and the fourth session, Tuesday evening, will consider the opening of Columbian Exposition on the Sabbath. The list of speakers cannot be positively announced until next week. We hope to hear from Rev. O. W. Fletcher of Springfield, Rev. Dr. Henson and Rev. Dr. Gifford of Chicago, Hon. G. P. Lord of Elgin, Pres. Tanner of Jacksonville, Rev. Harry Taylor of Normal Park, and others. Programs will be ready in the near future. We request all persons interested in the recovery and preservation of the Sabbath rest for the wage-worker to be present at this meeting. If not present, to send to us a contribution for carrying on the work together with suggestions as to the method of doing so. All correspondence may be addressed to Charles A. Blanchard, president of the Association, care of Rev. O. W. Fletcher, Springfield, Illinois.

"Men declare that they couldn't get along without their beer or whisky," says the warden of Joliet prison, "but in two weeks after I get hold of a drinker he no longer craves for it, and in a month there is such a change in him for the better that you would hardly know him."

REFORM NEWS.

THE WASHINGTON AGENT IN NEW ENGLAND.

BOSTON, Mass., Dec. 11, 1891.

DEAR CYNOSURE:—Before starting for North Easton, Mass., where I am billed to speak tonight, I wish to pen a few lines regarding the convention just closed. It has been a great spiritual and intellectual treat to me. God's presence and power were manifest in every session. The disciples gathered were, indeed, with one accord in one place. Nature, providence, and the Divine Spirit beautifully combined in its favor. The weather was mild and pleasant. More than enough for the temporal needs of those from a distance was provided by warm-hearted friends, and to all, the heavenly Dove brought a peace and joy that the world knows not of.

The details will be sent you by others. Suffice it for me to say that I have never met a more thoughtful, earnest, consecrated people than those who gathered from all of the New England States in this convention.

As chairman of the Enrollment Committee, I reported the names and addresses of 140 of the friends in attendance. This report was necessarily incomplete. A goodly number of those who were enslaved in various lodges were present. How much good the convention may have done them eternity alone will reveal. Judging from some angry expressions which I heard, there were those under conviction.

The friends have largely returned to their several homes, I believe, with a renewed zeal in the Master's work. Let us pray and look for great things in the year to come. The echoes of this great meeting will not be confined to the "vine-clad hills" of New England, but will reach over our Western plains to the Pacific slope, causing joy in the hearts of many who were not privileged to hear the profound logic of Joseph Cook, or the soul-stirring arguments here brought forth. Every speaker on the program responded and others were added.

W. B. STODDARD.

BRO. FENTON IN OHIO.

EDITOR OF CYNOSURE:—The Anti-masonic sermons preached on the 29th of November, in Xenia, Ohio, and alluded to in my last report, were delivered in Baptist churches; that in the morning in Zion Baptist church (colored), Rev. J. M. Meeks, D.D., pastor. The congregation was large and manifested interest in the subject. Many belonging to this church are members of secret lodges. The pastor enumerated twenty societies, fifteen of them being secret organizations. He also manifested much concern because of the liability of his church to be swallowed up by the lodges, and yet, during the service, he wore a Masonic badge in plain sight, indicating that he belongs to Blue Lodge, Chapter, and Commandery. Is he going in the way of all lodgemen, and leading his people in any other way?

In the evening of that day a plain Anti-masonic sermon was preached in the Baptist church for white people. Rev. J. S. Wrightnour is its pastor. He belongs to no secret society, and is not a secretist. Apparently he does not quite realize the nature of the conflict between the lodge and the truth. The theme of the sermon was advertised in the Saturday evening paper—"Modern Idolatry."

The pastor received the preacher kindly, invited him to dine with him, and the invitation was accepted. I trust the expose of the lodge, which is the "Modern Idolatry," was not in vain.

On Friday, Dec. 4, a meeting was held in Marzetti Hall, Columbia, at which Rev. Mr. Harley, pastor of Saint Mark's church (Lutheran), presided. After stating to the intelligent audience the position of his denomination with reference to the lodge heathenism, he introduced the speaker who was to preach the Gospel to that neglected class of heathens, which had been especially invited to attend that meeting—Masons, Odd-fellows, Knights of Pythias, and such like. The National Christian Association, the Ohio State Convention and the *Cynosure* were not forgotten.

After the meeting one subscribed for the *Cynosure*.

The Ohio State University was visited and President Scott interviewed. He has been initiated into Masonry, and, although prompt to disown Masonry, he declined an offer to speak to the students about it. If the president will discharge his duty to those committed to his care, by warning them to keep out of the lodges, there may be no occasion to regret his declination of the offer. His words, in connection with his experience in the lodge blasphemy, would have great weight; and has not the Saviour a right to his testimony, provided he has got salvation and real deliverance from the lodge bondage?

On Monday evening Dec. 7, a large audience of Lutherans assembled in Grace Lutheran church to hear the Gospel for Masons. Several pastors were present, and one of them conducted the services, introducing the preacher. In his introductory remarks, he observed a necessity for making the specialty of opposition to secret societies a Gospel necessity, owing to a lack of information on the part of pastors. Brother Beck is the pastor of the Grace Lutheran church, but, owing to the illness of his father, was absent from the service. He is heartily in sympathy with the movement against the lodges, and he manifested that sympathy in a material form, as well as spiritual.

Brother Orvis was ever instant in season to render efficient service with his horse and buggy in the cause of reform.

On Tuesday morning, Dec. 8, I departed from Columbus to attend the State Convention at New Concord. Several delegates entered the train on the way. Arriving at our destination we found friends of the convention awaiting our arrival at the depot; and in the evening a large audience assembled for the exercises. Others having the subject in hand will report the work of the convention.

W. FENTON.

ANTI-SECRECY IN OHIO.

OUR SPECIAL REPORT OF THE OHIO STATE CHRISTIAN ASSOCIATION, AT NEW CONCORD, OHIO, DECEMBER 8 AND 9.

NEW CONCORD, Ohio, Dec. 9, 1891.

Our convention met last night in the College Chapel. The weather was lovely; there was a fair attendance from other parts of the State, and the local attendance was full and fairly sympathetic.

We were called to order by Rev. David Paul, who nominated Rev. Mr. Wylie as chairman, *pro tem.*

Mr. Wylie made a few introductory remarks, and then offered prayer for a divine blessing.

Dr. Paul then conducted the devotional exercises for half an hour; after which President J. D. Irons, of Muskingum College, made the address of welcome, which was able and conciliatory, even to our opponents. He welcomed us all in the interests of truth and free discussion, and assumed that even the secret societies ought to and would welcome the *truth.*

The response by Capt. J. M. Scott, of Alexandria, was logical and impressive.

He was followed by Rev. Wm. Fenton, of St. Paul, Minn., who spoke for an hour on the claims of Freemasonry as a religious institution. Those who have heard Bro. Fenton need not be told that it was learned and logical, and could not fail of making an impression on the students who listened.

We were gladdened with the presence of Rev. Wm. Dillon, of the *Christian Conservator*, and others of the Radical U. B. church, as well as our Wesleyan brethren.

On the whole, the outlook for our convention and work is quite encouraging.

NEW CONCORD, Ohio, Dec. 10.—Our Ohio State meeting has come and gone. It seems to me to be one of the best I have ever attended. The weather was, for the season, remarkably fair. The college faculty, the ministers and most of the people were heartily sympathetic. The speakers were nearly all men of ability, and spoke with great force and appropriateness. The attendance, even during business sessions, was excellent.

The following officers were chosen for the ensuing year:

President—Rev. Wm. Dillon, Dayton.
Secretary—Rev. W. O. Dinius, Dayton.
Treasurer—Rev. J. M. Faris, New Concord.

The convention agreed to employ Rev. C. F. Hawley, agent of the N. C. A., for the Northwest,

to make such a canvass of the State as his other duties would allow, and raised, in cash and pledges, $26.20 towards his support.

The expenses of the convention were all met, and there was entire harmony in all our proceedings.

The following spirited declarations were discussed and adopted:

DECLARATIONS.

We, members of the Ohio Christian Association, believing that all societies and organizations that are based on secrecy, or which make it an essential element of their constitutions, are wholly needless for the promotion of lawful objects, and always liable to be perverted to evil objects; believing, moreover, that such societies are inimical to republican equality, and opposed to the letter and spirit of the Christian religion, do hereby declare:

1. That we renew our protest against all such organizations, and call on all Christians and all citizens to unite with us in seeking their removal.

2. That Freemasonry, Odd-fellowship, the Knights of Pythias, and all societies that inculcate a religious worship and yet do not profess to be Christian societies, are teachers of a false religion, and trend to the subversion of Christianity and of Christian civilization.

3. While we deeply sympathize with the cause of temperance, and heartily approve of any righteous method of promoting the prosperity of the farmers, we do not believe that in either case a secret society is a needful method of securing the desired end; and we protest against the Jesuitical doctrine that it is right to do evil that good may come.

4. While we acknowledge the debt of gratitude that the nation owes to the Union soldiers in the late war, and while we favor ample pensions for all that were disabled in the service of their country, we believe that the Grand Army of the Republic and the Sons of Veterans would be quite as beneficial and far less liable to criticism if they would eliminate from their constitution the element of secrecy.

5. That we recognize the National Christian Association and the *Christian Cynosure* as among the best means of promoting the anti-secrecy reform, and we commend them to the attention and support of all Christian reformers.

6. Our thanks are due to the faculty and trustees of Muskingum College for the use of the college chapel, and to the people of New Concord for their generous hospitality to the members of this convention.

W. DILLON,
JOHN D. IRONS, } Com.
O. H. RAMSEY,

The convention dispersed with a quickened and renewed interest in our reform.

H. H. HINMAN.

BRO. HAWLEY'S REPORT.

The convention was held, as announced, in the chapel of Muskingum College.

Dr. Irons, the president, gave the address of welcome. It was an able and cordial address—a model of its kind.

Captain Scott, of Alexandria, responded in behalf of the convention, with a stirring speech.

Then came the address of the evening, by Rev. Wm. Fenton, of St. Paul, Minn. It was able and scholarly, showing that the relation of Freemasonry is a revival of the ancient idolatry of the Egyptians and Grecians, into which Israel fell while in the wilderness, and afterwards in the land of Canaan. He uncovered the system of Masonry, and exposed its iniquity and blasphemy with a fearless courage that would have done credit to Martin Luther himself.

Wednesday forenoon the usual business was transacted, and the agent of the Western Department of the N. C. A. gave an address, presenting Freemasonry as a Satanic Counterfeit of our Holy Christianity, and urging the churches to united and vigorous action against this malignant conspiracy of Satan, to heathenize and infidelize the young men of our nation, through the agency of the secret lodge system.

In the afternoon we discussed the resolutions reported, and listened to an address from our N. C. A. agent, Rev. H. H. Hinman, of Oberlin, Ohio, on the Grand Army. He showed conclusively that all the good they sought could be accomplished by open methods, and appealed to them, as Americans and patriots, not to add to the popularity of the pernicious system of secrecy, by their methods.

In the evening a subscription and collection was taken which amounted to about $34.00, of which $21.00 was in pledges to aid the Western agent of the N. C. A. in working Ohio as a part of his field.

A resolution was adopted, inviting the Western N. C. A. agent to spend as much time in the Ohio work as he can, consistent with other duties.

The address of the evening was given by Dr. Dillon, of Dayton, Ohio, the editor of the *Conservator*, the organ of the Old School United Brethren church. His subject was "The Evils of the Secret Society System," which he presented in a very clear and convincing manner.

This address was the closing exercise of the convention.

I will only add that the meetings of the convention were well attended. The students and faculty of the college manifested a lively interest.

I can not speak in too high terms of Dr. Irons, the retiring president of the college. His very cordial welcome was followed by an earnest and growing interest in the convention to its close; and we deeply regret that Dr. Irons feels compelled, by his failing health, to retire from his college work and seek, by change of climate, the recovery of his health.

I will but add, in conclusion, that the Ohio Convention was a success. If I cannot say, with Bro. Hinman, that it was the best anti-secret convention I ever attended, I can, at least, say that it ranks high among the good conventions of the past.

In humble reliance upon Christ, our Prophet, Priest and King, let us go forward in this work of reform, trusting in HIM to work with us, fight our battles for us, and ultimately give us *triumphant success.*

We must rescue the church from the foul embrace of the lodge, and our young men from this snare of the wicked one.

Come up to the help of God, brethren, and put forth personal effort, and see that the N. C. A. *does not lack funds* to vigorously prosecute its God-given work.

Yours for Christ and the coming of his kingdom, C. F. HAWLEY.

—On Wednesday of last week, at Madison, Wis., a union of the non-secret branch of the Farmers' Alliance in that State with the secret branch was effected, and the former were forthwith instructed in the secret work of the order. The fascination of secrecy in any political or social organization, it would seem, is as irresistible as it is damaging to the best interests of the State and nation. The political "farmers" are usually better at working grips than at raising potatoes.

CORRESPONDENCE.

LETTER FROM AFRICA.

SHAINGAY MISSION,
(West Coast of Africa), Oct. 22, 1891.

EDITOR CYNOSURE:—That the African is down, and needs—yea, is entitled—to the sympathy of Christians everywhere, no person can deny. He needs sympathy because of the wretched condition of his race, which only those who live among them can understand. They are entitled to it from Christians because Christian nations have been the principal actors in placing them in their present degraded condition. The troops of slave-hunters that have chased them as wild beasts are chased; the ship-loads of the vilest spirits and tobacco that are daily being discharged among them, together with the pernicious habits of the people who have come here from Christian countries as adventurers, have done their work. The scientific rascality, coupled with the lower and meaner vices of the civilized world, mingled with heathen vices, heathen customs and superstitions, have placed the African about as low as it is possible to reduce a human being. This has been going on for many centuries, and is still going on, for the laborers are few. Who will not sympathize with them?

Coming out of a mission chapel, a few Sabbaths ago, a very old, blind man also came out, feeling his way with a cane. I said to him: "Daddy, what country are you from?" "I am from the Paw-Paw country," he answered. "When I was a very small boy, my mammy sent me to granny; and when I was coming along the road, and one boy with me, people caught us and took us to the Portuguese, and they sell me plenty times. I don't know where the other boy go, but me they put in one ship, and plenty people, slavey ones, were there too. That time one English ship chase me and fire cannon upon the ship. They seize me all, and carry me to Sierra Leone. The white people put me in school there, but my head was not able to learn book; but I learn to know God, and I thank God for that. My children all learn book—thank God!"

A few years ago, a man from the Galenas country came here, and several of his neighbors accompanied him. As I do not know their names, I will call them Mr. A., B., C., D., and E. After being here several days, Mr. A. took on credit some money. Cloth, rum and tobacco are all called money here, and even slaves are spoken of as money. A few days later he went to another town on business; and, after some months, as he did not return, Messrs. B., C., D., and E., were sold, to pay A.'s debts.

If a leopard or an alligator catches a person in a town, all the people in that town are fined, and sometimes the town is plundered. If a man or woman is killed on the road, the nearest town is plundered, and often the people are sold.

If a man owes a debt, any member of his family, or any of his people, may be sold to pay it. If it be the head man of a town, any of the people of the town may be sold to pay the claim.

These are just a few of the established laws of the old people; and it is thought to be sacrilege for any person to attempt to change the laws or customs of the old people.

Not long ago, a woman was converted to Christianity. An older Christian saw her beating out rice flour, and asked what it was for. "It is for my child that died," was her answer. "You must not do that now," said the questioner; "you are a Christian, and that is not allowed." "Well, then, I will give it to my mother," she said. Her mother had been dead many years. She thought it very hard not to be allowed to cook for her mother.

These are a few of the fetters with which these people are bound, and nothing but the power of God can free them. They are sick and tired of their bondage; and shall we not have the pity, the sympathy, and the prayers of Christians everywhere? (Rev.) J. GOMER.

CHURCH DIVISIONS AND THEIR CAUSES.

CHICAGO, December 5, 1891.

EDITOR CYNOSURE:—The following letter originated in a conversation between two church members of different denominations:

DEAR SISTER IN CHRIST:—The interest you take in the spread of the Gospel of Christ, the risen Son of God, and in the views expressed when we last met, induce me to try again to show more plainly, perhaps, than I did the reasons for my belief about visions, lodgery and the two positive ordinances of Christianity.

That divisions obstruct the Gospel is acknowledged at home and abroad. Missionaries testify to this fact, and the heart of every true believer the world over would rejoice to know that the prayer of our Lord, John 17: *That all might be one, so that the world might know and believe in him, was being answered.* Can we hope for this without the Oneness for which he prayed? Therefore, let us all be one in him and cease to be of Paul or Luther, or any other name—even of John the Baptist, the forerunner of Jesus. For you know our Lord tells us that "no greater man than John had ever been born; yet he that is but little in the kingdom of heaven is greater than he." (Revised Version, Matt. 11:11.) What kingdom? That of the King of Truth, who, when falsely accused, declared that his kingdom was not of this world, else his servants would fight. This kingdom is one within his people, whose only sword is the sword of the Spirit, the Word of God; not the steel sword of the civil governments, not even when wielded by popes or other usurpers of such power, for the risen Christ alone is the true head of his "one body," visible to the world, first, by the two visible *positive* ordinances of that Gospel's two great facts, viz.: That *Christ died for our sins* and *arose from death to life* FOR OUR JUSTIFICATION, and, therefore, we *are justified by faith*, and have peace with God by him. (Rom. 4:25 and 5:1; 1 Cor. 15:3, 4.)

The shortest way out of the lamentable divisions is to drop using their names and abide by that of the Master himself. As learners of him we shall be taught aright and led aright.

We mourn over the death of Jesus as his disciples did, and we rejoice, or ought to, as they did

over his resurrection. Yet many shrink from obedience in that form. (Rom. 6: 3, 4.)

But Romans 4: 25 shows our justification by the resurrection, as we have said, and therefore (Rom. 5: 1) justification by our faith shines in splendor as the *gift of God*, who in Christ beseeches men to accept it and be reconciled to him (2 Cor. 5: 19); to have peace with him through Christ and not by any righteousness of mere mortal man. For "if Christ be not risen we are yet in our sins." (Cor. 15: 17.)

We spoke also of the secret orders. The speech of Dr. Thomas at the new twenty-story temple glorifies Freemasonry and its religion; and a recent speech of Ingersoll glorifies infidelity. In the Holy Scriptures we are warned against all such bodies as Masonry and Mormonism (see Matt. 24: 26). Freemasonry and other lodgery and cobwebs pervade the churches to-day as much as or more than sentiment approving slavery did before the war.

Romanism is also very active through, and upon our public schools and politics, and probably a time of trial and purification awaits churches in this country and Europe similar to past experiences across the ocean. Americans thought civil war an impossibility. American churches may have an experience as little dreamed of as the civil war, before they shall be purified from their sinful practices, among which are the Romish wafer and sprinkling, with doctrinal divisions, and holding fellowship with secret orders, or other works of darkness.

The true character of Christ's kingdom is as little understood to-day by many people as when the popular cry against Jesus was: "He is a rebel against Cæsar and a blasphemer—away with him!" Alas, many imagine that the civil power should stretch out its arm to support the ark (of which both of our political parties have been guilty in several ways); but such a course is fatal to the best interests of both church and state. The Pope is the Jeff Davis of Christendom. The various sects are as if the different States had claimed to have each its own banner during the rebellion. I leave to your own reflection what chance of success the North would have had against a united South in such a case.

Oh, for the answer to our Lord's prayer: That all his people may be one, so that the world may believe and be saved! Amen. SENEX.

"ENTERED, PASSED, RAISED."

GETTYSBURG, Pa., December, 1891.

EDITOR CYNOSURE:—Not long ago I was present at the licensure of some and the ordination of other young men to the Gospel ministry. They had all entered college and seminary, passed through the prescribed course of study, and on examination in the same and a formal profession of the faith of the church, with most solemn vows and promises of loyalty to Christ, fidelity to the truth, and willingness to spend and be spent in his service, they were set apart, by prayer and the "laying on of the presbytery," to work whereunto they believed they were called. Obligations could not be stronger and more binding than those which they took. It is true they invoked, in case of unfaithfulness, no physical dismemberment, such as having "the tongue torn out by its roots, the left breast torn open and the heart plucked thence and buried in the rough sands of the sea," and the rest; for the forms used came down from no barbarous age, and were not contrived after any hobgoblin idea to appeal to the fears of men so destitute of all sense of moral turpitude that they could be reached and alarmed only by the fear of being torn to pieces after the manner of the most debased savages and cannibals; no, the forms of induction into this office were conceived in the spirit of Christianity, and were administered openly and solemnly before God and men. These young men were *entered* after due examination, *passed*, as to the licentiates, after due trial in the work, and finally, by ordination, *raised* to "the sublime degree" of the ministerial office as master workmen who need not be ashamed.

I ought, perhaps, to beg pardon for using the Masonic terms, "entered," "passed," "raised," in referring to an exercise so holy as that of ministerial ordination; for in the mind of one familiar with the barbarous and blasphemous oaths used in conferring Masonic degrees, it seems scarcely less than shocking to associate these things together; yet to one who may have witnessed both, the thought, at least, of contrast, is not unnatural.

But I must confess that my mind wandered a little during the service. I imagined the scene of these young men—alas, not an unusual one!—after all their religious and theological training, standing half-naked in the ante-room of a Masonic lodge, blindfolded, with ropes around their necks, knocking for admittance, saying: "We are in darkness and are seeking light"—Masonic light; and their being sworn on the Bible, square and compass to eternal secrecy, outside of the lodge, as to what was about to be told and given them as Masonic light.

The whole thing arose before me as so incongruous, so preposterous, and so abominably wicked, that I had to reassure myself of the knowledge of actual facts before I could believe the thing possible. Possible? O shame! Such things are not so infrequent as not to make men of God blush for the infatuation of ministers who kneel and swear secrecy at Masonic altars.

Entered, passed, and raised, through the good and holy degrees of the ministerial calling, then, as half-naked savages, knocking at a lodge of heterogeneous faiths, from Deism to Christianity, confusedly mixed, and morals too diverse for classification, and often too unsavory for description, is an inconsistency which needs the apology of "moral insanity" to bring it within the range of Christian charity. Thank God, there is forgiveness before God and good men, upon sincere repentance and renunciation of such fellowship, for any such erring brethren. My exhortation is to all those who have become entangled in these "unfruitful works of darkness," at once to come out from them and have no further fellowship with them, but rather reprove them and totally renounce them.

Ask God to forgive you for ever consenting to be entered, passed, and raised through these degrees of blasphemy!

(Rev.) JOEL SWARTZ, D. D.

FREEMASONRY PROMOTES ASSASSINATION.

EDITOR CYNOSURE:—Some days ago I received a letter from a reverend gentleman in Ontario, asking about the former spelling and the present meaning of the word "hail," as used in the Masonic ritual. That little word "hail" occurs twice in each degree—in the first part of the oath and in giving the grip—but what does it matter what the meaning of that particular word is?

It is not about the meaning or spelling of "hail" that we want to concern ourselves, but whether the very oath itself is illegal, and whether the man who takes that oath can fully perform all the duties that may devolve upon him as a good citizen. I claim that he cannot; and I further claim that every Mason who lives up to that oath, must of necessity violate the law, and even get so far as to assassinate a recalcitrant brother Mason. There is no variation nor shadow of turning with the Masonic oath. Every Mason is rigidly sworn under the most awful death-penalties that the very ingenuity of cruelty could invent. He is sworn "*to have his throat cut and his tongue torn out*"—"*to have his left breast torn up and his heart plucked out*"—"*to have his body severed in two, his bowels taken from thence and burned to ashes.*" Can anything be more horrible than all this human butchery which every Mason swears to have inflicted on his body for the disclosure of the silly nonsense which comprises the different Masonic degrees?

And who is to perform all this infamous butchery of the seceding Mason? When the lodge condemns a man to death, who is to be the assassin? Who was it that assassinated Captain Morgan in western New York, in 1826? Did the Masonic fraternity hire out that work of death, or was it performed by Masons selected for that purpose? Every Mason is sworn under pain of death to keep it a solemn secret that he ever took such oaths; hence it is not at all probable that Masonry is going to hire outsiders to do its awful work of butchery; and so poor Captain Morgan met his death at the hands of his brother Masons, just as Dr. Cronin, here in Chicago, a couple of years ago, met his death at the hands of some of the members of Camp 20. I repeat it: Every Mason is sworn, under the most terrible and inhuman of death-penalties, and he can no more evade or avoid being the executioner of those death-penalties than he can publicly reveal the stupid blasphemy and the lying farce of the Masonic degrees. He must kill, if called upon to do so. This is the conclusion, and the only conclusion, to be drawn from the Masonic oath; and I hereby challenge the *Voice of Masonry*, or any reputable Mason in Chicago, or throughout the country, to deny this charge.

The *Voice of Masonry*, in its own peculiarly prosy fashion, can sometimes talk very learnedly and very piously of the religion of Masonry, and extol to the skies its so-called charity. But what kind of religion, let me ask, can be taught or practiced among men who are solemnly sworn, under horrible death-penalties, or what sort of charity is that existing among men who, if they live up to their abominable oaths, must become the butchers of the bodies of brother Masons? Dare the *Voice* answer these simple questions? Dare the Rev. Dr. Thomas, or ex-Mayor Cregier, or Henry G. Perry, answer them? How is it, gentlemen? are you, in this evening of the nineteenth century, in these United States, and in the very face of our grand civilization—are you sworn, and do you swear others when conferring your Masonic degrees, under such horrible butchery of the body as might justly bring the blush of shame to the cheek of a savage? Have you got these death-penalties in the oaths of your lodges? I say you have, and that I have administered them myself in Keystone Lodge, No. 639, in Cashman Lodge, in D. C. Cregier Lodge, and in other lodges in this city, and you dare not deny that you are bound under the most terrible and inhuman death-penalties which it is possible to express in language.

Furthermore, the public at large are coming to know this; and were it not for the miserable hypocrisy of the preachers you have got among you, your lying legends and pagan humbuggery would to-day be a by word and a stench in the mouth and nostrils of this American people. But the day of Freemasonry is certainly doomed, notwithstanding its present apparent popularity; and the time will come when every one who passes by shall laugh in patriotic derision at your empty parades and your twenty-story monstrosity. But tell us about your Masonic oaths. Deny them if you can, and then seek for some place to hide your shame.

During my full term as Worthy Master of Keystone Lodge, I told every candidate of the sham and fraud and humbug of Masonry, and to this they can testify to-day, unless, like more pious Masons, they have forgotten to tell the truth. I went in to Keystone Lodge, in this city, in October, 1874, and there in open lodge told the Worthy Master, Mr. Joe Dixon, and the rest of the members then present, what I thought of Masonry, and that I intended in the near future to publish the silly farce to the world. I have done so, and I intend to continue doing so; and so long as I live and escape Masonic vengeance, I shall hold the various Masonic lodges as vile schools for teaching Masonic perjury.

E. RONAYNE.

LITERATURE.

Vick's Monthly Magazine, the publication of which was suspended some months ago, has been revived, and will be issued, in future, by the Vick Publishing Co., Rochester, N. Y. The November number begins the fifteenth volume, in a new form, at a reduced price. Instead of $1.25 per annum, as formerly, the subscription price is now only 50 cents a year. The magazine was always a good one, and popular, and the present issue indicates a desire on the part of the publishers to make it a highly acceptable visitor. In a general way it will contain a clever story once a month, with other choice literature and "a good sprinkling of articles on floriculture and home interests." The illustrations are numerous and attractive.

The *Doll's Dressmaker*, a magazine for girls, reached its first birthday with a beautiful December number just at hand. This highly practical periodical has been well received by mothers and their daughters, who find in its pages much instructive and entertaining matter suitable to employ the minds and the sometimes mischievous fingers of their girls. The price is only one dollar a year, postpaid, and we feel quite sure that sum could not be used to better advantage towards the education of our girls than through a subscription to this highly interesting magazine. The *Doll's Dressmaker* would make an admirable holiday or birthday gift. At any rate, send to the publisher, Jennie Wren, 35 East 77th street, New York City, for a sample copy.

OBITUARY.

On Monday morning, the 14th of September, 1891, MRS. ABIGAIL A. FRENCH, my mother, winged her flight to mansions above. The battle was over, and the victory won.

After about five days of unusual pain, and some mental derangement, the worn-out tenement of clay was laid down for its final rest, and the weary wheels of life stood still, at the age of nearly 92 years.

Mother was born on the 29th of December, 1799, in Peacham, Vt.

After spending her youthful days in the towns of Peacham and Danville, Vt., at home and among relatives, she married Fordyce French, of Hardwick, on the 27th of March, 1823.

Hardwick then was but newly settled, some parts of it being a wilderness, broken here and there by a settlement. It was a great sacrifice for her (as I have often heard her say) to leave the society and surroundings of her youthful home, and go into so new a country as the western part of the town then was. But, in accordance with the tide of emigration then moving, she bore her part faithfully.

Father died in 1862; and consequently she has traveled the down-hill road of life for the last twenty-nine years alone. Great has been her bereavement and loneliness, and often has she expressed it.

One son, Samuel A., died in 1834, aged 1 year and 7 months; Orrill V., in 1854, aged 28 years and 6 months; and Mary, the oldest daughter, 1867, aged 36.

Mother's ancestors, some of them, lived to an advanced age, and were men of God.

In company with her father, Joseph Ames, she visited an aged uncle in New Hampshire, who, placing his hands upon the head of the boy she had with her (then between one and two years old), and who was of the fifth generation from himself, blessed him in the name of the Lord.

She experienced the salvation of our Lord and Saviour Jesus Christ about six or seven years after her marriage. In regard to the great and glorious change thus wrought, she has often expressed herself substantially thus: "How good everybody looked to me;—even the most uncouth, and rough."

Since that time, she has always done what she could for the religious education and training of her children—taking unusual care to have them attend meetings.

She was baptized in 1855, by Elder William Cummings, and joined a union society, which was about that time formed in the neighborhood.

Having changed her place of residence, she joined the M. E. church in 1868, which relation she held until her death.

Not long after this an exposition of Masonry fell into her hands, which she read and re-read. And greatly to her praise, be it said, she became strongly convicted of its diabolical character. Since then, she has done what she could to circulate tracts and other literature of enlightenment on the subject.

For the last eight years of her life, I have been almost constantly with her. During a part of that time, her religious experience has been unsatisfactory to herself. She did not have that evidence of her acceptance with God that she desired. Long and severe was her struggle on this point. Her language in reference to it was: "All I want to know is, that I am ready to go." This was the language of her heart, and she expressed it frequently. Whenever my business has admitted of it, I have heard her closeted in prayer daily.

One of her favorite hymns: "My latest sun is sinking fast," I have sometimes refused to sing, for fear of giving false encouragement. About three years ago, the evidence of her acceptance came, bright and clear, and since that time I have always sung that hymn when called for, and sometimes when not called for.

For the last twenty-two years of her life she has lived, most of the time, with her youngest daughter, Mrs. A. W. Davison, who has kindly and faithfully cared for her.

The funeral services were held at the house, September 16. Rev. H. W. Worthen officiated, being assisted by Rev. G. L. Wells. The burial was at Hardwick Center, by the side of her husband.

The poet, whose name I have forgotten, nearly expresses my feelings:

"Mother, I saw the hearse that bore thee slow away,
And, turning from my nursery window, drew
A long, long sigh, and wept a last adieu."

F. F. FRENCH.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 17, 1891.

DO MASONS APPROVE, BY SILENCE?

Certain members of the Masonic fraternity are now busily saying to people, "Didn't we rub it into Manning, Tuesday? He will find that there are a few votes in town that can get square with Anti-masons."

This refers to a falsehood spread by John P. Munroe, H. R. Cummings, Benjamin F. Parkhurst, and others, to the effect that Mr. Manning is an open enemy of Masons and Masonry, and this was whispered into the ears of men who did not know the facts.

Their purpose was, for reasons which they did not disclose, to poison the minds of their auditors, against a candidate of the Republican party.

If it is to be understood that they have authority to introduce Masonry into politics, let the fact be clearly understood; if they had no authority for raising the Masonic issue, and a false one at that, let their associates hunt out the Masons who worked for the defeat of a candidate in the name of Masonry and deal with them as the facts demand.

There are a few thousand men in the Republican party who are not Masons who want to know if Republican candidates are to be butchered with faked stories bearing a grip and a pass-word.

Mr. Manning and many other Republicans who do not happen to be Masons have for many years been voting and working for Republican tickets bearing the names of Masons almost from top to bottom; that is the kind of "Anti-masons" they are.

Suppose that, in consequence of this silent and unfair warfare, they should conclude to call a halt?

Suppose they say that at the next election they will vote for no Mason unless these plotters have been properly disciplined?

If this betrayal of the confidence of Masons, in the name of the order, goes unrebuked, many Republicans would naturally feel that the votes of non-Masons are not desired for the solid row of Masonic names that usually appear on the Republican ticket, and that these men desire only Democratic votes. It is time to find out whether these candidates and their friends have any votes for a Republican nominee when he happens, one time in ten, to be not of their number.

Let it be distinctly understood that these men employed the name of Masonry to defeat the Republican candidate; non-action by the bodies of which they are members, is a distinct approval of their political use of Masonry against a Republican candidate.

If the many members of that organization now in office, and their friends, believe in sustaining the Republican party whether they are the candidates or whether, as rarely happens, a solitary nomination strays outside their number, let them rebuke their plotters, who steal their name.

We take the above from the Worcester (Mass.) *Daily Telegram* of November 7. It complains of what has become so common as to awaken no audible remonstrance in this part of the country. The offices are parcelled out among the Masons and those whom they can use. It makes no difference which party puts up the ticket, the same lodge-look is presented by the ballot. And if occasionally a stray name gets through the convention, the lodge brethren secretly use the knife to defeat the man it represents, at the polls.

Of course, some of these lodgemen make worthy officials. Secret societies do not render all their members tricky and dishonorable. None the less is it true that a man who swears allegiance to a secret order is practically an alien. He belongs to the secret empire and is not qualified to be the official servant of a free people. The Anti-Secret League should have the name of every public-spirited man on its rolls.

THE LORD'S PRAYER AND MASONIC WORSHIP.

A subscriber says that the lodges reply to the charge that "in the prescribed forms of prayer in Masonry and Odd-fellowship there is no mention of our Lord Jesus Christ," that this is equally true of the Lord's Prayer, and that, therefore, our objection proves too much. He asks us to give our views:

We answer:

1. That all authority for religious worship is contained in the Scriptures of the Old and New Testaments, and that any other worship is forbidden; at least, to those who have a knowledge of God's Word.

2. That all *true prayer* includes at least three things, either expressed or implied: Confession of past sinfulness, and consequent ill-desert; an invocation of the Holy Spirit, and the recognition of an atoning sacrifice. This was true under the old as well as the new dispensation, and is evident from the original institution of sacrifice, dating back to the time of Abel; also from the prayers recorded in the Old Testament Scriptures.

3. The difference between the prayers of the old dispensation and those of the new, is that in the old the offering was presented by man, and prefigured in the great atoning sacrifice made by our Lord, which had not yet been consummated; but under both covenants it was equally true that "without the shedding of blood there is no remission." (Hebrews 9: 22.) Hence it followed that while *all* prayers recognize a sacrifice and an atonement, New Testament prayers recognize THE atonement, and are made in the name of our Lord Jesus Christ.

4. The prayers of the old dispensation continued, and were divinely authorized, until the death and resurrection of Christ. Since then, all prayer is to be offered in his name. It was in his last instructions, just before his betrayal and crucifixion, that he said to his disciples: "Verily I say unto you, whatsoever ye shall ask the Father in *my name* he will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full." (John 16: 23, 24).

5. It is sufficient answer to the objection to say that the Lord's prayer was given before this. It belonged to the *old* dispensation. The time had not come for them to pray in the name of Christ. In the nature of things, they could not recognize Christ as the Mediator, since he had not taken upon him his mediatorial office.

6. But since Christ has gone to his mediatorial throne, where "he ever liveth to make intercession for us," there can be no acceptable prayer that is not presented through his intercession. He says: "I am the way, and the truth, and the life. No man cometh unto the Father but by *me*." (John 14: 6.)

7. It follows that the Lord's prayer was designed rather as a synopsis of what we should pray for, than as an exact form of prayer; but if it is used with a distinct recognition of its divine authorship, it *does* recognize Christ, and is acceptable; but if it is offered in a system of worship from which the name of Christ is expressly excluded, then it is liable to all the objections of other un-Christian and forbidden worships. But since Masons recognize the use of the name of Christ as "sectarian," they are debarred from the use of the Lord's prayer, *as such*.

8. The objection to the prayers of Masonry and Odd-fellowship is, that they *exclude all of the elements of acceptable prayer*. They express no penitence for sin. They ask no aid from the Holy Spirit, nor do they recognize him; and they make no reference to any Mediator or atoning sacrifice for sin. They are not prayers made to "God the Father of our Lord Jesus Christ," since they do not honor the Son. "For he that honoreth not the Son, honoreth not the Father that sent him." (John 5: 23.)

ABOUT "SPURIOUS" MASONRY.

The *Voice of Masonry* for December says that "Sir" James A. Guest, Grand Commander of Knights Templar in Iowa, in his address at the late annual conclave of the Grand Commandery in that State (extracts from which were printed in the *Cynosure*, Nov. 12), had reference to the "Cerneau" branch of the order, and not to the "regular" body of Free and Accepted Masons. The *Cynosure* has no desire to thrust itself into any family quarrel between the two branches, and accepts the correction.

But the reference of the *Voice of Masonry* to the "Cerneaus" as a non-affiliated clan of Freemasons leads the way for a brief consideration of "genuine" and spurious Freemasonry, as affecting the general public.

This is what "Sir" James said: "The Right Worshipful Grand Lodge of Iowa has legislated, by severe enactments, against a class of Masons in open rebellion to her authority—a class who, I am sorry to say, place a higher value upon *a false system of so-called higher degrees* than they do upon *Ancient Craft Masonry, upon which all systems bearing the Masonic name are founded.*"

The *Voice of Masonry* objects to our classing the Chapter and Knight Templar work of the "regulars" in "Sir" James' "false system of so-called higher degrees;" which is his language—not ours.

All students of modern or "revived" Freemasonry know perfectly well that the order established at the Apple Tree Tavern, in London, in 1717, covering the three degrees of Entered Apprentice, Fellow Craft and Master Mason, embraced Ancient Craft Masonry, "upon which," says Mr. Guest, "ALL systems bearing the Masonic name are founded." Whence, then, came the present Chapter and Templar degrees, which the fraternity so arrogantly affirm are "legitimate"?

President J. Blanchard, in his annotations on Doesburg's Expositions of Chapter degrees (page 230) says: "Templar Masonry,....every Masonic author tells us, is French Masonry; and Robinson and Barruel show abundantly that the degrees above the blue lodge were invented by priests and persons educated by, and, many of them, for priests, who took popery for their model and made Masonry in its image and likeness." Again, on page 420, he says: "Chapter was a church term applied to a head-priest and his clergy. It was first used in Masonry by French priests after the London (blue lodge) had crossed the English Channel. There, as in this country and elsewhere, myriads of degrees sprung up, like mushrooms in a night. Disappointed aspirants, or scheming speculators, having capacity and cunning, invented and sold new degrees, and others would buy them, as thousands first join lodges, in self-defence, lest the new lodge should take secret advantages of them. And, after a while, these new swarms of degrees would be weeded and condensed into systems or rites. So poor and contemptible was the origin of Chapter Masonry."

A. T. C. Pierson, "Grand Inspector General 33°," and other titles, in his "Traditions of Masonry" (page 254), says: "The fraternity (Masonry) became very popular, and designing men sought to use it for their own selfish purposes. New degrees were created and became the rage everywhere, but more particularly in France and Germany, which became the hotbed, as it were, of so-called Masonic degrees, whose number was legion.....Many of these degrees were arranged in systems or rites, most of which had their day and died out; a few, however, became popular, and have continued to be cultivated." Pierson also informs us (page 258) that the present capitular lectures were manufactured in the United States by Webb and Cross, about the year 1810, and are a series of mongrel compositions, compiled from both the Ancient York and Scottish Rites. Their adoption by the "Sovereign Grand" magnates of American lodges is their only claim to legitimacy. We shall have more to say on this subject next week.

THE PRESIDENT'S MESSAGE.

The message of President Harrison to the Senate and House of Representatives is one of ability and dignity, and will compare favorably with that of any of his predecessors. While there are in it some things that are personal and partisan, there is much that will commend it to every thoughtful mind.

It will be remembered that in a previous message he recommended national legislation for the protection of the right of suffrage, and that the Federal Elections bill, which came so near passing, and which caused so violent an opposition that it was defeated, was the result. He now says: "I believe it would be possible to constitute a commission, non-partisan in its membership and composed of patriotic, wise and impartial men, to whom a consideration of the question of the evils connected with our election system and methods might be committed with a good prospect of securing unanimity in some plan for removing or mitigating those evils. The constitution would permit the selection of the commission to be vested in the Supreme Court, if that method would give the best guarantee of impartiality."

We believe it is exactly because both of the great political parties mean to use unfair means to secure their ends, that they do not want the real facts as to their Gerrymandering and "counting out" to be considered, that they will oppose such a commission. The game of fraud "is one that two can play at," and neither side will give it up at present.

But some things in the message are conspicuously absent. Alluding to our relations with China, and the declination of that government to receive Minister Blair, he fails to say that they could not have done so with any self-respect, since we have singled out that government among all the nations of the earth and rigidly excluded all of its people from landing on our shores. What he failed to say was, that when we treat the Chinese people precisely as we treat others, and as we demand of her government that it treat our citizens, then we may expect an amicable relation. Mr. Harrison truly says that it was not Mr. Blair, but our legislation, that was at fault.

That we may rightfully restrict immigration is doubtless true, but we have no right to put such restriction on the ground of race or nationality. When will nations learn that the divine law of justicc is just as truly binding on them as on their subjects?

Another remarkable omission is, that no allusion is made to either of two business questions that are now occupying the public mind. The first is, that Congress ought to right speedily settle, Shall the World's Fair at Chicago bc opened on the Lord's Day, or shall it be subject to the same regulations as other business matters? Congress is to be asked to grant an additional $5,000,000; and it would be easy to affix a condition that the money should not be used to make exhibits that a majority of the people hold to be injurious to public morals.

Another more important and more difficult question is, What to do with the liquor-traffic, especially in the District of Columbia and the national Territories? Mr. Harrison very properly asks that female virtue be protected in the District. How about male virtue? How about the protection of the innocent from the consequences of running more than one thousand saloons in the city of Washington? Polygamy is rightfully suppressed in Utah, New Mexico and Arizona. Why not the liquor traffic? It could scarcely have failed to occur to the President that just such a non-partisan commission as he asks for, to inquire into the perversion of the rights of suffrage, has been long and earnestly asked for to consider the evils of intemperance and to report what legislation was needful for their suppression. Had not Mr. Harrison been one of the possible candidates for the Presidency in 1892, he might have given these matters more consideration.

ALL HONOR TO ENGLAND.

On page 138 of a "Selection of Leading Cases in Common Law," recently published in England, we are told that one Cowan was the secretary of the Liverpool Secular Society, and the defendant, the proprietor of some assembly rooms there. Cowan engaged the rooms for a series of lectures to show that our Lord's character was defective, and his teachings erroneous, and that the Bible was no more inspired than any other book. At the time the defendant let the rooms, he did not know the nature of the lectures to be delivered, and when he found out he declined to complete his agreement. The secularists sued him for breach of contract, but the court decided that the purpose for which the plaintiff intended to use the rooms was illegal, and the contract one which could not be enforced. "Christianity," said Kelley, C. B., "is part and parcel of the law of the land."

"PRESS COUNCIL 71, NATIONAL UNION."

"The National Union" was organized as a secret fraternal order at Mansfield, Ohio, eleven years ago. To foster and promote the spirit of patriotism, the order was fashioned in its rules and laws after the Federal Government, having a national president, a senate and various State assemblies and councils. There are now between 500 and 600 councils in the Union; eighty-five of these are to be found in Cook county, which is one of the strongholds of the order. The total membership in Cook county is something like 7,700.

Press Council was formed about seven years ago in this city, and was originally restricted to newspaper workers, or "persons connected with the press" in one way or another. At length, however, railroad officials broke into the Council's ranks, and now well-known men of that calling preponderate over the newspaper workers in the membership. Press Council has a membership of 250. Besides the social, fraternal and patriotic features of the order, it has also the mutual benefit plan of life insurance.

This secret order was brought prominently before the public in Chicago, last week, by its fashionable banquet at the Auditorium Hotel—its first annual festival. A daily newspaper says: "American flags of immense size were festooned on the parapet of the balcony. Above these national colors a group of musicians with stringed instruments played a series of familiar melodies tinged with the sentiment of patriotism. Besides, nearly every lady present wore a tiny flag of red, white and blue at her corsage, while every gentleman had a similar emblem displayed on the lapel of his dress coat. After the menu came a long toast list, beginning with 'Our Nation,' and ending with 'Our Flag.'" About 300 men and women attended the banquet. The motto of the order is: "Pro protectione dependentium nostrorum." It is the strangest thing in the world that a purely "patriotic" and "charitable" institution should resort to secrecy, when it ought to have nothing to secrete if it displays its real character on these festive occasions.

—In another column, on page 3, we print the program prepared by the Evangelical Alliance for the uniform observance of the annual Week of Prayer—Jan. 3–10, 1892. It is very comprehensive, embracing a fine field in which all Christians should be deeply interested. Revelation, history and experience have sufficiently demonstrated the power of united, earnest, persistent prayer, where the object is for the glory of God and offered in accordance with his will. This program deserves a wide circulation, and may be had at 117 Bible House, New York City, by ordering it from Josiah Strong, secretary. The price is 50 cents per hundred.

PERSONAL MENTION.

—Bro. Wm. Fenton has given nine anti-secrecy lectures within the past two weeks.

—Bro. W. B. Stoddard writes that he has five appointments for lectures in the vicinity of Boston.

—Elder Rufus Smith, of Wheaton, one of the well-known reformers of that district, was prostrated, several days ago, while alighting from a train, by a stroke of paralysis, and has since been confined to his house. As his condition is now considerably improved, it is hoped that he will eventually recover.

—A letter from Lumberton, N. C., last week, informs us that "Mrs. Bushnell, of New York, sent Dr. L. A. Rutherford, of Lumberton, a 'Gospel wagon,' to be used by him in Gospel and temperance work among the freedmen in North Carolina. Dr. Rutherford is also interested in the anti-secrecy cause as advocated by the *Christian Cynosure.*" A nice gift, worthily bestowed.

—Bro. Wm. Fenton, in the report of his work performed in Ohio printed in the *Cynosure* of October 29 (page 9), penned this sentence: "When the stars seem to fight against a man, he had better be calm and as good-natured as possible, and let the Spirit and the Word of God do the fighting." This passage, and the accompanying adverse criticism, belong to his experiences at *Tiffin*, and not to Mansfield, and were inadvertantly transposed in writing up the report. Rev. R. J. Gault, pastor of the Covenanter church at Mansfield, and his people are in hearty sympathy with the work of the N. C. A.

—Bro. H. H. Hinman left here about a fortnight ago, to labor in Ohio in behalf of the Ohio Anti-Secrecy Convention of last week, but was taken ill at New Concord, in that State, and obliged to relinquish his active work. Kind friends promptly rallied to his relief, and under their ministrations he was enabled to attend the convention, and, with great difficulty, to deliver his appointed lecture. It is hardly expected that he will be able to resume his labors. His contract with the N. C. A. will expire with the close of the year, and he will then probably retire from the lecture field. It is hoped, however, that he will, from time to time, continue to contribute to the columns of the *Cynosure*, in which his articles always find interested readers.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 9, 1891.

The opening of the Fifty-second Congress brought together the usual nondescript crowd,—the crowd which, it is said, increases the consumption of alcoholic liquors in this city from 25 to 33 per cent by its presence. In addition to the usual incidents accompanying the beginning of the first session of a new Congress, was the very unusual one of the House of Representatives having to adjourn from Monday to Tuesday without electing a Speaker, owing to the inability of the caucus of the majority party to agree upon a candidate. This has not happened before for nearly forty years. An agreement was reached on Monday night, and at yesterday's session Judge Crisp, of Georgia, was elected Speaker. This selection is pleasing to the temperance people, even those unacquainted with and politically opposed to the new Speaker, because of the attempt of the liquor interests to make votes against him on account of his being a total abstainer and in favor of prohibition. He voted for the "original-package" bill, which became a law at the last session of Congress, and was widely talked about at the time. His election has encouraged the hope that some legislation restricting, if not absolutely prohibiting, the traffic in intoxicating liquors, may be secured during this Congress. It must be admitted, however, that there is little tangible basis for such hope, as, owing to the Presidential contest next year, the probabilities are that the first session will be almost entirely taken up with politics and matters relating thereto.

The unusually large number of new members, both in the Senate and the House of Representatives, makes the opening of Congress very interesting to the people of Washington, although it will be quite a while before the habitues of the Capitol can become accustomed to the absence of so many faces with which they had long been familiar and the presence of so many new ones.

The first act of Speaker Crisp after he took his seat, and before the other officers of the House were elected, was to request Rev. Dr. Milburn, the blind chaplain of the House, to offer prayer. Dr. Milburn said: "Almighty and eternal God, in whose hand our breath is and whose are all our ways, we render thee devout and hearty thanks that thou hast brought so many of the representatives of the people to the halls of this time-honored Capitol, consecrated by the memory of so many patriots, sages, heroes and statesmen. Breathe into the soul of every man on this floor a solemn sense of the lofty trust confided to him to maintain the Constitution, the dignity of the republic, the honor, safety and welfare of every citizen, the humblest toiler in the mines, at the forge and in the mills, as well as the rich and prosperous. Endue these, thy servants, with largeness of mind, kindliness of temper, hospitality of spirit, with courage and devotion to the interests of their constituents and of the whole country. Grant thy blessing to thy servant, the Speaker of this House, who has just taken the oath of office. Uphold him and every member of the House, keeping them in health and peace, and help them so to discharge the duties of their trust as that the country shall say, 'Well done, thou good and faithful servant'; and that the welfare of the country shall be prospered and carried forward by their labors; and to thy name, O Father, shall be all the honor and glory, through Jesus Christ our Lord. Amen."

Postmaster General Wanamaker spoke twice on Sunday evening at the Central Union Mission rooms; first, at the opening of the meeting, appealing to his hearers in a plain, straight-forward business talk to lead Christian lives, showing them how much more profitable, both in a material and spiritual sense, such a life always is, and giving an account of how, thirty years ago, when a country boy, he was converted. Later, during an experience session, Mr. Wanamaker gave his testimony in such a convincing way that a dozen persons requested the prayers of the meeting. The benefit of the example of a man of Mr. Wanamaker's prominence and experience publicly pleading for Christianity is incalculable, particularly upon the young, and it is to be regretted that more of our prominent public and business men do not do likewise. It is, of course, good for our substantial citizens to attend church regularly and help to maintain their congregations; but is it not better for them also to take a hand in the mission work among those who do not attend church?

President Harrison's annual message, which, on account of the delay in nominating a Speaker of the House, was not sent to Congress until today, is being read, as I write, in the House and Senate. It is a little longer than that of last year; consisting of about 18,000 words.

The assembling of Congress recalled to one of our local ministers the memorable reply of President Lincoln to the hope of one of his callers that "God will be on our side." "No, gentlemen," said Mr. Lincoln, "the greatest anxiety is to be on God's side."

THE HOME.

ONE LESS AT HOME.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more,
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away, our coming to await,
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise
And wrap our footsteps round and dim our eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where cramped in earthly mold,
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven.

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven.

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus, grant us all a place with thee,
At home in heaven!

—*S. G. Stock, in New York Observer.*

JOHN WESLEY'S HOLD UPON GOD.

I have been a student of Wesley's works for a number of years, and the thing that has impressed me more than anything else, is the wonderful hold he had upon God. He lived in a spiritual atmosphere, and he obtained this privilege by constant prayer. I am glad to see this phase of his character made prominent. Education is a good thing, and we should rejoice at the growing facilities of the church to give education to all our people; but we should not forget that all human learning is powerless to lift humanity into the kingdom of God, without supernatural help, and this help comes to none until they learn to pray. In our modern revival work there is a remarkable absence of that praying spirit that characterized the labors of Wesley and those who wrought with him. And there is a remarkable absence of that Holy Ghost power that followed their labors. I am not a pessimist or a croaker; I rejoice at whatever good is done by any of the servants of our Lord; but is there not a need for a praying revival? I was much pleased with a point made by Bishop Keener, in his lecture to the class received into the North Carolina Conference at our last session. He exhorted the young men to fast, and shut themselves up in their rooms, and pray all over the room. He told them that they would get power in this way that they could not get in any other. But how prone we are to forget all this goodly advice, and let our duties on this subject and our vows fall into desuetude. An eminent divine who has gone to his reward, preached a sermon before his conference of great power. After the sermon, a young preacher approached him, and said: "Doctor, tell me the secret of your pulpit power." The doctor said: "Brother, did you ever pray thirteen consecutive hours?" The young man said: "No, sir." The doctor said "I have." That was the secret. We had a man in the North Carolina Conference, who went to his reward a few years ago, who was not brilliant nor learned, but he was a power in his day. He shook every community he went into with a spiritual earthquake; and he spent many nights in prayer to God. Like his Master, he was much in the mountain; and often rose a great while before day and retired to pray. Oh, that God would pour upon the ministers of the present day "the spirit of prayer and supplication!" I fear we are drifting away from the source of our power. When we get fully in the spirit of prayer there is no need for prayer-books. The Book of Common Prayer, as good as it is in itself, could not hold John Wesley to its forms when his spirit was full of the presence and power of God. There is an insidious evil here that is dangerous, especially among fashionable city churches. When the true spirit of prayer is gone, it is so easy for us to conclude that a liturgy is a proper thing; and we unwillingly drift off into formality.

In conclusion, let me say: The same kind of praying Mr. Wesley did will bring to us of the present day Mr. Wesley's power. Let us all try it. Let us pray.—*Christian Advocate.*

RICHARD BAXTER'S WIFE.

Original letter of Mrs. Richard Baxter to her husband, Rev. Richard Baxter.

I will pray for you according to the best of my ability, and I will tell you for what, that you may know what to pray for yourself.

1. I will pray that your thoughts may be turned to the magnifying of God's love; that you may remember that he is as good as he is great; and that you may be as sensible of his mercy as of your own unworthiness.

2. I will pray that you may have so lively an apprehension of our everlasting felicity as may make you long to be with Christ.

3. That you may have more self-denial, and more of the humility which will make you little in your own eyes.

4. That you may be less tender and liable to commotion and disquiet of mind, and less sensible to unkindness and bodily dangers—yea, and of sin itself, while the sense of it hinders the sense of mercy. A meek, a quiet, and a patient spirit is of great price in the sight of God. I will pray that you may be delivered from too much inward passion of fear, grief, and discontent.

5. I will pray that no creature may seem greater, better, or more regardable or necessary to you than it really is; and that you may look on all as walking shadows, vanity, and liars, farther than you see God in them, or they lead you up to him; and that they may never be over-loved, over-feared, or their thoughts too much regarded.

6. Above all, I will pray that you may be less self-willed, and not too passionately or immoderately set on the fulfillment of your own will, but may have a will that is compliant with the will of God, and can change as he would have it; and will follow him, and not run before him; and can endure to be crossed and denied by God and man, without discomposure and impatient trouble of mind.

7. I will pray that seeming wisdom may not entangle you either in the concealment of anything that needs your friend's advice, or in the hiding of your talents by unprofitable silence, as to all good discourse, upon the enmity which you have to hypocrisy; and that you will not live in sins of omission for fear of seeming better than you are. By this you know wherein I think you faulty. The best creature's affections have a mixture of imperfections, and we therefore need some gall to wean us from the faulty past. Oh, this miserable world! where we can have no fire without smoke, and where our dearest friends must be our greatest griefs; where we begin in hope, in love, and joy, and, before we are aware, we fall into an answerable amount of distress! Learn by experience that when any condition is inordinately or excessively sweet to thee, to say, "Hence must be my sorrow!"

A HANDSOME "SMOKE-HOUSE."

Here is a story whose moral is unmistakable:

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house which cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty-five years ago I left off smoking, and I have put the money saved from smoke, with interest, into my house. Hence, I call it my smoke-house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke. What would you think of a man who, to amuse himself, should light a paper twenty-five cents, and see it burn? Is it more sensible to take for your quarter a roll of old, dry, brown leaves, light it, and see it smoke?—*Anonymous.*

THE POWER OF GENUINENESS.

Prof. W. G. Blaikie, of Edinburgh, relates the following story, well nigh a century old, that has only now seen the light, in the Life of Prof. Sedgwick, the distinguished geologist:

Sedgwick was the son of a simple-minded vicar, in the remote dale of Dent, in the highlands of Yorkshire.

One of his parishioners, an ungodly-minded man, who had no faith in the Scriptures, called one day at the vicarage, and being directed to find his way to the study, came unawares on the aged pastor, whom he heard, as he supposed, conversing. He waited and listened, and found that the converse was indeed prayer. "My father," said Prof. Sedgwick, "being absorbed in feeling, was unconsciously uttering aloud the breathings of his soul before his Maker." The man remained spell-bound for some minutes, and then went away without saying a word. But he had heard that which convinced him of the reality of religion; he had found true and genuine faith, and, in reality, ceased to be an unbeliever. —*Selected.*

MARION'S EXTRACT.

Everything had gone wrong with Marion Douglas that Monday morning. In the first place breakfast was late, and she had spoken unkindly to the cook, and been reproved by her mother. Then her little sister Allie had accidently upset her cup of coffee, and spilled it all over her new plaid merino. She arose from the table very angry, and rushed upstairs to change her dress. Some words which her Sunday-school teacher had said to her only the morning before crossed her memory.

"It is of no use," she said aloud, "for me to try to be a Christian; I might as well give up."

As she stood, a few moments later, with her hat and cloak on, ready for school, she remembered that it was her turn to learn and repeat four lines of a poem from some author. She caught up her book of extracts, and opened it.

What was it that caused the tears to flow from her eyes, and her lips to move in prayer?

She stood a moment, committing the lines to memory, then went down and spoke pleasantly to the cook, and kissed her mother and Allie good-bye, and went away to school. And when it was her turn to give an extract, she arose, and with a bright, unclouded face, repeated slowly—

"The little worries which we meet each day,
May lie as stumbling-blocks across our way;
Or we may make them stepping-stones to be,
Of grace, O Christ, to thee."

—*Christian at Work.*

FAMOUS FARMER BOYS.

There are some people foolish enough to laugh at the homely virtues of farm life. They are fortunately few, and they are fortunately growing fewer. But it is well sometimes to look at the list of great men that came up from the farm—not all of them, for that would fill a thousand volumes, but some of the most able ones that flash into mind in a moment. Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooded hills and cultivated fields, says the Kansas City *Times;* for example, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Cleveland, Harrison, Hayes, Blaine, and many others almost equally conspicuous in current events or living memory. Among journalists, Henry Watterson spent his early life in rural Kentucky, and Murat Halstead was born and lived on a farm in Ohio. W. H. Vanderbilt was born in a small New Jersey town, and early engaged in the business of ship chandlery. Russell Sage was born in a New York village. Jay Gould spent his early years on his father's farm in New York State. Whittier and Howells spent their youth in villages, the former dividing his

time between farm employment and his studies. Follow the list out yourself, and see how long it will become.—*Young Men's Era.*

THE PICTURE.

A painter wanted a picture of Innocence, and drew the likeness of a child at prayer. The little suppliant was kneeling beside his mother; the palms of his uplifted hands were reverently pressed together, his rosy cheek spoke of health, and his mild blue eye was upturned with the expression of devotion and peace. The portrait of young Rupert was much prized by the painter, and hung up on his study wall, and called Innocence. Years passed away, and the painter became an old man. Still the picture hung there. He had often thought of painting a counterpart —the picture of guilt, but had not found the opportunity. At last he effected his purpose by paying a visit to a neighboring jail. On the damp floor of his cell lay a wretched culprit, named Randall, heavily ironed. Wasted was his body, and hollow his eye; vice was visible in his face. The painter succeeded admirably, and the portrait of young Rupert and old Randall were hung side by side, for Innocence and Guilt. But who was young Rupert, and who was Randall? Alas! the two were one! Old Randall was young Rupert, led astray by bad companions, and ending his life in the damp and disgraceful dungeon. —*Sabbath-School Teacher.*

JESUS.

"There is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

Is thy heart of sin aweary?
Jesus is the sinner's friend.
Do thy faithless friends forsake thee?
Jesus' love is without end.
Thou wilt seek in vain for rest
Elsewhere than the Saviour's breast.

Dost thou doubt if God doth love thee?
Hark! and let thy doubts be done;
"God so loved the world" of sinners,
That whoe'er in him believe
Might eternal life receive.

Dost thou think, "Ah! well, perhaps so;
But there's time enough for me?"
This is only Satan's whisper,
He'd be fain detaining thee.
Every hour that passeth by
Brings thee near eternity.

Friend, I pray thee, cease this folly,
And this trifling with thy God.
Jesus waits, with love and mercy,
Pleading still his own life's blood.
How he died that thou might'st be
Glad for all eternity.

Jesus is the blessed Saviour,
And his heart is e'er the same.
His the love, the power that saves us;
And there is none other name
Which on earth has e'er been given
Whereby we may enter heaven.

—*H. McD.*

TEMPERANCE.

A RUMSELLER'S LETTER TO THE DEVIL.

TO HIS SATANIC MAJESTY:—Dear sir, I have opened apartments, fitted up with all the enticement of luxury, for the sale of rum, wine, gin, brandy, beer, and all their compounds. Our schemes, though different, can be best attained by united action. I therefore propose a co-partnership. All I want of men is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober, and I will return them to you drunkards, paupers, and beggars.

Bring me the child, and I will dash to earth the dearest hopes of the father and mother.

Bring me the father and mother and I will plant discord between them, and make them a curse, and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life and blot out the highest and purest hopes of youth.

Bring me the young woman, and I will destroy her virtue and return her to you a blasted and withered thing—an instrument to lead others to destruction.

Bring me the mechanic and the laborer, and their money—the hard-earned fruit of toil—shall be made to plant poverty, vice and ignorance in his once happy home.

Bring me the professed follower of Christ, and I will blight and wither every devotional feeling of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the Gospel, and I will defile the purity of the church and make the name of religion a stench in the land.

Bring me the lawyer and the judge, and I will pervert justice, break up the integrity of our civil institutions, and the name of law shall become a hissing and a by-word in the streets. Awaiting your reply, I am, yours truly,

A RUMSELLER.

—*H. S. Parmalee, in the Gospel Banner.*

IN NORWAY AND SWEDEN.

An habitual drunkard in Sweden and Norway is treated as a criminal in this sense, that his inordinate love for strong drink renders him liable to imprisonment, and while in confinement it appears he is cured of his bad propensities on a plan which, though simple enough, is said to produce marvelous effects. From the day the confirmed drunkard is incarcerated no nourishment is served to him or her but bread and wine. The bread, however, it should be said, cannot be eaten apart from the wine, but is steeped in a bowl of it and left thus to soak an hour or more before the meal is served to the delinquent. The first day the habitual toper takes his food in this shape without the slightest repugnance; the second day he finds it less agreeable to his palate, and very quickly he evinces a positive aversion to it. Generally, the doctor states, eight or ten days of this regimen is more than sufficient to make a man loathe the very sight of wine.—*Exchange.*

EXHIBITIONS AND ALCOHOLICS.

The British Sanitary Institute, which lately held its eleventh annual Congress at Worcester, England, when certain intoxicants were first sent to its Health Exhibition in 1884, adopted the following commendable rule, to which it still adheres:

No reward can be given to alcoholic liquids intended to be used as drinks, and the fact of any article or appliance being allowed a place in the exhibition, shall not entitle to it trial for the purpose of competition for rewards.

This is a praiseworthy precedent which the managers of the American exhibitions would do well to follow.—*National Advocate.*

THE ROOT OF THE EVIL.

Of the three-fold cord that binds us to the support of the liquor traffic, the strongest strand is avarice. The drinker's loss is somebody's gain. The enormous profits seduce first the distiller, the brewer and the rumseller. They first sell their souls for unjust gain. But they can do little alone. This inhuman traffic if left to itself would kill itself through its excesses and the indignation of an outraged public. It could never have reached its present colossal magnitude without government protection, which has created a privileged class with immense resources and political control. Where the carcass is there will the birds of prey be gathered together. The newspaper vulture, the official buzzard, and the clerical eagle meet around this carrion, and feast upon it. When the occasion demands, the newspaper press pours forth a broadside of lies in defense of the traffic; the politician fortifies it by every device known to corrupt legislation; and the minister, soaring into the clouds of metaphysical speculation, says, "If it is not a sin *per se* to drink a glass of beer, a Christian may support the liquor traffic and still read his title clear to mansions in the skies." The Presbyterian elder and the Methodist class-leader sit cheek by jowl with the rumseller, or even take the lead in planning the defeat of Prohibition, as the Ministerial Union of Philadelphia did in 1877.

Through this consent the national and State treasuries have long been gorged with innocent blood; and more recently this impure current has been turned into the treasuries of cities, counties and townships for the purpose of forcing this poison into every vein and artery of the social body. The nation is sick, dangerously sick of blood poisoning. God is, and he is holy and just. He will not hold us guiltless. Such crimes bring their own punishment; and when perpetrated by States, nations and municipalities, and the leaders of society, and acquiesced in by the people at large, they bring swift destruction and the enduring wrath of almighty God.—*Wesleyan Advocate.*

WOOD ALCOHOL.

A subscriber living near where wood alcohol is distilled, writes asking if it is ever used for compounding drinks. We referred this question to the editors of *The Scientific American* as high authority, and received this answer: "Ordinary wood alcohol is not used for drinks unless in exceptional cases. Its offensive odor can not be disguised, and it would be poisonous unless greatly diluted. The process of purification is expensive." Here, as we have before pointed out, is one step toward removing objections to the manufacture of alcoholic beverages. Every prohibitory law, constitutional or statuary, has been fought with the assertion: "The manufacture of alcohol is absolutely necessary for mechanical purposes." But wood alcohol is available for that use, while there is very little danger of its being used for drinking purposes; the risk is too great both to seller and drinker. A few years ago in this State, five out of six young men who had drank such a decoction, sold them in a low-down saloon, died, and the man who sold it to them is behind prison bars. With alcoholic wine banished from the communion table, non-alcoholic medication demonstrated by our Temperance Hospital, and wood alcohol for use in mechanics and the arts, there is no longer any need for prohibitory laws to make the exceptions "for mechanical, medicinal and sacramental purposes."—*Union Signal.*

A BEAUTIFUL RESPONSE.

During the convention of the World's and National Temperance Union held in Boston, a meeting of great power and enthusiasm, when it was announced that Miss Frances Willard was re-elected president of the National Society, and also of the World's Christian Temperance Union, a telegram announcing the fact was sent to Miss Willard's aged mother at Evanston, Ill. At a subsequent session the following beautiful response was received by telegram. "Your message gratefully received. As one who stands upon the shore, and sees the lifeboat speed to save, and all too weak to take an oar, I send a cheer across the wave."

NOTES ON SUNDAY SALOONS.

When Minneapolis secured Sunday closing of saloons, the saloon ravens croaked out the prophecy that there would be more drunkenness than ever through secret drinking. But here are the facts: From April to December, 1888, the last nine months of the wide-open regime, there were 720 Sunday arrests, and for the same time in 1889, 408, giving a margin of 312 in favor of Sunday closing. The Minneapolis Rest Day League are moving for a return of such days.

We hear less than formerly from the "Personal Liberty Leagues," so publicly and defiantly organized a few years ago, but it is probable that the quiet is due not to inactivity, but to the discovery that the "still hunt" is more effective than open defiance.—*Christian Statesman.*

NUGGETS.

True goodness and bad whisky won't mix.

Mr. Spurgeon signed the abstinence pledge in 1866.

No man who really believes as Christ taught, ever sells whisky.

The man who makes a practice of drinking when he wants to, will some day have to drink when he don't want to.

Dr. Norman Kerr says: "Total abstinence is the surest way, all other things being equal, of attaining the highest physical, mental, moral and every other kind of health."

From a consular report just issued it appears that the population of Munich consumes the enormous quantity of 485 quarts of beer per head per annum.

BIBLE LESSON.

STUDIES IN THE GOSPEL OF JOHN.

LESSON XIII.—Fourth Quarter.—December 27.

SUBJECT.—Review of the Quarter's Lessons.

GOLDEN TEXT.—And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1: 14.

DAILY READINGS.—M.—John 11: 32-44. T.—John 13: 1-17. W.—John 15: 1-11. T.—John 17: 1-13. F.—Matt. 2: 1-11. S.—John 19: 17-30. S.—John 20: 1-18.

Lesson I.—Oct. 4.—Christ Raising Lazarus.—John 11: 21–44. Golden Text.—Jesus said unto her, I am the Resurrection, and the Life.—John 11: 25. Central Truth.—Jesus Christ is our comfort in sorrow, and life in death.

Lesson II.—Oct. 11.—Christ Foretelling His Death.—John 12: 20–36. Golden Text.—And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32. Central Truth.—Christ crucified is the wisdom and power of God for salvation.

Lesson III.—Oct. 18.—Washing the Disciples' Feet.—John 13: 1–17. Golden Text.—Let this mind be in you, which was also in Christ Jesus.—Philippians 2: 5. Central Truth.—The Christian should imitate his Master in humble service for the good of men.

Lesson IV.—Oct. 25.—Christ Comforting His Disciples.—John 14: 1–3, and 15–27. Golden Text.—I will pray the Father, and he shall give you another comforter, that he may abide with you forever.—John 14–16. Central Truth.—To the obedient and faithful are given great and glorious privileges.

Lesson V.—Nov. 1.—Christ the True Vine.—John 15: 1–16. Golden Text.—Herein is my Father glorified, that ye bear much fruit.—John 15: 8. Central Truth.—Abiding in Christ is the source of the Christian life, its fruits and blessings.

Lesson VI.—Nov. 8.—The Work of the Holy Spirit.—John 16: 1–15. Golden Text.—He will guide you into all truth.—John 16: 13. Central Truth.—The mission of the Holy Spirit is to convince the world of sin, of righteousness and of judgment, and to guide his disciples into all truth.

Lesson VII.—Nov 15.—Christ's Prayer for His Disciples.—John 17: 1–19. Golden Text.—He ever liveth to make intercession for them.—Hebrews 7: 25. Central Truth.—Jesus' Prayer on earth is a type of the prayer he is ever making for us in heaven.

Lesson VIII.—Nov. 22.—Christ Betrayed.—John 18: 1–13. Golden Text.—The Son of man is betrayed into the hands of sinners.—Mark 14: 41. Central Truth.—The best men and the best causes have their hours of darkness, agony, desertion and defeat; but through these they achieve final victory.

Lesson IX.—Nov. 29.—Christ Before Pilate.—John 19: 1–16. Golden Text.—Who was delivered for our offenses, and was raised again for our justification.—Romans 4: 25. Central Truth.—Each person must decide what he will do with Jesus.

Lesson X.—Dec. 6.—Christ Crucified.—John 19: 17–30. Golden Text.—For Christ also hath once suffered for sins.—1 Peter 3: 18. Central Truth.—Christ crucified is the wisdom and power of God for the salvation of man.

Lesson XI.—Dec. 13.—Christ Risen.—John 20: 1–18. Golden Text.—It is Christ that died, yea, rather, that is risen again.—Romans 8: 34. Central Truth.—The risen Saviour is the assurance of our resurrection and life eternal.

Lesson XII.—Dec. 20.—The Risen Christ and His Disciples.—John 21: 1–14. Golden Text.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Colossians 3: 1. Central Truth.—The Saviour is living on high, but ever abiding with us.

Sweet the moments, rich in blessing,
Which before the Cross I spend,
Life, and health, and peace, possessing,
From the sinner's dying Friend.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still, in faith abiding,
Life deriving from his death.

Truly blessed is this station,
Low before his Cross to lie,
While I see divine compassion
Beaming in his gracious eye.

—*J. Newton.*

RELIGIOUS NEWS.

BAPTIST.

—The new Chicago University is said to have $2,000,000 worth of land, $2,400,000 endowment, and $100,000 for buildings. This is so far a good beginning. The money wherewith to cover the twenty-four acres of ground with the necessary buildings, it is expected, will be forthcoming. Ground has been broken for the new buildings.

—The Baptist laymen of Chicago have pledged themselves to raise $120,000 for city missions. Of this amount $100,000 is to be set apart as a permanent fund, $10,000 is to be used for the current expenses of church extension work, and the remaining $10,000 will be applied to the establishing of a central mission station.

—Rev. O. P. Gifford, recently of one of the leading Baptist churches in Boston, has begun his pastorate of Immanuel Baptist church in this city, as successor to Dr. Lorimer, who has returned to Boston. Dr. Gifford has a fine record as an able, eloquent, and successful minister. His coming brings a strong reinforcement to the evangelical pulpits of this city.

—Large numbers of Baptists are emigrating from the Baltic provinces for Brazil, owing to restrictions placed upon their freedom of worship by the clergy of the Russian orthodox church. The Baptists, because of the missionary zeal which characterizes them, are the most unpopular body in Russia. A number of them are at the present moment either in jail or banished to Odessa.

CONGREGATIONAL.

—Mr. Victor F. Brown, of Chicago Seminary, has preached two Sundays to the boys in the Illinois Industrial School at Glenwood. One hundred and fifty-seven out of one hundred and eighty boys have expressed a desire to become Christians; and fully 125 seem to have taken a decided stand for Christ.

—The Chicago West Side churches which united in the meetings under Rev. B. Fay Mills will continue meetings in their own churches two or three evenings in the week. About 2,850 signed the cards pledging themselves to a Christian life. Upon the same card each signer indicated his church preference; and the names have been handed to the committees of the respective churches to be looked after.

—All the various ministerial bodies of Chicago are to unite in a Pastoral Alliance, and to hold four meetings a year. Their united voice may thus be felt against the wrongs of the day.

—The Baptists and Congregationalists of England are corresponding with the view to consolidating on lines that will permit of their worshiping together (even coming together, one account says) and working together.

—The historic chapel in York street, Walworth, England, where George Clayton preached and Robert Browning was baptized, has been adopted by the London Congregational union as the headquarters of a "forward movement."

EPISCOPAL PROTESTANT.

—Lord Nelson, a churchman of influence, has been criticising the bigoted, persecuting section of his own church for displaying an un-Christian temper toward nonconformist, and especially Methodist, churches. He declares that "the Church of England cannot be the mother of English Christianity unless she displays a motherly tenderness for all who love Jesus Christ."

—The Rev. Dr. J. S. Jenckes, pastor of St. Paul's Episcopal church of Indianapolis, has resigned. Dissatisfaction has been felt in his church on account of a series of sermons recently preached by him, in which he insists that the close of this dispensation is to occur on Easter of 1899.

—It is said that Phillips Brooks refuses to wear the bishop's ring or any other jewelry that indicates his episcopal dignity, and that he is as severely simple and unostentatious in this respect as were the early Methodists.

LUTHERAN.

—The Lutheran Church in this country now numbers more than 5,000 ministers, 8,500 churches and upwards of 1,200,000 communicants. Sixty per cent of these belong to German churches, 20 per cent to English, 12 to Norwegian, 6 to Swedish, 2 per cent to Danish, Icelandic, Finnish, Slavonian, Bohemian, French, Negro, and a few other organizations. A church that is the home of so many different languages and nationalities, and whose members are found in every State and Territory of this land, naturally has many divisions. There are 60 synods, 47 of which belong to the four general organizations (General Synod, General Council, Synodical Conference, and United Synod in the South), while 13 maintain at the present an independent position, among them all the Norwegian, Danish, Icelandic and Finnish bodies. For the education of her ministers the Lutheran Church maintains 23 theological seminaries, besides 25 colleges and many academies. Her eleemosynary institutions number 69, to wit: 35 orphans' homes, 3 homes for aged and infirm persons, 9 hospitals, 4 deaconess institutions, 1 institution for deaf mutes, and 7 immigrant missions and sailors' homes. There are 94 church papers which have a more general circulation, of which 22 are weeklies, 41 are German, 29 English, 10 Norwegian, 8 Swedish, 4 Danish, 1 Icelandic, and 1 Finnish.

METHODIST EPISCOPAL.

—The M. E. General Committee of Missions, at their late meeting in Cleveland, voted to appropriate $1,600,000 to the work of missions for the coming year, in the proportion of forty-five per cent for home missions, and fifty-five per cent for foreign missions.

—Asbury Methodist Episcopal church, in Washington Square, New York, has re-opened its wood yard for the season. It announces that seventy men can be kept off the streets if three cords of kindling wood can be sold each week. The wood is sold at market prices.

—It is customary for two hours about noon to throw open London churches to business men and others for retirement and prayer. It is now proposed to extend this in connection with nonconformist churches, Dr. Stephenson and Mr. R. W. Perks advocating this at Wesley's chapel, City-road.

—Ground has been secured, costing about $25,000, for the new Wesley Hospital in Chicago, and plans for buildings to cost about $200,000. It is intended to commence the first building early in the spring, the estimated cost of which is about $75.000.

—A liberal citizen, whose name is withheld, announces the determination to erect in Chicago new buildings, for the Northwestern (M. E.) University medical college, the cost to be at least $100,000. Dr. Ingalls gives $50,000 to found a professorship, while a like sum from Mr. Wm. Deering will probably found an additional professorship. We are informed that $15,000 toward a fund of $50,000 for still a third professorship have been subscribed.

PRESBYTERIAN.

—A majority of the Presbyteries thus far favor revision. The Troy (N. Y.) presbytery voted by 31 to 7 approving the revision on the lines marked out by the general assembly committee. A minority of the presbytery favored relinquishing the work of revision and substituting "a new, shorter and evangelical creed in place of the Calvinistic confession." Union Seminary favors revision and Princeton opposes.

—The London (Eng.) *Presbyterian* says that in England, since the union in 1876, forty new congregations have been established, and the membership in these is about 7,000. Twenty of these congregations are within the bounds of the now divided presbyteries of London. This does not, however, by any means represent all the work done by the church towards its extension, because, immediately prior to the union, an unusual number of new charges were begun.

REFORMED PRESBYTERIAN.

—The Rev. J. M. Foster, who for five years has been in the Sabbath Reform work, has accepted the call of the Second Reformed church of Boston and has removed from Cincinnati, where he has made his home for fourteen years, nine of them as the highly-esteemed pastor of the Clinton Street Reformed Presbyterian church.

—It is reported in Boston church circles that the minority of the members of the Second R. P. congregation over which Rev. J. M. Foster has recently been installed as pastor, will go into the United Presbyterian church, and have asked to be organized into a new U. P. congregation in Boston.

ROMAN CATHOLIC.

—In Italy there are 8,487 religious brotherhoods, with a total wealth of $20,000,000. The bulk of the interest is used for processions, festivals and the like, and only one-fourth for charitable purposes.

UNITED PRESBYTERIAN.

—The *United Presbyterian* states that the real estate belonging to the estate of Daniel Speer, has been sold for $130,500. This is the property that has been in controversy between the Associate and the United Presbyterian churches.

—Rev. O. B. Milligan, student Jas. J. Dunlap, and Rev. J F. Carson, are among those who have preached, or will preach, to the United Presbyterian congregation of Boston, formed by persons who have withdrawn from the Second church there. Most of the sixty persons who remonstrated against the call from the Second church on Mr. Foster, have signed the request to the U. P. presbytery desiring to be organized as a United Presbyterian church.

—A committee of one from each presbytery has been appointed by the Associate Reformed Synod, South, to confer with a similar committee from the U. P. church to prepare a basis of union between the two churches.

WESLEYAN METHODIST.

—The London *Methodist Times*, on the basis of a calculation made by a distinguished layman, estimates the wealth of the Wesleyan Methodists of England to be at least £80,000,000 sterling, or nearly $400,000,000.

—The population of the Fiji Islands is estimated at 123,000. Of these, 103,775 attend the services of the Wesleyan churches, and about 10,000 are Catholics. There are 40,000 children in the schools, under the care of 1,095 teachers; and there are ten European missionaries, 72 native ministers, 40 catechists, 1,838 local preachers.

NEWS OF THE WEEK.

COUNTRY.

The United States Supreme Court postponed until the second Monday in January the hearing of the cases of Fielden and Schwab, the Chicago anarchists now imprisoned at Joliet, Ill.

Martin Loppy was electrocuted at Sing Sing, Monday, for murdering his wife.

By mutual consent the sale of the Oregon Pacific railroad has been postponed until Jan 20, 1892.

Two of Senator James G. Fair's sons, of Nevada, claim so have been cured of alcoholism by Dr. Keeley.

Mrs. Mary James, of Sandwich, Ill., was shot Wednesday by an unknown person, who fired upon a Rock Island train between Leroy and Bindena, Mo.

One hundred cases of la grippe are reported at Cairo, Ill.

Governor Merriam issued a circular letter Tuesday asking the people of Minnesota to help the poor in Russia.

(*Continued on 16th page.*)

DONATIONS.

Donations received by the special agent, Rev. H. H. Hinman, to Nov. 1891:

Rev E L Harris	$5 00
D Whitmore	50
O Tichenor	6 00
J B Galloway	2 00
Wm Hamlyn	5 00
Mr Holt	5 00
D S Dean	1 00
G A Howland	5 00
W Young	1 00
D Andrews	1 00
A Austin	2 00
Chas Webb	1 00
Jos Allen	1 00
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J Gilman	1 00
D S Farris	5 00
Mr Ike	3 00
Collection at Vernon, Wis.	5 60

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 7 to Dec. 12:

A J Loudenback, H B Wolcott, E E Browne, M R Dunn, A Cowley, A Bonnet, Rev H J Craddock. Mrs D McNeill, W Fast, Mrs M Barney, P H Parker, A Ellis, R P Brorup, D D Tower, J Moore. Rev C D Trumbull, B A Bailey, C P Paget, N C Tyrrell, J Gage, B F Searls, H W Bourne, Mrs M Culbertson, Mrs R R DeLong, W J Feemster, C S Moore, J W Alberty, W Slosson, A F Worden, G W Little, A Geil, T G Morrow, Mrs G Spies.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	91⅛	@	92
Winter No. 2	91⅛	@	93
Corn—No. 2	54	@	54½
Oats—No. 2	33	@	35¼
Rye—No. 2	89	@	
Bran per ton	15 00		15 95
Hay—Timothy	12 00	@	14 50
Butter, medium to best	23	@	29
Cheese	09	@	13
Beans	1 60	@	1 70
Eggs	18		24
Seeds—Timothy	1 12	@	1 22
Flax	93½	@	94
Broom corn	05	@	07
Potatoes, per bush	33	@	36
Hides—Green to dry flint	4	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 50	@	6 50
Common to good	3 60	@	4 80
Hogs	3 45	@	3 90
Sheep	3 00	@	4 90

NEW YORK.

Wheat, No. 2	1 06¼	@	1 09
Corn	62	@	63
Oats	41	@	42
Eggs	24	@	25
Butter	16	@	30
Wool	14	@	39

KANSAS CITY.

Cattle	2 30	@	5 85
Hogs	3 00	@	3 80
Sheep	2 25	@	4 50

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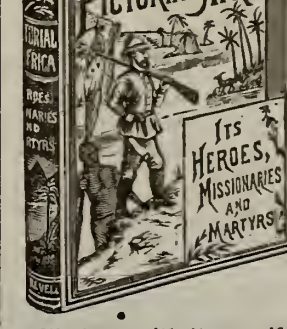

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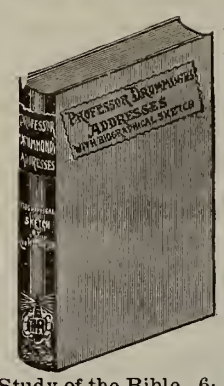

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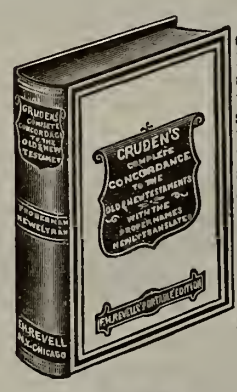

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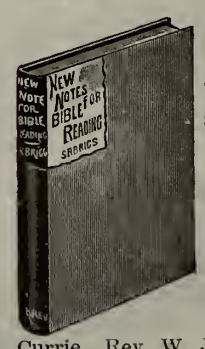

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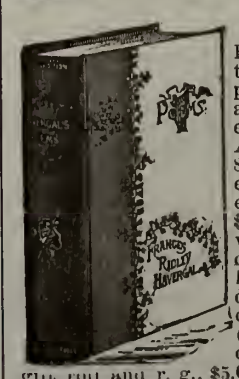

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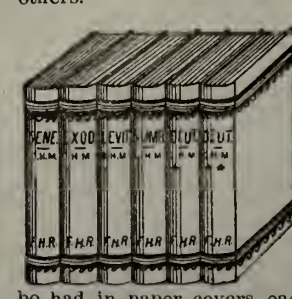

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NEWS OF THE WEEK (*Continued from 13th page*).

Tuesday the Indiana Supreme Court decided that a woman had a right to sue any one for damages who alienated her husband's affections.

Isaac B. Sawtelle, sentenced to death for the murder of his brother, Tuesday detailed his crime before the New Hampshire Supreme Court, for the purpose of making out that the murder took place in Maine, where there is no capital punishment.

Tuesday the convention of the National Anti-Sub-Treasury Alliance, called to meet at Memphis, Tenn., Dec. 16, was postponed, to be dated hereafter,

The Rt. Rev. John N. Galleher, D. D., Episcopal bishop of the diocese of Louisiana, died Monday night, aged 52 years.

Tuesday the House of Representatives of South Carolina passed the Childs bill to prohibit the manufacture and sale of intoxicating liquors in the State, and it is expected to receive 22 out of 35 votes in the Senate.

La grippe in a virulent form is prevalent in Topeka, Kan. Three thousand cases are reported.

Charles D. Evarts, son of the Hon. William M. Evarts, was found dead in bed at Windsor, Vt., Thursday.

George W. Stewart, of Georgia, who invented the sea telephone, died suddenly at New York Wednesday night.

Enoch Morgan's Sons & Co., of New York, Wednesday gave $10,000 toward the World's Fair.

The average condition of wheat in Michigan is reported at 93 per cent, as compared with 102 per cent one year ago. During the month of November 1,638,968 bushels of wheat were marketed.

The city council of Richmond, Va., contemplates giving Mrs. Jefferson Davis a house worth $25,000, providing she will spend the rest of her days in that city.

During the lumber season lately closed, mills in the Duluth (Minn.) district cut 253,300,000 feet against 215,000,000 feet last year. Prices have been higher for the last two months than for a long time before.

At Des Moines, Iowa, Thursday, the Iowa Temperance Alliance issued a circular urging prohibitionists to work more zealously in the cause of prohibition.

Red Key, Ind., was nearly destroyed by fire Thursday night. Loss about $40,000; partly insured.

William R. Botham, of Rockford, Ill., was taken to an insane asylum Friday, cigarette smoking having been the cause of his mental disability, it is thought.

One hundred and forty-seven building and loan associations in Illinois have total assets of $15,053,635, and loans aggregating $14,392,978.

A college publication issued by students of the University of Michigan was seized by the faculty Friday for publishing an article condemning co-education.

At Rochester, N. Y., Wednesday. Joseph L. Deyo, convicted of wife murder, was sentenced to be put to death by electricity at Auburn during the week commencing Jan. 18.

It is stated that the Archbishop of Canterbury will visit America next year, and will make a tour through the United States and Canada.

George Starkey and John Brown Wednesday night at Alton, Ill., were convicted of the murder of ex-State Senator Gilham, and sentenced to thirty years each in the penitentiary.

The Pan-American railway from Victoria, Texas, to the City of Mexico, was begun Thursday. It will be the shortest line to the Mexican capital by nearly 300 miles.

Kit Carson, a son of the famous scout of the same name, murdered his mother-in-law and father-in-law near La Junta, Col., and escaped.

La grippe is epidemic at St. Louis, physicians reporting hundreds of cases.

In the Barnaby case at Denver, Col., Friday several doctors testified that Mrs. Barnaby died from arsenical poisoning.

The strike of telegraph operators on the Pacific system of the Southern Pacific system threatens to involve the entire Atchison, Topeka and Santa Fe system.

In 1891 243,308 bales of hops were grown in the United States, against 204,849 bales in 1890.

Friday the Supreme Court of Texas declared the law prohibiting aliens owning land in the State unconstitutional.

Fire near Wichita, Kan., Thursday night burned 1,200 bushels of corn, 2,000 tons of hay, and several wheat stacks belonging to Noah Keriess.

The net gold in the Treasury Department is $131,125,587, an increase of nearly $14,000,000 since June.

Archbishop Kenrick, of St. Louis, is said to be suffering from la grippe, superinduced by the excitement of the recent golden jubilee celebration.

The right of railways to issue free passes is to be tested by the government by a suit to be speedily brought against the New England road.

At Washington, Friday, the details of the reciprocity arrangement entered into between the United States and Germany were made public.

Two hundred steerage passengers were detained at New York Friday on suspicion of being contract laborers.

Mayor Knoles, of Jacksonville, Ill., was arrested Friday for malfeasance in office.

La grippe is epidemic in Denver, Col. Seven hundred and fifty cases were reported Friday. The disease is of a mild form.

Fourteen horses were burned to death Friday in Davison's livery barn at Ishpeming, Mich. Loss $7,000.

FOREIGN.

President Peixotto of Brazil, has issued a manifesto declaring members of Dictator Fonseca's government traitors to the constitution.

It is estimated that 13,000 persons were ill of influenza in Hamburg during week before last.

English board of trade returns for November show an increase in imports of £6,710,000, and a decrease in exports of £2,230,000, as compared with the corresponding period one year ago.

The funeral of Dom Pedro, ex-Emperor of Brazil, was held in Paris Wednesday.

It is claimed by the French government that during the troubles arising from President Fonseca assuming the dictatorship of Brazil twelve Frenchmen were killed in Rio Janeiro by agents of Fonseca. The French Consul at Rio Janeiro has been instructed to demand reparation.

Infiuenza is epidemic in Upper Austria. Horses have also been attacked by the disease, and many deaths of animals are reported.

Thursday the new commercial treaties between Austria Hungary and Switzerland, and Germany and Switzerland, were signed.

Lord Dufferin has been appointed British Ambassador to France, to succeed the late Lord Lytton.

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Christian Cynosure.

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We devote a large portion of this issue of the *Cynosure* to the recent Anti-secrecy Convention in the New England District of the National Christian Association's field of operations. First, we present Miss Elizabeth E. Flagg's report of its proceedings, which, in connection with her usual "New England Letter," conveys a graphic picture of that remarkable gathering and its work. Then we have a double synopsis of Joseph Cook's stirring address, of which we have the promise of the full text at an early day. Then follow the addresses of Rev. A. J. Gordon and Mrs. Daniel Powers, which will be read with interest. We have, also, in hand (received too late for this issue) the addresses of Rev. T. D. Roberts, and Rev. A. R. McAyeal, a paper read by Mr. Barridge, of the State of New York, on "The Lodge in France and America," and Miss Flagg's address on "The Reforms and Reformers of New England." In each and all, there is a grand fund of entertainment and edification—a symposium of sterling anti-secrecy literature—as good as any that this age has produced, if not better than any that the world has yet enjoyed in print.

☞The price of this issue of the *Christian Cynosure*, sent to any address, is five cents.

Our numerous correspondents must have patience with us for a week or two. The New England Convention—the last and best of the annual fall gatherings—is pressing in its demands upon our columns, but the excellence of the addresses there delivered will very well compensate our readers for the concessions we are compelled to make in their behalf.

A good deal of sentimentality pervades the churches and social circles in this holiday season, relative to "giving freely" to loved friends and and the poor. The principle is all right, if the gifts are useful and appropriate, rather than extravagant and ostentatious. But it is difficult to understand why these benefactions should be confined to two weeks instead of a whole year. To the cheerful and competent giver, seeing that we always have the poor with us, Christian charity towards the poor and unfortunate should be like Solomon's "merry heart" (Prov. 15: 15)—"a *continual* feast."

The *Union Signal* mourns the loss of one of its associate editors, Miss Julia A. Ames—its "brightest and best." The funeral services at Miss Willard's "Rest Cottage," at Evanston, last week, were solemn and impressive, yet bright with the Christian's hope of a glorious resurrection and the life of the world to come. Her loss to earth, however, is deeply felt, by those who best knew her worth and usefulness.

The next number of the *Christian Cynosure* promises to be an attractive one, both in its letterpress and illustrations, embracing a portrait of Columbus, Views of the Administration Building and Machinery Hall of the Columbian Exposition, and one of Bro. I. R. B. Arnold's Floating Chapel, with descriptions of each. There will also be one or more of the excellent addresses delivered at the New England Convention, with our usual variety of departmental contributions and selections. The price, per copy, sent to any address, will be five cents.

With the present issue of the *Cynosure* the thrilling "Experience of a Mason," by Joseph Hopson, of the British army, is brought to a close. Not only is it a well-written narrative, bearing in every sentence the evidence of its truthfulness, but it reveals the malignancy, vituperation and murderous designs of Freemasonry towards its renouncing members. "I claim," says Edmond Ronayne, "that every Mason who lives up to his oath must of necessity violate the law, and even get so far as to assassinate a recalcitrant brother Mason.....He must kill, if called upon to do so." Mr. Hopson has made this peculiarity of Masonry very clear in the relation of his narrow escape from butchery by his angry brother Masons. But he lived to expose their scret rites, and his further revelation is in our possession.

News from France, last week, indicated a movement of considerable strength among the people to divorce the existing union between the government and the influence of the Roman church upon the public interests of the republic. In Italy, the possession of Rome by the Vatican hierarchy, or the government of the kingdom, is still an open question, and one that threatens a serious rupture between the two powers at an early day. In the meantime it is pretty broadly hinted that the Cahensly movement in favor of German Cardinals, Archbishops and other Roman church dignitaries in the United States is only slumbering, not squelched, and will come to the front again in an aggressive form. The only place where the hierarchy seems to find peace and promotion is in the United States, and that because of our apathy as a people concerning the peril of our institutions.

Some time ago "The Progressive Benefit Order," of Boston, obtained a permit from the State Auditor of Indiana to open a branch at Indianapolis. "The statement on which it was given," says a special telegram to the *Inter Ocean*, dated Indianapolis, December 14, "sets forth that its assets were $65,374 and its liabilities none. This was sworn to by the president and assistant secretary of the company, the oath being acknowledged by a Boston justice of the peace. After the statement had been filed and the order's admitted, Mr. Duke, chief of the insurance department, got hold of information which led him to believe that the company had filed a false statement. He wrote to Boston, and to-day received information that the order's report filed in Massachusetts shows that its assets are $33,300 (in addition, presumably, to the cash deposit required), and its liabilities $3,953,925." No one can touch pitch without defilement, and none can put money and confidence in these endowment orders without running the risk of losing both at considerable cost.

Rev. Z. S. Weaver, pastor of the Presbyterian church at Burgettstown, Pa., on Sunday week sent in his resignation, to take effect on the first of next April. Recently he has been denouncing the support of the Republican and Democratic political parties as sinful, and advocating a radical third party. He has also been earnestly combating the Sunday newspapers, and announced his intention of prosecuting the newsdealers for selling them. Finally the growing opposition to his methods of preaching reached its climax when he delivered a sermon attacking Freemasonry. Then the elders called a meeting, and Mr. Weaver was warned that he must change the style of his discourses. A private letter from him states that the community has become quite aroused by his Anti-masonic sermon, in consequence of which two members have withdrawn from the lodge, and he is receiving many warm expressions of sympathy. The good seed which he has sown is likely to result in a healthful and prolific harvest. In his present position he enjoys greater liberty of speech and action; and although he has been accused of cowardice in attacking the lodge, and is called a fanatic, he retains his manhood and independence.

A MASON'S EXPERIENCE—VII.

BY JOSEPH HOPSON, OF THE BRITISH ARMY.

[*Concluded.*]

The proceedings of the court were submitted to Major General Sir Theophilus Pritzler, then in command of the Mysore Division, who, in his written remarks, severely censured the conduct of the court, and declared that according to the evidence adduced in support of the prosecution he ought to have been found guilty. Sir Theophilus was a Freemason himself, yet felt bound to make a show of doing justice in the case; but, as they boasted afterwards, he in the most brotherly way sent Beswick word not to be afraid of being reduced, for if he should be reduced he would get him a better situation.

The court showed how little they cared for censure or for public opinion. They (the Masons) were strong in number at Bangalore; they supported each other, right or wrong, and gloried in their audacity. They cared not who knew them to be liars, or perjurers, and they exulted in their victory all the more for its being obtained by falsehood. *A Freemason's oath overrides all his other oaths;* and the truth can only be elicited from a Freemason when perjury offers no advantage to him or his fraternity. Yet, even in such a case, the genius of Freemasonry would incline him to perjury in every practicable case, as such would commend him to the infernal powers to whom he owes all devotion and allegiance.

Sergeant Hobday's trial came on in a few days after, but first there was a court of inquiry to ascertain if there were sufficient grounds for his trial by a court martial; the court having decided that there was, his trial came on. He was tried by a cantonment court martial, composed of infantry officers, not apparently partial to Masonry, but certainly disposed to favor and oblige a brother officer, rather than a Sergeant. Lieutenant Ormsby attended the trial and remained in court during the whole of the proceedings, and from the intense anxiety and impatience he manifested during the examination of the evidence for

the defence. it was evident that to ascertain the truth was not his object. He interfered with the evidences in such a way as greatly to annoy the court, and, although repeatedly silenced by the president, a captain, I believe, of his own regiment, such was his desire to insure Hobday's conviction that he still persisted in interrupting the proceedings with questions of his own, and he was actually detected by the prisoner in making signs to one of the witnesses that he had brought to support the prosecution, by thrusting his tongue aside against his cheek with the view of guiding him in his evidence. The movement was noticed by Hobday, who called upon the court to take notice of it.

The charge of endeavoring to seize Lieut. Ormsby fell to the ground as might be expected, but the oath of Lieut. Ormsby and his two associates outweighed the oaths of a few non-commissioned officers; and he was consequently found guilty of being drunk on duty, and was accordingly sentenced to be reduced to the rank and pay of a gunner; but his commanding officer, Lt.-Col. Showers, who commanded the cantonment at the time, on reading the proceedings of the court cancelled the sentence. Yet the brigade major, Captain A. B. Dyce, to give a triumph to the fraternity of which he was an active member, set him down reduced, in his publication of the proceedings, and so let the order stand till compelled to alter it.

The circumstance of Gunner Duffy's appearance as a witness in Beswick's defence was so glaring an atrocity, and created such an abhorrence of the man by his comrades, that several of them came voluntarily forward to expose his villainy, notwithstanding that in doing so they exposed themselves to the displeasure of their officers (many of whom were Freemasons), and ran the risk of injuring their prospects. It was an undeniable fact that Gunner Duffy was lying drunk in a ditch bordering on the foot-parade of his troop during the whole time that my struggle with the Freemasons was going on, and that he was carried into the barracks in an insensible state, a considerable time after it was over; this, Gunner Coughlan, and others, came forward to prove.

Gunner Duffy was consequently brought to a court martial, charged with the crime of perjury; but the court he was tried by was a purely Masonic court, and he had therefore nothing to fear.

In the first place, there was no prosecutor warned to attend. And Captain Dickinson, his troop commanding officer, did not come till sent for; and, having stated the crime that the prisoner, Gunner Duffy, was charged with, he hurried away.

I was called in to give my evidence; but, strange to say, not a word of evidence would the president allow me to give except in answer to his questions, which were all framed to answer his own purpose, namely: Duffy's acquittal, and calculated to make me appear ridiculous. He rejected what he chose, and set down nothing but what was favorable to the prisoner. And when he had what he wanted he sent me out of the court, saying: "You may go; I want to have as little as possible to say to you;" in which sentiment the other members concurred. All the witnesses who could only say that they did not see Duffy near the place, and that they believed he was not there, were called in, and questioned as I had been; but none of those that could positively say where he was at the time, were allowed to give their evidence. No one saw him at or near the place; no one spoke to him; he spoke to no one; he took no part in the struggle. Yet he was so close, according to his own account, that he could see what was going on at my room door, within a verandah and in the middle of a crowd, without being seen by any one. He was accordingly found innocent of the charge, and "most honorably acquitted."

Thus did the Freemasons, with the utmost audacity, outbrave the authorities of the cantonment in defence of their most infamous institution, actually making nothing of the law and of all authority beyond the pale of their institution. And well did the contrast between the activity of the Masons, and the sober proceedings of the uninitiated, show how richly the latter deserved the name of "cowans," a name which with Masons answers to that of "coward," and implies that all who are not Freemasons are deterred from becoming such by their unmanly fears, and is with them a most opprobrious term

When I was called into court to give my evidence against Beswick, my testimony was rejected, in consequence of my breach with the Masons. They regarded my breach with them as a breach of my oath; but I do not think it such. If Masonry was what they had described it to be; that is, the holiest and best of institutions, and I had differed with them and broken my engagement, then I admit I would have been guilty of perjury; but when it was not what they described it to be, and what, on the credit of their word, I believed it to be, then the bargain was not only null and void, but I had a right to regard them as cheats, and deal with them as such; just the same as if I had bought a horse on a false character; I should not only consider the seller a cheat, but subject to prosecution for his perfidy and dishonesty. But the Freemasons, in their arrogance, wanted to override all law but their own. They would have their oaths to be considered as lawful; not only so, but more binding and inviolable than any other.

The question as to whether a Masonic oath was a lawful one, and the breaker of it a perjurer, was not urged for want of time. The president, on referring the subfect to the officer commanding the cantonment, Lt.-Col. Showers, was informed that my evidence was unnecessary. At Sergeant Hobday's trial Lieut. Ormsby thought to repeat the movement, but here he was much to his chagrin overruled. The court could not be allowed to establish the precedent that an oath taken in a Masonic lodge was of equal validity with an oath taken in a court of justice, or that a Masonic lodge was equal to a court of justice in authority and respectability.

A circumstance occurred at the time of this trial worthy of remark. One of the men that came in the hope of seeing Beswick on the night of his arrest, one of those that came with Lieut. Ormsby, happened to be in attendance at the court as a witness in support of the prosecution, and in the course of conversation with others who were in like manner in attendance, he complained of the trouble so many persons had got into on this occasion. Then addressing me, he said: "You are the cause of all this; and, after all, you don't know enough to do us any harm."

THE END.

"CHRISTIAN SCIENCE."

It does not seem possible that any sensible person who has ever known Christ can be led away by the vagaries of the delusion which is called by its dupes, "Christian Science." But we have just learned of a very estimable and intelligent Christian lady who has become a victim of this delusion. Others may be in danger of yielding to its pretentious claims. It is one of the most bare-faced swindles that were ever palmed off upon the credulous.

That our readers may know what it proposes to teach, we quote from the *Christian Voice and Banner of Holiness* the following explanation of it by one of its advocates, Mrs. Mary B. G. Eddy:

"Christian Science teaches that sickness only exists in the imagination. That man is never sick, but simply believes himself sick, and only needs to think he is well, and he will become so. That soul is God, or but another term for God. That material man, or, in other words, man as we see him on this earth, is a myth. That the body, together with that which animates it, or causes motion in it, is a lie and a delusion; that there is nothing in man to be saved. That there is no personal man; that man is a reflection of God, and that God has no outline; that a personal man or personal God are theological mythoplasms. That man is not both soul and body. That man finally becomes a part of God, just as a drop of water falls into the ocean; also, that there is no part of God in man. That there is never a man or woman born into this world. That this world is not real, but is a delusion or a dream, and that all matter is a delusion. That the idea that man has a life or soul separate from God is the error which Jesus came to destroy."

This new-fangled "science falsely so-called" is but an old heresy revived. It is a weak dilution of ancient pantheism, brought forward, apparently, for the purpose of making money. Keep away from it, as you would from the devil.—*Free Methodist*.

REFORM IN NEW ENGLAND.

ANNUAL MEETING OF THE NEW ENGLAND CHRISTIAN ASSOCIATION, AT BOSTON, DECEMBER 9TH AND 10TH, 1891.

STIRRING ADDRESSES BY CHRISTIAN ORATORS.

Our Annual Convention was held under skies that seemed to hold in their blue depths the very smile of God. It has been gloriously successful, filling our hearts with joy and gladness.

Rev. John Hood's church, in which it was held, was neat, tasteful and withal *light;*—I emphasize this point. It struck me, at the first moment of entering, as just the place for a little band of reformers to assemble in, whose object is to shed the light of heavenly truth on the hidden things of darkness.

After a season of prayer, an informal meeting was held, and the subject of incorporating generally discussed. The wording of the constitution, as regards the object of our Association, awakened quite a lively discussion, it being thought by Bro. S. C. Kimball that the order should be reversed; and, as the advancement of vital godliness, which is hindered if not killed wherever the lodge is powerful, is really our principal aim, that idea should come first. Bro. E. McIntyre, a seceding 16-degree Mason, testified that when he had Christ he found that his lodge affiliations dropped off. A committee was appointed, consisting of Bros. Stoddard, Kimball, Gunn and E. E. Flagg, to make what changes in the wording seemed best, and report. W. B. Stoddard was nominated to secure signatures for the constitution. The meeting then took a recess.

The meeting in the afternoon was called to order by Pres. Conant, who read the Twenty-third Psalm, with appropriate remarks, followed by prayer, and singing led by Miss Ella Carter.

Pres. Conant then referred to the object for which the convention had come together, which, he said, it seemed hardly necessary to state. We were met in the name of Him who came to destroy the works of the devil. We are living in the last days, and the enemy is bringing his hosts together. But it was a cheering fact that while denominations were inactive in reform, God was calling out of the churches a people for himself.

The pastor, Bro. Hood, then gave the address of welcome. He said that "the U. P. church settled this question long ago. We have an article in our constitution forbidding the admission of secret society members. As a church, we are not disturbed by this discussion." He referred to the time when the question of slavery split the denomination; and how, after the war was over, and slavery dead, the general body put an article against it into its constitution. He was glad to belong to a church that could heartily welcome such a convention.

Pres. Conant responded in a few appropriate words. He then named the various committees as follows:

On Resolutions: S. C. Kimball, J. M. Foster, D. C. Ferris.

On Enrollment: W. B. Stoddard, Mrs. M. B. Spaulding, F. W. Weed.

Finance: L. E. Lincoln, E. T. McIntire.

Entertainment: Mrs. A. E. Stoddard.

Mrs. H. L. Hastings then took the chair. A paper was read by the writer on "New England Reforms and Reformers," followed by another, from Mrs. Daniel Powers. She emphasized the necessity of letting on the light, and the need of Christian workers being informed on this subject, that they may keep young men out of the lodge.

Bro. Stoddard, alluding to Brother and Sister Powers, said: "It seemed as if God had sent before the cause two angels with locked hands and open hearts. He felt that what had been done in Boston for anti-secrecy was largely due to the consecrated zeal with which they had opened their pleasant home to parlor meetings, thus in a quiet but most practical way disseminating the truth among the class which most needed it."

Mrs. Hastings said that a young man came into their mission, in Chelsea, who was an Odd-fellow. He neglected his lodge to attend the meetings. They took him to task about it, using very severe language. Last night he said he was convinced it was a sin; that it was making the work of the churches null and void.

Bro. E. T. McIntire testified that a very refined

and cultured man, a Christian from his boyhood, was induced to enter the Commandery of which he was a member. Being a fine elocutionist and good memorizer, he proved very useful to the lodge. He was put on all the important committees, such as providing for entertainment when they went on "pilgrimages" to Washington, Chicago and other cities. He was worth, at that time, from seventy-five to a hundred thousand dollars. But he was induced by his lodge friends to sell out a good business and go to New York. He came back, about a year ago, bankrupt, bloated, and with a cigar in his mouth, although up to the time of his joining the Commandery he had been perfectly free from liquor or tobacco.

Rev. J. P. Stoddard inquired what influence Christians, ministers, or layman, who joined the lodge, had on members?

Ans.—They are considered false witnesses. Whatever influence they had for good is destroyed by such a step. They form associations with the drunkards, saloon-keepers and licentious men.

Ques.—Do you mean to say that they have drink in the lodge?

Ans.—It is when they go on "pilgrimages," and at lodge banquets, that they are most in danger. Then liquor, if not kept in the lodge-room, is easily attainable from some place near by.

Interesting testimonies followed from Bros. Barridge, Davis, Leadbetter, and others.

Mrs. Hastings remarked that the time was coming when we should need all these testimonies.

Mrs. A. A. Rockwood referred to her mother as a woman of most intense reform convictions, and one who had more reason than some to take a decided stand, as she had a family of twelve children, six sons and six daughters. She said that "physical light is a good symbol of the spiritual. I say to my children, 'Don't have heavy draperies. Put up the curtains, so that the blessed sun may flood the room, and let it be the symbol of the light which is in Jesus.'"

Mrs. Rockwood presided at the evening session. The reading of Scripture was followed with prayer, and the singing of the hymn written by Mrs. Powers, entitled, "Reply to the oft-repeated assertion of Masons that the lodge religion is good enough for us." It was sung by Miss Carter, as a solo, to the tune, "We have an Anchor," the audience joining in the chorus.

Mrs. M. E. A. Gleason was then introduced. Her address was a most impressive lesson drawn from 2 Chron. 33: 21–25 on the sin and danger of robbing God by false worships. It is impossible for Mrs. Gleason to give a poor lecture, and on this occasion she more than met the high expectations which had been raised.

Mrs. E. Trask Hill, President of the Independent Women Voters of Boston, followed with a most able address on the Jesuits. It was brimful of startling facts which the American people ought to know. It was voted, at the close, that this, as well as the other addresses, be requested for publication.

The exercises of the convention, on the following day, began with prayer and reading of Scripture, Rev. L. C. Kimball occupying the chair. He remarked that our churches were dying with spiritual dyspepsia. They are over-fed aud have too little to do.

Elder S. C. Kimball said that personal contact was needed to save souls. He told of families which he had visited in his home missionary work in New Hampshire, on whom no minister had called for years.

A brother said that he was the teller to pay out God's goodness; in fact, a whole banking institution. He believed in giving our hands, our feet, our lips, our whole bodies, up to Christ.

A business meeting then followed. It was voted that, from courtesy to the church in which the convention was held, and Christian regard to the feelings of a brother present, only the Psalms be used for the rest of our devotional meetings.

The committee then reported on the revision of the constitution in relation to the object of our Association. Their report, however, was not accepted, and a new committee was appointed. Rev. R. A. McAyeal, of Lawrence, Mass., then addressed the conveutiou on "Why I am not a Mason." It was full of telling points, keen and ogical.

The committee on the object of the Association then reported, and their revision was adopted. It was also voted that Rev. R. A. McAyeal's address be requested for publication.

The afternoon session began, as usual, with a devotional meeting, Elder S. C. Kimball leading.

Bro. S. A. Pratt testified on tobacco. As soon as he threw it out of his mouth, he threw it out of his grocery store, with the result that the Lord had greatly incrcased aud prospered his business.

Joseph Cook was thenintroduced. He said: "It is a great felicity that the exercises of this convention are interspersed with seasons of devotion. All true courage and wisdom originate in prayer." He then referred to the subject of his address, "The secret oath-bound orders which employ assassination as one of their weapons." Such societies ought to be removed from the face of the earth. There were more than twenty assassinations in the city of New Orleans under the Mafia. It has not been possible to ascertain who were the murderers, but it is on evidence that this society has again and again employed murder as a weapon. This power of life and death has distinguished the most famous of the foreign secret orders for generations. China is honeycombed with these societies, which the government is unable to put down. It has tried to exterminate them, but they hold their own, for their members are more afraid of the private law which controls these murderous associations than they are of the law of the land. Wherc British ships dominate the coast, their power is not felt as it is inland. The Carbonari of Sicily has been opposed by church and government, but the society has the power of life and death over its members and cannot be put down. The Nihilists of Russia have some reason for their existence. But I believe if I lived in Russia, and had to fight its tyranny, I would do it in an open and aboveboard way. If you are going to enter into treasonable conspiracies, at least have the courage of your convictions and do it like a man. Like these other societies, the Nihilists cannot be put down, because they hold the power of life and death over their members and execute it. If such societies come here, they must be uprooted. Wendell Phillips said that secret societies are incapable of doing any good, and may be used for a bad purpose. Foreign vessels bring over many members of these secret orders, whose terrible penalties we do not know. Does any one doubt that the oaths of the Endowment House bind to murder? More than six hundred murders are on record as done by the instigation of the Mormon church. Their oaths are distinctly disloyal. While they are allowed, the central power of Mormonism remains unbroken. Who that remembers the murder of Dr. Cronin will deny that the Clan-na-Gael has the power of life and death over its members? Does Freemasonry pretend to have this same power? Pamphlets have been put forth to show who was responsible for Morgan's murder. I have some now in my study, which try to throw discredit on the story that he was murdered for exposing Masonry; and yet the Encyclopedias say that he was. Heaven forbid that I should call the young men in the Freemason lodges murderers. I don't think a society made up of good men would inflict the death penalty on its members; but if made up of bad men, as it might be, it would not hesitate to stain its hands in blood. It has been asserted that in the Southern States the Ku-Klux grew out of Masonic lodges. I do not know about this; but we do know that it was murderous and disloyal to the last degree. In view of these facts I justify myself, at any risk of unpopularity, in giving my witness against any society which requires such oaths of its members. I did this once in Chicago, and the improved report is in *Our Day*. I stand by every word I said then. Up to 1880 the statutes of Vermont made all such oaths illegal. Oaths administered in secret are inimical to the peace and order of society. I have traveled in Utah, and know, from competent witnesses, what Mormon oaths are; and I believe we know practically what Freemasonry is, and the Clan-na-Gael and the Mafia. And I say, Agitate. Let those who are clear of the lodges keep clear, and those who are in the lodges assert their manhood and come out."

Bro. Baldridge then read a paper containiug some startling facts, which will be published iu the *Cynosure*.

Rev. A. A. Hoyt then addressed the meeting ou "The Remedy for the Lodge Evil;" followed by W. B. Stoddard, on the question, "Ought seceders to expose the orders from which they have seceded?"

Bro. E. T. McIntire gave an important testimony, which will be reported later.

The Committee on Resolutions then reported. A vote of thanks to the U. P. church, for the use of their house of worship, and to the friends for their generous hospitality, as well as to the several speakers, was passed. It was also resolved: "That we disapprove of all secret societies as unnecessary for the accomplishment of any good, and as a damage to the home, and as a hindrance to the impartial enforcement of civil law, and a subtle enemy to the Gospel of Christ."

Rev. J. P. Stoddard then reported his work for the year. It was voted that his services be retained as New England agent, and steps be taken to insure him a proper support.

The following officers were chosen for the ensuing year:

President, J. A. Conant, Willimantic, Conn.

Secretary, Elizabeth E. Flagg, Wellesley, Mass.

Treasurer, L. E. Lincoln, Boston.

Vice-presidents: C. L. Baker, Kittery Point, Me.; Rev. J. Phillips, Gilford Village, N. H.; Rev. Almon Shephard, Vermont; S. A. Pratt, Worcester, Mass.; Philip Bacon, Wheatogue, Conn.; A. M. Paull, Providence, R. I.

Executive Committee: President, Secretary, and Treasurer, *ex-officio;* H. W. Goddard, West Sydney, Me.; Robert A. Frohock, Alton, N. H.; Rev. D. C. Ferris, West Barnstead, Vt.; Ezra T. McIntire, Boston, Mass.; C. T. Collins, Windsor, Conn.; Chas. H. Alien, East Providence, R. I.

The evening session was filled with addresses from Rev. A. J. Gordon; Rev. T. D. Roberts, Sup't. of Boston Industrial Home, and Rev. J. M. Foster, which will be all fully reported.

The whole convention was a feast of fat things. Nothing could exceed the generous, whole-hearted hospitality with which the friends were entertained, more opening their homes for this purpose than could be supplied with guests.

Elizabeth E. Flagg.

ADDITIONAL FEATURES OF THE CONVENTION.

The paper read by Miss Elizabeth E. Flagg, at the first day's session, is described by the Boston *Journal* as "masterly," and "brimful of facts, set forth in a very interesting manner." It was voted to have the paper published in pamphlet form.

At the close of Mrs. E. Trask Hill's impressive address, on the first evening, a petition was signed by most of those in attendance, to the effect that they were in sympathy with the New England Christian Association, and averse to secret societies.

In addition to the synopsis of Joseph Cook's address, at the second day's sessiou, sent by Miss Flagg, we present the following, which appears in the *Journal's* printed report:

"I believe any secret enterprise or society that uses assassination for a weapon ought to be exterminated from the face of the earth. Many people who read much do not know that even in our own land death is adopted as a punishment by some secret orders. There is legal evidence at Washington to prove that many assassinations in New Orleans are traceable directly to the Mafia. If we declare that all secret organizations using death as a measure of punishment ought to be exterminated, how many shall they be? Let us go to foreign countries. You admit that many foreigu societies deal thus summarily with those who prove false to them. China is honey-combed with secret societies, and against the Triad and its power of death, even the Government is powerless at times. The British forces at Singapore could only maintain their authority against it by aid of warships iu the harbor.

"The combination of ecclesiastical and political powers in Italy cannot prevail to blot out the secret clans there, because of their power of life or death. Nihilism may have some reason for its existence in a tyrannical government, but I would not be understood as excusing the Nihilists. Yet even the most tyrannical government cannot blot out a few who bind themselves together by such terrible oaths. Wendell Phillips says 'secret so-

cieties are not needed in America for any good purpose and can be used for many bad ones.' Does anyone doubt that under Brigham Young the black 'avenging angel' was used to rid the saints of the presence of many who apostatized?

"And now to come to the point of my address. Has Freemasonry ever claimed a power of life or death over members? Did it threaten the lives of seceders who should expose it? It has gone into history that Morgan was killed by the hands of those whose secrets he was about to reveal. Heaven forbid that the genial men on all sides of us who are identified with any secret organization, should be charged with such a crime; but such are the possibilities of any secret organization, and in times of war or rebellion much harm may come from these as from others in foreign history. Some even believe the Ku Klux clan of the South originated from Masonic bodies.

"In view of these facts I justify myself for appearing here and opposing secret orders. Until quite lately the State of Vermont held the Freemason's oath to be illegal. My central proposition is that all disloyal secret oaths ought to be opposed, and I deem this only moderate grounds. My closing advice is, get all the legal evidence you can as to the character of these oaths and keep your youth from joining any organization where such oaths are required."

At the evening session of the second day, Rev. A. J. Gordon addressed the meeting. Mr. Gordon said: "I speak to Christians especially. I think it the greatest peril of the age that Christians are commingling and co-operating with so many entirely secular agencies. Christianity is sufficient unto itself. It needs not to call to its aid anything of entirely secular nature. Are we not bound to give ourselves wholly to the church? I believe in the strength and in proper spheres the value of organization. We do not, however, want to unite with anything that will draw us to itself away from God. Men have been won from the church to the lodgeroom by joining a secret order. As Christians we should not allow ourselves to be, as it were, unequally yoked together with unbelievers who may induce us to go astray, instead of our leading them to the good and true.

"If ever the church was called on to stand by itself it is now. This is an age of secular Christianity. We do not want this endless organization; we want, as an old minister once put it, 'not more harness, but more horse.' It is not a question of harm to ourselves so much as it is the harmful influence of our example on others. Let us give all our strength to the church and not be linked to those whose strong wills may sway us even against our better convictions."

Following Rev. A. J. Gordon's address, Evangelist T. D. Roberts, of Davis street (Boston) mission, next told some facts—why he, having once been a Mason, was not now affiliated with them. He said he had charity toward those now in the lodge, and should expose nothing, but should warn all young men not to join any secret organization.

ADDRESS OF REV. A. J. GORDON.

I have enjoyed very much the opening exercises of this meeting, and I am especially pleased with the spirit which I see exhibited by all who have spoken; but I may say that I owe you an apology, for I do not know as much about this subject as many who have spoken at this meeting. When I was a student in college, I joined a very harmless secret society, but that is in the far past. I have come to disapprove all secret societies whatever.

Now, what I would say to-night—I would speak especially to Christians. I sometimes say, Well, if a man outside the church, having no connection with the church, proposes to do this or that, it is one thing, and I don't know as I can reach him or exercise any authority over him, but a disciple of Jesus Christ stands on quite a different plane. In the first place, leaving aside any particular question or any particular society, let us look at the general principle. It is the greatest peril of the age,—the tendency of the church to become secularized by union with all sorts of outside agencies in which it attempts to promote sociability, or to insure the success of the Gospel. And I say this because I believe that, having become indwelt, or, more strictly speaking, having become indwelt by the Holy Ghost, the church of Jesus Christ has a power which no other body has or can have. We do not depend upon enthusiasm, nor upon eloquence; nor upon learning; the whole energy of the church depends upon the fact that through the Holy Ghost that church is coupled on to Jesus Christ, and has all the power that he has. So our friend who has just spoken to-night about the induement of the Holy Spirit, has struck the key-note. The church must not attach to herself the external agencies for making the Gospel a success. I have become, I presume, somewhat offensive in my reiteration of this truth. Let alone your amusements; let alone the secular appliances by which men often try to promote the Gospel, and if we cannot make it a success on its own ground, by faithfulness to that Divine Person who dwells in the church, let it fail.

Now, having said this, I want to add that it goes still deeper. Are we not bound, since Jesus Christ dwells in the church, to give ourselves wholly to that church? He does not give a part of himself to the church. "Where two or three are gathered together in my name, *there am I.*" Not a part of myself,—not some fraction of myself, but there am I, in my entirety. It is a paradox that we cannot quite understand, and yet it is true, that though there may be a thousand churches, every single body has just as much of Jesus Christ as any other,—has the whole of Jesus Christ.

Now, if he gives himself wholly to the church, which he loved, and which he purchased with his own blood, is it too much to ask that we should give ourselves also wholly to it, which means giving ourselves entirely to Christ?

The more I contemplate this matter, the more I am convinced that Christians fritter away their strength and waste their energies by a divided allegiance, and that it is our duty to be wholly engaged under the one Master, and in the one great organization that he has established.

Then, secondly, this is to my mind the greatest objection to all secret societies, that through them one becomes attached to a power greater than himself. It is exactly like gravitation. You know this attraction is in proportion to the weight of the body attracting, and if the body be very large, it attracts with great power. That is the rule in the material world.

Now, Jesus Christ gave the church, that it might constitute a bond of attraction to hold men, and blessed is the man who is so drawn by that attraction, which is nothing less than the person of Jesus Christ, that he shall be held and completely controlled by it.

I believe in the value of fellowship. It is the great word of the New Testament. "Kononia," fellowship, having in common. And you will notice in the New Testament, how often the word "one-another" occurs. It was the foundation word of the New Testament polity: "Bear one another's burdens;" "Exhort one another;" "Pray one for another;" "Confess your faults to one another." The whole life of the church of Jesus Christ consists in mutual burden-bearing and fellowship, and on that ground it is essential that we make its fellowship supreme, and allow no other fellowship to take its place.

I knew a young man who lost his life in the Alps by slipping out of the cord that attached him to his guide. And I have known many young Christians to lose their religion by simply releasing their fellowship with the church.

Now, the church of Christ furnishes the best and most sacred fellowship for the Christian. In it there is linking together of heart to heart, soul to soul, that he may be held fast to the one great center. Therefore, we do not want to be attached to any outside organization, which perhaps shall be so much stronger that it shall draw us away.

This conviction was greatly strengthened in this way. I was present in a New England city, some three years since, at an important meeting. It had been agreed that the churches should hold a day of prayer and fasting, under a sense of the deep want in the city for the outpouring of God's spirit. I had been asked to come to that city and deliver an address on an important theme. I made great preparation, feeling very deeply the solemnity and responsibility of the hour. When I reached the church, and the services had been commenced, the pastor apologized for the smallness of the attendance. He said to me: "There are, so far as I can understand, not less than twenty-five lodges in this city, and although I did not know it when this meeting was appointed, it is unfortunate that these lodges meet to-night, and therefore we have a small attendance." That was all he said; he made no other comment. But what great searchings of heart ought such a fact to create among Christians!

And not only this; I have sometimes had personal experiences on the same line. I wish to speak with the utmost tenderness and kindness towards those who may and are likely to be offended by any discussion of this question. I remember a young man in this city who came to Mr. Moody's meetings in 1876. He had been a dissipated character, and he said to me in the inquiry-room: "My only safety is in getting out of my old connections, and standing out firmly for Jesus Christ." He joined the church, and for several years gave himself absolutely to attending on its duties and services, and getting his strength from the promises of the Gospel; and he got on just as one might be expected to get on, growing in grace and in power and in joy. Well, that man to-day is far off. He has lost all his love for the church, and all his fellowship with Jesus Christ. When I have tried three or four times to hunt him up, though he never would tell me why he had separated from the church, his wife has told me again and again that he has gone back to the old attractions, and he spends most of his evenings in the lodge and among the associations it has created. The center of attraction has at last been found to be outside of Christ and he is lost to the church.

Now, when I say that, I shall be answered just as a man did answer me the other night, in anticipation of what would be said here to-night: "If a man loves the lodge more than his Saviour, he isn't worthy to be a member of the lodge." But, my dear friends, we cannot divide this heart. A man will ultimately love one thing supremely. He never will love two things equally. If I hold two drops of water on my finger tips, very soon they will touch their rims, and the smaller one will be swallowed up by the larger. So in the associations and fellowship; the strongest attraction will win, and such is the frailty of the human heart that the most unworthy object often wins the day.

Now, in the third place, I believe that there is an injunction of separation that every Christian ought to heed. "Be not unequally yoked together with unbelievers." The unbelievers may be respectable men and good neighbors, yet I do not wish to put my neck in the same yoke with them, lest they sway me away into courses of life which I myself would not be inclined to take, and which my conscience forbids my taking. What do I mean by this? Just this: I think the Christian ought to stand right out by himself in the church of Christ. While the motto of this world is "in union there is strength," the motto of a Christian is just the opposite: "In separation is strength." Have you ever thought of that?

The first word which the prophet heard when he was ordered to build up Jerusalem, was "Separate yourselves from the people;" and they drew apart by themselves. And on that memorable occasion when Gideon was to go into battle, and he had thirty-two thousand men,—that is a magnificent army; but what did God do? The first thing he did was to cut off twenty-two thousand; then he took what was left, and cut them down to three thousand. Instead of union there was separation, and a selection of those who had real heart and courage. And I believe that is exactly the way in the church. What God wants of us is to be separate; and I believe that ten men standing together for God, have more power than a thousand men who do not believe in God. Because when you have ten men standing with God, they have all the power that he has. "All things are possible with God," and all things are possible to him that believeth.

He gets his majorities in minorities; and I was rather pleased when I came in here to-night, to see that you were such a compact little company, because I never believed at all in the greatness of numbers as a condition of success.

I remember, as young as I am, when I was a student and attending the Abolition meetings, when Phillips and Garrison and all the rest were joined together in that work, and there were not half as many as are here to-night, but they did the work; and why? Why, because they chose to

stand with God, and God used them. Separation, absolute separation, that is the secret of it. Not simply where we can use God, but where God can use us.

Why, as President Lincoln admirably put it, when a great discouragement came upon the country after some important defeat, and some timid man stole up to the White House at night, and said: "Well, President Lincoln, I am discouraged, and I don't know but what we had better give it up. Don't you fear after all, that God isn't on our side?" President Lincoln answered calmly: "I don't think he is." "What!" said the man, "You don't think he is?" "No," answered President Lincoln, "no, but I think we are on God's side." God doesn't take sides in the controversies here on earth, but he asks us to take sides. It is a very different thing, you see, the way you put it; whether you stand on God's side, or expect him to stand with you, or whether in spite of opposition and dissuasion and popularity, you take your stand equally with God and fight for him.

Now, I say what I have said to you here tonight, as a Christian speaking to Christians. If there ever was a time in the history of the church when Christians were called to stand by themselves, it is now, all that love our Lord Jesus Christ banding together. We are living in an age of secularized Christianity; all sorts of organizations are springing up; and I don't know but that the impatient Presbyterian minister was right, not long since; when some one went to him with a new society, and wanted his co-operation in the enterprise, he replied: "My dear friend, I am sick of all these endless organizations, and I think that what we want is not more harness, but more horse." We have plenty of harness and machinery, and what we want is to get geared on to the power, and trust more in that and less in the machinery. So we come back to this: Faith to believe that God can do all things, if we only have a submissive will. And in these days he is showing what he can thus do: passing by great organizations, and taking some weak instrument to accomplish mighty things. It is God's glory to make his strength perfect in weakness.

So in regard to this whole question. I think it is an important one for us to talk about, and yet to speak with the greatest tenderness and consideration, for I know that not a few in our churches are in these secret societies. Many joined them in early years, with little consideration, and have no great sympathy with them now, but do not know just how to free themselves. I think they ought not to hesitate. What we ought to do is to say to young men, "I think you better not; I think you are better off outside of these organizations. Do you want help? The church is the best organization to help you. Do you want a sort of insurance so that you will be taken care of when you are sick? Well, do your duty in your little church, and I think your church will be quite as likely to help you in sickness as anybody else."

And in all these things, let us believe that the church of Jesus Christ, divinely appointed, and organized in infinite wisdom, can meet all the requirements that a Christian needs to have met. It isn't simply what is harmless to us, but what may lead us into what may be harmful to another.

It is perhaps the same question that we have to answer with reference to card-playing and theaters. Says a young Christian: "Is there any harm in playing a game of cards with my friends in my own house?" And another says: "Is there any harm in my going to the theatre when there is a respectable and clean play on the stage?" And I say: It is not what it may be in itself. But you do not want to look simply at this end, but at the other end, and you want to understand what may be connected with these things. Take some little harmless thing, and look at it in all its connections and all its relations, and when you do that, you will say as a Christian, "I don't think I better."

And so in regard to this. We better belong to the church of Jesus Christ, and put our strength there; and we better not be yoked up with those who, being stronger in will, and stronger in determination, may sway us away into paths which our feet ought not to walk in.

And let us be true to our convictions. I want to be free to serve the Lord wholly. The psalmist prayed: "Uphold me," not as we have it in our common version, "Uphold me with thy free Spirit," but "Uphold me free with thy Spirit." The pendulum is good for nothing unless it can swing. Fasten it, and its power is gone. Freedom is the power that keeps the hands moving steadily onward. Now, I believe that God has given to us, as his disciples, the gift of freedom; let us not, therefore, part with this gift, and be entangled again with the yoke of bondage.

ADDRESS OF MRS. DANIEL POWERS.

"The entrance of thy word giveth light."—Psalm 119:130.

Light is the opposite of darkness.

Light is a revealer; so Jesus Christ is a revealer, and in him is no darkness at all.

I penciled a quotation from one of Boston's most gifted divines, uttered recently in Faneuil Hall, the old "cradle of liberty." He said: "I am opposed to an institution that goes into darkness to teach anything." So are we, Doctor; and that is why we are lighting up the dark places. Again he said, "*Let on the light.*"

These utterances sound well; just what anti-secret people like to hear; just what we expect to hear from seceders; but did they come from that source? Nay, verily; you will be surprised to know that these are the words of a Masonic clergyman, who, hoodwinked and cable-towed, once participated in the dark secrets of the order. How sad the thought that one so gifted should consent to put his "light under a bushel" in any secret lodge. If he would but accept for himself the truth he so forcibly states to others; obey his heavenly Master; come out from among them; be separate, and touch not the unclean thing; throw the light and truth on the "hidden things of dishonesty," Dr. J. W. Hamilton could honor God more than by masquerading as chaplain of the lodge, or participating in ritualism and the stereotyped forms of the Masonic burial service.

To let on the light, we labor and pray;
'Tis for this purpose we've met here to-day;
In convention assembled with zeal for the right,
Dark kingdoms *must* tremble at the entrance of light.

A MISSION FOR CHRIST AND HIS BRIDE.

I am only a door-keeper "in the house of the Lord," or an armor-bearer on the field of conflict, but my Captain can rely upon finding me at my post, with colors flung to the breeze, head-lights trimmed and burning, danger signal on the track, and the lamp of life high above them all, while I "point to the Lamb of God that taketh away the sins of the world." Mine is the mission of one who heralds the coming flood, crying: They must be warned! They must know the danger, and then to throw out the life-line to those who have been whelmed in the angry waters.

Under special power and pressure of the Holy Spirit, we were led to open a parlor gospel mission, Sept 3, 1890, at our home, 218 Columbus avenue, for the purpose of "throwing out the life-line" to those already groping in the darkness of secretism, a long-neglected class of deluded worshipers. Generation after generation have come and gone, with scarce a word of warning from the watchmen on Zion's walls, while, like the poor Romanists, the victims of the lodge have been left to worship at false shrines, swearing allegiance to they knew not whom or what, but really to a Masonic pope and the god of this world. It is, first, a delusion, a decoy, and then an oath of obedience to the rulers, in a Christ-excluding institution of spiritual night. Away with Masonic popery, and its adoration of the god of this world, the *supplanter* of Christ in the worship and hearts of men.

Masonry and Romanism run in parallel lines, with just a slight shading of difference. Both are secret orders, based upon a ritualistic and false religion; both are ruled by *unscriptural* priests or masters who seek to be lords of the conscience and conduct of their subject; and, since "no man can serve two masters," they must be antagonistic to Christ and his Gospel, in which neither the rites of Romanism or Masoncan supersede the authority of Christ or the necessity of *regeneration.* The initiate in Masonry often seeks refuge from the stings of an awakened conscience in the "mental reservations," and that is the deception of Romanism pure and simple.

Romish blindness is appalling;
Masonic fetters very galling;
Preachers pay this costly price,—
Part with *manhood*, part with Christ.

Shall we, children of the heavenly King, sit quietly by and see our brothers picked off one by one, and drawn into this terrible whirlpool of infidelity? God forbid! He calls upon each one of us to "cry aloud and spare not;" to "throw out the life-line;" to hold up the "true light," and show the people that the day of secret things is passed, and the day of house-top revelation has come. Thank God! Who is on the Lord's side in this conflict? This is the question confronting us. To answer this inquiry for ourselves, and for others who will join us, the anti-secrecy mission was started and is kept open as a beacon light on the "house-top," and consecrated to God for his service. It is furnished with a circulating library, a free-tract table, and all who are seeking to know the truth will meet a hearty welcome.

When God, in his loving mercy, through the instrumentality of Brother and Sister Stoddard, first opened my eyes to the great need of Christian work along this line, I felt that a new revelation and a new mission were given me, and I dared not close my eyes to the responsibility, but with all the fervor and energy of my entire being, I entered the fight.

I enlisted for life—
No retreat will I know;
While this evil exists,
I'll be faithful and true!

To warn men in time,
To strengthen the weak,
To throw out the life-line
And kindly words speak.

And now, beloved in the Lord, if I knew I should never meet you again on this field of conflict, and I had but one message to give, and but one moment in which to give it, I would not waste time and words in a parting farewell. The rather would I exhort you, one and all:—be courageous; be true to God and to your brother ensnared by the "net spread in secret," and whose bondage in a system of Masonic despotism or pa-

(*Continued on 12th page.*)

CORRESPONDENCE.

IS OURS A CHRISTIAN OR A HEATHEN GOVERNMENT?

OBERLIN, Ohio, Dec. 14, 1891.

EDITOR CYNOSURE:—When we read that the king of Dahomey, on his accession to the throne, causes a minature lake to be made and enough of his father's slaves to be decapitated to fill it with blood, and thus enable him to float his canoe on its surface, our minds are filled with horror, and we wonder that even Dahomeans, on whose hearts the law of God is truly written as on ours (Rom. 2: 14, 15), could tolerate a custom so abhorrent to all our conceptions of justice and humanity. To understand this we need to consider the two conceptions of human government, the heathen and the Christian.

The Christian idea is that every person, without respect to race, nationality, age, or sex, is the neighbor of every other person, and, as such, is bound to love him as himself; that primarily we are all citizens of the world, and common subjects to the Great Father, who is no respecter of persons, and has said that "if we have respect to persons we commit sin." The Christian idea of human government assumes that its primary object is to maintain and enforce this great law of love and thus secure the highest well-being of all of its subjects and of all other persons to whom its influence extends. It assumes that the divine law is always paramount, and that all human authority is derived from, and to be exercised in harmony with its provisions; and, hence, that no accident of nationality or race can affect any human enactment except so far as such accident may imply mental or physical weakness, and therefore demand special provision for aid and protection.

In such a government there could be no such thing as slavery. Guardianship there might be, but the holding of a fellow-man in in bondage for the benefit of his pretended owner would be morally impossible. Neither could there be a state of war; for the law of love not only forbids all aggression on the rights of others, but requires us to forgive those who wrong us, to love our enemies, and to do good to those that hate us. If it be said that this law is addressed to persons and

not to governments, it remains to be shown that there is any other law to regulate the relation of States and peoples than this same law, which forbids all retaliation and revenge. It would also need to be shown that it is better to do wrong than to suffer wrong at the hands of others, which would be impossible. It would follow that under such a government there must be a subordination of private interests to the public good, and that all business found to be unfavorable to the best interests of society would be promptly suppressed. Among these illegitimate occupations would be included the manufacture and sale of intoxicating drinks, the cultivation and sale of tobacco, etc. Such a government would recognize the rights of conscience, but would recognize no right to disobey the law of love, either in its application to individuals or to the state.

Over against this is the heathen idea of human relations, an idea often modified by the influences of humanity, but nevertheless the basic principle in all heathen governments. The heathen idea is, that the people of one tribe or nation are the natural enemies of every other nation, and that a state of warfare is a legitimate relation between such tribes or nations. To the enemies, in war, the *death* penalty is always due, since war is waged for the purpose of destroying their lives. If, therefore, this right to take the life of his captive enemy is waived, and he is simply reduced to slavery, such right has not been surrendered and may be resumed at any time. It was on this principle that under the old Roman law the master had the absolute right of life and death over his slave. This supposed right he had acquired either by capture or by purchase, and if he waived it for a time, he did not relinquish it. It was many centuries before laws were made that forbade the killing of slaves. It is easy to see in the light of these principles how the king of Dahomey can justify his coronation massacre, and how he should resent with indignation the interference of those outside nations who protest against what they call his cruelties.

It is not so easy to see how we, who profess to be a Christian people, could have ever held slaves, or how such a decision as that in the Dred Scott case could have ever been made by our jurists. It is not easy to see why war, caste, the liquor traffic and heathen secret societies should be tolerated, except on the supposition that we have still a heathen government, only somewhat modified by Christian principle. H. H. Hinman.

THE LODGE IN IOWA.

Schaller, Sac Co., Iowa,
December 10, 1891.

Editor Cynosure:—This Western country is overrun with secret societies. Men are stumbling into them in the dark; the blind are leading the blind.

Last week, two ministers in our town joined the Masonic fraternity—the Methodist Episcopal minister and the Campbellite minister. It aroused me on this question as never before. I have always been opposed to secret fraternities, but I have not said much. Culpable silence! I shall keep my mouth shut no longer. I shall speak, in public and in private, against secret fraternities.

I was given grace, a few nights ago, to testify against secret societies, even in the matter of organizing a Good Templar's lodge. Why do not the Good Templars drop that foolish copying after those lodges of darkness? When any one imitates even a great man he is sure to imitate the weakest point.

In these last few days I have had the pleasure to testify against Masonry. I emphasized its Christless religious character. I was glad to find that the Baptist minister belongs to none of them, and yet he knows very little about them. I shall put "Mah-hah-bone" into his hands soon. He is a worker, and I am going to get him aroused on this subject. No later than this morning, I was told by a non-Mason that a Mason who was asking him to join the lodge advanced this recommendation, that if a man should live up to Freemasonry his soul would be saved. I pointed out to my friend the baseless foundation of that assertion: that Masonry was a religion of works; that Masonry was a Christless religion, omitting Christ from prayer and expurgating Christ from Scripture quoted; that Masonry was suited to Jew, Gentile, Mahommedans, etc., and that it was suited to these in this way—that a man could remain a Jew, a hater and rejecter of Christ, and still be a good Mason; and so with all the others.

We must have some (anti-secrecy) literature out here. Like Elijah, I feel somewhat alone; but I am going to institute a search, and shall doubtless find some hidden ones. I want them to wake up and be instructed, and oppose the gigantic evil. Yours for reform,

(Rev.) W. C. Paden.

SATAN WORSHIP.

Avalon, Mo., December, 1891.

Editor Cynosure:—Satan is the arch-deceiver. His followers are possessed of his spirit and do the works of their master most thoroughly. Their name is legion; their presence is everywhere; they are always aggressive. Fortune-telling, clairvoyance, second-sight, mind-reading, sleight of hand, and hypnotism, accompanied by traditions, omens, signs, symbols, dreams, visions, premonitions, presentments, and vain imaginations, brought to bear as worship, have developed a wonderful system of false worship, with its oracles, prophets, seers and organizers. The legitimate outcroppings are spiritism, mind-healing, Teedism.

The drift is from revelation toward speculation. Not only the ignorant and illiterate are bewitched and bewildered, but able minds are beguiled and confounded by the most palpable errors. A spirit adventuress completely addles a learned judge and makes him the laughing stock of the reading world.

But why specify? All about and around us is the withering, blighting touch of Satan worship. It is deceiving, as it were, the moral and mental intelligence of the entire nation. Yea, it has crossed the threshold of many of the orthodox churches, and is leading astray both ministry and laity. The churches are losing their power, and many are being rent as with a whirlwind of God. Like the unconscious passengers drifting toward the whirlpool, they sing and shout exultingly as the boat is going to pieces and plunging over the falls of destruction. Having eyes and ears they see not, neither do they hear. Nothing but the trump of the archangel will arouse these blinded votaries. Many will go to the very gate of heaven shouting hallelujahs and asking—have not we done many wonderful works in thy name? Then the fiat will sound in their astonished ears: "I never knew you; depart from me, ye workers of iniquity. Ye put no difference between the clean and the unclean, the holy and the profane; ye walked in the counsel of the ungodly; ye stood in the way of sinners; ye sat in the seat of the scornful; ye were unequally yoked together with unbelievers; ye drank the cup of devils."

What has been forbidden can not be offered as worship to Christ. To attempt such is sacrilege and blasphemy. Every altar not to Christ is an altar to Satan. The sincerity or insincerity of the idolater does not figure in the case. Paul consented to the death of the martyrs and verily believed he did God's service.

The time draweth nigh when all whose names are not written in the Lamb's book of life will worship the "beast." In fact, the vast lodge system is the agency for fulfilling the prophecy. With its altars, rites, ceremonies, and imposing ritual, no one doubts but that it is worship. Freemasonry is the ripest development of Satanism in America. The school-boy knows it is a religion. No intelligent person pretends that it is Christian, and every Bible believer knows that a religion without Christ is pagan. Yet ministers bow at its altars; church deacons are lodge deacons; professors of Christianity, with blasphemous lodge oaths and murderous death-penalties fresh on their lips, desecrate the name of Jesus. Men who talk loud and long about the saving power of the Gospel, are bound soul and body to lodge iniquity and heathenism.

Masonry is modern spiritualism in philosophy and materialism in practice. Like Teed, it points to the sun as its god. It is sun-worship. It is Teedism. It is Satanism. It mesmerizes. It deceives. It weaves a spell over its victims. It intoxicates. It bewilders. It brings awe, mystery, duplicity, and all the arts of Satan, to its help, in bringing the souls of men to idolatry and to complete subjection to the powers of darkness.

A riper civilization, a reviving Christianity, and a corrected future history, will place the sons of Sceva, the witch of Endor, the damsel of divination, Elymas the sorcerer, Demetrius and his craftsmen, Teed, every Masonic minister, spirit medium, and every Satan-worshiper, in the same category and on a common level.

Thank God, there are men and women in America who are not afraid to speak in tones of thunder against the abomination. Thousands are taking up the war-cry, and the churches will be swept of this all-pervading overshadowing evil. It may wreck half, or all of them, under one pretext or another, but out of the ruins will evolve a pure church. The door of that church will be the Christ, the way, the truth and the life. Its membership will be all who have washed their robes and made them white in the blood of the Lamb; they know his voice and obey his words. Let all such come out of spiritual Babylon, and come together on Bible grounds, that they may be one in deed and in truth. With such an army the church of Christ will take the world, Satan will be vanquished, his altars destroyed, and righteousness fill the earth as the waters do the great deep. Ray Rand.

GOOD WORDS FOR THE CYNOSURE.

Birmingham, Ala., Dec. 10, 1891.

Dear Cynosure:—The fine lot of *Christian Cynosures* this day received are timely indeed. The colored M. E. Church's Annual Conference is in session in this city. I was already improving the occasion to put this truly Christian reformatory paper into the hands of the ministers and preachers, previously having a few on hand. I am now better equipped for the work. Then I must add, the colored M. E. Zion church, a much larger body, is to hold its session of conference in this city next week. I will gladly, in the name of Jesus, do what I can to put the *Cynosure* into the hands of every member of that conference, if you send me the papers, and tracts also; and I shall try to get subscribers, of whom I have prospect. I am lecturing some on Masonry. I preach to some congregations of colored people about every Sabbath, and am well received. I am also preaching to one white congregation, where I have realized good revival work.

The Lord speed the *Christian Cynosure!*

(Rev.) C. Powers.

LITERATURE.

The *Review of Reviews* closes the year with a remarkable number. It is not only a review of reviews, but a compilation of reviews. Thus, in the department "Progress of the World," the situation of affairs in the new Congress, with notes on its possible action this winter, Russian politics and the Russian famine, matters in the South American republics, the statistical work undertaken by our government; and in another department no fewer than fifty highly important articles, selected from the principal magazines of this country and Europe, are "boiled down" into convenient compass for busy readers,—these show something of the scope of this number. Besides there are various maps and charts, and nearly a hundred portraits of men and women who have their part in the world's thought and work of to-day. There is a map showing the States which have adopted the Australian ballot system, brought up to the very latest date. Another shows the States which have established bureaus of labor and labor statistics. Still another shows the division of the United States into ten large districts for the purpose of the compilation of railway statistics. There is also a full-page map showing the precise location of the World's Fair buildings in Jackson Park on the Michigan lake front according to final plans just now completed, But this issue is peculiarly a woman's number. Besides the illustrated article upon the W. C. T. U., there is a brilliant character sketch of Mrs. Annie Besant, leader of theosophy. There is also an article written by Lady Meath upon some phases of women's work for their own sex in Germany and Sweden, and an article by Lady Aberdeen upon her Haddo Houfe Association, or the Scottish Mothers' Union. Published at 13 Astor Place, New York City.

Two new serial stories will begin in the January *St. Nicholas*, "Two Girls and a Boy," by Lieut. Robert Howe Fletcher, the author of "Marjorie and Her Papa"; and "When I was Your Age," by Laura E. Richards. Mrs. Richards is a daughter of Mrs. Julia Ward Howe, and her story is a record of her own home life and that of her sisters. It will remind readers of Miss Alcott's "Little Women."

The January *Century* will contain an article by Gounod, the well-known French composer, on his own early life. The first paper in the illustrated series on "The Jews in New York" will appear in this number.

LODGE NOTES.

The latest fad in the East among the fraternities is the "Add One" society, the membership of which must supply another frater.

The Ohio Masonic Home, to be erected at Springfield, will have about $100,000 to commence operation on. The Home will be not only for indigent Masons, but for the families of Masons who die leaving nothing for their support.

New York has a new organization called Associated Knights (Pythians). The purpose of it is to provide a place in New York City where sojourning knights can pass leisure hours. Admission is extended to all knights in the grand jurisdiction at a cost of one dollar.

The report of the Supreme Secretary of the Endowment Rank of Knights of Pythias for the last quarter shows 1,402 new members have been added, with an endowment of $296,000,000. In the first nine months of this year 185 new sections have been organized, 4,025 members admitted, $9,000,000 insurance within a monthly average of nearly 500 members.

We are glad to note that none of our Illinois representatives in the Sovereign Grand Lodge voted for the Portland junket, which will cost the order the sum of $30,000, over and above the cost of holding the session at some central point. It costs less to hold the session at Columbus, Ohio, than at any other place, and for this reason the moguls of the order give it a wide berth. They will, we suppose, come to Chicago in 1893 without any very great amount of coaxing by the local membership.—*Bloomington (Ill.) O. F. Herald.*

Founded in Washington, Feb. 19, 1864, the Knights of Pythias, says the *Michigan Pythian*, now enters the twenty-eighth year of its existence with more than 300,000 members. One year ago, 263,000 names were enrolled on the rosters of membership; within the past twelve months, this number has increased to 308,000, making an increase during the year of 45,000. No fraternal organization in the twenty-seventh year of its existence has ever attained such an increase. There are over 4,000 lodges, whose financial reports show that the order is on a sound basis.

The officers and representatives of the Sovereign Grand Lodge traveled 167,711 miles to reach St. Louis, the total mileage amounting to $17,912.82. The *per diem*, allowing six days to each, except Representative Goodwin, of Georgia, who only received two days' pay, was $5,320—a total of $23,232.82, a little over one thousand dollars less than for the Topeka session, and nearly $3,300 more than the session held at the home of the order, Columbus, Ohio. It is estimated that the session to be held at Portland, Oregon, next year, will cost about $20,000 more than the last.—*Odd-fellows' Companion.*

Since my last, "The Fraternal Congress" has come and gone. "The Knights of Honor," "The Ladies and Knights of Honor," "The Knights of Pythias," "The Maccabees," "The Home Circle," "The Fraternal Mystic Circle," "The Equitable Aid Union," "The National Union," "The Artisans' Order of Mutual Protection," "The Royal Arcanum," "The Royal Templars of Temperance," "The United Friends," "The Chosen Friends," "The Fraternal Legion," "The Legion of Honor," "The Legion of the Red Cross," "Good Fellows," "The Order of the Golden Chain," "The Order of Mutual Protection," "The Order of Heptasophs," "The Knights of the Golden Rule," "The Knights of the Golden Eagle," "The Order of Pilgrim Fathers," "The Ancient Order of Workmen," "The Woodmen of the World," and other beneficial societies have been in session. When one of these orders is known to have a membership of 231,923, and another 131,753, it will be seen that they are not to be regarded with indifference.—*Washington Letter.*

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49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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221 W. Madison St., Chicago

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SOVEREIGN GRAND LODGE

OF THE

INDEPENDENT ORDER OF ODD-FELLOWS

At Baltimore, Maryland, Sept. 24th, 1885

Compiled and Arranged by John G. Underwood, Lieutenant General.

WITH THE

UNWRITTEN OR SECRET WORK AND

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By Pres't. J. Blanchard, of Wheaton College.

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221 West Madison St., Chicago.

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AND OFFICE OF
The Christian Cynosure,
221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 24, 1891.

N. C. A.

CALL FOR A DIRECTORS' MEETING.

The Board of Directors of the National Christian Association will meet at their office, 221 West Madison street, at 9:30 o'clock A. M., on Saturday, December 26 inst., for the transaction of the business of the Association.

GEO. R. MILTON, *Chairman.*
E. R. WORRELL, *Secretary.*

NOTHING BUT INSURANCE.

"How to increase the attendance" at regular meetings, is a serious problem, and one upon whose right solution depends not only the well-being of the council but indirectly of the order itself. This is the most serious question which confronts council officers, and causes much anxiety and thought. New members can be obtained by a little persistent work, but who can interest those members who boast of being in the order for insurance alone, and who have not enough interest in the order and its successful and economical management to attend even a portion of the meetings? Believing that this question is one of vital importance, we invite correspondence upon this subject. Brief, well-considered plans that have been tried, stirring appeals, if to the point, and in fact anything that will tend to enlightenment upon this point, will be printed in whole or in part as may seem best. Council officers and members are invited to take part in this symposium.

The above note, from the *American Legion of Honor Journal*, is a straw which shows the wind's direction. Thousands of persons unite with these benefit orders on the ground that they can thereby secure a cheap insurance. They say that the ritual amounts to nothing; that they do not attend the meetings; that it takes no time, etc.

But the orders are not satisfied with nothing but the money; they also want the men, and in time they will get them. And when the lodges get the men, the home circle will be lonely, the prayer-meeting abandoned.

It is strange that ministers will nurse these lodges, or at least refrain from warning their members against them, when they must know that the churches will be left to women and children unless the stampede of men into secret societies is in some way checked.

EXOTIC SECRETISM IN INDIA.

From a private letter, dated November 5, written from India by Mr. D. Hopson (son of the Freemason whose interesting experiences with his lodge-mates are now in course of publication in the *Cynosure*), we are permitted to make the following extracts. They will serve to show that India is heavily cursed with imported as well as native lodgery:

"It is sad to contemplate the dreadful amount of ignorance that so generally prevails, even among the well-informed, in regard to the evil and true nature of the Masonic institution. Speaking to a minister of the Church of England on the subject not long ago, he assured me he had never read, or even heard, of a work professing to give an account of the working of the craft, and had heard nothing but what was in its favor. He expressed an earnest desire to have some reliable information on the matter, and I sent him a copy of 'The Broken Seal,' 'Mah-hah-bone,' and a few others, together with a copy of the manuscript" [his father's exposition], "which seemed to undeceive him; and I trust, through God's grace, they will be the means of preventing his becoming a Mason, as he appeared to be under the impression that Freemasonry was a good thing; and that a good Mason was a good Christian and so far prepared in his heart by his brethren that he might, in time, have been induced to join the lodge, as another minister of the Church of England, in an adjoining station, has done.

"There has been a run of initiations in this little place, though I make it my duty to warn all whom I come across against having anything to do with Freemasonry; and I have been the means of keeping some out of the trap, by lending them anti-secrecy books, etc., and cautioning them. The enemy seems to come in like a flood; let us pray that the Spirit of the Lord may lift up a standard against him.

"Interest seems to be awakening in this country in the Masonic question, and Anti-masonic books are comparatively scarce in India. Would that they could be scattered broadcast through the length and breadth of the land, to warn persons against this terrible evil, and to open the eyes of those who have already been duped into joining the craft."

"The field is the world," said the Saviour; and every day's development reveals to us not only how completely the enemy has sown his tares over all this fair domain, but how great is the work to be done in staying the ravages of sin by the promulgation of the Gospel.

MORE ABOUT "SPURIOUS" MASONRY.

The secrets of Masonry are no longer secrets. Masses of their rituals—Blue Lodge, Chapters, Knights Templar, Scottish Rite and Adoptive initiation and degree work, guaranteed to be correct, and extending through forty-eight "genuine" degrees of Masonry, are being distributed in all parts of the country and Canada, at less cost to each purchaser than a single degree in a legitimate Chapter.

About the first of October last, some one advertised in a Chicago daily paper to *teach* the forty-eight degrees of Freemasonry to those who desired such instruction.

Even the Masons themselves are helping the public to understand the details of their lodge work, by publishing a correct ritual in cipher, for the use of the brethren and to "post" them in the routine of the ceremonies and secrets of the order, especially in the Blue Lodge. It is called "Ecce Orienti," and it can be procured, with an equally correct explanation, or key, for three dollars—a dollar for each degree. In the lodge the same information would cost from $25 to one hundred dollars, and be burdened with murderous oaths that a peaceable man would like to forget and ignore—if he could.

Speaking of "spurious" Masonry: There is no reason why a company of individuals may not organize under the laws of Illinois to open private lodges, free from Grand Lodge supervision or interference, and work all the degrees according to the legitimate forms and ceremonies, receiving candidates for initiation at a great reduction from the ordinary lodge price, and confer all the degrees at a similarly cut-rate. The "regulars" might object to this competition in their business, but would it not be quite as legitimate in the one case as the other? The work would be as genuine, at all events, quite as shameful, quite as ludicrous, and quite as binding as in the lodges governed by the Supreme Grand Lodge of the Republic.

There is no reason, also, why some enterprising business man of sufficient independence to carry it to success, might not institute "The Open Lodge," on the principle of a theatre, and nightly exhibit, for a nominal sum per capita, all the ceremonies of initiation, conference of degrees, installations, etc., of the genuine lodges, chapters, encampments, etc., *en costume*, and with all the lodge equipments. He would meet with Masonic malevolence at every turn, but that would only tend to make his show more popular.

The truth is, the more that people learn about Masonry the greater the probability that it will be wounded, crippled, made common by exposure and its attractions and power destroyed. This is why the N. C. A. and the *Cynosure* are working to familiarize the public with the evils of the order and its ridiculous pretensions to goodness and truth.

A TITHE ORGANIZATION.

"The Chicago Union of Christian Stewards' League" was organized about a year ago by members of orthodox churches in this city. Its principal object is set forth in the following pledge, to which all its members must subscribe: "We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes."

Monthly meetings of the League are held, for special prayer, mutual helpfulness, and devising ways and means for promoting its objects and usefulness. Its work is inter-denominational, and chiefly in the hands of business men. All its funds are to be free-will offerings, and its purpose is to lend a helping hand to every pastor, to every church, and to every benevolent and Christian enterprise.

The present officers are: President, Thomas Kane; vice-presidents, Rev. E. P. Goodwin, D. D., Rev. John L. Withrow, D. D., Rev. J. M. Caldwell, D.D., Rev. O. P. Gifford; secretary, Rev. S. J. Humphrey, D.D.; treasurer, Charles E. Simmons; executive committee, William Spooner, Jesse A. Baldwin, A. B. Mead.

This organization now invites the hearty and active co-operation of all who have money to contribute and are in sympathy with its objects.

Persons desiring to aid in this way, can remit to the treasurer, Charles E. Simmons, No. 22 Fifth avenue, Chicago. Such funds will be receipted for, and will be expended under the direction of the executive committee. All other correspondence should be addressed to Rev. S. J. Humphrey, 151 Washington street, Chicago.

The character of the persons named, and the declared purposes of the organization, are eminently calculated to inspire the public with confidence in the work of the League.

THE GREAT PROHIBITION BANQUET.

The great dining hall of the Sherman House, Chicago, was crowded on Thursday evening of last week by men and women who responded to a call for a banquet in honor of the National Prohibition Committee, who paid one dollar and a half for the entertainment, and so were by no means pauper-patriots; and if brains make brilliance, it was indeed a brilliant assembly. I voted for St. John in 1884, and for Fiske in 1888; and advocated their tickets. If that makes me one, I am a Prohibitionist. I never heard a voter say that the saloon does any good. This condemns its license as political immorality; and as it is black with every crime in the calendars of our courts, to license it is crime. And as the Republican and Democratic parties license the saloon wherever and whenever they have power, they are criminal parties. I therefore attended and approved the banquet.

Dr. Herrick Johnson, first on the program, gave a somewhat metaphysical, yet, on the whole, good speech against the saloon. Ex-Gov. St. John always speaks forcibly, and his speech was popular. Miss Willard was not present. Other speeches I did not hear, as the hour was late. I agreed with Dr. Herrick Johnson, that false methods may ruin a good cause, though well-meant. And, though wishing success to the efforts of the Prohibition party, and voting for its candidates when they are opposed to the secret lodges, the *Cynosure* indorses the *Free Press*, Birmingham, Iowa, for a distinctly American party, opposed, as were the founders of the United States, to priestism, false worships, and the despotism which they breed, and universally practice.

I regretted to notice that this great banquet, though opened by a Baptist minister, had no blessing asked at the tables, and no prayer for its political discussion. I am sorry, too, that Mr. Chairman, represented as delegate to a late Saratoga convention, secret temperance orders; and, though the Masonic lodges of Chicago are solid for liquor license, while the two old parties are sporadically opposed to it; the Prohibitionists condemn the old parties, but shelter the lodges by their silence and the practice of Prohibitionists.

J. BLANCHARD.

—The *Advance* suggests that a profitable topic for discussion in the Roman Catholic Conference in New York, this week, would be ways and means "to remove the disgrace of the fact that the great body of saloon-keepers of the country are of its particular 'Apostolic' fold."

—*Der Christlicher Bundesbote*, edited by Rev. J. U. Sommer, and published at Berne, Indiana, has placed us under obligations for a friendly notice of the *Cynosure*, in its issue of the 10th inst. The *Bundesbote* ("The true Christian's paper") is much esteemed by the worthy German brother to whom it is frequently submitted from this office, and its religious character is highly extolled.

—We are in receipt of the thirty-fourth annual report of the Chicago Relief and Aid Society to the common council of the city of Chicago, from October 31, 1890, to October 31, 1891. It embraces a very gratifying review of the work of the society during the past year, the Treasurer's report of receipts from contributors and other sources and the expenditures,

for the same period; a schedule of the property owned and controlled by it; information acquired concerning the condition of the wants of the poor of Chicago, and how to aid them. The society is sustained by the gifts of many of the wealthy men of Chicago, and appears to be doing a great deal of good among the poor and unfortunate of the great city. G. C. Trusdell is General Superintendent.

NEW ENGLAND LETTER.

Gleanings from the N. E. Convention.—The municipal elections.—Phenominal gain in the No License vote of Boston.—Advice of some of its daily papers.

That our anti-secret conventions in New England do not draw crowded houses as yet, is neither a singular nor a deplorable fact; and when Dr. Gordon, at our last meeting, told us "he was glad to see a small company—it so reminded him of anti-slavery days," I think his remark struck a responsive chord in every bosom. It is true we are a Gideon's band, but the enemy is afraid of us. As Bro. Wm. F. Davis said: "Masons need information. Why don't they throng this house? Why are not the ministers who privately express sympathy, with us to-day?" But as God made the idolatrous Canaanites tremble before Joshua, so he is now laying on the lodge worshipers (who are their spiritual descendants) a like spirit of fear and dread. And so far as they are able, they instill it into those who should be our helpers in the work.

The only subject which stirred much debate was the wording of that article in our constitution which states the object of the Association. As it stands it reads thus:

"The business and object of this Association shall be, in the name of Christ, to expose, withstand and remove secret societies, and thereby conserve morality, justice and purity, in society, state and the church of Christ."

In answer to the objection that this wording would seem to shut us out as an organization from combating other evils, Bro. E. T. McIntire brought down the house by springing to his feet with the emphatic declaration that such a fear was utterly groundless, for "when we combat the lodge we combat at the same time every evil flesh is heir to." If any one doubts Bro. McIntire's statement, let him set out to fight the lodge in his own township, and he will soon find all the worst elements in the place arrayed against him. False worship, now as in the olden times, naturally links itself with, and finds means to gratify, every licentious and depraved appetite. I cannot but feel that a Providence guided those who chose for the N. C. A. the simple name Christian, with no other word tacked on to it that would lessen the force of its grand simplicity;—nothing to hinder its spreading out from the one objective point of the lodge, to include every evil that hides under its shadow. The W. C. T. U. started out with the one thought—to combat the saloon; now there is scarcely a form of sin and error, unless it be the lodge and Romanism, that it is not antagonizing. So it must be with our N. E. Christian Association. Our very name marks us out as a distinctively evangelizing as well as reform agency. For my part, I dream of a time when, with holiness written upon our banner, we shall have our evangelists all over the country who shall stand as Elijah did for a pure religion against the soul-destroying Baal worship of the lodge;—men and women who shall be like the separating angels, in that their message shall be with power to divide the true from false believers, and to encourage the "little ones" who in persecution and reproach have "held fast the word of his patience."

Pres. Conant, who introduced Bro. McIntire, gave a description of his appearance when "duly and truly prepared" to take the lodge oath, "neither naked nor clothed, neither barefoot nor shod," with the cable-tow three times around his neck; and then added, patting him on the shoulder, "He looks better now. Hear him." And, indeed, I could wish from my heart that all Christian people in general, and every W. C. T. U. woman in particular, might have listened to that address. He began by say saying that he had just been talking with a Mason who "could see nothing bad in the institution," but on questioning him he found that he was a non-attendant on the lodge, and very rusty in regard to its workings. This is exactly the place, let me inform my W. C. T. U. sisters, where nearly all "the good men who are Masons" stand to-day. Are they credible witnesses on the subject? The following is a brief abstract of Bro. McIntire's experience:

"No one loved the lodge better than I did. I went in for a good time. No one protested against the smoking and drinking and other evil things to which my lodge associations introduced me; but, on the contrary, I was surrounded by men who stood up for me in everything that was wrong. When I became a Christian I no longer loved these things. A great change had passed over me. I found I did not even care for the finest elocution or singing, or for their banquets lasting till 10, 11, or 12 o'clock at night. There would be twenty kinds of ice cream at these banquets; frozen pudding with brandy sauce; free cigars under each plate that cost 25 cents apiece; and a keg of lager beer. Members who were free from these habits would be urged to drink and smoke. After one of these banquets I would find, the next morning, that I could not eat any breakfast, and perhaps no dinner or supper. When I read in my Bible, "Ye are the temple of the living God," I felt that it was time for me, as a Christian, to get out of this. I was a life-member in the Commandery, for I had put in enough for the income to pay my quarterly dues. I lost all of this by coming out, so it could not be said of me that I came out because I could not pay my dues to the lodge. I feel sorry for the good men who are in it. The lodge is a stepping-stone to the saloon. That is where they learn to drink—in the gilded temples. Good men come in;—ministers, church-members, and perhaps they don't drink, themselves, but they condone the sin in others. They are silent about it; they don't warn us of the danger, nor tell us it is wrong. I never was called crazy or a crank till I was a Christian, and now I wish I had been crazy long before. I feel that if I was a crank for the devil once, now I am a crank for God. Christian parents will let their daughters attend lodge balls, and the devil will invite his licentious men, who have already received their training at the hands of licentious women, to dance with these girls! The lodge is controlled by men that have no Christ. They are more likely to be rumsellers than anything else. If there are Christians in the lodge they are without power or influence."

As much as Lot in Sodom, he might have added. Taken altogether, it was a wonderful testimony, and one I thanked God for hearing.

Rev. T. D. Roberts was also very clear and convincing as regards the close connection of lodge and saloon. I make no extracts from his speech, however, as it has been stenographically reported. The relation in which the lodge stands to our social purity work was also brought out more clearly than I have ever heard it before. I think, too, that there was a larger proportion of women in the audience than I have seen at either of our previous meetings, which shows their newly aroused interest.

In my hurried report of last week, I forgot to mention that H. L. Kellogg, former editor of the *Cynosure*, from his new home on "the western slope of the Sierras," and Mrs. E. A. Cook, of Chicago, sent words of greeting to our convention, and congratulations to Bro. Stoddard and his coworker "on the grand achievements of the year in New England."

The following statistics, presented by the editor of the *National Home Guard*, our little sheet for women, may be of interest: It now lacks four months of being two years old, but during this comparatively brief period it has gone, at different times, into every State and Territory in the Union, and into nearly every town in the State of Illinois, Connecticut, Rhode Island, Vermont, Massachusetts and Maine. The average circulation per month has been 2,714. The whole number sent out has been 57,000. This means over 200,000 pages of solid matter, leaving out the advertising page. In the States mentioned it has been sent to national and local officers of the W. C. T. U.; it has also been sent to the wives of all the Congregationalist ministers in the United States; the wives of all the Baptist ministers in Massachusetts and Rhode Island; the wives of all the ministers in Vermont, and a general list of holiness people throughout the country.

The convention passed the following resolution: "We disapprove of all secret societies as unnecessary for the accomplishment of any good end, as a damage to the home, as a hindrance to the impartial enforcement of civil law, and a subtle enemy to the Gospel of Christ."

Miss Ella Carter's solos were highly enjoyed. I trust this young sister, with her sweet and highly-trained voice, will yet be to our anti-secret conventions what Mrs. Alice Osborne Harris is to the W. C. T. U.

I cannot close this letter without a brief reference to yesterday's municipal elections, which, so far as Boston was concerned, "astonished the natives." There was a majority vote of only 4,323 for license, being a gain of 13,000 or more over the prohibition vote of last year. This was not the fault of the *Herald* and some other city papers who took great pains to advise their readers, in flaring head-lines, to vote "Yes." Everybody knows, however, what to expect of the *Herald* and the *Globe;*—their constituency being largely made up of those to whom it would be very safe to give this advice. But the aristocratic, literary *Transcript*, which goes into all Boston's best families, did the same thing! Ever since it made that Judas bargain by which it obtained the job of printing the proceedings of the City Council at the expense of its own independence, it has been as silent as the grave on all reform questions. But silence, it seems, was not enough. If the *Transcript* cannot blush for itself, some among its readers blushed for it when they saw in staring capitals on its first page: "When voting on the question, 'SHALL LICENSE BE granted for the sale of intoxicating liquors in this city?' vote thus: Yes X."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 16, 1891.

Congress is, as usual at the beginning of a new session, moving slowly in perfecting its organization, and nothing of any importance is expected from either House or Senate until after the holiday recess. The Senate has completed its re-arrangement of committees and is ready for business, but owing to the large number of Presidential appointments, made since the last Cogress adjourned it is doing little aside from holding executive sessions for the confirmation of those appointments, and short open sessions for the introduction of bills, resolutions, etc. The House can do little or nothing until the Speaker announces the committees, which he will not do until just before or after the holidays. [He has since announced them.—ED.]

Among the bills introduced in the Senate are: One by Senator Peffer for the increase of the number of chaplains in the army; one by Senator Frye for the appointment of a commission to investigate and report upon the alcoholic liquor trade; one by Senator Morrill granting historical societies the privilege of using the mails free, and one by Senator Cullom for the adoption and use of a uniform standard automatic car-coupler, and regulating the operation and control of freight trains used in inter-State commerce.

Senator Morrill has been appointed a regent of the Smithsonian Institution to fill a vacancy.

Two members of the Supreme Court—Justices Brown and Lamar—are confined to their beds by the "grip."

The United States Minister to China has informed Secretary Blaine that the Chinese government will make no official exhibit at the World's Fair, although it has removed the export duty on all articles exported for exhibition thereat, in order to facilitate exhibits by Chinese merchants and others.

Mrs. Monroe, who, as an employe of the United States Bureau of Education, has been investigating the schools of Germany, especially in the line of industrial training, will deliver an illustrated lecture on the "Life of Martin Luther" here this evening.

An appeal has been received by the Senate from the Church of God, at Topeka, Kansas, asking for legislation that will result in prohibition in the District of Columbia.

The Sunday-school Union of the District of Columbia tendered a reception to the city pastors Monday evening.

Special organizations in our churches are preparing plans so that some of the good things associated with the winter holidays shall reach those who are unable, for any reason, to get them for themselves.

The Home.

ONWARD TO THE CONQUEST.

Hark! terrific thunders peal,
Mantled gloom enshrouds the sky;
Now the lightning's livid gleam
Heralds forth that danger's nigh.

Tramp! tramp! a battle rages;
Loud, terrific cannons roar!
Rush along, the armies shouting,
Fields all red with human gore!

Onward! onward to the conflict;
Life and Death keen weapons wield;
Hear the clashing of their sabres!
Death for Life must fly the field.

With its "secret" ally near,
Hell, enraged, disputes the ground.
Though the struggle's long, severe,
Truth shall triumph—hell confound.

Hurry up, ye sons of Right,
Don your armor! courage show!
See "that pale horse and his rider!"
Grasp your sabres! strike the blow!

Meet the Sir Knights as they come,
Feather'd, bib'd and jewel'd bright;
"One" shall make a thousand run,
"Two," ten thousand put to flight.

Haste, "fanatic!" tell the story!
Come, ye "madmen!" strike the blow!
Onward! onward! march to glory,
Though through seas of blood you go!

"Prudent" savants, seek a shelter
From the conflict and the strife
Of the great and holy warfare
'Gainst the "secret foe" of life.

Mighty men of policy
Dare not count their souls their own;
Sell, for trash, a birthright free,
Truth forsake, and die unknown.

Onward, brave men, to the conquest!
Die, if need be! never yield!
Shrink not from the task before thee;
Truth and right shall win the field.

Onward! scale the "high defenses;"
Honor God, and strike the blow;
Secret Dagon falls before you;
Onward! meet a conquered foe.

Falter not, nor play the traitor,
Else disgrace thy sons shall know.
Honor God, the Great Creator;
Onward march! to conquest go.

—*Woodruff Post, Olean, N. Y.*

THE JEWISH WOMAN.

The book of Proverbs brings before us yet another phase of deepest interest. It contains the fullest appreciation of woman in her true dignity and of her position and influence in family life. It is quite true, as we shall presently show, that the obligation to train the child rested, primarily, upon the father, and that, both by the law of God, and by the ordinances of the Rabbis. But even the patriarchal story will prepare the reader to find, especially in the early upbringing of children, that constant influence of woman, which, indeed, the nature of the maternal relationship implies, provided the family-life be framed on the model of the Word of God. Lovelier pictures of this than the mother of Samuel and the pious Shunammite hostess of Elisha can scarcely be conceived. But the book of Proverbs shows us that, even in the early times of the Jewish monarchy, this characteristic of Old Testament life also appeared outside of the bounds of the Holy Land, wherever pious Israelites had their settlements. The subject is so deeply interesting, historically and religiously, and, perhaps, so new to some readers, that a slight digression may be allowed us.

Beyond the limits of the Holy Land, close by Dumah, lay the land or district of Massa (Gen. 25: 14), one of the original seats of the Ishmaelites (1 Chron. 1: 30). From Isa. 21: 11, we gather that it must have been situate beyond Seir, that is, to the southeast of Palestine, in Northern Arabia. Whether the Ishmaelites of Massa had come to the knowledge of Jehovah, the true God; whether Massa was occupied by a Jewish colony, which there established the service of the Lord; or whether, through the influence of Hebrew immigrants, such a religious change had been brought about, certain it is, that the last two chapters of the book of Proverbs introduce the royal family of Massa as deeply imbued with the spiritual religion of the Old Testament, and the queen-mother as training the heir to the throne, in the knowledge and fear of the Lord.

[There can be no question that the word rendered in the A. V. (Prov. 30: 1, and Prov. 31: 1), by "prophecy," is simply the name of a district, "Massa."]

Indeed, so much is this the case, that the instruction of the queen of Massa, and the words of her two royal sons, are inserted in the book of Proverbs as part of the inspired records of the Old Testament. According to the best criticism, Prov. 30: 1, should be thus rendered: "The words of Agur, the son of her whom Massa obeys, spake the man to God with me—God with me, and I was strong;" or, according to another reading, "Spake the man, 'I diligently searched after God, and I am become weary.'" Then, Prov. 31: embodies the words of Agur's royal brother, even the words of Lemuel, King of Massa, with which his mother taught him. If the very names of these two princes, Agur, "exile," and Lemuel, "for God," or, dedicated to God, are significant of her convictions, the teaching of that royal mother, as recorded in Prov. 31: 2–9, is worthy of a "mother in Israel." No wonder that the record of her teaching is followed by an enthusiastic description of a godly woman's worth and work (Prov. 31: 10–31), each verse beginning with a successive letter of the Hebrew alphabet, like the various sections of Psa. 119, as it were to let her praises ring through every letter of speech.—*Edersheim's Jewish Social Life.*

HOW JOHN BUNYAN GOT OUT OF PRISON.

Bunyan was a sturdy controversialist, and was often very severe on the Quakers. But he learned that through the intercession of that sect he obtained his release from prison.

It is a somewhat noteworthy fact, now well authenticated, that Charles II. liberated Quakers and Puritans from confinement, through the personal intercession of the Quakers, among whom was Richard Carver, who was the mate of the fishing vessel which conveyed the king to France, after the famous battle of Worcester, 1651. This honest Quaker sailor, after twenty years had rolled away, appealed to the king in person in behalf of those who were in prison. When the fugitive king fled for life, this sailor conveyed him on shore. The vessel was bound for Poole, coal-laden, with two passengers, who passed for merchants running away from their creditors. The fugitive king and Lord Wilmot were landed at Fecamp, in Normandy, upon the back of a Quaker, and the vessel recrossed the channel to Poole.

When the honest sailor appeared before his majesty, the king expressed his astonishment that he had not previously sought some reward. The sailor replied that he had merely done his duty, and God had rewarded him with peace of mind.

"And now, sire, I ask nothing for myself, but that your majesty would do the same for my friends that I did for you: set the poor, pious sufferers at liberty, that you may have that peace and satisfaction that always follow good actions."

King Charles thereupon pardoned four hundred and seventy-one Quakers, and many independents and Baptists—among them John Bunyan. Ever after Bunyan was a friend to the Quakers.—*Christian Witness.*

A MOTHER'S WARNING.

In the New York *Evening Post* of Nov. 5th is a letter of a mother of two boys, containing a warning to men, especially *men of position and influence*, not to smoke in the presence of boys, as their example incites the boys to copy it. She was led to write the letter by a bitter experience. One of her boys, 16 years old, a good boy, in a good business position for one of his years, grew feeble and sickly from no cause that she could discover. After awhile she took him to a noted physician, who, after examining him carefully, said: "Ah, madam, it's the old story—a tobacco heart. These cases are coming before me every day. Incited by the example of those about them and tempted by the universal smoking that goes on, boys begin to indulge in pipes and cigarettes before the organs are strong enough to resist the powerful effect which tobacco produces upon the great chain of nerves. You see the result. Alcohol and cigarettes are ruining the youths of our country. A weakened action of the heart, diminished vitality and frequently paralysis, must inevitably follow this early indulgence."

In the hope of inducing good men to see the evil of a smoking example, she put her boy's case with the physician's explanation of it into the public print. I pass it along, that ministers, temperance workers, Sunday-school teachers and all teachers, may use it to help smokers to see the evil of smoking in the presence of boys.

The same day I read this, I read the following in the *Christian Leader*, which it copied from the *Advance:*

"I have read with a good deal of interest what Dr. Weaver, the professor of athletics at Yale College, says about the effect of tobacco upon the minds and bodies of the students in that institution. He says that the smokers are inferior in lung power, in bodily weight and in height to those who do not smoke. When he wants hard work done, either bodily or mental, he does not go to the smokers for it. Of those who within a given time have received junior appointments, only five per cent were smokers, and few smokers have received appointments of any kind. He reports also that seventy per cent of the senior class do not smoke; that the leading athletes do not smoke; and that not a single candidate for the rowing match was a smoker. So it would seem that smoking for young men and boys is going out of fashion, for which we are heartily glad.

"This brings to mind a little incident told me a few days ago. Harry A. was a large, stout, healthy, fine-looking boy of sixteen, whose great ambition it was to be as large as his father, who was a six-footer, and wide in proportion; and he seemed in a fair way to realize his ambition, for he was growing fast and strong. One day a gentleman, a friend, met Harry puffing away at a cigar with all his might.

"'Why, Harry!' he said, 'I didn't know you smoked.'

"'Oh, yes! What's the harm?' was the reply.

"'Well, let me tell you one harm it will do. It will stunt your growth. You will never make such a man as your father is if you keep on.'

"'I'll risk it,' was the laughing rejoinder, as they went their separate ways.

"That was four years ago. Harry kept on with his smoking. He is twenty now, and is a short, pale, spindling youth, with digestion out of order, frequent headaches, nervous and irritable, and with not the slightest hope in the world of ever competing with his father in either bodily or mental size. His physician says it all comes from smoking, yet he will not give up his beloved ciggars, preferring to go through life half the man he might be, rather than to give up a debilitating and offensive habit."—*Selected.*

SOME GIRLS' WAYS.

It was Saturday morning in a big farmhouse kitchen; Nell was bending over the sink picking a chicken, with a decided scowl on her face; Hattie was kneading the bread, with an expression of grim determination suitable for a soldier scaling his enemies' breastworks; and Susan was shelling peas, her pretty face spoiled by the settled discontent about the mouth. The girls were not talking—they never talked while they worked—but they often spoke sharply and unkindly. Work was to them a separate state of existence in which the Christian graces played no part.

"Did I leave my whip in here?" asked a hesitating voice at the open door, and a boy in a big straw hat appeared behind the voice.

"No," snapped Nell; "but's a wonder you did not, for you are always leaving something around for us to tread on."

"It has fallen down under your chair, Susan," he said, coming in to pick it up.

"Ned, you are always bothering somebody," fretted Susan, while she arose with ungraciousness in every movement.

"Father called me to come quick and catch the chicken, and I stood it in the corner," replied Ned, roughly, and gladly made his escape.

That same morning in a neighboring farmhouse kitchen, Lucy was kneading the bread as deftly as Hattie, but at the same time planned with Helen and Grace how to earn money for their mission boxes; Grace had a funny story to tell while she washed the dishes, and Helen told them of a meadow lark she saw while picking the

strawberries that she was now hulling for the strawberry shortcake for dessert.

Sam came in with an armful of wood and threw it noisily on the wood-box, twitched Grace's curls, made believe to dive his hands in Lucy's pan of flour, snatched the largest strawberry from Helen's dish, and pranced out whistling a Sunday-school hymn.

The girls smoothed out the little smile that Sam's antics always brought to their faces, and began to sing his hymn; being echoed by Fannie, who was sweeping the front stairs.

Which family do you belong to, girls?—*Advocate and Guardian.*

BE TRUE.

Be true to your parents. You are under obligations higher and greater than you can possibly think. You must honor these obligations with the utmost fidelity, with expressions of respect and loyal obedience.

Be true to yourself. You owe duties to yourself of the highest order. We do not mean that you are to consider selfishly your own interests regardless of the rights of others. But you must make yourself the noblest man or the noblest woman that you are capable of.

Be true to your Sabbath-school and church. Here is the field in which your life-work is to be cast. Do not speak with disparagement of your church or Sabbath-school, of your minister, superintendent or teacher. If your church or school is smaller, or your house of worship less elegant than somebody's else, remember that God has use for the smaller as well as for the larger things, for the sparrow or humming bird, as well as for the eagle, for the insect as well as for the elephant, for the little brook as well as for the great river, for the child as well as for the full-grown man. Your church and school have their mission in the world. Be true to them and help them to perform the mission best.

Be true to your God. Every commandment given by him is pure and holy. To obey them if for your best welfare, in this world and in the next. Thorough loyalty to truth, to right, to all that is pure and elevating, is the sure road to a noble character and life.—*Selected.*

WOMAN'S NOBLE WORK.

The *Missionary Review* for December gives tables of statistics of thirty-four Woman's Foreign Missionary Societies in America and Europe. It is interesting to notice the relative position of Friends in this work. Woman's work amongst Friends began in Western Yearly Meeting in 1881, and the last society to organize was New York in 1885. The union of these societies was consummated in 1889, and was the last of the thirty-four to enter the field. The reports show that in 1890 this union had 226 auxiliaries, and an income of $23,164. Comparison shows that of the thirty-four societies Friends are the twenty-second as to number of auxiliaries and the eighteenth as to income. Taking into account the lateness of time in starting and the smallness of numbers as a church, Friends would stand near the head of the list. The total number of woman's auxiliaries is 32,994 and their incomes $1,785,000. The *Review* also gives statistics of thirty-six missionary societies in Great Britain and on the continent. The home receipts of these are $5,852,549, and the native contributions $796,315. Friends in England contribute $62,835; in a list of thirty-six societies they are the nineteenth as to amount contributed.

NO USE FOR WINE.

"And so ye have taken the teetotal pledge, have ye?" said an Irishman to his fellow workman.

"Indade I have, and I'm not ashamed of it, either," was the reply of the bold teetotaler.

"But did not Paul tell Timothy to take a little wine for his stomach's sake?" queried the dram-drinker.

"So he did," rejoined the cold water drinker, "but my name is not Timothy, and there is nothing the matter with my stomach."—*Selected.*

The ungodly league of the church and the saloon must be broken or the church will be destroyed and the nation with it.

WHEN THOSE WE LOVE ARE DEAD.

When those we love are dead—
Though they have faithful been, and kind and true—
They cannot hear our words of tardy praise,
Nor see the flowers remorseful passion lays
O'er their still hearts; no whisper trembles through
The silence of the dead.

When those we love are dead,
We spare no pains to honor their estate;
We deck them out in garments soft and fine,
And sheer and snowy lace, and satin-line
Their beds; our love we show too late
When those we love are dead.

When those we love are dead,
Their faults are all forgot and put aside;
Their little frailties we forgive, and say,
If they could walk beside us one more day,
And be to us as if they had not died,
Such tears we might not shed.

If they again were here,
How we would tell them of our love so true,
And help them bear their burdens day by day,
And often fair and fragrant flowers would lay
In weary fingers; ah, so much we'd do
To make their path less drear!

If friends *are* with us yet,
Let us more patient be, and kind and sweet;
With words of cheer, and gifts, and thoughtful ways,
Make glad and beautiful their passing days,
So that, when marble stands at head and feet,
Grief be not all regret.

—*Lilian Gray.*

TEMPERANCE.

CHURCH AND PROHIBITION.

Under all forms of license, the people have every facility to get drunk, and the young every temptation to drink. License is practically "free rum." Prohibition, unenforced, could be no worse. But it properly defines the business and keeps our hands clear of the price of blood.—*N. Y. Christian Advocate, 1883.*

To sell rum for a livelihood seems bad enough, but for a whole community to share the great responsibility and guilt of such a traffic for a beggarly $10, seems a worse bargain than that of Eve or Judas.—*Horace Greeley.*

Let the church become united and earnest for the destruction of the liquor traffic, and it will cease to exist.—*Rev. Peter Thompson, of England, at the Ecumenical Methodist Conference.*

Resolved, That this Synod endorses the past action of the General Assembly and of this Synod, and desires to discountenance and protest against all systems of license of the traffic in intoxicating drinks and to emphasize the need of and our demand for the entire prohibition of the business. —*Synod of Pennsylvania.*

There are many men in Christian pulpits today who are so eminently conservative that they have never been known to open their mouths in condemnation of any of the great social vices and evils of the day. Such men as these are a positive detriment to the church, a stumbling-block in the way of Christian progress.—*Christian at Work.*

There is no evading the fact that the church is responsible for the saloon so long as a majority of its members vote to legalize the saloon; and the church members or the minister who votes for license or taxation is responsible for the consequences of license or taxation, and what more can the most disreputable barkeeper be?—*Wayne County (Va.) Herald.*

The charge that the church of Christ allows her members to continue in corrupt political relations, and to sanction by their votes an evil against which religion and humanity are arrayed, is true.—*Christian Statesman.*

A crowd of Christian men will gather to hear the tariff discussed, a corporal's guard to consider the duty of united action against rum. If such a state of things among the men of this country professing the religion of Christ does not constitute an effective "bulwark" for the liquor traffic, then I must be confused about the meaning of the words.—*John M. Greene, in National Baptist.*

Resolved, That we emphatically declare ourselves in favor of that political party, of whatever name or title, that will incorporate in the party platform the principle of prohibition of the liquor traffic, and that we will not cast our votes for any man, however solemn his pledges to aid the cause of temperance, who will permit himself to be a candidate for office in a party whose platform favors the liquor interests by license or other methods of regulation, but that here and now we solemnly record our votes for prohibition pure and simple.—*Holston Conference, M. E. C.*

"COMPENSATION."

One of the petty arguments urged by the liquor men to-day against the prohibition of their business is that no compensation will be allowed them in the advent of laws totally stopping the manufacture and sale of liquors as a beverage.

I would also add to that the fallacy of these liquorites in demanding pay for those articles in trade, which they themselves have added without any bearing or special relation to their legal privilege of selling, such as fine mirrors, elaborate marble-top bars, cut glass bottles and wine glasses, and a host of other fine fascinating articles used in their business. To the thoughtful mind it is preposterous and simply shallow reasoning to concur with these "legalized wreckers" in saying that surely these men ought to be compensated when prohibitory laws are enacted.

Hon. John B. Finch once said, "Prohibition is the result of the wrongful act of the liquor trade, and the liquor interest cannot demand compensation for something compelled by its own wrongful act."

It is the liquor fraternity upon which all blame rests.

In the United States the Supreme Court has decided that the simple right to make or sell intoxicants is not inherent in citizenship.

Ought not this decision and others similar to it be ample notice to every brewer, distiller, and saloon-keeper everywhere?

But the great cry of compensation issues forth, and to our astonishment thousands think it right to compensate these criers.

A license is granted for one year upon the payment of a license fee ranging from $50 to $1,000.

Now suppose these licenses are not renewed, is that any reason why I should cry "pay for vested interests!" I fail to see it.

For instance—I lease a property of Mr. A. for one year. Now when that year is up, is my landlord under any obligation to lease it to me for another year? None whatever. And suppose I had spent $500 or $1,000 on the premises in fixing up and beautifying that property, have I any rightful claim for compensation? The fact that the liquor men expend millions in fixing up and beautifying breweries, distilleries, saloons and hotels, is no logical or reasonable argument for compensation.

The liquor men have nothing to ask for, and the great bustle and noise they make about compensation is drowned in its own inconsistency.

Let us reverse the picture for a moment. What about compensating the mothers and children of poverty, the wives of drunkards, the hundreds of thousands of families whose very resources have been mercilessly drained by this hydra-headed dragon—the rum traffic?

In 1888 in the English Parliament there was a bill introduced providing for compensation of liquor men when a renewal of their licenses was refused. A great indignation meeting was held against the measure. Immense parade, 70,000 in line.

Coal-wagons, filled with poor little hatless and shoeless, dirty waifs, made such by rum, were in the procession.

On one banner was this motto:—"Who shall compensate these?"

On another banner were these words: "Let the grog-seller go to his father, the devil, for compensation." So say I. The men who have grown immensely rich from the degradation and misery of their poor victims demand compensation when they know that nothing in this world could compel any government to do so. After sucking the very life-blood out of the supporters and protectors of our nations, women and children, these rum fiends would with satanic insolence demand pay.

The government ought to make it very hard for the liquor men, and they ought to be exceedingly happy to be let off so easily.—*Rev. Mr. Campbell, in the Gospel Banner.*

ADDRESS OF MRS DANIEL POWERS (*Continued from 5th page*).

pal intolerance, fashioned from the superstitions and pagan rites of ages, degrades the manhood, darkens the understanding and tarnishes the purity of its victims, while proffering the boon of admission to "the Grand Lodge above," as a reward for Masonic faithfulness, or by the intercession of a priest guarantee a sure passport to heaven.

My highest ambition for this life or for that which shall be hereafter, is that in *my* accounting day the Judge of all the earth may say of *me*: "She hath done what she could."

Let us, with "faith in God," and a courage born of that faith, believe that although the struggle may be fierce, the ultimate victory is sure, through our Lord Jesus Christ, whose we are and whom we serve.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON I.—First Quarter, 1892.—January 3.

SUBJECT.—The Kingdom of Christ.—Isaiah 11: 1-10.

GOLDEN TEXT.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Psalms 72: 8.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Isa. 11: 1-10. T.—Ps. 24. W.—Jer. 23: 1-8. T.—Zech. 9: 9-17. F.—Ps. 45: 1-7. S.—Dan. 7: 9-14. S.—John 18: 33-40.

COMMENTS BY E. E. FLAGG.

1. *The Branch.*—v. 1. The prophet does not say "the stem of David," but goes back instead to the humble shepherd's family from which David came;—perhaps to emphasize the lowliness of Christ's human origin. The lesson, however, has reference not to his first but his second coming. Zechariah alludes to Christ under the same image. This Branch is represented as growing from the stump of a tree which had been cut down. The Jews, for almost two thousand years, have had no government of their own, yet have been divinely kept alive as a people, and out of them is to come the divine Ruler whose sway shall be worldwide. We have seen the first part of the prediction fulfilled in Christ's first coming, and perhaps some of us will live to see the latter part fulfilled in his second coming in glory.

2. *Christ as Ruler and Judge.*—vs. 2–5. "The Spirit of the Lord shall rest upon him." "The Spirit of the Lord is upon me," was the text of the sermon which Jesus preached at Nazareth. His followers are commanded to be "filled with the Spirit." Let us note its characteristics as manifested in our Saviour. "Of wisdom and understanding." The two words may be considered synonymous, save that the one is used in a general, the other in a particular, sense. Christ is not only an all-wise Saviour as regards his work for sinners, but he can understand our special trials and besetting weaknesses. He "can be touched with the feeling of our infirmities," and as the Great Physician he can adapt himself to each individual case. The Spirit is here represented as sevenfold in its workings. We are told in Revelation of "the seven Spirits of God," thus carrying out the same figure of completeness, seven being a perfect number. "Of counsel and might." The faculty to plan and to execute united. "Of knowledge and of the fear of the Lord." This means knowledge of the Father's will and perfect obedience thereto. The fear of the Lord is the beginning of knowledge; that is, until we have the humble, loving fear which makes us seek to do God's will so far as we know it, we shall never attain to any true knowledge of that will. "And shall make him of quick understanding in the fear of the Lord." Literally "quick-scented in the fear of the Lord." On the exact meaning of the expression as here used commentators differ; some think it means a quick sagacity to discern the slightest germ of spiritual life in the heart of the sinner, even when it seems to lay dormant. Others think it has a more personal reference, and means a keen delight in the things of God—a quick intuitive comprehension of the deepest spiritual secrets, such as "the angels desire to look into and are not able." It may mean both. "And he shall not judge after the sight of his eyes," etc. He will not, like man, "look on the outward appearance." It is human to judge by externals, but if we have Christ's spirit in us we shall go deeper. Great professions of piety, unaccompanied by a genuine change of heart, will not deceive us, for we shall not judge by mere human standards. "With righteousness shall he judge the poor." It is the poor whose rights are so constantly trampled on that need a righteous judge; one who cannot be biased in his decisions by any outside influence. The spirit of a false religion is always the exact opposite of this. It is notorious that the apostate Church of Rome loves gifts, and accepts the persons of the rich and great by granting to them indulgences which she refuses to others. The lodge anti-Christ is a constant perverter of justice, so that in our courts of law where Masonry rules, the poor have literally "no helper." However righteous their cause, a single Mason on the jury can make the case go against them. "Reprove with equity," etc. Will decide righteously in favor of the meek;—they on whom he has pronounced a special beatitude. (Math. 5: 5.) "And he shall smite the earth," etc. By "the earth" is meant the sinners who have rejected his reign. From this and parallel passages (see 2 Thess. 2: 8,) we are led to conclude that the world will become very wicked before his second coming. The liquor traffic and every business which lives by the vices or weakness of humanity will then get its death-blow, and "the man of sin," the head of Masonry and all false religions everywhere will be destroyed. These are the times of the Gentiles, as the former dispensation, prior to his first coming, was the times of the Jews. The terrible judgments which befell Jerusalem are a type of the great tribulation which is to usher in Christ's personal reign upon the earth. "Righteousness shall be the girdle of his loins," etc. All his acts will be right, all his words faithful. He will not say one thing and do another, like the kings of this world, but his character will be divinely consistent throughout.

3. *The effects of his reign.*—vs. 6–10. The animal world is out of harmony with us because we are out of harmony with God. Savage and noxious animals will disappear from the earth when this new type of regenerated humanity comes on to the scene, as the cave-bear and other fierce carnivora became extinct with the advent of civilized man; while those which remain will become tame and harmless. It may also refer to the universal reign of peace, when the savage tribes of heathen lands will lose all their ferocious instincts and "the nations shall learn war no more."

RELIGIOUS NEWS.

BAPTIST.

—Some of the effects of church members going to law with each other before unbelievers, is being realized by the Mount Tabor Baptish church, near Lebanon, Ind. A proposition for greater liberality in receiving members into the church caused a split and a lawsuit for possession of the church property. They have already expended in litigation three times the value of the property, and both parties declare their intention to carry the contest to the Supreme Court, if beaten in the lower court.

—The ground for the first building of the new University was broken Nov. 25, and work has been vigorously pushed ever since. There were no public exercises. The workmen gathered, the word was given, and the work begun. The plow entered the ground near the corner of Ellis avenue and the Midway Plaisance, where the group of dormitories which will be known as Divinity Hall will stand. This hall will be a group of three dormitories divided by fire walls, and composed of a central building five stories high and two wings each four stories high, the group having a front of two hundred and seventy feet and being capable of accommodating about two hundred students. The first lecture hall was begun at the same time. The foundation walls of the dormitory group are now finished and those of the lecture-hall are begun and are likely to be completed before December ends. More than a hundred workmen are employed on the buildings and the walls will rise rapidly. —*Standard.*

CONGREGATIONAL.

—Rev. J. D. McCord, of the First church, Chicago, whose heart has long been in the evangelistic work, will enter this special work the first of the year. Churches will be fortunate that secure his aid.

—The Minnesota Congregational Association has just had published a pamphlet on the growth, scope and work of Congregationalism in that State, and will place a copy in each of the 10,000 families of the 302 Congregational churches of the State.

—Congregationalism on Long Island has just observed its centennial.

—The American Board of Missions of the Congregational church has put up $1,000.000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances and as the missionary impulses grow stronger in the Congregational churches.

EVANGELICAL ASSOCIATION.

—The general statistics of the Evangelical Association, which have just been published, show 26 conferences, 2,062 churches, and 150,234 members. There are 1,227 itinerant preachers and 619 local preachers, 2,535 Sunday-schools, with 177,639 scholars. The collections for the missionary society were $134,443. These statistics show an increase over last year of 19 churches, nearly 2,000 church members, and over 1,000 Sabbath-school scholars. Of the conferences three are in foreign lands, Germany, Switzerland, and Japan.

JEWS.

—The Bureau of American Republics has been informed that the work of installing the Jewish emigrants sent to the Argentine Republic by the munificence of Baron Hirsch, is being actively carried on. The Maurice colony, in which the Hebrews are being established, has 200 families comfortably settled, and engaged in the cultivation of the soil. One thousand additional families are reported to be on their way from Europe, and it is proposed to bring them hereafter at the rate of 1,000 families per month.

LUTHERAN.

—The new Synod of the Northwest, formed recently, has petitioned the General Council to put a traveling secretary into the field.

—A wealthy German of Milwaukee, Wis., has offered to give to the Wisconsin Synod a property of 4 or 5 acres, worth $12,000, if the synod will put on the same a $30,000 building. This can be done, as they can get from their old property alone $18,000.

—The Norwegian Lutheran population at La Crosse, Wis., is constantly increasing. In addition to the original church of Pastor Frick, a third church was only a month or so ago dedicated.

—It is reported that 20,000 Lutherans have left the Baltic provinces of Russia to escape religious persecution.

—Census Bulletin No. 11 credits the Lutheran church with an attendance of 141,388 pupils in her parochial schools. Of these 13,716 are in the North Atlantic States, 1,271 in the South Atlantic, 122,463 in the North Central, 3,316 in the South Central and 622 in the Western. Wisconsin leads all the States with 26,394, followed by Illinois with 24,203 and Minnesota with 18,305.

—The early establishment of an English Lutheran Theological Seminary in Chicago, which is now assured, will give to this city seven institutions of that kind—Presbyterian, Baptist, Congregational, Methodist, Protestant Episcopal, and two Lutheran, one of the Council and the other of the General Synod, the latter German.

METHODIST EPISCOPAL.

—The Methodists have appropriated $60,000 for the conversion of Lutherans in Scandinavia to Methodism. The Methodist Bishops also appropriated $7,000 for Christian work in Wales. A Methodist speaker said, "It is more difficult to convert Welsh Presbyterians to Methodism than any other protestant people." But is it fair for the Methodists to proselyte members of other evangelical churches?

—Mrs. J. T. Gracey's report before the annual meeting of the general executive committee of the woman's foreign missionary society has been published in pamphlet form. From it we learn that there are 4,436 auxiliaries and 122,422 members, and that the contributions for the year aggregated $263,660.69—an advance over last year of $43,330.73.

—A significant part of the temperance forces in British Methodism are at present unorganized. Connectional adult temperance societies are, however, increasing. Six years ago there were only 308, with a membership of 24,450. Now they have increased to 772, with a membership of 51,545.

—Last year, taking British Methodism as a whole, 23,290 "lapsed Methodists" were returned as having "ceased;" the previous year the number was even larger, amounting to 24,747. Special effort is to be made to reclaim many of these.

—The Methodists have fixed their high-water mark at $1,250,000 for home and foreign missions, and they will reach it.

PRESBYTERIAN.

—The two Presbyteries in the city of Philadelphia, the Philadelphia and Philadelphia Central, have been consolidated by action of the Synod of Pennsylvania. The formal union was accomplished on Tuesday evening, December 8th. The united body consists of 140 ministers, 73 churches, 364 elders, 30,000 communicants, and 35,395 Sunday-school members, making it the largest presbytery in the church.

—The Presbyterian church has proposed $1,000,000 for foreign missions as its aim. It is creeping up slowly to that point, having contributed over $900,000 last year.

—The committee appointed by the different branches of the Presbyterian church of the land to consider the subject of the federation of the Christian churches met in New York last week.

NEWS OF THE WEEK.

CHICAGO.

Five men held up the mail wagon from the Stock Yards on Desplaines street last week, and secured $3,000 in cash and $200,000 of non-negotiable paper from the Stock Yards banks. A reward of $2,500 has been offered for the arrest of the robbers.

Henry M. Kingman, Second Vice President of the First National Bank, committed suicide at Grand Rapids, Mich., through account of despondency on account of ill health.

The sale of auditorium boxes for the Knights Templar charity ball, to be held Jan. 4, took place last week, $2,000 being realized.

Mayor Washburne will allow the Kenney ordinance prohibiting pool-selling inside the city limits to become a law.

COUNTRY.

Senator Washburn Monday introduced a bill in the United States Senate defining "futures" and "options" and imposing special taxes on dealers therein.

Monday the permit giving the Progressive Benefit Order of Boston the privilege of doing business in Indiana was revoked by the State Auditor.

Influenza is epidemic in New York. Five deaths from the disease were reported week before last. In Nashville, Tenn., 8,000 people were under treatment. Justices Brown and Lamar, of the United States Supreme Court, were confined to their homes with la grippe. The epidemic is rapidly spreading in Jutland, Holland, and Denmark. At Hamburg 1,900 cases were reported week before last. In St. Petersburg the disease is assuming alarming forms. Some patients become mad and rush through the streets in violent paroxysms.

Stephen B. Elkins was nominated by President Harrison on Thursday to be Secretary of War.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 14 to Dec. 19:

Mrs F Collins, E S Ternberg, A Miller, T S Hubbard, J W Barnlund, J Telleen, E R Bollinger, Mrs C Kingsbury, S Blanchard, D F Longaneker, L Curtis, Mrs A P Martin, E A Cook, Rev J Meyer, H H Robinson, D Hopson, W J Coleman, W Mathews, G S Carlisle, National Soldier's Home, Wis, A Eastman, C T Collins, S D Moses, Mrs M A Fowler, G W Griffith, Mrs A I Salisbury, J H Murray, J Patterson, M L Brown, Dr I N Brown, Rev J B Galloway, R Johnson, T M Weeks, J Talbot, W C Wilson, J Stahl, H W Schneider, Mrs E A Rawley, S Cook, E Walker, H deJongh, J Osgood, Mrs L C Andrews, J C Young, J S. Trask.

Pie and Progress.

Historians who write of people and things omit to notice a point that is very interesting, and that is, what the people eat. They tell us all about wars and laws, but what kept them alive while the laws and wars were made they do not say. There are some things that have been staple articles of diet throughout the centuries; one of them is the pie. Primitively, it was a rather coarse dish. It supplied the place of the hash of modern days, being made a receptacle for left over supplies. But the great central idea was there, and resulted in the evolution and final triumph of the pie. For two hundred years slow progress was made until the Pilgrims landed on America's shores and engrafted the pie habit there. Since then the spirit of progress which characterizes everything American has helped on the pie. Maligned and traduced—the butt of the paragrapher's alleged joke—the object of the boarder's sarcasm—the target for the traveler's malediction—pie serenely holds on its succulent way. Now and then, according to the slurs of its enemies, it provokes bad dreams and bile, and it is considered the correct thing to sneer at the pie just as we do at marriage and mother-in-law. But people have gone on getting married just the same. Mothers-in-law are still at the front and so is the pie. The genius of the housewife, the chemist and the baker has kept at work, and the pie of the present is something that the true American takes an honest delight in, and the palate of the foreigner longs to taste more of.

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Oats—No. 2	32¼	@	34
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Bran per ton	13 50		14 25
Hay—Timothy	12 00	@	13 50
Butter, medium to best	24	@	28
Cheese	09	@	13
Beans	1 60	@	1 70
Eggs	18		24
Seeds—Timothy	1 12	@	1 24
Flax	90	@	95½
Broom corn	05	@	07
Potatoes, per bush	32	@	36
Hides—Green to dry flint	4	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 00	@	5 85
Common to good	3 70	@	4 80
Hogs	3 40	@	3 85
Sheep	4 00	@	4 90
NEW YORK.			
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Butter	16	@	29½
Wool	14	@	39
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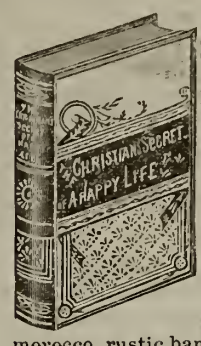

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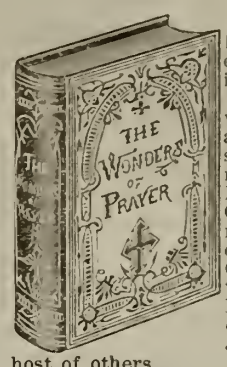

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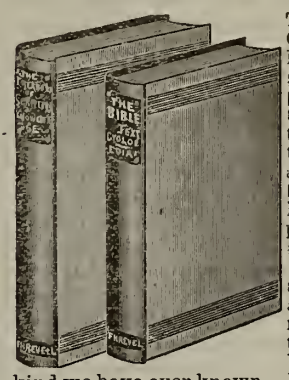

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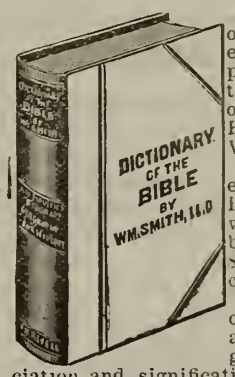

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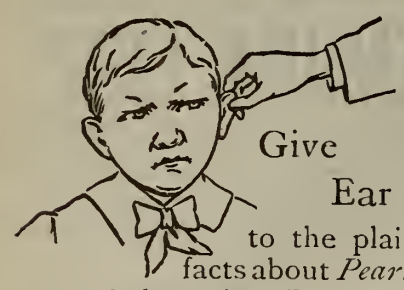

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"I am always on the watch to learn and adopt new methods in doing any part of my work, if they are better than my ways," an old housekeeper said, swabbing a greasy mop stick over her pie plates preparatory to covering them with crust; but, if so, why had that woman of forty years never learned to dust her baking plates with flour and not smear them with grease that repeated baking and burning into porous crockery will give the best pie that was ever made an abominable flavor?

And why were her roller towels hanging with ripped hems on each side of their seam, unless she had first hemmed their ends, then overcast together the two widths, instead of first joining with strong stitches and a deep seam the raveling ends of the three-yard length of crash, and then felling its raw edges?

And why were there specks and a rich film of mould on the pickles she brought from the cellar, unless she had failed to learn that bits of horse-radish root strewn over the vinegar in her pickle jars would surely prevent the gathering of mould?

And why were the necks of her children's nighties, and tires, and shirts stretched out till they sagged and hung so low about the little necks, that not only throats but chests and collar-bones were left bare, unless she had finished such easily-stretched edges with binding cut on the bias? Why had not the experience and observations of so many years taught her that straightway-cut bands and bindings would keep such little garments from sagging away from the neck?

And why did she persist, year in and year out, in stirring the morning's skimming of cream with that to be churned the same day, obstinately refusing to believe that such cream only adds bulk to the buttermilk and not to the butter?

And why had she never learned that the crumbling of her cheese was due to her neglecting to scald to blood heat their curds just before chopping them for the press? And that she needlessly sacrificed many hours' scraping to cleanliness dried on, and burnt on pudding-dishes and cream-toast kettles by ignoring the idea of first greasing such utensils before cooking in them the sloppy, adhesive ingredients of porridge and pudding, if she had indeed all these years been always alert, and willing to adopt the best way of doing her work?—*Clarisa Potter, in Daughters of America.*

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To remove ink stains from carpets, put a thick cloth under the place to prevent the dust from getting through, then pour plenty of cold, new milk on the place; sop it gently up with a clean soft cloth as it becomes full of ink; repeat this with fresh milk till the stain entirely disappears. It will do even after the stain is dry, but it will take more milk and longer time. It has been found efficacious even with the most delicate Berlin work.—*Selected.*

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NATIONAL CHRISTIAN ASSOCIATION.
221 W Madison St. Chicago, Ill.

FARM NOTES.

MANURING BOTTOM LANDS.

The bottom of a hill in the valley is undoubtedly richer in vegetable matter than the sides, unless the latter have been recently and heavily manured. But it is a fallacy to draw manure at any season on a side hill with the notion that it will wash down. We have tried that repeatedly, and the manure never fertilized much, if any, below the line where it was drawn. Undoubtedly rains washed over the land and the manure on the soil below; but the valuable properties of the manure were deposited where it lay, while the deodorized water passed on below. It is doubtless to this necessity for water saturated with manure to sink that running streams and large bodies of water owe their power to cleanse themselves. The nitrates are heavier and sink to the bottom. Hence the mud from ponds and running streams becomes such valuable manure in many cases. It contains most of the fertilizing elements that the water above it has contained.—*American Cultivator.*

WHIPPING BALKY HORSES.

Notwithstanding the fact that the press continually admonishes whom it may concern that it does no good to whip and pound a balking horse, almost every driver of one does it to-day. It is probably the greatest piece of horse folly in existence. It is not a remnant of barbarism, but it is continual barbarity and brings out what original and acquired sin there is in man. The brain of a horse can retain but one idea at a time. If the idea is to sulk, whipping only intensifies it. A change of that idea is the only successful method of management. This may be accomplished in scores of ways, a few of which will be named. Tie a handkerchief about his eyes, tie his tail tightly to the bellyband or backband, fasten a stick in his mouth, tie a cord tightly about the leg, uncheck and pet him awhile; clasp his nostrils and shut his wind off until he wants to go; unhitch him from the vehicle and then hitch up again, or almost any way to get his mind on something else. Whipping or scolding always does harm. The treatment should ever be gentle. There are more balky drivers than horses.—*National Stockman.*

GINSENG AND ITS CULTIVATION.

A subscriber writes for information about ginseng:

Ginseng is largely exported from the United States to China where it is highly esteemed for its supposed medicinal virtues, being there regarded as a remedy for all diseases, but particularly for exhaustion of body and mind.

Medical men in both America and Europe, consider that there is but little real medicinal worth in the root, though it is still used to some extent in home remedies in this country.

Ginseng "loves moisture and the depths of forests, and nestles in recesses where the sun never penetrates."

The exports from the United States are nearly 500,000 pounds per annum.

Many attempts have been made to cultivate ginseng in America, but with little success till recently, though it is indigenous in a large part of the cooler regions of the United States. In Georgia and Alabama it is found in the mountains and thence northward to Canada, and west to the Rocky Mountains.

It appears to thrive best in loamy soils, such as are found in oak forests at the North. Shade seems also to be essential, for when the plants are exposed to the direct rays of the sun they soon die out, and for this reason open field or garden cultivation of the plants has rarely or never been attended with success. Raising ginseng can be made profitable where a man has suitable land in a forest or grove. The cost of preparing the ground need not be very much, and requires but little labor for its cultivation. At the end of the third season, the roots will have reached a marketable size and may then be dug, and the same ground worked over and re-stocked with seed.

September is the month usually selected for digging the roots, as at that time the berries are fully ripe, and the sap has returned to the roots, making them heavier and consequently more valuable; when nicely dried, they are worth from $3 to $4 per pound in market, the price depending on the size as well as quality.

Ginseng berries are of a bright scarlet color when ripe. Each berry contains from one to three seeds, produced in small clusters at the top of a central peduncle, elevated above the principal leaves. Each seed makes one plant; a berry containing two seeds will have two plants, and so on; but one plant may have from two to four rootlets, a single plant often bearing from fifty to seventy-five seeds.—*Farm, Field and Stockman.*

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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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NEWS OF THE WEEK (*Continued from 13th page*).

Fireman Matthew Hannon was instantly killed by coming in contact with an electric light wire at a fire in New Orleans Tuesday.

Monday an incorporation license was issued by the Secretary of State at Springfield, Ill., to the Dr. E. H. Leduc Company, of Hinckley, organized for the purpose of curing the liquor habit.

Fire destroyed the old stone and wood warehouse at Fort Leavenworth, Kansas, Monday. The building was a historical landmark.

Joel R. Mayes, chief of the Cherokee Nation, died Monday at Tahlequah, I. T.

The Maryland Fair Commissioners have resolved to ask the State Legislature to appropriate $100,000 for the fair.

C. H. and J. C. Pierce, of Chicago, Tuesday, bought 12,500 acres of timber land in Southern Oregon for $100,000.

At Topeka Wednesday the Kansas Alliance Co-operative Mortgage Association was organized. Frank McGrath is the central figure, and he purposes to obtain money from Eastern capitalists to pay mortgages in Kansas without the aid of middlemen.

The diphtheria epidemic in Walkerville, Ontario, opposite Detroit, Mich., is said to be alarming.

Snow is said to be eighteen feet deep in parts of New Mexico.

A Statehood convention was held at Oklahoma City, O. T., Tuesday.

Seven persons died at Butte, Mont., Tuesday as the result of breathing the fumes from roasting ores.

At Dixon, Ill., Tuesday the Grand Detour Plow Company and the Henderson Shoe Company informed their employes that under no circumstances would Knights of Labor be employed in either establishment.

Judge Horace Clark, of Mattoon, Ill., was shot twice Tuesday evening by Frank W. Hornish. Neither wound will prove fatal.

It is said that the Illinois Central shops will be removed from Amboy to Freeport.

Edward M. Field, senior partner in the firm of Field, Lindley, Weichers & Co., brokers at New York which failed recently, was indicted for grand larceny Tuesday. He was admitted to bail in the sum of $25,000 and immediately afterward rearrested upon an order in a civil suit charging him with hypothecating securities worth $125,000 which had been deposited with the firm.

Petroleum equal to the product of Pennsylvania wells is said to have been struck near Sheerkstown, Ontario.

Three beet sugar factories in California, which have shut down for the season, produced 8,070,136 pounds of sugar during the season. The total amount of bounty to be paid is $161,400.

All the big salmon canneries on the Pacific coast are now said to be in the salmon trust.

Funeral services of Miss Julia A. Ames, the White Ribbon worker and co-editor of the *Union Signal*, were held at Streator, Ill., Wednesday.

There is a plan, it is said, to connect Minneapolis and St. Paul with Lake Superior by means of a canal.

John G. Whittier celebrated his birthday Thursday at the home of his cousin in Newburyport, Mass. The poet is 84 years old.

George Jacob Schweinfurth, of Rockford, Ill., mortgaged his "Heaven" farm Thursday and returned $2,100 to James Ogilvie, formerly one of his converts.

Ten thousand young seals are said to have starved to death in Behring Sea on account of the killing of their dams.

Colonel John Hathaway, of Milwaukee, Governor of the National Soldiers' Home, died Thursday.

In the Federation of Labor convention Thursday President Gompers expressed opinion that boycotts were ofttimes levied unjustly by local trades unions.

Murphy J. Foster was nominated for Governor of Louisiana, Thursday, at Baton Rouge, by the minority faction of the Democratic party, known as the "Adams Anti-lottery Combine."

A passenger train on the Southern Kansas Railroad was wrecked by defective ties near Cherryvale, Kan., Thursday morning. Twenty-six persons were injured, three fatally.

It is rumored at Omaha, Neb., that the Chicago & Northwestern has issued orders to discharge all their employes who are members of the Order of Railway Telegraphers and refuse to withdraw from that body.

Friday at Birmingham, Ala., Samuel Gompers was re-elected president of the American Federation of Labor.

Edward M. Field, son of Cyrus W. Field, of the firm of Field, Lindley, Weichers & Co., of New York, was indicted for forgery Friday.

Friday the South Dakota Lady World's Fair Commissioners instructed their Secretary to request Mrs. Benjamin Harrison to invite Queen Victoria to attend the Exposition.

John L. Ferguson, a book-keeper in the National Bank of Kansas City, was arrested Thursday for embezzling $20,000. He confessed his guilt.

FOREIGN.

M. Patenotre, the successor to M. Roustan as Minister of France to the United States, sailed for Washington Wednesday. He has special instructions in regard to France's attitude toward the World's Fair.

Inhabitants of villages adjacent to the volcano of Colima, in Mexico, have been advised to abandon their homes lest they should share the fate of Pompeii. The outflow of lava, ashes, and smoke is increasing.

It is reported that Emin Pasha has had several bloody conflicts in the lake district of Africa and that his condition is precarious.

Peasants from the famine-stricken districts of Russia are to be given employment on public roads.

Major General Pedler died at Plymouth, England, of influenza. A number of noted persons throughout Europe are ill of the disease.

In two small villages in the Province of Riazau, Russia, 200 persons are down with the small pox, and 50 deaths have already occurred. Typhoid fever is carrying off many victims in other provinces.

The Grecian Minister of Marine has resigned because he was not allowed to build several men-of-war.

Oteisia, the embezzling secretary of the treasury at Havana, was sentenced Friday to eighteen years in prison, three months and one day in the chain gang, to pay a fine of $2,500, and to refund the $100,000 stolen.

A package containing a quantity of dynamite but bearing no address was recently found in the mails in the Dublin Postoffice.

The Rt. Rev. Edward Harold Browne, D.D., Bishop of Winchester, died Friday, at London.

Two Things in regard to Catarrh: 1st, it is a constitutional disease; 2d, it requires a constitutional remedy like Hood's Sarsaparilla, which has had wonderful success in curing catarrh.

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XXIV., No. 16. CHICAGO, THURSDAY, DECEMBER 31, 1891. WHOLE No. 1,131.

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[Entered at the Postoffice, Chicago, Ill., as Second Class Matter.]

Rev. J. M. Foster, writing from Boston, says: "The 21st of December has been celebrated in New England, as 'Forefathers' Day,' from time immemorial. The addresses at the Congregational Club's banquet, at Music Hall, last night, were of a high order. They told us that 'the thirty kings who governed Europe when the Mayflower was launched have been forgotten, but the leaders of the Puritans are our canonized saints. The Pilgrims lived and directed the course of history, because they had high principles, and they believed in and practiced them." Forefathers' Day marks the birth of a nation, and gives a key to a new and nobler age. The leading address was made by Rev. Robert R. Meredith, D. D., of Brooklyn, N. Y." We shall try to make a liberal extract from it in the next issue of this paper—"words that need emphasizing to-day."

With this number the *Christian Cynosure* ends its issues for the year; but we hope that the work which it has accomplished has not been in vain, and that its influence during the past twelve months may be felt for years to come, for the benefit of the race and for the glory of God. None of us can boast as one whose warfare has ended in victory, for the battle between truth and error still rages; but with an unfaltering trust in the God of battles, we expect to overcome the hosts of evil in and out of the lodges. Fervent, persistent prayer and earnest labor—working and voting as we pray—will win the prize. Let us, therefore, continue to labor and to pray, assured of final victory.

Elder J. L. Barlow, of Richmond, Ill., whose heart is in the anti-secrecy warfare, and who has been for years an active participant in the work of the N. C. A. as its president and director, favored the *Cynosure* office with a friendly call last week. His many friends will regret that his health is by no means as strong as they could desire.

Among the staunch advocates of separation between the church and the lodge, the anti-secrecy cause has none more faithful than the conservative United Brethren church. "From the very earliest period of our history," says the U. B. *Gospel Messenger*, "the Brethren have taken a decided stand against these societies, and we are glad to be able to report that we are in no measure annoyed by them." At a time when these societies "are sapping the very life out of many of the churches in various parts of the land—lodges well patronized, and churches struggling for a mere existence," we may remember with gratitude those organizations who are not captivated by the glare and tinsel of this modern devil-worship.

A new United Presbyterian church was recently organized on the South Side in this city, with a membership of 37, which has since increased to 41. The congregation meets regularly for worship in Douglas Hall, on Thirty-fifth street, between Indiana and Prairie avenues, on Sundays, at 11 A. M., and 7:30 P. M. A Sunday-school and Wednesday evening prayer-meeting have also been established. Rev. W. M. Howie, of 3709 Prairie avenue, is the pastor in charge, and quite hopeful of building up a prosperous church. Mr. Howie is an opponent of the lodge system.

CHRISTOPHER COLUMBUS.

As a memorial of the year just closing, and of that upon which we enter to-morrow, several new features have been introduced into this number of the *Cynosure*. Great interest is everywhere centering in Chicago as the city where the World's Fair in commemoration of the discovery of America is to be held, and this universal interest naturally creates a corresponding curiosity to see and hear of what is being done to make the Exposition a success. At the present time the work at the fair grounds is progressing favorably, and from all quarters come encouraging intelligence—sufficient, already, to insure the greatest and best of all the many world's fairs that have yet been held. On this page we present as perfect a likeness of Christopher Columbus as it is possible to obtain in a newspaper illustration. On page 3 will be found an artistic view of the great Machinery Hall that will fill an important position in the Exposition, and on page 5 is another, of the Administration or Government Buildings, with its imposing front and handsome surroundings. Page 11 introduces the Christian reader to another scene, also full of interest the Floating Chapel used by Bro. I. R. B. Arnold in his mission work upon the Southern rivers of the Union—from which the Gospel is dispensed in its purity to thousands of individuals to whom church services on shore are not readily accessible. These extraordinary attractions, with our usual interesting letter-press departments, will, we trust, find favor in the sight of all our readers.

The year closes with an unusually large volume of holiday trade. General business is ordinarily light at this season, but at many points it is reported larger than in previous years. The prosperity of the entire Union is, on the whole, fairly sustained. For all which we have abundant reason to be thankful to the "Father of lights, from whom cometh every good and perfect gift."

Catholicism is pitting itself triumphantly against Methodism in Austria. A Vienna dispatch of the 16th says: The magistracy of the city at the instance of the public prosecutor issued a decree commanding the closing of the Methodist church here. They also prohibited pastor Roesch from preaching anywhere in the city, on the ground that his "Methodistic denunciation of the mass as 'blasphemous fable and dangerous conceit,' is an insult against the Catholic religion, which is recognized by the State." This is the same recognition which the Catholics are seeking to obtain in the United States, and which will produce a result here in harmony with that recorded in Austria.

A correspondent of the *Christian Conservator*, writing from the Nehalem Valley, Oregon, says: "Our church has suffered, in common with the church throughout the land, from the blighting influence of liberalism, which has allied itself with the Farmers' Alliance and the Evangelical Association, to crush the old line United Brethren." Probably Satan and his mortal and immortal adherents have never laughed so heartily since the fall of Adam as they did when the minority U. B. church seceded on the anti-secrecy question. It was a big victory for the rest of the church.

The police of St. Petersburg has sent notice to all the saloon-keepers in the neighborhood of factories that they will be heavily fined if they continue selling spirituous drinks to laborers on trust or beguile the laborers to drink in any other way.

THE LAND OF PALESTINE AND THE JEWS.

BY H. H. HINMAN.

One of the most remarkable of the signs of the times is the restoration of the latter rains in the Land of Syria—thus preparing the way for the re-habitation of that region which has for ages been in comparative desolation. For centuries it was parched with drought, but within the last thirty years there has been a steady increase of rainfall. For the last eight years, says a recent writer, it has averaged twenty-six inches per year, but during the last year it has reached forty-eight inches, and on Mount Lebanon over sixty inches.

With this increase of fertility has come an increase of population that has been altogether unprecedented. The persecution of the Jews, not

only in Russia, but in Germany and Austria, has compelled them to seek new homes; and this, together with religious impulse, has led large numbers of them to seek them in the land of their fathers. But not only have they come from Russia and Germany, but great numbers of Spanish-speaking Jews, from the Barbary States to which they were driven, together with the Moors, are now flocking to the father-land. So, also, there are many from Yemen, in Arabia, where, from their long residence, they have a dark brown complexion, and are quite unlike their German and Russian brethren. The number of Jews in Jerusalem, in 1840, was said to be only three hundred; nor did they increase very much until within the last few years. There are now in that city about forty thousand. They constitute a majority of the inhabitants. Their wealth and social influence is steadily increasing, while that of the Moslems as steadily diminishes. Outside of the old walls, Jerusalem is becoming a fine city, and its beautiful streets and residences are nearly all Jewish. Besides this city, into which modern civilization, with its means of production, has forced itself, and has come to stay, there is the railroad from Jaffa now nearly completed. Other railroads and improvements are projected, and are rapidly pushed forward.

There are nine agricultural colonies which are fairly successful, and a very large Jewish population in all of the smaller towns and cities of the land. All these things seem to be in fulfillment of prophecy, which just as clearly predicts the *conversion* of the Jews as it does their return to their own land.

The Christian world has not been indifferent to these passing events. No portion of the non-Christian world has received so much attention. Nearly 400 missionaries are laboring among the Jews, and about $490,000 are annually spent in Jewish missions.

These, though meagre in their results, have not been altogether in vain. There are a few Jewish Christians in all the large cities of Europe and America, and in Jerusalem. Perhaps the most important of these Jewish-Christian movements is in Southern Russia, where a learned Jew has undertaken to convert his people and establish a Jewish-Christian church with a Seventh-day Sabbath and circumcision, but which shall not be binding as conditions of membership. Nor should we forget that the Jews of Europe, though often oppressed, are making rapid advancement, both in wealth and education.

The number of Jewish college professors in France, Germany, Italy and Austria, is out of all proportion to their relative number as a people. So, also, they have a much larger share of the legal and medical professions, while as students their relative number is still greater. In one university in Hungary, out of 3,100 students the Jews have 1,072, though they are but four per cent of the population.

The conclusions that seem deducible from the above facts are:

1. That the Jewish people, now numbering about 6,500,000, a larger aggregate than at any former period in their history, have been providentially preserved and kept separate for some specific object, and that they are acquiring wealth and education to fit them for an important influence in the destinies of the world.

2. That the Land of Palestine, including nearly all of Syria, seems likely to be speedily occupied by them, and under better climatic influences, as well as better agricultural management, to be restored to more than its prismatic beauty and productiveness. Turkish rule will have to be essentially modified, or, what is more probable, altogether cease.

3. There is great reason to hope that the abundant prophecies of the conversion of the Jews are to have a speedy fulfillment; that "there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob" (Rom. 11: 26), and that the Jews are to be among the instruments for the evangelization of the world.

Oberlin, O.

We affirm that the Christian community in this country, except where restrictive and prohibitory laws are in operation and honestly sustained by the majority of its citizens, is in the shameful alliance with the liquor traffic, not only making its existence possible, but giving it legitimacy and respectability such as no other business struggles to obtain, or would obtain if it were necessary to struggle for the right to exist.—*Methodist Review.*

STRONG LANGUAGE.

At the recent quarterly meeting of the M. E. church in Schuyler's Lake, the presiding elder, the Rev. Mr. Cridenwise, commended the members for their successful efforts in raising the pastor's salary, which of late has sometimes been sensibly deficient, but said that Schuyler's Lake, the lodge end of the charge, which consists of three churches, was somewhat short in its accounts.

He also said that the church district, in recent years, had been remiss in contributions for missionary work; that a coming visit of the bishop at Norwich was to be signalized by a renewed effort to increase contributions, and that eight of the best workers were to be sent to arouse the people. He then followed with a long and earnest appeal for funds to extend Christianity among the heathen.

He claimed that the greatest blessings they possessed were due to the Christian home, and exhorted them to liberality to secure the same for all. A fashionable church in the city of New York only raised five hundred dollars for missionary purposes, but that noble Scotchman's (Hall's) church had contributed two hundred thousand dollars for Christian work without advertising the fact to the world. His congregation had thrown twelve thousand dollars into the box on a single occasion. It was more blessed to give than receive, and this was verified by personal and other experience. Christians gave and forgot, and he himself had done this, but the recipient sometimes remembered, long years afterwards, and gladdened him with their thanks.

"What," he asked, "is the matter of this charge? There is something wrong! *The minutes of the conference shows that something is wrong, in the opinion of all right-minded persons!* It is a shame! It is a shame!! It is a shame!!! that this great charge, extending across the country, and embracing six or eight (eighteen or twenty) square miles, has only contributed twenty-eight dollars this year; and the pastor and his family have given five of this. There are seventy members; and one hundred and twelve pupils in the Sabbath-school, but the contributions will not average the miserable pittance of fifty cents per member!" He hoped, next year, that instead of twenty or twenty-five names on the list it would be increased manifold.

There is a noticeable uniformity between this complaint of church lukewarmness and others published in the papers of this vicinity. Others may decide whether it has its origin in the growing prosperity of the lodge, on the principle that the light arm of the balance must rise. Are the churches gradually succumbing to the dry-rot of lodgery? "In the opinion of all right minded people they are." People and capital are attracted by popularity, and this at present is centered in the lodge and far from the church. *

A DENUNCIATION OF MASONRY.

In these so-called respectable, charitable (?) secret societies, lurks the serpentine form of the devil, misleading and destroying many of the truest and best men in this country. I was once a Mason, and had taken those wretched oaths, under threats of murderous tortures, and death, if I failed to obey them; and in the presence of feigned dead bodies and open coffins. But, thank God; yes, praise the Lord, that my eyes have been opened, and the spell and charm of this superstitious thraldom has been broken, and I have forever renounced my allegiance, or any obligation, thereto. Across from my window, as I write, I can see a beautiful monument. It marks the spot where a wealthy, popular, fine looking young man was shot down a few years ago, and killed instantly. The man who did it was a prominent Mason. I verily believe that he would not have done it if he had not been a Mason. About six years ago I began to see the horrors and dangers there were in these oath-bound secret societies, protecting their members in everything they did, including robbery and murder. I went to an influential Mason, telling him of my intentions to drop out quietly and have nothing more to do with Masonry, and he said: "You had better not do that. You may some day need its protection. You may get into some kind of trouble; you may kill somebody." This only made me stronger, and I said to him, Well I had rather fix it so that I would have no protection, if I killed anybody willfully, and I would not be so apt to do it. I am willing to trust God for my protection. When I think about it, I am ashamed that I ever belonged to any society where I could not take with me my dear wife and precious mother, who are now in heaven. God grant that any whose eyes may fall on these lines may be led to take warning and break the chains that this mystery of iniquity binds them with, and live above the curses and bewitchments of these Christless church and soul-destroying secret societies. Oh, thoughtful man, how can you be connected with any organization, or society, that eliminates from its rituals, prayers, books and works the name of Jesus, ignoring the only name that will open heaven's pearly gates, if they are ever opened for you at all?—*J. E. Shaw, in the Firebrand.*

BETTER TO BE ABEL THAN CAIN.

An important and somewhat suggestive decision was made recently in one of the Indiana courts. Some two years ago the United Brethren divided in a conference held in York, Pa., on the question as to whether secret orders should bs permitted in that body. A difference both of opinion and of practice had for several years existed in the church on this subject and the division came on the question of dropping the prohibition of these societies from the standards of the body. The liberals had the majority, the law was changed, and the minority withdrew. The lawsuit was with regard to the church property. Among other things the U. B. publishing house at Dayton, O., worth $250,000, was at stake. The legal decision went against the minority and they lost all.

There are some useful lessons to be drawn from this bit of history. One of them is that those who are patient with public arguments against the faith of the church by those who have engaged to maintain it, and who do not take action when the law of the church is not enforced, need not be surprised that a spirit of contempt for the law, called liberalism, will grow rapidly. Then when liberals gain the majority, the other side may submit or get out. The liberals will not put the minority out; there is no necessity to do that. Non-enforcement of the law is their strength, and to disregard the conscience of the minority is their victory. Then when such minority goes into a civil court on such a question as the exclusion of secret orders from the church, what chance have they? The world is against them. The daily papers have them in derision. The judge on the bench and the jury in the box are in all probability more or less involved in the very evil which this minority is trying to resist. Some of their judges are already bound by oath to sustain what the church testified against. The so-called bigotry of such a testimony will rule the plaintiffs out of court. The minority of the United Brethren church who hold the old principles, the principles that up to the time of their withdrawal were on their statute-book, go out with nothing of all the hard-earned money they have put into the church. But *a minority who will stand out on that question in the face of the flood of orders that overflow this land, have something better than buildings and bonds.* They must be rich in faith.—*Christian Nation.*

DON'T OPEN THE FAIR ON THE SABBATH.

Whatever may happen, the Chicago ministers cannot be accused of a want of effort to prevent the opening of the coming Fair on Sunday. With the exception of the "liberal" men who always take the worldly side of every question, they have stood manfully for the day which has been such a blessing to the American people. Their views on the subject were well represented by the address of Dr. Herrick Johnson—who has been a most able advocate of Sunday closing—at the Trinity Methodist church mass meeting on Sunday evening.

"There are ten reasons," he said, "which I desire to present on this subject. First—Throwing open the gates would be contrary to precedent. The Crystal Palace World's Fair in New

York, which was not much of a fair but was pretty good for New York, was closed Sunday. The Centennial gates were closed Sunday. The American Department in the Paris Exposition was closed. Second—The opened gates would be against the usages and traditions of our national life. We want church and state kept separate, but we are a Christian nation. Third—It is against the conscience of church members who share in the government. There are desire, passion, lust, greed, avarice, but very little conscience among those favoring the open gates Sunday. Fourth—It would be a national humiliation to put our Sabbath in the back yard aud put on exhibition as one of our products that mongrel thing, the European Sunday. Let us show our own goods, a Sabbath that does not enforce yet protects religion. Fifth—It would be a fearful menace to social order. There would be 100,000 strangers dumped in our city every Saturday night or Sunday morning from neighboring cities. They would be composed largely of the scums. Sixth—It would set a precedent which would thrust into the Sabbath the hawking of all kinds of wares. County and State fairs, places of amusement, would rush into the Sabbath day; and why not manufacturers? Seventh—It would take the down grade for labor for which Europe is just now taking the up grade. Eighth—It would force all employes of the Fair and railroads to work Sundays. Ninth—It would be the forging of another strong link in the chain which will soon turn the laborer over, bound hand and foot, to toil 365 days a year. Labor has not asked for open gates. Tenth—It would be selling the Lord's day for a few pieces of silver. The right of liberty must be circumscribed so as to make room for the exercises of the liberty of others."

ADMINISTRATION BUILDING.

This building is the gem of all the architectural jewels of the Exposition. Constructed of material to last but two years, it will cost $650,000. Although it covers a space but 250 feet square, yet it is one of the noblest achievements of modern architecture. It will occupy the most commanding position on the Exposition grounds. The building consists of four pavilions, 84 feet square, one at each of the four angles of the square of the plan, and connected by a great central dome, 120 feet in diameter and 260 feet high. In the center of each facade is a recess, 93 feet wide, within which is a grand entrance to the building. The first story is in the Doric order, of heavy proportions. The second story, with its lofty colonnade, is in the Ionic order. Externally, the design is divided into three principal stages. The first stage consists of the four pavilions, corresponding in height with the buildings grouped about, which are 65 feet high. The second stage is of the same height, and is a continuation of the central rotunda, which is 175 feet square. The third stage is the base of the great dome, 40 feet high and octagonal in form, and the dome itself rising in graceful lines, richly ornamented with heavily molded ribs and sculptured panels, and having a large glass skylight.

MACHINERY HALL.

The main Machinery building measures 850 by 500 feet. It is spanned by three arched trusses, and the interior will present the appearance of three railroad train houses, side by side, surrounded on all the four sides by a 50-foot gallery. The trusses are to be built separately, and so that they can be taken down and sold for use as railroad train houses; and it is hoped to have iron trusses instead of cheaper ones, which may, however, be necessary. In each of these three long naves there is to be an elevated traveling crane, running from end to end of the building. These will be useful in moving machinery, and when the Exposition opens platforms will be placed on them, and visitors will view from these the entire exhibition, at a great saving of tramping.

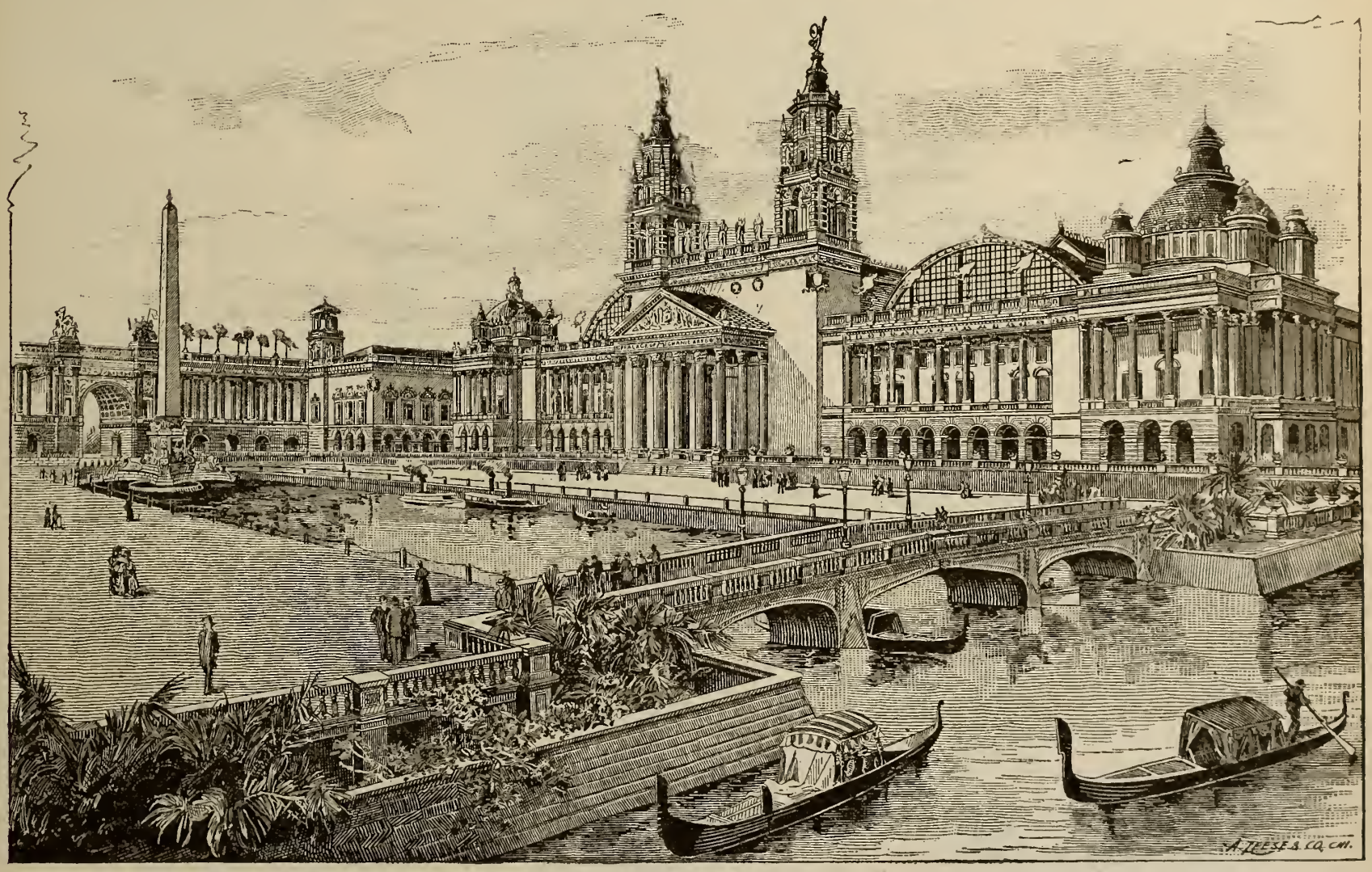
Shafting for power will be carried on the same posts which support these traveling bridges. Steam power will be used throughout this main building, and this steam will be supplied from a main power house adjoining the south side of the building. The exterior toward the stock exhibit and the railroad is to be of the plainest description. On the two sides adjoining the grand court the exterior will, however, be rich and palatial. All the buildings on this grand plaza are designed with a view to making an effective background for displays of every kind, and in order to conform to the general richness of the court, are enriched with colonnades and other architectural features.

The design follows classical models throughout, the detail being borrowed from the renaissance of Seville and other Spanish towns as being appropriate to a Columbian celebration. As in all the other buildings on the court, an arcade on the first story permits passage around the building under cover; and as in all the other buildings, the fronts will be formed of "staff," colored to an ivory tone. The ceilings of the porticoes will be emphasized with strong color.

A colonnade with a cafe at either end forms the connecting link between Machinery and Agricultural halls, and in the center of this colonnade is an archway leading to the exhibits. From this portico there will be a view nearly a mile in length down the lagoon, and an obelisk and fountain placed in the lagoon between the two buildings, Agriculture and Machinery, will form a fitting southern point to this vista.

The machinery annex will be placed in the rear of the Administration building and in the loop formed by the railroad tracks. It will be entered by tunnels or subways, as well as by bridges, from Machinery hall and the buildings for Administration, Mines and Transportation. It is to be a very large but very simple building. While in the main Machinery building a railroad train house is the type, in the annex a mill or foundry will be considered the model for construction. It is all to be built of wood in the most simple and economical manner. Its shape, however, is peculiar. It is to be annular in form, the outer diameter being 800 feet and the inner diameter 400 feet. The building will have a nave 100 feet wide, with a 50-foot-wide lean-to in one story on the inside, and a 50-foot-wide lean-to on the outside. Within the inner circle will be a park in which visitors fatigued by the hum of machinery may rest. The annular form chiefly commends itself because a circuit electrical railway can run continuously around the entire main nave, and passengers in it can thus see the entire exhibit without leaving the cars; and machinery can be easily moved by this means. The power will be transmitted by shafting crossing the building at each bay, with a motor at each shaft. The electrical power will be used in the annex, and the steam power in the main Machinery building.

Attached to this great anuex will be the power house, convenient to the tracks for coal supply, etc., containing an immense display of boilers, while in the adjoining portion of the annex building will be established the enormous plant of engines and dynamos. This will probably be the largest and most interesting display of electrical power ever made. It is possible that gas will be used instead of coal for fuel beneath the boilers, and in that case a building will be prepared for making this gas.



WORLD'S FAIR MACHINERY HALL.

NEW ENGLAND LETTER.

Troublous times for the endowment orders—A new line of action in temperance work—The women voters of Boston and their president.

These are "troublous times" for the endowment orders. Judge Allen, of the Supreme Court, has recently muzzled the "Golden Lion," so it may no longer go about seeking whom it may devour; the "Royal Ark" has proved herself a most unseaworthy craft; and the "Golden Fleece" has indeed "fleeced" its unfortunate victims to an extent without parallel in classic story and must swell the list; and so it goes on, *ad infinitum.* The secretary and treasurer of the R. A. have been arraigned and fined—the one four hundred dollars, the other for two hundred. Judge Sherman, in passing the sentence, regretted that the law did not allow him to send them to prison, for the fact that they were educated men who understood fully the wrong they were doing made them worse than ordinary criminals. Powers, the secretary, who received the heaviest sentence, "laughed cynically" during these remarks, as if they were a good joke. And why shouldn't he? He, and men like him, have managed to clap a stopper on their consciences—if indeed they were ever troubled with one—and why should they care for a paltry fine? The evidence brought out in court showed that the affair was a close corporation, composed of a few men who promptly voted themselves salaries, of which the lowest reached the modest sum of $7,500, and the highest $10,000 per annum. Even this did not include large amounts voted each other for special services, while at the outset, out of the $5 fee paid by the applicant, the agent who secured him got $3, and, later on, the whole. A term in jail might have some terrors for such men, but what is a mere fine which leaves them their liberty intact and in full possession of their ill-gotten riches? It is like mulcting a rumseller fifty or a hundred dollars while he is raking in his thousands. Dr. F. W. Whitney, president of the Mystic Shrine and Golden Circle, now under arrest in Boston, whose income for months was over $100 a day, through assessments and buying up of lapsed certificates, is another illustration of the manner in which poor laboring people, and especially servant girls and young working women, have been preyed on by these vampires in human form. For it is to this class, and not to shrewd, clear-headed business men who would have seen the fallacy of their pretensions at a glance, that these concerns addressed themselves. There is always a large industrial class in every community whose intelligence is keen enough in certain ways, but who are as ignorant as children of business methods. These are the ones whose interests every legislator should feel himself solemnly bound to protect, even though they ought in the abstract to have enough sense to protect themselves. The fact remains that they never had, and never will have, until the millennium comes.

I was interested the other day in a woman's plan for the removal of the drink evil, given in the columns of our stalwart prohibition daily, the *Traveller.* She proposes that it should be done by the agency of the churches; that they should prepare and enforce "a unified system of questions, and a solemn compact which shall bind prospective and existing memberships to abstinence from spirituous and intoxicating beverages, and to unabating example, influence, and work" for temperance. The idea of this white ribboner is worth considering; and it occurs to me that a new department in the W. C. T. U., which shall have for its special work the urging of such action on all Christian churches, would be as much in order as some of its other departments; as that, for instance, of bringing the work of the Union before conventions and other influential bodies. The Protestant Church of America is certainly the most "influential body" of Christians on the globe, and who shall say how much might be accomplished by taking up this line of direct appeal? Of course, I am aware that it would cause a great flutter in some of the dovecotes of our American Zion, but that is all the more reason for trying the experiment. It is precisely the line on which we are doing our anti-secret work—trying to convince the churches of the sin and error of receiving as members those who have been sworn on lodge altars in the name of another god. I commend her idea to all temperance workers who believe that in God's original plan a pure church was intended to be the world's one great reforming agency.

"Nearly 900 Nobles of the Mystic Shrine assembled in New Haven, Monday,"—so says a newspaper item—"to hold their annual meeting and indulge in their annual festivities." No one who heard Bro. McIntire's clear and decided testimony on this point, at our Convention, can fail to have an idea of the general character of said "festivities." How many sorrowing wives and mothers would understand, could they be present at such scenes, the subtle, secret, deadly influence that is making of their loved ones drunkards and debauchees.

If women were not patriotic to their very souls, they would never turn out to vote at all, under the vexatious complications and discouraging obstacles which the present law puts in their way. I am glad that Carleton Coffin is drawing attention to this matter. Think of abolishing the poll-tax for men while demanding that all women who wish to vote for school committees "shall in writing over their own signatures request the assessors to assess them for a poll-tax!" If this one-sided requirement could be made general, I wonder how many ballots it would lose to the Democratic party through the illiteracy, and to the Republican party through the laziness, of their respective voters! The best possible evidence, to my mind, that women want the suffrage is the fact that so many are willing to exercise their very limited political rights under so much injustice and difficulty.

Any one, by dropping into room 9, Tremont Temple, the editorial office of the *Woman's Voice,* can have some idea of the kind of stuff the Independent Women Voters are made of, from their president downwards. There she sits at her desk,

"The very pulse of the machine,"

an energetic, bright-faced woman, still in her prime, and therefore not too old to forbid the hope that she may take her place under the gilded dome some day when Massachusetts gets to be as progressive as New Zealand—Mrs. Eliza Trask Hill, the worthy daughter of a noble sire, Rev. George Trask, of anti-tobacco fame. In these small but busy headquarters, one may study at ease the type of woman which the public school question is evolving; intelligent, self-reliant and God-reliant. I remember happening in there two years ago, about voting time, and wondering, as they thronged about her desk with their earnest talk and eager questioning, like bees around their queen, how many editors masculine would have been as little disturbed thereby. Women have had a different training in these matters from men. Think of Mrs. Stowe writing her famous book amid interruptions that would have driven poor Carlyle mad! The coming woman is already here. Who could attend the late W. C. T. U. convention and not realize it? Logical, eloquent, witty, pathetic, but always womanly, she stands with her feet on the Rock of Ages, and her face uplifted to catch the first rays of the new dawn.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Dec. 23, 1891.

Congress adjourned to-day to meet on the 5th of January. Short sessions of both Senate and House were held, but the only important business transacted was the announcement of the standing committees by the Speaker of the House. A feeling of sadness existed in the Senate owing to the entirely unexpected death of Senator Plumb, of Kansas, on Sunday. Senator Plumb was a general favorite, largely on account of the sterling integrity he has at all times displayed during the fifteen years he has been a member of the Senate.

During the past few days a number of petitions have been received here, to be presented to Congress, asking that the $5,000,000 loan which the managers of the World's Fair will ask from Congress shall be made conditional on the exhibition being closed on the Sabbath-day. It is always well to confront facts, whether they agree with one's own opinions or not; therefore I deem it fitting to say that unless there shall be much greater pressure brought to bear upon Congress than there is at present any indication of, there will be no action taken to prevent opening of the Exposition on Sunday. As prominent a representative of the dominant party in the House of Representatives as Mr. Springer, of Illinois, has already put himself on record as favoring the opening of the Exposition on Sunday. It will require work and a great deal of it to overcome the influence of such men.

What think you of a donation party composed of more than thirty thousand persons, where the donations are from a single potato to a barrel of flour, and from a pair of socks to a complete suit of clothes? Washington had that sort of a party to-day, and the donors were the pupils in our public schools, which are closed for the holidays. It was a sight well worth seeing to visit the various school-houses when the donations were piled up previous to being turned over to the Associated Charities and the police to be distributed among the poor. It was an object lesson in practical charity that the youngest pupil will always remember.

The United Christian Commission, which was organized one year ago for the purpose of promoting the intellectual, moral and religious welfare of the army and navy by suggesting needful national legislation and administration, the securing of well-qualified chaplains, encouraging Sabbath observance, promoting temperance, multiplying libraries, reading-rooms and gymnasiums, and endeavoring to arouse the sentiment of the nation to a sense of its obligations to this class of citizens, held its first annual meeting here yesterday. The general plan of the society will closely follow that of the Christian Commission which did so much good during the late civil war. The following officers were elected: President, Rev. Dr. J. T. Smith; vice-president, Rev. Dr. S. M. Newman; general secretary, Rev. Dr. George Elliott; secretary, representing the army, Chaplain Nave, Fort Niobrara, Nebraska; secretary representing the navy, Chaplain Clark; treasurer, Rev. Dr. W. E. Parson. The fact was brought out that the navy is much better supplied with libraries than the army, although a marked improvement has been noted since the government agreed to furnish army posts with a limited number of books on requisition. R. B. Poole, librarian of the Y. M. C. A. of New York made an interesting statement of what that organization is doing towards furnishing the army and navy with reading matter. It regularly distributes 800 weekly papers, printed in all parts of this country and Europe, to various army posts, and, since 1873, when this work was begun, 600,000 papers and magazines have been sent. The prevalence of gambling in the army was discussed, and several methods suggested of lessening the evil, which the chaplains considered the worst they had to contend with.

The coinage of the trade dollar bullion into standard silver dollars authorized by the last Congress was completed yesterday, and until there is some new congressional legislation on the subject there will be no more silver dollars coined, as the silver purchased by the Treasury Department under the present law is stored in the vaults in bars.

A movement has been started here to raise a subscription for the starving, famine-stricken Russians, and it is probable that a public meeting will be held for that purpose. *

REFORM NEWS.

FROM THE COLLEGE AGENT.

Columbus, Ohio, Dec. 17, 1891.

When I arrived in Cincinnati, I made my way up Walnut Hills, and stopped near Lane Seminary, where I remained while in the city. The Hills do not look at all as they did in 1833, when I was a student here. The steep, rough knobs and narrow valleys are now covered with the residences and structures of a great city, with as many inhabitants as all Cincinnati contained at that time.

But Lane has not advanced in proportion to the growth of the city. They disposed of the land which the Kempers donated to the institution too early, while the value of it was small. And now other troubles are arising; and Prof. Evans, who sympathizes with Prof. Briggs, of Union, in his wild Biblical criticism, is about to return to his native Wales. I looked into the seminary library, which is quite large, and found some of our Reform books there, and the *Christian Cynosure* in the reading-room.

Dec. 3 I took an old-fashioned steamboat ride of two or three hours up the Ohio river to Cler-

montville. But the academy there appeared to be little more than private property, owned and sustained by Prof. Parker, with no public library. The same thing was true of Belmont military school, at College Hill, a few miles out, near Mount Healthy. And I was surprised to find Cincinnati University teaching classes made up mainly of young ladies, and having no general library.

During the visit to the city, I was very much gratified to learn the present location of the Zion Baptist church, where I taught a Sabbath-school in 1833, assisted by Bro. Butts, my classmate. It was then in the southwest suburb of Cincinnati, commonly called "the swamp," in the midst of the waifs from slavery, who were the poorest and most ignorant and squalid class to be found in the city. The Sunday-school was not very successful, as the scholars could not read. So, in 1834, during the summer vacation at Lane, I started a day-school, in the basement of Zion church, where I gathered nearly fifty scholars. After spending a few weeks in gathering the pupils, and organizing the classes, I gave it in charge to John W. Alvord and engaged in teaching twenty-five or thirty additional children in the eastern part of the city. This was the beginning of schools for the freedmen in Cincinnati, and perhaps in the country.

When we returned to the seminary, three young ladies came, as missionaries, from the East and took the schools. The Tappans and Greens and other anti-slavery men assisted for a time in the expenses, until at length the school-board of the city put these schools on the list, along with the other common schools. And they are still in existence, although not in just the same locality. When the railroads came, they took possession of the swamp, for the Union railroad system; and the great Union depot stands not far from where Zion church stood in 1834. I found this church, with a much enlarged and improved meeting-house, eight or nine square miles away, near Court street and Central avenue. And there is the school—not in the basement, but in a neat three-story brick building of its own! But Cincinnati has made another advance, in spite of American race prejudice; for by an order of the school board, made two years ago, the children are admitted to the schools of the wards in which they reside, without respect to nationality or color.

So far as race prejudice goes, Cincinnati might occupy a place on the soil of Old England; or, within the bounds of the German Empire.

S. F. PORTER.

TO THE FRIENDS OF REFORM IN WISCONSIN.

MENOMONIE, Wis., Dec. 19, 1891.

DEAR BRETHREN:—This is to say that I heartily appreciate the honor conferred on me at our late convention, in appointing me to the State agency. Circumstances seem to be against my leaving home to engage in the work at present. But I wish to assure all concerned that we intend to keep the reform flag unfurled, and have reason to know that our efforts are not in vain in the Lord.

May the Lord provide some good man, strong in mind and vigorous in body, to take hold of this work. I trust to hold myself in readiness, if the way shall be plainly open for me to go. To this end may I have your prayers. W. W. AMES.

THE WASHINGTON AGENT IN NEW ENGLAND.

BOSTON, Dec. 17, 1891.

DEAR CYNOSURE:—The following appeared in the Brocton *Enterprise*, regarding one of the defunct "get-rich-fast" secret societies: "The officers of the Golden Lion got pretty fair pay for the work of looking after certificate holders. The president got $8,000 a year, six other officers got $7,500 each, and the secretary got $10,000. The members got assessed."

A gentleman of wealth in this city told me that he had never been called upon to assist poor people as this year. Many of his tenants had put money into these bottomless bags, hoping thereby to realize great profits; and now that the lodges had collapsed, they were unable to meet their obligations.

Elder Wm. A. Burch, pastor of the Advent church, New Bedford, Mass , according to the *Morning News*, preached a sermon at the funeral of a deceased G. A. R. man, in which he used the following language: "He came from the war a victim of intemperance, which was only fought off with ill-success." He declared rum the curse of the G. A. R. and the rising generation. Today, he said, he took the opportunity to talk, because seldom G. A. R. men attended church, and he thought they, of all others, needed temperance talk. We would like to shake hands with this pastor.

A prominent Odd-fellow, who, while dancing at their annual ball, here, fell dead, was buried with great display, and consigned to their "grand lodge."

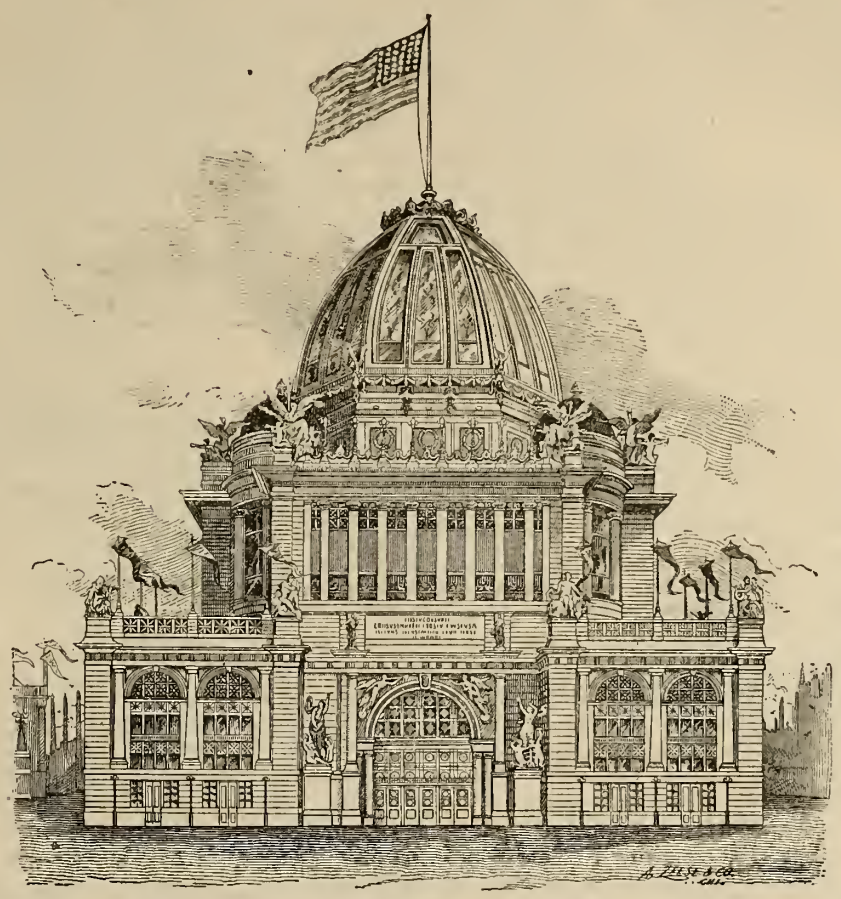
I was introduced to a gray-haired deacon of one of the churches in Brocton. On learning my mission, he said he was a member of the Knights of Pythias and had never seen anything wrong in that lodge. I asked if they did not have dances. He replied that they did. May God pity the aged deacon who cannot see anything wrong in an organization which has promiscuous midnight dances! Were I a member of his church I could not do my duty without bringing him forward as a subject for discipline, should he not repent and forsake his folly.

I have spoken four times to fair-sized audiences, since last writing. At North Easton I was entertained by Rev. Mr. Johnson, pastor of the church in which I spoke. Bro. Johnson, with six others, will read the *Cynosure* there hereafter.

Rev. Mr. Holmblad, pastor of the Swedish Congregational church, at Quincy, gave his pulpit into my care on Sabbath, while he assisted Rev. Nelson Campello. Much kindness was shown your agent. I shall hope, before returning home, to comply with the request of these friends for another lecture. Twenty copies of the *Cynosure* will go to new subscribers in Quincy. This town has the honor of being the only one that has furnished two presidents for the United States. A small army of men are employed in quarrying granite, which is shipped to all parts of the world for monumental and other purposes.

My second visit for work to Campello was pleasant, but brief. I spoke to two hundred or more, who gathered in the Lutheran church there last evening. The pastor, Rev. Mr. Norlin, reads our paper with pleasure. He has been quite sick, and was unable to attend the service last evening; but I am glad to report he is recovering.

It seemed as if half of the people's names were Johnson, Nelson, Anderson or some "son". On inquiring the reason, I was told they had the custom in Sweden of calling the father by the first name. The boy was designated by the word "son" being added to the first name of the father. For instance, the child of John Andrews, would be called Johns-son, or Johnson. It was thought this custom was not followed much now.



WORLD'S FAIR ADMINISTRATION BUILDING.

The election just held here shows a great advance on the temperance question. Four cities near Boston that were license last year, have voted "No license" this. In Boston the liquor men carried by only a little over 4,000 majority. Last year they had over 15,000 majority. Mayor Mathews was re-elected on the Democratic ticket, with a large plurality.

I go to Lynn, where I am advertised to speak this evening. Owing somewhat, doubtless, to the fact that the holidays are at hand, collections have been light of late. Mine have not met necessary expenses. Depression in work and trade in localities where I have been has probably affected the contribution-box.

Let us remember, friends, while securing presents for loved ones, that God requires us to use all we have for his glory. Gospel truth is needed in all directions in these perilous times. Shall we not do what we can to send it to those who need?

W. B. STODDARD.

Argentine (S. A.) is a hopelessly bankrupt republic. With a population of about 5,000,000, it has a national debt of $480,000,000; a provincial debt of $142,000,000; a currency debt of $60,000,000; a railroad debt of $80,000,000; and a kind of "sub-treasury" scheme debt of about $100,000,000—a per capita of about $172 for each man, woman and child. The Europeans who carry the bulk of this indebtedness may as well "charge it up" to profit and loss.

CORRESPONDENCE

PUBLIC AND PRIVATE EDUCATION.

CHICAGO, December 20, 1891.

EDITOR CYNOSURE:—The *Catholic Review* prints nearly two columns of "Catholic Objections to the Present Free-School System"—a reiteration of arguments that have grown stale by their repetition, and freighted with fallacy. It claims that the free-school law "imposes a tax on ten millions of Catholics who derive *no benefit* from the schools." The trouble with this statement is that it is true only when Catholics refuse to send their children to these schools. The children of the other thirty or forty millions of Americans, if studious and law-abiding, come through the public schools with an education fitting them for the highest offices in their respective States and for honorable positions in the best business houses of the country.

If the Catholics refuse to send their children to the free schools, where they are as carefully educated as other children, it is no reason why they should not pay the ordinary school-tax as readily as do other property owners who are not above giving their off-spring a common-school education. The grades of learning in these schools are acknowledged to be higher, more practical, and of more real utility than those of sectarian parochial schools, in which the religious training is often detrimental to the present and future welfare of the pupils. Better by far to make the common school strictly a place for secular education, only, and leave the religious teaching to the parents, the church and the Sunday-school.

That the majority of the people should rule in educational as in other institutions in the United States, is strictly constitutional, and the Catholics are not yet in the majority—thank God! When they are, it will be time for the rest of us to emigrate. Give us the free schools, open to all classes and denominations, where the language taught and commonly used is English, where dogmatic theology shall never be introduced, where

emulation in study shall be encouraged, and where every child shall have the fullest opportunity for developing his capacity for learning. Give them competent teachers, free from affiliations with iron-clad creeds and secret oaths, who shall make the advancement of their pupils always their first care, and have a parent's interest in the social as well as the educational success of those whom they teach. In this way they can make the parochial school unnecessary, by exposing its incompetency when brought into competition with free, public education nurtured by States, cities and villages, instead of sectarian churches. Yours for the truth, C. BELTON.

THE CHURCH IN A LODGE-RIDDEN STATE.

LITTLE ROCK, Ark., Dec. 10, 1891.

EDITOR CYNOSURE:—I well recollect the political times of Masonry and Anti-masonry in Western New York, having been raised and educated in the town of Starkey, Yates county, thirty or forty miles from Canandaigua, where Capt. Wm. Morgan was lodged in jail, and from which he was kidnapped. In my boyhood's days I heard my father and Uncle Philo Millard (now living at Woodhull, N. Y.,) tell the story of the Morgan affair and comment on it. Not only politics was divided on Masonry, but churches were greatly excited over the matter. Many of the Baptist associations of New York State passed resolutions condemning Masonry, and at the same time withdrew fellowship from adhering Masons, which resulted in the churches being rid of them; but I was told, a year ago, while on a visit there, that those resolutions had been repealed years since, or had become dead-letters, to make way for temperance secret orders; and thus Masonry is as well or better represented now by the Baptists in that section as it was in Morgan times.

If ever there was a reformation needed among the churches it is now; the line between the church and world is nearly obliterated, so that were it not for the church roll, one would not know who were the members. I know no church in this lodge-ridden city that will dare attack the secret lodge or its devotees. I am doing all I can, by distributing anti-secret tracts and literature, and denouncing Masonry, as opportunity offers. I have written several articles that have appeared in the *Baptist Gleaner*, of Fulton, Ky., and I am certain of the fact that some good has been accomplished, and I trust more will be. I sent away ten copies of the *Cynosure* of Nov. 21 to friends—one of them to a violent Mason, who returned it to me, possibly without reading it, but I think not.

I hope the college agent will visit this State, while he is making the round. God bless those noble warriors who have buckled on the whole armor of his truth, and are making such an able defense against Satan's secret kingdom. Much love for them, and the *Cynosure*, whose weekly visits are looked for anxiously as the weeks go swiftly by. Yours for the defense of truth,

A. J. MILLARD.

AGITATION OF ANTI-SECRECY AND SABBATH DESECRATION.

CHESLEY, Ont., December 16, 1891.

We were somewhat disappointed in the December meeting of the Presbyterian Council. We had expected to hear the secret society question thoroughly and warmly discussed, but the interest was not so great as at the former meeting. At the very beginning, the discussion was turned to the insurance features of the fraternal organizations, and scarcely any other feature was more than touched, until Dr. Parsons took the floor to make the closing speech. He pointed out that it was not the insurance features, but the secrecy obligations to which he objected; that Christians were not true to their vows at the communion table, when they gave their time and money and interest to secret orgaizations which they pledged themselves to give to the church. If societies were doing good work, and, as some claimed, are auxiliaries to the church, why not do the work openly and banish all secrecy? The oath of secrecy was liable to corruption, and the methods of these organizations did not tend to promote Christian life. He had been sorry to see ministers openly approving of secret societies, for, by his oath taken in the sacramental cup, the Christian devoted himself and all he has to Christ and his church upon earth. He did not know of any minister who was a member of any secret society who would not have been a more useful, efficient minister of Christ if it were not for his connection with such a society. He urged that all Christians should be faithful to Christ, and refuse to enter into obligations hurtful to their Christian life and influence.

Although the doctor's paper read in November was not so powerful a bomb as many of our anti-secret lecturers would have thrown, it has nevertheless caused no small stir in the camp. In fact, all Canada has felt the shock. Correspondents deluged the papers with letters; the society papers flew to arms in defence of their respective orders, and many pulpits discussed the question pro and con. As truth has nothing to lose, but everything to gain, the outcome can only be beneficial. It seems to have strengthened Dr. Parsons himself, since he now takes a bolder, more advanced stand than at the first. Though he may not be able yet to go as far as some of us, he has truly joined our ranks, and we hope he has "enlisted for the war."

The city of Toronto is now face to face with the Sunday street-car question. Hitherto the cars have not been allowed to run on the Sabbath. Last winter, as a sort of concession to those demanding a Sunday car-service, the city council passed a resolution that if at any time a petition signed by 5,000 rate-payers should be submitted to the council, asking that the question of Sunday street-cars be submitted to a vote of the people, the question should be submitted in due course. Recently such a petition has been put in circulation, and as it has already been signed by 7,000, in all likelihood the people will vote upon the question on the fourth of January. In the meantime, the whole city is in a ferment. Not only is the question vigorously discussed in the pulpit, in ministerial associations—everywhere, but an organized effort is being made to prevent its submission to the people at all. Even should it come to a popular vote, there is no doubt but that the Queen City of Canada will for years to come retain the honor of being the best Sabbath-keeping city in the world. S. H. MCNEEL.

HOW TO USE THE CYNOSURE.

LAMARTINE, Clarion Co., Pa., Dec. 7, '91.

EDITOR CYNOSURE:—I have been thinking for some time back that we, the subscribers of the *Cynosure*, could advance the anti-secret cause by sending our paper to some good and reliable friend of the cause as soon as we have read it, as it only costs one cent to do so, and by so doing we may add many subscribers to the paper. By so doing you may save hard feeling, as we well know. Nineteen out of twenty times you will, as it were, stir up a hornet's nest, as they have sworn so many horrible oaths, and many feel horribly bad and guilty; so the less you talk with them on the subject the better they will like you.

Now what plan to send the *Cynosure*, after we have read it, can we adopt to get it to the most intelligent class of Christian people? My plan is, Take the minutes of your church that you belong to, let it be Methodist, Lutheran, Presbyterian, German Reformed, Baptist, or such other Christian denominations as you know, when they have their annual synods, classes, conferences, or presbyteries. All the above denominations send a delegate to represent their people; and you know that we always try and send our most intelligent, deep thinking, and reliable men with our pastors. Now be sure to send your *Cynosure* to one of the above delegates, and especially to those that you know have taken sides on the right side—men that are not afraid to talk, and men that have the Spirit of God within them; so you will know that you will get anti-secrecy in the right men.

I have been practicing the above plan for some time back. Farther, not to involve your preacher, have it understood with your nearest or some far-off preacher to inform you if he has any lodge men in his congregation. Let him write to you, and you can drop your *Cynosure* in that member's hands by mail. That will save your pastor from having any trouble with that kind of self-professed Christians. I just now sent a *Cynosure* on that kind of an errand.

If the above plan is worth anything to our Christian cause, you are at liberty to publish it.

If you have a good neighbor that you know to be a Mason or Odd-fellow, who pins his religion on lodgeism, just send the publisher a few dimes for sample copies of the *Cynosure;* or if you send a paper, as above mentioned, always mark those pieces you intend for him, so he may not overlook the part intended. May the Lord be with us all, and direct our minds, our thoughts, and hearts.

PHILIP KRIBS.

LITERATURE.

Scribner's Magazine for January, commencing its eleventh semi-annual volume, is decidedly a work of interest, either for the casual reader, or for preservation in the library. The leading American contribution is that relating to some unpublished correspondence of Washington Allston, the favorite painter of the past generation, illustrated with a full-page portrait and reproductions of the artist's drawings. The first installment of a series of papers, by Wm. F. Apthorp, introduces the reader, with the graphic aid of pen and pencil, to two charming public resorts of the Parisians—the Comedie-Francaise and the Odeon. Frederick Smyth, Recorder of the City of New York, treats thoughtfully the modern relations of crime and the law, a paper that should engage the attention of statesmen, the judiciary, and philanthropists. E. H. and E. W. Blashfield contribute a day's experiences with Egyptian donkey-boys—a pleasant description of adventures in Northern Africa, finely illustrated. Of a similar class is Bokhara Revisited, also illustrated, by Henry Lansdell, D.D., an interesting reflex of life and scenery in Tartary. Bayreuth Revisited, by H. E. Krehbiel, is another entertaining sketch of foreign travel. A striking article, touching American illustration of to-day, the first of a series, with illustrations of work by native artists, will attract attention. The Wrecker, by Robert Louis Stevenson and Lloyd Osbourne, with a full-page illustration, is continued. Other papers and authors are as follows: A Song, by Duncan C. Scott; A Ballade of Dawn, by Hugh McCulloch, Jr.; At Noon, by G. Santayana; Armistice, by Ellen Burroughs; The Lamp in the Pool, by Graham R. Tomson; The Dean of Bourges, by Barrett Wendell; The Doctor's Relatives, by Karl Erickson; and editorials. Published by Chas. Scribner's Sons. New York City. Price, 25 cents.

The January issue of the *Missionary Review of the World* is strong in all its departments as the exponent of Christian work in foreign lands. Rev. A. T. Pierson, the editor, now supplying Spurgeon's pulpit in London, finds time to contribute a new installment of "The Miracles of Missions," and a characteristic letter from his new field of labor. "Christian Missions and the Highest Use of Wealth" form the subject of a thoughtful study by Merrill Edward Gates, LL.D. Rev. Robert W. McAll, D.D., contributes an interesting account of "The Gospel Afloat," in boats on rivers, etc., with a map and illustrations. Rev. Geo. W. Northrup, D.D., LL. D., points out some "Hindrances to the Work of Foreign Missions." Rev. John Rutherford reviews "Apostolic Missions and their Results." Geo. Smith, LL. D., sketches, with a fine portrait, the career of Narayan Sheshadri, D.D., the Brahman Apostle of the Out-Caste Mangs, and Rev. C. C. Starbuch serves up a number of "Extracts and Translations from Foreign Periodicals," which cannot fail to find interested readers. The most readable article in the International Department is Rev. J. T. Gracey's sketch of the "Chinese Blue Books," showing the systematic and underhanded methods of warfare used against the Christian missions. Rev. Cyrus Hamlin, D.D., treats of "Harmony and Proportion in Missions." Editorial notes on current topics and miscellaneous missionary news and comment also aid in making up an excellent and general repertory of useful facts and figures. Funk & Wagnalls, New York.

The December number of *Vick's Magazine*, illustrated and in its new dress, is very attractive. Besides the usual timely suggestions for florists and horticulturists, considerable space, embellished with suitable engravings, is given to matters pertaining to the coming Columbian Exposition. "Woman's Work in the World's Fair" presents portraits of Mrs. Potter Palmer and Mrs. Mary E. Trautman. There are also views in Washington Park, Chicago—"The Sun-Dial" and a charming flower scene in the same beautiful resort. The frontispiece is a "Brilliant" poppy—a magnificent specimen—and other floral illustrations; a few Christmas articles, illustrated, and much else of interest. Published at Rochester, N. Y.; 50 cents per annum.

The December issue of the *American Garden*, in its new dress and improved circumstances, appeals to the good taste and careful perusal of its readers by its artistic and professional characteristics. Its illustrations and typography are finely executed, and the information it contains is extensive and timely, covering more than 100 subjects relating to high-grade gardening, horticulture, floriculture, etc., for the farm or homestead. Every page is sure to interest some reader, and to convey some needed intelligence. In its improved form it merits increased popularity. The Rural Publishing Co., Times Building, New York City. Price, 10 cents. This number closes the volume.

OBITUARY.

Elizabeth Stillson Langley, mother of Mrs. S. C. Kimball, was born in New Market, N. H., February 2, 1810, and died in the same town November 4, 1891.

A mother in Israel has gone home, leaving to her descendants the most precious of legacies,—the memory of a saintly life prolonged beyond the ordinary limits, and devoted to God's service from the first dawn of her early womanhood. She was 17 at the time of her conversion, having a remarkably clear and definite religious experience. As she was naturally of a doubting, fearing turn of mind, she always looked upon this as a special manifestation of God's mercy. The doctrine of the atonement was very dear to her, and a favorite expression of hers in vocal prayer, when asking for particular blessings, was:—"Not for any worth or worthiness of our own, but for Jesus' sake." In these days of departure from the faith, it is well to note how unwaveringly she stood by this central truth of the Gospel. She became a member of the Free Baptist church in New Market at its organization, and continued a member till her death. She had the spirit of self-sacrifice in a marked degree, giving $10 to the church when all she had in the world did not amount to $50, and being thereby greatly blessed. In company with another young woman, she found lamps and oil for the church, and even did the sexton's work. These self-denying efforts bore fruit. Souls were saved, and the present F. B. church at New Market was formed. In private, personal work for the unsaved, which she felt as a burden laid upon her soul, she was unremitting. In later years, when the infirmities of age had diminished her activity, she regretted that she had not more frequently borne public testimony, but rejoiced that she attended religious meetings when she could. She was "given to hospitality," and at quarterly meetings, and all similar occasions, her table was always surrounded with welcome guests. She was a warm friend of the anti-secret cause, and as her home was with her daughter, the wife of Elder S. C. Kimball, her heartfelt welcome of the many reform workers who have been entertained under their roof will be remembered as long as life shall last by at least one of the number, who loved her and had the high honor of being beloved by her:—the writer of this humble tribute to her memory. Her religious experience continued bright to her dying day, when she testified by signs to her daughter—being unable to speak—that "Jesus was with her."

How earnestly she strove

"To fill her odorous lamp with deeds of light,"

they know best who were nearest to her. Tenderly our sympathy goes out to the home which has been bereft of her presence, only that the Home above may seem to their human hearts more homelike since she has passed before to wait their coming. E. E. FLAGG.

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OF THE

INDEPENDENT ORDER OF ODD-FELLOWS

At Baltimore, Maryland, Sept. 24th, 1885

Compiled and Arranged by John J. Underwood, Lieutenant General.

WITH THE

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CHICAGO, THURSDAY, DECEMBER 31, 1891.

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ARE SECRET SOCIETIES ANTI-CHRISTIAN?

The Baptist ministers of Boston are just now wrought up over the question which heads this article. The order of Masonry was the body immediately attacked, but the general proposition laid down by a majority of the clergy was that all secret societies are essentially opposed to Christianity. This is no new thing. It comes around about so often, and amounts to nothing except to show the clergy to be capable of jealousy, like ordinary laymen.

It is true that the secret society does not lay claim to be a Christian body, but it is as essentially Christian in its teachings as many a Christian church, and, in its way, perhaps does nearly as much toward the amelioration of the condition of the human race.

But this is not the question. We are ready to admit that the church is a powerful auxiliary for good,—the most powerful, if you will; but it does not therefore follow that there may not be other instrumentalities. There are thousands of men whom the church could never reach, but who are elevated morally as well as intellectually by the lodge, and there are ways for aiding our fellow man which the lodge alone can supply, which certainly the church never has been able to provide.

But we do not care to enter at length upon a matter which is or should be self-evident to every one. The church has enough to do if it is faithful to its individual trust. It hasn't the time to waste finding fault with an entirely different organization if it hopes to do its own work thoroughly. The ministry does not raise itself in public opinion by this bitter spirit of jealousy that crops out every now and then, and every time it attacks the secret society the secret society is getting an advertisement which brings in new members.

The motto "Live and let live," is one which these Baptist ministers may well take to heart; but the secret society will live whether they say yea or nay.—*Knights of Honor Reporter.*

The chief officer of the Knights of Honor is, we believe, a "Supreme Dictator." At least we find in the copy of the *Reporter* from which we quote mention of such an officer. We also see the titles "Grand Dictator" and "Past Dictator." The report of benefactions declares that over $34,000,000 have been paid to beneficiaries, but no mention is made of the aggregate sum which members have paid to secure this amount. Of course, mutual insurance is all right. Equally, of course, no honest mutual insurance company needs to be secret; and equally, of course, no mutual insurance society needs "dictators," "grand dictators," or "supreme dictators."

We wish, in this connection, however, to say that the business of the church is to declare the law of God as applied to the ways of men. If it were a mutual admiration society, it might dodge the adverse criticism which results from the performance of duty. As it is, these lodges, with their lordly titles, their ribbons, and badges, and buttons, their interference with courts, and their mockery of God, are enemies of Christ, the church, and the souls of men. The church has in silence looked on too long. It has seen its young men bribed away from the prayer circle and the communion, and made no effective protest. We hope that this guilty silence is ending.

THE CONSCIENCE-SEARING LODGE.

The condition of thousands in our secret lodges is very exactly described by Prof. Austin Phelps, in his excellent little book on prayer, "The Still Hour." He writes:

"Even a doubtful principle of life, harbored in the heart, is perilous to the peacefulness of devotion. May not many of us find the cause of our joylessness in prayer in the fact that we are living upon some *unsettled principles* of conduct? We are assuming the rectitude of courses of life with which we are not ourselves honestly satisfied. I apprehend that there is very much of *suspense* of conscience among Christians upon subjects of practical life, on which there is no suspense of *action*. Is there not a pretty large cloud-land covered by the usages of Christian society? And may not some of us find *there* the sin which infects our devotions with nauseous incense?"

No man joins a secret society with the *full* approval of his conscience. Whether he be pagan or Christian, there are always some principles of action which he must put in the bag behind his back, when he puts the supposed advantages of such a society into the bag before him. God has put bars before every lodge door. He who gets in must clamber over them. They are such as these:

1. *Individual freedom.* The lodge oath puts a cord around a neck that has been free, and every member of the order has hold of the other end. No wonder William H. Seward could say with such tremendous emphasis, in his speech in the United States Senate, that he would pray God to paralyze hand and knee before that hand should be placed between the hands of other men, or that knee be bent before them in a secret lodge.

2. *A candid, open, ingenuous nature.* The powerful German tribe which gained mastery over Gaul at the breaking up of the Roman Empire were distinguished for their independence, scorn of a lie, love of freedom and of a noble spirit. They gave themselves and their country the proud name "Frank," the *free.* The Saracen hordes that soon swept over southeastern Europe met and feared them, and learned to call all Europeans by their name, and do so to this day. The man who swears or pledges himself into a secret lodge wrongs that frank-hearted, undisguised nobility of character which God has given and all men admire.

3. *Family ties.* The lodge, so far as it can, puts aside the caresses of wife and children, and puts a pledge to strangers in their place. The man who joins it sins against the dearest and holiest human relations. He gives to those who have no right to it that confidence which belongs to his family.

4. *Civil ties.* The magistrate is the minister of God (Rom. 13: 4, 6). No man can be guiltless and interpose another oath and another allegiance between his conscience and his duty to the state as an upright citizen.

5. *The example of Christ.* "In secret have I said nothing."

6. *The Word of God.* The whole teaching of Scripture is against the secret society system. That word is light (John 1: 4, 9 and often). There is no darkness, or hiding, or concealment about it.

These principles are of wide, and some of them of universal, application to the race. No man can violate them and be honest with himself and God. He who joins a secret order harbors those principles of disingenuousness and complicity with wicked and unworthy men which are more than doubtful. He has a parley with the devil before he accepts them. While living in such relations, his conscience in suspense while his doubtful acts continue, no man can walk in true fellowship with God in Christ. He is grieving the Spirit of God. He must expect his prayers to be hindered. If he continues in this state of uncertainty, he should fear lest the light that is in him become darkness, and he be condemned as a backslider.

SECRET LODGES AND THE SALVATION ARMY.

Both of these institutions lay claim to the promotion of practical philanthropy. Let us briefly examine their respective pretensions in the direction of benevolence.

Secret societies rest their claim to public approval on their professed beneficence. They arraign the church for its neglect of the temporal wants of men, and parade their vast memberships, wealth and so-called charities as proofs that they are needful, if not essential, to human well-being. They, however, always keep in the background the fact that all persons are excluded from their membership who are in any sense the objects of benevolence—those on whom aid is bestowed. To these it is simply given that as much may be received in return, and only a small proportion of the funds paid in is disbursed for the relief of the suffering.

Not so with the Salvation Army. Its primary object is to rescue the perishing. It seeks out the poorest, the lowest, the weakest, and most miserable of mankind, and it does so without money and without price. It regards, primarily, the souls of men as of more importance than their bodies, but it does, by no means, neglect the latter.

One of the grandest works of philanthropy, in modern times, is that undertaken by Mr. Booth and his associates in his work of rescuing "England's submerged tenth." That a home should have been provided in the heart of London for the vast hordes of the indigent, and that a large tract of land in the vicinity should have been purchased, buildings erected, and provision made for the employment and comfortable maintenance of all who are willing to accept the rewards of industry, is most wonderful. Indeed, the whole scheme, as outlined in "Darkest England, and the Way Out," including the plan of colonization, seems in a fair way to be accomplished. The first annual report of his work has just been issued. The expenditures have amounted to about $500,000, $170,000 going to the farm colony, and $140,000 to the food depots and shelters. The receipts from these institutions have been $130,000. The match factory, set up as an escape from the "sweating shops," has more than paid expenses. There were 2,500,000 meals and 347,209 nights' lodgings supplied to the homeless. Slum work cost $13,557.81, less $2,753.10 donated by sympathetic "slummers." The workshops show a deficit of £1,140, in spite of the fact that some of the branches show a profit. The report says that the results have been abundantly satisfactory, and that never before was so much poverty relieved with so small an outlay. The most wonderful thing is, that so much has been done in so short a time and amidst such abounding obstacles.

The absolute falsity of all the schemes of philanthropy that are based on selfishness is seen by the contrast. The secret lodge system has not a single element of that moral grandeur that marks this department of Christian enterprise.

FREEMASONRY AT EVANSTON.

For a town that claims so much for its religious influence, sobriety and intelligence, Evanston, Ill., is perhaps as badly lodge-ridden as many other places of less pretension and greater population. The Evanston *Press* of December 19, a weekly newspaper of twenty columns, devotes three of them to "fraternal" or secret society news, under appropriate heads, and furnishes some very peculiar information, which may interest *Cynosure* readers.

First, we have a call for a stated conclave of "Evanston Commandery, No. 58 K. T.," at which "a full attendance is courteously urged by Eminent Commander Iott," which invitation was no doubt quite as courteously accepted by the "Sir" Knights.

"Evanston Chapter No. 144 R. A. M."—initials that always have a weird appearance, and a suggestive sound when pronounced all together—offers some facts and figures concerning itself that possess considerable significance. They are found in the address of "Most Excellent High Priest A. N. Gage" at the annual conclave of the Chapter. When he announces the health of the membership during the year he does it in these knightly terms: "It has pleased the Supreme Most Excellent Grand High Priest to take none of our members from us by death, so far as we have received any information, and the golden blessing of health has been bestowed upon most of our companions by His infinite goodness." Some of our readers may not be aware that this capitular "Supreme Most Excellent Grand High Priest" of the Chapter is the "Great Architect of the Universe" mentioned in Blue Lodge rituals.

The work of the Chapter, as detailed by M. E. H. P. A. N. Gage, is hardly as satisfactory as it might have been had the members been more active and zealous. At least, so it seems to a plain citizen outside of the order. "The volume of work," he says, "has been exceedingly small, six candidates having been exalted. There are only four years in our history when the work has been lighter, *i. e.*, in 1877, 1879, 1881 and 1882, while in the year immediately preceding this, upwards of thirty Masons received the Royal Arch degree." Is the work of the N. C. A., this year, to be charged with this remarkable declension in the Chapter? And headds: "Therehavebeen five companions elected to membership and four have taken dimits." That is, the Chapter has gained one

member in the whole twelve months. It is very sad.

"The character of the work," he also says, "has been in harmony with the sublime principles it portrays; frivolity, rudeness or indignities have not marred the beauties of the degrees." In other words, the "rough and rugged road" of the Royal Arch has been made smooth, and nobody has tumbled down cellar while skirmishing around, at the end of a rope, in search of the mysterious chest they call the "ark." It *is* a mercy.

The attendance at the Chapter durin the year has been contemptibly slim: "Twenty-two convocations, with an average attendance of only about 18½ members—ranging between 35 and 11 at a sitting. Tell it not in Gath!

The M. E. H. P. further says: "The finances of the Chapter are in good condition," but the receipts and expenditures show a loss during the year. They had on hand, at the beginning of the year, $1,319.01. The total receipts were $606.50; the aggregate expenditures and liabilities, same time, were $696.12, which reduces last year's balance on hand to $1,229.39. The showing is not encouraging.

In all these expenditures, there does not appear to have been one solitary cent charged up to charity.

During the year the officers of the Chapter visited neighboring chapters to the number of six.

On the whole, it was not a very good year for "exalting" Royal Arch Masons.

Evanston also glories in "Northwestern Council No. 3 Royal League," with "Archons" and "Vice Archons," and "an active corps" of other officers, who are hustling this winter to make it "the banner council of Evanston."

Finally, Evanston has two Blue Lodges of F. and A. M.—"Evans" and "A. O. Fay," which seem to be doing as well as could be expected in a town so given up to lodge worship—and a Methodist university town at that.

MASONRY AND THE ANCIENT MYSTERIES.

"Mystery" was written (Rev. 17: 5) on the forehead of the scarlet woman, and it is written over the door of every Masonic lodge in the world. It is a part and parcel of the stock in trade of both diabolical institutions.

Edmond Ronayne, an intelligent high Mason, informs us that the mysteries of Freemasonry, especially those evolved in the "sublime" degree of Master Mason, are identical with those of ancient Egypt—the story of Osiris and Isis; and he has proved his position beyond a peradventure in his "Master's Carpet," making it so plain that any intelligent reader must immediately confess the close connection of the order with the ancient traditions.

Now comes A. T. C. Pierson, another Past Grand Master, Past Grand High Priest, etc., etc., and a 33-degree Mason to boot, who says, in substance, that the ancient mysteries were *imitations* of Masonry! Of course he cannot prove it; and in this respect Bro. Ronayne has rather the advantage, and probably all the truth, on his side. That is, on the modern side; for the ancient mysteries are now extinct, except as they are retained in the Master's lodge.

Among these ancient mysteries perpetuated in Masonic work, is that significant symbol, "the point within a circle," the emblem of the obscene Phallic worship, which is fully described in "Mackey's Lexicon of Freemasonry" and in Ronayne's "Master's Carpet." The lodge representation is a smooth, upright, circular pillar, having a single strip of moulding encircling it, near the base. Its signification will be found in either of the above Masonic authorities, and should be read in connection with the legend of Osiris and Isis.

All these mysteries are abominations in the sight of God and opposed to Christ and his kingdom. Christians who affiliate with them are only his "professors," but not his true followers.

—Manufacturing houses at Dixon, Ill., positively refuse to hire workmen who are connected with the Knights of Labor. They are tired of the officious meddling of the lodge in their business.

—Can a Christian church harbor secret lodge members? A friend replies with 1 Cor. 5: 13: "Put away from among yourselves that wicked person;" if that can't be done, he suggests the command in 2 Cor. 6: 14: "Be ye not unequally yoked with unbelievers," etc.; and either of these passages, both emanating from the best authority, require the separation of the church and lodge. See Rev. 18: 4, for the consequences of maintaining an unholy union of this kind. "A worldly-minded church," adds our friend, "will not prepare the hearts of our children for Christ. You put too many lumps of ice among hot coals, and the latter will not long melt the ice, but the ice will put out the fire." This comparison is very apt.

—The *Cynosure* workers, as they believe will also all the numerous friends of Rev. J. P. Stoddard and his family, unite in tendering their hearty congratulations upon the marriage of Miss Catherine L. Stoddard to Mr. Wilbur S. Orvis, of Ohio, which occurred at the home of the bride's parents, 218 Columbus Ave., Boston, Mass., on Tuesday evening, December 24, 1891. The happy couple will be "at home" at 232 West Second Ave., Columbus, Ohio, after January 15, 1892.

—The Swedish Lutherans are rejoicing in the final liquidation of the heavy debt of $75,000 which has hung about the necks of the managers of Bethany College, at Lindsborg, Kans., for a number of years like a mill stone. This brilliant success was achieved chiefly through the agency of the indomitable Swenson, pastor of the Lindsborg church, and recently elected president of the college. This money was raised by the Swedish people of Kansas, few, if any, subscriptions exceeding $50. Bethany College was founded in 1881, and is admitted to be one of the best in the Southwest, and is quite well patronized by the denomination. Rev. J. Telleen, the financial secretary, is in close touch with the principles of the N. C. A., which is a fair indication of the deserving character of the college.

—We learn that there is much complaint in the San Joaquin valley, California, this year, because of poor prices for their raisins, the principal fruit crop. From three to five cents a pound is eagerly taken, but even at so low a rate there is no market. And why? A friend writes that there is a cause for this in the greed and dishonorable dealing of many packers. Last year they sent off boxes marked "London Layers," but filled with poor trash. This year fifty car-loads of raisins, it is reported, have been rejected. Some faithful ministers are beginning to tell the people plainly that they do not read their Bibles enough. There they would learn, "Be sure your sin will find you out;" and "Whatsoever ye would that men should do unto you, do ye also to them likewise."

—Major E. T. Scott is one of the lecturers upon the list of the "Woman's Lecture Bureau," connected with the National W. C. T. U., and having an office in the same building on La Salle street in this city. He is from the East, and is a lecturer of considerable experience and ability. A California correspondent who lately heard him during his recent season on the Pacific Coast writes us that he began the first of a series of lectures with a misleading and commendatory notice of the temperance legislation, so-called, of the Freemasons, Odd-fellows, Knights of Labor and United Workmen, accompanied by a direct approval of one or two of these lodges. He spoke as if he were a member of some or all of these orders. Our correspondent believes, and we agree, that not only are these orders not promoting temperance, but if their whole work and influence is fairly reviewed, they will be found great allies of the saloons. Such a lecturer should not be attached to the W. C. T. U.

—It is currently reported that several human bodies, after immersion for some forty years in the waters of the pool of Echoschacht, near Hermannstadt, Germany, have been brought to the surface perfectly preserved from decay. This is a remarkable confirmation of the case of Captain Wm. Morgan's body. After some months' immersion, held by Masonic weights at the bottom of Niagara river, it was finally found in a good state of preservation at the mouth of Oak Orchard Creek, a little east of the point where the Niagara empties into Lake Ontario. How came it there? It was well enough known that Morgan was sunk in the Niagara near its mouth; his body was found where the currents would naturally carry it. It was known, too, that weights were attached to the body and would keep it at the bottom. Therefore the river was dragged by his friends, when these facts came to be known by them some months after September, 1826. The body was not found by the process, but nothing is more probable than that the dragging process released the body, and the currents bore it to Oak Orchard Creek. The weights and submersion explain the preserved state of the body; the dragging and the currents, the transfer to the place where it was found.

—Thanksgiving Day was sadly disgraced by the foot-ball contest between the students of Princeton and Yale colleges. Nearly 40,000 persons, "including many of the best society people" of New York, in which city the match was played, were present, as well as numerous students of those and other colleges, who were there as spectators, to encourage their favorites with college "yells" and other noisy demonstrations. At night "the same college students thronged the theatres, saloons and noted concert-halls. At the better class of theatres the performance had to stop until the noise of the students could be subdued. At the concert-halls, after the interchange of remarks between the students and the women upon the stage became too boisterous, the lights were turned out and the police called in. At the Hoffman house a general bar-room fight between the students was stopped by the intervention of some members of the foot-ball teams who were present. But here, too, the lights had to be turned out and the room cleared. The foot-ball match had ended in a great debauch." So runs the newspaper report, which adds: "A similar scene was enacted after the match between the same colleges last year." "Physical training," as practiced at our principal colleges, has been for years gradually promoting mental and moral deterioration in the students, and, consequently, in the character of the institutions where these lawless demonstrations are permitted. A few more such displays of brutal force and rowdyism will set Christian men and women to asking, "Where shall we educate our boys?" and the answer will not be favorable to those colleges which have a gambling record. With the lotteries, let such "halls of learning" find their proper level in public opinion.

—The daily press prints a dispatch stating that Mr. William Lloyd Garrison has published an open letter to the President and Faculty of Harvard College, in which he says: "The secret society known as the D. K. E. (Delta Kappa Epsilon) has long been a source of scandal and of private indignation. Aside from the witless penalties attending the initiation of members a cruelty has been superadded, akin to the barbarism of the Feejee Islanders or the practices of degraded Indian tribes. As a culmination of the ceremonies, and as an indication of pluck and endurance, the victim's arm is bared for branding. In the case which has just come under my observation six deep and savage burns, from the shoulder to the elbow, were inflicted with a lighted cigar. Life-long scars and disfigurement are bad enough, but the shock to the system, already reduced in vitality by previous physical exactions, is severe and dangerous. In comparison with a cigar, a branding iron would be merciful, but it seems necessary to add to the danger of the burn that of blood poisoning. Outside the precincts of the university such mutilation would call for the quick interference of the law, even though weak and foolish subjects yielded their consent, and it deserves to be an indictable offence. In common with other societies which flourish in your sight, a bar providing intoxicating liquors is here maintained, contrary to law and decent morals. Only last year many of our respected citizens had the mortification of seeing their sons arraigned in open court and fined for this offence. I ask with solicitude whether such proceedings are beyond your control? If you are powerless to protect the charges confided to your care in the respects just mentioned, there yet remains to parents the alternative of invoking the interposition of the courts. If you have the power or the influence to abate these evils the responsibility resting upon your shoulders is a heavy one. If you have not, with whom does the accountability lie?" Taken in connection with the Yale and Princeton debauch, above printed, the American college seems sadly in need of a revolution in its methods.

THE HOME.

AN INVALID'S SABBATH.

The following touching verses were written by an invalid lady, now dead, and printed in the New York *Voice:*

The blessed First-day of God's week is come;
A solemn hush pervades the earth and air;
Within the shady precincts of "my home"
I rest, this bright June day, so sweetly fair.

All nature now is peacefully at rest
Upon the bosom of this holy day;
The sun's bright rays with gold the foliage crest,—
Cloud shadows sweep o'er grass and new-mown hay—

A Sunday silence broke but by the cooing
Of timid doves perched on the eaves above;
Of rapturous merry songs of birds a-wooing,
In strains of happy, gay, melodious love.

A subtle languor holds me calm and still
Upon my couch within the darkened room,
While summer zephyrs fan me from the hill
And bear to listless sense a faint perfume.

Beyond the window's drapery of lace
The green and silver poplar leaves are stirred
By ling'ring breeze, whose breath leaves slighter trace
Of sudden hurried flight of startled bird.

The sonorous church bells ring their chimes in vain
To call me to the service of God's dwelling;
His will doth bind me to a bed of pain,
And in my chastened heart sad thoughts are swelling

Though barred from going to his sacred place,
With pomp of pictured glass and pillard stone,
His glorious works, shown in all Nature's face,
Proclaim our earth the pathway to his throne.

So here in awe and heart-felt adoration,
The prayer of humble faith and hope and love
Ascends like incense to the Mercy-station,
Where smiles our pitying Lord in courts above.

In him we seek our souls' serene repose
Amid the tumults of this earthly strife;
In him we find—long ere existence close—
The only way, the Truth, the real life.

O Father! teach me perfect resignation;
Give strength to bear the burden thou hast laid
In love, on one who ever would be patient,
And, 'mid life's fears, with thee, be not afraid!

—*E. L. S.*

SAY IT TO HIS FACE.

Sometimes it does people good to be brought face to face with persons whom they have slandered and abused. It is astonishing to see how soon under such circumstances their impudence evaporates. The author of "Studies in Russia" tells a story of a young poet in the time of Alexander II., the liberator of the serfs, and victim of the Nihilist assassins. This young man had written a most scurrilous poem, in which he had described and libeled not only the Empress, but all the grand dukes and duchesses. Some one, the censor of the press, went and told the Emperor.

"The man had better be sent off to Siberia at once," he said. "It is not a case for delay."

"Oh, no," said the Empress; "wait a little; but tell the man I want to see him at 6 o'clock tomorrow evening."

When the poor man was told this he felt as if his last hour had come, and that the Emperor must intend himself to pronounce a sentence of eternal exile. He went to the palace, and was shown through all the grand state rooms, one after another, without seeing any one, till at last he arrived at a small commonplace room at the end of them all, where there was a single table with a lamp upon it, and here he saw the Empress, the Emperor, and all the grand dukes and duchesses whom he had mentioned in his poem.

"How do you do, sir?" said the Emperor. "I hear you have written a most beautiful poem, and I have sent for you that you may read it aloud to us yourself; and I have invited all the grand dukes and duchesses to come, that they may have the pleasure of hearing you."

Then the poor man prostrated himself at the Emperor's feet.

"Send me to Siberia, sir," he said; "force me to become a soldier; only do not compel me to read that poem."

"Oh, sir, you are cruel to refuse me the pleasure, but you will not be so ungallant as to refuse the Empress the pleasure of hearing your verses, and she will ask you herself."

And the Empress asked him.

When he had finished she said, "I do not think he will write any more verses about us. He need not go to Siberia just yet."

We may be sure that one such lesson was enough to last this young man. It would be well if some other people were obliged to say what they have said in dark corners, face to face with the men whom they have slandered and maligned. But it is the art of the slanderer to set a house afire and then run away in the smoke, or, like cuttle fish, to blacken the water around him so that nobody can see where he is or what he is doing. A good hater may be respected, but deliver us from the men who betray with a kiss, and whose words are softer than oil while war is in their hearts.—*The Common People.*

"WANTED—A STRONG BOY."

So read a sign in a store window, as we passed by the other morning. At noon it was gone, presumably because the boy had come. The placard, however, had done more than accomplish its direct object. It set us to thinking. "Wanted—a strong boy;"—in how many places that legend might be truthfully displayed! The world wants boys that are strong, first of all, in body. A stomach fed chiefly on cake and peanuts, and a nervous system undermined by the deadly cigarette, make a poor basis for stout, fleet limbs and sturdy arms. Other things being equal, a merchant or lawyer wants a boy who can pull a strong oar, make his home-run on the ball-field, and keep his wind in a half-mile run. Other things being equal—what other things? Certain ones that are the real measures of strength, whether in boys or men. Has he grit? Can he stick to a thing? Is he quick to take in a situation, ready in an emergency, bright-witted, where others blunder? Is he equal to responsibility? Can he be left with a given task with the certainty that he can be literally left with it, and his employer find it fully done in due season, without a second of intervening anxiety or oversight? These are some of the elements of strength that make up the model "strong boy" who is so universally wanted to-day.

But is this all? We think not. If we were gauging the real power of a boy for such a position as has been described, we should wish to know something more than the size of his biceps and the tenacity of his grip on a given bit of work. We should want to know about the strength of his love for that father and mother who have sacrificed so much for his advancement. We should look for some indication of a tie binding him to the house of God as a regular, thoughtful attendant. We should inquire as to the connecting links in his life between his daily conduct and the Word of God. Has he come into an earnest, loyal relation to Jesus Christ, as his Saviour and Master? Is he "strong in the Lord and in the power of his might?"

Yes, there is a great demand for strong boys. Satan wants them, than he may rob them of their present and prospective vigor. Christ wants them, that through their youthful robustness the weak places in his army may be reinforced. The church of to-day, as well as commercial corporations, may well hang out the sign in unmistakable characters, and keep it displayed, "Wanted—strong boys!"—*Golden Rule.*

A TOUCHING INCIDENT.

There are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires and will as being reflections of our own, that we too often forget to study their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:

"Your birthday is near; perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:

"She could give me something else I would rather have, something I would rather have than anything else in the world!"

"Well, I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the child; "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:

"Auntie, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

That discerning aunt drew the little one to her and asked:

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

May the reading of this little story do other mothers good as the writing of it has done me good. That mother is a precious woman. I know she loves her little daughter as tenderly as I do mine. She just didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lonely spirit that needed a continual sunshine for their development. Mothers, pause and reflect!—*Selected.*

THE CHEERFUL VOICE.

The comfort and happiness of home and home intercourse depend very much on the kindly and affectionate training of the voice. Trouble and care come; but let them not creep into our voices. Let only our kindly and happier feelings be vocal in our homes. Let them be so, if for no other reason, for the little children's sake. These sensitive little beings are exceedingly susceptible to the tones. They hear so much that we have forgotten to hear; for as we advance in years, our lives become more interior. We are abstracted from outward scenes and sounds. We think, reflect; we begin gradually to deal with the past as we have formerly vividly lived in the present. Our ears grow dull to external sounds; they are turned inward, and listen chiefly to the echoes of the past voices.

We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook that used to prattle so gaily to us rushes by unheeded; we have forgotten to hear such things. But little children, remember, sensitively hear them all. Mark how, at every sound, the young child starts and listens! And thus, with equal sensitiveness, does it catch the tones of the human voice. How were it possible that the sharp and hasty word, the fretful and complaining tone, should now startle and pain, even depress the sensitive little being, whose harp of life is so newly and delicately strung, vibrating ever to the gentle breeze, and ever thrilling, sensitive to the tones of such voices as sweep across it? Let us, then, be kind and cheerful in our homes.—*Exchange.*

ONE SECRET OF GROWTH.

A New England church, organized three years ago, has never passed a communion without receiving additions to its membership, which has increased from fifty to nearly two hundred. The secret of this growth was made evident at a recent meeting of the standing committee. Five had been examined for admission to the church and were being considered. A deacon said of one: "When she joined my Sabbath-school class last winter she seemed unwilling to talk on personal religion. But her interest has been growing; our conversations have been frequent, and now she rejoices in her faith in Christ and in this opportunity to confess him before men."

Then another member of the committee spoke of two others, husband and wife: "Jimmy and I have worked together over a year now, and we have had many talks on religion. I am sure he is a believer in the Lord Jesus Christ. I have been to his house and went over the covenant with him clause by clause, explaining each. I am sure he realizes the importance of the step he is taking." Then another deacon said of the other two: "They have been in my Sabbath-school class. I found they were members of another church, but could not receive letters of dismissal because they had not fulfilled certain obligations to their church. I have counseled with them; have seen their correspondence; know that they have made

good what was lacking to that other church, and advise their hearty reception."

The church has grown steadily because its officers have been constant and faithful in their efforts to win others to Christ, and the church members having caught their spirit, have followed their example.

We are apt to think of the additions to a church as a test of a pastor's faithfulness and efficiency. They may be to some extent, but they also indicate the quality of the church membership. Pastors and evangelists often receive credit for the work done by other Christians, and also sometimes are blamed for the indifference and inaction of those about them. If all standing committees were like the one mentioned, the average additions to our churches would be nearer sixteen than six.—*Congregationalist.*

I. R. B. ARNOLD'S FLOATING CHAPEL.

Our readers, especially those who have contributed toward its construction, will be interested in the picture of I. R. B. Arnold's floating chapel, presented in this issue. It is thirty feet wide and one hundred and ten feet long. The Chapel Room is 30x80 feet; leaving 30 feet at one end which is divided into living rooms; two stories.

Bro. Arnold went down the Mississippi river three years ago through Kentucky, Tennessee, Arkansas, Mississippi and Louisiana with a small boat, furnished by the American Missionary Society, carrying a large tent. He landed at some points where the nearest church was twenty-five miles away. It was during this trip that he saw the necessity for some plan whereby the masses of people who never attend church might be reached with Gospel truth. It is said that twenty-five counties in Kentucky are without a church building. There are many places along our rivers equally destitute.

The floating chapel has many advantages over a tent. The room is always dry and warm. As soon as it is landed and the gang plank thrown out it is ready for use, without the labor of handling four tons of baggage.

From Vicksburg, Miss., at the close of his Southern tour, Bro. Arnold had his little boat with tent and fixtures towed 1,600 miles to Pittsburg, Pa., arriving in time to work a month in the amendment campaign in 1889.

He made known his need of a floating chapel for the river work, and $600, donated by friends, enabled him to let the contract. The balance, $1,400 more, he paid from his own funds. The chapel is out of debt and is in constant service. Hundreds of people are sometimes turned away unable to get in. Large audiences of all classes of people attend, and the work accomplished is very gratifying.

Mr. Arnold not only makes his work self-sustaining, but is now re-donating the $600 to the tract work among the Freedmen.

Tons of religious and temperance papers are distributed, reaching thousands of homes where religious literature would not otherwise go.

☞Those who have good literature to spare for the River Mission, may send in barrels or boxes, freight prepaid, to *I. R. B. Arnold's Floating Chapel, Rockport, Ind.*

ALWAYS TRUE.

This story of Rev. Lyman Beecher, father of Henry Ward Beecher, was told originally by his son. The elder Beecher had been preaching one Sunday at Litchfield, and as he got into the carriage to go home he remarked that he had never preached such a poor sermon before. "Why, father," said Henry, "I never heard you preach louder." "That's it," responded the old man: "when I have nothing to say I always holler."

ARITHMETIC AND DRESSES.

Teacher: "If your mother had twenty-five yards of stuff and made a dress requiring but eighteen, how much would she have left?"

Little Girl: "Mamma can't make her own dresses. She has tried often, and they are always either too—"

Teacher: "Suppose she sent it to a dressmaker, how much would the dressmaker send back?"

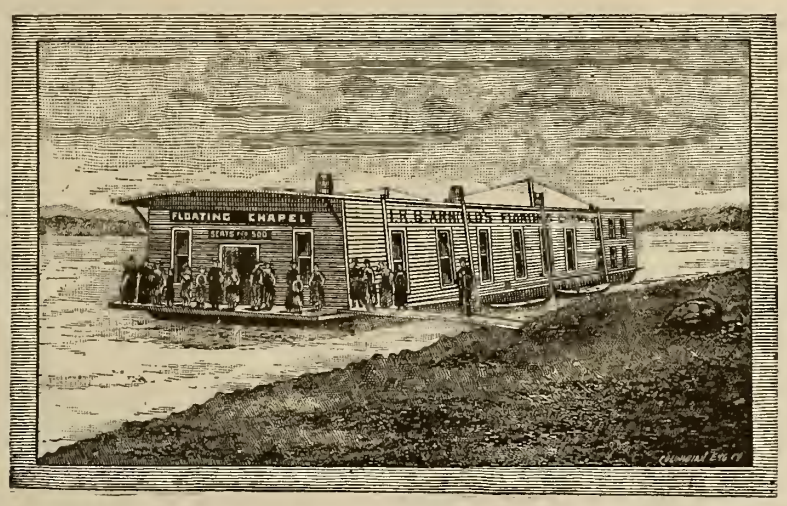
Little Girl: "Depends on which dressmaker she sends it to. Some wouldn't send back any."

Teacher (impatiently): "Suppose she sent it to an honest one?"

Little Girl: "Some of the honestest ones cut things to waste so that there is never any left, no matter how much you send 'em."—*Good News.*

The Rev. Sam Jones says: "I understand that by actual mathematics it has been shown that we (the Americans) send to the heathen countries 13,000 barrels of whisky to one missionary. The devil doesn't care how many missionaries you send, if you send that amount of whisky along with them."

Certain gin and brandy recently imported and now remaining in the custody of the Collector of Customs at Bangor, Me., are not to be sold there as unclaimed merchandise, but will be sold in some other State, as the Department does not desire to interfere with the State prohibitory law.



I. R. B. ARNOLD'S FLOATING CHAPEL.

TEMPERANCE.

THE DRUNKARD'S DAUGHTER.

Out in the street, with naked feet,
I saw the drunkard's little daughter;
Her tattered shawl was thin and small;
She little knew, for no one taught her.

Heart-broken child, she seldom smiled;
Hope promised her no brighter morrow;
Or, if its light flashed on her night,
Then up came darker clouds of sorrow.

She softly said: "We have no bread;
No wood to keep the fire a-burning."
The child was ill; the winds were chill;
Her thin, cold blood to ice was turning.

But men well fed and warmly clad,
And ladies robed in richest fashion,
Passed on the side where no one cried
To them for pity or compassion.

That long night fled, and then the light
Of rosy day in beauty shining,
Set dome and spire and roof on fire;
And shone on one beyond repining.

Asleep—alone—as cold as stone,
Where no dear parent ever sought her,
In winding-sheet of snow and sleet,
Was found the drunkard's lifeless daughter.

—*New York Ledger.*

HIGH LICENSE.

That the liquor men are wonderfully worked up to-day as to what the outcome of all the prohibition agitation will be, needs scarcely one iota of proof.

As the brewer, distiller, and saloon-keeper stand entrenched behind millions of money and 3,000,000 voters, they audaciously tell us that high license is the grand temperance measure, and the only successful way of dealing with alcoholic abuses.

It is a well-known fact that high license as advocated is simply a conciliatory measure. It seeks to quiet the uprising sentiment in favor of legal enactments for the complete annihilation of the rum traffic, and at the same time court the liquor men and protect them in their attempt to establish permanently the infernal business of drunkard making.

Peter Iler, of Nebraska, one of the leading distillers in the rum fraternity, has emphatically declared that "high license has not hurt our business, but on the contrary has been a great benefit to it. It acts as a bar to prohibition." Here we score the testimony of one who knows.

And still we have hundreds of thousands of good (high-license) temperance and prohibition voters who pray, sing, and speak for legal prohibition all the year round, and when they come to vote they are too blind to know or even obey the divine injunction, "He that doeth righteousness (right) is righteous."

The liquorites are to-day upholding this measure of high license simply because it is the only thing they can stand upon. The deceptive measure is endorsed by liquor venders and rumsellers everywhere. Glaring (mis)statements are made to decoy honest prohibitionists.

Statistics prove beyond question that high license is by no means a diminisher of consumed liquors.

The law has been tried in the United States and as a good temperance measure has proven to be the biggest failure imaginable. In the city of Reading, Pa., the high license law figures are as follows:

Year	Total arrests.	No. of arrests for drunkenness.
1883 Low license	1,141	257
1886 " "	1,194	575
1888 High "	1,346	358

The St. Louis *Times* speaks of the high license of that city:

"High license is a ridiculous failure in every respect, that it has increased the revenue of the city from dram-drinking and drunkenness. It has not decreased the number of dram-shops, it has not improved the character of the saloonist, it has not made the business more respectable, it has not decreased intemperance."

The Chicago *Daily News* says, "We have had high license in Illinois for five years, and, while it is a success as a revenue measure, it is an undisguised failure as a temperance measure. It in no way checks the consumption of liquors as a beverage, nor does it in the least degree lessen the evils and crimes from such use."

The *Central N. Y. Times* remarked that "high license has been tried here for years, and has proved an absolute failure so far as reducing the traffic in intoxicants and preventing the spread of intemperance and its consequent misery are concerned."

We might continue to cite figures all over the country proving that high license is a farce and catch-penny device to silence the great wave of temperance and prohibition sentiment that is sweeping on to victory.

We oppose high license because of the foregoing facts, and would recommend that honest temperance reformers everywhere would only examine the workings of high-license laws and be fully convinced that the only righteous measure is to totally suppress the manufacture and sale as an intoxicating beverage.

It is true that the saloons diminished to nearly one-half in Pennsylvania just previous to the amendment campaign of 1889, but it was the prohibition feature that did it; and if prohibition with the license feature can reduce the saloons to one-half, methinks that prohibition without the license feature can close up the remaining one-half. But the amount of liquor consumed and number of arrests for drunkenness was just the same.

Let us explode the fallacious arguments of high-license advocates and cut so close that they shall fall never to rise under the weight of their own inconsistencies.

Let us work and vote for the everlasting prohibition of this curse of curses, and may God's blessing richly rest upon all efforts to secure this glorious consummation.—*Rev. F. Campbell, in the Gospel Banner.*

One of the best moves the devil can make is to persuade a big-headed man to trust in his own strength. There isn't a drunkard on earth today who didn't formerly believe he could drink or let it alone.

—Rev. William Galbraith has removed to Canonsburg, Pa. He has been fifty-six years in the ministry, and is now in the eighty-third year of his life.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON II.—First Quarter, 1892.—January 10.

SUBJECT.—A Song of Salvation.—Isaiah 26: 1-10.

GOLDEN TEXT.—Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.—Isaiah 26: 4.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Isa. 26: 1-10. T.—Isa. 25. W.—Isa. 51: 4-11. T.—Joel. 2: 23-32. F.—Ps. 98. S.—Luke 2: 10-20. S.—Rev. 5: 6-14.

COMMENTS BY E. E. FLAGG.

1. *The city of God.*—vs. 1-4. In ancient times a city was a place of refuge in case of war; and human wisdom exhausted all its skill and ingenuity to make the walls and fortifications impregnable to assault. This song is intended to show how secure and blessed is the state of them who trust God. Like the walls of a defenced city, his watchful care circles them on every hand. This figure is similar to that of "the tower" and "fortress" so frequently used by David in the Psalms. The walls and bulwarks are not composed of any earthly material which can be undermined, or battered down, or "blown up;" or which will succumb to the surer, if slower, assaults of time. To the righteous the gates of this city are ever open. "Who keepeth the truth." In the margin it is plural, "truths." The nation or the individual is not righteous that keeps one or a few, but ignores the rest. Truth, though manysided, is a perfect whole. Can our nation claim this refuge, while she reaps an unrighteous revenue from the liquor traffic? Can a Sabbath-breaking people, or one given to the false worships of the lodge, appropriate this glorious promise? So of the individual. He only "shall be kept in perfect peace" whose "thought" or "imagination" is "stayed on God." Let us think what occupies our thoughts most, so that we may know whether we can have this almighty refuge when the waves of trouble run highest. Is self their centre? or do all our feelings, our hopes and desires; all that makes up the sum of our conscious being, turn to God as the great attracting force of our lives? If so, we may expect to be "kept in perfect peace." But the promise is not to the double-minded Christian, who tries to serve God and the world at the same time. To him, unless his spiritual life has been completely smothered, is denied even the false peace enjoyed by the worldling. "*Thou* wilt keep him." If our refuge was anything less than the immutable Jehovah, our peace could not be perfect; and, on the other hand, "stayed on thee," means a great deal more than a mere wavering, uncertain hold on God. A general trust in Providence, while better than nothing, is not enough to keep us in "perfect peace." To be unmoved when the storms of trial come, we must breathe the atmosphere of faith continually; and, in tempest or sunshine, in joy or grief, be anchored to the Rock of Ages, which is the literal translation of the words "everlasting strength." This is one of the very few passages in which our common English version retains the Jehovah of the original. Its use here is very emphatic, expressing, by the union of the two words (Lord and Jehovah), in the highest degree, his unchanging love and power.

2. *The lofty city fallen.*—vs. 5, 6. Babylon is here meant, figurative of the mystic Babylon of Revelation, and of all the strongholds of evil. This, like the city of God, to which the first part of our lesson introduced us, is a refuge; but it is a refuge of lies, in strong contrast to that city into which none can enter save they who keep the truth. We have seen how impregnable is the defence that God provides for his saints, but the entrenchments of falsehood and crime shall be leveled to the dust. We have here a promise of the final downfall of the Babylon of the liquor traffic and all systems of legalized iniquity which prey upon the poor and needy. This "lofty city" may well typify the secret empire; the vast, world-wide power of Masonry. Ancient Babylon boasted her impregnable walls, her immense wealth, her great men. So does the lodge Babylon to-day; but the time is coming when her downfall will be as complete. Every reform has looked impossible at its beginning, and none more so than the anti-secret reform. But here we have the plain, clear promise of Scripture,—that every thing which antagonizes truth and right, and is the opposite, the false counterfeit of the holy city, the church of the living God, shall come to naught.

3. *The way of the just.*—vs. 7-10. "Dost weigh." The literal meaning is, to make level, or plain. They who seek to know God's will shall have no difficulty in understanding it. They may see only a step ahead, but that step is always clear, so that the way-faring man, though a fool, need not err therein. "In the way of thy judgments." Some translate it: "The path of the Just One is perfectly even." God is perfectly consistent in his character and in his dealings. This quality of consistency is what the world looks for in the Christian, and so often fails to find; yet it is what we must strive for if we would be holy as He is holy. We must not let our practice contradict our creed; and, while we profess to have our citizenship in heaven, be conformed to the world. The sense of this and the following verse seems to be that the overthrow of Babylon followed on prayer. So we must pray mightily if we would prevail against the Babylons of to-day. The righteous see God's hand in their prosperity; the wicked see only luck, chance, or their own shrewdness. Such are blind to his providence, even when most graciously manifest, and can only be taught by judgments.

RELIGIOUS NEWS.

BAPTIST.

—At Boston, the Bowdoin Square Baptist Tabernacle and the two houses in the rear are to be torn down, and a new building is to be erected suitable for the growing religious work of the church. Rev. M. R. Deming, the pastor, is to go into the field at once to raise $100,000. The new building is to be eight stories high. It will embrace a large auditorium, and all needful other rooms for the great philanthropic and religious work of the church.

—Boston is to have a Baptist home for the aged and orphan children. The incorporation was recently made on the basis of a gift made by Deacon George W. Chipman. The gift includes the fine estate in Cambridge, worth $25,000, where for a few years Mr. Chipman has had his residence. The large house now standing will be fitted up for aged women. On the vacant lots will be built, as the proceeds will permit, a home for aged men and an orphanage. The estate is finely located.

—Boston sends Rev. O. P. Gifford to Chicago, and demands in exchange Rev. E. D. Burr, who becomes pastor of the Ruggles Street Baptist church in that city.

—Thursday evening there was a happy gathering at the Immanuel church to welcome Rev. O. P. Gifford. In advance of the general social, the large and beautiful audience-room was used for a formal reception. Mr. B. F. Jacobs presided and introduced Dr. Rowlands, Dr. Delano, Rev. H. H. Barbour, and Dr. Lawrence, who spoke pleasant words of welcome and congratulation. The coming of Mr. Gifford to Chicago is one of the crowning events of the year.

—The First Baptist church of Denver, Col., has just baptized its twelfth Chinaman.

CHRISTIAN.

—The report of the Foreign Society shows that 976 churches and 1,511 Sunday-schools contributed to the support of its work during the year 1890, 1891. This is an increase over last year of 189 churches and 170 Sunday-schools. The contributions from all sources amount to $59,365.76. Aside from bequests this is an increase over last year of $7,256.29.

JEWS.

—It is estimated that there are 500,000 Jews in the United States, and 40,000 in the city of Chicago. The Hebrew Christian Mission in that city was organized in 1889. Wm. E. Blackstone, of Oak Park, Ill., is the superintendent.

—It is estimated that there are 6,400,000 Jews. Protestant churches have 377 missionaries among them. This gives a missionary to every 16,976 Israelites—a larger number in proportion than among the heathen.

—Baron Hirsch, the Hebrew philanthropist, worth from $100,000,000 to $150,000,000, made largely in a railway contract with Turkey, is pouring out his wealth in providing for those of his race in Russia who through persecution are being expelled from their homes.

METHODIST EPISCOPAL.

—For the recognition of an order of evangelists by the general conference the reason is three-fold: First, the biblical foundation for such a class of workers; second, the church's necessity for it; third, the reasonableness and naturalness of demanding such a class.

—Mr. Samuel G. Swearingen, of Illinois, has donated, through Dr. Hartzell, $10,000 to the work of the Freedmen's Aid and Southern Education Society. Five thousand of it goes toward the Rust University building at Holly Springs, Miss., and five thousand toward the new building of Samuel Huston College, at Austin Texas.

—The Methodists have just completed 25 years of successful work in the South, through their Freedmen's Aid and Southern Education Society. They have spent $2,939,785.29. The Society has 41 institutions many of these have large and unusually fine buildings), and employs 330 teachers. Its property is valued at $1,800,800. The Society works among both white and colored people.

—The Epworth League of the M. E. church South, is less than a year old, and has a membership of 50,000.

—At Clay Center, Kan., during the past four weeks more than eighty have professed conversion, most of whom have joined the church.

—The Fowler Methodist church, at the corner of Millard avenue and Twenty-third street, this city, was dedicated Sunday, Dec. 20. The auditorium seats 600 persons. The stained glass windows are especially handsome, and the interior decorations in the best of taste.

—The eighteenth anniversary of the founding of the Reformed Episcopal church in this country occurred December 2. The movement was started in New York on December 2, 1873. Colonel Benjamin Aycrigg, of Passaic, N. J., presided at the inauguration meeting held in Association Hall and made the formal declaration of the organization of the church. At the meeting there were present 7 clergymen and 19 communicant laymen. To-day the church has 116 clergymen, 10,000 communicants, 112 parishes, 12,906 Sunday-school teachers and pupils, and property valued at $1,954,712.

PRESBYTERIAN.

—According to the *Independent*, there are ninety-seven Presbyteries that have approved the report of the revision committee of the General Assembly, nineteen have disapproved, twenty-six expressed a desire for a new creed, and sixty-five for further revision.

—Dr. Van Dyck, of the Presbyterian Mission at Beirut, has just finished his fifty years in that field. The golden anniversary was suitably observed.

—Spencer Trask, of Brooklyn, gives to Princeton $10,000, the interest upon which is to be used in securing at Princeton the presence of men distinguished in art and letters. Sir Edwin Arnold will inaugurate the series of lectures.

—Lane Seminary, Cincinnati, is troubled with "higher criticism." One of the faculty, Prof. Evans, has accepted a call to Bala, Wales, the avowed reason that there he will be able to teach "liberal theology." Seventeen students of Lane Seminary have publicly declared their repudiation of the distinctly negative Biblical criticism charged upon two of the professors in that institution. This makes the inevitable implication that the remaining eleven students take the other side and go with the new departure.

REFORMED PRESBYTERIAN.

—The Cincinnati congregation was made one of the beneficiaries under the will of the late Wm. Gibson of that city, to the amount of $5,000, to be used in supporting a pastor. Cedarville College receives $25,000. The Foreign Mission, Church Extension, and Education Boards, and the Theological Seminary each received $5,000. A large amount was given to other religious and charitable organizations.

—At a late meeting of the session of the First Congregation of Philadelphia, it was resolved that only unfermented wine should be used in the sacrament of the Supper hereafter.

—The Pittsburgh congregation still holds together nobly. This earnest people are hoping ere long to build a commodious and beautiful house of worship in some suitable neighborhood, and then, with God's blessing upon them in a good pastor, they feel confident that they shall have gladness by the measure of the years of their grief.

ROMAN CATHOLIC.

—Cardinal Gibbons has given ecclesiastical consent to the scheme of holding a great Catholic congress during the World's Fair at Chicago, in 1893. It is to consist of ten delegates from each diocese, and one additional delegate for each 25,000 of Catholic population; also a representative of each Catholic university, academy, and college of young men.

—In Berlin during the last year there were 195,790 Protestant children in the public schools, but only 13,011 Catholics, while the Jewish numbered 12,176 and the Dissenters 739.

—There are 2,713 German priests in the Roman Catholic church in our United States at present. More than 1,900 came to this country already in holy orders or as students; the rest were born in this country. The archdiocese of Cologne furnished 730 priests, while all Austria did not send more than 126. Little Switzerland sent 119.

—Roman Catholics are to hold in New York early next month, under priestly auspices, a Convention of the Apostolate of the Press, to be composed of the laity, both men and women, from all parts of the United States and Canada, "who believe that the printing press offers to apostolic zeal golden opportunities for the conversion of our fellow country-men as well as for elevating the moral and spiritual condition of Catholics themselves." A wide range of topics is suggested, on how to get the truth into the secular press, the uses of fiction, how to interest children for the truth, how to "reach infidels, agnostics and old-fashioned Protestants," reading circles, soldiers and sailors, the colored people, and so on.

NEWS OF THE WEEK.

CHICAGO.

Edward Ely, an old citizen and business man is dead.

John M. Van Osdel, the pioneer architect and builder, died at his home, No. 2310 Indiana avenue.

Chief McClaughry says that a man who will open a saloon near a school is unfit to receive a license.

COUNTRY.

A dozen persons were injured by a train on the Santa Fe road falling down a steep embankment, Sunday morning.

A section of the bridge under process of construction by the Wrought Iron Bridge Company, of Canton, Ohio, over Fall Creek, just north of Indianapolis, fell, plunging eleven men a distance of fifteen feet into five feet of ice cold water.

A thousand cases of grip are reported at Montreal.

The massive main building of the Eastern Michigan Insane Asylum, at Pontiac, Mich., was burned and nearly all the 800 inmates which it contained are huddled together like cattle in the surrounding asylum cottages.

Isaac B. Sawtelle, the murderer of his brother Hiram at Rochester, N.H., February, 1890, died in the hospital of the State Prison, Concord, N. H., at 10:15 o'clock in the morning. He was stricken with apoplexy Thursday night and never regained consciousness.

A mob of masked men entered the jail at Dewitt, Ark., Sunday morning and shot to death J. A. Smith, Floyd Gregory, and Mose Henderson. Smith hired Henderson to shoot his divorced wife.

The hearing of arguments in the suits between the Illinois Central Railroad vs. the State of Illinois, City of Chicago, and the United States, was advanced Monday by the United States Supreme Court.

Two indictments were returned against Edward M. Field Monday, charging him with stealing 350 shares of Edison Electric Light Company stock.

Saturday night a special train on the Chicago and Alton broke the record between Chicago and Kansas City, making the run of 419 miles in eleven and a half hours, or at the rate of 45.1 miles an hour.

The steamship Abyssinia, of the Guion Line, from New York, Dec. 13, for Liverpool, burned at sea. All hands were saved.

(*Continued on 16th page.*)

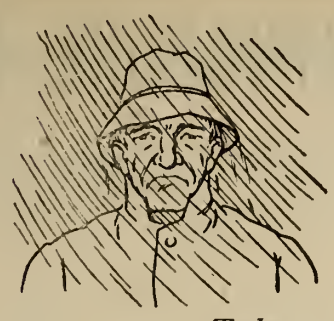
SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 21 to Dec. 26:

J Houston, C Kennicott, J Dorcas, Dr S Simpson, J Harley, J A Torrence. Mrs A Banks, Mrs M B Park, S Edgerton, O W Warner, J Baker, W. H. McKee, R W Kirkwood, G M Wildin, W M Beden, Dea E Smith, J L Glasgow, Rev J L Barlow, J Edgerly, J S Perham, J W Plummer, D Callow, H G Roberts, D Stoner, J C Young, F M Stipp, M Orton, J Sanders, G Anderson, C Williams, Rev T M Chalmers, D H C Salisbury, R A Smith, S P Miers, N C Nielsen, E S Lawry, J G Winkelbleck, S Waite, Rev. J P Richards, A Holt.

The Columbia Daily Calendar.

An old friend in a new dress, and an article that has come to be one of the indispensables of an editor's desk, comes to hand in the Columbia Daily Calendar for 1892. The Calendar is in the form of a pad containing 367 leaves, each 5½ x 2⅝ inches; and each slip bears a short paragraph pertaining to cycling or some kindred subject, and at the bottom of each leaf is a blank for memoranda. The stand is an entirely new departure, being made of sheet metal finished in ivory black, and is very compact. This is the seventh issue of this now well-known Calendar, yet all the matter is fresh and new.



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Corn—No. 2		38½	@	41½
Oats—No. 2		32⅛	@	32⅝
Rye—No. 2		86½	@	87½
Bran per ton	13 25		13	75
Hay—Timothy	12 00		@13	50
Butter, medium to best		21	@	28
Cheese		09	@	13
Beans	1 60		@ 1	70
Eggs		16		24
Seeds—Timothy	1 00		@ 1	23
Flax		90	@	94½
Broom corn		05	@	07
Potatoes, per bush		26	@	33
Hides—Green to dry flint		4	@	5
Lumber—Common	10 00		@13	00
Wool (washed)		24	@	29
Cattle—Choice to extra	5 15		@ 6	10
Common to good	3 25		@ 4	15
Hogs	3 50		@ 3	85
Sheep	3 50		@ 5	25

NEW YORK.

Wheat, No. 2	1 06		@ 1	09
Corn		54⅜	@	56¼
Oats		39½	@	40
Eggs		26	@	27½
Butter		16	@	30
Wool		14	@	39

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Cattle	2 45		@ 5	90
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Remedy No. 2 for the chronic form: Take one tahlespoonful salt and a little pure Castile soap to one quart of water. Shake, and snuff up the nose, thoroughly, once a day. Do not use too much soap to begin with; hut more can be used as one can hear it. I should recommend the olive oil in most cases. Always cleanse the nasal passage with warm water, and use the same as a gargle every morning, thoroughly cleansing those parts once a day. In case of catarrhal sore throat use the olive oil on the outside as well, or any good ointment, ruhhing it well in. Common sore throat can be cured in twenty-four hours by dissolving five cents' worth of chlorate of potash in one pint of water and gargling with it every four hours.—*Dr. J. E. Clark, in New York Witness.*

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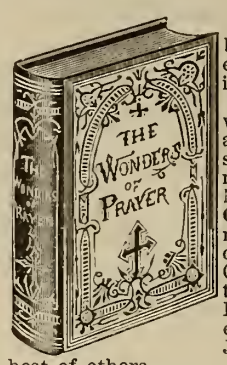

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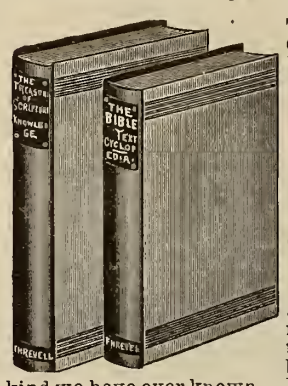

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FARM NOTES.

[Pickings from the "Farm, Field and Stockman."]

AGRICULTURAL.

Have no tools "lying about loose."

Look after the storage houses and cellars.

Open a ditch from the end of dead furrows so no water can stand in them.

If the cracks and leaks are still unstopped in the sheds, pen or barns, stop them.

See that the house is comfortable, but don't use fresh horse manure for banking.

If you have an ice-house get it ready for filling. If you have none, why not build one?

Help organize a Farmers' Reading Circle if there is none in your vicinity, and then attend its meetings regularly.

Use the long evenings for reading and study. Miss no lecture on any rural topic. Encourage helpful entertainments in the school-house. Be social, be helpful.

It will pay you to visit the school occasionally. The children will enjoy it. If the teacher is a good one it will encourage her; if she is a poor one you ought to know it.

Have the boys and girls attend school regularly, even if it inconveniences you some—help them in their studies. It will encourage them and may cause you to "brush up a bit."

Are your parsnips frozen in solid? If not, dig some of them and bury in sand or soil where they will not freeze. They will sell well before the other fellow can get his dug in the spring.

If the house is comfortable, make it pleasant with a cheery voice, happy face and helpful hand. See that there are some good books and papers to help the children and other members of the household to think home is the best place on earth.

Farmers or gardeners interested in the study of entomology and the destruction of insects, will find the books and bulletins published by the Division of Entomology in the United States Department of Agriculture, of value to them. These may be had by those who wish them free of charge by addressing C. V. Riley, Entomologist, Washington, D. C.

HORTICULTURAL.

See that no water stands about the grapevines or on the strawberry beds.

Bring your hyacinths from the cellar when you wish them to bloom.

Many a neglected corner would support a thrifty Concord or Brighton if given the chance.

Entomology, geology, botany, and chemistry are some of the studies of the horticulturist.

If a heavy fall of damp snow lodges on evergreens or other trees, it will be well to shake it off before freezing.

Mr. W. C. Barry attributes the rapid growth and sudden death of certain rose bushes to the free use of nitrate of soda.

See that the plows are well cleaned, beams painted, shares sharp—then all unpainted iron or steel parts smeared with tallow.

Nothing makes a better protection for beds of perennials than forest leaves; a little dirt sprinkled over them will hold in place.

LIVE STOCK NOTES.

Care well for all young stock, to assure future profits.

Both humanity and self-interest should induce farmers to be merciful and liberal in caring for their stock.

Fattening animals, especially swine, should be pushed, as they gain flesh much faster now than during the colder weather of mid-winter.

Notwithstanding statements to the contrary, no export duty is levied on horses or other animals sent from this country to foreign countries.

Horses just over their heavy fall work need and are entitled to generous treatment, including good grooming and blanketing whenever necessary.

If one wishes to breed the modern type of sheep he must be particular in his selection. He should keep only his best ewes for breeders, and buy no culls—better to buy fewer and pay more money and start right. Many make a mistake in not using good enough stock rams. Next to selection come the proper care and feed. Some claim we must raise clover hay to be good shepherds. It is a natural food for sheep, and they will do well on it with a small grain ration and pure water. Watch the lambs carefully and keep them growing all the time. Do not allow a setback on account of the lack of the right kind of food. Procure it for them and you will mature them without trouble into model sheep.

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NEWS OF THE WEEK (*Continued from 13th page*).

Silas Kent, of Ionia, Mich., was pronounced dead by a coroner's jury two weeks ago. He returned home Monday.

The total value of the products of Iowa soil for 1891 is $449,897,605.

Arrangements are being made to hold a national convention of railway employes at New York next month.

Miss Louie Lee Bayard, daughter of ex-Secretary of State Thomas F. Bayard, was married Monday at Wilmington, Del., to Dr. Frank Angell, of New York.

The Rev. Andrew Jones of New York, who is said to have prophesied the Johnstown, Pa., flood, says that another fearful disease will sweep over the country following the grip.

While the steamer West Coast was hauling alongside the wharf at Point Arkna, Cal., Monday her moorings parted, and she was driven on a reef. Nine of the crew were drowned.

John Mongoza, chief of the Miami tribe of Indians, died suddenly Monday in a saloon at Peru, Ind.

Captain Edward L. Baker, of Racine, Wis., one of the trustees of the estate of the late Senator Robert H. Baker, committed suicide Monday night by shooting.

Jerome Increase Case, the millionaire manufacturer and horse breeder, of Racine, Wis., died Tuesday morning.

It is said that the postmaster at Baird, Calahan county, Texas, has a Confederate flag floating over his office. The post-office Department has begun an investigation.

Tuesday the first full car-load of tin produced from an American mine was received from the Temescal mines by W. W. Stewart, of San Diego, Cal. Hereafter American tin will be regularly put on the market in carload lots.

The Rev. Father Kroeger, who fled from Elkhart, Ind., owing $20,000, has been traced to Canada.

John P. Richardson, a millionaire of Chattanooga, Tenn., died Sunday, the victim of the cigarette habit.

Gov. Elect McKinley, of Ohio, has recovered from his recent illness sufficiently to attend to business.

Mrs. Ada Thorpe Loftus was placed in an insane asylum at New York, Wednesday. She arrived in this country on Sunday, and announced that she came for the purpose of killing President Harrison.

A new trunk line railway between New York City and Canada is planned. It is even said that it will be built in time to carry passengers to the World's Fair in this city.

Bishop John Sharp, of Salt Lake City, Utah, one of the directors of the Union Pacific Railway, died Wednesday.

The Michigan Supreme Court Wednesday rendered a verdict adverse to the State which involved the title to 1,500,000 acres of land.

It is alleged that the Tinned Plate Manufacturers' Association will petition Congress to increase the import duty on tin one cent a pound.

Lyman J. Gage, President of the First National Bank of Chicago, who has been dangerously ill at the Holland House in New York since Sunday, was greatly improved Wednesday, and is now considered out of danger, the operation that he underwent Tuesday morning having proved successful.

The Rev. John Hamilton, known as "The Fighting Parson," on account of his war record, died Wednesday at Mt. Morris, Mich.

John A. J. Creswell, Postmaster General during President Grant's first term, died Wednesday at Elkton. Md.

Edward M. Field was declared insane Wednesday by a jury at White Plains, N. Y.

It is said that the creditors of the Tyrone (Pa.) National Bank will not receive a cent. There is talk of lynching the cashier if he is found.

Later estimates of the effects of the great earthquake in Japan, Oct. 28th, make the number of the dead 7,560; injured, 10,120; buildings destroyed, 89,630; partly destroyed, 28,625; persons homeless and destitute, over 440,000. The government has granted $2,225,000 relief; foreign residents gave $20,000; Shanghai sent $5,000, besides other gifts.

A collision of trains on the Hudson River Road, Thursday, killed a conductor and ten others, and many persons were injured. A train on the East Tennessee Road was derailed and seventeen passengers were injured.

FOREIGN.

The eldest son of the Prince of Wales has become betrothed to Princess Victoria Mary of Teck, and is to be married on March 10. The bride to be was born in England, has lived in England and is English in her ways.

The ravages of yellow fever in Brazil are growing heavier daily. So severe and fatal are its attacks now that a widespread panic has seized upon the inhabitants. All those who are able are fleeing to the mountains for safety.

A dispatch was received at the Catholic mission at Ghent Monday from Father Rutgos, the vicar apostolic of Mongolia, stating that Father Minn, a Chinese priest, and a thousand native Christians were massacred by the rebels during the recent troubles in Northern China. All the Belgian missionaries in the disturbed district are safe.

An explosion of dynamite on the French lugger, Pilot, at Antwerp Wednesday, blew the lugger and a lighter to pieces and killed two men.

Intensely cold weather is causing distress throughout England.

Influenza of a serious type prevails in the County of Westmoreland, England.

From wreckage picked up off the Scilly Islands it is believed that the British steamer Cavalier, which left Gibraltar for Falmouth December 8, has been lost with all on board.

Prince Bismarck had a narrow escape from death, barely escaping from a locomotive.

The Galician papers are filled with articles advocating the renewed enforcement of oppressive measures against the Jews in Russian Poland.

The prison at Samara, in Russia, which was built to hold 200 inmates, is crowded with thousands of unfortunates, among whom typhos and typhoid fever are rife. The doctors whose duty it is to attend sick prisoners are in despair, and have not been able to visit many of their charges for a month.

An official order has been issued closing the Catholic churches at Vedislav and Buzki, in Russia, and other towns will receive the same orders soon.

The frost and fog have vanished from London, and there is promise of better weather. Thirty cases of drowning are reported as having occurred in the docks, due to accidents in the dense fog.

A cry of fire in a theatre at Gateshead, Durham Co., England, Saturday night, caused a fearful panic, and one man and nine children were killed. The audience numbered 1,200.

The Gilbert Islands, in the Pacific Ocean, were recently swept by tidal waves, and eighty natives perished.

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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SUPPLEMENT.

Christian Cynosure.

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CHICAGO, THURSDAY, DECEMBER 31, 1891.

ADDRESSES

Delivered at the

Annual Convention of the New England Association Opposed to Secret Societies.

Boston, December 9 and 10, 1891.

REFORMS AND REFORMERS OF NEW ENGLAND.

ADDRESS BY ELIZABETH E. FLAGG, WELLESLY, MASS.

My subject is one that goes back for its starting point nearly three centuries;—back to the day when a little company of weary voyagers met in the crowded cabin of the May Flower, and formed themselves into a body politic "by mutual agreement in the name of God." They covenanted to live together in peace and harmony, "with equal rights to all, and obedient to just laws made for the common good." This constitution, which was both civil and religious, was New England's Magna Charta; but the majority of its signers by another spring were sleeping in their nameless graves, leveled smooth that the Indians might not count them to see how few the numbers left. These men, these women—for New England had her foremothers as well as her forefathers—who landed on Plymouth Rock in 1620 were her first reformers, as well as her first martyrs. They were the forlorn hope of a new era. Under the name of freedom and equal rights, the reform which they came to these bleak shores to establish has grown from its mustard-seed beginning to be a great tree, and the birds of the air lodge in the branches of it;—birds of ill omen some of them—anarchist and saloonist and Jesuitist, and Clan-na-gael, and all their political allies of every stripe and hue. And this is the reason we meet here to-day;—because we see that if New England is ever again to wear her old-time crown of glory, she must come back to the principles of her first reformers; because "new occasions teach new duties," and we find that another reform is now demanded,—one that shall come like a whirlwind and sweep our American tree of liberty clean of all these devouring parasites.

It has been often thrown up against the Puritans—who, it must be remembered, were different in many respects from the Pilgrims, although this distinction is usually ignored or forgotten—that they were intolerant, denying to others that liberty of conscience which they claimed for themselves. But just as meteors are thrown off by the sun as he travels through space, so the pathway of the old Puritan settlers of New England is luminous with "many a bright far-seeing soul," thrown off by the white heat of that stern faith which would brook no compromise with what it deemed to be error, but at whose fires—let us not forget it—men like Roger Williams kindled the light which shot so far ahead of their race and age. This young Salem minister, condemned and banished for holding opinions that are articles in everybody's creed to-day, went forth like Abraham of old, not knowing whither he went, to found in the untrodden wilderness the State of Rhode Island—the first community in the world to incorporate into its civil polity the idea that every man should be free in his religious convictions. He deserves prominent mention among New England's first reformers for another fact;—he was the first man to stand up publicly for the rights of the Indians. One of the chief reasons which led to his banishment was the excitement stirred up by his declaring that the grants of land made to the colonists by the Crown were not valid until the natives had been justly recompensed. But the world moves. John Eliot, thirty years later, found a great change in public sentiment, and to him is due the first legislative act ever passed on their behalf. Two centuries rolled away, and a New England woman, Helen Hunt Jackson, her soul throbbing with sympathy for an oppressed race, "did what she could," and wrote that wonderful book, "Ramona." And let me say, in passing, that the number of New England women—headed by Mrs. Stowe, with her "Uncle Tom's Cabin," that thrilled the world's heart as no other book written by a woman's hand ever did, or perhaps ever will again—who turned their backs on fashion and public opinion, and threw themselves with open-eyed devotion at the feet of ideal Truth, is a list to be proud of. Not a nation on the globe—nay! not all of them put together—can show the like. Says the author of "Woman's Work in America:" "The strong Hebraic element in the spiritual life of New England women, in particular, tended to withdraw them from the service of pure Art." "My natural inclinations," wrote Lydia Maria Childs, "drew me much more strongly towards literature and the arts than towards reform, and the weight of conscience was needed to turn the scale."

Ah! that word *conscience!* That was the keystone in the arch of New England's moral greatness; that was the magnet which drew her brave, sweet, womanly daughters to the front in every battle for the Right. They could not stay safe and quiet in the rear, even when public opinion said it was the only proper place for them. And that is just what we want to-day—to give back to New England her old-time glory: a revival of conscience. Oh, it isn't "the decline of her shipping interests" that ails New England to-day; it is the decline of her men and women. It isn't because the grass is growing in the streets of her old sea-port towns, and her trade is going to younger rivals; it is because she has let policy, and expediency, and the love of Mammon grow over her conscience:—that Puritan conscience of olden times that, whatever the temptations brought to bear upon it, always pointed to duty as straight as the magnetic needle points to the North Star.

History has not preserved the names of many of these early reformers, and the mosses long ago covered their headstones if they had any; but there was never lacking, all along the first two centuries after the Pilgrims landed, noble souls who witnessed for temperance when everybody—ministers and all—drank their daily glass, witnessed against slavery when nobody dreamed that it was wrong to take the unrequited labor of one's fellow-man; and advocated the rights of the Indian at a time when public opinion did not allow him any rights. The reformers of those days had to stand alone, with no organization at their backs. The Holy Spirit was their only Teacher, and the Bible, with them, had to take the place of the press and the lecture platform on which we of the present day depend so largely. They were delivered from the temptation which besets us in these days of many organizations with all their intricate machinery, of trusting too much to the arm of flesh and relying too little on God. Oh, that we might all feel pressing upon us the one mighty need of the hour;—not to work less but to pray more!

The number of reforms which the first half of this nineteenth century saw initiated is legion; and of all, without an exception, New England has been the mother. The Anti-masonic excitement, consequent on the murder of Morgan may be called a reform, and a very sweeping one, when every Masonic lodge went down under the popular indignation, and many State Legislatures passed laws forbidding extra-judicial oaths,—which, in the case of Vermont at least, have never been taken from her statute book. But there was no basis of strong religious conviction in the minds of the people at large. In the shallow soil of mere politics it failed to take deep root, and when the burning sun of the anti-slavery agitation arose, it was scorched and withered away. Anti-slavery has also been credited with being the Moses' rod that swallowed up the early Washingtonian movement, though Dr. Jewett tells us it was really throttled by the secret temperance orders, which created division in its ranks, and drew off the members from their legitimate work of reform and set them to learning grips and passwords.

The list of New England's anti-slavery reformers can scarcely be numbered. Wendell Phillips, Garrison, Sumner, Wilson, Whittier, Lowell, Channing, the Beechers, the Chapmans;—these are not a hundreth part of the names in that glorious galaxy. And shall we forget—though fame takes little note of them—the wives of Wendell Phillips and James Russell Lowell, who first converted their husbands to the anti-slavery cause when it was most unpopular, and inspired the peerless orations of the one, and the "Biglow Papers" of the other.

Woman Suffrage sprang up almost coincident with the anti-slavery reform, but the first woman in the colonies to advocate the doctrine called at a later day Woman's Rights, was Mrs. Anne Hutchinson, the contemporary of Roger Williams. Though her chief offence seems to have been that she had opinions of her own on the political and religious questions of the day and gave them free expression, she, too, was tried, condemned and banished. I have before alluded to the old charge that the Puritans were intolerant. But don't let us be too hard on them, for fear that in so doing we shall condemn ourselves. How long is it since Prudence Crandall was arrested and imprisoned in the State of Connecticut for the crime of teaching colored children to read? Only about sixty. How long since Lloyd Garrison was dragged through the streets of Boston for advocating the rights of the slave? Scarce half a century. How long since a howling mob took possession of Music Hall, and threatened the lives of men who had peaceably gathered there to tell what they knew about Masonry? Scarcely more than a decade. I will grant that the old Puritans were somewhat slow to take up with new doctrines. Many of their descendants are nearly as slow. At a certain religious convention held not twenty years ago—I could tell where, and mention some of the leading ecclesiastical lights who were present, but I forbear to call any names—a modest, shrinking Presbyterian minister's wife got up and timidly asked, not if she might have a vote in their councils—oh, no! if she might express an opinion on the subject under deliberation? Nothing of the kind, but only—if she might be allowed to ask a question. And that whole reverend body—I heard the story from her own lips—debated and wrangled for half an hour over the momentous problem, and then broke up, leaving the matter undecided. I repeat it: don't let us be too hard on these old Puritans. I know it is fashionable in some quarters to sneer at and decry them; but it always hurts me when I hear it. I feel as if I wanted to stand up for them, though I know they don't need my championship or anybody's else. They were grand men; and we are not so far ahead of them that we can afford to slur their memories.

It is a remarkable fact—and yet I am not sure it is remarkable either—that the first Woman Suffragists, Lucy Stone, Abby Kelley Foster, and others were anti-slavery lecturers as well. It is also to be noted that whenever one comes across an Abolitionist of the old days, one is sure to find not only a Woman Suffragist, but a Prohibitionist; and not only a Prohibitionist but a thoroughgoing Anti-mason. They were all-around-reformers that New England bred in those days. What other lesson can we draw from it, save that the true policy in reform is to educate on all lines? I believe the most harmful as well as the most stupid of fallacies is the one that I have heard so frequently when pressing the importance of the anti-secret work: "The saloon is a much greater evil than the lodge, and we can't have more than one war on our hands at once. Let us fight that first." Now I always distrust the man or woman, however great their seeming zeal for temperance, who makes me such an answer as that. I do not care what the particular evil may be to which his or her attention is called. I believe that more often than anyway it is an excuse to cover indolence or cowardice. I have invariably found that those who have the real reform instinct—conscience let me say, for I like that word better—will be out-and-out for reform on all lines just as were the old New England Abolitionists of blessed memory.

That was the period of New England's glory; and as one after another has dropped away to "join the hosts invisible," and none came forward to take their places, it has begun to be almost a common remark that "we have no longer any great men." Is it true? Shall they who wreathed her brow with undying laurels, so that to-day you and I thank God we are New England born, have no successors?

"Mother earth! are the heroes dead?
Do they thrill the soul of the years no more?
Are the gleaming snows and the poppies red
All that are left of the brave of yore?
Are there none to fight as Theseus fought,
Far in the young world's sunny dawn,
Or to teach as the gray-haired Nestor taught?
Mother earth, are the heroes gone?

"Gone? In a grander form they rise;
Dead? We may clasp their hands in ours,
And catch the gleam of their clearer eyes,
And wreathe their brows with immortal flowers.
Wherever a noble deed is done
'Tis the pulse of a hero's heart is stirred;
Wherever the right has a triumph won,
There are the heroes' voices heard."

If the era of great men is really over—though I don't believe it—perhaps—and this is the thought that came to me two or three weeks ago in Tremont Temple, amid the gleam of white ribbons, and voices tuned to all sweet domestic harmonies speaking so eloquently for "God and home and every land"—perhaps it is because we have got into the era of the great women!

We have all heard—I am sure I have ever since I can remember—of the "superfluous women" of New England; 60,000 right here in Massachusetts. But

when I see so many of our youth and young men smoking cigarettes, with no literary taste beyond the Sunday newspaper, and their lives vacant of any noble purpose or grand aim; and when, on the other hand, I see these bright young women in Wellesley, studying science, literature and art—women who will some day be writers, preachers, doctors, journalists, specialists in a hundred different lines—I wonder where they will find their mates. It seems to me, judging from the present outlook, that we are going to have a great many superfluous *men* one of these days.

The great uprising in Boston, December 11, 1888, demonstrated what the patriotic women of our country can do under sufficient incentive. I will not take up the time by repeating a story which is probably familiar to all present. Suffice it to say that Boston's municipal government was then controlled by two powers, Rome and the saloon. The Jesuit's unseen hand was felt everywhere; but he went one step too far. These women believed, as their platform for 1891 says: "That the public schools are the corner-stone of our American Republic;" and when he laid his hand on *them*, when he deposed the teacher and banished the text-book that dared to tell the truth about the Romish system of Indulgences—then they woke up. The women of Boston rallied at the polls in a pouring rain, 21,000 strong, and won the day; and it has passed into history. Think under what odds they did it! If they could be granted to-day full municipal suffrage, I believe they would make of rum-cursed Boston the cleanest, safest, purest city on earth. Great and good men may labor in the fires of opposition until they are weary, and achieve no lasting result, while their natural helpers are refused the ballot; and women, on the other hand, along with the franchise must have a Christian manhood to stand by her, or *her* work will fail to be permanent. But when the lodges take the men, and the churches take the women, how are they ever going to clasp hands across the abyss of political corruption? How can there be any lasting breakwater raised against the tide of intemperance and impurity that the dragon is casting out of his mouth? It is only when we have the two eras united—man's era and woman's era—that the sickening tide will be staunched, and we shall see the first gleam of the Millennium.

New England has always had her anti-secret men and women, but our history as an organization is yet to write,

"Behind us holy martyrs
Uplift the palm and crown."

And, standing as we do in the latter days of this dying century, heir to all the glorious inheritance they have left us, shall we not take to our hearts the lesson of their lives? These early reformers built on the Rock Christ Jesus. If they had built, instead, on the shifting sands of the lodge religion, you and I would not be standing where we are to-day. I do not know exactly where we should have been standing, but I think we can ascertain, approximately at least, where another generation may be if the lodge ever comes to rule New England. We have an object-lesson on our very borders. Mrs. Emerson, one of our home missionaries, states that in the capital city of Mexico her husband was told by one of its most influential citizens in reply to a question he asked, "There are two leading religions in Mexico. One is Roman Catholic, the other is Freemasonry."

They found, on investigation, that this was true. The men were in the Masonic lodge, the women thronged the churches; and everywhere was the trail of the serpent—the hidden hand of the Jesuit.

Oh, let us wake in time, as we value our country, as we love her free institutions! Let us present on all sides an embattled front to the foe, for we may be sure that the point we fail to guard is the one where the enemy is lying in wait. And the victory shall be ours in the name of Him who was the Captain and Leader of New England's first reformers—Jesus Christ, the ever blessed King of kings and Lord of lords.

WHY I AM NOT A MASON.

ADDRESS BY REV. R. A. M'AYEAL, LAWRENCE, MASS.

I have been importuned to become a Mason, a number of times, by respectable men, both in the West, and also since coming to Massachusetts. The motives held out were personal popularity and pecuniary profit. But as I never go into any movement with my eyes shut, and also view every project from a Christian standpoint, it was concluded to investigate the character and workings of the institution, so that I might act intelligently in regard to the matter. I obtained a copy of Morgan's revelations, and also a book entitled "Light on Masonry," written by Elder Bernard, a Baptist minister of Albany, and also "Stearns on Masonry," written also by a Baptist minister. This was in 1856. These men had been Masons, evidently honest men, and had been led to reveal the secrets and workings of the institution because they were convinced that the whole thing was not only a sham, but wrong and mischievous. I then purchased several books published by Masons, and fully endorsed by the highest Masonic authorities, and carefully compared them with the other books, as far as their symbolic illustrations and teachings were revealed, and found them to correspond exactly.

Some time after that I was in the city of Detroit, stopping at the house of a Scotchman who was a high Mason. In looking through his book-case, one day, I discovered a genuine Masonic book containing, as my memory serves me now, the entire first seven degrees. Of course I took it to my room and examined it carefully. The full evidence was now before me, and I knew to a certainty that the revelations I had read were truthful, and that my knowledge of Masonry was sufficiently extensive and accurate to enable me to form a correct estimate in the case. I had a number of fast friends among Masons where I resided. To these men I talked frankly on the subject. A number of them confessed to me, *sub rosa*, that my knowledge of Masonry was correct, and that my exposure of the secrets in some sermons I preached on the subject was without a single substantial mistake. I had another evidence that I knew correctly the secrets of Masonry. After preaching on the subject in 1858—the Masons coming out in full force to hear what I had to say—I was warned by a reliable party, who had overheard a conversation among some Masons, to look out for my personal safety. It seems that they took me for a renegade Mason, and of course a "perjured scoundrel"—and to be dealt with according to my oath. I was conscious, as I walked the street and met certain parties, that there was something ominous in the air, but practically paid no attention to it. Some time afterwards a leading Mason, who, by the way, was my sincere friend, told an elder of my church that there "had been an arrangement made to put a certain man out of the way, but that it had been finally abandoned."

Since that time the anti-Masonic movement has become wide-spread; many revelations have been made and published; many have seceded; lecturers have gone abroad; the lodge degrees have been worked out in public, and the whole mystery explained to the light of day; so that any one who desires to know, *may* know all about it, without going into the lodge. My advice is, to any one who is determined to join the lodge, to purchase one or more of the revelations now for sale, and then he will know what to expect, and be be ready for the ordeals through which he is to pass.

He will know how to personate "Hiram Abiff"—to be knocked over and killed by the "setting-maul;" how to fall back gracefully; be carried away in a canvas sheet; be buried due east and west under a lot of rubbish; hunted for, and at last discovered, and raised by the grip of the "lion's paw" on the "five points of fellowship." He will know, also, how in the Royal Arch degree he is to be let down, by a rope, into a deep vault, in the dark, to find the "ark of the covenant," and will be on his guard to see that the rope and pulleys are all right, and that he does not meet the fate of a Methodist preacher, who recently, on account of the pulleys giving way, fell into the vault and was killed.

In short, he will know all about the initiating ceremonies in each degree, and be prepared for what is coming. "To be forewarned is to forearmed." The men who have revealed all the mysteries of this institution are real benefactors, both to those who conclude not to enter the lodge, as well as to those who decide to enter, since they (these latter) will be booked up, and know how to "play the fool" gracefully, and to exhibit calmness and courage amid both the ludicrous and dangerous incidents in their journey through darkness up to light (?).

Some of the considerations that decided me not to yield to importunities to become a Mason are as follows:

1. It seemed to me unmanly to seek popularity and promotion or financial aid at the hands, or through the wire-pulling, of a secret conclave, over and beyond my real worth, or what I deserved, or what I would reach out in the open field of the world where competition is fair, and where a man always gets just what he deserves.

The field of operations for God and humanity, for honest and manly endeavor, is the wide world, and no man ought to want to climb higher, or get more than is honestly his due.

Besides, this self-seeking in this manner never wins in the long run. I have known ministers of the gospel persuaded to join the lodge in order to get favors, and, as they thought, to increase their usefulness. It always proves to be a mistake. Intelligent and honorable Masons think less of a minister of the gospel whom they have helped to initiate. He loses his influence over them for good. They know that such mummery is unbecoming in an ambassador of heaven.

A leading Mason once said to me: "We have more respect for and confidence in you than we have for Rev. Mr. ——," a Methodist minister who had recently joined the lodge; "we know where you stand, and we respect honesty and candor."

In 1862 a regiment of infantry was made up at the place where I then resided. I applied for the chaplaincy. A Methodist minister, and a Mason, also applied. The Colonel, a neighbor of mine, was a Mason, and all the captains but two were Masons or Odd-fellows. The other applicant, as I was informed afterwards, went around among the officers, giving them the grip and asking their votes. I remained at home. When the election came off I was chosen, because, as afterwards informed, they had confidence in my straightforward honesty. A minister of the gospel who, by submitting to the ridiculous and humiliating farce of initiation, neither naked nor clothed, blindfolded, a rope around his body, led around the lodge-room like a whipped spaniel, put down on one knee and repeating a cut-throat oath, and then, on public occasions, wearing a white apron over his stomach, expects in this sublimely ridiculous manner to increase his influence, is, it seems to me, one of the worst-duped men in all Christendom.

2. Another reason that influenced me was that it is a sin to take an oath under such circumstance,—and especially a Masonic oath. I take it to be a correct statement that no man has the right to administer an oath but a legally constituted officer of the State or the church, and that an oath should be taken only in cases where the interests of the State or the church, or of parties under the jurisdiction of the State or the church, are involved. This is certainly true where the State and the church are legally constituted, and where they have jurisdiction in the matters in hand. A mere voluntary society has no authority whatever to exact an oath from any one. An appeal to God constitutes the essence of an oath. It is an act of worship, and should be administered and taken in a reverent and solemn manner. To take an oath under the jurisdiction of a mere voluntary society is solemn trifling and profanity. And then to swear concerning matters of which one is at the time ignorant, and to keep secret matters to be made known subsequently, which the law of God and the law of the State might make it duty to reveal, and, moreover, to imprecate the death-penalty on self, if ever self should reveal the secrets yet to be made known, and all this on one's knees, with eyes blindfolded, and with hands laid on the Bible, square and compass, constitutes a hodge-podge of surrender of manhood, binding on the conscience profanity, surrender of moral freedom, and unconscionable trifling that would tax the ingenuity of even Satan himself to invent. Whilst speaking of profaning the ordinance of the oath, let me call attention to the profanation of the solemn ordinance of prayer.

Take, as an instance, the prayer at the raising of the pretended "Hiram Abiff," after he had been killed and buried and lain in the grave fourteen days. During the time they are hunting for the grave the expression is frequently used, "O Lord, my God, O Lord, my God." Then, just before the Master Mason grips the hand of the dead "Hiram" to raise him, all kneel and the Master prays: "Thou, O God, knowest our down-sitting and our uprising, and understandest our thoughts afar off," etc., etc. "Amen;" and they all respond: "So mote it be." Thus a solemn prayer is made to God in the midst of this ridiculous farce—this playing the fool before high heaven; and this often by professed Christians and ministers of the gospel, mixed up with skeptics, profane swearers and saloon politicians. Sometimes it occurs that the "Worshipful Master" is an ungodly man, and yet he leads in prayer on this very important occasion.

3. Another objection, in my mind, was the teaching of falsehood in regard to the age of speculative Masonry. They teach, for instance, that Solomon was a Master Mason, and the rank and file believe it. The story, of course, is as false as it is silly. Intelligent Masons know better, but yet it is still taught in all the lodges. I have spoken to a number of Masons in regard to this point—one just recently, a church deacon—and they all, without exception, have taken the story for granted. Mackey—a standard Masonic author—states that speculative Masonry had its origin in the city of London in 1717. Solomon lived long before that time.

Prof. T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa, a man thoroughly read in Masonic lore, in an address before the Grand Lodge, at Keokuk, Iowa, a few years ago, took the Masonic orators severely to task for their grandiloquence over the great antiquity of the "ancient and honorable" institution. He says: "Solomon was no Mason. With all his wisdom, he knew no more of the mysteries of Freemasonry than did the beautiful Queen of Sheba, who came from afar to adore his wisdom." "Nor is there any evidence, however faint, to prove that either of the St. Johns were Masons, beyond the wish that it were so."

The great mass of Masons, however, are still taught and believe that Solomon was a Master Mason; that Masonry existed in Tyre, and that Hiram, King of Tyre, sent over workmen who were Masons, amongst whom was "Hiram Abiff," a Master Mason and skilled architect, who laid out the designs on his trestle-board, and who was murdered because he would not make known the Master Mason's secret; was carried off and buried; his grave sought for and found, and that he was resurrected by Solomon, by the grip of the lion's paw. All this medley of a little truth and a great deal of error is taught in the lodge, and believed by thousands of unsuspecting and honest men.

4. I mention but one more consideration that kept

me out of the lodge, viz.: The fact that a false and fatal religion is taught in the lodge; a religion that leads meu to hope for a place in the "Grand Lodge above," upon the ground simply of living Masonic lives. This appears in all their lectnres, and pre-eminently in their burial service. They are taught to revere the "Grand Architect of the Universe," by whatever name he may be known in the varions nations where the institntion exists. In Christian nations he is called God; bnt Masonic theology knows nothing of the Saviour who came to redeem lost sinners, nor of the Holy Spirit who has come to regenerate the dead souls of men. Nothing of the distinctive featnres of the religion of Christ is known in the lodge as such, nor cau be admitted in the lodge, and henee there is no vitality, nor can there be, in its religion. "He that hath not the Son hath not the Father." "He that denieth the Son, the same hath not the Father."

The religion of the lodge is a practical denial of the Christian religion. It teaches that man can be saved without Christ, and hence it dceeives many to their eternal rnin.

Many who want some kind of religion become satisfied with the lodge religion, and they live and die with the belief that they have all the religion a man needs. This is the worst featnre of the whole system. A false religion is worse than no religion at all. It becomes a "refnge of lies." It acts as an opiate upon the conscience, putting it to sleep, to be awakened only by the awfnl realities of the judgment bar.

Men who live and die expecting, upon the ground of lodge religion and morality, to reach the "Grand Lodge above" will find, when too late, that such an institution never had an existence, and that beyond this sphere the only place of happiness and rest is the heaven that God has prepared, into which none can enter but those who have been born again and been washed and made clean and white in the "blood of the Lamb."

My advice to every young man is—never join the lodge. Stand on your own feet. Exemplify your God-given freedom and manhood. Go out into the world and to the work of life untrammeled by any sworn fidelity to whatever organization outside of those God has instituted. Keep yonrself free to act as duty calls. Walk with God. Keep within the lines he has marked out. In short, BE A MAN.

ADDRESS OF T. D. ROBERTS, ESQ.,

SUPERINTENDENT OF THE DAVIS STREET INDUSTRIAL HOME, BOSTON, MASS.

My dear friends, I have left a revival of religion to come here to-night, and I can assure you it was a great cross for me, and if I hadn't given my word and promise to good Brother Stoddard that I would be here, I am rather inclined to think that I should still be laboring with sinners in a distant city. I am very glad that I didn't leave that revival of religion to go to a lodge. But I was laboring in another State about a year ago, where there was a mighty outpouring of God's Spirit, and I was informed a certain doctor of divinity, who was a member of a lodge, had no scruples about leaving that meeting and going to his lodge, and leaving us to take care of the souls, or the souls to take care of themselves.

I cannot talk to you as eloquently as the president of our Home, Dr. Gordon, has done, but I can tell you the facts, and I tell you facts are stubborn things; and I know something about these things, for I have been there. Twenty years ago, I think it was, I united with the first secret organization I ever joined, the Knights of Pythias. About that time God came into my soul, and searched me as though it were with a lighted candle, and I found there was something in my life that wasn't altogether what I wished it might be.

However, I united with the church; but I think I joined the lodge before I united with the church. I had not united with the lodge before I determined to become a Christian man. Had I known then what I now know in reference to the internal workings of the lodge, I can say with all frankness, and with all charity for those who differ from me, that I do not think I should ever have become a member of any secret organization. Had I knowledge of the truth as it is in Christ Jesus at that time, I think that would have been the greatest motive not to have any connection with anything secular or which is subordinate to what I consider the highest principle in life, namely, the teachings of Jesus Christ; for I feel now what I did not know then, and that is, that the fellowship that it is my privilege to have in communion with the Holy Ghost, directly with the throne of heaven, is all any Christian needs to give him comfort and happiness in this world.

It is a pretty hard thing, my friends, for a man to ride two ways at the same time; two horses when they are going in opposite directions. I was at one time a professional horse jockey. I used to ride two horses at once, but they were going in the same direction.

I remember, too, once, when I was in England, my father tried by every means, and my mother too, to persuade me to become a useful man in the way of some profession or trade. They put me down to learn ship-building with my brothers, who had been there, and learned that business, and I shall never forget how, during the recess between morning and evening work, some of us boys used to go down and get on to the masts of a ship that were lying in the water, and I would get on two of them, one foot on one and the other on the second one, and the current would come running down in the little channel that was made to pull up the boats, and it would separate these masts, and finally they got so far apart that I couldn't get back again, and there was only one alternative,—down I went into the water.

Now, dear friends, I think that is exactly the way with us. We get one foot as it were, (I mean those that are in the lodges) we, get one foot in the lodge and one in the church, and just as the doctor has said to-night, just as sure as we do that, I believe the time will come when they will get so far away, from the interests of the church that they will feel as I did on that mast; viz., that they are divided in their interest, as my feet were on those two masts. I believe that is the way with a good many men; they are disgusted, not being good lodge members; and not being good church members, they are indifferent and cold, to both institutions, just as cold as I was in that cold water.

Dear friends, I want to come right down to solid facts, and I want to say that I speak with a great deal of charity for those who differ from me. I have the courage of my convictions to say what I believe, but I believe that every man has a right to his own opinion, if that opinion is based on the principle of truth. I am willing to take odds with any man on a principle of truth, if we have some standard by which we are to be measured. He is not to measure himself by himself, nor I by myself, but we must have a standard; so, on that principle, I am ready to talk with any man.

I have been a Mason, but I am not now; and I am going to tell you why I am not. First, because we can find everything that is necessary for us in the church; not only in the way of prestige, but financially and socially, which will meet our every need.

What do some men join the lodge for? In the first place, a great many go into these secret organizations with a selfish spirit. I will ask any who may hear my words, if they are connected with these lodges, to ask themselves the question, if it isn't true that primarily, at the very bottom of their motive, they do not find selfishness? They go there to be entertained; irrespective of their duties to their homes or church; they go there for social purposes; this may be right, provided the society is Christian, and I think it is true that a great many men go with a still lower motive. They will have some pecuniary motive. They feel that if they go into such an organization as the Knights of Pythias, or the Odd-fellows, or Masons, it will be good for them in a business point of view. If there is a Mason here, I want to ask you, my dear friend, candidly, if that isn't sometimes the very motive with a great many who have joined these secret organizations? I do not say all, but there are men who do it. They say this is a good thing—it pays. This is selfishness with them. And again I believe, as I say, that a great many go into it for the prestige they get out of it; for the endorsements the lodge will give them. And that is what, dear friends, my conscience forbade me to do; I could not endorse a man simply because he was a Mason, when I knew he was an unprincipled scamp. But the lodge members have the benefit of a little prestige that they would not have in another way.

These are things that perhaps you have thought of before, which seem to be the motive for joining secret organizations. When a man comes into a church, he ought to come with a different spirit; really with an unselfish spirit. If he comes into the church and goes out into the world with that spirit in him, he certainly has the Spirit of his Master, who so unmindful of his own interests forgot his noonday meal to talk with the woman at the well. That is the spirit that we ought to have, and that is not the spirit of the lodge, because the lodge looks after itself first; and that is one of the reasons why I believe the church to be supreme in point of principle over the lodge.

I have talked quite a little while on this point, probably longer than I ought to. The second reason why I am not belonging to secret organizations, is that as a Christian man, it seems to me when I take into consideration the amount of money which is spent in these lodges, if it could be used for Christ, speaking from the standpoint of a Christian, I would show you that in a year the gospel should be given to the masses who are ignorant of it, and thousands would be converted. If the money spent for the regalias of the officers, and for the sumptuous suppers, and all these things, was put into the service of Jesus Christ, for the upbuilding of his kingdom, you would find that hundreds of thousands would now be in the kingdom of Jesus Christ, and would be praying that his kingdom might come, and his will might be done, who are now ignorant for want of means to send the Gospel to them. O that the money which is lacking to send missionaries into the dark parts of Africa was forthcoming, instead of being spent by lodge members in entertaining themselves, while souls are perishing for whom Christ died.

I take probably a little different ground from some on this matter, in saying that we ought to have the money that is expended in that way to carry forward the cause of Christ on the earth. Well, we have got to meet this objection, because I have had it said to me: "Mr. Roberts, don't you believe anything that is for the good of humanity, and for the upraising of society, whether it is done in the name of the church, or in the name of the Masonic lodge, or the Odd-fellow's lodge, or the Knights of Pythias lodge, or whatever it may be, will be approved of God himself, because it is the teaching of the life of Jesus Christ who went about doing good?" I said: Certainly, "a cup of cold water given in the name of Christ," has its reward, only you must be sure you give it in the name of Christ, and not in the name of your lodge. "Well, isn't it given in his name from that standpoint?" No, my friend, I don't think it is. I believe a good many men in the lodge to-day, give money to pay their dues, and to bury their fellow men, and to support the widow, they do it because they are obliged to do it under the oath which they have taken, and in that way it becomes an obligation. They do not do it in the spirit that Christ taught, "freely ye have received, freely give;" they do not do it in that way.

I am speaking very plainly of course, but I do it with the utmost charity toward others. Some say, isn't a man to have liberty to do as he pleases? Well, that is a pretty broad question. Liberty without restraint, is not true liberty. If I was to go there and put my hands on all the keys of that organ and play those pedals, and blow the wind into those reeds, I should have a great sound there, in which there was no harmony; that shows there is a good deal of liberty there; but if I restrain some of those keys, and hold in check one sharp, so that that flat might predominate, in order to bring out harmony, don't you see that it would be the restraint that would harmonize the whole thing. And so, dear friends, we have to restrain our wills in the same way, and not think we can do just as we please, as Christian men.

A man in Doctor Gordon's church, to strike right home, told me the other day: "Look here, this whole thing is all nonsense. The lodge is a good thing; there are many good men in it, and you ought to have nothing to say; you ought not to interfere; we ought to have liberty of conscience to do as we please." There are undoubtedly a good many men in the lodge who ought to be out. Why are they not out? They haven't the courage of their convictions. I believe that we ought to have the courage of our convictions.

We are not to be unequally yoked together with unbelievers. One of the hardest things of my life was to say to my wife before I married her, "now I am a Christian, and you are not, and I want you to be a Christian before I go to the altar with you." And she said: "Has it come to that, that I am to be compelled? Don't you love me enough to make me your wife without that?" And I said: "Yes, I love you, but I believe I shall love you very much more when you become a Christian." And that is the stand I always take, and when we look things square in the face, the way is always plain. I did it because I believed it to be right, and for the good of the cause of Jesus Christ, with which I had become identified. It was a hard thing to say, but I bless God that I saw the day when that dear young woman became a Christian; and I can truly say to-night that I also thank God that I am free and separated from anything by which my conscience shall be accused in any way whatever in reference to secret organizations.

Paul said: "If meat cause my brother to offend, I will eat no meat," and we can draw a lesson in the third place, from that. There is the standard: Because of the influence I may have on others who may look at me as a Christian and a preacher, and when I talk with a young man, and he speaks to me about going into one of these organizations, I say don't do it: you are better off out of it.

Coming back on my experience as a jockey; you know it is a hard thing, when you are coming around a track, with hundreds of dollars on your horse, and straining every nerve, you are not looking at your own horse, but at the other man's by the side of you. Going over those jumps in the steeple chase, you are watching each man to see that he goes over fair, and doesn't skip any of them, and doesn't cheat, and to see that he doesn't run into you. You try it in driving out on the street; you see a carriage coming towards you, you are not looking at your horse, you are looking at the other man's, to see how he is going. That is one of the reasons why I came out of the lodge; simply because of the influence I might have on those who are younger than I, and are coming up in this world. I am looking on them just as much as I am looking on myself. I don't think simply of myself, as of the good I might receive by not being with them, but I am thinking of these young men. Oh, my young friends, you that are here to-night,—I don't know whether you are in sympathy with this movement, or whether it is by curiosity, you have come in this meeting to see and hear what was going on, but I want to say to you that if you have become acquainted with a lodge, all that you could find in any Grand Master that you ever sat under, if you will be-

come acquainted with Jesus Christ, you will find Him more than any Grand Master possibly can be to you. If you are willing to put on the harness and go to work, and do all that is necessary for you to do, you will not have time to do anything in the way of carrying out anything that is obligatory on the part of yourself as a member of any secret organization.

Now one word more, and with that I will close. Time is too short, dear friends, for me to waste in a lodge room. All the time that I have, is not too much to be spent in the service of Jesus Christ, in trying to save souls, and as a Christian I feel that no man ought to depend on a lodge, that when he is dead, the lodge is going to take care of his widow and his fatherless children. He ought to have faith in God almighty, that when he is relieved from this earth, the Father that has cared for him will care for his children and his widow. "Put not your confidence in princes," etc. We sometimes distrust God, and do not have confidence in him, from the very fact that we depend on these things into which we go for pecuniary help and financial aid in times of distress. I believe that if we seek first the kingdom of God and his righteousness, that all these things will be added unto us, for God knows we need them, and that is my reason, dear friends, on this question, why I to-night am free from these things.

Again, I am not here to explain, or violate my obligations that I may have taken in a lodge room, as I told Brother Stoddard I should not, but I am here to warn rather than to expose,—to warn everybody from going into these things, because, as I have said in my remarks, they can find more in the Church of Christ than they can in any lodge.

But after the lodge is closed do all the men go home? They do not: Some go, but all do not go home. Where do they go? I want you to answer me this question. Look for a moment at any of these lodges, and in a rural district especially, as well as the cities, you will find that just as near as a liquor saloon can get planted to one of these lodges, it is sure to be there, because they know that they will thrive. The two lodges, one where I was made a Mason, the other a Knight of Pythias, had each a saloon under them, and when the members came down stairs, after the lodge was closed, those men used to go in there. That used to strike my conscience every time. It was often a struggle for me to resist the temptation, when they would ask me to have a glass, and if it hadn't been for the grace of God, I should have gone, and I should not have been here to-night; I don't know where I should have been.

Dear friends, don't let us "do evil that good may come." I don't believe we can get any good that way. It puts me in mind of the two parrots. One man said he had a terribly wicked parrot, who used to blaspheme all the time; he said to another man, "Now you have a pious parrot, if you will let me take your pious parrot for a time, he will convert mine." But the trouble was, that when they tried that plan, the pious parrot didn't convert the other, but the wicked one converted him, and the pious parrot that prayed swore like a trooper.

That is a very simple illustration, but true. I tell you, dear friends, that nine times out of ten, if you are not careful, when you think you are going to do good, and you can pray like a saint, when you get into some society you may swear when you come out instead of praying.

I was not helped nearer to Christ Jesus by anything I saw in Masonry. There are some things in Masonry which I think are sublime, and there are some things that are ridiculous,—the sublime and the ridiculous blended,—but dear friends, I wish I might say something here to-night to convince you as young people, that in Jesus Christ we find all that is necessary, and more than all, and we have not time to enter these secular things that only distract and weaken our power as workers in the great kingdom of Jesus Christ.

THE LODGE IN FRANCE AND AMERICA.

BY MR. BARRIDGE, OF NEW YORK.

Illuminism, a secret society, now known as Freemasonry, was started about the middle of the last century, with its Grand Lodge in Paris, by Voltaire, whose motto was, "Curse the wretch!" (meaning Christ). It was his boast that he would show the world that one man could overthrow what it took twelve men to establish. Such lodges multiplied rapidly throughout Europe, formed by men of like belief.

The members of these lodges were selected in the universities of learning and elsewhere; influential men furnished them with interesting reading, in which their tenets would be artfully introduced; such were called novitiates. If the effort was successful in overcoming all belief in religion, he would be initiated into the lodge, and a new name would be given him in the lodge—perhaps some Roman or Grecian name. He would know none above him in the higher degrees, only by their titles; any questions he might ask, when written and sent to those above him, would receive an answer; and, if likely to be of use, he might be advanced to higher degrees.

In 1792 the leaders in Germany were discovered and banished.

The Bibles were burned in the streets of Paris.

The tenth day was made a holiday in place of the Sabbath, or seventh day; laws were framed in the lodge, and then passed (a mere form) by the government. The arrests were planned in the lodge, and made in the night; those whose doors were marked would be brought to the executioner's block in the morning. Here the ax was first used, but when many were brought the guiliotine was invented. La Fayette was imprisoned for a time.

Napoleon and his marshals were among the initiates in these lodges, and found friends in their campaigns. From Robinson's History of Illuminism, published in Ediuburgh, Scotland, in 1798, we learn there were three divisions of Illuminees in Ireland; in one of these divisions there were 150,000 men enrolled with the Illuminatii, but there called United Irishmen, who were ready to help Napoleon with his fleet and army, when they landed in Ireland, to invade England; but a storm overtook and scattered the fleet on the way, and they returned to France.

It is estimated that more than 20,000,000 lives were destroyed during the French Revolution, and the male population was so reduced that a premium was given for every illegitimate male child born in France.

There was great rejoicing at Valley Forge, in 1778, at Washington's headquarters, when La Fayette and the news of a treaty of alliance and help from France arrived. But the Illuminees came too, and started lodges in this country; and when Washington was President, the Graud Lodge L'Orient, of Paris, sent Citizen Genet to the lodges of this country. He landed at Charlestou, visited the lodge there and at Portsmouth, and so on to Philadelphia, where, in the absence of Washington, he fitted out a vessel to cruise against the English shipping, inaugurating a serious difficulty between this country and England, and afterward promoting what was known as the whiskey insurrection in Pennsylvania, which Washington quelled at an expense of $15,000,000, as Edward Payson has it in his history. It was but natural that Washington should warn his countrymen, in his Farewell Address, to beware of combinations of men to overthrow our government. But affairs changed in France, and Genet was wanted there to be tried. Washington permitted him to remain in this country. A Genet, a grandson of Citizen Genet, was convicted in New York City, in the Tweed "ring" affair, by the jury, but escaped from the officer who had him in charge. Since then he has returned to New York City, but has not been punished.

Edward Payson claimed that there were seventeen known Illuminees' lodges in 1802 in this country.

After the murder of Morgan, in 1826, every Masons' lodge was closed in Western New York for years. It was said by many that Presidents Harrison and Taylor were "removed" from their offices because they were anti-Masons, and attempted to perform their duties faithfully.

After the election of Lincoln and his inauguration, there was a circular sent to the Grand Masters of the lodges of the different States and Past Grand Masters, signed by Albert Pike, Grand Master of the Southern division, and many of the Grand Masters of the different States, North and South, asking them to meet in Louisville, Kentucky, October 16, 1861, and settle the rebellion. The Grand Master of the State of New York opposed the meeting, and published a pamphlet of twenty or more pages, giving the names of those who had signed the call, and stating that when he was made Grand Master of the State, Albert Pike, in his address, had told him it should not interfere with his duties as a citizen; he had convened his lodge and corresponded with other Grand Lodges and Secretary Seward, but had received no answer from Seward.

There were seventeen fires started in New York City hotels in one night; yellow fever clothing was sent there, and the lower Croton reservoir was closed for fear of poison. Our soldiers, when taken prisoners, if they could give the signs and grip, fared well, and were treated as brothers; others suffered the pangs of hunger, and the offer of our government to send them provisions was rejected. Secret meetings became frequent in the North until the attempt, or plan, to liberate the rebel officers who were prisoners on Kelly's Island, in Lake Erie, and the prisoners in Chicago, was frustrated, and the success of the Union army at Gettysburgh gave the promise of the final victory.

At the triennial meetings of Masons they have military drills in different styles of tactics, which are often hotly contested; and prizes are given to those who excel in each style of drill. The Grand Army of the Republic, the Odd-fellows and the Jesuits, it is claimed, have their military leaders drilled. The farmers have their Grange, then the County, State and National Grange, with one chief or master. So each of the trades and professions, as well as the students in many of our institutions of learning, are largely initiated into secret societies. Many of these meet on Saturday evenings and have their refreshments, and often their wine, and are thus unfitted for the duties of the Sabbath; and habits, principles and associates are formed that ruin them for life, while from the ranks of these lower orders, who are so trained, the recruits are often selected for the older societies.

So this contest that was started by Voltaire against the Bible and the Christian religion is increasing. Christ said, "In secret have I said nothing." He is the light of the world, and our only hope for peace in time and eternity.

We are watching with interest his followers in this great contest of secretists with his kingdom. In Christ there is neither male nor female; all are one in him, and woman is now coming to the front in this and all reforms. Give to her the divine right of equality in church and state, and trusting in our Heavenly Father and his Holy Word, we may safely leave the results with him.

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The issue of the *Wesleyan Methodist*, for December 23, published at Syracuse, N. Y., contained quite a full and satisfactory report of the recent Ohio State Anti-secrecy Convention. The fruits of that convention cannot yet be enumerated, but they evidently will be no discredit to its deliberations.

"The Evils of the Lodge System," printed on another page of this issue, although it appeared as a leading editorial in the *Christian Conservator*, of Dayton, Ohio, is really the address delivered by the editor of that paper, Rev. William Dillon, in the Ohio State Anti-secrecy Convention, at New Concord, last month. It will be read with interest.

The Washington agent, in his letter, printed elsewhere to-day, announces the design of anti-secrecy reformers in New York to hold a convention (D. V.) at an early date. As yet the details are not announced, but will probably appear in next week's issue. The time for such an interchange of views upon this reform in the Empire State seems favorable, and promises to be beneficial in promoting the cause in that important field.

It is worthy of remark that the wife of President Harrison recently gave "an elegant state luncheon to thirty-five ladies"—see our Washington letter—at which the usual serving of wine was omitted. Her example will not only receive approbation from all temperance people, but it has already begun to bring forth a commendable following among her associates at the capital. Her opportunity for discountenancing the use of intoxicants at the White House is very great.

Kate Field's Washington says: "My Eagle does not want a third party. He says if you Republicans and Democrats behaved yourselves there wouldn't be a third party. It is because you are so greedy and stupid and unfair that you force your victims into discontent. Discontent, when armed with votes, is a formidable opponent, right or wrong; and if you do not mend your ways, both of you will have black eyes before you know it. Black eyes artificially administered do not become either your complexion or your dignity." The Eagle is about right. The third party is simply a necessity born of the exigencies of the times. If either of the other two parties named will drop the saloon, the third party will unite with it, and insure it victory.

The recent annual conference of the United Brethren, at Neosho, Kansas, thus gave expression to its sentiments on secret societies: "*Resolved*, That we are more than ever convinced that the principles of oath-bound secrecy are incompatible with the teachings of God's Word, and are of heathenish and idolatrous origin, and are in no way, as such, to be tolerated by us; but while we ignore such principles we sympathize with those who are deluded and bound by its fetters; therefore we are in strict keeping and heart-sympathy with our restrictive rule, and will put forth every effort under God to hasten the day when all men professing godliness may come out from among the world and be a separate people, and be the worshipers of God, and him only."

France has a population of about 40,000,000, not 1,000,000 of whom are Protestants, and is described by a contemporary as "a nation of harlots and Sodomites." Marriage is said to have largely given way to concubinage, and for every 10,000 marriages, in 1890, says Jules Simons, there were 5,457 divorces granted. The national religion is Roman Catholic, but it is inadequate to convert the masses to even a decent morality, much less to the religion of Jesus Christ. There is a nominal restraint of men's evil passions in the Roman church, but the payment of money to the priesthood will purchase an "indulgence," permitting the commission of the most heinous offences against God and man with perfect impunity. A religion of that character is positively as bad as barbarism; and the present position of France indicates its influence upon any nation that allows it to gain the ascendancy within it.

The year 1892 opens upon us with much for which to be thankful; and while the world is still suffering from the primal curse, and sin abounds, it is with gratitude and praise that we are able to say that grace much more abounds. The past year has been fruitful in stirring events. Satan and wicked men have raged violently, and every device of the evil one to overcome the truth and draw unsuspecting souls into the toils of eternal death has been exercised, too frequently, with fatal success. But, with Garfield, we can yet say, "God rules, and the nation still lives." It is too soon to hear cheering reports of fresh work performed in the Reform field; but the true-hearted lovers of the Lord, judging from the victories of 1891, have very much to encourage them in the prospect of the new year. It is a good time to plan and resolve upon the work to be done, and then, with all earnestness, sincerity and divine help, go forth to do it.

"The *Cynosure's* last false charge is that 'Freemasonry promotes assassination.' Freemasonry's only penalties are, reprimand, suspension and expulsion. It never takes life, nor sheds blood." —*Voice of Masonry.* The N. C. A. has printed numerous authentic accounts of Masonic murders, the evidence of which has never been disproved, and as long as the institution exists the list of these atrocities will lengthen. To those of our readers who desire to know just how Masonry punishes its seceding members and other enemies, we cordially commend the careful perusal of a little book, entitled, "Masonic Outrages," compiled by Rev. H. H. Hinman, and published at this office—price, 20 cents. Its 69 pages are a complete refutation of the impudent assertions made by the *Voice of Masonry* and quoted at the beginning of this paragraph. Every day's experience in this office serves to confirm the fact that Masonry is an institution that cannot exist unless it resorts to misrepresentation and brutality. And no matter how often it is convicted of subterfuge, it always comes up smiling, with fresh asseverations of its innocence and goodness.

ANNIVERSARY THOUGHTS.

BY REV. B. F. WORRELL.

"I have been young, but now am old,"
And step aside for younger men
Who are more active, wise and bold
Than I at three score years and ten.

Yes, I am old, but will not lie
About my age, as many do;
Nor will I for a moment try
To show the record is untrue.

Relentless Time, with scythe and glass,
I ask not to reverse his flight,
For we at best are as the grass—
Fresh in the morn, withered at night.

For ten and three-score weary years
(How brief they seem, and yet how long),
I've sojourned in this vale of tears,
Where Right is giving place to Wrong.

My thoughts I turn from days gone by
To ten and sixty years to come,
And read the signs in earth and sky,
Suggesting what may then be done.

Will Charity and Truth hold sway,
And Whites and Blacks be brothers all;
None to oppress, and none to say:
"Go at my nod—come at my call?"

Will hammer, ax and adze be heard
From early dawn to dewy eve;
And none to speak a mystic word
Compelling men their work to leave?

Will all the churches then be filled
With sinners from the lanes and streets,
And janitors, discreet and skilled,
Give Dives and his wife back seats?

Will slums, saloons and brothels, too,
Be closed all night, and through the day,
With nothing more for them to do
Because the saints vote as they pray?

Will a protective tariff then
Stay fixed to meet the people's mind;
Or will the coming Congressmen
Free trade a better method find?

Will purse-proud millionaires, as now,
Combine the markets to control,
And at the shrine of Mammon vow
They'll have their price for grain and coal?

Perhaps the lawless Man of Sin,
As Pope or Czar, will be revealed,
And perilous times be ushered in—
Effects of causes long concealed.

Or, will the Coming One be King,
And reign supreme from shore to shore;
Millennial blessings with him bring
And sin and want be known no more?

Tracy, August 26, 1891.

POISON.

BY MRS. L. C. ANDREWS.

Where? On the counter of every death-dealing saloon-keeper. On the bar of every liquor-selling hotel. On the shelf of every habitual drinker. In the stomach and system of every victim to drunkenness. In the grave of every buried drunkard. It is estimated—and let this estimation be repeated again and again, until it shall enter the ears and lodge in the hearts of the unconcerned millions—it is estimated that drunk

enness *sends one hundred thousand* souls yearly to eternal judgment.

Poisoned, spirit, soul and body! Who has got to answer for this sweeping, heaven-daring murder? Tremble, ye that are guilty. Has the drunkard? Yes. Has the liquor-vender? Yes. Has the town or city that licenses the sale of this horrible poison? Yes. Is the state or government responsible? Yes. It is poison, and let it be treated as such. Remember, one hundred thousand yearly go down to drunkards' graves. What poisoned morals they have set in motion; what baleful influence they leave behind them. Where are their sons and daughters? What influence will they have on morals and government, unless saved by the blessed influence of Jesus, who alone is the "Light of the world;" who alone can save from sin and sorrow? He who is an abiding, faithful friend to all that put their trust in him.

God's all-seeing eye rests upon every vender of ardent spirits, upon every one that votes for licensing the hell-born traffic, upon every one who is unmoved and cares not for the misery, lawlessness and wretchedness this virulent foe to humanity is producing. Let professing Christians tell of what Jesus has done for them and remain uncaring for this awful havoc of purity, happiness and life, here and hereafter, this blight upon everything that is lovely and sacred. It is mockery, heaven-daring mockery. God, who is a merciful God to repenting sinners, is also a God of judgment. His all-seeing eye has penetrated the secrets of all the ages, and woe to him who victimizes his fellow-beings. Let the nation shrink with shame when the heathen hurl back into the face of so-called *Christian America*, "We want neither your religion nor your whisky." Oh, that they could only know that the religion of our blessed Jesus has nothing to do with the fiery plague, only to oppose it. As a Christian government we are under obligation to God to make laws that shall agree with the teaching of his Word. Good government emanates from the bosom of God. God warns, and God reproves nations as well as individuals; and let man warn his brother man—not only by lectures, letters and speeches; but may "Poison" be inscribed upon every bottle of liquor that will make man drunk. God knows it is a poison, both to life and morals—a poison whose effects will last through the endless ages of eternity.

Waupun, Wis.

DANIEL'S VISION OF TIME.—I.

BY B. EISENTRAUT.

During the Jewish captivity of seventy years in Babylon, the prophet Daniel interpreted the dream of Nebuchadnezzar, about 603 years B. C., of the four kingdoms of the world. Near fifty years after, he recorded his own vision of time in the seventh chapter. The Roman Empire is again referred to in Dan. 7: 7, in saying: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts before it; and it had ten horns."

The three beasts, or kingdoms, preceding the fourth being spoken of in your issue of Dec. 3, are therefore here omitted.

The Roman Empire extended, in the beginning of the Christian era, to the river Euphrates on the east, to the sandy deserts of Arabia and Africa on the south; the Atlantic ocean was its western boundary, and the rivers Rhine and Danube its northern limit. The Mohammedans reduced the Roman authority in many provinces of the east and south in the seventh and eighth centuries. The prophet spoke of no foreign enemy in his predictions of this fourth kingdom, but illustrated its own dissensions and weakness in breaking in pieces and stamping the residue with its feet.

The papacy of Rome had gained sufficient influence and strength from about A. D. 500, on until 800, to rise above the power of the legal emperor at Constantinople, to execute and gratify their earthly ambition in causing a division of the empire. Pope Leo III. caused it to break in pieces. All former laws of obedience between the popes of Rome and the emperors were rejected, their authority trodden under foot. The account of the great change is noticed thus in James Bryce's history of the holy Roman Empire as recorded by an ancient writer: "And because the name of emperor had now ceased among the Greeks, and their empire was possessed by a woman, it then seemed both to Leo the pope himself, and to all the holy fathers, who were present in the self-same council, as well as to the rest of the Christian people, that they ought to take to be emperor Charles, King of the Franks, who held Rome herself, where the Cæsars had always been want to sit, and all the other regions which he ruled through Italy and Gaul and Germany; and inasmuch as God had given all these lands into his hand, it seemed right that, with the help of God and at the prayer of the whole Christian people, he should have the name of Emperor also; whose petition King Charles willed not to refuse, but, submitting himself with all humility to God, and at the prayer of the priests and of the whole Christian people, on the day of the nativity of our Lord Jesus Christ he took on himself the name of Emperor, being consecrated by the lord pope Leo."

Earthly rulers, described as being as strong as iron, became mixed with the pottery of Rome, the clay. (Dan. 2: 41.) The prophet Daniel speaks of this falling in pieces three times in this chapter, before the "ten horns" are mentioned. This western kingdom, or empire, branched out into ten different nationalities, and was ruled as a united confederacy, in A. D. 1500.

Dan. 7: 8: "I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

We find, in Dan. 7: 24, that these ten horns represented ten kings. The prophet gave a graphic account of this form of government, showing that one of the ten kings acted as chief ruler, in saying three horns, or kingdoms, were plucked up under one of these horns. This occurred under Charles V., who, as king of Spain, was chosen as emperor in A. D. 1519, holding this office until 1556. The Reformation sprung up during this man's reign, causing England, Scotland and Denmark to shake off the papal yoke of Rome, and consequently their connection with the Roman Empire.

This man had the opportunity to see and hear the Gospel preached, not only at Worms, in 1521, when Luther appeared before him, but also at Augsburg, in 1530, where other representatives and defenders of the Bible stood before him. He sat as a divine judge over Luther in 1521, and over the doctrine of Protestantism in 1530. Daniel justly described him, in saying: "in this horn were eyes like the eyes of a man, and a mouth speaking great things." He condemned the Bible and the doctrine of Martin Luther.

Dan. 7: 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The prophet's language appears as a panoramic scene over the world's history, with its many centuries of time of the Christian era. The thrones of this fourth kingdom received a piercing wound in the days of the Reformation, when three kingdoms seceded. The power and authority of this anti-Christian kingdom had to be abolished in order to prepare a freer pathway for Gospel missionaries in this century. Bible societies began to form near 1806, when the Roman Empire came to its end.

The dial-plate of time was to prepare the way for the message of the kingdom, as Christ said, Matthew 24: 14: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The power of the Holy Spirit was to flow as a fiery stream from his ministering servants before the books were to be opened for judgment.

Dan. 7: 11: "I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." I have shown the harmony of history with the prophecy of the horns; the little horn which had eyes and spake great things arrayed itself against the law of God and the Bible. Charles V. endeavored to perpetuate the papal throne. Daniel saw the earthly thrones cast down. He passes on further down the stream of time, and says: "I beheld even till the beast was slain." St. John saw the beast with seven heads and ten horns. He also describes Rome as the seat of the beast, as the seat of the woman—the Roman Catholic church, with its seven mountains (Rev. 17: 9.), the seven-hill city of Rome.

Dan. 7: 12: "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." The intervening period, in which we now live, after the fall of the empire of 1806 and the day of judgment is wonderfully described in this prophecy, showing positively that the emperors would first be removed, bnt the lives of the beasts (the papacy) were to be prolonged for a season and time. This has literally been fulfilled now, for 85 years past. Condemnation is to be its final doom; it is to be given to the burning flame.

The prophet passes on now to the scene of judgment itself in saying: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; and all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not pass away."

This is not to be a universal salvation, as is preached by many of this age; Daniel said (verse 18), "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."

Iron Hills, Iowa.

SHALL OUR NATION BE HEATHEN OR CHRISTIAN?

In an address before the professors and students of Luther Academy, at Wahoo, Nebraska, Friday evening, Dec. 11th, Rev. M. A. Gault disputed our claim to be a Christian government. After showing that our national and State constitutions, political platforms, and Thanksgiving proclamations ignored Christ, and that our national Sabbath desecration and legalized liquor traffic were in defiance of his law, he said: "Our government, like that of ancient Israel, is now honeycombed with forms of false religions. What brought ruin upon that nation was the fact that upon so many hill-tops were erected heathen altars to false gods. In nearly every town and city in our land we have established and chartered such heathen altars, not on hill-tops and in groves, but in halls in upper stories of buildings. These secret lodges are false religions, as dishonoring to God as were the altars of Baal. Their great influence is antagonistic to the church of Christ. The churches aim to make Christ the center of their service, and prayers, and work. These lodges exclude his name from their ritual, and even from their prayers. The churches welcome all to their services, and bind their members to give the widest publicity to their doctrines and creed. But the lodges meet in halls with blinded windows and tyled doors, and obligate their members, by horrid oaths and death penalties, to ever conceal and never reveal what is done inside. They exclude from their membership those afflicted with consumption, or other chronic diseases, and all who are unable to pay their dues. They also exclude women, except from side-arrangements they call Eastern Star and Rebekah degrees. In the churches no such selfish distinctions are recognized, but all are regarded as one in Christ. How they differ in regard to their treatment of enemies: The churches teach us to love our enemies, do good to them that hate us, and pray for them that despitefully use us. But the lodges boycott, vilify, and even assassinate their enemies. These lodges far outnumber the churches. In the city of New York alone, there are said to be 2,000 of these secret lodges. They lead young men away from the church, and absorb their time, money and interest that should be devoted to the church. Their sworn favoritism is becoming a source of jealousy and alarm, and is rapidly destroying the har-

mony and mutual confidence that constitutes the cement of our social structure. Their system is in defiance of law, both ecclesiastical and civil. Thomas Smith Webb, one of their highest authorities, says of the Masonic covenant: 'No law of the land can affect it; no anathema of the church weaken it. It is irrevocable.' Robert Morris, another of their highest authorities, says: 'Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down expulsion, which, as a Masonic death, ends all.'

"The Grand Lodge Report of the State of Missouri says of Masonry: 'It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed,—not that the majority shall govern. Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside. For ourselves, we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established.'

"Thus these lodges, by their own confession, are a wicked conspiracy against the state as well as the church. By them trial by jury is transformed into an engine of fraud and despotism. And experience is teaching us that it is impossible to secure the enforcement of law where the judges who are to execute it, the sheriffs who are to select the juries, and the mayor and aldermen who are to select and control the police, and the police themselves, are elected from the ranks of those who are members of secret societies, sworn and pledged to obey each others signs, grips and pass-words."

THE EVILS OF THE SECRET LODGE SYSTEM.

The first fruit of the fall led man to hide himself. His discovered nakedness led him to invest himself with an apron—an incomplete covering.

The lodge must be viewed as a system. Intrinsically, some of the orders are worse than others; but adopting the same plan they all fall under the ban of the Bible and good morals. The lot of swine into which Christ sent the devils, expelled from men, varied. Some were older, black and ferocious; others were young, white and mild, but every one had a devil. What are the exceptionable features in the secret lodge system? I answer:

1. The mode of operating. The secret mode of operating is condemned by the Word of God as wrong. Jesus says: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved."

Here Jesus mentions no act, he only names two modes taken: the one giving evidence of doing truth, the other of doing evil. He that wishes to deceive, steal, or operate any wrong work, takes the plan of darkness. The saloon paints its windows and screens its doors, the thief or burglar chooses the cover of night, the assassin prefers darkness. A fisherman said he always aimed to keep out of sight while his baited barbed hook deceived the fish. To this it is objected by the lodge advocate that families have their secrets. We answer, not properly secrets, but matters that are private. It is known to all that every cleanly person changes his garments at regular intervals, yet it is a matter of privacy, not publicity. But suppose a family should swear a servant at their threshold not to reveal anything he should see in the family, binding himself under no less a penalty than having his throat cut across, his tongue torn out and buried beneath the rough sands of the sea, would it not frighten him away? Do secret orders have secrets for decency's sake? If not, the analogy does not hold, and their objection is groundless. If so, they acknowledge the indecency of their secret work.

2. The orders set up a false religion, the competitor and counterfeit of the true. It is counted wrong to counterfeit money. The government lays heavy penalties on counterfeiters to deter from it. But how displeasing it must be to God to see men simulate religion. After all God's outlay of love and sacrifice to give men the true religion, how sinful to invent a man-originated system and hold it forth as sufficient to save men in heaven. This they do, proposing man's salvation without any true principle, doctrine, or practice of the Christian system. They do not as Freemasons acknowledge the Bible. The twenty-first landmark of Masonry says: "The twenty-first landmark consists of the book of the law, for by this is not meant necessarily the Old and New Testament Scriptures, but that volume which in any country, by the religion of the country, is supposed to report the revealed will of the Grand Architect of the universe. In a Christian country, this may consist of the Old and New Testament Scriptures; in a Jewish country, the Old Testament alone would be sufficient; and among Mohammedan Masons, the Koran might be substituted." (Mackey's Masonic Jurisprudence.) This is an unalterable landmark, and by it Masons have no more regard for the Bible than they have for the Koran, and it is only an accident of our country that the Bible is found in lodges here. If Mohammedanism prevailed, the Koran would be their sacred book in their lodge. The compass and square is always present in every country, but the Bible is not; therefore the compass and square is Masonically put ahead of the Bible. The Freemasons do not recognize the moral law. They say: "Every Mason is obliged by his tenure to obey the moral law;" but Mackey explains what he means by the moral law: "The moral law is not to be confined to the decalogue, but rather the *Lex natura*, or law of nature." The orders do not recognize Jesus Christ, but refuse and reject this corner-stone from their building, the Scriptures they quote and the prayers they offer. Steinbrenner, in his history of the Chapter, page 44, says: "We cannot admit the name of the so-called Messiah to appear in any of our Scriptural quotations or ceremonies." In all the Masonic monitors Christ's name is expunged from the Scripture quoted. We refer the reader to Webb's Monitor, Sickels', Morris', Mores', Davis', and others. Seven Masonic monitors, published by the fraternity themselves, we examined at one time, and all of them strike out that most excellent name known in earth from passages quoted from 2 Thessalonians third chapter and sixth verse. The *Mirror and Keystone* in one of its issues said that it would destroy harmony, the basis of Masonry, to allow Christ's name used in prayer in the lodge. What should be the opinion of the Christian as to the orders that cannot allow Christ's name used in the lodge? Dare they enter or affiliate with them? In the State of Illinois, a Methodist preacher was assured that Odd-fellowship was religious, and had its devotional prayers; but having become a member, he observed that no prayer was used. He inquired of the Noble Grand, who was a Disciple minister, why they had no prayer. He told him that the reason was that it was not agreeable with their laws to pray in Christ's name, and he did not like to pray without using his name, and therefore omitted prayer. The Methodist preacher asked the lodge if that was the nature of Odd-fellows' laws, and a discussion arose on it, which was settled by the conclusion that Christ's name could not be used in prayer in the lodge. The Methodist preacher bid them a final good-by, and left the lodge forever. This is an example every Christian Odd-fellow should imitate. The orders do not recognize the God of the Bible. The Masons and Odd-fellows, and secret societies in general, reject the Son Jesus Christ; and God's Word says: "Whosoever denieth the Son, the same hath not the Father." The Masons have the picture of the rising son, with the words Jehovah Yah Baal, to represent their deity. They are willing to take any kind of bible, and any god that is popular with the people of any country to be their Masonic god. They have no principles of their own. These orders indorse much evil. The Mason pledges himself to keep secret every crime in the catalogue but murder and treason, in the Master's degree; and these two henious crimes against life and government he agrees to conceal in the Royal Arch degree. There also he agrees to help a companion Royal Arch Mason out of any difficulty, if in his power, whether right or wrong. He assumes Satan's counterfeit, for God's law of love. The true is distinguished from the false by its universality, while the false is so limited as to deprive it of virtue. Christ's law requires love to all nations, tongues and tribes of earth; to an enemy, a persecutor, to those who curse us, and despitefully use us. On it there is neither limit nor restrictions. The devil's law of love says, I will love you if you get into my clique. Through the Grangers it says, I will sell you coal oil cheaply if you can give me a sign. By the Odd-fellow it says, I will not cheat a brother, nor allow it done by others, if in my power to prevent it. Which allows them to cheat all outside their lodge. The Freemason says, I will not cheat a brother of this degree to the amount of one cent, I knowing him to be such. What if he does not know him to be such? or what if he is not of that degree? Then go for him and gouge him. The G. A. R. says, "I will never wrong a soldier nor his family, nor suffer others to wrong them, if it is in my power to prevent it." What if not a soldier but a civilian? Then he is free to defraud him. These limitations, which run through all the secret orders, show them to be the devil's law of love, which Christ declares is thankless and devoid of virtue. Yet with all these defects and want of religious principles these orders set it up as a religion, which transfers them by death from the lodge below to the Grand Lodge above. The Freemason who throws the accacia, or sprig of evergreen, into the dead Mason's grave, is taught by Masonic authority to say that "accacia means innocence or freedom from sin," because "a Mason by living up to all the precepts and obligations of Masonry is thereby free from sin." The Masonic and Odd-fellow authorities are careful to say that the chief thing is not charity with them; but J. J. Shepherd said in an address in Boston before Lincoln Lodge: "The object and design of our order is, the permanent union of good men for the promotion of their moral and eternal well-being." These lodges find that the people weary of their works as a matter of charity, for of that they have not an iota; that they do not realize on it as a beneficiary society, because they do not pay back half of what is put in their treasury. So they tell their members that eternal good is the object, because no one comes back to report whether he realized on his investment. No good cause needs a secret society to operate it, and a bad cause should not have it. Secret societies pervert justice, set up a system of partiality, administer horrible oaths, with death penalties, take wrong obligations, strike the name of Jesus from Scripture, leave it out of prayer, set up a Christless system of religion founded on works, and their works are evil; they cut across the natural relations of life and set up artificial relations founded on sinful partiality and respect of persons. Let those who are in them come out from them and be separate, and let those who are out stay out.—*Rev. Wm. Dillon, in the Christian Conservator.*

BEVERAGES OF THE "MYSTIC SHRINE."

There is quite a kick among some of the boys about the late banquet at the Mystic Shriners. As the story goes, there were two kinds of wine ordered—"Mumm's Extra Dry" for the select few and "Cook's Imperial" for the crowd of assembled guests. Some one got onto the scheme, and Bill Michie, who had the providing in charge, was called up, and they had a mock trial. The fun of it was that Michie pleaded guilty and said that Melish told him to. The cat was out of the bag, and there has been no end of "kicking" about it.—*From an Ohio paper.*

THE SIZE OF THE QUESTION.

Value of liquor consumed in one year.	$1,000,000,000
Total exports for 1890.....	845,293,828
Total income on all American railroads, 1889..	964,816,129
Total value of corn crop, 1890.....	754,433,451
Total value of wheat crop, 1890..... ...	334,773,678
Total value of all cereals, 1890..... ...	1,320,255,398
Total income for telegraph service.....	22,889,029

Is there any reason why this drink question is not a bigger one than the tariff, free silver, income tax, world's fair, or any other since the days of slavery?—*The Rural New Yorker.*

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference April, 1890.*

NEW ENGLAND LETTER.

The grip in New England.—A Masonic mystery.—Garrison's open letter on the D. K. E.—President Eliot's strange position.—A testimony from J. H. Neesima.

A while ago a distinguished scientist told us that the earth was moving towards the glacial period, though he rather took the edge off this alarming statement by the further information that we had already entered it and were five hundred years on the way! And now another equally eminent authority tells us just the contrary; that it is really another period of tropical warmth towards which our little planet has its face turned. Which is the nonscientific mind going to believe? Most of us will incline to the latter as the pleasanter theory, though we can hardly be expected to feel a very lively interest in the climate of our earth twenty thousand years from now. But the question whether we are at the present time passing through local climatic changes which effect health and longevity is one of some immediate interest, as, according to the doctors, the unseasonable weather now prevailing presents the most favorable conditions for the grip microbe, which (they say) it only needs a spell of cold, clear winter weather to kill. It is a fact that the old-time "sleighing season" seems to have disappeared from a large area of New England, and the prospects are that a future generation, if it wants to enjoy such delights, must employ artificial means, like Louis XIV., who had the drive-ways to his newly finished palace of Versailles covered several inches deep with salt for the accommodation of a royal sleighing party, the profligate woman who then governed him, and through him France, having decided that all which was needed to fill up the sum of its attractions was a sleighride in June!

Boston is having the grip severely, and reports of its ravages come from all our New England towns and villages. The drugs with which many people will persist in dosing themselves are no doubt responsible for many of the cases of insanity from this cause. In old times—and the custom has by no means quite died out—a dose of whisky was considered to be of marvelous virtue for breaking up an attack of influenza; but Dr. Durgin, chairman of the city's Board of Health, tells all these deluded mortals that "it is just like adding shavings to fire," and that "good food properly cooked is the best preventive." Dr. Durgin's view is that taken by all doctors of any note in their profession, and shows how temperance and medical science are beginning to clasp hands once more after their long divorce. It will be remembered that the epidemic first started among the starving peasants of Asiatic-Russia. Asia, with her ill-fed millions, has always been a kind of Pandora's box, from which have been emptied most of the plagues that have desolated humanity.

I have before mentioned the Boston Political class, composed entirely of ladies, who meet on alternate Wednesday afternoons in the Church of the Disciples and discuss knotty points of government and constitutional law. At a recent meeting the question came up why Almy should have been tried after confessing his guilt, and Gov. Andrews' refusal to sign the death-warrant of Green after he had been found guilty of the murder of young Converse of Malden, and sentenced by the judges of the Supreme Court, was cited in answer. Gov. Andrews, it will be remembered, based his refusal on a legal technicality;—the fact that there had been no trial, as Green had waived his right to one by pleading guilty. But these good ladies will have to add to their political studies a knowledge of the beauties of Freemasonry;—that system that swears a man to help a lodge brother out of any difficulty, and which, in this case, without any doubt was the cause which kept Gov. Andrews from exercising his executive prerogative, before they can have a full understanding of many such mysterious points. Gov. Andrews was a Mason; so was Green. The next governor that came in happened to owe no allegiance to any oath-bound organization, and promptly ordered Green's execution. Why did the father of young Converse, the boy he so brutally shot down, take himself temporarily out of the way when a petition was in circulation to remit the death-penalty in the case of his son's murderer? *Because he was himself a Mason and his Masonic vow would have required him to sign it.*

In connection with this subject, the commotion stirred up by William Lloyd Garrison's letter to President Eliot regarding the barbarous practices employed in initiating candidates into the D. K. E. society deserves more than a passing mention. Nothing has occurred of late to so draw public attention to these undesirable adjuncts of college life as his sharp arraignment, the text of which is as follows:

"The secret society known as the D. K. E. has long been a source of scandal and of private indignation. Aside from the witless penalties attending the initiation of members, a cruelty has been superadded, akin to the barbarism of the Feejee Islands. In the case which has just come under my observation, six deep and savage burns, from the shoulder to the elbow, were inflicted with a lighted cigar. Life-long scars and disfigurement are bad enough, but the shock to systems already reduced in vitality by previous physical exactions is severe and dangerous. In comparison with a cigar, a branding iron would be merciful, but it seems necessary to add to the danger of the burn that of blood-poisoning.

"In common with other societies which flourish in your sight, a bar providing intoxicating liquors is here maintained, contrary to law and decent morals. Only last year many of our respected citizens had the mortification of seeing their sons arraigned in open court and fined for this offence.

"I ask with solicitude whether such proceedings are beyond your control."

Astonishing as it may seem, Pres. Eliot is reported as saying that they are beyond his control;—a disgraceful confession, if true. He has said, if the newspapers report him correctly, that no official notice will be taken of the letter; that the D. K. E. society has been in existence for a long time, and the custom of branding candidates for initiation on the arm with a cigar has been in vogue for twenty years past. "It is entirely voluntary. We cannot prevent it." It nearly takes away one's breath to think of the head of an institution like Harvard arguing in this fashion. Must age secure immunity for a bad custom? "It is voluntary." So are the sacrifices to Juggernaut, and the terrible hook-swinging of the Hindoo devotee. Are we to understand that Pres. Eliot would deny the right of a government to put down such atrocities because the acts were voluntary on the part of the deluded victims. "We cannot prevent it." Why does he not say in plain terms that he lacks the courage to strike at the roots of this evil and banish secret societies from the college, or else that he does not want to do it? Pres. Eliot's extreme conservatism has led him into some strange positions for one of the country's foremost leaders in education. In his zeal for the election of Cleveland, six years ago, he advocated the pernicious theory that the private character of a political candidate had nothing to do with his public life; while his vote has always been cast in favor of license. It scarcely needs to be added that he is also a firm and consistent opposer of Woman Suffrage and co-education. The lawlessness of Harvard students is proverbial, but with a president and faculty so wanting in backbone, what is to be expected? It is only a few months since the public had an inside view of Harvard's secret club-rooms through the revelations of the Cambridge police courts, which fined twenty-five of the students $65 each for keeping illicit bars under the cover of their Greek letter societies. And a white-ribboner has recently called my attention to a paragraph in the Life and Letters of Joseph Hardy Neesima, the converted Japanese, which details his experience when on a visit to Yale College: "Some careless fellows thought I was a society man and invited me to D. K. E. society hall. The room used for the literary purpose is very well furnished. I saw there many glasses and wine-bottles on the stairs. So I am glad to find out what *secret* meant."

I believe that Garrison's letter is one of those Providential "eye-openers" which are coming so fast and from so many different quarters that it would seem as if the blindest might come in time to see the light, unless so effectually hoodwinked that they are in the condition of certain people of Holy Writ: "Hear ye indeed, but understand not, and see ye indeed, but perceive not."

ELIZABETH E. FLAGG.

The late Prof. Dr. L. Bischoff, of Munich, was one of the leading physiologists in Europe to defend the hypothesis of the mental inferiority of women over against men, chiefly on the ground of the facts he claimed to have observed that the average weight of a man's brain is 1,350 grains (gramm), but of woman's only 1,250. After his death the post mortem elicited the interesting fact that his own brain weighed only 1,245 grains.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 30, 1891.

Washington had the pleasure, this week, of welcoming the learned members of five national organizations, which promise to play no small parts in the future history of our country, although, in the main, their present efforts are only towards the gathering and preservation of historic material.

The first of these—the Modern Language Association of America—met Monday evening in the lecture-room of the Columbian University. The late James Russell Lowell was president of this association, which has for its members some of the best-known literateurs of America. Prof. T. W. Hunt, of Princeton College, who presided over the meetings, read a very interesting paper yesterday on James Russell Lowell as a prose writer.

Tuesday evening, at the same place, the National Historical Association, organized at Saratoga, N. Y., in September, 1884, for the promotion of interest in historical subjects, held the first meeting of its eighth annual session. This association now has 622 members, of whom 104 are life-members. The meeting was opened with an address by Hon. William Wirt Henry, president, followed by three papers on Southern History, by Francis N. Thorpe, of the University of Pennsylvania; Dr. Jeffrey R. Brackett, of Baltimore, and Lyon G. Tyler, president of William and Mary College, Virginia. On the program for the session are the following papers: "The United States and the Slave Trade," by N. E. B. Du Bois, of Harvard; "Lotteries in American History," by A. R. Spofford, Librarian of Congress; "Parliamentary Government in Canada," by J. G. Bourfinot; "Phenomena of Universal Suffrage," by Prof. William A. Dunning, of New York, and "The United States and International Arbitrations," by Prof. John Bassett Moore, of Columbia College, New York. Owing to the many prevalent rumors of the intention of this country to declare war upon Chili, the last-named paper is very timely, and the fact that Prof. Moore, its author, has but recently resigned the office of Assistant Secretary of State, gives it a status and a significance that it could not otherwise have.

The American Forestry Association is holding its tenth annual session here. This afternoon it held a public meeting, at which President Adams, of Cornell University, delivered an address on the needs of forestry education in the United States. The officers of this association are: William Alvord, of California, president; Dr. Henry M. Fisher, of Pennsylvania, treasurer; Dr. N. H. Eggleston, of the Agricultural Department, recording secretary; E. A. Bowers, of Washington, corresponding secretary, and a vice-president for each State in the Union.

The American Society of Church History began its fourth annual meeting Tuesday evening. To-day it has held two sessions, and to-night its members will attend a reception tendered by Rev. T. S. Hamlin, of the Church of the Covenant.

The American Folk-Lore Society, which has for its object the gathering of the folk-lore of all American races, is also in session here. Prof. Otis T. Mason, of the Smithsonian Institution, is president of this society.

President Harrison gave a special reception to-day at 1 o'clock to the members of all these societies and their families, which was attended by the most of them.

Mrs. Harrison gave an elegant state luncheon to thirty-five ladies yesterday, and by her action in not serving wines she has earned the gratitude of all the temperance people, set a good example for society entertainers to follow, and demonstrated that a successful entertainment may be given without wine. It is hoped the example will bear good fruit on New Year's Day, and that no lady will offer her callers wine or other intoxicating liquors. At least two ladies who attended Mrs. Harrison's luncheon have announced that no wines or liquors will be allowed upon their refreshment tables on that day.

An adjourned meeting of the United Christian Commission was held yesterday, to receive the report of the Committee on Resolutions. The committee reported in favor of a Chaplain for every army post occupied by two or more companies, the erection of library buildings, the creation of libraries, a change of the barracks so that not

more than four men shall be required to live and sleep in one room, the expulsion of all alcoholic drinks from military reservations, the creation in all denominations of a board whose recommendation shall be necessary to secure an appointment of chaplain in the army or navy, in order to prevent the appointment of unworthy persons, and urging the abatement of gambling. After adopting the report the Commission adjourned. *

REFORM NEWS.

PROGRESS OF THE CAUSE IN IOWA.

BLANCHARD, Iowa, Dec. 22, 1891.

EDITOR CYNOSURE:—For several years the Blanchard, Iowa, W. C. T. U. met at the home of Grandma Pruella Baker, because of her feeble health and her deep interest in reform work. She spent her childhood in Monroe Co., N. Y., her parents' home being on the Ridge road, near Brockport. She relates that, one summer afternoon in 1826, she and her sister, now Mrs. Delilah Merrill, of Farmington, Ill., saw the carriage pass their home carrying Capt. Wm. Morgan to his death in the Niagara River. She remembers distinctly that it was a sultry afternoon, and their curiosity was excited by seeing the carriage, with its doors all closed, driven rapidly along the road. The excitement which soon followed the abduction left no doubt in their minds as to the identity of the carriage.

Grandma Leuty and Grandma Adams, formerly of College Springs, and Mrs. James Bullock all reside now in Blanchard. Their husbands, who went home to glory several years ago, are still well remembered as the most devoted friends of the anti-secrecy reform, and their homes were often resting-places for anti-secret lecturers. Let these bereaved widows have a place in the prayers of all friends of the cause.

I addressed six audiences, recently, at Wahoo, Nebraska; two in the Covenanter church, two in the M. E. church, one in the Congregational church and one in Luther Academy of the Swedish Lutheran church. Prof. S. M. Hill, at the head of this promising young institution, numbering about seventy students, is deeply interested in the anti-secret reform. He desires to have the Masonic degrees worked before the students, and requested me to put him in correspondence with some of the degree workers. Will the *Cynosure* editors please comply with this request? The Covenanter church at Wahoo will co-operate in this work. Dr. H. P. McClurkin has recently resigned as pastor of this congregation, and has gone over to the United Presbyterians, but all the congregation are standing by the old Blue banner except one family. They have an elegant church, located opposite the court house. A Covenanter minister, Rev. James Wallace, made the dedication prayer when the corner-stone of the court house was laid, in 1874. It was laid with Covenanter instead of Masonic ceremonies, and with a copy of the *Christian Statesman* and a copy of the *Covenanter* sealed up in the corner-stone, this congregation being the only one then in Wahoo. We presume it is the only court house in this country whose corner-stone was laid with Covenanter ceremonies. Like all Nebraska county seats, Wahoo is now a stronghold of secret orders; but there are two churches free from their infection, and they will welcome any of the N. C. A. reformers.

M. A. GAULT.

COLLEGES OF SOUTHERN OHIO.

OBERLIN, Ohio, Dec. 30, '91.

I went, Dec. 7, to Oxford, Ohio, and visited Miami University, which is an old and flourishing institution, and has a large library. I consulted Prof. Merrill, who is librarian, and he, very cordially, agreed to receive our reform books.

From Oxford I went to Dayton, where I tarried a few days, and looked into the library of the Union Biblical Seminary. I found four or five anti-secrecy volumes already there. This is a United Brethren institution, and Dr. Drury, who is librarian, intimated that secretism is no more than a side-issue in the differences in their church; and not of such central importance as has been represented. He said they would receive our reform literature with pleasure.

One day, while at Dayton, I went over to Germantown to visit Twin Valley College. But I found it to be comparatively a private enterprise, with no suitable place to deposit our books. Prof. Brown, who is an Odd-fellow, is at the head of this college; and he made many apologies for the followers of secretism.

At Xenia, I found the United Presbyterian Theological Seminary in full operation; and it appears to be well-manned, with a large number of students in attendance. The institution seems to be in full accord with the National Christian Association, and I made arrangements with Prof. Ross to donate some reform volumes to their library. The next day I walked three or four miles out to Wilberforce College, as there is no railroad there. They have excellent buildings, and about 200 students; and a good number of them are advanced scholars. This is the only Freedmen's College, I think, in Ohio. I counted seventeen volumes of the Carpenter library on their shelves, in good condition. After hearing some recitations, and taking dinner with Pres. Mitchell, he took me in his buggy back to Xenia.

Antioch College is located at Yellow Springs, Greene Co., O., and is, I think, one of the earlier institutions of learning in the State. When I arrived there, Pres. D. A. Long was sick in bed; but the assistant librarian received me kindly and invited me to dinner. Afterward I saw Prof. Amos R. Wells, and arranged to send some of our anti-secrecy volumes to their library. They have J. Q. Adams on Freemasonry already.

At Wilmington, Clinton Co., there is a college sustained by the orthodox Friends, who are quite numerous in the town. The president, J. B. Unthank, seemed to be quite favorable to our reform work; and I arranged to send seven or eight volumes of anti-secrecy literature for their library.

From Wilmington I went to Columbus, where there are two large universities. Far out on the north side of the city is the State University, with plenty of room on the campus for the military drill, which was in operation when I arrived. The State seems to give the institution a liberal support, and the attendance is large; but the leprosy of Freemasonry appeared to me to pervade the whole management. The University of Michigan, and that of Iowa, were ready to receive literature on all sides of all questions which interested the citizens of their State. But not so the University of Ohio. The librarian, Dr. Derby, said that he was a Mason, and must consult a committee, etc., etc.

Capital University is far out on the east side of the city, and is an Evangelical Lutheran institution. It is thoroughly in sympathy with all Gospel reforms, and I soon arranged to place some anti-secrecy volumes in the library there.

Yours, S. F. PORTER.

THE WASHINGTON AGENT IN NEW ENGLAND.

WASHINGTON, D. C., Dec. 31, 1891.

DEAR CYNOSURE:—The wise man said: "The memory of the just is blessed." I never think of

(*Continued on 9th page.*)

CORRESPONDENCE.

PEACE ON EARTH MEANS PEACE.

OBERLIN, O., Dec. 30, 1891.

DEAR CYNOSURE:—Oberlin, like the rest of the Christian world, drifts towards ritualism, the observance of holidays, and especially of Christmas. Happily, the extravagances and dissipations that are practiced in some places do not prevail here. It would be still better if the Puritanic example of entirely ignoring this heathen festival which, most manifestly, was *not* the birthday of our Lord, were strictly adhered to.

The current influence, in nearly all our Protestant denominations, is *towards Rome.* With but few exceptions, an esthetic formalism is taking the place of practical piety, and the church of Laodicea has become the type of Protestant Christianity.

But what I wished particularly to mention was some thoughts suggested by Dr. Brand's sermon, on the 26th, in the First Church. His subject was "International Peace." It was an able, instructive discourse, and contained but little to which I could not subscribe. He held that Christ came to bring peace on earth and good will to men, and that the final effect of the Gospel will be to secure this result. He said that the motives, the passions, and the whole spirit of war, are forbidden by the Gospel, and that just so far as the nations come to be pervaded by true Christian principles, they will seek for and maintain peace. The Gospel of Christ is the only efficient remedy for war. There are, and always have been, an abundance of prudential considerations why nations should abstain from war. The present "armed peace" of Europe, which is really no peace, grows out of mutual fear, and is liable at any time to break out in a dreadful conflagration. Christ alone can secure peace.

So far, none could dissent. But the one dead fly that spoiled this sweet pot of ointment was the statement that war was sometimes unavoidable, and therefore lawful, and that Christians might sometimes engage in it. In other words, the example and teachings of Christ (though he did not say it) admit of exceptions, and that we may sometimes resist evil and resort to retaliation and revenge. For, he held, since human selfishness may be combined against us, and use force for our subjugation, we, too, may appeal to force and adopt all the methods and incidents of war for our protection.

Precisely the same arguments can be made for secret societies and for dissimulation and overreaching in trade. In either case it is a resort to selfish methods, to resist selfish encroachment. The difference is, that in war there is not only a resort to hypocrisy and fraud, but also to violence and murder. It is, alike in all cases, an effort to overcome evil with evil, and to do evil that good may come. The trades-unions say that "human society is at war with us. They seek to secure our labor for the smallest possible compensation; we, therefore, conspire to get the largest possible pay, and to drive out all laborers who will not unite with us."

Secret societies are organized for defensive war, but when it suits them they become aggressive against the unoffending. In all cases they appeal to motives and principles that are forbidden by the Gospel of Christ. But if this be true of secret societies, much more is it true of all wars, whether offensive or defensive.

The truth is, that if the example of Christ is worthy of our imitation, it ought always to be followed. If his teachings and commands are valid, they ought to be obeyed and admit of *no exceptions.* If we are to love our enemies, to bless them that curse us, and do good to them that despitefully use us, we are *not* to wage war against them and kill them. If we are not to be "overcome of evil but to overcome evil with good," then we can resist our enemies only by Christian influences. By so doing we shall heap coals of fire on their heads. If the end does not justify means that would be otherwise unrighteous, then the hypocrisy, the lying, the violence and murder that are inseparable from even defensive war, are forbidden. If it be wrong for a Christian to commit the keeping of his conscience to his fellow-man, then it is wrong to take the oath of a soldier to implicitly obey his commanding officer, and hence wrong to engage in war. To deliberately and for a purpose seek to kill those that are as honest and unoffending as ourselves is surely wrong, and this is what all men do who engage in war. Think of Christians, who are taught of God to "love one another with pure hearts fervently," deliberately shooting each other to death! But this is what all men do who engage in war, whether offensive or defensive. In the late War of the Rebellion, both parties claimed that they fought in self-defense, and both admitted that they fought against some that were good Christians. If Christians ever expect that all wars shall cease, they must set the example of abstaining from war. The disciples of the Prince of Peace should never depart from his example and teachings. So only will come "peace on earth and good will towards men."

H. H. HINMAN.

POLITICAL ANTI-SECRECY.

AVALON, Mo., December 29, 1891.

EDITOR CYNOSURE:—Another year is ushering in. It promises in many ways to be an important one in the history of this reform. In the absence of the American party, political anti-secretists must blaze out a new line of action. That they can march under the banner of lodge-ridden Prohibition, and maintain their self-respect as professed anti-secretists, is

no longer debatable. So far as the lodge is concerned, they had as well act with the Republican or Democratic parties. Prohibition is very desirable, and all our American voters are prohibitionists; but lodge-ridden prohibition is a roaring farce—so conceded by all true anti-lodge voters.

My "American Handbook and Citizens' Manual," now printing, and that will be out in a few weeks, will place this matter clearly before the reading public. Sending proofs so far, reading by my books and documents, returning same and electrotyping, is taking longer than was expected, but it is moving steadily, and the vast value of the book will overbalance the slight delay in its appearance. The *Cynosure* will be heard on this phase of the discussion, and its ringing utterances will be respected and heeded by its thousands of readers and supporters. An effort will be made to place this forthcoming print in the hands of leading temperance workers and Prohibitionists.

For years we have been plying the more prominent with literature. Other American workers have been doing the same. The most noticeable results are observable as to the W. C. T. U. And we would suggest that those who can should keep pouring the facts and documents upon the press and leaders until they are brought to a realization of the true relation and vast importance of the lodge as the bulwark and defender of the liquor business. The State officers, reporters, and speakers, as well as the National W. C. T. U. workers, should receive special attention during the coming year.

The late election has not been sanguinary for the Prohibition party. Its leadership refuse to even consider the lodge, except to condone and approve. It has taken the rebel Alliance and the heathen Grange and the Knights of Labor, as well as the various "temperance lodges," to its bosom, and the *Voice* has become their champion and mouthpiece, in its effort to supplant the People's party as their leader. Let all true, sincere anti-secretists look well to their record in the coming political contest. Would it not be well to establish a general political headquarters? We do not mean to raise money and "purchase a building." There is no time for that now. But if all who are tired of playing second to lodge-ridden Prohibition will rally, a general intelligence office can be opened for this special line of work, a plan of campaign mapped out and systematic political agitation carried on. In the absence of the American party, we do not propose to pause or lose sight of our plain duty as citizens. As the way opens up we shall move forward, and we shall do all in our power to open up the way and push political anti-secrecy.

M. N. BUTLER.

DR. THOMAS' IDEAS OF MASONRY.

DELAWARE, Iowa, Dec. 27, 1891.

EDITOR CYNOSURE:—At the raising of the copestone of the new Masonic Temple, H. W. Thomas said: "That the Masonic fraternity had been in the world a long time is not doubted, but how long is not certainly known." The fundamental principles of Freemasonry was first manifested when the serpent deceived Eve in the garden of Eden. It was the principles of Masonry that caused Cain to slay his brother Abel. It was the spirit of Freemasonry that caused the overthrow of the old world by the deluge. It was the spirit of Freemasonry that was manifested in building the Tower of Babel. It was a spirit that was so vain and proud that it brought confusion upon themselves; and for languages the tower stood as a memento of their ignorance and superstitious folly.

The spirit of Freemasonry has caused the downfall of every kingdom, empire and republic from the creation of the world until the present time, and it threatens to cause the overthrow of this republic of the United States of America. It is the principle of wrong, and has existed in one form or another ever since the devil became a fallen angel. That it has existed in its present state two hundred years is more than they can prove. It has its great mysteries, because there is no truth in a lie. Their present writings can be traced to certain men, and those men are liars. Back of their writings it is all a vacancy, and this vacancy is what Freemasons call mysteries.

"The secret of its deathless life," or the power that is in it, has existed since the kingdoms of this world and the glory of them was delivered unto Satan, and will exist until the last enemy, death, is destroyed by the Lord Jesus Christ. The speaker misnamed it, and should have called it the "lifeless death," because a Freemason, as long as he remains in bondage to this deadly power, cannot receive eternal life. Its "abiding power" lies in this, that "the world loveth its own." Sin fellowships with sin. Kindred spirits harmonize. It is Satan's masterpiece of deception, and he concentrates his powers in this one thing and its tributaries to deceive, if possible, the very elect. He says: "Each one of the millions in Masonry was free to go as he was free to come, but scarcely one ever went." A Mason may take a demit from his lodge, but he is not a free man, by any means. The obligations of the secret power are still upon him, and he dare not expose the obligations and machinations of the order without coming under the penalty of death. So he still remains a slave to this hell-born power, unless he comes out from among them and yields himself a servant to our Lord Jesus. Then he is again free. "If the Son shall make you free, ye shall be free indeed."

Hear the blasphemy of this orator: "May this temple stand for the glory of God." How degraded and fallen a man must become to make such a petition—to pray that the works of the devil may stand for the glory of God. If God is to be glorified in any way by that temple, it will be in its utter destruction and the overthrow of the Masonic power, which will surely come to pass, for the Lord shall consume this son of perdition with the spirit of his mouth, and shall destroy him with the brightness of his coming. Then shall these great Masonic leaders and followers call on the mountains and rocks to hide them from the face of him that sitteth on the throne, and they shall be driven away, in everlasting shame and contempt, into a lake of fire and brimstone; and the smoke of their torment will ascend for ever and ever. But the true and faithful followers of Jesus Christ, who have courageously borne the burden of the Cross, and firmly upheld the blood-stained banner of King Jesus, shall enter the pearly gates of the new Jerusalem, the City of God, and be forever at rest in our home in heaven. E. L. MEADER.

LITERATURE.

Our Day for December closes the fourth year of the publication of this sterling magazine. As usual, its contents appeal to the intellect and better nature of the reader. The contributions for the month and their authors are as follows: New Japan and India in Contrast, by Rev. A. P. Happer, D.D.; Miss Frances E. Willard on the National and International Temperance Outlook; James Russell Lowell as Reformer and Poet, by F. H. Underwood; Doubts Concerning Modern Apparitions, by A. Taylor Inness; Boston Monday Lectures—Fruitful Faith as Held by Reformers in the Church; and St. Augustine, Luther, Calvin, Edwards, Wesley—by Joseph Cook. The Book Reviews include Rev. Dr. Banks' "White Slaves," Rev. Josiah Tyler's "Forty Years Among the Zulus," and Higginson's "New World and New Book." Vital Points of Expert Opinion cover the Resolutions of the World's and National Woman's Christian Temperance Union, Boston Convention; and Henry Cabot Lodge on Massachusetts. Questions to Specialists apply to the International Methodist Conference at Washington, by Dr. J. W. Hamilton. The editorials embrace: The German Emperor as a Temperance Reformer; Famine and Political Discontent in Russia; Baron Hirsch's Plan for Jewish Colonization; Educational Progress in England; Immigration into the United States; Smokers and Non-Smokers in American Colleges; Importation of Reindeer into Alaska. As these are topics of vital importance, they will find interested readers everywhere. Of this periodical, the editor says: "*Our Day* congratulates itself and its readers on its excellent prospects for 1892. It has secured the vigorous aid of the Woman's Temperance Publishing Association of Chicago in its business department. The editorial control and the proprietorship will remain unchanged." The principal features of the new year are: Portraits of Reformers, occasionally; an Educational Department, in charge of ex-President Geo. F. Magoun, D.D., LL. D.; the defence of distinctively American educational and political institutions against ultramontanism will be conducted by Rev. James B. Dunn, D.D., Secretary of the celebrated Boston Committee of One Hundred. President Rankin, of Howard University, will have charge of the department of Afro-American progress; Rev. Dr. R. G. McNiece will write on Mormonism; Dr. Cyrus Hamlin, on Missions; Rev. Wilbur F. Crafts, on Sabbath Reform and Church Work; Mrs. Mary H. Hunt, on Scientific Temperance in Public Schools, and the editoral department is also to be strengthened. Price, per number, 25 cents. Published at 161 La Salle street, Chicago.

The *Cosmopolitan* for January is equal to any of its former issues in all the elements that enter into the make-up of the modern popular magazine, both in quality and variety, and certainly in its profusion and grace of illustrations. W. E. Curtis contributes an interesting paper on the various Columbus portraits extant, finely reproduced by the engravers' skill. The more important contributions are: Aluminium—the Metal of the Future, by Joseph W. Richards; In Camp with Stanley, by A. I. M. Jephson; Old New York, by Jas. Grant Wilson; The Kansas Railroad Commission, by Albert R. Greene; Old Time Magazines, by Frank H. T. Bellew; The Special Correspondents at Washington, by T. C. Crawford. Lighter articles are as follows: The Salon (Paris), by M. Riccardo Nobili; A Daughter of the South, by Mrs. Burton Harrison; Humpty Dumpty (comical), by Adam Bede; What Say Ye, Women, to This? by Will J. Lampton; Fencers and Fencing in Paris, by Chas. DeKay; with poems by Geo. MacDonald, Archibald Lampman, Ella Wheeler Wilcox; and Current Events (Murat Halstead), Social Problems (Edward E. Hale), and About Beautiful Books (Brander Matthews). Published in New York. Price 25 cents.

The contents of the *Arena* for January are as follows: A full-page and striking portrait of the eccentric poet, Walt Whitman, illustrating a life-sketch by D. G. Watts; Human Progress, Past and Future, by Alfred Russel Wallace, D. C. L.; Mohammedan Marriage and Life, by Prof. A. N. Jannaris, Ph. D.; Psychical Research—Premonitions, by Richard Hodgson, LL. D.; Louisiana and the Levees, by ex-Gov. Lionel A. Sheldon; The Hill Banking System, by G. W. Weippiert; The Universality of Law, by Henry Wood; A World-wide Republic, by E. P. Powell; What is Buddhism? by Charles Schroder; The Ten Commandments and the Gentiles, by W. A. Colcord; The Music of the Soul (poem), by Edw'd P. Sheldon; The Divorce Movement Toward the Dakotas, by James Realf, Jr.; A Spoil of Office, by Hamlin Garland, a serial story of the modern West; The Dawning Day, by B. O. Flower, and Book Notices. We particularly commend to every thoughtful reader the article on the Hill Banking System, which presents the best solution of our financial problem yet offered to the American public. Published in Boston—$5 per annum.

The Watchword is a handsome monthly published in Boston at only $1.00 per year. Every *Cynosure* reader will want it when they know that Dr. A. J. Gordon, whose portrait was lately published in these columns, is the editor, It is "devoted strictly to the word and work of the Gospel," unsectarian, deeply spiritual, eminently practical. We have seen nothing lately in periodical literature so excellent as the articles of the editor on the nature and work of the Holy Spirit. Every number of late has been worth the price of the volume. The brief notes on the Sunday-school lessons will be found of more help to the prayerful teacher than whole volumes of exposition which lack spiritual fervor and insight. Many other articles, on the second coming of Christ and the signs of that day, which the Word points out and the church begins feebly to apprehend, will be read by the earnest believer with great enjoyment and profit. It is with satisfaction that we commend this magazine to our readers. P. O. address, Box 5,326, Boston, Mass., or Watchword Pub. Co.

St Nicholas for January, is as funny, as erudite, as brilliant as ever, giving promise of a happy new year for all its juvenile readers. (And very few older readers are able to resist its enchantments.) The serials of The Admiral's Caravan and Tom Paulding are continued, and two new ones—Two Girls and a Boy, by Robert H. Fletcher, and When I was Your Age, by Laura E. Richards—are begun. Mother Goose in Silhouette, a series of pictures, with an introductory letter from Joseph Jefferson, had an interesting origin. The frontispiece—full page—is grand, artistic and beautiful—"The Little Maid of Spain," with whom all good little boys must inevitably be charmed. Besides these specialties, there are stories, sketches, verses and pictures in bewildering variety and interest. It is a great number. Published by the Century Company, 33 East 17th street, New York.

The *Ladies' Home Journal* for January maintains its position as the cheapest and most exhaustive of the American magazines devoted to the literary, domestic and social characteristics and advancement of the softer sex. The list of contributors is large and embraces many names already familiar and some new ones. Robert J. Burdette opens a fresh department as a "regular" *attache* of the magazine, entitled "From a New Inkstand," from which he preaches some wholesome sermons in brief, in his peculiar vein. The older departments are also replete with attractions for the home circle, especially the daughters of every well-regulated household. Sold at news-stands. Price 10 cents per number

—In a revival meeting at Asbury church, Owosso, Mich., seventy-six professed conversion, thirty-three have united with the church on probation, and seven have been received by letter. J. J. Smith is pastor.

LODGE NOTES.

The United Ancient Order of Druids numbers about 20,000 members in the United States—about 3,000 in Illinois.—*Mystic Tie.*

Two thousand eight hundred and forty-three brethren were suspended for non-payment of dues in New York during the past Masonic year. This large cut-off and increase of the army of unaffiliates could be remedied by requiring the payment of dues quarterly, in advance.—*Masonic Chronicle.*

At the recent annual convention of State Insurance Commissioners from twenty States, it was resolved that "assessment endowment associations are founded upon a delusive and dangerous assumption full of peril to the people and certain to bring early and irrevocable disaster." That information has cost hundreds of deluded victims bitter experiences.

There seems to be something magnetic in the name Legion of Honor. There are no less than four orders having that title in the country, all of them successful and paying everything they promise: American Legion of Honor, with 63,000 members; Legion of Honor, St. Louis, with 4,000 members; Iowa Legion of Honor, 5,700 members; and Northwestern Legion of Honor, able to pay full benefits, but whose exact membership we are not familiar with.—*Amer. Legion of Honor Journal.*

John Wesley, the great Methodist reformer, was a Mason. He was initiated into the secrets of the order on Oct. 30th, 1738.—*Masonic Chronicle.* This is what Mr. Wesley said in 1773: "I went to Ballymena and read a strange tract that professes to discover 'the inmost recesses of Freemasonry,' said to be 'translated from the French original lately published at Berlin.' I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry."—*N. Y. Christian Advocate, February, 1884.*

"What are the four largest fraternal societies, the membership and financial standing of each?" is much easier asked than answered. The best information is as follows: Masons (December 1890)—in the United States and Canada, 660,172; in the world, about 1,250,000; cannot estimate assets. Ancient Order of Foresters' Friendly Society—795,000 adults, 95,000 juveniles, total 890 000 members; total funds (December 31, 1890), $22,114,335. I. O. O. F. (January, 1891)—About 708,473 members; estimated funds, over $35,000,000. Manchester Unity Odd-fellows, 650,000 members; about $40,000,000 funds. G. A. R. (June 30, 1890)—458,230 members; cannot give funds. Knights of Pythias—300,000 members; cannot give funds. A. O. U. W. (January 31, 1891)—251,476 members. All the funds above quoted are estimated, it being impossible to arrive at anything like a correct amount. It would take days and days to figure and average the funds to obtain a total sum.—*Exchange.*

The National Fraternal Congress, composed of fifty representatives from thirty death benefit paying fraternal orders, each having a membership of two thousand or more, convened in fifth annual session at Willard's Washington, D. C., not long ago. The orders represented were Ancient Order United Workmen, Knights of Honor, Royal Arcanum, American Legion of Honor, Knights and Ladies of Honor, Chosen Friends, National Union, Knights of Macabees, United Friends Royal Templars of Temperance, Equitable Aid Union, Improved Order of Heptasophs, Home Circle, Fraternal Mystic Circle, Knights Golden Rule, Fraternal Legion, Golden Chain, Order Mutual Protection, Royal Society Good Fellows, Northern Mutual Relief, Endowment Rank Knights of Pythias, Pilgrim Fathers, Legion of Red Cross, Iowa Legion of Honor, Artisans' Order Mutual Protection, Protected Home Circle, Knights of Golden Eagle, Woodmen of World, Independent Foresters of Canada, and Knights of St. John and Malta. During the past year applications for membership were received from the Supreme Conclave of the Royal Adelphia, Iowa Legion of Honor, Artisans' Order of Mutual Protection, Legion of the Red Cross, Empire Knights of Relief, Knights of St. John and Knights of Malta, Independent Order of Foresters, United Order of Independent Odd Ladies.

The loss of flesh is a trifle. You think you need not mind it.

But, if you go on losing for some time or lose a good deal in a short time, you are running down. Is that a trifle?

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 7, 1892.

"SPURIOUS" MASONRY, AGAIN.

The Right Worshipful Grand Lodge of Iowa has also legislated, by severe enactments, against a class of Masons in open rebellion to her authority--a class who, I am sorry to say, place a higher value upon *a false system of so-called higher degrees* than they do upon Ancient Craft Masonry, upon which *all* systems bearing the Masonic name are founded.

This passage occurs in the address of "Sir" James A. Guest, Grand Commander of the Knights Templar of Iowa, to the Grand Commandery of that State, in July, 1891. In the November issue of the Chicago *Voice of Masonry*, the statement is made that Grand Commander Guest, on the occasion referred to in the foregoing extract, "sustained the Grand Lodge in its legislation against Cerneauism." The legislation to which it alludes is that mentioned in the passage above printed.

We care nothing about the quarrel of "legitimate" Ancient Craft Masonry with "Cerneauism," the latter of which is evidently no worse or better than the former in principle and practice; but we are surprised to find a Modern Knight Templar denouncing a system which conferred its degrees upon so "great and grand" a Freemason as Governor DeWitt Clinton. Here is our authority on this point:

Findel's "History of Freemasonry" (page 599) has this significant passage: "The celebrated statesman, De Witt Clinton, born March 2, 1769, and died February 11, 1828, was chosen, in 1814, Grand Master of the newly-founded Grand Encampment of New York in the *Supreme Council of the 33d degree established by J. Cerneau* in New York, in 1807."

"I will merely remark," says Jabez D. Hammond, in his "Political History of New York," (Vol. 2, page 239) "that Gov. Clinton was, in 1826"—the year of the Morgan murder by Masons in that State—"High Priest of the General Grand Chapter of the United States, which was the highest Mason station in the United States;" and he was a Cerneau Mason, loved, honored and obeyed throughout the Morgan excitement by the loyal Masons of the State.

The question therefore naturally arises, what, after sixty-five years, has caused this animosity of "Ancient Craft Masonry" against "Cerneauism," and who is capable of distinguishing which of them is "legitimate" and which is "spurious?"

As we intimated before, we have no preference for either; but "consistency is a jewel."

THE POSTMASTER GENERAL'S REPORT.

The Annual Report of Postmaster General Wanamaker is deemed a most able document, not only as regards the service his department has rendered to the country during the year ending June 30, 1891, but for the multiplicity of improvements in our postal system which he suggests and proposes to the government.

Among these is the division of the whole country into postal districts, with careful supervision by counties; the use not only of the postal telegraph, at ten cents a telegram, but also of the postal telephone, at three cents a message, to inform farmers quickly of weather and market reports and arrivals of freight; introduction of pneumatic tubes to transport packages from the main office in each large city to branch offices and suburban towns; the establishment of postal savings banks for small sums, at one-half a cent a day interest on each dollar, with non-negotiable certificates, redeemable at any postoffice; the use of automatic electric stampers; the furnishing of letter boxes (for receiving and mailing) for every door; the extension of free carrier delivery to cities of five thousand people; also of carrier delivery, on the present plan, to country districts, as the experiments show that it more than pays for itself in increased business, rural free delivery at forty-six experimental offices for seven months having paid a net profit of $850.50.

His argument for governmental control of telegraphs and telephones in the service of postal affairs is practically unanswerable: "Sixty-four millions of people," says Mr. Wanamaker, "are taxing themselves to-day to the amount of $70,000,000 annually to maintain the postoffice plant, and are denied the right to vitalize this magnificent machinery with the mightiest force which science has given to render that machinery most effective."

The pneumatic-tube delivery of mail matter throughout the country, however, seems to be the most far-reaching and important of his suggestions. It is to be regretted that he should not have confined his language to the prevailing tongue and his mathematics to ordinary terms and figures, instead of adopting the French metric system and its French phrases to express his ideas. "America for Americans," Mr. Postmaster-General, and American language for American documents.

But this innovation is not so embarrassing as to disturb the worthiness of his suggestions. Nothing better suits the average American citizen than the annihilation of time and distance by the invention of suitable devices. Let us have the pneumatic system, by all means.

MASONIC CHRISTIANITY.

Chicago has almost everything that can be named under the sun. Among its inhabitants are to be found the holy and devoted followers of the meek and lowly Jesus and all classes of mortals in the scale of morality down to the Sodomite, but the meanest and most despicable character to be found there is the fellow who poses as a Christian cynosure. He is never without the delirium tremens, always intoxicated with the eloquence of his own pleadings against those who are casting out devils by other means than those pictured to him by his lurid imagination.—*The American Tyler, Detroit, Mich., December 3, 1891.*

A correspondent of this paper, living in Detroit, has given us the following description of the man who wrote the foregoing, which we publish so that our readers may understand why he hates the *Cynosure:* "The editor, John H. Brownell, is a local preacher of the Methodist Episcopal denomination. Unlike all other Masonic publications (as far as I know), the *Tyler* is engaged in the attempt to trinitarianize the American Masonic creed. For this he has incurred considerable opposition; likewise, for his out-spoken opposition to those principles of the Roman Catholic denomination which unfit its adherents to make obedient Masons."

We don't know which is the most difficult job that he has undertaken—to Christianize Freemasonry or to Masonize Romanism. In the meantime the *Cynosure* proposes to combat both systems as false worships, degrading to humanity and ruinous to souls.

A VERY UNHOLY ALLIANCE.

The ninth declaration in the platform adopted by the California State Prohibition Convention, held at San Francisco, reads:

"That we recognize a common bond of sympathy between the Prohibition party of California and the Farmers' Alliance, an organization recently formed by the Grangers and Knights of Labor, and inasmuch as the Farmers' Alliance has come out squarely for prohibition, we extend to them the right hand of fellowship, and invite them to make common cause with us in the coming campaign."

This is what William H. Seward said in relation to these entangling alliances:

"Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Is prohibition so dear that men should sacrifice liberty of conscience and freedom of action, by uniting with Christless and tyrannical secret orders to obtain it?

WHEATON COLLEGE.

President Blanchard, in presenting the claims of this esteemed institution to various churches and congregations, in the interest of Christian education, presents for their consideration the following facts and figures, which we heartily commend to every reader of the *Cynosure*, very many of whom are able to confirm the truth and importance of his statements.

1. The college is close to Chicago, the heart of the great Interior.
2. It is distinctively a Christian school.
3. It is not a University, nor an Academy, nor a Technical school, but an American College.
4. It is a school for men and women.
5. It is economically managed, and is out of debt.
6. Its students are workers. The use of tobacco, intoxicating liquors, attendance on secret societies and other hindrances to the culture of mind and heart, are forbidden.
7. *Forty per cent* of its male graduates have entered the Gospel ministry.
8. It has now fifteen professors and instructors, and about two hundred pupils in all its departments—College, Preparatory, Music and Art.
9. It has a course of study in the English Bible, extending through the three years of preparation and four years of College.
10. It is not an experiment, having done good work for church and state for over thirty years.

These are not the only reasons why all Christian parents and guardians should be interested in this school, but they are certainly sufficient to command respectful consideration in its behalf.

All Christians, individuals, or churches, can aid in this enterprise by their prayers, by placing their children within its influence, and by contributions to its endowment, its current expenses, or its building funds.

Not only the rich should care for the colleges of our land. Every patriot, every lover of our race, and, above all, every Christian, is interested in those institutions whose object is to increase the number of cultured men and women. All whose hearts are stirred to aid in the perpetuation of this worthy school are invited to forward their offerings to Prof. H. A. Fischer, Treasurer, Wheaton, Du Page Co., Ill., by whom they will be thankfully acknowledged.

WASHINGTON AS A MASON.

"On the 28th of April, 1788, he (Washington) was appointed Master of Alexandria Lodge No. 39, by the Grand Master, Edmund Randolph, Governor of Virginia, and remained an active member of that lodge until his death, December 14, 1799."—*Masonic paper.*

Voluminous evidence, documentary and epistolary, on this subject and within our reach, is thus summed up:

1. That in 1768, General Washington had ceased regular attendance at the lodge. This is proved by his letter to Mr. Snyder.
2. That so far back as about the year 1780, he had become convinced, at least, of the inutility of Freemasonry, and called it "child's play." This is established by his reply to Governor Trumbull.
3. That on the 25th of September, 1798, (one year and four months before his death,) his opinions on the subject of Freemasonry remained unchanged from what they were thirty years before when he was only thirty-six years old. This is established by his letter to Mr. Snyder.
4. That up to February, 1781, as appears by the records of King David's Lodge, and up to the 25th of September, 1798, as appears by his letter to Mr. Snyder, he had not been "Grand Master of North America, nor even Master of any particular lodge."
5. That in 1781, as appears by the same record of King David's Lodge, it was not agreeable to him to be addressed *even as a private Mason.*
6. That all the letters said to be written by Washington to lodges are spurious. This is rendered nearly certain: *First*, by the non-production of the originals. *Second*, by the absence of copies among the records of his letters. *Third*, by their want of dates. *Fourth*, by the fact that his intimate friend and biographer, Chief Justice Marshall (himself a Mason in his youth,) says in his letter now printed, that *he never heard Washington utter a syllable on the subject*—a matter nearly impossible, if Washington had for years been engaged in writing laudatory letters to the Grand Lodges of South Carolina, Pennsylvania, and Massachusetts.

—Our correspondents speak for themselves—not for the *Cynosure.* Whenever their communications harmonize with the principles advocated by us, so far we endorse them; otherwise we do not. This position is necessary for self-protection—the interests of the paper demand it.

—In reproducing liberal quotations from Miss Flagg's recent address on "New England Reforms and Reformers," the *Union Signal*, of this

city, says: "Miss Elizabeth E. Flagg, of Wellesley, lately delivered an address before the Anti-Secrecy Convention, Boston, so rich in historic reminiscences as well as in nuggets-of-gold thoughts for the present, that we know our readers will thank us for making these quotations."

—The new edition of F. B. Mills' catalogue of garden and flower seeds, plants, etc., for the spring of 1892 is now ready for distribution. It offers an immense variety of these goods, raised upon his extensive grounds at Rose Hill, Onondaga county, N. Y., and of guaranteed excellence. Some extraordinary inducements are offered to his patrons, which are given in detail in the catalogue. The latter is sent on application to the above address.

—The decision of the World's Fair managers to admit liquor-selling within the grounds of the Exposition is neither creditable to them nor the undertaking which they represent. The petitioner for the closing of the Fair on Sundays have also, as yet, received but little encouragement from the same source, and the final issue, while yet doubtful, is not hopeful for the advocates of the Christian Sabbath. God may, however, overrule the evil dispositions of men and shut the gates of this gigantic cosmopolitan enterprise on his appointed day of rest.

—The movement among the American Lutherans to establish the English language as the standard in their churches and parochial schools is receiving much favorable comment from the denominational press. Some facts touching this subject will be found in our Religious News columns. One writer says: "The sooner Lutheranism turns to English, the more rapidly will the English become rich in devotional and instructive Lutheran literature. If the German is held fast to too long, the riches will soon be in a sealed and inaccessible casket, and the English will remain poverty-stricken." Another argument is that the language of every country should be exclusively used by all churches. It is entitled to that much reverence.

—Freemasonry systematically collects large sums of money from its victims under doubtful pretenses. Leading the uninitiated to believe that its secrets are of the utmost importance and value to those who know them, it requires the advance payment of sums ranging from $25 to $200 for initiation into its lodges, chapters and commanderies, or for "exaltation" to its so-called "higher degrees." The same secrets, in authenticated official rituals of Blue Lodge, Chapter, Templar, Scotch Rite, Eastern Star and Adoptive Masonry, can be obtained at this office (covering forty-eight genuine degrees) for $3.00. And the purchaser avoids the necessity of taking all those horrible, murderous oaths to which every man who joins the Freemasons is obliged to subscribe, and which he can break only at the peril of his life.

—A new effect is attributed to the abundant farm crops of 1890, of which in former years no one ever dreamed. On this subject we are enlightened by the St. Paul (Minn.) *Dispatch*, which says: "It is predicted by those in a position to know that the lodges in the country towns will probably have the largest proportionate increase on account of the good crops which have put the farmers throughout the State in a position where they can well afford to take in the benefits of the fraternities. (The members are congratulating themselves on this, for the farmers have the reputation of making excellent fraternity men, never missing a meeting when there is a possibility of attending.) A matter of ten miles or so to travel is no obstacle in the way of his being present." The *Dispatch* adds that "the better to accommodate the farmers, most of the I. O. O. F. lodges in the country towns have changed their meeting night to Friday, which enables the farmer-member to do his trading during the day and remain to lodge in the evening." What a persistent soul-killer the lodge has become!

—As a matter of news, it may interest some of our *Cynosure* readers to learn that an important decision was rendered last week in the Esher-Dubs Evangelical church litigation, by the circuit court at Freeport, Ill. The suit, which it is said involved property valued at more than thirty millions of dollars, was brought by the Esher branch of the church, to eject ministers of the other side from churches in Rock Grove, Stephenson county; Brookville, Ogle county, and Fair Haven, Carroll county. The judge decided against them at every point raised and declared their actions to be those of seceders. The State conferences held in the Sheffield Avenue church, Chicago, in 1890 and at the Noble church, 1891, were declared regular, according to ecclesiastical and legal laws, and all appointments there made were valid. Bishop Esher was declared a rebel in going from those conferences and establishing rival conferences. The matter of the legality of the general conferences held at Indianapolis and Pittsburg was decided in favor of the Dubs faction, and facts were brought out to show that the latter had been properly called and conducted.

—"In the *Californian Illustrated Magazine* is an expose of the secrets of the Chinese highbinders by Rev. F. J. Masters, superintendent of the Methodist Chinese mission in San Francisco. The paper is of especial interest, as it shows the relation between the highbinder war now going on in San Francisco and the trouble in China. The expose is the first ever made, and was taken from a secret book kept by these thugs and murderers. The importance of this to the Chinese may be imagined, when it is known that it may be compared to a divulging of the secrets of Freemasonry, supposing that the latter was for an unworthy object." The innocence of the *Northwestern Christian Advocate*, from which the foregoing was clipped, in intimating that the object of Freemasonry is *not* unworthy, and that the divulging of its secrets has *not* been accomplished, sounds strangely to those who have been for years earnestly laboring to expose correctly both the unworthiness of the order, the murderous obligations which it imposes on its victims, and publishing its cherished "secrets" broadcast throughout the world. And this is just what the N. C. A. has done for years, and is now doing. So far as the exposition of the "highbinders'" secrets is concerned, we believe it is the first step in the suppression of this great national evil.

—Indiana is rich in educational institutions, especially those of the higher grades, and these form the basis of a valuable report submitted to the Government Bureau of Education by James Albert Woodburn, Professor of American History in the Indiana University, formerly Fellow in History at Johns Hopkins University. This interesting document comprises the Bureau's Circular of Information, No. 1, 1891, and the tenth number of the Government's Contributions to American Educational History, edited by Herbert B. Adams. The work is quite voluminous, generously illustrated by engravings, and covers a large amount of gratifying intelligence, in detail, relating to the status and working of the various colleges and universities of the State, together with a history of the educational system of the Northwest as established by the Federal Government and of the State, from the earliest dates. The institutions to which particular attention is directed are: Indiana Seminary, now the State College and University; the Indiana State Normal School; Purdue University; Rose Polytechnic Institute; De Pauw University, (Methodist); Wabash College, (Presbyterian); Butler University, (Christian); Franklin College, (Baptist); Hanover College, (Presbyterian); Earlham College, (Friends), and Notre Dame, (Jesuit); together with the independent Normal schools—Valparaiso, Central and Southern; manual training schools, etc. The report can be obtained from the Interior Department, Washington.

PERSONAL MENTION.

—College Agent Rev. S. F. Porter is laid up, sick, at Oberlin, Ohio.

—The Western agent, Bro. C. F. Hawley, is at present at home in Wheaton, Ill., suffering from a severe attack of the grippe.

—Friends of General Armstrong will regret to learn that he has been for several weeks disabled by a severe stroke of paralysis. At last accounts, however, he was reported as improving, with strong hopes of recovery.

—The New England agent, Rev. J. P. Stoddard, is making his Monday evening parlor services, in behalf of the anti-secrecy reform in Boston, a great success. The interest is excellently maintained, the attendance is good, and those who have been habitually present express a conviction that they have received wonderful light, through these meetings, concerning the hidden works of darkness, and see more clearly than ever the necessity for deep and thorough work against the evils of the lodge system.

—Mrs. L. E. Markham, wife of Rev. L. E. Markham, formerly of Wheaton, Ill., died recently at her home in Kirwin, Kansas, mourned by a large circle of friends, whose sympathy is extended to her afflicted family.

—Bro. W. B. Stoddard returned to Washington, from New England, last week. This week he is operating in the State of New York, working in behalf of the proposed State Convention of anti-secrecy reformers, of which more anon.

REFORM NEWS (*Continued from 5th page*).

that dear, good man, Franklin W. Capwell, or the State in which he labored so faithfully for the right, but my heart grows warm with gratitude to God that he gave to the world such a man.

He was truly "instant in season and out of season, always abounding in the work of the Lord." Since we laid away his cold tenement of clay in the little Lynden churchyard, two years ago, there has been but one convention of our reform in the Empire State. We are confident that the State which has produced so many noble reformers will not fall behind her sister States in the present conflict. It is now purposed to gather during the coming month, to devise ways and means for the furtherance of our cause there. In the next issue of our paper I hope to be able to report time and place of such a convention.

I have spoken several times since last reporting. In a Congregational church at Lynn, Mass., I addressed a goodly number. Had not the night been stormy, more would have doubtless been present.

At Worcester and Quinsigamond I spoke to full houses. Our Swedish friends there made me very welcome and expressed sympathy in a material way. The pastor of the M. E. church in which I spoke told of an interesting experience which kept him from uniting with the lodge. When a young man he was employed in a drug-store in Galesburg, Ill. Mr. Lamphear, since Judge Lamphear, was proprietor. He was also a Mason. One night he came in with some Masonic friends at a late hour, and after partaking of "refreshments" took his departure. A little book was found upon the counter, which proved to be Masonic. The clerk sat up nearly all night reading what opened his eyes on the lodge question. It was of special interest, as it contained many notes written by the Judge.

Very early in the morning the Judge appeared in search of the book. As editor of a Swedish paper in Chicago, Ill., the preacher has borne a faithful testimony against this evil. He was of course familiar with our work, and opened the way for me to address his people.

Pastor Young, of the Lutheran church, Quincy, was so active that I found it difficult to find him. He arranged for me to speak in the hall where his people worship. I took a cold, perhaps "la grippe," but what was my loss was the people's gain, as father opened the under tiers, and showed the people the process of lodge degradation. Pastor Young had heard father speak when at the Seminary in Rock Island, Ill. He will try and arrange for further lectures when the people are not so much interested in other things.

The Monday evening lectures have been attended with more than usual interest since the convention. Two adhering Masons, some ex-Masons, at least two college students, and a number of ladies were among those attending on the evenings I was present. Discussions arose which could not fail to profit any one desiring the facts. Remember, friends in Boston and vicinity, these lectures are given each Monday evening at 7:45 o'clock, in the parlor of suite 1, Hotel Howland, 218 Columbus Ave. Go when you can, and take any friends needing light on this subject.

On my return to this far-famed and growing city, I had the pleasure of the company of my brother-in-law, Mr. W. S. Orvis and bride. After the usual call on the President, and a visitation of the various institutions of public interest, the happy couple took their departure for their new home. As both are Christians and reformers, we predict for them a bright future.

I expect (D. V.) to start Monday for New York State. W. B. STODDARD.

THE HOME.

SOME DAY.

Some day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.

Some day, what seems a punishment,
Or loss, or pain,
Will prove to be God's blessing sent
For very gain.

Some day our weary feet will rest
In sweet content,
And we will know how we are blest
By what was sent;

And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;

And knowing that the way we went
Was God's own way,
Will understand his wise intent
Some day,—some day.

—*Anonymous.*

FAMILY PRAYERS.

There is one mark of a household in which God is known and loved which is too often wanting in our day; I mean the practice of family prayer. Depend upon it, the worth of practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, perhaps each evening too, all the members of the family—the old and the young, the parents and the children, and master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirit of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts—and make way for his presence in the hearts of old and young alike, who, as he brings us, one by one, nearer to the true end of our existence, so does he alone make us to be of "one mind in a house" here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with him, the universal Parent of eternity.—*Canon Liddon.*

WHAT SELF-DENIAL DID.

Rev. C. H. Woolston, pastor of the East Church, Philadelphia, makes the following interesting statement through the *National Baptist:*

Self-denial or entertainment? This was the question that the East Church asked a few days ago, when the raising of $1,000 on the church debt confronted them. Custom said, bazar, variety performance, oyster supper, necktie sociable or basket party, etc. Afterward the tidal wave of worldliness and contention, which a year of hardest spiritual effort could not stay. But then we were poor—not a rich man among us—no bank account, no surplus, no stocks, no dividends, no fat salaries, no big contracts. To all of these my people were total strangers; hard work, small wages, and constant struggle to make ends meet, making the program of their lives. The raising of $1,000 seemed utterly impossible. But in that church of God's poor dwelt a mighty faith. A new and better way was sought and prayed about; and so a week of self-denial was proposed, and by the entire membership accepted, as God's way to secure the $1,000. An envelope was given each member and friend of the church, and all the people were asked to deny themselves, for one week, of something habitually enjoyed and to give the money thus saved. Little cards were given to the children and they were encouraged to collect fifty cents each.

Thus 600 people, young and old, started on "the week of self-denial." As this was to be a substitute for a church fair, a week of meetings was arranged, and services were held nightly, at which addresses by various pastors were made, on the duty and blessings of self-denial. These meetings were attended by 2,000 people. Fervent prayers were offered and a deep spiritual feeling pervaded the meetings. Souls were converted and God's name was truly honored. Coming to such meetings nightly was to our souls a blessed substitute for the late hours of hard work, and the questionable dissipations of a church fair. On the Sunday before Thanksgiving "Self-denial week" was to end, and the result to be given to God as a Thanksgiving offering. What a day that was! It was beautiful to watch the people bringing the results of their sacrifices. The little children brought their Christmas money and gave it gladly; young men and young girls had walked all the week to and from their places of labor, and gone without their lunch at noon, and with faces like the sun-rise gave the result of this saving. The old overcoats will be made to last another winter; the parlor stove is to have no fire in it until the price of a ton of coal is saved; tobacco was abandoned, and old clothes were cleaned and made over. It was wonderful to hear them all tell how the Lord had blessed them in their self-denial. When the offering was completed the $1,000 and more was made up. A happier people never assembled in a Thanksgiving service. Now that it is all over, a precious memory, a deeply spiritual church, a score of happy converts waiting baptism, are left. We commend this new and better way, as a method which God has thus largely blessed to one of the poorest of our city churches.

"MAKE A GOOD JOB OF ME."

In the *War Cry* there is a picture of a man kneeling at a table, and praying, "Lord, make a good job of me." The words are rough enough, but the meaning is, in many respects, admirable. The poor man feels that he is a failure, and that he needs new making. His feeling is that none but the Lord can accomplish the necessary renewal. His fear is lest he should not have the full work wrought upon him, and that his conversion should not be thorough and complete. He has no need to fear that the Lord would not operate effectively, for the great Worker never leaves his work half done. Still, the very fear of being but partly sanctified, shows his earnestness and his desire to be truly and fully converted from the error of his ways.

There are some professors who have need to offer a similar petition, for, as yet, they are no great credit to their religion. Lifeless, questionable religion is poor stuff.—*Selected.*

GENERAL WASHINGTON'S RULES OF LIFE.

1. Act at all times as in the presence of God, and make it the great object in all things to please him. In order to do this, seek first of all to gain clear views of his will, and with regard to all things to be perfectly conformed to it. In doing this, cherish no thoughts, indulge no feelings, speak no words and do no actions but what you really think, after all the light you can gain, will most honor God, most benefit yourselves and others, and give you the greatest joy when they come to be exhibited before the assembled universe at the judgment day.

2. Begin and end each day by a season of communion with God, and by a solemn and hearty commitment of yourself and all your interests, temporal and eternal, to his guidance, care and disposal. Daily read, with deep attention and fervent prayer, a portion of the Word of God, for the purpose of understanding, believing and obeying it. Never express or indulge the least degree of unkindness towards any human being, and give no needless pain to any one of the human race, or even of the animal creation. Make it your object to promote the greatest happiness on the whole, upon all of whom you may have influence, both of the present and all future generations. Regard the hand of God in all the dispensations of his providence, and in whatsoever state he places you, therewith be content. Envy none who are above you, and despise none who are below you; but possess and manifest the utmost good will towards all men. Never speak of any or feel towards them in a manner that you ought not to wish them, under similar circumstances, to speak or feel with regard to you.

3. Let all statements and narrations be an exact exhibition of the real truth. Act for God, for the universe, and for eternity; and in such a manner as is adapted to promote the highest good forever. In order to do this, look habitually to Jesus Christ; let your whole soul be imbued with his spirit and manifest it in all your actions. Look to the Holy Ghost as the author of all good in man; seek habitually his teaching, his illuminating and purifying influences, that he may dwell in you as his temple, and take full possession of all your powers and talents for himself. Earnestly desire that he would take of the things of Christ and more and more show them unto you; and carefully avoid everything which tends to hinder you from becoming perfectly like him. Make it as your meat and drink to do the will of God, and perseveringly have respect to all his commandments. Feel and acknowledge that all the good that you ever have received, that you now receive, or ever will receive, is of grace through Jesus Christ; trust in him for all which you need, both for this life and the life to come; rely on his merits, imitate his example, and in view of every blessing give him and the Father and the Holy Ghost all the glory.—*Andrew Edgar's Circular.*

ONE GOOD HUSBAND.

When Theodore Parker was married he entered in his journal on his wedding day the following resolutions:

First—Never, except for the best reasons, to oppose my wife's will.

Second—To discharge all duties for her sake freely.

Third—Never to scold.

Fourth—Never to look cross at her.

Fifth—Never to worry her with commands.

Sixth—To promote her piety.

Seventh—To bear her burdens.

Eighth—To overlook her foibles.

Ninth—To save, cherish, and forever defend her.

Tenth—To remember her always in my prayers.

Thus, God willing, we shall be blessed.—*Household.*

MISSIONARY UNBELIEF.

The Christian that does not believe in foreign missions does not believe in the "great commission." Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions in this generation, believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the church of God is ready? "If thou canst believe all, things are possible to him that believeth."—*Herrick Johnson, D.D.*

"EQUALITY OF THE SEXES."

One day it was raining hard when Mrs. Lease boarded a street-car. The car was crowded, and all the men on the seats sat closer back and evinced a determination to keep a position of sedentary comfort. Mrs. Lease cast her eye down the car, and, at the same time, a man in the corner started to rise.

"Don't," said the man next to him, grasping his arm; "that's Mrs. Lease. Don't you know her? She believes in equality of both sexes. Woman suffrage, you know."

The stooped man smiled and got up.

"Come," said the speaker, still more importunate, "you're not going to get up, are you? If she thinks she's equal to a man, let her stand. Give her a dose of her own medicine."

But Mrs. Lease had taken the man's seat, greatly to the discomfiture of the other, who wanted to see her stand.

Next day he met the stranger on the street.

"Hello," he said, "you're the man that gave up your seat to Mrs. Lease. You missed a good chance to take her down a little. There wasn't another man in the car that would have given way. Wasn't impolite, you know. Just a little

joke. What made you get up? Did she hypnotize you?"

"See here," said the man addressed, "I guess you don't know me."

"Can't say that I do. Who are you?"

"I'm Mr. Lease."—*Worcester (Mass.) Light.*

KIND WORDS.

Kind words do not cost much. They never blister the tongue or lips. Though they do not *cost* much, yet they *accomplish* much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words, in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.—*Exchange.*

A WORD FOR THE MOTHER.

Send the children to bed with a kiss and a smile;
Sweet childhood will tarry at best but a while;
And soon they will pass from the portals of home,
The wilderness ways of their life-work to roam.

Yes, tuck them in bed with a gentle "good-night!"
The mantle of shadows is veiling the light;
And maybe—God knows—on this sweet little face
May fall deeper shadows in life's weary race.

Yes, say it: "God bless my dear children, I pray!"
It may be the last you will say it for aye!
The night may be long ere you see them again;
The motherless children may call you in vain!

Drop sweet benediction on each little head,
And fold them in prayer as they nestle in bed;
A guard of bright angels around them invite;
The spirit may slip from the mooring to-night.

—*Selected.*

MAKING HIM THANKFUL.

When the family came home from service on Thanksgiving morning, they heard Ponto howling dismally from the attic. "However could the dog have got up there?" asked grandma, as she looked up and saw his piteous black face at the window. "I didn't know the attic door had been opened this morning."

"Oh, yes," said little Annie, innocently, "I opened it. I put him there on purpose."

"You did, child! What for?"

"Well, you see," replied Annie, with all the gravity given by nine years of wisdom, "I tried to think of some way to make Thanksgiving different to him from other days. We might give him turkey, but how would he know it wasn't Christmas turkey instead? So I thought I'd shut him up in the dark, where he hates to be, and when he was let out, he'd be thankful enough for Thanksgiving Day."

Her plan was absolutely successful. Once down stairs, having again the run of the house, Ponto frisked and yelped as if he had a great and special cause for thanksgiving, and needed no governor's proclamation to teach him the uses of the day.—*Selected.*

"THE FIRM'S BUSTED."

A little boy applied to Gen. Clinton B. Fisk for capital to go into business. Amount wanted —75c. Business—boot blacking. Station—near Fulton Ferry, New York. Profits to be divided at the end of six months. The arrangement was made, and the firm began business. On Monday morning, however, the "working partner" came into the General's office wearing a very lugubrious countenance.

"What's the matter?" asked the General.

"Oh," said the boy, "it's all up."

"All up!" said the General, "what do you you mean?"

"Oh," replied the urchin, "the firm's busted."

"How is that?" was the inquiry.

"Well," said the boy, "I had $4.92 on hand; but yesterday a man came into our Sunday-school, and said we must give all our money to the Missionary Society, and I put it all in—couldn't help it—an' it's all up with us."

We have no doubt that the firm immediately "resumed" business again—but it is the first partnership we have ever heard of that has been "busted" in that way.—*Selected.*

TEMPERANCE.

BLOOD AND RUM.

The rector of the church at the corner of 15th and Chestnut Sts., in this city, recently preached a sermon that was interesting at least. He began by saying that the Scripture for the day made a temperance sermon necessary; and in further apology for taking up the subject he said that he had not preached on the subject since 1866, when this same Scripture fell on the Lord's Day. He congratulated himself and his hearers that it would not so fall again until 1899, and therefore he would not until then be required to take up the subject. He hastened to allay the fears of his audience by assuring them that he should not treat the subject in the usual threadbare fashion, with denunciation of liquor dealers and friends of license laws. He declared that prohibition preachers who condemned fellow pastors for favoring license, did more harm than those who advocated drinking. Whereupon he proceeded to advocate drinking—*at home*—as a sovereign remedy for all the evils of intemperance. He advised against drinking in saloons and clubs. Locality, not alcoholity, he treated as the cause of all the trouble. Apparently he has never read of wife-beaters who got their courage up by home drinking, and of drunkards who have testified that the wine they took at their fathers' tables caused them to be drunkards.

He made one exception as to home drinking. No man should drink rum even at home who had "intemperance in his blood." He should have known that if a man has no intemperance in his blood, drinking will soon put it not only into his blood, but into the blood of his sons and his sons' sons, even though, as Dr. Richardson tells us, he may never be drunk in his life. The story of *rum and blood* is the saddest of human history, and the only way to save the blood is to banish the rum.—*Christian Statesman, Philadelphia.*

THE MONOPOLY OF THE SALOON.

One person out of every 258 has the privilege of going into this business and reaping its enormous profits. He alone has the permission of the law. The other 257 are debarred from the business, and an attempt on their part to sell liquor will be followed with legal penalties. Before a man can enter into this business, in any State of the Union, with few exceptions, he must secure the permission of certain men. He may have all the capital necessary, all the facilities required by trade, all the knowledge essential. He may proffer the amount of the license fee in good cash. But nothing will avail if those few men say, no, he shall not have a license. A few years ago the Excise Board of New York City decided that the number of licenses should not be increased, and no new ones should be issued except as the old ones expired. This meant that out of every 160 persons then in New York City, 159 were absolutely debarred from going into the business.

We protest, in the name of equal rights and privileges! If there is any one thing that should be indisputable in America it is that all men have an equal chance before the law. The doctrine is carried out in most lines of business. Any man in America has an equal chance with every other man to engage in the grocery business, the hardware business, the dry goods business, the tobacco business, or any other line of business. It is necessary in certain cases, as in the drug business and the tobacco business, to comply with certain conditions, but these conditions are the same for all men, and, when complied with, all men have the same privileges. This at least is the attitude of the law. Other monopolies exist, it is true; but in the case of the liquor traffic, as in no other case, the monopoly is created by law, and all competition with the privileged class is forbidden by legal penalties. The entire license system stands out to-day as the supreme and unique instance of monopolistic legislation. In its very essence it is a violation of the spirit of the Constitution. It is not, we repeat, a granting of privileges to those who comply with certain conditions. If the law said that whoever pays a certain price for his license or fulfills certain other conditions shall have the privilege of selling liquors, it would still be a vicious law, a bargaining away of the peace and morals of the community; but it would be at least technically free from the objection we are urging. But now two men, John Roe and John Doe, may go together to the Excise Commissioners, fulfill the same conditions in applying for a license, be men of equally good character, and one may receive the privilege, while the other is denied it and has no redress.

What is this law that comes to one man and says you may have this privilege of making $5,000 a year, and says to 257 others, "Stand off; don't you dare to enter into this business; let it alone or the prison will be your resting place?" The whole scheme is an illustration of superb insolence. It is a travesty on the doctrine of equal rights. Applied to any other business beneath the sun, it would call out execration and invite revolt. Of all the monopolies ever created this is the greatest, the most atrocious in its defiance of every fundamental principle of a republican form of government, and it has been the most appalling in its political results.

It stands supreme as a violation of the law of equal rights, as of the laws of morality. The license system must go. If the business of drunkard-making is to be legalized, let us at least give all men an equal chance to secure the blood-money that the business brings.—*The Voice.*

GLADSTONE'S HOPES.

"I must speak a word of congratulation and hope in regard to the temperance question. Although the Parliamentary proceedings on the subject in 1890 were negative and not affirmative, although they appeared to consist substantially only in the rejection of a bad plan and not in the adoption of a good one, yet they had this effect—they dispose for all time of the monstrous and enormous claims for the compensation of publicans which the present government acknowledged. If upon the foundation bill which the government introduced it had been possible to make these claims they would have proved an impenetrable fort against every attempt to deal effectually with the drink traffic. There were some positive results also. In various parts of the country new life and a more equitable spirit had been infused into licensing boards. Those approaching my period of life may not witness it, but many of you will see a thorough and effective reform of the laws connected with the traffic in alcohol, with an acknowledgment of the right of local populations to settle the question, whether within their borders public houses shall exist."—*Selected.*

The monster petition that decorated Faneuil Hall during the World and National Convention of the W. C. T. U., was signed in forty different languages, 250,000 of which were brought from England by Lady Henry Somerset.

A mission visitor of one of the London churches thus describes her visit to a gin palace: "Without, in the narrow, dirty street, misery and squalor on every side; but within, all bright and gay. A throng of men and women crowded the bars, many of them scarcely more than children in years, but old in sin; and on looking around and lower, even upon the floor, were to be seen as many as thirty or forty little children, many of them babies. I at first thought they were asleep, and pitied their neglected condition; but this feeling was quickly changed to horror when I was assured that they were all drunk—dead drunk, stupidly drunk—and that some of them had never been sober, having actually been born saturated with the accursed stuff and fed on it ever since, the result being visible in their old, pinched faces, and miserable, half-starved bodies, with nothing of babyhood about them."

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON III.—First Quarter, 1892.—January 17.

SUBJECT.—Overcome with Wine,—Isaiah 28: 1-13.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20: 1.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Isa. 28: 1-13. T.—Lev. 10: 1-11. W.—Prov. 20: 1-11. T.—Isa. 5: 11-24. F.—Eph. 5: 14-21. S.—2 Pet. 1: 1-11. S.—Matt. 24: 45-51.

COMMENTS BY E. E. FLAGG.

1. *The woe of the drunkard.*—vs. 1–4. We are here given a vivid picture of a luxurious, sensual nation, glorying in what should have been its shame. Isaiah, in his stern denunciations of the prevailing wickedness, is never afraid to mention specific sins, and in this respect he is a worthy model for the preachers of our own land and age. Certain passages in the Bible have been twisted to a seeming endorsement of the use of spirituous drink; but, rightly interpreted, its whole tenor is against such indulgence. It is now generally acknowledged that there are two kinds of wine mentioned by the sacred writers. Rev. S. F. Porter says: "There are two words that signify wine in general, *Tayin* in Hebrew, and *Oinos* in Greek." These two words, according to the same authority, are gratified by adjectives which show to what class they belong; whether to the sweet, unfermented wine, or to the "strong drink" against which men are warned. The one is alcoholic and "a mocker;" the other non-alcoholic, "cheering God and man." The pure, unfermented juice of the grape was drank in the patriarchal ages, even by royalty itself (see Gen. 11: 11); but man has "sought out many inventions," and among them is the art of making God's choicest gifts into poison. The same serpent that hid in the wine-cup in Solomon's day hides there still; and his description of the alcoholic poison is as accurate now as then. For God has not only prohibited such beverages, but so described them in his holy Word that all may take warning. To quote again from Rev. S. F. Porter's valuable little tract on "Bible Temperance:" "It is when it is inflamed (red) 'when it giveth its color in the cup,' 'when it moveth itself aright' (has the bead), 'look not upon it!' pass it by! utterly reject it! 'for at the last it biteth like a serpent and stingeth like an adder.'" They crowned themselves in their drunken revels; but their crowns should be trodden under foot, and "the glorious beauty" of Samaria would be as "the hasty fruit before the summer," greedily devoured by the pitiless Assyrian, "the mighty and strong one," whose coming should be "as a destroying tempest." It is noticeable that the great Assyrian empire itself fell, through this very vice of drunkenness. No other so eats into a nation's very heart unless it be the sin of false worships, with which it is closely connected. Wine-drinking was always a concomitant of the secret rites borrowed from heathenism, which all through the days of the kings had more or less of a foothold among the Jews. The "woe" against the drunkards includes also every nation which by its laws and customs makes it easy for its citizens to become drunkards. And if a grievous woe was pronounced on a people who had none of the scientific light of modern days on this subject, shall the nation escape which licenses so terrible an evil for purposes of paltry revenue?

2. *A saved remnant.*—vs. 5, 6. Instead of the drunkard's fading garland, the Lord himself should be "for a crown of glory" and "diadem of beauty" to the faithful remnant under good King Hezekiah. Their judges would be inspired with the spirit of justice, and their soldiers with strength and courage from the same divine source. Thus we see that a God-fearing ruler may avert or delay a threatened judgment. For a brief period the nation felt a rekindling of the old fires. His patriotic and pious spirit infected all ranks, and wrought a temporary salvation for his people.

3. *The sin of Judah.*—vs. 7, 8. Judah's hour of doom was only delayed. Her people, too, had "erred through strong drink;" and, worst of all, her priests and prophets had fallen no less deeply under the curse. Even the temple and public places were filled with the evidence of their debaucheries. Their wine-fuddled brains "erred in vision;" they could not rightly discern God's truth, nor be his mouth-piece to the people. "They stumbled in judgment;" they could not give clear and just decisions in the cases brought before them. The influence of drink customs, and especially of any national legalizing of the vice, is always demoralizing. There is no doubt but that if our law-makers would do right on the liquor question, they would be more competent to deal in a just and statesmanlike way with other great national problems.

4. *The mockers rebuked.*—vs. 9–13. Drinking destroys the moral sense. It takes away all reverence. So these drunkards of olden times made Isaiah the butt of their ribald mockery. "Whom shall he teach knowledge?" They were weary of his stale repetitions, "line upon line, precept upon precept." When a young man begins to drink he always has an idea that he can stop when he will. He fancies that he is strong enough and wise enough to let it alone, as soon as he sees himself to be in danger, and the talk of the temperance reformers he considers as all foolish babble. So temperance books and papers must necessarily be "line upon line." We may have read so many times the same facts and arguments that the repetition has grown monotonous; but let us remember that if we don't need them, others may, and pass them along. God speaks first in mercy, then in judgment. They would not hear his Word through Isaiah; they were like people to-day who want smart, eloquent, popular preachers. They would have to hear him through the stammering lips and strange tongue of a foreign foe. The rebellious nation, like the incorrigible sinner, must be punished, and for both "the wages of sin is death."

RELIGIOUS NEWS.

BAPTIST.

—The annual report of Immanuel church, Chicago, shows a balance in the treasury of $540.87, and all bills paid. During the year seventy-five have been received, of whom fifty-three were baptized. The net gain during the year was six. Reports indicated that the various branches of church work were efficiently carried on. Under the lead of the new pastor, Rev. O. P. Gifford, the church is moving on to new triumphs.

—The Second church, Chicago, reports additions by baptism 108; letter 80; experience 6; restoration 16; total 210. The diminutions by letter and otherwise were 240. Persent membership 1,355. Mr. O. W. Barrett, secretary of the trustees, reported $20,339.09 cash received and $18,890.59 paid out. Dr. Lawrence and the members have reason to rejoice over the great prosperity of the year.

—The Clarendon Street Baptist church, Boston, Mass., under the pastorate of Dr. A. J. Gordon, supports seven missionaries in India, Africa and Burmah. It also employs six home evangelists and carries on a mission training school.

—Two families in Louisville, Ky., have promised to build a new hall for the Baptist Theological Seminary in Louisville, when the sum of $100,000 is added to the endowment. About $80,000 have been secured. The seminary has a large attendance of students this year.

CHRISTIAN ENDEAVOR.

—There are now over 18,000 local societies, with a membership of 1,100,000. Thirty Evangelical denominations are represented. The Presbyterians lead all others, the Congregationalists are second, the Baptists third, the Methodists fourth and the Christians (Disciples) fifth. The first four denominations have over two thousand societies each, the Presbyterian having 4,500.

CONGREGATIONAL.

—Rev. A. H. Ball, D.D., of the First church, Elgin, has resigned. Dr. Ball has done a great work at Elgin, and has long filled an important place in Elgin Association and the work of the State.

—The Madison Congregational church, the largest in Wisconsin, Rev. E. G. Updike, pastor, has tried with great success the experiment of dispensing with its choir and depending on congregational singing, led by a precentor.

—Wisconsin has a woman as pastor of a Congregational church at Birnamwood, Mrs. M. R. Elliott. This church has just elected two deaconesses.

—With a view to strengthening weak country churches, fifty of the "prominent" English Congregational pastors have volunteered to give each four Sabbaths a year to preaching in such churches. It would mean new life and greatly augmented influence for the feeble churches in rural neighborhoods in other churches if ministers who are held in honor would more generally minister to them.

—The Emporia church is a great loser in the death of Senator Plumb. He was not a member of the church, but he was a warm friend and a liberal supporter. He was a firm believer in the Christian faith, and believed in churches and loved to see them prosper. He was constantly appealed to, to help struggling churches, and no church ever appealed in vain. Churches all over Kansas have received help from him.

—A new church of sixteen members has recently been organized at Oak Lawn, a promising suburb of Chicago. A suitable site has been secured, and the necessary amount has very nearly been pledged for a building. Work will begin immediately if the weather permits. Edgar H. Libby of Ewing Street church supplies them with preaching, giving an afternoon service every second Sunday.

—At Hampden, Ohio, Dec. 28, occurred the death of the Rev. William Potter at the age of 95. "Father" Potter, as he was familiarly known, was the eldest Congregational minister in the world. His ministerial age was 71 years 9 months and 12 days, as shown both by foreign and American statistics.

LUTHERAN.

—The western secretary of church extension expresses the situation of Lutheranism in the West very tersely in the use of the following: "Beyond question the greatest Lutheran work in America remains to be done, and that in the English language; and the General Synod, while ready to assist all, is the pioneer and strength of English Lutheranism. It is the only general Lutheran body with well organized, efficient boards of home missions and church extension, without whose timely and liberal aid it is almost impossible to found Lutheran churches in the English language. In hundreds of towns there are found a few of each Lutheran nationality, Germans, Swedes, Danes, Norwegians, Icelanders, Finns, 'Pennsylvania Dutch,' and so forth, but not enough of either for a church in their language. They are all forced to learn English more rapidly than if they lived in settlements. The only way all these people can be saved to the Lutheran church of their fathers is to plant in such towns an English Lutheran church. The secretary figures it out that they have about 1,500 pastors, 2,250 congregations and 245,000 communicants who speak the English language. Two synods are wholly German, the Wartburg, and the German Synod of Nebraska. The German Synod of California, whose admission was refused at Lebanon, owing to some informalities, will soon be received. The New York and New Jersey Synod is about one-half German. The Maryland and other synods have a number of German pastors. A German theological seminary is maintained in Chicago, but with a small attendance.

METHODIST EPISCOPAL.

—Bishop Joseph P. Thompson, of the African Methodist Episcopal church, and his wife recently observed their fiftieth wedding anniversary at the home in Newburg, N. Y. Bishop Thompson was born in slavery in Winchester, Va., in 1818. He ran away at sixteen, and after many hairbreadth escapes, settled in Williamsburg, Pa., where he learned to be a blacksmith. He became a preacher in 1841 and bishop in 1876.

MORAVIANS.

—The Moravians are desirious of establishing a third mission station in Alaska, and are calling for volunteer missionaries.

PRESBYTERIAN.

—Rev. Dr. S. J. McPherson, of Chicago, at the instance of a number of associates prominent in religious circles, will correspond with individuals and societies in the various denominations with a view of having a conference of delegates from all parts of the country to arrange for a religious exhibit at the World's Fair.

—There have been until recently two Presbyterian presbyteries in Philadelphia—Philadelphia and Philadelphia Central. By direction of the Synod of Pennsylvania their consolidation was effected Dec. 8. There are 140 ministers in the United Presbytery, and 30,000 communicants.

REFORMED PRESBYTERIAN.

—The Scotch Presbyterian church on West Fourteenth street, New York City, has decided to remain where it is and aim to become a "people's church." Its congregation has moved up-town, thus making it like so many other churches, a down-town church without a congregation.

—The statistics of the General Synod of the R. P. church show 20 ministers 4031 communicants, an increase of 241. Total contributions $42,314, more than half of this from Philadelphia; $35 in all for National Reform.

—Prof. Charteris, of the chair of Biblical criticism in the University of Edinburgh, has been unanimously recommended for the moderatorship of the next session of the General Assembly of the Church of Scotland.

UNITED PRESBYTERIAN.

—The Chicago Presbytery, on Jan. 26, will meet, at 1:30 P. M., with the South Side congregation, in Douglass Hall, Thirty-fifth street, near Indiana avenue. Session's program for a conference to be held at 7:30 P. M.: What are the best methods to be used in building up a congregation? Dr. D. S. Kennedy, principal, Rev. J. W. Cleland, alternate; How best carry forward Home Mission Work, Rev. J. F. Black, principal, Dr. W. T. Meloy, alternate; What are the best means to be adopted for raising church funds? Rev. J. A. Collins, principal, Rev. G. G. Wilson, alternate.

NEWS OF THE WEEK.

CHICAGO.

The City Council passed the ordinance for the extension of the West Lake street railway.

A lot of thievery has been unearthed at the County Hospital.

There will be changes in the business management of the county institutions.

Two men have been arrested for robbery at the County Hospital.

Railroad men say that the contemplated route of the drainage channel will be incalculably disastrous and expensive.

The World's Fair officials will ask for $3,000,000 worth of city bonds.

COUNTRY.

Diphtheria of a malignant type has broken out at Kittanning. Pa., and the public schools have been closed.

President Harrison on Monday denied the application for pardon in the case of Harper, who was convicted on a charge of embezzlement of funds of the Fidelity Savings Bank of Cincinnati, Ohio, and who was sentenced in 1887 to ten years' imprisonment.

The Modern Language Association of America began its ninth annual convention in Washington, Monday. Professor T. W. Hunt, of Princeton University, presided.

The annual cloth statement, published at Fall River, Mass., Monday shows a production of 9,985,000 pieces last year against 9,937,000 pieces the preceding year. Print cloths never sold so low as in 1891, the average being 2.95 cents.

A little five-year-old child named Eckbert, residing in Springfield, Ohio, Monday stole a half pint of whisky and drank it, and her parents allowed her to go to sleep without any effort to arouse her. The child never woke.

Bishop John Loughlin, Catholic bishop of Brooklyn, N. Y., died on Tuesday.

It has been discovered that the bond given by Jeff Davis to the United States Government to answer to the charge of treason has been stolen from the court records at Richmond, Va.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 28 to Jan. 2:

W. Patterson, J. B. Gault, J. Bailey, R Paddock, N Daniels, Rev N Callender, J W Suidter, A C Jennings, W W Cheney, Mrs M F Carr, S M Neff, J Stubblefield, Rev G B Duncan, Rev I H Leiper, Miss M E Bonnet, Dr W Crawford, F F French, D J Ellsworth, C Follett, R D Wilson, C McIlroy, J Matthews, P K Drury, Rev W W Ames, T D Anderson, Rev W H Hilton, S Mehaffey, J P Rood, H F Buffham, Mrs L Sanderson, Fr Brand, J Hodson, G W Lewis.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	90¼	@	90⅛
Winter No. 2	91¼	@	91⅛
Corn—No. 2	37	@	39⅛
Oats—No. 2	31¾	@	32¾
Rye—No. 2	86½	@	87
Bran per ton	12 50		13 00
Hay—Timothy	12 00	@	13 50
Butter, medium to best	20	@	28
Cheese	09	@	13
Beans	1 60	@	
Eggs	16		24
Seeds—Timothy	75	@	1 23
Flax	90	@	94¾
Broom corn	05	@	07
Potatoes, per bush	28	@	32
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 10	@	6 00
Common to good	3 45	@	4 20
Hogs	4 00	@	4 50
Sheep	3 75	@	5 30

NEW YORK.

Wheat, No. 2	1 05⅛	@	1 08⅛
Corn	51⅛	@	53⅛
Oats	39¼	@	39½
Eggs	26	@	27
Butter	15	@	30
Wool	16	@	36

KANSAS CITY.

Cattle	3 25	@	5 50
Hogs	3 30	@	4 00
Sheep	4 00	@	7 45

DONATIONS.

Current Expense Fund:

T D Anderson	$ 10 00
J Matthews	2 50
W Tucker	5 00
C Hillegonds	5 00
D S Faris	50
C Carrette	50
H McCauseland	3 00
J P Richards	6 50
J L R	85
J R J	20 00
T Wells	5 00
R Miner	2 00
I N Brown	1 00
Mrs M P Morris	1 00
Mrs F Collins	2 50
Mrs G Spies	3 50
O C Blanchard	5 00
W O Percival	5 00
M A Gault	1 50
J Robison	5 00
H Van Syoc	9 00
Mrs H Parsons	1 00
Rev J W Logue	5 00
A Friend	4 00
I Bancroft	20 00
A Friend	5 12
W Lasby	1 00
E Whipple	1 00
J C Heywood	10 00
R C Livesay	50
W E Killips	50
Mrs R R DeLong	2 00
Mrs J H Gray, Executrix,	37 50
Total reported Nov. 19th ult	780 95
	$962 92

Free Tract Fund:

S W Mack	$ 1 00
Mrs M F Carr	50
W C Wilson	50
G Anderson	1 00
J S Perham	25
S M Neff	1 00
A M B	20
Previously reported	3 25
	$7 70

Foreign Fund:

A Friend	$ 10 00
Previously reported	22 00
	$ 32 00

Southern Ministers' Fund:

R P Brorup	$ 1 50
G W Little	1 50
Mrs M F Carr	3 50
O C Blanchard	5 00
J Talbot	1 50
I N Brown	1 50
Jno Dorcas	3 50
I R B Arnold	11 79
C W Sterry	8 50
Previously reported	$162 83
	$201 12

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A gentleman recently died at Warburton, England, under circumstances that indicated poisoning from arsenic contained in a carpet of a bright crimson color. A London analyst has also reported a case in which a lady had purchased from a well known West End establishment several yards of a light flimsy printed material of the kind so much employed for curtains and other household decoration. While working at this material, both the lady and her maid began to suffer from symptoms of arsenical poisoning. The substance was found by the analyst to contain very large quantities of arsenic.

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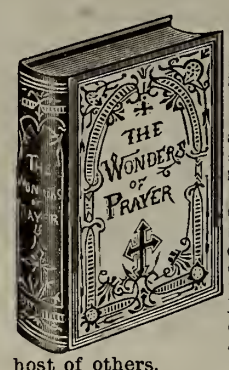

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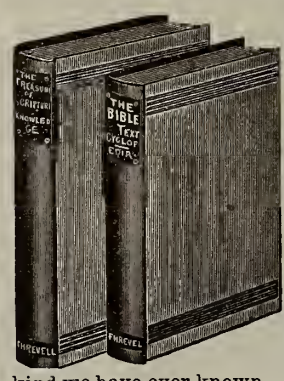

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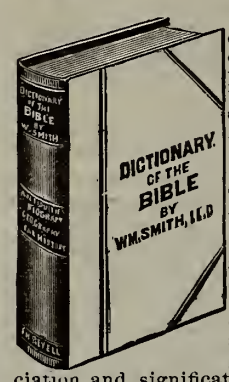

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FARM NOTES.

THE HORSE BLANKET.

As to blanketing horses in cold weather, Mr. J. W. Newton, of Vermont, says that he does not think it necessary in a warm stable except that a horse looks sleeker when covered. But in cool or cold weather a horse needs protection when standing out-of-doors, especially if sweating or if a cold wind is blowing; and when drawing manure or doing similar work, where the horse has to stand most of the time, it is best to keep a blanket on him all the time, unless the distance from the manure pile to the field is considerable. As to the horse's head, it is like a man's face, and does not need covering, unless the weather is very cold and windy. The feet and legs of animals, like deer, moose, etc., need only the protection of the hair, though they stand on the snow all the time in winter. Mr. Newton adds that he does not remember having ever heard of a horse's feet freezing, though he has often seen horses shiver in a cold wind, so he thinks a covering of the legs unnecessary; but in a cold stable it is best to keep the horse blanketed.

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Now is the time to make this true fertilizer. Everything the cow and pig can't eat must be thrown on the manure pile, to be covered with the cleaning of the cattle and horse stalls every morning. Disposing of refuse in this manner is an easy operation, an economical process, a money-saving plan, and doubles itself next season when put where plant roots can get at it. A man might as well throw away his pennies, his crusts, his table waste, his spare moments, all his good resolutions, as to waste his refuse in garden or farm. What good is it to make money with one hand and waste it with the other? The difference between a sensible man and a foolish one is often shown by the money allowed to leak out of the purse.—*Germantown Telegraph.*

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NEWS OF THE WEEK (*Continued from 13th page*).

Ministers of Sioux Falls, S. D., met Tuesday and accused Judge Aikens with drunkenness and debauchery.

Mr. and Mrs. John Brunelle, of Wild Rice, N. D., were asphyxiated Monday night by escaping gas from a coal stove.

The *American Wool and Cotton Reporter*, in its annual review of the wool market, shows that stocks of wool unsold in the principal markets of the United States aggregate a total supply of 106,414,233 pounds, against 92,861,682 pounds a year ago, an increase of 13,552,351 pounds. Prices of domestic wool during the year, on an average, have declined about 2 cents per pound, and Australian and other foreign wools fully 1 cent.

Miss Rachel Sherman, daughter of the late General William T. Sherman, was married at Washington Wednesday to Dr. Paul Thorndike, of Boston. President and Mrs. Harrison, the Vice-president and Mrs. Morton and other notable personages attended the ceremony.

Fourteen deaths from the grip were reported at New York Wednesday.

The first annual conference of the American Society for University Extension began at Philadelphia Wednesday.

Wednesday the Boston Board of Underwriters voted to increase insurance rates in that city, owing to the recent heavy losses by fire. The increase is said to be 10 per cent on buildings and 20 per cent on stocks of goods.

Jere Little, the once famous Kentucky outlaw, was accidentally killed Monday last by an immense log rolling over him.

An engineer, a fireman, and two tramps were killed in a wreck on the Union Pacific at La Grande, Oregon, Tuesday night.

Wednesday an incorporation license was issued at Springfield, Ill., to the Aurora and Chicago Interurban Railway Company; capital stock, $1,000,000.

Over 500 cases of grip are reported in Monticello county, Ill.

Professor J. L. Campbell, of Wabash College, in an address before the Indiana Academy of Science, Wednesday, said that the future water supply of Chicago lay in the Kankakee river.

Mayor Allen, of Terre Haute, Ind., died Friday of the grip.

Ex-Congressman Thomas F. Ward died Friday at Plainfield, Ind.

James E. Cooper, proprietor of the Forepaugh shows, died Friday morning at Philadelphia.

The revenue collections at Peoria, Ill., during 1891 aggregated $21,055,228.98, mostly on whisky.

Tuesday morning last Ralph Warren, captain of the Princeton foot-ball team, disappeared at Washington, and has not since been seen. It is feared that the injuries Mr. Warren received in the game with Yale have affected his brain.

At Argenta, Ark., Friday, a mob of railroad employes detached from a train a sleeper containing a party of operators and brakemen on the way to Arkansas Pass to take the places of strikers, chased the "scabs" into the swamps and destroyed their baggage.

Roswell P. Flower was inaugurated Governor of New York New Year's day at Albany.

During last year 834 persons died of the grip in New York City, against 314 in 1890.

The Philadelphia Society of the alumni of the Univerity of Michigan was organized Friday evening.

John Dietel, a museum freak, of Cincinnati, Ohio, who weighed 763 pounds, died of the grip Friday.

Mme Patti reached New York Friday. She will make a concert tour of the United States.

Spain is desirous, it is said, of extending its wine market to the United States, and to that end is willing to make important commercial concessions.

Governor Humphrey, of Kansas, Friday appointed ex-Congressman Perkins to be United States Senator, to fill out Senator Plumb's unexpired term.

Farm buildings and other property in Georgia were wrecked by a cyclone Friday.

At San Francisco, Cal., Friday, there appeared in a local paper an article signed by the Hon Jeremiah Lynch, in which opinion was expressed that the death of Bret Harte would be a public blessing, inasmuch as his articles helped to retard the progress of California.

Public buildings in Cleveland, Ohio, were lighted with lanterns, lamps, candles, and torches Friday night, as the city refused to burn gas after an advance in prices.

FOREIGN.

Spain's new tariff, which goes into effect Jan. 1, imposes prohibitive duties on alcohol and sugar.

Governor Russell, of Massachusetts, has issued an appeal to the people asking them to come generously to the aid of the famine sufferers in Russia, and has appointed a committee, with Bishop Phillips Brooks at its head, to receive contributions.

The Indian National Congress, which is in session at Nagpur, the capital of the central provinces of India, has adopted a resolution demanding home rule for India.

General Graham, President of the Maxim-Nordenfeldt Gun Company, announced at London, Wednesday, that the company intended to establish factories in the United States.

Hospitals in Kharkoff, Russia, are filled with patients suffering from famine fever.

King Leopold, of Belgium, is suffering from the grip.

Renewed outrages are reported in the northeastern part of China.

A large number of persons said to have been concerned in a plot to assassinate the Czar, have been arrested in Russian Poland recently.

General Booth, the head of the Salvation Army, is holding successful meetings in Madras.

Eleven men were drowned by the wreck of the French steamer Albatross off Archachon.

The Rt. Hon. Sir William Arthur White, British Ambassador to Turkey, died of influenza at Berlin Monday, aged 67.

Prince Alfred Monte Nuovo, grandson of the Archduchess Maria Louise, once the wife of Napoleon I., died of influenza at Vienna Wednesday.

Prince Bismarck had a narrow escape from death, barely escaping from a locomotive.

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Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

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Our readers will find in the letter of the Washington agent, on page 5, reference to the approaching convention in New York.

A large space is devoted, in this issue, to the address of Rev. J. M. Foster, of Boston, before the New England Anti-secrecy Convention, a few weeks ago. It is an exhaustive study of the evils of the secret lodge system of the age and its dangerous relations to the state. The document will bear a careful perusal.

Reform workers should not neglect to agitate the question of closing the gates of the Columbian Exposition on Sunday. The advocates of this movement in behalf of the Christian Sabbath are a minority, it is true, and the exercise of energy in this direction needs to be persistent and prayerful. You who work for the preservation of the Lord's day as due to his honor should base your arguments upon President Blanchard's ground—the divine commandment—rather than concede too much to human policy in the settlement of this question which so nearly concerns the welfare of the nation and the enterprise of which it is the direct patron. The divine authority for the Sabbath must be maintained. Call it the "Puritanic" Sabbath, or what you will, it is of God's own appointment, and its infraction entails guilt.

A remarkable story comes from the Pacific Coast, showing that slavery of a peculiar character exists among the Japanese residents in Seattle, as well as in British Columbia. One of these went to Yokohoma, several months ago, purchased three native women for $90 each, and returned with two of them to Seattle, leaving the third (ostensibly his wife) at San Francisco. All three of the women were subsequently united in a house in Seattle as slaves to their purchaser. Since then this man has been arrested, and the Japanese Consul has requested the aid of the Ministerial Association of Seattle in breaking up this system of slavery. The Christianized Japanese in Seattle say that all their countrymen who come to the United States as laborers are held in subjection by a powerful secret society which, playing on their superstitions, compels them to pay the tribute. About 150 Japanese women in Seattle have been sold outright by their parents and brought over here by their purchasers. This seems to be a kind of business in which a lawless secret society would find real enjoyment.

The question of jurisdiction, involving the location of a county-seat in Southwestern Kansas, forcible interference with court proceedings, conflicts of armed men, the killing of a sheriff's officer and of several other persons, last week, with the arrest of many members of the Farmers' Alliance for participation in the riotous proceedings, marks another era in the progress of that State towards civilization. Even "the dark and bloody ground" of Kentucky must yield the palm for frequent and terrible scenes of commotion and bloodshed to "bleeding Kansas," which, nearly ever since it became an organized section of the Union, has also been cursed with these unhallowed outbreaks. The lesson which this latest *emente* teaches is, that the American people are nowhere in one section more than another lifted above the realm of passion, and willing to always submit to the authority of law. There was even less excuse for the Kansas feud than for those among the mountain people of Kentucky and West Virginia, since those of the latter States sinned against far less of light and of Christian influences. What we need most to learn is the lesson taught in Romans 13: 1–7—"Let every soul be subject to the higher powers."

A bill introduced into the United States Senate by Senator Kyle, of South Dakota, provides for a constitutional amendment, giving to Congress the power to pass a uniform law on the subject of marriage and divorce. Perhaps no department of sociology has received more attention, and scarcely any reform is of more pressing importance. Of late years, in many of our States, and those, too, that rank high in their educational and religious advantages, the proportion of divorces to marriages has become alarmingly great, New England being conspicuous in this respect. So great is the diversity in the laws of the different States in reference to divorce that it is possible, by a change of residence, to commit almost any crime against the marriage relation and escape all punishment. It seems a long way around to seek a remedy for these evils in an amendment to the Federal Constitution and a national law; but perhaps this is the only *thorough* cure for this plague-spot in our social fabric. If properly framed, it would forever abolish polygamy and make it safe to admit Utah as a State. It would also put an end to an immense amount of litigation, discourage attempts to destroy the most important social relation of life on the merest pretexts, and so render marriage vows irrevocable except on scriptural terms.

Judge McGloin, writing in the January *Forum*, says: "The income and outgo of the lottery per annum are as follows:

Face value of tickets, 12 drawings.....	$28,000,000
Total of prizes, 12 drawings.....	14,767,200
Remainder representing gross profits.....	$13,232,800

It is doubtless true that all tickets issued are not sold, but this does not affect the dishonesty of the general rate. So the unsold tickets are placed in the wheel with the sold, and the company is the beneficiary of the winnings upon them. . . . In other words, this company takes a trifle less than 47 per cent for itself, a trifle more than 53 per cent for the limited band of winners. This is as near to an appropriation of one-half as these men dared to venture. The daily drawings, the scheme which fleeces the miserably poor, are cast in a still more dishonest mould." These facts, and the still more important one, that the United States government has set its seal upon *all* lotteries as systematic swindles, ought to have the effect, if anything can, of reducing them to their legitimate place among the thimble-rig, three-card monte and sweat-board confidence games to which public opinion is so generally opposed. But the fool-killer can still find plenty of subjects for his powers.

TO MR. AND MRS. DANIEL POWERS,

ON THE FORMER'S SEVENTIETH BIRTHDAY.

BY ELIZABETH E. FLAGG.

"Two angels with locked hands and open hearts."
—*Rev. J. P. Stoddard.*

'Tis written in a book of legends old,
The monk Anselmo, having prayed to see
An angel's face, was in a vision told,
"Thy prayer is granted."

Low he knelt in awe,
Hark'ning the trail of robes invisible,
And tread of white, swift feet no stains assoil,
And lightning rush of wings. He only saw
A brother praising God as at his toil
He meekly wrought; and while Anselmo still
Tarried upon his knees this answer fell
In accents awful, sweet: *"My angel see*
In every one who gladly serveth Me!"

And so, dear friends, this humble wreath of song
I lay upon your brows uncrowned as yet;
And if the waiting time be short or long
Before the crowning come, what matters it
To you whose home is as a temple shrine
For praise continuous, and whose lives run o'er
With loving service for the Christ divine
Like precious myrrh? so that the dullest soul
May smell upon your garments odors blest,
And catch the heavenly harmonies that roll
Athwart your footsteps slanting toward the West,
O angels of the open heart and door!

Wellesley, Mass.

THE STATE AND SECRET SOCIETIES.

ADDRESS BY REV. J. M. FOSTER, OF BOSTON, IN THE CONVENTION HELD IN THE U. P. CHURCH, BOSTON, DEC. 10, 1891.

Byron divided all men into two classes—the dupers and the duped. Secret, oath-bound fraternities are to-day duping men by the millions. It is time to lift the mask and expose their iniquity. Let us turn on the light.

Our subject leads us to inquire, What is the nature and province of the state? I answer:

1. The state is not a voluntary association. A man may join a voluntary association or not, just as he elects. But has he this option in civil society? He is born into the state, and is by nature subject to its laws. The corporation and the nation differ as greatly as the natural and the artificial. The corporation is the creature of the state, is responsible to the state, and appeal can always be had from it to the state. But the state is the creature of God, accountable to none but him for the use it makes of the great powers with which he has invested it.

2. It is not a social compact. The atheist Hobbes of Malmsbury originated this idea. Denying the existence of any fixed standard of right, and consequently that there could be any such thing as virtue or vice, this speculative philosopher resolved all law into one,—the will of the legislature. Gerrit Smith said: "The government has nothing to do with anything that does not pertain to the breaking of the leg or the taking of the pocket-book." Wm. Lloyd Garrison said: "The government is simply a watch-dog at our door, to keep out the robber and murderer." Thomas Jefferson said: "As only those who have personally accepted the compact are bound by it, or parties to it, it should be submitted to the people for endorsement every thirty years." These

are the sentiments of the advocates of the social compact theory. You see into what dangerous positions it leads.

"It is something monstrous," said Dr. Arnold of Rugby, "that the ultimate powers in human life should be destitute of the sense of right and wrong;" and that comes only from a sense of responsibility to God. "The moral character of government seems to follow necessarily from its sovereign power. This is the simple ground of what I shall venture to call the moral theory of its objects; for as in each individual man there is a higher object than the preservation of his body and goods, so, if he be subject in the last resort to a power incapable of appreciating this higher object, his social and political relations, instead of being the perfection of his being, must be its corruption. The voice of law can only agree accidentally with that of his conscience; and yet on this voice of law his life and death are to depend; for its sovereignty over him must be, by the nature of the case, absolute."

It is God's moral ordinance. It is that settled order of things that is manifestly in harmony with the divine will, an integral part of God's moral government of the universe, having its necessity in the very constitution of our nature; "man is a social being."—*Aristotle.* And its authority is God's Word; "the powers that be are ordained of God;"—that is, it is clothed with authority and powers which transcend all human institutions, and thus becomes the heaven-ordained and heaven-commissioned agent representing the divine authority among men.

I. *The being of the state is from God.* The Creator has established divine institutions among men for specific purposes. The *Sabbath* is a divine institution. It is the arrangement, appointment and contrivance of heaven for man. It is too far-reaching in its benefits for man to have originated, or even to have thought of. It has its necessity in the very nature of man, and its authority in God's Word: "Remember the Sabbath day to keep it holy." The *family* is a divine institution. Marriage is an ordinance of God. It is God's appointed method of restraining vice, fostering virtue, multiplying the human race, and developing the better sentiments of the human heart. It has its necessity in the very constitution of our nature, and its authority in God's Word: "They twain shall be one flesh." The *church* is a divine institution. "It is the kingdom of God" among men. Its organization is from God. "Upon this Rock I will build my church." Its authority is from God: "I will give to thee the keys of the kingdom of heaven." Its constitution is from God: "Unto them were committed the oracles of of God." Its laws are from God: "Teaching them to observe all things whatsoever I command you." Its commission is from God: "Go into all the world and preach the Gospel to every creature." Its duties, as God's witness for the truth, against all contrary evils, have been announced: "Ye are my witnesses, saith the Lord."

The *state* is another divine institution. It has its necessity in the constitution of our nature, and its authority in God's Word: "There is no power but of God; the powers that be are ordained of God." Civil government is not a human afterthought, but a divine forethought. It was created by our heavenly Father for the good of his people.

II. *The powers of the state come from God.* The state wields tremendous powers. It has the power to levy tax, to institute a tariff, and to regulate that mighty factor in our commercial affairs—the currency. It has power to organize schools, to enter the homes, take the children, place them in the schools and educate them, without asking the leave of the parents. It has the power to draw out all the physical, mental, and moral forces of the nation in self-defense, just as a sword is drawn from its sheath, as the late War of the Rebellion testifies. It has the power to crush that system of human slavery by which 4,000,000 of God's children were held in bondage, and proclaim liberty through all the land to all the inhabitants thereof, as Lincoln's Emancipation Proclamation attests. It has power to stamp out all secret oath-bound organizations that insidiously subvert public justice and endanger the life and property of the citizen. The government found it necessary to assail the "Knights of the Golden Circle" during the war, for they were plotting to destroy it. It became necessary to throttle the Molly Maguire and Ku-Klux Clans as a means of self-protection. The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. Let it be proclaimed in trumpet tones, from the Atlantic to the Pacific, that the highest tribunal in our land has decreed that the secret oaths of that religious fraternity disqualify those taking them from becoming citizens; or, if citizens, for exercising the privileges of citizenship.

The murder of Dr. Cronin in Chicago led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed, just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial over the Idaho test-oaths disfranchising Mormons. The courts have decided that these disloyal oaths disqualify those taking them for citizenship.

The secret order of Mafia came over to us from Italy. They showed their true character in the murder of Chief of Police Hennessey, of New Orleans. That assassination was a crime which demanded retribution. Eleven members of the order were put on trial. Through fear of the order the jury acquitted them A mob attacked the prison that very night and summarily dispatched these guilty wretches. That massacre cannot be justified. It is mob-law, and that is a danger and a symptom of a greater evil behind it. When justice breaks over its legal bounds, no one is safe, and the insidious disease of anarchy is back of it. But a secret oath-bound gang of ruffians and brigands cannot be tolerated here. That massacre was the hand-writing on the walls of the secret dens of the Mafia.

The Jesuits are an oath-bound society. They have sworn absolute allegiance to the Pope. The Encyclopedia Britannica says that "Jesuitism," as a secret oath-bound body, is "a naked sword, with its hilt at Rome, and its point every where." That sword is being brandished over the public schools of this city. The Boston Committee of One Hundred declared, in a printed manifesto, that it was their conviction that the disloyal oaths of the Jesuits should disqualify the takers for citizenship. These disloyal oaths caused them to be expelled from Germany and Italy, and to be driven from the South American Republics. And it will be necessary to disfranchise them in our own land.

The murder of Morgan by the Freemasons caused forty-five out of every fifty of the members to leave the order. In their indignation they exposed the oaths by which the lodge bound its members. This gave rise to the law which was passed by the Vermont Legislature in 1833. "A person who administers to another an oath or affirmation, or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than $100 and not less than $50; but this section shall not prohibit an oath or affidavit for the purpose of establishing claim, petition or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any State, or any other country, nor abridge the authority of a magistrate."

In 1839 the Legislature increased the penalty to $200. Massachusetts and New Hampshire adopted the Vermont law. Daniel Webster, the great lawyer and statesman, said: "All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions; and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Let the Vermont law be adopted by the remaining forty-one States of the Union. Let Congress crystalize it in a national law. That will drive secret, oath-bound societies beyond our borders. They are a standing menace to the Republic. Out of 13,000,000 voters, 2,000,000 belong to secret orders. They hold the balance of power in every closely contested election. This government does not want its policy dictated from the dark recesses of the lodge. We must throttle the serpent, or it will crush us.

The state has the power of life and death. This does not reside in the individual. No one has the right to take away his own life; that were suicide. He has not the right to employ another to take his life for him. No association has the right to execute the criminal, whether it be bank, railroad, Mafia, Clan-na-Gael, Masonic lodge, or Endowment House. It is murder. No number of men have the right to take the life of a guilty man—it is mob-law. Sixty-three millions have not the right to execute the criminal. It is mob-law on a large scale. And yet the state is every day exercising a power which does not reside in the individual or the mass. Where does it get this power? The only answer is, "Power comes from Almighty God." As the Saviour said to Pilate: "Thou couldst have no power over me at all except it were given to thee from above." In the Eighty-second Psalm rulers are called "gods" because they represent God on earth. In the 13th chapter of Romans rulers are called "God's ministers." They are clothed with authority from him, and administer his law. Civil government is the arm of Jehovah administering the affairs of his government among the nations.

III. *The laws of the state come from God.* The phrase of Hooker is too sublime even to become trite: "Law has its seat in the bosom of the Father, and its voice is the harmony of the world." Two thoughts filled the mind of Kant with ever increasing admiration and delight: "The starry heavens above us, God's law within us." Cicero long ago declared that "those who fail to recognize the will of God as the basis of all law, lay the foundation of government *tanquam in aquis*, as it were in the waters." Minos the law-giver of Crete, claimed to be the son of Jupiter, and to have received his laws from his reputed father. Lycurgus, the Spartan law-giver, claimed as authority for his laws the oracle at Delphi, Apollo. Numa claimed as authority for his laws the nymph Egeria. These facts indicate that there is an ineradicable conviction in the human soul that laws will not bind the conscience unless they come from God. As Blackstone said: "Any law that contravenes the law of God is no law at all."

The state is the divinely appointed keeper of both tables of the decalogue. The majesty of this law has been committed to the state. Here is the basis of moral legislation. The Ten Commandments are both a civil and a spiritual rule of life. In the second sense they belong to the church. The church determines all matters of faith. But in the first sense they belong to the state.

Take the second commandment. With the principle of idolatry the state has nothing to do. That belongs to the church. A man may believe in idolatry if he choose, and formulate his belief in a creed if he desire, and the state may not interfere. But the open and public practice of idolatry should be authoritatively and judicially suppressed. Josiah was commended of God because he went through Judea and cut down the groves and brake the images in pieces, and burned them in the fire. It was an act of public reformation, pleasing in God's sight. And Job said: "If I were guilty of idolatry it were an iniquity to be punished by the judges." Freemasonry is a system of idolatry. Ex-President J. Blanchard, D.D., of Wheaton, Ill., asked this question in a convention at Washington, D. C.: "What is the connection between the heathen altars of worship introduced by Solomon's wives into Israel and the altars of the Masonic lodge?" The reading of the question sent a thrill through the assembly similar to an electric shock passed through the human body. That question struck at the core of this evil. If Freemasonry is anything, it is a religion. It is not Christian, for it excludes Christ from the lodge. Its god is not the Christ of Calvary, but the god of heathendom. Their altar is not erected to Christ but to Belial. They sacrifice not to God, but they sacrifice to devils. These Masonic temples, like the joss-houses of the Chinamen of California, are houses of devil-worship. The state, as the representative of the true God, should have these houses

swept and garnished at once, and the altars and idols found in them burned to ashes.

Take the third commandment. The state punishes blasphemy and profanity. The horrid oaths administered in the lodges are sufficient to bring down the wrath of an offended God, and the state, as the shield of his honor, should purge out the evil that causeth the curse.

Take the fourth commandment. The Sabbath is both civil and religious. The church tells us how the Sabbath is to be observed. The state prohibits public Sabbath desecration. Nehemiah made an end of public work in Jerusalem on the Sabbath, and threatened the Tyrian merchants with arrest and punishment if they brought their wares any more on Sabbath for traffic. Our government should prohibit the United States mail service and inter-State commerce on Sabbath. The Sunday newspaper and excursion trains should be outlawed. But we all know that the Sabbath is the chief day for parades and picnics by the lodges. One hundred cases could be cited where the Masonic fraternity and the brewery have combined in the grove to trample under foot the Sabbath. If it is wrong for a team to play base-ball on Sabbath, it is wrong for the fraternity to spend the day in drunken revelry. If the state should prohibit the first, the second should not escape.

Take the fifth commandment. The state must guard the home against Mormon polygamy, free love, and speedy and easy divorce. As goes the home, the nation goes. Corrupt the home, the nation is polluted; keep the home pure, and you preserve the nation. But the lodge is the greatest foe of the home. Think of a Mason "in all the paraphernalia of a gorgeous uniform costing $75," and his wife at home wearing a $1.50 calico dress! Think of a man staying away from his home night after night from 12 to 1 o'clock. Monday night at the Masonic Lodge; Tuesday night at the Knights of Pythias; Wednesday night at the Odd-fellows, etc.! Think of his wife asking him, "If I were to stay from you this late every night, how long would you live with me?" and he replies, with arms folded, head thrown back and eye glittering: "Just about five minutes." The lodge robs the home of the time and money of the husband and father. They call them benevolent orders. And yet it costs from $10 to $125 to get in. And for every $2,000,000 distributed, they spend $3,000,000. That is, it takes $3 to disburse $2. What missionary society would be tolerated in such a use of funds! A missionary society that spends more than $5,000 in disbursing $100,000 is extravagant.

Take the sixth commandment. We are all agreed that the saloon is a murderous institution and should be crushed. In Iowa the saloon took the life of the noble Haddock, a Methodist minister. In Mississippi the son of an aged Baptist minister, the chivalrous editor of a temperance journal, was shot down like an animal, because he dared speak the truth respecting the saloon. The saloon sends 60,000 American citizens to a drunkard's grave every year. The saloon should be prohibited by law as a murderer. The lodge is a murderous institution, and should be destroyed. It murdered Morgan in 1826. In the words of John Quincy Adams, "hundreds were proved to have been accessories to the Morgan murder-crimes before and after the fact." It murdered Forgie in 1854. It ordered two members to cut the throat of a third member who had divulged some of their secrets; and the cold-blooded assassins performed their satanic task. If all the murders the lodge has committed were known, the outraged justice of humanity would demand that it be burned with unquenchable fire. *Delenda est Carthago.*

Take the eighth commandment. The saloon is a wholesale robber. It costs our nation, directly and indirectly, at least, $1,500,000,000 annually. This money is given to make paupers, and bring our people to squalor and vice. The lodge squanders funds that should be devoted to the home and the public good. Dr. Carradine, in his sermon, says: "I know a church member who gives $30 a year to his fraternity, and nothing to his church. Another gives $120 annually to his societies, and one-fourth of this sum to his church. Still another has given, lately, over $500 to his fraternities, and not one-tenth of that sum to his church." We heard a great deal about the octopus of the Louisiana lottery absorbing the resources of the country, and its execution was demanded. But the lodge is draining our nation's treasuries in a way the Louisiana lottery could not, and to an enormous extent. Why not destroy it?

Take the ninth commandment. Dr. Fairchild said: "A neighbor of mine was employed as a spy in the service of the army of the Potomac. He fell into the hands of the enemy, and was condemned according to the laws of war, but was saved from execution by the power of the mystic relationship, which proved more potent than rebel hatred or fealty to a supposed legitimate government." Of course, the young man is earnest in his admiration of the secret order and its beautiful charities; but can that force be trusted in society which is mightier than the behests of justice and country? In Scott's "Partisan Life with Col. Moseby," we are told that Moseby, in retaliation for the execution of two of his men as outlaws by Gen. Custer, had cast lots upon his prisoners and selected seven for death. These were marched off to a distant point for execution by a squad of his men detailed for this purpose. On the way they were met by Capt. Mountjoy, one of Moseby's officers, bringing in another company of Union prisoners. The chivalrous outlaw was a Mason and still recognized the obligations of his order. He discovered two Masons among the doomed men, and on his own authority substituted for them two of his own prisoners, and thus demonstrated the power of the mystic tie. These two rescued men may be loud in their praises of the mysterious relationship, but what have the friends of those two victims to say? During the last year of the war there came to my house in Ohio, from a remote town in Texas, a young lady, a relative of my family, who had passed from the extreme of rebellion to the extreme of loyalty, across the fiery line of war, without obstruction and without question. Her father and brother were with Forrest's rebel cavalry. Driven from her home in Vicksburg by the war, she had buried her mother and sister among strangers, and with her little brother, five years old, she had undertaken the perilous and apparently impossible journey. At Monroe, in Louisiana, she, as the daughter of a Mason, was admitted to the degree devised for Masons' wives and daughters (called "woodshed Masonry"). The Masons then placed her on a cotton boat, and she went safely down the Washita and Red rivers, and up the Mississippi, passing Natchez, Vicksburg and Memphis, without inquiry as to her destination or purpose. It was a kindly service, benevolent in intention and successful in execution; and one could scarcely find it in his heart to question the means by which it was accomplished. But we are compelled to ask, what is the limit of that mysterious power which bridged the chasm of war, and brought Texas and Oberlin into communication with each other? If men were angels, we might trust them with such power.

Three men were at Washington, with a friend, in the early stages of the war, when our forces occupied Fortress Monroe, Norfolk and Hampton, and a few other points about the mouth of the James river, face to face with the rebel forces. He was anxious to visit these points, but it was difficult to obtain the necessary permission. He and his friends at length decided to go aboard the steamer leaving for Fortress Monroe, hoping that some way might open for the realization of their wishes. They were informed, when they went aboard, that without an official permit they would not be allowed to go on shore. During the passage, our friend observed a military officer walking the deck, and often referred to as high in authority. He thought he recognized his countenance as one that he had seen at a Masonic festival some years before. He put himself in his way and gave him the grand hailing sign of the Royal Arch Mason. He received a response and thus made the acquaintance of Gen. ———. In reply to the inquiry of the general, what service he could render him, he stated the wish of himself and his friends, who were not Masons, but for whose loyalty he could vouch. They received from the general a pass to all the points they desired to visit. Is the Masonic bond stronger than that of a soldier's duty as he stands guardian of the nation's highest interests?

Who does not know that justice is perverted in our courts by this mystic tie? After a certain degree the Mason is sworn to defend his companion in any crime, "treason and murder not excepted." What need we any further witness?

Take the tenth commandment. After the hegira which followed the Morgan murder, the lodge went South and grew up there. The Southern Confederacy was conceived and brought forth in the lodge. We charge the crime of secession upon the Masonic fraternity. The North went down and crushed the Rebellion, and they brought back the lodge with them. It will yet be necessary for the American people to crush the viper of secretism. An officer of a grand lodge in Missouri, in 1867, said: "Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides." That is treason. Mackey's Lexicon of Freemasonry, 1866, says, page 39: "The Master is supreme in the lodge. Such a thing as an appeal from the Master to the lodge is unknown in Masonry. The power of the Master is absolute." Page 103: "The government of the Grand Lodges is completely despotic: its edicts must be respected and obeyed without examination by its subordinate lodges." The English people could behead their king, and Americans impeach their President; but the tyrant of the lodge cannot be appealed from. "Should the Grand Lodge decree wrongfully or contrary to the ancient constitutions, there is no redress for its subordinates." "The Master is supreme arbiter in all questions of order. For no misdemeanor, however great, can he be tried by his lodge, for as no one has a right to preside there in his presence except himself, it would be absurd to suppose he could sit as judge in his own case." If there is any such a thing as dangerous combinations, the lodge is one. Since the war, the traitor guerilla, General Pike, "Sovereign Grand Commander of the Supreme Grand Council and Inspector General of the thirty-third and last degree of Masonry," declared, in his official address, in Charleston, S. C., that "every Mason who fought on the side of the government in the slavery war had earned the condemnation and contempt of the world of Masonry." We charge them with treason in theory and practice.

Take the first commandment. From the birth of Masonry at the Apple-tree Tavern, Covent Garden, London, June 24, 1717, Masonry has claimed to be a religion. Mackey speaks of a Mason as "free from sin by living up to the rules of the order." (Lex., p. 16.) Again (page 34), "Masonry consists in a knowledge of the great truths, that there is one God, and that the soul is immortal." (Page 40): "The white apron is by its symbolic purity to aid us to that purity of life and conduct which will enable us to present ourselves before the Grand Master of the Universe unstained with sin." Town says: "Masonry is the perfection and arrangement of those holy principles by which the soul is fitted for a meet temple of God in a world of immortality." The Grand Sire of the Odd-fellows, in consecrating their cemetery near Chicago, in 1868, said: "Our Grand Master will take all who are buried in this ground to himself in the day when he makes up his jewels." The lodge proclaims itself a religion by baptizing infants. But they worship not our Lord Christ, the one living and true God, but "the god of this world," the god of the pagan, Mohammedan, Jew and the devil, "who also believes."

Take the seventh commandment. We charge the lodge with being the mother of harlots. Secrecy is her tap-root. Macoy's Manual, page 18, says: "The virtue indispensably requisite in Masons is *secrecy*. This is the guard of their confidence and the security of their trust. So great a stress is to be laid upon it, that it is to be enforced under the strongest obligations." On pain of having "their throat cut from ear to ear," they are sworn to "conceal and never reveal" the secrets of the lodge, good or bad. On this account the lodge rooms, above a certain degree, are made drinking saloons, in which men who move in the highest social circles get beastly drunk. On this account they can invade widows' houses, and virgins too, and lead their victims astray.

The lodge is a public robber, and should be ar-

rested and placed behind the bars of prohibition. It is a Sabbath-breaker, and the law should lay hands upon it. It is a blasphemer, and should be punished. It is an idolater, and should be suppressed. It is a traitor to the truth, and should be visited with the pains and penalties of perjury. It is a covetous extortioner, and guilty of treason against good government, and should be proscribed. It is guilty of dethroning the God of all government and should be disinherited. It is a corrupting, murderous system, and should be tried and executed. It breaks and tramples under foot every precept of the decalogue, and should be driven from our borders into the deep sea of oblivion.

The lodge made the assassination of Lincoln a possibility. The lodge saved the neck of Jefferson Davis. Let Americans take warning.

WORDS THAT SHOULD BE EMPHASIZED.

The following address was delivered at Music Hall, Boston, December 21, 1891, when the Congregational Club celebrated "Forefathers' Day," by Rev. Robert R. Meredith, D.D., of Brooklyn, N. Y.:

"What is the grand characteristic of the Pilgrims and the Puritans? What is it that accounts for all that they were able to do and did do? They were no wiser than tens of thousands of men around them in their day; they were no braver; they had no more endurance than others.

They were plain, every day, average kind of men. What was it that enabled them to do what they accomplished? It may be a commonplace thing to say, but I have come from New York to Boston to say it to-night. It was their religion that enabled these men to accomplish what they did. [Applause.] Loyalty to God and a profound faith in his providence and his sovereignty in the affairs of men was the foundation of their life; was its inspiration and its strength. It was not intellectual; it was spiritual. Their consciences were enlightened by the spirit and the truth of God, and they were loyal to him. And that made these commonplace men, so it will make any commonplace men, men of grand achievements.

"The Puritan movement was the result of a reaction. Since then there has been another reaction, not, perhaps, so violent, but gradual. The pendulum has swung past the centre in the other direction. We lay the flattering unction to our souls that we have just laid aside the excrescences in the lives of these men, their expressive tendencies, their strict legalism and those things that in them were mistakes, and that we have held on to all that was really vital and powerful in their work. I do not believe that is true. I believe that there is needed in this country to-day another reaction, a movement back toward Puritanism [applause], a swinging of the pendulum toward the centre. These were religious men. They had a theology which they could and did believe, and that will make even a puny man strong. These men had a stalwart type of piety. They carried their religion into business, and there were no banks wrecked. [Applause.] They said, 'religion is business, and business is religion.' [Applause] They took their religion into their politics. If there ever were politics under the sun of heaven that needed to get religion, ours are the politics. [Laughter and applause.] To-day, if a minister lifts his voice on any question that borders remotely on any issue between the parties, the press of the party offended will come down upon him with the sternest reproof—'No politics in the pulpit!' If the pendulum should swing back to its centre, the ministers of the Congregational churches would say: 'Every question of morals belongs to the discussions of my pulpit, and if they become involved in your politics I will discuss them all the same, and if your politics are injured so much the worse for your politics.' That is Puritanism, and that is what we want to-day.

"The religion of the Puritans made them thoughtful, sincere, outspoken men. In this we need a reaction. We are silent in the face of great wrongs. Their religion made them useable by God.

"Vicious measures prevail in our cities to-day, because of the vast number of men who will not take the trouble to vote. [Applause.] Do we not need enough of the Puritan spirit to make us pass a law that will disfranchise a man that will not take the trouble to exercise his right as a citizen? [Applause.] These men are of a variety of classes. Some of them are dudes, English dudes born in America [laughter], who turn up their trousers on Beacon street because it is muddy in Piccadilly. [Laughter.] The Puritans used to burn witches. I wonder what they would have done with a dude. I think they would have broiled him and served him on toast. [Laughter.]

"Then the Puritans guarded admission into the colonies. It needs to be impressed upon the American people. I am not a party to the cry of 'America for Americans,' because I am an Irishman myself. Such a cry would have given the Indians the best of the argument, and the Puritans would have been hustled back on to the Mayflower. [Laughter.] No, it won't be time for 150 years more to talk about America for Americans. But we will demand a certificate of character. [Applause.] We will not open our doors to the pauper and criminal populations of Europe to pour in upon us. [Applause.] We will say to them: 'Keep your criminals and paupers at home.' But to every man, sober, steady and industrious, we will say: 'Welcome to these shores to labor for a living and to amass wealth if it is in you.' But we won't stand on the dock at Castle Garden, and beckon to Old Erin and say, 'Come over and govern us.' [Laughter and applause.] We will say to every man that comes here: 'My friend, the red in our flag mingles with and is modified by the white and the blue and the stars [applause]; and if you do not like the mixture and want the pure red, find a country for yourself and wave your flag there.' [Applause.]

"I will tell you a political party that will win: A party with Puritan stalwartness; a party made up of men with enlightened consciences and loyal to them, who shall meet together and make a platform and say in that platform: 'This ballot shall be guarded; it is a sacred trust; the man who does not exercise the trust shall be punished; no man coming to these shores shall be admitted to the discharge of this duty and the enjoyment of this privilege until he has acquired a fitness for the same; and every ballot shall be freely cast and fairly counted from the Lakes to the Gulf of Mexico.' [Applause.] And for a second plank in that platform this: 'The public school system of this country shall be held forever inviolate under the protection of the strong right arm of the State. There shall be no division of its funds for any purpose whatever. [Applause.] There shall be one law concerning it for all people, and the Bible shall rest on its desk and be read in every session of the school.'" [Great applause.]

NEW ENGLAND LETTER.

Comic papers in the public library.—"High art" falsely so called.—An astonishing record.—The Harvard matter.

The Boston Public Library has passed a sentence of exclusion against *Puck* and *Judge*, and other papers of like tenor, on the ground that they are not educational, nor sufficiently valuable to warrant the money expended on them. I will confess to not a little sympathy with the directors. A purely comic paper always contains much that a refined nature shrinks from, and which an unrefined nature is no better for reading. A sad lack of reverence characterizes the purely comic paper of to-day. Nothing is too sacred for its flippant jesting, and it too often takes for the subjects of its jokes things that should not be thought of without a blush—or a sigh. American wit seems to run to the rollicking and grotesque, though we have produced at least one first-class humorist in Oliver Wendell Holmes. But when shall we produce another with humor at once so delicate and so caustic?—as for instance that displayed in those two or three pages in "Over the Tea-cups," where he pays his respect to the Knights of Labor? It is true that a clever political cartoon has its uses, but even here I am inclined to think the real educational value is very slight. However, if these satires had the smallest effect in changing bad legislation, or in stirring up the consciences of our lawmakers, it would be a great point scored in favor of the comic paper. But I think it will be found that the cases are exceedingly few where the victim of the cleverest cartoon, the keenest and justest caricature, has felt himself impelled in consequence to turn over a new leaf, and exchange a career of political corruption for one of high-minded integrity. Because the caricaturists of Paris took occasion, on account of his peculiar facial outline, to draw Louis XVIII. in the shape of a huge pear, the poor "citizen king" went nearly beside himself, to the great pleasure, no doubt, of the unscrupulous French wits; but our American public men are thicker-skinned, and those whose political records can be most justly impeached are the ones from whose obtuse consciousness such things glance off like the bullets from an alligator's hide.

The experiment of opening the Public Library on Sunday is to be tested in South Boston. It sounds very well when the advocates of Sabbath opening say that it takes men off the street, and gives them a place in which to spend their Sundays, that would otherwise be passed in more questionable resorts; but the fact is that this class does not frequent reading rooms on Sundays, or any other day, so that the result will be only a still further letting down of the bars which hedge in our New England Sabbath.

The "elevation of the masses" and "high art" are the fashionable shibboleths of to-day. They are convenient masks for a great deal to pose under which is neither "elevating," nor art, in its true sense. The other day, in company with a friend, I was looking over a collection of particularly fine engravings from some of the most famous European schools. Among them, however, were a few of that objectionable class against the admittance of which into the city's public gallery, the ladies of Philadelphia recently made such a noble protest; and it occurred to me as a strange and noticeable thing, that the painters who delight in this kind of art, never seem capable of that most divine triumph of the artist's pencil,—the drawing of a really beautiful woman's face. As license is not liberty, so any picture which outrages our moral sense can in no wise claim shelter under the mantle of legitimate art; and the sooner this is a recognized canon among all who claim to be connoisseurs, the better. It is time "the high looks" of those people who assume that because we do not like the nude in art, we therefore do not know a good picture when we see it, were taken down.

The deluded victims of the endowment orders have much reason to "chew the cud of bitter reflection," in view of the recent revelations regarding the managers of the various endowment orders which have lately come to grief. The officers of the "Golden Grail" report for traveling expenses, in six months, $125,000; but the Progressive Benefit Order beats even this astonishing record, for it reports $129,119 expended during the same time. Beside this, the officers of the Royal Ark were modest, as during this period they took only about $37,000. The supreme officers of the Friendly Aid Society were paid salaries at the rate of $45,000 a year, and bought spans of horses and carriages for their use, charging all to "traveling expenses." The petty thief who steals a few dollars is promptly jailed; but enlightened Massachusetts, it seems, has one law for him, and another law, or rather no law, for these scoundrels; but, as the *Springfield Republican* justly observes, "the State of Massachusetts is morally responsible for every dollar thus filched from the fool-members of these orders." The question now is, "What will be Gov. Russell's policy in regard to them?" He has it in his power to greatly help or give them their death-blow; and he is said to have committed himself before his election to the former line of action, and at least received the votes of the long and short term orders in the last campaign, on the supposition that he was more friendly to them than the Republican candidate. If Gov. Russell made any such promise he showed himself very unfit for the high honor that has twice been conferred upon him, but more so if he keeps them. Either way, it is not a dignified or pleasant predicament.

The Harvard matter still continues to occupy public attention. One of the overseers of Harvard, Henry W. Putnam, has written a strong letter to the *Transcript*, rebuking President Eliot's do-nothing policy, and thanking Mr. Garrison for the blow he has struck against that policy, to which he attributes "the steady increase for the two decades of his administration of the scandal and demoralization attending the development of this secret club." He adds: "All but

the most incorrigible set would be grateful to the professor who should—as Prof. Chaplin offered to do—break up the club once for all and clear the atmosphere around Harvard Square." A consummation most devoutedly to be wished by every one who has the best good at heart of this great educational center. ELIZABETH E. FLAGG.

NEW YORK LETTER.

NEW YORK, January 9, 1892.

Rev. Dr. Talmage rounded out his sixth decade January 7th. Though now a sexegenarian, he shows no decadence in physical vigor, but continues his remunerative work as lecturer all over the land and writer for periodicals, in addition to preaching. A Brooklyn daily says, "The Tabernacle pastor is to-day Brooklyn's bright, particular pulpit star. In season and out of season, whether the weather is fine or stormy, the same crowds go to hear him. He is to-day the best-known and the most widely advertised clergyman in the United States, if not in the world. His sermons encircle the globe. It is estimated that between eleven and twelve million people read them every week."

Rev. J. W. Dawson, a London editor, adds tartly, that this popularity is an effect without a cause, for he is "the best paid minister, for the least brain-power, in the States."

It is the boast of the Romish church that it never changes. The rightfulness of the Inquisition is the same now as ever, only power is lacking to enforce its behests. The new work by Grattan Guinness, which gives an account of his recent visit to Mexico, has photographs of some of the hundreds of skeletons found in the Inquisition wall at Pueblo. One can see the remains of a number of these murdered Christians preserved to-day in the museum of Toluca, and in that of the City of Mexico. It would be well for some of our politicians who are so servile in yielding to the audacious demands of Rome, and doing all they can to aid her in gaining control of this country, to put these two facts together: the merciless cruelty of the past, and the boasted infallibility and unchangeableness of this ancient hierarchy.

The scandalous doings of Harvard students, so graphically recorded by a recent New England letter, in these columns, put the president and college authorities in a humiliating posture of helplessness, according to their own statements. Their relation to these criminals is like that of mother to Mary, in the old song:

> "Baby sat in the window seat,
> Mary pushed her into the street.
> Baby's brains were dashed out in the 'airy,'
> Mother held up her forefinger at Mary."

This is not pathos, but bathos. It nevertheless pictures the ludicrous insensibility to moral distinctions and punitive measures shown by some people. A shake of the finger is (with them) ample punishment for crime.

A clergyman came up rather timidly to me, a few weeks since, and with bated breath asked, in an undertone: "Are you a Mason?" When assured that I had always felt the strongest repugnance towards the system, and had refused overtures of a flattering nature to connect myself with it, he extended his hand warmly, saying: "I have done you wrong in my heart, thinking that you were, and so did not respond to the cordiality you have ever shown to me." Begging forgiveness, he went his way with a cheerful and satisfied air. Ever since, he has seemed another man. We do often err through lack of frankness. Not that it is always needful to speak one's mind where questions of this sort are involved, yet there are times when silence is sin. On the other hand, where one feels that he has a right to ask a question like the above, it is better to do so than to entertain suspicion and prejudice.

I do not attend theatres, or read theatrical criticisms, but the other day a headline attracted my attention—the name of Mrs. Scott Siddons, whose histrionic ability had been enjoyed by me many years ago on the lyceum platform. The critic said that her attempt to personate a female adventuress was not a success, for she herself is a pure, good woman. This failure is her highest praise. On the other hand, the stage critic of the Boston *Traveller* praises the success of an actress of whose private character the world knows too much already, when she personates "an abandoned woman, fascinating in the sensuality of her wiles to win a lover, and vindictive against any that prevent the gratification of her lustful purposes." It takes a lewd woman to do this. Mrs. Scott Siddons rises in the thought of all good people as she shows awkwardness in such discreditable business. No wonder her critic questions her wisdom in returning to the stage. Why, we may also ask, should the *Traveller*, under its new, religious management, continue to editorially advertise the theatre, which Beecher, in his wisest prime, pronounced "a poisonous mushroom, an institution which has come down through thousands of years with perpetual dishonor upon it?" OCCASIONAL.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 6, 1892.

The re-assembling of Congress after the holiday recess, on Tuesday, was, as usual, largely attended. The crowds in the galleries expected to have heard the Chilian correspondence and President Harrison's message relating thereto, but they were not sent in; and, if semi-official statements can be accepted as true, all danger of any trouble with Chili has passed, owing to the new administration of that country having instructed its minister here, Senor Monti, to present a full apology to this government for the attack made in the streets of Valparaiso upon the American sailors from the U. S. S. Baltimore. This will be a very happy ending of what has lately looked like a very serious matter.

Vice-President Morton presided over the opening session of the Senate; among the petitions presented were a number asking that the $5,000,000 loan to the Columbian Exposition be made only on condition that the exposition shall be closed on the Sabbath day. Memorials were also presented asking for the speedy completion of the Nicaragua ship canal; for the free delivery of all mail-matter; for liberal appropriations for the improvement of water-ways, and for the ratification of the Brussels treaty to suppress the African slave trade. This treaty, which it will be remembered the Senate failed to act upon at the last session, has been the subject of much controversy in this country. Its principal object—the suppression of the African slave trade—everybody favors; but unfortunately for that object, so far as this treaty affects it, there are other clauses in the treaty that do not meet the approval of some of the Senators, who think that more harm than good will come from its ratification.

President Harrison sent a message to the Senate calling attention to the famine prevailing in some of the provinces of Russia, and recommending that some action be at once taken to show the sympathy of the United States. Senator Washburn introduced a joint resolution authorizing the Secretary of the Navy to employ any vessel in the navy suitable for the purpose, or to charter a private vessel to convey food to the starving Russians. The resolution was adopted by the Senate, and in the House Representative Blount, chairman of the Committee on Foreign Affairs, asked that immediate consideration be given it; but Representative Kilgore objected, and it went over temporarily. It will, of course, be adopted.

Owing to the continued illness of Speaker Crisp, the House was called to order by the clerk, and its first business was the election of a speaker *pro tempore*. Representative McMillin, of Tennessee, was chosen without opposition, and he will continue to preside over the House until Mr. Crisp entirely recovers, which his physician thinks will be in about two weeks. This being the first "bill" day of the session in the House, a large number of bills, on almost every conceivable subject, were introduced.

The colored Young Men's Christian Association, which was organized last summer, held dedicatory services in the building they have purchased last Sunday. Rev. Dr. Rankin, president of Howard University, preached a strong sermon, his subject being "One stronger than the strong man armed." The building purchased by the new association is in a section of the city where Christianizing influences are needed, and it was until recently one of the most notorious disreputable houses in Washington. There is a great career before this association, as its members can do work among the members of its race that it would be impossible for their white brothers to do, however willing they might be to try.

President Harrison has filled the vacancies on the board of Interstate Commerce by nominating J. W. McDill, of Iowa, to succeed T. M. Cooley, resigned; W. M. Lindsey, of Kentucky, to succeed W. L. Bragg, deceased; and W. R. Morrison, of Illinois, to succeed himself, his first term having just expired. He has also nominated Andrew P. McCormick, of Texas, to be judge of the fifth circuit of the new U. S. Court. *

REFORM NEWS.

THE WASHINGTON AGENT IN NEW YORK.

BINGHAMTON, N. Y., Jan., 1892.

DEAR CYNOSURE:—Bidding dear ones at home good-bye, I started on Monday for the Empire State. Several stops were made in Pennsylvania. An hour's visit was had at the home of Bro. Gable, Stewartstown. Bro. G. was anxious for further work. I am always sure of a welcome at Bro. John White's, in Steelton. This brother is one of the few who refused to join a secret society patronized by a majority of those employed in the steel works. He was told by a lodge-man that if he refused to join this society, he would lose his position. The lodge has gone; many who joined it have gone; much time and money needed for poor men's homes are gone, but he remained, happy in the consciousness of having stood for the right. Some of the Lord's money in his care was appropriated to our work, as it has been before. At Wilkes Barre, Factoryville, and Dalton, Pa., I met friends.

On reaching this city I found a welcome, as usual, at the home of Bro. Woodruff. There is much to encourage the holding of our State Convention here.

I hope to be able to report what may be done in time for the State President to send a call to the next *Cynosure*.

Reform work is uphill business, but the hill reaches toward heaven. Let us climb, friends, till God shall say, "It is enough—come up higher." W. B. STODDARD.

CORRESPONDENCE.

A LABORER IN THE SUNNY SOUTH.

LACON, Ala., Jan. 2, 1892.

DEAR CYNOSURE:—I endeavored to make the best possible use of the *Christian Cynosures* and tracts sent to me, distributing them among the many colored preachers in and about Birmingham, and lecturing and preaching against the anti-Christ of our times. My last effort in that line was a short address, which, by the vote of the conference, I had the privilege of making before the Colored M. E. Zion church, at its late annual session in Birmingham.

But I have sometimes thought, of late, that my work is almost done, though it has been but little. For several months failing health has warned me that I cannot hope to do increasing lecture work, as I had fondly desired. I seem now, and have for the last few weeks, to be on the invalid list.

But my soul is animated as I read the dear *Cynosure* from week to week, and learn that the important principles which it advocates are so gloriously permeating the moral sense of our country. I have thanked God that he has just the man for Boston withal. And wonders is the Lord working against the dark powers and to redeem his church.

During the intervening years, we have often had in fond remembrance the moral heroes and earnest Christian men whom we met in Carpenter Hall at the lecturers' and seceders' convention, to which we came from Missouri. My wife, now 71 years of age, talks with delight of the unfoldings of truth we there witnessed—of the precious sacramental season enjoyed on the Sabbath, with the venerable J. Blanchard, in that "upper chamber" at No. 221 West Madison street, the evident presence of the divine Master making it good to be there.

Then, in our minds, we go over to our genial home provided by Rev. J. P. Stoddard—and a more hallowed spot we do not remember ever to have found than was that for the little time he tarried and talked and prayed with us. My wife says that his prayer brought the Holy Spirit up-

on us. Then the association we renewed and so richly enjoyed with that venerable and well-tried reformer, O. Sholes, and his notable Christian wife, whose generous hospitality had been shown to me and my little family, years before that convention, when, adrift on an Illinois prairie, we were strangers and needy; then they "took us in." We would also gladly mention the more than generous hospitality which we found in the home of Ezra A. Cook. I expect it will meet them at the judgment; may they have great reward here as well. Then, too, Bro. H. H. and myself held an exhortation meeting on the haymarket square, on West Randolph street, with quite a company that had gathered to listen—some with much interest and some beer—men with evident aversion to our cause. But how we did pity the poor man who drew near and listened carefully, and at the close came up voluntarily, giving us his hand and saying: "Oh, sir, I know what you say is true, but what can I do? I am a confirmed drunkard." We endeavored to lead him to Christ as his only hope.

Will some of my old friends who may see these lines comfort me in my lingering sickness by writing to me at Lacon, Ala.?

Ever praying for the success of the principles so ably advocated in the *Christian Cynosure*, etc.

C. POWERS.

A FRIENDLY LETTER.

DE KALB, Iowa, Jan., 1892.

DEAR CYNOSURE:—I did not have the pleasure of attending the Iowa C. A. convention. The distance and expense were too great for me. I hope to be able to attend the annual meeting next fall, and to send a good report.

Much of the farm products in this part of Iowa was destroyed by hail, and we are obliged to buy grain shipped to us. We have been favored by Providence with a mild winter up to January, and hope it may continue pleasant, if it is God's will. I am doing my best not to let the *Cynosure* subscription run behind. I send one renewal and one subscription now. If I can get any more the subscription list will gain a little here, even in these hard times. Reform papers do not have as rapid growth as is desirable. I suppose it is because reformers don't go down hill. Dead fish can float with the current; but it is live ones only that can swim up stream.

We are glad to learn of the progress of reform in Boston. I often think of Bro. Stoddard. He lectured, several years ago, in Mt. Ayr, Iowa, and I would like to see him again.

May God bless Dr. J. Blanchard. The reformers seem to be with each other in spirit, though they be miles apart.

May God bless the dear friends of the *Cynosure* and all everywhere who are making a Christian effort to be "workers together with him" in the uprooting of every plant which is not of our heavenly Father's planting. Jesus says: "Every plant which my heavenly Father hath not planted shall be rooted up." He "came to destroy the works of the devil," and he certainly wants us to be workers together with him; but the cross seems to be the most heavy in the work against secretism. The lodge is not of God's planting. It is the enemy of God and man. We need much grace, and courage not to slight the cross. Christian heroism is in as much demand now as ever before.

CYRUS SMITH.

A SUGGESTION.

WAUKEGAN, Ill., Jan. 4, 1892.

EDITOR CYNOSURE:—There are some things in secret societies—especially in Freemasonry—hard to be understood. The "good men" argument still passes at from seventy-five to ninety-eight cents on a dollar. And the statement about the dramatic penalty to the oath is considered a "middle-aged" story, if not a story of the middle ages.

[A glance at "Two Masonic Murders," 8th page of this issue, will settle this romance.—EDITOR.]

There are a few specific remedies which would be a powerful curative to this moral weakness. One is the following:

When about one year ago the Rev. G——, of Boston, attacked the Rev. James P. Stoddard, he proceeded in that minister's meeting to say: "When I took the Master Mason's oath, and swore to have my throat cut across"—and went on at length to give the language of the oath, his speech went into the Associated Press dispatches, and was printed in many cities where the night editors were not clearly aware of the importance of the suppression of the rather sensational intelligence. I saw it at considerable length in the Syracuse (N. Y.) *Journal*. This was to the public an eye-opener, so far as it went. I do not think the statement was reprinted by any paper friendly to the reform, giving that particular feature of the case. A few hundred thousand leaflets containing the reverend gentleman's words, with "From the Boston *Globe*," of a given date, would tell. For that would not be what some wise "*anti*" had said, but the language of a lodge defender.

A second excellent remedy for this sore on the body politic, is the late language of Joseph Cook, Esq., as quoted by the Boston *Daily Journal*, on the topic of the "Death Penalty in Socialistic Societies." If it were issued in tract form, with the authority of Joseph Cook at one end, and the Boston *Daily Journal* at the other, it would have a powerful influence for good.

L. N. STRATTON.

THE LUTHERANS AND SECRET SOCIETIES.

WHEATON, Ill., December, 1891.

EDITOR CYNOSURE:—Enclosed is a translation of those parts of an article in the *Lutheraner* which will most clearly show the position of the Lutheran church, not only with reference to the Farmers' Alliance, but all secret orders. Yours, very truly, PROF. W. H. FISCHER.

N. F. A. AND I. U.

One and another of our readers may ask what these letters mean. They form the abbreviated name of a secret society: "The National Farmers' Alliance and Industrial Union." The same exists only since October, 1889, and is the result of combining the National Farmers' Alliance and Co-operative Union and the National Agricultural Wheel.

* * * * * *

According to the constitution, a necessary officer of such an association is a "chaplain." The duties of this officer are, as stated in Art I., Sec. 7: "To take charge of the religious services of the Alliance, and upon the death of a member to officiate at the religious ceremonies."

According to Art I., Sec. 2, part of the duties of the president is this: "To open the session according to the provisions of the ritual..... to direct the ideas and workings of the secret rites."

* * * * * *

Let us glance at the "ritual." The copy which is before us was printed this year at Washington. In this book the course of procedure in these lodges is prescribed. Special care is observed to exclude the uninitiated by the use of a pass-word. Furthermore, it directs, "if possible that the middle of the room should be occupied by a stand, which is to serve as an altar, and on which there should be a Bible. The prescribed formalities for opening the session are those of a secret and religious society. When the time for opening has arrived the president is to say:

"'The hour for opening this—————— has come. Should there be any here who are not members in good standing, let them withdraw. Brother Warden, close the door, and allow no one to enter during the opening ceremonies.'"

* * * * * *

If new candidates are to be admitted, the ritual provides explicit directions how to proceed. It is not our purpose to print the long, and in part silly, formula. The oath to be imposed on the candidate is the following:

"I promise and solemnly vow, in the presence of almighty God and these witnesses, that I will never reveal," etc., etc.

* * * * * *

The president then says: "May God help you to keep and observe this vow. My brother! those about you have all made this vow and are keeping it inviolate. Your usefulness as a member of this order will depend on the faithfulness with which you observe it. We form a secret brotherhood," etc.

* * * * * *

Finally, after listening to all this speechifying, in which the question is never asked whether the initiate is a Christian or not, he is once more brought before the president to receive the words, grips and signs, etc.

* * * * * *

The chaplain, when installed, is to be addressed as follows: "Brother ———, you are now to be installed as chaplain of this ———. The mere mention of the name of your office suggests the position of a mediator between this brotherhood and the Dispenser of all blessings. The mantle has fallen on you. May it be your constant endeavor to adorn its dignity and transmit it unsoiled to your successor; and, when the work of life is ended, to obtain the praise: 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord!'"

Finally, the ritual contains a formula to be used at the burial of a member of the order. It directs that when the officiating minister is through with his part of the ceremonies the "brothers" are to approach the coffin and repeat passages of Scripture like Psalm 125: 1, etc.; after which the chaplain is to speak a prayer.

So we have here another secret society, whose members, before they know what passes in the lodge, bind themselves by oath, even after they have ceased to be members, to observe inviolable silence about all secrets of the order. We have, furthermore, a religious society, having a "chaplain," who is to officiate at "divine services" of the Alliance, where prayer is to be offered for the "brothers;" that is, for those who, according to the constitution, "believe in the existence of a Supreme being," who may therefore be Christian, Jew, or pagan; a society which a Christian who knows what he is doing, can evidently not join with a good conscience and without denying his Saviour and his Gospel.

* * * * * *

Here, too, we must once more sound the warning voice; we must beg and admonish all members of our congregations, for Christ's sake, to keep their distance from such associations; or, if any should have been drawn in, speedily to come out and pray God to forgive what they have done in ignorance.

LITERATURE.

The January *Century* is pleasant reading, authors and articles alike vying to excel in the character of their respective contributions. The leading engravings, in point of merit, include the full-page portrait of Charles Francois Gounod, accompanying his own account of his experiences in Italy and Germany; illustrations of Jewish life in New York, the letter-press by Richard Wheatley; copies of paintings by Andrea del Sarto, in the Italian Old Masters of W. J. Stillman, and a portrait and army scenes in Custer's last battle with the Indians. This entire paper is replete with interest, The Naulahka, by Kipling and Balestier, and Characteristics, by Dr. S. Weir Mitchell, are continued. Other articles and writers are as follows; The Jewish Question is discussed by "Josephus," in a calm, dispassionate manner. The Alligator Hunters of Louisiana (illustrated), by Andrews Wilkinson; Witchcraft, by J. M. Buckley; Bentley's System (illustrated), by Viola Roseboro; The Discontent of the Farmer, by J. R. Dodge; A Battle in Crackerdom (illustrated), by Harry S. Edwards, and several poems, are each, in their way, worthy of careful attention. All the usual editorial departments are well filled with current lines of thought. Published by the Century Co , 33 East 17th street, New York; $4.00 per annum.

A unique experiment will be tried in the February issue of the *Ladies' Home Journal* The entire number has been contributed in prose, fiction and verse by the daughters of famous parentage, as a proof that genius is often hereditary. The work of thirty of these "daughters" will be represented. These will comprise the daughters of Thackeray, Hawthorne, Dickens, James Fennimore Cooper, Horace Greeley, Mr. Gladstone, President Harrison, William Dean Howells, Senator Ingalls, Dean Bradley of Westminster, Julia Ward Howe, General Sherman, Jefferson Davis and nearly a score of others. Each article, poem or story printed in this number has been especially written for it, and the whole promises to be a successful result of an idea never before attempted in a magazine.

The *American Spectator* is a 32-page monthly magazine, published by the *Arena* Publishing Co. of Boston, and seems principally to be a side-issue of its larger literary brother—the *Arena*. The contents of the January number are strictures upon our inaccurate census; foreigners inNew England; the Cosmic Sphere of Woman. by Prof. J. Rodes Buchanan; Centuries of Dishonor—Mrs. M. A. Livermore's argument for Woman Suffrage—from the *Arena*, and a poem by Virginia F. Boyle—Sunset on the Mississippi. The editor, B. A. Flower, is also the editor of the *Arena*. Price 10 cents.

LODGE NOTES.

The B. P. O. E. (Benevolent Protective Order of Elks; or, as they facetiously call themselves, The Best People on Earth) have their own ideas of a "good time" whenever they "pass from labor to refreshments," or, in other words, "hold a special stag(gering) session." The stories they tell, the songs they sing, the toasts they drink, and the jokes they crack, on these occasions, are described as "funny," and would not, we fear, look well in print. The following is a partial report of one of these interesting reunions. We copy it from the *Mystic Tie:* "Funny stories were indulged in by Messrs. Woodward, Buck Leeds, L. F. Gery, Ed. Curtis and others. L. F. Gery gave an interesting dialect story of a Negro borrowing and returning a nickel; then gave an interesting imitation of a steamboat. Prof. Joseph Hooper, our well-known friend about town, astonished his friends by revelations of his proficiency in the art of legerdemain and his manipulation of the cards. Many other specialties attractive and varied served to quickly pass away the evening. Cigars, beer, lemonade, sandwiches, etc., went quickly the way of all things earthly."

ORIGIN OF THE "MYSTIC SHRINE."

A dispatch from Philadelphia gives the following account of the origin and rise of the "Mystic Shrine," a secret order that is near akin to Freemasonry, and now numbers many thousands of members. Very few of these, even, until recently, (says the writer) were "aware that a branch was started as a joke many years ago, the perpetrator of the joke being the late Wm. J. Florence, the noted actor. The joke did not originate with Florence, but rather with Dr. Walter Flemming, of New York, a well-known prince of good fellows, and a high degree Mason, but it was Florence who engineered the affair to a successful conclusion. An idea of the success of the hoax can be had from the fact that the Lulu Temple of this city is one of the branches of the parent organization. There are temples nearly as great as the Lulu in nearly every large city, not only in this country, but in Great Britain, and all owe their existence to the love of a joke had by Billy Florence, Dr. Flemming and the rest of that pioneer band in the organization of the Mystic Shrine. One night early in 1870 a small party of Masons were gathered at the house of Dr. Flemming, in New York. The conversation turned upon the organization of different societies, and Dr. Flemming proposed that those present form an adjunct of some kind or other to the Masonic order. All hands took a hearty interest in the affair from the start, and it was not long before the matter had assumed a practical shape. Just about that time the Khedive of Egypt was creating a great furore in Paris.

"He was the guest of Emperor Napoleon, and the splendor of their entertainments was the talk of the civilized world. Actor Florence was in Paris at that time; and in a long letter to his friend, Dr. Flemming, described an imaginary meeting at which Napoleon, the Khedive and Actor Florence took part. In winding up his letter Mr. Florence declared that the Khedive was almost good enough to belong to the Masons.

"Immediately it occurred to Dr. Flemming and his friends that it would be a good idea to spread the report broadcast that the Khedive had met Billy Florence, the well-known actor, in Paris, and had become so favorably impressed with the witty American that he had conferred upon him the degree of the Mystic Shrine, to which only members of the uniform rank could aspire. He had also, according to report, empowered Mr. Florence to come back to America, establish lodges of the Mystic Shrine and confer the degree. This report surprised Actor Florence very much when he returned to his own country, but he readily fell into the scheme, and in this manner the Mystic Shrine was organized. About five years later Dr. Daniel E. Hughes, now resident physician in charge of the Philadelphia Hospital, went on a visit to his friend, Dr. Flemming, in New York. While there Dr. Hughes was induced to join the Order of the Mystic Shrine and return to Philadelphia with a firm determination to organize a lodge in this city. There was no delay, and in less than a moment the Lulu Temple was seen well under way. Until about five years ago Dr. Hughes was the important factor in the lodge in this city, and during the time of his active membership Lulu Temple grew to wonderful proportions, and its fame is now as wide as the domain of Uncle Sam."

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MORE MASONIC MURDERS.

TWO MEN BRUTALLY ASSASSINATED BY FREEMASONS.

"The *Cynosure* never rests in falsifying Freemasonry. Its last false charge is that 'Freemasonry promotes assassination.' Freemasonry's only penalties are, reprimand, suspension and expulsion. *It never takes life, nor sheds blood.*"—*Voice of Masonry (Chicago), for January.*

"I claim that every Mason who lives up to his oath must of necessity violate the law, and even get so far as to assassinate a recalcitrant brother Mason. There is no variation nor shadow of turning with the Masonic oath. Every Mason is rigidly sworn under the most awful death-penalties that the very ingenuity of cruelty could invent. He is sworn '*to have his throat cut and his tongue torn out*'—'*to have his left breast torn up and his heart plucked out*'—'*to have his body severed in two, his bowels taken from thence and burned to ashes.*' Can anything be more horrible than all this human butchery which every Mason swears to have inflicted on his body for the disclosure of the silly nonsense which comprises the different Masonic degrees?"—*Edmond Ronayne, ex-Mason.*

Masonry has for years branded the *Cynosure* and the N. C. A. as liars and hypocrites for repeating the charge, time and again, made by ex-Past Master Edmond Ronayne, in the foregoing extract from his recent letter printed in this paper. Beside it we print, also, the rejoinder of the *Voice of Masonry* to that letter. Let the two passages stand together as the epitome of the dogma of the lodge and the voluntary expression of a Freemason who had the courage to leave the lodge and expose its iniquity when he became thoroughly convinced that the institution is a fraud and a humbug.

A few weeks ago we received a document from a neighboring State, giving the principal details of a most atrocious double assassination committed by Freemasons upon a brother Mason and the un-Masonic youth who witnessed the first murder.

The statement made to us in relation to this horrible crime came from a reasonably authentic source; but before we concluded to print it, we required the affidavits of creditable witnesses to its truth. These affidavits have now been secured, and we have no hesitation in giving it to the public as trustworthy evidence that

"MASONRY PROMOTES ASSASSINATION."

In a year prior to 1881—so runs the history of this awful crime—there was in a certain hotel, at the end of the hall-way upstairs, among the other bed-rooms, a small one, similar to those about it, except that this had no window in it. It had previously been used mainly as a club-room for gambling; and as that business is largely a work of darkness, it needed no light. There was, however, a bed in it, and, when needed, was occupied as a sleeping room.

On a certain day, at the time above indicated, a tall, fine-looking stranger registered at the hotel, as from New York. He was assigned, on the book, to the room we have described.

Near the other end of the hall was a room near the head of another stairway, occupied by a traveler who was to be called about 2 o'clock in the morning, to take a night train. The night-clerk, being familiar with the premises, did not take a light with him when he went to call this man. The stairway up which he went was near the end of the hall where this traveler slept; and the clerk, in the darkness, saw that the door of the room to which the New York guest had been assigned was open halfway or more. Inside of that room he saw a light and the landlord of the hotel and two other men holding fast another man with his breast over a chair. Under this man's head had been placed a bed-vessel. One of the three men lifted up the head of the one on the chair and cut his throat with a knife. The blood from this wound flowed into the bed-vessel and ran over its sides. At the same time they held their victim so tightly that he struggled but little. As soon as he was quiet they placed the knife in one of his hands, and left him lying over, or across, the chair. They then came out, closed the door, and descended by the stairway opposite to that where the night-clerk stood.

The young man was greatly horrified by the scene which he had witnessed, and resolved then and there to quit the hotel. Accordingly, after a few days, he asked the landlord for a settlement, as he wished to leave. The landlord objected to his going away, saying that he could not spare him. But the clerk persisted in having a settlement and leaving the house. Said the landlord, "If you leave I will not pay you." To this, as they stood together alone, the clerk rejoined: "You know that ——— was murdered in the little dark bedroom. I saw it all while I stood at the opposite end of the hall in the dark. I had gone up the other stairs to call a traveler, and you know who was there—and so do I; and if you don't pay me, I'll tell on you and the rest." At this the landlord was silent and turned pale. A moment afterwards he said: "Well, I suppose I can pay you; but you must keep your mouth shut." The clerk was then paid, and immediately engaged with another employer in that neighborhood.

The body of the murdered man, on the morning after the assassination, was found as it had been left, by the chambermaid while going her rounds. The community was horrified by the crime, as soon as it was made public. An inquest was called, and the coroner's jury returned a verdict: "Came to his death by a knife in his own hands." When the effects of the murdered man were examined, in his trunk were found undoubted evidences of his having been a Freemason of high degree. The local Freemasons were very indignant (apparently) that one of their fraternity, a stranger, should have come to such an untimely end. If it was a murder, as many deemed it, it was evident that the man's throat had been cut, with two heavy gashes extending from ear to ear—one across from each side. To have made these gashes himself, the alleged "suicide" would have had to change the knife from one hand to the other during the operation, which, owing to the effective manner in which the first wound was made, rendering him powerless, was practically an impossibility. The coroner's jury were all Freemasons; hence their peculiar verdict.

A plain coffin was procured for the burial of the body, and at "low-12"—midnight—a dray came up to the hotel, on which the remains were carted off to the cemetery, with a few attendants. The burial took place in a retired spot, the grave being under a fence and very shallow, with the head to the south. A few days later (it is alleged) there came a package of $600 addressed to the murdered man, in care of the landlord.

The night-clerk was about twenty-two years of age. Some time after the murder at the hotel (as he stated to affiants on his death-bed), he was in the same hotel, one day, on the occasion of a city election, or some other local event, and was induced to drink a glass of beer—the first and only one that he had taken there since his settlement with the landlord. A few minutes afterwards he became terribly ill. Returning to his place of business, as best he could, he grew worse, vomiting and suffering intense pain in his stomach. He said that he was sure, as soon as he had drank the beer, that he had been poisoned. Subsequently he was taken to his father's house, where he related his experiences. Medical aid was summoned, and in the excitement of the event, none *appeared* more anxious to relieve the sufferer than the landlord by whom he had formerly been employed in the hotel. But all attempts to restore him to health proved futile. He gradually failed, and after lingering for about six weeks he died.

It was during this last illness, while his mind was yet unimpaired, that he related the story of the murder at the hotel and its attendant incidents; and those who heard it are our sworn informants.

A short time after the death of the night clerk, his brother also died, as it appeared, from the effects of slow but sure poisoning.

"Masonry promotes assassination." We insist upon it that this is true. Scarcely a seceding Mason has failed to make this statement, and the evidence now rapidly accumulating in this direction fully maintains this position.

The Masonic government is despotic over every member of the fraternity, and holds the issues of life and death over all who have taken its murderous obligations.

How long will the American people—the law-abiding, honest citizens, untrammeled by lodge-oaths—suffer this unholy and secret institution to exist among them?

DIVIDED HEARTS.

A contributor to the *Christian Standard*, of Cincinnati, writes about "Churches *vs.* Lodges," and the article is very good—*in spots.* In the course of his article he makes these statements: "There is a spirit of anti-Christ in the lodges . . It is a fatal mistake to depend upon lodge doctrine and practice for salvation. . . . Much of the irreverence now prevalent in churches is but a contagion from the lodge-room through hybrid members. . . . Church members who belong to one or more lodges, as a rule, are not devotional—are not active in Sunday-school . . . do not read their Bibles, etc. The social feature of the lodge is a powerful factor for pulling down the throne of Christ in the heart and robbing the church of its needed revenue."

In another place he rebukes lodgery for its zeal in its own cause, and justly claims that injury is thus done to the churches; on this account he counsels the lodge-members to be more considerate and to act in harmony with the churches, so that the latter may be able to co-operate with them in the relief of distress. This is doubtful advice; for what fellowship hath righteousness with unrighteousness?—and where the lodge and the church go hand-in-hand about works of charity, the church will always be the sufferer, losing spirituality, and godly influence, and gaining nothing but confusion. When the lodge comes into the church pulpit, Christianity takes a back seat—so greatly does the influence of the lodge fill the edifice.

What is the lodge? Simply an organization of human authority, founded by Satan; yet it is too true that many church preachers and professing Christians belong to the lodge and exercise a good deal of Jeroboam-like liberality, indorsing the lodge, or whatever will bring money into the church and popularity to the pastor. Thus is formed a mutual admiration league between the lodge and the church. Then the question of heart piety becomes secondary in such an atmosphere, and the Laodicean church is reproduced, fit only to be spewed out of the Saviour's mouth for its lukewarmness in his cause. In such a condition its members are seemingly indifferent whether they seek the Masonic "grand lodge above," or find rest in Abraham's bosom. Such appears to be the practical result of mixed faith in both Baal and the Lord. Such a union will end in despair, for God will not accept a divided heart. Those who say, "The lodge is a good enough church for me," certainly have no part in the glorious church of the first born.

THE U. B. CHURCH AND SECRET SOCIETIES.

To settle all disputes as to the relation of each of the parties that now profess to be "The United Brethren in Christ," we wish to call attention to the following facts:

1. That from 1841 to 1889 this denomination, which had been one of the most useful and aggressive in the United States, had an article in its constitution which declared that "there shall be no connection with secret societies;" and that, up to 1889, no member of *any* secret society was a member of that denomination, except in violation of denominational law.

2. That in 1889, a party in the denomination, a majority in point of numbers, did adopt a new constitution, with a new clause on secret societies, under which constitution they enacted a new law. By this law, which is vague and wholly indefinite in its terms, Freemasons, Odd-fellows, and other secretists, have been received without question into the denomination which calls itself "The United Brethren Church," and which have been as anxious since then to stifle all discussion of the secrecy question as they formerly were to promote it.

3. That at the General Conference at York, Pa., held in 1889, a minority of that body, desiring to adhere to the constitution of 1841, and especially to maintain their rule against *all secret* societies, and holding, moreover, that the constitution had not been legally changed, affirmed that *they* were "The United Brethren Church," and proceeded to elect officers. They have since maintained their old rule on secret societies with great strictness, and insisted that the majority, with their new constitution, were simply *seceders.*

4. Without undertaking to decide this question, which is still before the legal courts in sev

eral States, we wish to say that we regard the departure of any portion of this denomination from their former just testimony against the secret lodge system as *a secession from Christian principles* at which Satan might rejoice, and all good people mourn.

BOSTON ITEMS.

The "Boston Almanac" for 1892 gives the following suggestive figures. There are in that city: 177 Evangelical churches; 81 Roman Catholic, Unitarian, Jewish, etc., congregations, and 853 secret societies.

Rev. J. P. Stoddard has a wide field to cultivate at the "Hub." We are glad to learn that his weekly parlor meetings at 218 Columbus ave. are growing in interest. Sixty-four of these meetings have already been held in that one parlor, and at present the program embraces a series of six talks on the origin and principles of Masonry, by its own accredited authors.

Mr. Stoddard was recently encouraged to persevere in this interesting branch of his work by the remark of a sister who has been present at every one of these parlor meetings. Speaking of a talk on the previous evening, she said: "It was the best I ever heard, and I begin to think there is no bottom to this awful abyss of iniquity" (the lodge system). To a critical Masonic friend who was present, Mr. S. had occasion to say that the object of these meetings is not to quibble over little technicalities, but to study the system at the feet of its most renowned teachers; and that while they were glad of his company and his aid in making topical researches, the discussion of unimportant questions could not be tolerated. We cite this as showing the spirit of Mr. S.'s work.

He has also recently interested some of the Christian workers and theological students at Newton, has engaged to give them one talk, and hopes to give six or more in that city. Relative to the success of his labors in this direction, a brother writes: "I am a seceding Odd-fellow, etc. Having withdrawn for conscience' sake, I would like to support with my influence and testimony any concerted effort being made against the great evil of secret societies." And so the good work goes on.

At the New England Convention it was unanimously voted that Rev. J. P. Stoddard be continued as the Secretary of the N. C. A. for that district, and that an effort be made to raise his salary to $1,200 for the current year. Thereupon four friends of the cause promptly subscribed $450.00 for this purpose. Our friends in New England should see that the whole amount is pledged; for they have the assurance that it will be faithfully earned, and it is morally certain that whatever he receives will be conscientiously expended in the furtherance of his work.

MORE "NEW THEOLOGY."

Plymouth church, Brooklyn, in calling Dr. Lyman Abbott to its pulpit, after the death of Henry Ward Beecher, seems to have measured his merits as an intellectual giant and a religious instructor; but it has been evident all along that Dr. Abbott can never fill the place in the pulpit or the affections of his congregation occupied by Mr. Beecher. Moreover, it is latterly quite noticeable that his theology is decidedly shaky, diverging widely from the teachings of the Congregational church, and tending toward mongrel orthodoxy, which is no more a safe or distinctive religion than that of the American Indian in his natural communings.

It is but a few days since Dr. Abbott read a paper on "The New Orthodoxy" before the Unitarian Club of Boston, in which he stated that he had long abandoned the doctrine of endless sin and endless punishment, and that he did not believe in an infallible Bible. It goes without saying that he does not believe in an infallible Bible, since he does not accept Christ's words as recorded in Mark 3: 29 (Revision): "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin."

Rev. Dr. Peabody, the noted Unitarian preacher, who was present, remarked that he was in close sympathy with Dr. Abbott, point for point.

Rev. Dr. Addison P. Foster, commenting on Dr. Abbott's paper, in the *Advance*, makes this pointed remark: "It has been said of Christian science that it is neither Christian nor scientific. In the same way it may be said of 'the new orthodoxy,' as expounded by Dr. Lyman Abbott, that it is neither new nor orthodox."

Dr. Abbott, besides performing pastoral work, is also editing the *Christian Union*, in New York; and as we learn that he is very anxious to increase the circulation of his paper in Congregational families, perhaps it would be well for them to understand the sort of doctrine to which they would be subjected under his teachings.

T. D. ROBERTS.

Among the speakers at the recent New England Anti-secrecy Convention was T. D. Roberts, of Boston, an active Christian worker and business man, who has achieved an enviable reputation for his zeal and influence in the city mission work. He is also known in Chicago by his visit here some time ago, when he addressed the Young Men's Christian Association.

METHODISM AND MASONRY.

Q.—Can the Methodist Episcopal church be a holiness church while she admits Freemasonry, or is in any way in sympathy with it?

A.—We never knew that the Methodist Episcopal church admitted Freemasonry, or was in any way in sympathy with it. Some of the ministers and members are Freemasons, and others may be in sympathy with Freemasonry.—*Christian (Holiness) Standard.*

It is claimed, and it seems to be an underestimate, that one-fifth of all the Methodist Episcopal ministers in the United States are Freemasons; and it is notorious that a large proportion of the congregations of that denomination in this country are honey-combed with Freemasonry. In 1876 the subject was brought before the General Conference of the church for consideration, but that body refused to take action upon it. The church is apparently too much in sympathy with this form of lodge-worship.

—A pleasing memorial service was held, a few weeks ago, in the First Congregational church at Washington, D. C., but conducted by Howard University. Among the interesting exercises was a touching and exhaustive address by Dr. Cheever, of Worcester, Mass., upon the life and labors of his lamented brother, Dr. Geo. B. Cheever, a bust of whom he presented to the University. The memory of Dr. Cheever may be classed with those of men whom the Bible calls "blessed."

—At Turner, DuPage county, last week, on Monday, the discussion in the ministers' meeting as to why so few male members of the church attend its services, occupied considerable attention. Rev. D. W. Wise, pastor of the College church of Wheaton, told them that men who gave their time and money to the lodge find in it not only "sick-benefits" but much social pleasure—more pleasure than in accompanying their wives and daughters to the church. Hence the church services are mainly attended by the women, and the lodges become the habitual resort of the men. This is a nugget of truth in a nut-shell.

—Pope Leo XIII. declares that the Masonic order, especially the Masons of Italy, are "animated by the spirit of Satan, whose instrument they are; that Masons are consumed, like their inspirer, with a mortal and implacable hatred against Jesus Christ and his work, and do their utmost to overthrow or enchain it; and that they are to blame for nearly all the indignities and abuse heaped upon him by the Italian government." This is probably all true; but he omits the strongest objection of the pope to the Masons—their refusal to confess their sins to his ordained priests. When they concede this favor to the Roman Pontiff he will probably forgive them all the rest of their offences, and grant them "indulgences" to cut the throats, tear out the tongues, pluck out the hearts, sever the bodies, and burn the bowels of all seceding Masons with perfect impunity. "The oath makes the Mason," and every Master Mason has sworn to do all these things to his recalcitrant brothers.

—The convention of the Farmers' Alliance at St. Paul, Minn., last week, was largely engineered by Ignatius Donnelly, and a platform was adopted which, as the St. Paul *Dispatch* facetiously reports it, "embraced everything from a demand that the capital be removed to Kandiyohi to a declaration that the bad condition of wagon roads throughout the country was the result of favoritism and class legislation." This declaration of principles is quite characteristic of the Alliance. The most important subject was the question of uniting with the Industrial Union, and a motion to combine the two was uproariously adopted. The result of the convention is felt in the concession of both elements in the Alliance that in view of the platform adopted, a fusion on a national State or legislative ticket with either of the old parties is entirely out of the question. So it proposes to remain an independent party, the most pestiferous political organization that has flourished since the suppression of the Ku Klux Klan—as the events of the past week in Kansas sufficiently indicate.

—The Presbyterian ministers in the Pittsburgh and Allegheny districts of Pennsylvania, last week, held "a query meeting," from which reporters were excluded. Rev. F. R. Farren acted as "query master," and addresses on the questions asked were made by Revs. R. S. Holmes, D. S. Kennedy, S. B. McClelland and J. S. Weaver. Among the queries, it was asked: "Whether the Protestant or the Catholic church is gaining greater headway in this country?" The discussion was quite animated. Catholicism was pronounced a menace to our form of government, and is to be considered as threatening and dangerous. In view of the fact that quite recently the public schools of St. Louis have passed under the control of Romish teachers, and the grasping hand of the Catholic church is seeking to capture the public schools in all other cities, the expression at the Pittsburgh meeting is none too strong. Catholicism is surely gaining an influence in our American institutions that should arouse the pride and patriotism of every Protestant to resist its encroachments.

PERSONAL MENTION.

—James Matthews, in remitting a donation for the N. C. A., writes: "I rejoice in the growing influence of our work."

—Henry O. Sibley, Librarian of the Syracuse (N. Y.) University, writes that the files of the *Christian Cynosure* sent to that institution are bound and preserved in its library.

—Henry L. Kellogg, formerly of the *Cynosure*, recently read an interesting paper on "Whittier's Eighty-four Years" before the Library Association of Auburn, Cal., which we find in the *Placer Argus*. It is a graceful tribute to the venerable poet.

—Intelligence reached us last week that our venerable friend and brother, Rev. George Thompson, of Oberlin, Ohio, was seriously ill. It was very unwelcome news. Bro. Thompson stands in the front rank of reformers and martyrs in the anti-slavery cause, in the temperance work, and in the warfare against the secret lodges, and as a sincere and earnest follower of the Lord Jesus Christ. We hope for his early recovery, although his great age does not afford room for much encouragement.

—Ex-Pres. J. Blanchard attended a recent meeting of the Fox River (Congregational) Club at Elgin, Ill., and bore faithful testimony in opposition to the lodge iniquity. At the next meeting of the club, President Hard says, if possible, the subject of anti-secrecy will be placed on the program, and the question opened for general discussion. It is hoped that the Rev. Mr. Green (Freemason), of De Kalb, where he is pastor of the Congregational church, will on that occasion present a paper on this topic.

THE HOME.

"OUR MISSION."

If we cannot plant our cottage
'Mid an Eden's blooming bowers,
Whiling life's delightful summer
Gaily 'mid unfailing flowers,
We with holy love can labor,
Tilling Zion's fertile lands;
We can consecrate to duty
Willing hearts and ready hands.

If we cannot win a title,
To enwreath our humble name;
If we boast not birth nor beauty,
Wealth nor wisdom, might nor fame,
We can still be kindly hearted,
Acting well our lowly part;
And though men may be ungrateful,
God will prize the humble heart.

If we cannot mount the heavens,
Where no cloud its shadow flings,
Ranging through the bright Elysian,
Soaring on angelic wings,
We with pilgrim-step can journey
Onward, pressing day by day,
Looking for our Leader's footprints
All along the toilsome way.

If we cannot read the future,
Whether weal or woe betide;
If within the veil of darkness
Mercy from our vision hide,
We can understand our mission,
What is here to do or bear;
We can love and help each other,
And the cross with Jesus share.

Let us then be ever doing;
Day declineth, night is near;
Short the time of toil and suff'ring,
Jesus numbers every tear.
See, the pearly gates are opening,
Lo, the splendor from above;
List to loved ones yonder singing,
Welcome to the land of love.

—*Selected.*

A PRAYER-ANSWERING GOD.

I remember a day during one winter which stands out like a bowlder in my life.

The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was. My husband was away traveling from one district to another most of the time.

Our boys were well, but my little Ruth was ailing, and at best none of us was decently clothed. I patched and re-patched, with spirits sinking to the lowest ebb. The water gave out in the well, and the wind blew through the cracks of the floor.

The people in the parish were kind and generous, but the settlement was new, and each family was struggling for itself. Little by little, at the time when I needed most, my faith began to waver. Early in life I was taught to take God at his word, and I thought my lesson was well-learned. I had lived upon the promises in dark times, until I knew, as David did, who was "my fortress and deliverer." Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was obliged to ride miles to attend some meetings or funerals. Many a time our breakfast was Indian cake and a cup of tea without any sugar. Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls that I made were no longer suitable; she wanted a large, nice one, and insisted on praying for it. I knew it was impossible; but oh, how I wanted to give each child its present! It seemed as if God had deserted us. But I did not tell my husband all this. He worked so earnestly and heartily, I supposed him to be as hopeful as ever. I kept the sitting-room cheery with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped a plaid shawl around his neck, and then tried to whisper a promise, as I often had, but the words died away on my lips. I let him go without it. This was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went I listened to her prayer; she asked for the last time most explicitly for her doll and for skates for her brothers. Her bright face looked so lovingly when she whispered to me: "You know I think they'll be here early to-morrow morning—early, mamma," that I could move heaven and earth to save her from disappointment.

I sat down alone, and gave way to the bitterest tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. I wouldn't treat a dog that way, let alone a faithful servant. Then as I glanced up and noticed the hard lines in his face, and the look of despair, it flashed across me. James had let go, too! I brought him a cup of tea, feeling sick and dizzy at that thought. He took my hand, and we sat for an hour without a word. I wanted to die and meet God, and tell him his promise wasn't true—my soul was so full of rebellious despair. There came a sound of bells, a quick stop and a loud knock at the door. James sprang up to open it. There stood Deacon Pike.

"A box came for you by express just before dark. I brought it around just as soon as I could get away; reckoned it might be for Christmas; at any rate, I thought they shall have it to-night. Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then with a hearty "good night" rode away. Still without speaking, James found a chisel and opened the box. I drew out at first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands.

"I can't touch them," he exclaimed. "I haven't been true just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering, and I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this. I've been to blame; I ought to have helped you. We will ask him together to forgive us."

"Wait a moment, dear, I cannot talk now," then he went into another room.

I knelt down, and my heart broke; in an instant all the darkness, all the stubborness rolled away. Jesus came and stood before me, but now with the loving word, "Daughter!" Sweet promises of tenderness and joy flooded my soul; I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew that he, too, had found peace.

"Now, dear wife," said he, "let us thank God together." And then he poured out words of praise, Bible words, for nothing else could express our thanksgiving. It was eleven o'clock, the fire was low, and there was the great box, and nothing touched but the warm blanket we needed so much. We piled on some fresh logs, lighted two candles, and began to examine our treasures. We drew out an overcoat. I made James try it on; just the right size, and I danced awhile around him, for all my light-heartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like foolish children. There was a warm suit of clothes, also, and three pairs of warm woolen hose. There was a dress for me, and yards of flannel; a pair of Arctic overshoes for each of us, and in mine was a slip of paper—I have it now, and I mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass, and as thy days, so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarfs and hoods; down in the center, a box—we opened it, and there was a great wax doll! I burst into tears again, and James wept with me for joy. It was too much, and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read; some of them I had wished to see; stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely photograph, needles, buttons and thread, actually a muff, and an envelope containing a ten-dollar gold piece! We cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness.

I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up the table before the fire—how we enjoyed our supper!—and then we sat talking over all our life, and how sure a help God had always proved.

You should have seen the children the next morning. The boys raised a shout at the sight of their skates. Ruth caught up her doll and hugged it tightly without a word; then she went into her room and knelt by her bed; when she came back she whispered to me: "I knew it would be here, mamma, but I wanted to thank God, just the same, you know."

"Look here, wife," see the difference!"

We went to the window, and there were the boys out of the house already, and skating on the crust with all their might.

My husband and I both tried to return thanks to the church in the East which sent us the box, and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in him, dreading nothing so much as a doubt of his protecting care. Over and over again we have proved that they who seek the Lord shall not want any good thing.—*A Minister's Wife on the Frontier, in Woman's Home Missions.*

A REAL HERO.

Not long ago, on board an English steamer, a ragged little boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like mirrors of truth, replied that his stepfather did it because he could not afford to keep him, or pay his passage out to Halifax where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. Day by day he was questioned and requestioned, but always with the same result. He did not know a sailor on board, and his stepfather alone had secreted him and given him the food which he ate.

At last the mate, wearied with the boy's persistence in the same story, seized him one day by the collar and dragged him to the fore, and said to him that unless he told the truth in ten minutes from that time, he would hang him from the yardarm. He then made him sit down under it on deck. All around him were the passengers and sailors of the mid-day watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship at his side. It was the finest sight, said our informant, that he ever beheld—to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to save his life. But he replied with the utmost simplicity and sincerity by asking the mate if he might pray. The mate said nothing, but nodded his head and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, the brave and noble little fellow, this poor waif whom society owned not, and whom his stepfather could not care for, knelt on the ship's deck and prayed. Our young friend was a true believer in the Lord Jesus Christ; and there, with clasped hands and eyes upturned to heaven, he asked the Lord Jesus to take him to himself and forgive the mate. Our informant adds that there then occurred a scene as of Pen-

tecost. Sobs broke from strong, hard hearts, as the mate sprung forward to the boy and clasped him to his bosom and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.—*Watchword.*

THAT PIPE.

At a meeting in London the writer noticed sitting near the platform a man with an unusually wretched countenance. His hair looked uncombed and his general untidiness was rendered all the more striking by a bright red necktie which he wore. All through the address he sat looking straight in front of him and seemed like one stupefied. On speaking to him at the close of the meeting, he gave a grunt, and then the writer was told that he was a hopeless case.

Immediately I thanked God that nothing was impossible with him, and so leaving the man with an invitation to another meeting the following Sunday evening, I went home to pray. Sure enough, the next week he was there, but there was a restlessness about him which encouraged me to believe that the deeps were breaking up. At the close of the meeting, when seeking souls were being invited to come to Jesus, this man rose and made the following declaration:—

"Look here," he said, "forty years ago I gave my heart to God, and then he wanted to cleanse me and fill me with his Holy Spirit; but I loved my pipe and my 'baccy, and I wouldn't give in. So I tried to smoke away the strivings of the Spirit, and I tell you just what it is: Satan has stupefied me so that I only just found out I've been serving him these last thirty-nine years. But I smashed my pipe to-day, and I ain't going to be a walking chimney any more. I'll let God have his way to-night. It's that pipe that's been keeping me out of peace." He got deliverance that night.

Friends, look at Ezek. 36: 25, 27. Trust God and let your idols go.—*Christian Repository.*

JACK'S NEW YEAR GIANT.

The holidays were ended. The visit to grandma's was over, and the New Year party broken up. Even the story-books had been read through, and now, on this bright, cold second of January, there was nothing for Jack to do but to collect his scattered books, put them in his school-bag and trot back to school.

"Oh, ho!" sighed Jack; "it feels very dull to go back to school. I wish I was Jack the Giant-killer, and had nothing to do but climb a bean-stalk."

But when he glanced slyly at the dining-room window, on his way out of the door, there was no sign of a bean-stalk, though he had dropped a whole handful of beans out there on purpose.

"Well, boys, a happy New Year!" said Miss Lucy, as the boys chattered noisily in the school-room, and "Happy New Year!" echoed all the fresh young voices.

After a sober little talk about the old year that was gone and the New Year that was coming, Miss Lucy said: "There is one job I've laid out for you this year, boys, and that is to kill a giant."

Jack started. Had Miss Lucy heard him talking to himself a little while ago?

"I won't tell you the giant's name now," said the teacher, "but I will let you know if I see him around."

As I told you, Jack didn't feel a bit like going to school, and he missed his spelling, and got his sums wrong, and blotted his copy-book, until Miss Lucy had to give him several ugly marks on his report.

"Ah, Jackie," she said, "that giant has met you in the way and got the best of you."

"Is it Giant Laziness, Miss Lucy?" asked one of the older boys.

"That's his name, Frank, and here is the sword to kill him with," and Miss Lucy wrote across the blackboard, "Not slothful in business, fervent in spirit, serving the Lord."—*Exchange.*

Trust not to the promise of a common swearer, for he that dares to sin against God, for neither profit nor pleasure, will be very likely to trespass against thee, for his own advantage.

TEMPERANCE.

LICENSED.

I.—FOR THE PEOPLE.

Licensed by statute, as wisdom foresaw,
Licensed to ruin, and licensed by law,
Licensed destruction, unholy to sell,
Licensed, the record of horrors to swell.

Licensed, a fountain, unfathomed, of tears,
Licensed, a deluge of terrors and fears,
Licensed, a torrent of passion and shame,
Licensed for money, in equity's name.

Licensed, a mother's deep joy to efface,
Licensed to compass a father's disgrace;
Licensed, the infant to rob of its bread,
Licensed in virtue's pure name, be it said.

Licensed to plunder, aye, licensed to kill,
Licensed, the almshouse and prison to fill;
Licensed, an evil, for Satan's delight,
Licensed, alas, it is said for the right.

II.—FOR THE RUMSELLER.

Licensed for money, yes, licensed to sell,
Licensed by statute, 'tis legal, as well,
Licensed, yet may be if only you know,
Licensed has, also, a message for you.

Licensed, the danger of folly to know,
Licensed, no pitying thought to bestow;
Licensed to listen to sorrow's appeal,
Licensed, no thrill of compassion to feel.

Licensed from justice and truth to refrain,
Licensed to barter thy conscience for gain;
Licensed, thy noble and good to conceal,
Licensed, thy sordid and base to reveal.

Licensed, to fit your own spirit for hell;
Licensed, the tale of its ruin to tell;
Licensed to die unlamented, and then
Licensed to wail. Lost forever. Amen.

—*Rev. Addison Brainard.*

TEMPERANCE ARITHMETIC.

1. There are 115,000 saloons in the United States, and 64,000 public schools. How many more saloons than schools? If I am correctly informed, there are 51,000 more saloons than schools.

2. The people of the United States pay $80,000,000 yearly for the support of the public schools, and $1,485,000,000 for the support of the saloons, or $1,405,000,000 more than the schools.

3. The value of the food products of our country, for a single year, is about $600,000,000. The cost of alcoholic drinks is about $1,485,000,000. How much more does the liquor cost than the food and clothing? I answer, $885,000,000.

4. The 3,000 saloons of San Francisco take in daily an average of $10 each. That is $30,000 daily.

5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would these drunkards make?

6. In the city of Oakland, the Athens of California, there are 200 saloons. If every saloonist sells 40 drams a day, how many drams are drank daily? *Answer.*—About 8,000.

7. If a family spends 15 cents a day for beer, how much is expended in four weeks, and how many loaves of bread, at 10 cents a loaf, could be bought for the same money?

8. A smoker spends 29 cents a day for cigars; will you calculate how many dollars he will spend in one-half year, and how many pairs of shoes, at $2.00 per pair, he could purchase with this wasted money?—*Jno. Knisley, in Gospel Messenger.*

ACTION OF ALCOHOL IN THE STOMACH.

Certain elements contained in food are digested in the stomach; they consist usually of the albuminous kind. Eggs, meat, some vegetables and milk contain albumen, and this element is taken hold of by the digestive liquor secreted by the glands of the stomach. This liquor is called gastric juice, and its most important chemical agent is *pepsin*. Pepsin is so largely contained in the mucous lining of the healthy stomach that it is recovered from the stomachs of animals and manufactured into the medicine known as *pepsin*, which is so extensively used as an aid to weak digestion. There also takes place in the stomach during digestion a movement of the food, which is rolled about and broken up into a semi-liquid state; in this form it passes from the stomach by absorption through its walls and also by an opening into the bowels, where other ingredients of the food, such as fats, oils, starches, and cheese particles are further digested. Natural digestion of food, so far as the stomach is concerned, is performed in a period of time varying from one to four or five hours, depending upon the character of the food and the condition in which it is received. If the food has been well cut and ground to a pulp by the teeth, stomach digestion is accomplished much quicker, and consequently its nutritive influence is the sooner accomplished. This is why soups, milk and liquid foods are always given to invalids and those suffering from hunger, or from weak digestion. In the normal healthy stomach digestion proceeds with regular order and no discomfort is experienced.

Now in what particular does *alcohol* affect this stomach digestion? I have discovered, which only goes to prove the vast amount of scientific investigation, that if a teaspoonful of *alcoholic liquor* is taken into the empty stomach, instantly an irritation is set up and gastric juice is secreted quite freely. If this be followed by food of a proper character, normal digestion may follow. If, however, a larger quantity of alcoholic liquor be taken—say an ordinary bar-room glass of whisky, the effect will be to throw the membranous lining into a more active state of irritation, and considerable weeping of gastric juice will follow, just as tears follow irritation of the eye. But the action of the strong alcoholic liquor on the gastric juice will be peculiar: it will separate the *pepsin* from it and destroy its power as a digestive agent. If, immediately after this larger drink of alcoholic liquor is taken, food be received, its normal digestion will be delayed for just the length of time it takes the stomach to rid itself of the alcohol, so that normal digestive gastric juice may be again secreted. This time may be a half hour, or hours, depending upon the quantity of alcohol drunk before food is taken, or with food during the meal. I have tried this experiment several times; by taking my ordinary dinner without a drop of alcoholic liquor, my natural feelings would indicate that the food was fully digested and passed on out of the stomach in ordinary time, say one to four or five hours, according to the kind and condition of the food. On the other hand, I have taken a good-sized drink of whisky before dinner, and drank whisky, or brandy, or the less powerful liquors called wines, with the dinner, and only in such quantity as would be considered decent and permissible at the table of the most refined person. In a period varying from one to three hours after the dinner, I have taken an emetic and brought to light once more almost all the solid food I had swallowed, which showed very slight digestive change. I have seen two dogs feed on exactly the same food; to one was given a moderate quantity of whisky, while the other was allowed to pursue the digestion of his dinner normally. At the end of four hours both dogs were killed. In the whiskyed stomach was found the food, with but very slight change, while the other dog exhibited an empty stomach.

Conclusion—Alcoholic liquors delay digestion in the stomach, first by coagulating albuminous substances, rendering them difficult of digestion; and, second, by destroying the active principle of the gastric juice, pepsin, and paralyzing nervous and muscular vitality.—*Alcoholism, Its Cause and Cure.*

THE CORNER GROG-SHOP.

In the *Arena* for September, Rev. C. D. Martyn, discussing universal suffrage, says: "It is often said that, judged by its power to govern great cities, universal suffrage is a failure. This is true. The failure, however, is due to local causes. It does not come from the inherent incapacity of the masses, but is the spawn of accidental and removable evils. Chief among these is the corner grog-shop. It is the blazing light-house of hell. Here it is that morals and manners are debauched. It is over the counter that what an old poet calls 'liquid damnation' is dealt out. If the *quid nuncs*, instead of railing at universal suffrage, would combine to help shut that door, republicanism would speedily lose its reproach. The constituency of the grog-seller is the ready-made tool of the demagogue. A true democracy can only exist on the basis of sobriety. A drunken pauper cannot be trusted with the dearest rights and most vital possessions of free-

men. Better the merciless tyranny of the Czar, or the military despotism of the Kaiser, far better the class rule of England, than the staggering, hiccoughing, bedeviled government of the groggery." Strong language that. But is it too strong?

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON IV.—First Quarter, 1892.—January 24.

SUBJECT.—Hezekiah's prayer and deliverance.—Isaiah 37: 14-21, 33-38.

GOLDEN TEXT.—The righteous cry, and the Lord heareth, and delivereth them.—Ps. 34: 17.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Isa. 37: 14-20. T.—Isa. 37: 21, 33-38. W.—Ezek. 35: 6-15. T.—Ps.--44: 15-26. F.—Ps. 11. S.—Ps. 31: 14-24. S.—Ps. 37: 1-17.

COMMENTS BY E. E. FLAGG.

1. *Hezekiah's prayer.*—vs. 14–21. We come now to a remarkable instance of prevailing prayer, which it is well for us to study if we would ourselves learn the secret. Hezekiah was in sore trouble, his capital threatened by the Assyrian king, a boastful, arrogant, cruel conqueror, who insultingly repeats the long list of his victories over the surrounding nations, and blasphemously tells Hezekiah not to be deceived by God's promise to deliver Jerusalem from a like fate. Hezekiah took the letter from the hands of the messengers and calmly read it, but instead of calling his wise men together to discuss the situation, he "counseled not with flesh and blood," but made the Lord his confidant. We notice (1.) "He went up into the house of the Lord." What better place than God's house can we have to take our troubles to? (2.) "He spread it before the Lord." Many of us miss that comfort in prayer which we might have if we would confide more in the Lord. It is specific prayer which prevails, because this is the kind which is mightily in earnest. When we are asking for anything from an earthly benefactor, we do not make our requests general, but we ask for something in particular. Have you a friend that you want saved, or blessed in any special way? Then call that friend by name. Have you any special trouble or perplexity for which you want particular grace or guidance? Tell the Lord all the circumstances as you would an earthly friend. The very act of doing so is a wonderful stimulus to faith as well as a relief to overburdened hearts. (3.) Hezekiah calls the Lord by his scriptural titles: "The Lord of Hosts," mighty to save; "the God of Israel," ever faithful to his covenant promise. False systems of religion, like Freemasonry, Spiritualism, Theosophy, and kindred forms of error, use man-invented titles. The names which God gives himself are always full of meaning, deep, tender and gracious. When we can realize those meanings in all their heighth and depth; when, for instance, we can say "Our heavenly Father," taking in by the grasp of faith all that such a title must include, then we are in a condition for prevailing prayer. "That dwellest between the cherubims." In Old Testament times such an allusion was nearly equivalent to the Christian's formula: "We ask in the name of Jesus." It was addressing God in the only way by which he could be approached,—through the mercy-seat above, which was his visible presence, between the shadowing cherubim. Prevailing prayer must be made in the way of God's appointing. Christless prayers can never be prevailing prayers. He may hear the prayer of a heathen who has never heard of Christ, because he sees in his heart the germ of a faith that only needs knowledge in order to accept him. But this does not apply in the case of those whose leaving out of the Redeemer's name, as in lodge prayers, is a willful rejection. Hezekiah lays the *whole* situation before the Lord. He calmly faces its darkest features. There is no use of making light of a desperate case. The Sennacherib of the liquor traffic is to-day ruling the nations, slaying their strong men, and casting down all merely human expedients for its overthrow as easily as the Assyrian king destroyed the tutelary deities of the surrounding nations conquered by his victorious armies. Satan is strong. No human being, simply *as* a human being, can cope with him. To the intelligence of an archangel he adds all the dark wiles and malign craft of a fallen spirit. How foolish, then, to deceive ourselves with the idea that there is an innate divineness and nobility in the human soul strong enough to conquer a foe so terrible! Far better to confess our weakness and throw ourselves, as did Hezekiah, on One almighty to save. Paradoxical as it may seem, a reform will often make less actual progress when it is popular than when it was weak and despised. The reason is easy to see. The leaders lose their hold on God and rely on the arm of flesh; and they have to be taught a hard lesson through some unlooked for defeat. Many a moral Bull Run is due to this cause.

2. *The mighty deliverance.*—vs. 33–38. It could hardly have occurred to Hezekiah that the Lord would save Jerusalem without a single effort on his part; without the loss of a man or the expenditure of a single farthing out of the treasury. But this was only consistent with his promise given to the saints of a later age, to give them abundantly above all that they ask or even think. "For my own sake." When we pray sincerely, "Deliver us from evil," God's honor is pledged to do it. He will defend his church from every foe, and this is one of our greatest encouragements in the unequal warfare against prevailing sins. The melting away of Sennacherib's army in one night may well symbolize the swift and awful destruction of all who seek to harm the Bride of Christ, the church of the living God. They shall prosper that love Zion, but they that fight against her shall be consumed.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The following is a comparison of its issues in the three periods of twenty-five years each: In the first period of twenty-five years, the issues were 2,798,366; in the second period of twenty-five years, the issues were 18,987,210; in the third period of twenty-five years, the issues were 32,448,136. The great economy with which the work has been conducted is very apparent. For every eighteen cents received from gifts and legacies, a copy of the Scriptures has been put in circulation.

CHRISTIAN ENDEAVOR.

—England reports almost two hundred societies of Christian Endeavor.

—A Society of Christian Endeavor has been organized at Sheridan Tunnel, Col., called the "timber-line society." At an altitude of 12,200 feet above the sea level, that society flings its banner to the breeze.

—There are now in the United States over 18,000 local societies of Christian Endeavor, with a total membership of 1,100,000. Thirty Evangelical denominations are represented. The Presbyterians lead all others, the Congregationalists are second, the Baptists third, the Methodists fourth, and the Christians (Disciples) fifth. The first four denominations have over two thousand societies each, the Presbyterian having 4,500.

CONGREGATIONAL.

—At Union Park church, Chicago, on Jan. 3, 96 were received to membership, 73 on confession, 39 of whom were baptized. Dr. Noble gave them for the year's text, "If ye love me, keep my commandments."

—Rev. J. D. McCord, who has just completed his engagement of one year as Dr. Goodwin's assistant pastor at the First church, Chicago, now enters evangelistic work. During the year he has given special attention to the mission work of the church, been superintendent of the Sunday-school, held afternoon classes for the children and organized a Boys' Brigade. During the pastor's absence in Europe he took charge of the Sunday evening services and the prayer-meetings.

—The Mayflower church, a branch of the Leavitt Street, Chicago, was organized Jan. 3 with thirty-one members. Rev. F. G. Wilcox, the assistant pastor at Leavitt Street, is pastor. The new church has a $5,000 organ.

—The Congregational *News* (Chicago) says: "The receipts from all sources for foreign missions in this district of the interior for the past year have risen from $88,000 to $118,000, a gain of 34 per cent; and the number of contributing churches has advanced from 1,028 to 1,176, an increase of 14 per cent."

—The Northwestern Association of Wisconsin, at its meeting at Eau Claire, provided for fellowship meetings among its churches. Illinois can recommend the plan. Southeastern Iowa has also been trying it, to the great blessing of the churches.

—During the past 27 years the Secretary of the American Board of Foreign Missions has reported an average annual increase in donations to the board, per church member, from 18 cents to 66 cents, and the annual receipts from $7,718 to $118,000.

EVANGELICAL ASSOCIATION.

—The general statistics of this body, which has just been published, shows 26 conferences, 2,062 churches, and 150,234 members. There are 1,227 itinerant preachers and 619 local preachers, 2,535 Sunday-schools, with 177,639 scholars. The collections for the missionary society were $134,443. These statistics show an increase over last year of 19 churches, nearly 2,000 church members, and over 1,000 Sunday-school scholars. Of the conferences three are in foreign lands, Germany, Switzerland and Japan.

FRIENDS—STATISTICS.

	1891.	*1890.*	*Gain.*	*Loss.*
Canada	1,040	1,008	32	....
New England	4,416	4,468	....	52
New York	3,854	3,959	....	105
Baltimore	967	959	8	....
North Carolina	4,746	5,504	....	758
Ohio	4,687	4,610	77	....
Indiana	22,314	21,710	604	....
Western	13,801	13,439	362	....
Iowa	12,118	11,334	784	....
Kansas	9,434	9,133	301	....
	77,377	76,124	2,168	915
London	15,961	15,836	125	....
Dublin	2,680	2,687	....	7
	96,018	94,647	2,293	922
Net gain in America				1,253
Net gain in Great Britain				118
Total net gain				1,371

LUTHERAN.

—The United Norwegian church has 6 pastors, 7 congregations and 3 missions in Chicago. Five congregations and 3 missions are the result of nine months' labors by Revs. Ellestad and Kildahl, and the students Lockrem and Halbo.

—A summary of the Lutheran church in this country shows, for 1890, 5,028 pastors, 8,388 congregations, 1,187,854 communicants. The Ohio Synod is credited with 361 pastors, 498 congregations and 66,675 communicants. The grand total last year was 4,819 pastors, 8,183 congregations, 1,153,212 communicants. The rate of increase has not been quite as great the past twelve months as it has been for some years previous, but the statistics this year do not seem to be quite as complete as they have been heretofore. Forty-four Lutheran pastors died during the year.

MENNONITES.

—According to the census of 1890, the twelve Mennonite bodies in the United States number 550 organizations, owning 406 churches with 129,340 seats valued at $643,800, and 41,541 communicant members. The Conservative Dunkards have 720 organizations, 854 meeting-houses, 61,101 communicants. The Progressive Dunkards, "The Brethren," have 128 organizations and 8,089 communicants. The African M. church has 4,124 churches and 452,725 communicants. The Church of God (Weinbrenner) has 338 churches and 22,511 members. The number of the members of the Harmony Society at Economy, Pa., is given as 250. The Shakers, who are found in 7 States, have 15 organizations, with 1,728 adult members.

METHODIST EPISCOPAL.

—The death is announced of Pres. John R. Eads of Ashland collegiate institute, Kentucky, one of the historic "loyal eighteen," who withdrew from the Church South at the close of the war and entered the ministry of the Northern church. He served in Missouri and Denver, Col., and after a term of three years in Ashland, Ky., took charge of the institute, which he was managing successfully at the time of his death, on Christmas morning.

MISSIONARY.

—The death of Bishop Crowther of the Church Missionary Society, Niger Mission, West Africa, takes away a noble man and a faithful worker from a most important and needy field. Born of heathen parents, in the wilds of West Africa, he was, in his childhood, kidnapped, sold to slave traders and shipped, for sale, to America. He was rescued by a British cruiser, taken to Sierra Leone, educated at Fourah Bay College, and sent back as a missionary to his native land, near the banks of the Niger. There he found his mother, from whom he had been so long separated. Afterwards he was called to England, where he received the degree of Doctor of Divinity from the University of Oxford, and became the first native bishop of the Church of England for Africa. He has labored there many years with eminent success, translating the Bible into the Yousaba language. He secured the respect and confidence of the leading chiefs, both Mohammedan and heathen, and was often their medium of communication with the British Government. Though not always, of late years, in perfect accord with the views and methods of the home authorities of the missionary society, yet he was an eminently able and good man, a blessing to Africa and to the world.

PRESBYTERIAN.

—At a late meeting the Cairo Presbytery adopted this resolution: "That we overture the Synod of Illinois at its next meeting to take such action as will pledge the Presbyterian church in Illinois to have no part in the Columbian Exposition of 1893 if the doors are open on the Lord's Day, and to invite the co-operation of all the Christian denominations in the State in the same or similar action."

OBITUARY.

"Gathered as a shock of corn fully ripe in his season."

Adolphus F. Bliss, born in Rehoboth, Mass., Aug. 30, 1806, died Dec. 14, 1891, in the 86th year of his age. He began and ended his earthly pilgrimage on the farm occupied by his ancestors for 248 years, and in the house erected by his father in the first year of this century. He was the last of a family of fourteen children, and, never having married, he left no lineal descendant to take his place in the long line of honored names.

His general occupation was a tiller of the soil; but being a man of fair education, he was employed a portion of the time to teach a school in the town for fourteen years. He publicly professed faith in Christ as his personal Saviour, and united with the Congregationalist church in Rehoboth in 1856, where he still retained a name and a place, although he had attended church but seldom for several years. He avoided all secret societies and quietly gave his voice and influence against them, and enrolled his name with those who contributed to erect a monument to Capt. Wm. Morgan. The infirmities of age rendered him partially dependent upon the care of others for several years prior to his death, and these kindly ministrations were rendered by his nephew and family, Zephaniah Graves, who with him occupied the old homestead, doing what they could to make life's evening-time light and joyous.

A goodly company of neighbors and friends gathered to pay their respects to the memory of the departed, to sympathize with the bereaved relatives, and to bury the dead out of their sight. His body rests with the ashes of generations gone before, in the old churchyard, awaiting, we trust, the call of the blessed dead who die in the Lord, to his part in the first resurrection, forever beyond the power of the "second death."

J. P. STODDARD.

NEWS OF THE WEEK.

CHICAGO.

Mary Agnes Rend, daughter of Col. William P. Rend, and Robert Chittenden Newton, were married by Archbishop Feehan.

The Lenggenhager inquest concluded last week with a verdict of murder by strangulation by persons unknown.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 4 to to Jan. 9:

E Tederson, A J Millard, C W Sterry, Rev D S Faris, L B Lathop, O Pickens. J P Stoddard, Mrs J A Knight, Rev J McBride, J R McDowell, J L Burrell, Rev J W Currier, L Roberts, W I Irwin, W T Elliott, Rev S Jamison, R Hammond, Mrs H E M Foote, W Hoverstock, E L Arndt, J F Ames, Mrs C K Wood, C Smith, A G Mansfield, Rev D Yant, Mrs G G Kerr, Mrs S T Reed, R Ewell, J W Baird, Elder A Megrew, Wm H Minton, A C Staples, Rev R S Morton, G W Merritt, Rev W W McMillan, Rev Amos Dresser.

Mr. Moody's Great Investment.

On March 5, 1874, over 17 years ago, Dwight L. Moody, the great evangelist, purchased the block of land now block 19 in Harvey for $1,600. This property still remains in the family, having been transferred to his son by him last spring (May 11, 1891). Seven blocks in that immediate neighborhood were sold week before last at an average price of over $22,000 per block. Mr. Moody's block is unusually well located, is on the main sewer and within one block of the Academy Addition and less than a block and a half from the Academy itself. It is probably worth $25,000. This represents a profit of nearly *72 per cent per annum* on the original investment for 17 years in succession.

The above item is taken from the *Harvey Citizen* of Jan. 1. 1892.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	87	@	87½
Winter No. 2	88¼	@	89
Corn—No. 2	38¼	@	38½
Oats—No. 2	29	@	33
Rye—No. 2	86	@	86½
Bran per ton	13 00		13 75
Hay—Timothy	12 00	@	13 50
Butter, medium to best	21	@	29½
Cheese	09	@	13
Beans	1 60	@	1 65
Eggs	15		22½
Seeds—Timothy	75	@	1 20
Flax	90	@	97
Broom corn	04	@	08
Potatoes, per bush	30	@	36
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	5 00	@	5 80
Common to good	3 45	@	4 10
Hogs	4 15	@	4 32½
Sheep	4 75	@	5 40

NEW YORK.

Wheat, No. 2	1 02¼	@	1 04⅝
Corn	51½	@	52½
Oats	36	@	37½
Eggs	25	@	25½
Butter	15	@	31
Wool	16	@	36

KANSAS CITY.

Cattle	2 50	@	5 25
Hogs	3 65	@	4 05
Sheep	4 00	@	7 45

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Richard Rush, Secretary of State and of the Treasury.
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Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
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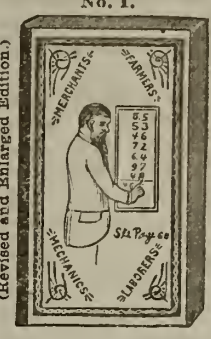

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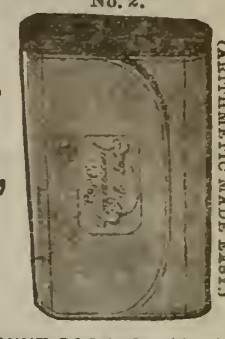

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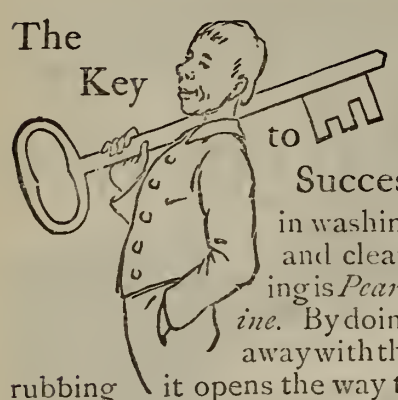

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Salt added to cooked fruit, especially in pies, increases the flavor.

To polish tin, rub it with old newspaper crushed up in the hand.

Nothing takes the soreness from bruises and sprains as quickly as alcohol.

Old, loose kid gloves, worn when ironing, will save many callous places on one's hands.

Never iron black cotton stockings, as the heat fades them rapidly. Dry them in the shade.

See that the lamp wicks are turned down after trimming, else the lamps will be covered with oil.

If raised dough is kept several days upon the ice, the last baking will be much better than the first.

If the water in which onions are boiled is changed once or twice, the vegetable is much more healthful.

When a granite iron kettle becomes old and dull brighten it by boiling a small quantity of borax therein.

A pinch of salt added to a glass of milk makes it not only more palatable to many, but more easily digested.

Circles of felting, pinked or scalloped, are invaluable to put between choice china plates when piled in the closet.

A chimney with a ground-glass edge at the top is less likely to break, as the ground-glass edge allows more room for expansion.

If one's hands perspire easily when doing delicate work, they should be bathed in a few drops of cologne from time to time.

Strips of cotton cloth, an inch wide, wet, and placed around pies, will keep the juice in. Remove when first taken from the oven.

To iron napkins: Iron perfectly dry before folding; iron only on one side, to preserve the polish, and with the selvage, to bring out the pattern.

About once a fortnight put a teaspoonful of soda in your coffee and tea pots, add a little water and let boil until sweet and clean. Wash and rinse.

Doughnuts and cookies, as well as crackers, can be freshened by heating them thoroughly in a moderate oven, after which they should be cooled in a dry place before serving.—*Good Housekeeping.*

When acid is dropped on an article of wearing apparel, pour ammonia immediately upon the spot to neutralize the effect of the acid; then apply chloroform and the original color will, in almost every case, return.

If globes are much stained on the outside by smoke soak them in tolerably hot water in which a little washing soda has been dissolved. Then put a teaspoonful of ammonia into a pan of lukewarm water and with a hard brush scrub the globes until the smoke stains disappear. Rinse in clean cold water. They will come out as white as if new.

To loosen a tight ring when the finger has become swelled, begin at the end of the nail and wrap a strong thread, having a needle attached to it, close about the finger until it reaches the ring. Pass the needle under the ring and pushing the thread against the ring, slowly unwind the thread. If too much swollen to admit the passage of the needle under the ring, touch the ring with mercury on opposite sides; a sharp blow of a hammer will then cause it to drop in halves from the finger.

OVER-EATING.

When more food is taken into the stomach than can be appropriated for the purpose of growth, repair, and functional activity, all the organs of digestion, assimilation, and excretion are overtaxed to dispose of this superfluity. Additional labor is put upon the kidneys, lungs and other excretory organs, to eliminate unused material which has served no end in the human economy. And this strain long continued leads to an impairment of vigor, and not unfrequently to chronic disorders which puzzle the best of physicians to overcome. It is, therefore, a waste of energy to over-eat. But how many persons are tempted to gratify the palate long after the demands of hunger have been satisfied! It is from this class that a large percentage of invalids is recruited.—*Selected.*

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NEWS OF THE WEEK (*Continued from 13th page*).

The drainage bonds, $2,000,000 in amount, will soon be issued.

A manual training department has been opened at the Tilden School.

Four men were killed and two fatally injured by a boiler explosion in the Warren Springer building.

Rev. Thomas D. Skinner, D.D., Professor of Systematic Theology in the McCormick Seminary, died at his home, No. 1042 North Halstead street.

COUNTRY.

Millers and flour dealers throughout the United States have contributed 1,700,000 pounds of flour for the poor of Russia.

James Mullen, of Philadelphia, attempted to push a rosary two feet long down his throat, Monday, while demented. In this way he hoped to secure everlasting life.

The New York murderers Monday were resentenced to be killed by electricity during the week beginning Feb. 8.

By a mine explosion near McAlister, Indian Territory, more than 100 miners were killed.

The government reports its estimate of the corn, wheat and oat corps in the United States, in 1891, as follows: Corn, acres, 76,204,515; bushels, 2,069,154,000, valued at $836,439,228. Wheat, acres, 39,916,897; bushels, 611,780,000, valued at $513,472,711. Oats, acres, 25,581,861; bushels, 738,394,000, valued at $232,312,267.

Gen. Myers, of the Kansas State militia, last week arrived at Springfield, Kan., and took command of the troops. After a consultation with Adjutant General Roberts he stated that he was convinced that the only practical means of preventing further bloodshed and keeping down outlaws would be for the Governor to place Stevens and Seward counties under martial law.

In the Pennsylvania Supreme Court Monday Chief Justice Paxson decided that bank directors are not responsible for frauds in which they have not participated, committed by other officers of banks, especially when the frauds have been brought to light only by the aid of experts.

Judge Shaw, of the Circuit Court at Peoria, Ill., Monday quashed the nineteen indictments hanging over John F. Hoke. Hoke was cashier of the Merchants' National Bank of Peoria, and embezzled $275,000, for which he has served five years in State's Prison.

The main building of the University of Missouri was destroyed by fire at Columbia, Mo., causing a loss of $100,000.

It is estimated that there are 300 persons ill with grip at Cairo, Ill. Three persons died Monday.

A disease resembling the grip is prevailing among the horses in the vicinity of Hanover, Ind. It invariably terminates fatally.

Chicago University has secured the services of Professors Hale and Laughlin, of Cornell University, at salaries of $7,000 a year each.

President Harrison on Tuesday sent to the Senate the names of the new Interstate Commerce Commissioners, as follows: James W. McDill, of Iowa, vice Thomas M. Cooley, resigned; William M. Lindsey, of Kentucky, vice W. L. Bragg, deceased; William R. Morrison, of Illinois.

Engineers Bourchard and Wilson, of Springfield, Ill., and four Italians were killed in a wreck on the Wabash at Aladdin, Ill.

The annual convention of the National American Women Suffrage Association will be held at Washington Jan. 17 to 20.

FOREIGN.

Two weeks ago there were reported in Copenhagen 2,228 fresh cases of influenza. During the same time there were 110 deaths from the disease. In Dunkirk, a seaport of France, influenza is epidemic, and the mortality has been increased 30 per cent. The disease is spreading in England, and in the vicinity of Vienna it is increasing to an alarming extent.

A blizzard set in at Berlin Tuesday night. Great damage was done in the environs of the city, and many persons were injured by falling debris.

Count Lefevre de Behaine, the French ambassador to the Vatican, and the Pope came to an understanding Monday regarding a future policy. The Pope accepted France's terms for conciliation.

Five thousand cases of influenza are reported on the Island of Guernsey. A boy attacked with the disease at Leitersdorf, Austria, became raving mad.

Returns issued by the Board of Trade for the month of December show that England's imports increased £3,830,000 and the exports decreased £1,540,000, as compared with the corresponding month of 1890.

It is reported that the doctors who are in attendance on the Queen of Roumania despair of saving her life.

Sir George B. Biddell Airy, at one time British Astronomer Royal, died Tuesday at London, aged 91 years.

The London City Council has decided that the wedding gift to be presented by that body to the Duke of Clarence and his bride shall be a diamond necklace, valued at $8,000, for the Princess, and a magnificent silver dinner service, valued at $4,500, for the Duke.

Nihilist proclamations have been discovered among the troops in Poland. A number of non-commissoned officers have been sent to prison for complicity in the affair.

The Duke of Devonshire has been elected chancellor of the University of Cambridge.

Influenza is raging all over Belgium. All the schools at Malmes have been closed on account of the epidemic.

Plenipotentiaries of the powers have signed at Brussels the protocols of the anti-slavery act, which goes into effect sixty days hence.

The International Sanitary Congress opened at Venice Tuesday.

Earthquake shocks were felt at a number of Italian cities Wednesday.

Ernest Wilhelm Brucke, the well-known German physiologist, is dead.

The Czar has given offense by declaring publicly that no famine exists in Russia.

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OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Mrs. Gleason's address, in this issue, is good reading.

The Lutheran congregation at Prospect, Ohio, says the *Lutheran Standard*, was threatened with destruction because in the unsettled state of things the subjet of secretism was forced upon her. Not only did the congregation without a dissenting vote decide against secretism, but it has lived and prospered through the year. This is the first year in the history of the congregation for many years in which the deacons could report that the pastor's salary was entirely covered by subscriptions. All honor to the Prospect congregation.

The death of Cardinal Manning in London, last week, removes one of the very few prominent prelates of the Romish church of whom it can be truthfully said that he was more noble than the hierarchy to which he belonged. At least, judging from the estimation in which he was held alike by Protestants and Papists, his intellectual attainments, his benevolence, and other personal characteristics, gained for him an eminence which even his church dignities appear to have been unable to enhance. The man was greater than the office to which he had been exalted.

A lady correspondent in Utah, writing of Mormon policy, informs us: "I pray that secrecy may be done away. It is a far more gigantic power to contend with than was slavery; but God rules. . . . A Mormon 'apostle' told me a few days ago, that 'polygamy was done away with—*for the present.*' It is present policy. I think that President Harrison's suggestions are timely. Utah Mormons want Statehood badly; but it is (with them) Christianlike to deceive Gentiles. They never patronize Gentiles. Mormonism is a great power—but the Lord rules. Any confidence in them—except that they are acting from policy—is premature." This suggestion is not new, but ominous of the alleged effort to found a State with a Mormon constitution conferring more civil "liberty" than the framers of the Federal Constitution ever designed.

The national committee of the Prohibition party has issued a formal call for a National Convention to meet at St. Louis, Mo., June 29, 1892, to nominate candidates for President and Vice-President of the United States, and to transact any other business that may come within its scope. The basis of representation has been fixed as follows: Each State is entitled to four delegates-at-large. Each State is also entitled to twice as many delegates as the number of congressmen which the State is authorized to elect in 1892 under the new apportoinment. Each State may send one additional delegate for every 1,000 votes, or a major fraction thereof, cast for Fiske and Brooks in 1888. Each Territory is entitled to two delegates, and the District of Columbia, also, to two delegates. The convention will assemble in Music Hall, St. Louis.

The *United Presbyterian* (Pittsburgh, Pa.), in one of its most recent issues, says: "At the present time a Presbyterian congregation in an adjoining town is agitated by the earnest preaching of the pastor against these societies. At first, it seemed as though the pastor would be compelled to withdraw. But the great body of the congregation, we understand, has rallied to his support, and the pastor will be sustained. It is the Masonic order that has been giving the trouble. This society and those close akin to it are the ones which most frequently antagonize the church if it presume to criticize them." This item probably refers to the case of Rev. Z S. Weaver, of Burgettstown, Pa , who preached against the evils of secret societies in the Presbyterian church of which he was pastor, was warned by his elders to desist, and resigned his charge, his resignation to become effective next April. Every lover of the anti-secrecy reform will rejoice to learn that his congregation has so strongly rallied for his defence.

TO MRS. H. E. M. FOOTE.

(Rev. C. C. Foote died at Detroit, Mich., May 3, 1891.)

BY S. E. ADAMS.

So long you walked the way with one,
Sad is it now to walk alone?—
Remember, rest when work is done,
Is sweet to souls a-weary grown.

Below, a conflict for the right
That will not cease while wrong is done;—
Above, the saints who fought the fight
Rest in the peace of victory won.

Worn with the stings and ills of life,
Its want, its woe, its carking care,
Its restless, never-ending strife,
Its sin, its sorrow, its despair;—

Still longing, with a great desire,
To hear and heed the Master's call;
The snow of age had quenched the fire
Of effort till the flame was small.

Be glad his time had come to change
From earthly storm to heavenly calm,
In garments of delight to range
By waters still, in vales of balm.

Be glad that he went on before,—
Far brighter now will be the way;
Be glad that death set wide the door
That leads from darkness into day.

ROBBING GOD BY FALSE WORSHIPS.

ADDRESS BY MRS. M. E. A. GLEASON IN THE NEW ENGLAND ANTI-SECRECY CONVENTION, DEC. 9TH, 10TH, 1891.

2 Chronicles 28: 21–25.

God is not pleased with his people when they multiply unto themselves gods, or lend themselves to false worship of any kind. Many are to-day taking away a portion of the time, money and talents that should be given solely to God, and giving it to false gods. What we especially wish to consider, to-night, is the system of false worship carried on in secret societies. Ahaz allowed himself to be blinded by the sins he had already committed; he already feared a just God and in his need of help he called upon anything he could see; he sacrificed unto and worshiped something seemingly rich and powerful; so, to-day, men are blinded by sin; they are in desperate need of help in many ways; help materially and spiritually; but naturally they seek material help first, as did Ahaz. Men need help in their trade or business; men need help when seeking for fame or personal aggrandizement; and in their great desire for any help that will take them out of themselves, that will give them what they are striving and longing for—like Ahaz—they cast themselves upon the mercies of something in this world, something tangible to the senses, and they imagine they have seen the benefits of secret organizations to others (as Ahaz had seen the help which one heathen king had given another); so men, in seeking for pleasure, fame, some fancied protection in one way or another, instead of appealing to the source of all power, from whom all good gifts come, a very present help in trouble; instead of seeking first the kingdom of God, that all the things that our heavenly Father knoweth

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ANTI-SECRET NEW YORK STATE CONVENTION.

The New York Anti-Secret Christian Association, auxiliary to the N. C. A., will hold a two day's State Convention at BINGHAMTON, BROOME COUNTY, ON TUESDAY AND WEDNESDAY, FEBRUARY 2 AND 3. The first session will be held in the Hall of the Women's Christian Temperance Union at 2 o'clock on Tuesday afternoon, February 2.

There ought to be a very full attendance of the friends of the Anti-Secrecy Reform, especially from New York and Pennsylvania, and every effort should be made to insure, by fervent prayer and earnest personal effort, the greatest possible success of this convention.

It is expected that among other speakers, men led of God in our work, a prominent divine from New York, Rev. B. Winget, of Cortland, N. Y., and Rev. J. P. Stoddard, the New England Agent, will be present and address the convention, at which all religious denominations favorable to the cause are requested to send delegates.

Bro. W. B. Stoddard, who is working in behalf of this convention, and striving to make it a great success, furnishes the following memoranda in regard to the entertainment of those who attend:

"Tickets for six meals can be had at the W. C. T. U. Coffee House for one dollar. Furnished rooms, very convenient, are offered for twenty-five cents a night. Two can occupy one room. There is a disposition shown on the part of friends to furnish entertainment for those from a distance. Perhaps all wants can be met in this manner, but no one need pay more than $1.25. If those wishing to attend will write to me at Binghamton, I will do what I can to arrange for their entertainment."

Further particulars may be expected in the next issue of the *Cynosure.*

we have need of shall be added unto us; men, in their blindness, lend themselves to a false worship, take their portion out of the house of the Lord, and give it unto other gods.

The question may arise here: How can we say, Take their portion out of the house of the Lord, when many who profess to serve God are members of secret organizations, which I have called false worship? As I shall prove, the religion of the true God and the system of false religion of the lodges are thoroughly opposed to each other. How can a member of the church of Christ be faithful to the true God and assist in the worship of false gods? That it is a worship we can but admit, after reading the following article from a text-book of Masonic Jurisprudence, by Albert Mackey, one of the highest authorities upon the laws of Freemasonry: "The ceremony of consecrating religious edifices to the sacred purposes for which they are intended, by mystic rites, has been transmitted to us from the remotest antiquity. 'History,' says Dudley, 'both ancient and modern, tells us that extraordinary rites, called rites of consecration or dedication, have been performed by people of all ages and nations, on the occasion of the first application of altars, or temples, or places, to religious uses. Thus Moses consecrated the tabernacle, Solomon the first temple, and the returned exiles from Babylon the second. Among the pagans, ceremonies of the most magnificent nature were often used in setting apart their gorgeous temples to the purposes of worship. A Masonic lodge is, in imitation of these ancient examples, consecrated with mystic ceremonies to the sacred purposes for which it had been constructed. By this act it is set apart for a holy object, the cultivation of the great tenets of a Mason's profession, and becomes, or should become, in the mind of the conscientious Mason, invested with a peculiar reverence as a place where, as he passes over its threshold, he should feel the application of the command given to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. On this occasion a box is to be used as the symbol of the lodge. It is placed in the center of the room, and is a representation of the ark of the covenant, which was deposited in the Holy of Holies of the ancient temple.'" Here follows the ceremony of consecration, which I have not time to give you; but what blasphemy is this—participated in by many who profess to follow Christ, the Holy One, in a place where he is ignored—in an exhortation given, which is from the 3rd chapter of 2 Thessalonians, 6th verse: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc.,—with the phrase containing the name of Jesus left out. If Christians were more familiar with the Scriptures, they would more readily notice many of the omissions and perversions from the Bible which now Freemasons will tell you they never thought of. (Use the name of Jesus in any lodge local!) Our God is a jealous God, not willing to divide the allegiance with another,—even a Masonic lodge.

Some Freemason present may say that is all nonsense: "Why, we can not join a lodge unless we believe in God." Yes; well, which god do you believe in? We read here, not from any expose of Freemasonry, but in an article from the *Scottish Freemason*, entitled "The Universality of Masonry and the Belief in God." Thus far we have only considered the extension of Masonry from its material point of view, and as regards its connection more particularly with the Anglo-Saxon race. Let us now look at it in another light.

Masonry is not confined to Christians, Catholic or Protestant; it belongs to the Mohammedan, the Parsee, the Hindoo, the followers of Confucius, the red Indian of America, the native of Africa and the islanders of the South Sea.

What, then, is the common bond that unites these various races, creeds and sects in one universal order? What is the groundwork on which the whole theory of the craft is built up? The bulwark, the *raison d'etre*, the first and greatest landmark of the order, is the belief in God the Creator, the "Great Architect of the Universe." To Mohammedans, Allah is all supreme. The mild and gentle Parsee does not worship the *sacred fire* as a god, but as a proof of the presence of God. The peaceful Buddhist does not worship Brahma, Vishnu, and Siva as the supreme God, but as the representatives of the principal attributes of the Godhead. The disciples of Confucius worship God through their prophet, Confucius; the red Indian worships as his supreme being, the "Good Spirit." So, then, with these many to choose from, which god must a man believe in, in order to be made a Freemason?—and how many converts to Christ may be obtained by his professed followers in the lodge, where we are told: "Dogmatical discussions are rigidly excluded from our lodges, so that the brethren of various sects and creeds be not wounded in their religious feeling?" Which god is a Christian minister worshiping while visiting a Masonic lodge in China, where Confucius is placed upon the altar, where the mutilated Bible is placed in this country? This article further tells us: "If we excluded the idea of and worship of the Great Architect, we should no longer have the Buddhists, Parsees, and Mohammedans working with us."

Must believe in God, you say: Read with me another article from this book, published by Freemasons: "But though, in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to respect that religion in which all men agree—leaving their particular opinions to themselves." Now which god are you worshiping in your lodge, and to whom is the grand Masonic temple dedicated, or the temple dedicated a few years ago in New Hampshire, when thousands of dollars were expended in improvements (a large proportion being given by professing Christians), and after the usual ceremonies were performed in the most impressive manner, there followed a banquet and ball as part of the worship to—which god? What a farce was that a few years ago, when the Grand Orient of France adopted, by a sweeping majority, the basis of Freemasonry as "Absolute liberty of conscience and human unity;" such an outspoken declaration of "no God" would not work in this country, where so many Christians fellowship with those that are not Christians in the lodge. So we read in an article written by an eminent Freemason: "Two things are perfectly clear; namely, that the Freemasonry of the United States is somewhat different from that of the Grand Orient of France;" and that, "while here the institution is essentially philanthropic in its nature and aim, it has also, *thus far*, been identified with a belief in God. Shall we continue to insist upon this belief as essential to our fellowship? *For the present*, we answer, yes. We also know, full well, the drift and tendency of modern thought and feeling, which, among the scientific and cultivated classes, is away from God, and towards—no one can yet tell clearly what, but in some toward the 'Infinite All' of Goethe and Emerson; in others, to the 'grand Etre' or 'Divine Humanity' of Comte, and in not a few a feeling after the 'Unknown' of Herbert Spencer. And the time may possibly come when the numbers of such, and of such who are really good men and true, shall be so great that it will be the course of wisdom to rest our glorious and beneficent fraternity upon purely human foundations and sanctions, and where nothing will be asked or demanded save loyalty to truth, and love and good-will to man; and when, upon these broad, firm and everlasting principles, the Freemasons, not only of the United States but of the world, will be united as one. That time is not yet; nor is Freemasonry in the United States *as yet* prepared for it."

But what difference is there between the declaration of absolute liberty of conscience and the privilege to believe in *any* god, to close the doors and unite in "close harmony, bound to one another by strong bonds of fraternal love, and in all things holding no thought of self where thought of others could be for their good?"

That Freemasonry claims to be a religion—the religion above every other religion—we can believe from the following: "Freemasonry, however, in its essential nature, is not confined to Christendom, or to dwellers in Christian lands. Its aim is as universal as its principles are broad and beneficent. The aim of Freemasonry is to unite, not the dwellers in Christendom only, but for the inhabitants of all the earth, in the blessed bonds of brotherly love and peace. Jew and Gentile, Christian and un-Christian, Greek and barbarian, it would unite as one. What, then, is the relation to those people who have a religion different from our own, who have Scriptures other than ours, such as Buddhists, the disciples of Confucius or the Mohammedans? The relation of Freemasonry to such as these is very simple and natural. It insists upon the acceptance of its general and universally beneficent principles, and leaves them, in their various lodges and organizations, to use whatever symbols they please. The Buddhist may use the Dharma, the Brahmin the Vedas, the Parsee the Zendavesta, the Mohammedan the Koran, and-so-forth; each in a similar way to which the Christian uses the Bible, viz., finding therein, and enforcing therefrom, those sublime principles of our order that *raises it above every sect* and above *every individual form of religion*, and make it possible for it to harmoniously and blessedly include all true men of every land and creed, who respect moral obligations, love man and seek to do good."

That Freemasonry seeks to usurp the prerogative of Christ, we may infer from this utterance: "It is an attempt to realize an era of universal brotherhood, peace and good-will;" and: "The order is steadily increasing in numbers and influence, and ever nearing that much-hoped-for, and long-prayed-for day when its sublime and humane principles shall unite all *good* men in the bonds of brotherly love and peace." Please notice, all *good* men, for nowhere have I read that they are willing to take bad men (that is, those whose vile deeds are known to the world), and make them *better*. "No man can be made a Freemason, unless he be believed to be a man of good moral character and comparatively blameless life."

We see, then, that a man needs only to believe in *something* higher than himself to become a partaker of this religion—*the* religion—"because its principles are so much better fitted to the needs of humanity than any other;" this religion for man alone—for we are assured repeatedly by the best Masonic authority: "For the law, which declares that no woman can be admitted, is universal and controls every lodge on the face of the globe." "It is an unquestionable landmark of the order: and the very first prerequisite to initiation, that the candidate shall be a man." This, of course, prohibits the initiation of a woman. "This landmark arises from the peculiar nature of our speculative science as connected with an operative art. Speculative Masonry is but the application of operative Masonry to moral and intellectual purposes. Our predecessors wrought, according to the traditions of our order, at the construction of a material temple, while we are engaged in the erection of a spiritual edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with a more exalted design. Thus it is that in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of operative Masonry to a spiritual purpose. And as it is evident that King Solomon employed in the construction of his temple only hale and hearty men and cunning workmen, so our lodges, in imitation of that great exemplar, demand, as an indispensable requisite to initiation into our mysteries, that the candidate shall be a man, capable of performing such work as the Master shall assign him. This is, therefore, the origin of the landmark which prohibits the initiation of females."

In the initiatory ceremonies of Adoptive Freemasonry, or Female Freemasonry, it is said to the candidates: "To you are given all the advantages of the society: its shield of protection, its hand of relief, and its voice of sympathy, while we do not require of you any of the labor or expense of sustaining it." (It is husband's money.) "The only Masonic privilege denied to you is that of visiting the lodge, and this would be of no advantage to you, even if it were possible to grant it; but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure." (Why different from other secret societies, which include women?)

And we are told of the remarkable privileges which will accrue to the dear female relatives of Freemasons, and the wonderful forbearance which will be exercised towards these same female relatives by members of Masonic lodges. We read that a candidate is required to take the following oath: "Furthermore do I promise and swear that I will not violate the chastity of a Master Ma-

son's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done if in my power to prevent it." Most marvelous oath, sisters; but where do we stand if we are so peculiarly unfortunate as to have no near male relative a member of a Masonic lodge? A clergyman (also an affiliated Master Mason) was asked: "In what light he looked upon this oath and some others." He replied: "Well, Freemasonry is a very ancient institution, and of course there are many things in it (as there are in the church) that we do not like." "Well, then, why do you not change them for the better?" No answer was given, and none was needed; for we had, in Mackey, read: "Landmarks can never be changed. No. Nothing can be subtracted from them; nothing can be added to them; not the slightest modification can be made in them," etc.

But it is not our desire to-night to speak of the woman-side of the question or of the temperance-side. These will be made subjects for future consideration. Only I was compelled to smile at the satisfaction displayed by some white-ribbon women, a few years ago, as a Masonic clergyman informed them that in his lodge they had pledged themselves to abstain from alcoholic drinks at their banquets; and at the same time their Master of the Grand Lodge of Massachusetts was Samuel Lawrence (the rum-distiller). This reminds me of a man who had taken the oath of total abstinence for himself, and then, on election day, voted for men who drank, believed in drinking, and who would work for the best interests of the liquor traffic! Sisters, be not deceived. Ye can not be unequally yoked together with unbelievers, and be true to the God we profess to serve. This word *unequally* has a peculiar significance to me; for we know that whenever or wherever a Christian unites in close fellowship with an unbeliever of any name, the unbeliever always has the greater advantage; and sooner or later, the Christian weakens and gradually becomes faithless to his solemn covenant with God; taking away a portion out of the house of the Lord, and, like Ahaz, "shut up the doors of the house of the Lord," as we find our churches are closed to an honest, free discussion of this religion, this usurper of our Christ. We are told: "Keep such discussion out of the church; this is no place for it." Beloved, we have been told just this in regard to every reform movement for ages; but rest assured that this question, and every other question supposed to interfere with the coming of Christ's kingdom, must and will be settled by his church before he come. It is the mission of the church to reprove the unfruitful works of darkness as it is the light of the world.

Alas for him that hath a divided allegiance; he will find that the other gods will prove his ruin, as they were the ruin of Ahaz and all Israel.

When, in that last day, he shall stand before the Judge of all the earth, the false gods will not, cannot plead for him; he will understand then the utter worthlessness of the gods which smote him;—and yet even here we are met by the utterance of a devotee to Freemasonry (a minister of the church of England), Dr. Oliver: "Even the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burnt up; but Masonry, pure and uncontaminated, without earthly abominations, shall triumph over the general and universal dissolution, and shall cement the hosts of heaven in a holy union and communion to all eternity."

Brothers and sisters, shall we continue to cry peace, peace, when there is no peace—in the face of such utterances as we have heard from Freemasons here to-night? We are told: "You will make enemies if you meddle with any of these societies, so many of our church members are members of lodges; you will get along much better if you let these things alone." If this *be* so, shall we hold our peace when we remember the Master said: "If ye are followers of me, ye shall have persecution." As Ahaz made high places in every several city of Judah, to burn incense unto other gods, so we find the number of lodges far outnumbering our churches; and as then he provoked to anger the Lord God of his fathers, even now we believe the anger of God is provoked upon every system of false worship, and his followers are in duty bound to meet this evil with his truth to preach more faithfully our Christ, the name above every name; to remember that by the word of our testimony we are to overcome that evil one. "The time to do right is now." We may wait until this reform becomes popular, if we will, but what shall we answer by-and-bye, when we realize that through our negligence many a young man may be joined to his idols, from which it is so hard to break away? We may say: "God never called me to *this* work." How do you know? I heard a pastor say, a few weeks ago, "It is well to preach upon all the truths of the Bible." There are many of our friends to-day who do not wish to listen to anything said or done in regard to this work; so we have many who do not wish to help in this or that branch of work, but, simply determining to have nothing to do with it, will never exonerate us from our responsibility. It will pay us to at least investigate carefully any institution which refuses to be scrutinized by the church of Christ. "We can at least try the spirits and see whether they are of God."

Mrs. Gleason, in the course of her address, read the following extracts in proof of her statements:

Regarding the admission of women to secret societies:

Donaldson's Odd-fellow's Text Book (p. 217) has the following: "The simple truth is this: Woman is not entitled to and seeks not a place among us . . . . They could not with propriety in conformity with the usages of the world take part in our private assemblages without exposing themselves to the censoriousness of the age." "This in plain English is an admission that a pure woman could not enter an Odd-fellow's lodge without injury to her purity and reputation. But think of an assembly of men from which Christ and woman are both shut out, and then tell us, Christian mother, is that a safe place for your son which excludes you and that Saviour in whose holy name you first taught him to pray? Christian wife, is that fit company for your husband that is not fit company for *you*?"

Concerning unholy alliances:

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God, This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, than any other one enemy of Christ. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*George F. Pentecost.*

DANIEL'S VISION OF TIME.—II.

BY B. EISENTRAUT.

The description the prophet Daniel received in his vision, or dream, of the fourth beast, or Roman Empire, in the fore part of the seventh chapter, seemed only to arouse the prophet to gain further knowledge of the same. Hence we read, in Dan. 7: 19: "Then would I know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass, which devoured, brake in pieces and stamped the residue with his feet."

In comparing the prophet's words, which were spoken nearly 555 years B. C., with the historian James Bryce, the author of the "Holy Roman Empire," a book published in A. D. 1880, we find this harmony of its government. The latter said: "That ostentation of humility which the subtle policy of Augustus had conceived, and the jealous hypocrisy of Tiberius maintained, was gradually dropped by their successors, till despotism became at last recognized in principle as the government of the Roman Empire. . . . . Earlier rulers had disguised their supremacy by making a slavish senate the instrument of their more cruel or arbitrary acts. As time went on, even this veil was withdrawn; and in the age of Septimus Severus, the Emperor stood forth to the whole Roman world as the single centre and source of power and political action."

This narrative of the historian transpired within the first two centuries of the Christian era; but gives a fair example of the ages which followed. The prophet said further, Dan. 7: 20: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth speaking great things, whose look was more stout than his fellows."

The prophecies in this chapter, as well as in the second chapter, are directed to the continuation of the Roman Empire after its falling in pieces, as it occurred in A. D. 800 through the papal power of Rome, forming a confederation of ten nations before the birth of Martin Luther. Dan. 2: 41 illustrates the great change of this empire as standing in a two-fold form as part iron and part clay; the papacy, or the miry clay, seeking protection under temporal rulers; the emperors represented as iron. Charles the Great, whom the Pope Leo III. had crowned in Rome, found no religious contentions in the new empire in A. D. 800; but another emperor, Charles the Fifth, had either to decide in favor of the Reformers or against them during his reign from 1519 until 1556. The Reformation caused three nations to break loose from the papal throne; namely, England, Scotland and Denmark. Charles V. had brighter prospects before him than his predecessors; he was more stout than his fellows in temporal appearances, in being the natural heir of America after its discovery by Columbus. Daniel predicted the position this man would take in dealing with Reformers, in saying (verses 21 and 22): "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

In applying, now, historical facts to this prophecy, I feel justified in saying that the judgment Charles V. had given in relation to the use of the Bible in Worms (1521), and in Augsburg (1530), against Protestants has been reversed in the course of time and events. Protestants have gained the power to stand now above such dictations and judgments; they feel in duty bound to give and preach the Gospel to every kindred, tongue and nation upon the globe. Prophecy illustrates that those who were oppressed, were to prosper until they themselves could practice the liberties which were first denied under the authority of this Roman power.

Verses 23 and 24, thus he said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings."

The table of time begins with the prosperous period of the Roman emperors, from Christ's time on until the year A. D. 800. It broke then in two divisions, and out of the Western ten kings arose. The second emperor, Charles V., assumed different obligations, responsibilities and judgment than the first, or Charles the Great, in their relationship with the papacy of Rome. Three kings were forced to retire from the tyranny of Rome and the empire through the Reformation.

Verse 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." This man who had eyes to see the piety and devotion of Martin Luther and his zeal for the Gospel in 1521, and the defenders of divine truth in Augsburg in 1530, forbid the use of the Gospel, prohibited the buying or the selling of the same. He condemned the confession of the Protestants which they had drawn up in writing in the latter city and read before him June 25, 1530. He prevailed against them; they were given into his hand, as emperor of the fourth kingdom, which he represented for a time, times and the dividing of time.

The Jews were in captivity for a time of seventy years. It was during the Babylonian captivity that the prophet explained first the king's dream of the great image, representing the four great kingdoms of the world. The latter kingdom, with its ten horns, or ten kingdoms, was to be found guilty of keeping God's people in bondage. In taking the number of seventy years as the proper key of time, we find this period as a direct reproval and condemnation against the Roman Catholic church.

Protestant confession, as given A. D. 1530, 6 m.
A time for 70 years, times 140, ½ time 35, 245,

End with the month of June A. D. 1775, 6 m.
George Washington was chosen as chief commander for religious liberty in the month of June, 1775, at the second session of Congress of the Colonists in North America.

The signal of the end of the Roman Empire is

given by the prophet in connection with the expiration of time, times and a half. It ended August 6, 1806, with the resignation of Francis II. of Austria. Napoleon's wars had undermined the ancient foundation of the empire. We read (Dan. 7: 26): "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Verses 27 and 28: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."

The kingdom which hindered the spread of the Gospel was to be removed before the day of judgment. The greatness of Christ's kingdom was to be proclaimed under the whole heaven, through those which took the Bible for their only guide and counsel within the intervening time, whom Daniel saw as the Son of man coming with the clouds of heaven, when the books were to be opened. (Dan. 7: 13.) All signals of prophecy in the Old or the New Testament give positive proof that we are living in years of greater importance than humanity may imagine, bordering on the verge of judgment itself.

Iron Hills, Iowa.

NEW ENGLAND LETTER.

Reform work.—E. D. Winslow and his career.—The D. E. K. at Harvard.—Another chapter in the history of the endowment orders.—Gov. Russell's message.—The Bible and reform.

After a decade of years spent in reform work and more or less intimate contact with reform workers, I have come to the conclusion that it is a very delightful life to live,—so much so, in fact, that one can afford, merely for the pleasure it gives, to put up with short rations now and then. The professional *litterateur* writes for a capricious public. The rage to day, his books may be shelved to-morrow, and a new favorite take his place. But Truth, like her divine Author, is ever the same. "Eternally young and fair," she smiles no more sweetly on her knights who do battle for her in the first flush of their youth and strength, than when grayhaired and tottering, they ride into the lists to break a last lance in her defence.

Take the biography of any writer from Sir Walter Scott downwards, whose aim was simply to amuse people and make money, and you find an undertone of sadness and *ennui* running through it. The common mind may not perceive this minor strain, but they who have felt it themselves know that divine unrest. "The demand of the times is for specialists in literature as in everything else," says somebody whose name I have forgotten; but the loudest demand is for the moral specialist—the writer with a purpose, whether his chosen vehicle be the poem or the story—or the editorial thrown off from the journalist's teeming brain to-day, to light the kitchen fire to-morrow. Genius always wants a ballast. By itself it is full of eccentricities and foibles, if not something worse, as the lives of men of genius sadly testify, and an earnest, lofty purpose sacredly adhered to is the only thing that will supply this necessary moral weight. In these times, when even Fashion and Pleasure cannot shut their ears altogether to the world's cry of pain as it ascends to heaven from her tortured millions, the victims of human vice and greed, than which even famine and pestilence are more merciful, blessed is the writer, be his talent one or ten, who heeds the call and refuses to "fiddle while Rome is burning."

Whatever may have been the sins of Asa Potter, president of the insolvent Maverick Bank, E. D. Winslow, living a life of self-exile for his crimes in Buenos Ayres, is not the man to cast them at him, as he does in the columns of the Buenos Ayres *Herald*, which he is now editing in that far-off country. His name has no pleasant savor, though the public hears it but little nowadays. He wrote "Rev." before it, and only the evening before his flight from America, made a most moving address full of wise Christian counsel to the Sunday-school at Auburndale, where he then resided. I remember very well the sensation made by the disclosure of his double life, and still more double dealings, fifteen years ago. But while his connection with the church was freely commented upon in the papers at the time, I do not remember that the trifling fact of his being a Mason was ever mentioned. The lodge is always ready to claim a Washington or a Garfield, but when it comes to a Benedict Arnold or an E. D. Winslow, they are very silent. If a church member or a Sunday school superintendent be proved a rogue, let it be known; but if he is a Mason or a K. of L. or an I. O. O. F., why suppress a fact that is quite as important to the public?

President Eliot has heard some unflattering truths expressed lately, regarding the way in which his system of non-interference with the D. E. K.—or "Dickey Club," in college slang—is viewed by intelligent people generally, and he will have a chance to hear them yet more plainly stated when the Harvard overseers meet to-morrow, for some of them are much stirred up over the matter, and do not relish the idea of letting a few fast young men with no brains and plenty of money, the more's the pity!—besmirch Harvard's fair fame as recklessly as they daubed over the statue of her venerable founder, two years ago.

Another curious chapter in the history of the endowment orders came out in yesterday's papers. It seems that the officers of the Rising Sun negotiated to buy the Fraternal Circle for $50,000 from five young men of Somerville, Mass., who held the offices, respectively, of "supreme president," "supreme vice-president," "supreme secretary," "supreme treasurer," and "supreme instructor." All these "supremes" are now under arrest, the $50,000 which they refused to pay back, being wanted by the receiver appointed to wind up the affairs of the Rising Sun, but who found nothing in the treasury with which to do it, as the officers of this latter order, after buying out the Fraternal Circle in the manner above stated, and pocketing $30,000 more, fled to Mexico. They are a fair specimen of the kind of men that have been trusted by hardworking people with their little savings, while the Legislature has done absolutely nothing to protect them from these harpies; nor is the subject even alluded to by Gov. Russell in his inaugural message,—a document which is able so far as it goes, but whose limitations are very noticeable, not to say painful. It is all taken up with recommendations which have to do with the mere machinery of government, while he lets entirely alone all those vital questions which pertain to its life, and which is more than any mere political system, as the body is more than raiment. Lucy Stone scores a good point, where she says that the Governor "congratulates" the men on the abolishment of the poll-tax, "but has not a word to say in regard to removing the restrictions on 500,000 women in this State who have no vote." He had better have kept his congratulations to himself for very shame's sake, while he ignores that glaring injustice which makes every woman who wishes to exercise her very limited suffrage right pay a poll-tax the same as before. But Pat and Mickey, though they own only their bare hands, can vote, among other things, for governor,—a fact of which that gentleman was probably not oblivious when he tendered them his "congratulations."

Does the *Congregationalist* really mean to say that it is a hard task to select four temperance lessons a year, one for each quarter, without repeating them? In writing the Band of Hope lessons for the *Cynosure*, some years ago, I was continually astonished by their number and variety. Yet it is not long since a minister who was an indefatigable Bible student remarked to me, "that it must be a very difficult task to bring out reform points in using the International Lessons." As if the Bible was not a reform book from cover to cover! Of course some parts of Scripture are better than others for this purpose; yet the passages are few indeed that do not supply some practical lesson for our daily life; that do not utter some warning against the evils which lay in wait for the unwary. The Scriptures, widely as they are read and studied to-day, have been in many minds strangely divorced from their real object. They are not intended as a metaphysical debating ground, but to be "a lamp to our feet." What is a lamp for but to show us the hidden things of darkness, against which we should stumble and fall without its guiding rays? It is time we had a new race of commentators who will not spend their strength and learning on questions to no profit, but will show it to be, as Paul affirms, "profitable" not only for "doctrine," but "for reproof, for correction, for instruction in righteousness." Reformers have always found the Bible a very practical book; and if the *Congregationalist* will only become anti-secret and prohibition it will soon change its mind on the difficulty of finding appropriate lessons within its covers either against the saloon or the lodge.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 13, 1892.

The United States Senate has ratified the Brussels treaty for the repression of the African slave trade and for other purposes, but it attached a very important proviso to the ratification, in the shape of a resolution informing the other sixteen powers that signed, and have since ratified the treaty, "that the United States of America, having neither possessions nor protectorates in Africa, hereby disclaims any intention in ratifying this treaty to indicate any interest whatsoever in the possessions and protectorates established or claimed on that continent by the other powers, or any approval of wisdom, expediency, or lawfulness thereof, and does not join in any expressions in the said general act which might be construed as such a declaration or acknowledgment." In short, the United States only binds itself to support those clauses of the treaty aimed at the suppression of the slave trade, and the prohibition of the importation of spirituous liquors into certain portions of the Congo Free State.

It is usually a very difficult matter to arouse the moral sense of a large body of men like Congress or a State legislature. It is not opposition to moral reform that makes this so, but that deadly indifference, which is far more to be feared than open opposition. For a long period of years that most deserving class, the inventors, have asked for legislation to prevent unscrupulous and dishonest persons from willfully infringing their patents, and it now looks as though something would be done by Congress, as a large number of members, including the chairman of the House committee on patents, have expressed themselves in favor of a bill making it a criminal offense to knowingly infringe a patent.

The closing text of those given out by the Evangelical Alliance for the week of prayer which ended last Sunday was: "And lo, I am with you alway, even unto the end of the world." Matt. 28: 20. Therefrom Rev. Dr. Bartlett preached a powerful and eloquent sermon to a large congregation, in which he urged home to his hearers the meaning of those memorable words uttered by Jesus Christ at the close of his earthly career.

The first regular Sunday afternoon meeting of the colored Y. M. C. A. was addressed by Prof. W. B. Tunnell, of Howard University, who took as the title of his talk: "Looked, listened, lusted, lost," which, he said, contained the history of every temptation from the beginning of the world. First, the tempted sees, then comes the overmastering inclination to act, then the act followed by the fall. He exhorted his hearers to look only at things which are beautiful and elevating, and which have a tendency to make them purer and better men.

Mrs. Mary A. Livermore, whose good work is known wherever the prayers of good Christians ascend for the continued success of that noble organization, the Woman's Christian Temperance Association, of which she is an honored member, is in Washington. Her discourses on "True Nobility" and "The Battle of Life" drew large and attentive audiences.

The rumor that Chili was about to apologize to the United States has not been verified, and fears are now entertained that it had no substantial foundation. The situation is now regarded in Washington as very grave, and unless the government of Chili shall take some immediate steps towards satisfying the demands made by the United States government, it is feared that Congress will shortly declare war against that country. The feeling in Congress is daily growing more bitter against Chili. That this is an unfortunate state of affairs is true, but like other disagreeable things it has to be faced, and friends of peace can only hope that a just Providence may see fit to avert the great calamity of a war.

Another big batch of petitions in favor of Con-

gress loaning the World's Fair $5,000,000 only on condition that the Exposition be closed on Sundays, has been presented to the Senate. Constant dripping of water wears away a stone; so, if these petitions keep pouring into Congress, that body may consider it judicious to hearken to the voice of those who believe in observing the fourth commandment, on account of their number and influence, if not because of their own personal beliefs. *

LONGEVITY OF ABSTAINERS AND DRINKERS.

Mr. Nelson, the most distinguished of English life insurance actuaries, after long and careful investigations and comparisons, ascertains by actual experience the following astounding facts:

Between the ages of fifteen and twenty, where 10 total abstainers die, 18 moderate drinkers die.

Between the ages of twenty-five and thirty, where 10 total abstainers die, 31 moderate drinkers die.

Between the ages of thirty and forty, where 10 total abstainers die, 40 moderate drinkers die.

Or, expressing the fact in another form, he says:

A total abstainer 20 years old has the chance of living 44 years longer, or until 64 years old.

A moderate drinker has the chance of living 15½ years, or until 35 years old.

A total abstainer 30 years old has the chance of living 36½ years longer.

A moderate drinker 30 years old has the chance of living 13½ years longer, or until 43½ years old.

A total abstainer 40 years old has the chance of living 28½ years longer, or until 68½ years old.

A moderate drinker 40 years old has a chance of living 11½ years longer, or until 51½ years old. —*Selected.*

As we go to press, the situation of our national affairs with Chili indicates war at an early day between the two countries. The South American is haughty, not to say implacable, and the United States, feeling itself aggrieved, is calmly awaiting Chili's ultimatum.

REFORM NEWS.

THE WASHINGTON AGENT IN NEW YORK.

OUAQUAGA, N. Y., Jan. 14, 1892.

DEAR CYNOSURE:—I have just reached this town, where I find two secret societies and one church. The lodges have more than twice the membership of the church. Our friend, Burton Doolittle, will try and arrange for me to lecture. On Friday last I went to Cortland, N. Y., and met Bro. Winget, pastor of the Free Methodist church there. His reception was most cordial. Bro. and Sister W. expect to attend the convention. He will address us.

Going to Peruville with Charlie Pierce, we were met at the train by his father, a class-leader in the Wesleyan church at that place. Bro. Curtis is pastor. His wife being sick with the "grippe," he very cheerfully placed his church at my disposal. I spoke twice on Sabbath to attentive audiences. Bro. Moe subscribed for the *Cynosure*, and Sister Moe said she thought the Lord sent me to speak to them. These friends, with some others, hope to attend the convention. I trust Sister Curtis may be well enough so Bro. Curtis can be with us.

It was my privilege to meet Bro. Wm. Slosson, of Chenango Bridge, on Monday. He is nearly 92 years of age, and an old-line Morgan Antimason. Some time since having some honey to sell, he put out the sign, "Masonry, Oddfellowship and honey for sale." Bro. Niles, son-in-law of Bro. S., is arranging for me to lecture at the Bridge next Wednesday evening. We expect him with quite a delegation at the convention.

Returning to Binghamton, I definitely engaged the W. C. T. U. Hall for the days and evenings of Feb. 2 and 3. This time seemed the best we could select, taking all things into consideration. We should gather as early as 2 o'clock in the afternoon of Feb. 2. The call of the State President will doubtless appear with this. Friends in Binghamton seem much encouraged with the outlook.

Taking "the flyer" on the D. and H. R. R., the first stop made was Nineveh. Seeing an honest-appearing farmer, I inquired if he could direct me to where a Free Methodist man by the name of Poole lived. He gave the desired information, and asked me some questions. I inquired if he believed in secret societies, and he replied: "I used to be a Mason, but ain't any more." He gave me his name, took some tracts, and said he would try and attend the convention. Brother Poole used to be a "hard case," belonging to the Masons and the devil generally, but when converted he was made a new man in Christ. We all prayed at family worship. Bro. and Sister Poole talked with the Lord as though they were on good terms. They seemed to really enjoy it. They expect to be at the convention. Bro. Birdsall is not well; he may get to the convention.

After a long uphill walk, I was conveyed to Mrs. M. L. Hurlbert's by her son. This sister is 82 years of age. In anti-slavery days, she and her husband, who went to his reward some years ago, helped many escaping slaves. She was rejoiced to see your agent, and gave a contribution to aid in sending the *Cynosure* to the South. Bro. Bristol, who keeps a store in Harpersville, kept me over night and brought me on my journey this morning. He had some of the Lord's money laid by in store, two dollars of which he gave to aid in meeting our expenses. He expects to attend the convention at least part of the time. I have taken a little cold, but if the Lord gives me health and strength, I expect to speak here. I shall go on to Windsor for Sabbath work. I am confident that friends there will try and be with us at the convention.

On my return to Binghamton, early in the week, I hope to hear from friends written to, so that a program can be printed for general circulation. Remember, dear friends, the time is short. Shall we not stir ourselves to make this the grandest convention held for years? If each friend in the State, and those in Pennsylvania near by, will feel that they have a personal responsibility in holding up the banner of the King Eternal, as it is being pulled down by the lodge and other infidel societies; If we will go to God in earnest, prevailing prayer, our thoughts will be established, and those will attend this gathering whom God wants to have present. I have faith to believe it is to be a success. Our thoughts are to be led by minds led of God. Men who are consecrated are to address us. The question remains with you who have this cause at heart. Shall there not be a general coming up to the help of the Lord against the mighty?

The matter of entertainment has not yet been thoroughly canvassed. Tickets for six meals can be had at the W. C. T. U. Coffee House for $1.00. Furnished rooms, very convenient, are offered for 25 cents a night. Two can occupy a room. There is a disposition shown on the part of friends to furnish entertainment for those from a distance. Perhaps all wants can be met in this line, but no one need pay more than $1.25. If those wishing to attend will write, addressing me at Binghamton, I will do what I can to arrange for their entertainment. W. B. STODDARD.

CORRESPONDENCE.

HE UNDERSTOOD MASONRY.

EGLINTON, Ont., December, 1891.

DEAR CYNOSURE:—I sent Mr. F. the only notice the papers took of the best speech made at the Presbyterian Council in Toronto on the first Monday evening of December. Another paper (the *Mail*) gave a short notice of all the speeches, except this one, which was made by a man from the country, who would not give his name, and in which he "went for" the Masons with a good deal of spirit.

He said that Masonry was the father of all the other secret societies, with the exception of the Jesuits; that Masonry is a religion, and he gave six reasons why it is one; the last was, because "it is of divine origin," giving Mackey as his authority.

Next he informed us that Mackey said that the Bacchanalian and Eleusinian Mysteries were the highest type of Masonry. Then he went on, quoting from Masonic authors, showing what the religion of Masonry is. He said that it is so broad that the Buddhist, the Parsee and the worshiper of deity of every form may and do harmoniously combine in their moral work. He said he could not understand how a minister of the Gospel could stand up in a pulpit and defend such a religion; for, he said, the Mysteries were those which St. Paul alluded to and called devil-worship; and he was surprised how any one, in this age of Bibles, can plead for such things.

Then he went on, telling them that Masonry is identical with paganism; that it came from the East, and is the same as paganism. Masons have an emblem of deity suspended in their lodges; three degrees of Masonry are all the soul requires; and if a man can get to the third degree by profane swearing, that is all that he needs.

He also told them that "acacia" signifies a Mason who, living up to the precepts of Masonry, is free from sin; and if members of the order would be Masons they must waive private judgment. Then he went on to say what a man is who has yielded his judgment to another. Every minister who joins the Masons has to conform to all the laws and edicts of the lodge, no matter what they are; and he added that their master, whom they style their dear Worthy Grand Master, is a pagan god. This potentate is not an individual, but a *principle.*

Then he went on, describing Hiram Abiff, and said that the people in old times celebrated the death and resurrection of their gods, and Masons now do the same. If all were Masons and denying Christ, the Lord would send the *Fenians*, or some other curse, and drive us out of our fair land; for Masons cut off all hope of salvation by rejecting Christ. On the whole, he thought we are no better than the Israelites, nor as good; and they were driven out of Canaan for the same kind of worship. * * * *

I was sorry that Mr. F. was not present, to give them a good "dressing;" but they would not publish anything that he might say. What we want in Toronto is a paper to publish the truth.

ROBERT JONES.

IS GODLINESS PROFITABLE?

CHICAGO, January 11, 1892.

EDITOR CYNOSURE:—Although all economic values cannot be measured in dollars, yet it is sometimes well to take account of the cash value of Christian character, both individual and national. In a recent publication, entitled "Scriptural Politics; or, The Way of National Salvation," by Thos. M. C. Birmingham, Altus, Ark., the writer dwells on the economic value of true Christianity. He introduces some startling facts, among which is this, that the wages of unskilled labor in every country will be in accordance with the religion of that country. Thus, in heathen Africa, and among our pagan Indian tribes, there is no such thing as wages.

In such heathen countries as China, Japan and India, which include about half the people of the world, the wages of laboring men is from 10 to 12 cents per day. In Persia, Syria and Turkey, Mohammedan lands, the wages are about 20 cents per day. Next come those countries that are under the influence of the Greek Church, Greece and Russia. We find here that the wages are about 25 cents per day. In papal lands, a fair average is 37 cents per day, though in France and Belgium, it is somewhat greater. In all Protestant lands it is greater.

Beginning with Prussia, where Rationalism has eliminated much of the vital power of the Gospel, with 40 cents, it is 45 in Holland, 52 in Denmark, 62 in Scotland, 65 in England, 80 in Canada, and about $1.00 in the United States. Thus, taking the wages of idolatrous countries as a unit, it is double that amount in Mohammedan lands, more than three times that amount in Roman Catholic countries, and six times in Protestant countries. Nor can this diversity of wages be accounted for on any other hypothesis.

China and Japan have great varieties of soi and climate, yet the wages remain the same. Belgium is much more densely populated than Spain and Mexico, yet wages are greater. Greece and Russia differ widely in climate, but the wages are alike.

A people can never rise above their religion, nor can there be any permanent development of true civilization, except through the Gospel of Christ. No trades-union can permanently help wages.

Nor has the sanitary value of Christianity been less conspicuous. The same author points out

the influence of the Gospel on population of the Protestant world. England has doubled her population in the last 53 years. The Netherlands, without any immigration and with much emigration, has doubled her people in 57 years; Prussia in 62 years; Sweden in 64, and Scotland and Denmark in 69 years; while Roman Catholic France requires 161 years; Spain 197; Italy 111; Austria 127, and Portugal 138 years, to make a similar increase. In other words, Protestant nations increase twice as fast as Roman Catholic nations.

But if we turn to Mohammedan and pagan lands, we find the diversity still greater. Morocco, Tunis, Egypt, Persia, Turkey and China, increase very slowly.

Similar statistics will show that the average duration of life is greater in Christian than in pagan lands, and that with the advance of Christian knowledge, health and longevity increase.

In this relation we see, incidentally, the evil of polygamy. Mohammedan lands, where it prevails, increase very slowly, and both health and longevity are impaired. Jacob, with his four wives, had but thirteen children, not equal to the average for each mother in Christian lands; and yet this was an exceptionably good family for that age of the world. The children of Israel did not increase at all during their forty years in the wilderness, and very little during the 400 years of the Judges. The Mormons made a great mistake when they thought to build up their Territory by plural marriages. Though in the old dispensation it was endured, the blessing of God never rested upon it, but, rather, his curse.

H. H. HINMAN.

HOW THE COLORED PEOPLE ARE ROBBED.

HELENA, Texas, January, 1892.

EDITOR CYNOSURE:—The colored people of Texas, in common with those of their brethren throughout the South, have suffered—nay, indeed, are suffering—a great deal at the hands of whites; but all of it is as nothing to what they are suffering at the hands of their own hypocritical and deceitful secret society leaders. I send you herewith the dying wail of one of the numerous Masonic fungi which, like leprous scabs, have afflicted the colored people from one end of this State to the other. Listen!

"HEARNE, Texas, Nov. 30, 1891.—*To the Supreme Grand Officers, Subordinate Lodges and Chambers, and Members, of the S. S. of C. (Seven Stars of Consolidation):* This comes to say, that owing to the many disadvantages that the Grand Lodge has had to labor under this year, and there not being money enough to defray the expenses of Grand Lodge officers to the Grand Convention, I have this day, by virtue of authority in me invested as Supreme Grand Chief, deferred the Supreme Grand Convention until March, the second Tuesday (8th), 1892. During this interval you will send in your assessments and annual tax whenever you are requested to do so by the Supreme Grand Financial Secretary. It is grievous for me to make this statement, but it is true; we have not got the money to travel on. Remember that the Convention is deferred until March the 8th, 1892. Take notice and govern yourselves accordingly. Yours in W. L. & T., Wm. Massey, S. G. C.; J. N. Gillett, S. G. F. Sec. Attested: H. H. Thompson, S. G. R. S."

That is always the way of it. There are a half-dozen or more wolfish grand leeches to be maintained in ease and fatness at the expense of the unsophisticated masses, and that is the way their money goes. What wonder is it, then, that these vampires should cry for the blood of all and any who dare speak about the wastefulness and uselessness of secret societies in general? These things are as rat-holes, into which the silly pour milk. In a public lecture same time ago, I spoke of them as such, and the following week one of the gang scribbled in a public print: "Though Gray may yet underrate such men as Douglass, Langston, Bruce and Hill, and speak of our 'regulation secret society as rat-holes,' the result will always be the same. There is more danger to Gray in his own utterances than to the people and institutions he attacks."

What did he mean? Nothing, only that the true and tried secretists would make me or my business answer for my attacks upon their manœuvers. Surely they cannot go on deceiving the masses to the end of time.

Thousands of hard-working colored people all over this State bit at this deceitful "Seven Stars of Consolidation" bait; but now it is beginning to be hard for the wolves to find sheep to fleece. And if the people begin to exercise a little common sense, the grand leeches will have to hunt for new fields.

HENRY CLAY GRAY.

CONTEST AND CONQUEST.

DELAWARE, Iowa, Dec. 27, 1891.

EDITOR CYNOSURE:—I was in a large passenger depot in an Eastern town, at the close of the Southern war, and, looking in at the door of a large waiting room, there I saw a banquet spread, that was captivating almost beyond description. I thought it had been prepared for some great men of the land. I wandered out of the depot, and very soon a passenger train came in, loaded with soldiers direct from the battle-field. I followed them into the depot. There they were met by men who led them to the wash-room; from the wash-room they were escorted to the banquet-hall, and made to sit down to the feast. The first ladies of the place were their waiters. When I first saw them, they were black with powder-smoke; their hair was tangled; some had blood upon them; others had scars and wounds, and outwardly they looked hard. But all this was laid aside when they entered the banquet-room. The dirt had disappeared. Their wounds, scars and bruises were now an honor to them. They had received them while defending their country.

So it will be with us. We must expect wounds, bruises and scars; but when we come to the gates of heaven, Jesus will welcome us: "Come, ye blessed of my Father, enter ye into the joy of your Lord." We must be strong, and of good courage, yielding not one point to the enemy, but boldly battle against the beast and his image, having the victory through our Lord Jesus Christ. It will not be long before the Lord will destroy this mighty power, and then we can lay our armor down and sweetly rest. Amen.

E. L. MEADER.

ON PUBLIC HERESY TRIALS.

ALEXANDER, Iowa, Jan. 2, 1892.

EDITOR CYNOSURE:—If you approve of the inclosed article, I will thank you to publish it in the *Cynosure*. It was sent to the *Standard* (Chicago), but was not published. Yours for the truth's sake,

JOHN BROWN.

REPLY TO EDITORIAL REMARKS IN THE "STANDARD" AGAINST PUBLIC HERESY TRIALS.

EDITOR STANDARD:—Dear Sir.—You think "Heresy trials ought not to be spread over the land by sound of trumpet;" but if the heresy has been spread over the land by the heretic himself, ought not the vindication of the Gospel and the church to be as public as the scandal? Nothing can be more absurd than an attempt to keep private what has already been made public. The apostles were so far from concealing the errors of the first churches, that they have published them in the New Testament, not only for that age, but for all succeeding ages. Let the infidel make the most of them; he cannot charge the apostles with being one-sided. "Truth cometh to the light"—error skulks in the dark. I am less alarmed at the *publicity* of a heresy trial, than at the secret operation of heresy itself, working like leaven in the churches, gradually and imperceptibly, until the whole mass is brought under its influence. "It is horrible," says Mr. Spurgeon, in a communication to me—"it is horrible to see Christians slipping down into sheer infidelity by slow, but sure degrees."

You think cases of heresy among Baptists are "few and far between," and that "when a man finds himself out of harmony with the denomination upon fundamental matters he withdraws;" but I am not so clear about that. Did the Unitarians among the General Baptists in England withdraw? Were not the Trinitarians rather driven out from among them, which led to the formation of the "New Connection?" Did the heretics in the "Baptist Union of Great Britain and Ireland," on account of whom Mr. Spurgeon resigned his connection with that body—did they withdraw? Have they not rather maintained their position in the Union at Mr. Spurgeon's expense? Did the judaizing teachers in the churches of Galatia withdraw? No, indeed! they remained and corrupted the church to such an extent that Paul declares, they had received "*another gospel*, which was not another," but a *perversion* of the Gospel of Christ, Gal. 1: 6, 7. Heretics in every denomination are the last to withdraw, and "when they find themselves out of harmony with the denomination upon fundamental matters," they, by "good words and fair speeches,"—by "oppositions of science falsely so-called"—by "cunning craftiness, according to a method of deceit"—endeavor to bring the denomination into harmony with themselves; and, alas! they too often succeed.

In America, the Regular Baptists are a unit on the question of baptism,—and I believe they are right; but I am not sure that they are unanimous on the inspiration and infallibility of the Holy Scriptures, either in the original languages or in their original delivery by the sacred writers. I lately read in a Baptist newspaper, that, at a meeting of Baptist ministers in Chicago, an excellent paper was read by a certain minister, (I forget his name,) on the writings of Paul, and that, when he had finished, a "prominent minister" said, "Paul's writings were, no doubt, valuable; but he had done much harm as a dogmatist;" and that at the same meeting another "prominent minister" said: "The church should shove aside much of Paul's writings, and he was to blame for much of the controversy now agitating the churches." If this report be true, it ought to humble us; and if it be false, it ought to be contradicted. May you and I be "set for the defence of the Gospel!" Yours fraternally,

JOHN BROWN, A. M.,
Baptist Minister.

LITERATURE.

CHEAP MONEY EXPERIMENTS IN PAST AND PRESENT TIMES. Reprinted with Slight Revision from "Topics of the Time in the Century Magazine," March, 1891, to January, 1892. Published by the Century Company, New York. Price, 10 cents.

This pamphlet aims to establish the following points: (1.) No government can create money out of anything it may choose to call money. (2.) All classes, both rich and poor, employer and employed, are far better off with a sound and stable currency than with any amount or variety of cheap money. (3.) No part of the financial business of the world can be benefited or injured by changes in the monetary standard of value, without a corresponding benefit or injury to all other of its parts. (4.) Whatever tends to disturb credit demoralizes all classes of business, and injures all, both rich and poor. (5.) In all cases where the financial world is disturbed by changes, or threats of changes, in the monetary standard, it is the *poor* who suffer, and the rich who receive the benefit, if any accrues.

These principles are enforced and illustrated by the history of the "English Land Bank Scheme" of 1693–96, which closely resembled the present sub-treasury loan; the "Rhode Island Paper Bank," which was greenbackism pushed to its legitimate results; the "John Law Scheme," or the "Mississippi Bubble;" the "Michigan Wild-cat Banks;" the "Mississippi Crop-Moving Currency," which cost the people not less than $61,000,000 of repudiated obligations; and the "Argentine Cheap Money Paradise," which has made a nation bankrupt, and brought great financial injury to the entire commercial world. None of these carefully devised schemes made the world better off. They were hindrances to national and individual progress, scarcely less disastrous than war, pestilence and famine.

The pamphlet deserves careful reading.

The *American Garden*, having absorbed *Popular Gardening*, and thus, in a manner, become "two single gentlemen rolled into one," in its January number assumes the conglomerate but graceful title of *American Gardening*. It still retains its place as "a journal devoted to flowers, fruits, vegetables, the lawn, indoor plants, marketing, etc.," with the superior illustrations and typography of its previous issues. Leading articles comprise Rational Garden Walks; Taste and Tact in Arranging Home and Other Grounds, continued; Economic Plants of Japan, continued; Ruthless Felling of Our Forests; The Olive in California; Clay in Horticulture; Fruit Notes from Various Sources; Some Flowers and Vegetables in the Editors' Gardens; Tuberous Begonias, Again; Notes on Some American Wild-flowers; Success in Small Specialties, and numerous other specialties interesting to professional and amateur cultivators. New York: The Rural Publishing Co., Times Building.

IN BRIEF.

THE NEW YORK CATHEDRAL.

The final plans for the new Protestant Episcopal Cathedral in New York have been adopted, those of Messrs. Heins and Lafarge being accepted with some modifications. The Cathedral will face west, and its entrance will be almost on a level with the street. The external length will be 520 feet, the width across the front 190 feet, and across the transcepts 290 feet. The spire will be 425 feet high. The nave will be 180 feet long and the chancel vaults 115 feet high. It is expected that it will require ten years to build it, but that when it is finished it will be one of the finest edifices in the country.

THE DISMAL SWAMP.

George Washington surveyed the Dismal Swamp of Virginia in 1763. He reported that the great swamp was "neither a plain nor a hollow, but a hillside." Recent surveys prove that he was right. A member of the National Geological Survey has recently said: "It is a very decided water-shed, the level rising five and a half feet in seven miles." A more extraordinary statement is made on less scientific authority, that the water of the swamp is the purest in the world. Will Dismal Swamp water become a famous cure for all manner of ailments? The accuracy of George Washington as a surveyor is far better established than the more modern theory that health, as well as deer and bears, runs wild in the Dismal Swamp.

THE LAKE OF LILIES

Twelve miles north of Norwich, Conn., is one of the most wonderful lily ponds in all America. It is a lake one mile in diameter, so closely grown with lilies that during blossoming time it is hard to get a glimpse of the water. When the wind is strong and the lilies are open, the perfume of them is perceptible a quarter of a mile from the brink of the pond. So thick are the lilies and in such tangled masses that it is almost impossible to propel a boat in the pond, and the lily gatherers have to wade for them in the hip rubber boots. Not only are the lilies extraordinarily plentiful, but the blossoms are more regal, perfect, lustrous and of deeper hue than in other ponds. —*Boston Herald.*

TO KEEP SHIPS AFLOAT.

The announcement of a most valuable invention has recently been made at the antipodes. It is no less than one to prevent a ship from sinking after having been in collision. A Sydney (N. S. W.) contemporary gives an account of an experiment with it. A hole, fourteen inches wide and four feet deep, was cut in the side of a cutter, and prior to the test this was protected by a sliding panel. On the panel being withdrawn, "the Holmes collision apron" was immediately swung over the side of the cutter, and in a few seconds the inrush of water was stopped. The apron is made of heavy canvas, and is ribbed with pieces of hard wood, which add materially to its strength. When not in use the apron can be rolled up in a very small space, and in case of accident it may be thrown overboard without being uncoiled. The uncoiling is in that case accomplished by the suction of the water as soon as the canvas gets beneath the surface, and it then adheres with great strength to the side of the vessel where the rent has been made. The success of the invention appears, from the description given, to have been complete.

WHAT D'YE CALL IT?

We recently passed a beautiful little lake in Webster, Mass., called "Chargoggagoggmanchauggagoggagungamaugg." Be sure that you pronounce this right, and then never criticise Turkish or Russian names on account of their length. The meaning of this innocent word is "boundary line." We don't need to go out of New England to get something of a variety of words and dialect. In the world to come we anticipate that the people will all speak one language.—*Christian Witness.*

Before the cause of consumption was known (that was only a few years ago) we did not know how Scott's Emulsion of cod-liver oil did so much good in consumption and in the conditions that lead to consumption.

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 21, 1892.

SECRETISM CURSING OUR NATION.

All history shows that in the government of the Lord Jesus sin is made its own punishment. The familiar facts as to drinking and drunkenness, the worship of Venus and venereal poison, are only marked manifestations of a universal law. "God fs not mocked; for whatsoever a man soweth, that shall he also reap." "They have sown the wind; they shall reap the whirlwind."

What is true of individuals in this regard is more true of nations, because these can only in this world receive their measure of retribution. Our nation, by the crime of slaveholding, which it fostered and exalted to the control of its government, built up a colossal system that in due time scourged it with war, drank the life-blood of its choicest sons, and brought us to the verge of ruin. The drink evil has only attained its tremenduous power because licensed and sanctioned by the administrators of government; and, like the fabled serpent which the the farmer put in his bosom, it is now striking its fangs into the national vitals. "The curse causeless shall not come."

This nation's sin in the matter of secretism is rather negative than positive; is not in formally sustaining but in passively allowing its stealthy usurpations of power. There are no constitutional enactements in its favor, and no legislative statutes establishing or sanctioning it; but the secret lodges, like other organizations, have chartered and corporate rights, and are protected as legal organisms. Yet there are constant governmental recognitions of the secret orders in the prominence given them in the laying of cornerstones and public ceremonials, and their inscriptions and insignia appear everywhere, while the nation assents, without a whisper of disapproval except from a few anti-secretists who are thought to have neither rhyme nor reason in their fanatical opposition.

Through this silence and the cunning craft of secretism, it has now come to pass that a large proportion of the men honored with official stations are Past Grand Worthy office-holders of one or more fraternities. Worse than all, ministers and prominent lights of the various churches where our citizens most do congregate, and from whom the national religion, or rather irreligion, receives its shape and substance, are men who wear the bib and tucker and give the grips and signs of the orders of darkness. From these men no faithful warnings and rebukes are heard against national sins, "murder and treason excepted," and some of them excuse or vindicate almost every crime in the calendar. By such secret connivance and oaths "ever to conceal and never to reveal," the prophet's words are as true of us as of Israel: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and everyone that dwelleth therein shall languish."

But God is now bringing the curse upon this secret wickedness. If secrecy is a good thing, and a sure passport to the "Grand Lodge above" and to the right hand of the "Grand Architect of the Universe," then the more of it the better; and one secret order will be as good as another, and a little better, if it can be more secret. For this reason secret orders have multiplied like the frogs of Egypt, have come up into the chambers and kneading-troughs of our kings, and are practically numberless. As they are so good for ministers and Christian churches, they are more necessary and equally saving for thieves and gamblers, traitors and murderers.

Hence the Church of the Latter-Day Saints proves its claim and reads its title clear to this pre-eminent dignity by building on the cornerstone of secrecy, and by dark lanterns hung in the hidden chambers of its imagery. The Church of Rome, dominated by the secret Society of Jesus, has a secret political society, Tammany Hall, that has absolute control of New York City; has recently, by fraud, seized control of the State, and, through its whiskey-governor-senator, aspires to the Presidency of the United States. The "White Man's party" in the South, with the benediction of lodge ministers, through Ku Klux and other secret combinations, has converted a miserable minority into an overwhelming majority. Freemasons and secret temperance orders have large influence in shaping the action of national, state, and local prohibition organizations. Northern workmen, guided by Nihilistic teachers who don every guise to gain their murderous ends, are organized into secret unions, and every trade, race and class are cajoled into voluntary membership in these guilds, or are forced into them under penalty of exclusion from employment and social ostracism. Employers also have their unions.

The result is that the selfish ends of secrecy are defeated by itself. As all of the trade are in the brotherhood, no one gets a special advantage in return for his initiation fees and monthly dues. As each is linked in society with many classes, he must enter every class-order, or be ostracised by them, and his fees and assessments are impoverishing. As a member of different fraternities, each meets counter forces and is pressed by opposing influences, or torn in pieces by hostile bands of friends. And as the criss-cross lines of competing orders, and the crafty purposes of the leaders develop into antagonism, the rank and file feel the beauty of their boasted "liberty, equality and fraternity," and curse the day that they faced the east and saw the light. The selfish few reap rich spoils, but the masses of lower degree are robbed and spoiled.

The victims of "ways that are dark and tricks that are vain" in their disappointment begin to prey upon society, and as Nihilists, swear eternal hostility to property, government and social order. Our country to-day is honeycombed by this spew of the secret orders, which, with nearly or quite a million of members, is worming itself into other organizations and manipulating every circle for the accomplishment of its plans of hellish cruelty. The fearful prevalence of crimes, the almost universal failure of justice in government, the bitter strifes and jealousies that divide political parties, and the epidemic quarrels among the fraternities, are the fruits and evidence of these facts. The trades and every line of business constantly suffer paralysis from this concealed clot in the social life-blood; the cities of the land are becoming a fretting leprosy and burning cancer in the vitals of society; the West envies the East; the South vexes the North; Democrats curse Republicans; Republicans denounce Prohibitionists; Prohibitionists revile Christians who refuse to be led by their secret methods; no man trusts his brother; and our beloved nation is heaving and groaning under the effects of secret volcanic fires, the day of whose outbreak only our King Jesus can control. "Who is on the Lord's side?" "Oh, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Let us "have no fellowship with the unfruitful works of darkness."

THOSE MASONIC MURDERS.

Does any reader of the *Cynosure* doubt the truth that Masons condemn their own recalcitrant "brothers," and then, themselves, execute the sentence of the lodge? Last week, in relating the murder of a Mason of high degree in a village tavern, the impression conveyed by the narrative was, that the murder was committed by Masons. Such is the evidence presented.

Having shown, by Edmond Ronayne and other seceding Masons, time and again, that the Masonic oaths in the Blue Lodge degrees are murderous in the extreme, and that every Mason must consent to be killed if he breaks his obligation, the question arises (we quote from Ronayne): "Who is to perform all this infamous butchery of the seceding Mason? When a lodge condemns a man to death, who is to be the assassin? Who was it that assassinated Captain Morgan in western New York, in 1826? Did the Masonic fraternity hire out that work of death or was it performed by Masons selected for tha, purpose? Every Mason is sworn under pain of death to keep it a solemn secret that he ever took such oaths; hence it is not at all probable that Masonry is going to hire outsiders to do its awful work of butchery; and so poor Captain Morgan met his death at the hands of his brother Masons, just as Dr. Cronin, here in Chicago, a couple of years ago, met his death at the hands of some of the members of Camp 20. I repeat it: Every Mason is sworn under the most terrible and inhuman of death-penalties, and he can no more evade or avoid being the executioner of those death-penalties than he can publicly reveal the stupid blasphemy and the lying farce of the Masonic degrees. He must kill, if called upon to do so. This is the conclusion, and the only conclusion, to be drawn from the Masonic oath; and I hereby challenge any reputable Mason in Chicago, or throughout the country, to deny this charge."

SECRECY IN POLITICS.

The rapid growth of the secret orders of "Knights of Reciprocity" and "Continental League," leads the *Daily News* of this city to remark that this fact indicates "how one secret society for political action begets another, and so on." The *News* has more to say, and very sensibly, upon this subject. But before quoting further from its article, it will perhaps be advisable to observe the warning which Joseph Cook has given us against the evil influence of these oath-bound secret alliances:

"Secret oaths are natural sources of jealousy and just alarm to society at large; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions; are dangerous to the general cause of civil liberty and just government; are forbidden in some portions of our republic by the civil law, and ought to be in all portions."

"The chief point for Americans to consider," says the *News*, "is whether they do right to even tacitly encourage such methods in politics. Every political organization in America with secrecy as its basis is an exotic. Americans love daylight methods in politics as in business and the social affairs of life.

"Secret, oath-bound political organizations are weak copies of societies that flourish best under tyrannical governments. We do not need them in America. They are distinctly antagonistic to the boasted freedom of our institutions.

"Political organizations in this country command popular support in proportion as they are free from hole-and-corner methods. If a certain line of policy is worth advocating it is most likely to attract intelligent American voters when it is fearlessly espoused in public.

"The great political battles of our nation will be fought in the open field, and no cabals of politicians, with oaths, passwords and grips, can reverse necessary and natural conditions."

Coming from such a source, these words should have due weight with every honest citizen.

CHINESE AND AMERICAN SECRET SOCIETIES

It is well known to the readers of the *Cynosure* that the present revolutionary movement in China, together with the destruction of property and the murder of missionaries, is the work of secret societies, and that the great problem before the Chinese government is how to suppress or control these organizations. Their existence, it is thought, has been too long overlooked; and, having a semi-religious basis, many of them, it is believed, form a most serious obstacle to continued peace and prosperity.

Quite recently a similar and scarcely less intricate problem is presented to the people of California, and especially of San Francisco. In an able article by Rev. F. A. Masters, in the *California Illustrated Magazine*, there is a statement of the ritual and workings of the Chu Kung Tong society, commonly known as the "Highbinders," and of their practical influence in the promotion of crime, the defeat of the law, and the general corruption of morals.

These societies, like Freemasonry, Odd-fellowship, etc., are organized, ostensibly, for benevolent and patriotic purposes. The Chu Kung Tong was professedly founded by five Buddhist priests, who were men of remarkable piety, and had suffered much persecution. They all take high-sounding names. One society, that has for its object the importation of prostitutes, is known as "The Chamber of Far-reaching Virtue." Another, that traffics in women, is called, "The Chamber of a Tranquil Conscience." Another is, "The Hall of a Victorious Union." Another is, "The Hall of Maintained Justice;" and one, which draws support from houses of ill-fame, is known as "The Flowery Mountain Arbor Booth."

Another is "The Guide for the Protection of Virtue." "These are," says the writer, "the bands of criminals who have defied our laws, terrorized our fellow-countrymen, and laid half of Chinatown under tribute. Their victims have calmly submitted to their rapacious demands, knowing that resistance was in vain.....With a bulldog at his throat, a man cannot say or do much..... Some of these societies being incorporated as benevolent associations, are assumed to be what they profess..... Suppose they are proceeded against by regular legal process, against whom is the action to be brought?—who are the responsible heads?—who can identify the officers?—who would undertake to get behind their guarded doors and report the proceedings of their meetings? It is certain that no white man could do this without being detected. It is equally certain that no Chinaman could be found with sufficient courage to run the gauntlet of armed men and the certainty of being cut to pieces, if discovered."

The writer adds: "Twenty or more societies have organized a reign of terror in San Francisco, that has become insufferable. Many respectable Chinese have become enforced members. Despairing of seeing the societies suppressed by law, they have found it safer to make terms of peace. Assassinations and acts of violence are occurring with a frequency that startles even California." It was found that the most feasible plan for their suppression was to have the police visit their lodges and destroy their paraphernalia; but this proved only a temporary expedient. They were soon doing business again at the old stand.

We remark on the above statement, that while Christianity has a mollifying and restraining power on all men and institutions that have grown up under its influence; and while, for this reason, the secret societies of America are not so openly and offensively pernicious as the Chinese organizations, or even as the Mafia and Clan-na-Gael, yet they have very much in common with them.

First, they have all the same family likeness, and all are essentially heathenish. Aside from their being all based on secrecy, these Chinese societies resemble both Freemasonry and the Ancient Mysteries from which it was patterned. The ceremonies of initiation are (*a*) a period of terror and humiliation, (*b*) a symbolic *new birth*, (*c*) instruction in secret signs, (*d*) a religious worship, and (*e*) an oath of secrecy under penalty of death. Like Freemasonry and the Mysteries of India, the Chu Kung Tong recognizes the Triad, which, in India, is Brahma, Vishnu and Siva, or the sun at its rising, meridian and setting; and Masonry, which has its Worshipful Master, its Senior Warden, and Junior Warden, who signify the same things. If not identical, they have all, at least, the family likeness.

Secondly, we see that secret lodges, whatever may have been the purpose of their institution, and whatever may be their professions, are likely, *because they are largely removed from the scrutiny of public observation*, to come under evil influences, and to be used for evil objects. This is true of secret societies which have had their origin in Christian as well as heathen lands.

Third, we see the tendency in all secret orders to put on high-sounding and misleading titles. Freemasonry has not, as its name would indicate, anything to do with the builders' art. The Knights of the Golden Circle was alike misleading with that of the Mollie Maguires, who took their name from a benevolent Christian woman.

Fourth, they are alike in being practical conspiracies against all who are not members of their associations. They may be, and generally are, quite careful to prevent public condemnation; but Freemasonry, Odd-fellowship, and the trades unions, do practically conspire against all those who do not consent to their so-called rights.

Fifth, that in Chicago, just as truly as in Chinatown, the lodges ought to be either open to public and official inspection, or be put down by legal authority. If they are not now, they are at least liable to become dangerous to civil authority. Some of the secret trades unions have done more to interfere with the rights, and lay tribute on their fellow workmen (to say nothing of quite a number of murders), than all the societies in Chinatown.

In conclusion, we would call attention to the remedy for secret societies pointed out by the writer in the above-named magazine. He says: "In Singapore, after long years of struggle with secret societies of that colony, the British government has enacted legislation that deals with them very effectively. We are informed that a specially appointed official, who understands the Chinese language, ferrets out the criminals, and they are immediately deported. The attention of our local grand juries should be directed to this monstrous iniquity in our midst, and if our present laws are inadequate, for heaven's sake, let us have laws that will reach them, and courts that will punish them as they deserve."

It is probable that if secret societies were suppressed, the Chinese and a good many other problems would be solved. We hold, with Daniel Webster, that "they ought to be prohibited by law."

CAN SATAN CAST OUT SATAN?

One of the most common of the pleas for Masonry is, that it serves as a barrier to Romanism. It is true that the Roman church opposes Freemasonry, though there are many members of that denomination who are Freemasons; but it is not true that Masonry opposes Romanism. It *professes* not to interfere with any man's religion, and it welcomes to its membership, alike, all Catholics, Protestants, Jews and Mohammedans. They all "meet upon the level, and part upon the square."

But, supposing it *were* true that Freemasonry does oppose Romanism, it would constitute no good reason why we should consent to it. We cannot indorse one evil for the sake of opposing another. Many will doubt which is the greater evil of the two. As consistent Protestants, we have no right to consent to either. But would we, in any case, have a right to expect Masonry to successfully oppose Romanism? Admitting the antagonism, if both are wrong, they will not naturally cast out each other. Satan does not cast out Satan: "Else how should his kingdom stand?"

"The wrath of man worketh not the righteousness of God." The only remedy for moral evil is in the *power* of the *Gospel of Christ*. The remedy for a false system of religion is not another false system, but *true* religion. So far from Freemasonry doing anything to assist the spread of Romanism, it tends, rather, to promote it. It leads men to neglect the religion of Christ, to find their social enjoyment in the fellowship of the lodge, rather than in the society of the saints, and to the breaking down of all the real barriers to the spread of a false faith.

"IN THE NAME OF JESUS."

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus Christ."—Col. 3: 17. All needful and appropriate things can be done in his name. Jesus was a carpenter, and doubtless did work, and conducted business as other righteous men have done. He did it "as unto the Lord, and not as unto men." In his name we may be good citizens, kind neighbors, good parents, faithful children and diligent business men.

But there are some things that are much practiced, that we cannot "do in the name of the Lord Jesus." Men do not use wine or other strong drink in the name of the Lord. They never ask his blessing on it. They never smoke, or chew tobacco, "to the glory of God." They never, for a moment, suppose that the blessed Lord would defile his lips with such an abomination. They never go to the theatre in his name, nor to the dance, nor to the card-table, nor to the billiard saloon, nor anywhere else where the mere love of pleasure is the great and sole consideration.

We wished, however, to say especially, that no one can go to a Masonic lodge in the name of the Lord Jesus; for Masonry admits to its fellowship men of all religions—Christians, Jews, Mohammedans and Pagans—and provides for them a religious worship from which "the name of our Lord Jesus Christ" is carefully excluded. In the Chapter degrees his name is stricken from the Scripture passages quoted in the ritual. It is true that all who enter the lodge are said to be "received in the name of the Lord," but this "Lord" may be Baal, or Mammon, or any other idol. It surely is *not* "the Lord Jesus." *This* name is nowhere recognized in either Blue or Chapter Masonry. Why should Christians, who revere that name—that name by whom all men must be saved—ever be found in those unhallowed resorts?

—The New York State Anti-secrecy Convention will be held at Binghamton, February 2 and 3, in the W. C. T. U. Hall. The Rev. B. Winget, Free Methodist pastor at Cortland, N. Y., will make an address. Rev. Mr. Clark, District Chairman of the Free Methodist Conference, promises a rousing exhortation at their quarterly meeting, soon to be held. The Wesleyan church at Peruville, Tompkins Co., promises a delegation. The prospect for a successful convention is on the whole very bright.

—By the death of Albert Victor, Duke of Clarence and Avondale, the eldest son of the Prince of Wales, and the recent heir-presumptive to the throne of Great Britain, that kingdom is again plunged into profound grief. The young man was remarkable principally for his position in the royal family, but public interest in his death is increased by the announcement a few weeks ago, of his engagement to Mary, Princess of Teck. At that time the prospects of the young couple were very promising, and they received hearty congratulations upon their approaching union. The family, especially his mother and the Queen, as well as his betrothed, are deeply afflicted by his loss, and as much entitled to the sympathy of all who know them as the most obscure of our fellow-beings. Humanity and Christianity are under obligations to ignore the subtle distinctions of society, and to mourn with those who mourn, and to rejoice with those whose hearts are filled with joy.

—While the year is still young, our religious contemporary, the *Union Signal*, enters upon a new era that promises many days of usefulness to come, and a wider, stronger influence in its work as the organ of the Women's Christian Temperance Union. Miss Mary Allen West, upon whom most of the onerous office management has rested for many months, goes for a six months' vacation to the West, for rest, and Miss Frances E. Willard and Lady Henry Somerset assume control of the editorial department, in which their zeal and talent will find genial employment. Miss Willard has the reputation of being an irrepressible advocate of temperance and white-ribbon reforms, and needs no introduction to the public, or special commendation, to increase her influence and popularity. Lady Somerset comes from England with the aroma of a legion of benevolent deeds clinging to her, and so much in love with Chicago, that her prestige in her native land bids fair to be overshadowed, ere long, by the brilliancy of her operations in her new field of labor. The paper has our best wishes for its success.

PERSONAL MENTION.

—Our good friend and able worker in the cause of reform, Rev. J. B. Galloway, pastor of the United Presbyterian church at Vernon, Wis., has received a unanimous call to the pastorate at Arlington, Columbia county, in that State. We have not learned that the call has been accepted.

—A letter from Rev. Thos. M. Chalmers, of Excelsior Springs, Mo., says. "My health begins to improve a little, and I want to do something for the *Cynosure* and the cause which it represents. . . . May the great work go on under the cherishing and chastening of our peerless King!" His heart is in this work, and his *Cynosure* friends wish him success.

—Now that Albert Victor, the eldest son of the Prince of Wales, and the next in succession to the throne after his father, is dead, his brother, Prince George, becomes the heir-presumptive. At the age of 26, he is now a commander in the British navy, to which rank he has attained by study and industry in active service. Among his companions he is quite popular; and is probably as "proper" a young man as one in his circumstances is expected to be, seeing that kingship comes by succession rather than superior merit.

—There are 300,000 Sunday-school scholars in Germany, 150,000 in Holland, and 115,000 in France mostly gathered within the past thirty years.

THE HOME.

FLOWERS THAT NEVER WITHER.

There are flowers that never wither,
  There are skies that never fade;
There are trees that cast forever
  Cooling bowers of leafy shade.
There are silver wavelets flowing
  With a lulling sound of rest,
Where the west wind, softly blowing,
  Fans the far lands of the blest.

Thitherward our steps are tending,
  Oft through dim, oppressive fears,
More of grief than pleasure blending
  In the darkening woof of years.
Often would our footsteps weary
  Sink upon the winding way,
But that, when all looks most dreary,
  O'er us beams a cheering ray.

Thus the Father who hath made us
  Tenants of this world of care,
Knoweth how to kindly aid us
  With the burdens we must bear;
Knoweth how to cause the Spirit
  Hopefully to raise its eyes
Toward the home it doth inherit
  Far beyond the azure skies.

There's a voice that whispers lowly
  Down within this heart of mine,
Where emotions the most holy
  Ever make their sacred shrine;
And it tells a thrilling story
  Of the great Redeemer's love,
And the all-bewildering glory
  Of the better land above.

Oh, this life with all its sorrows,
  Hasteth onward to a close!
In a few more brief to-morrows
  Will have ended all our woes.
Then o'er death the part immortal
  Shall sublimely rise and soar
O'er the star-resplendent portal,
  There to dwell forever more.

—*Selected.*

A WOMANLY WOMAN.

A picture rises before me as I write. A nook in the White Mountains. Two roving students, in flannel suits, with knapsacks on their shoulders, march at dusk up the front walk of a farmhouse which has allured them by its tidy homeliness. A woman who sat with a two-year-old baby on the doorstep springs to her feet, steps over the threshold, and, with baby on one arm and the knob of the half-shut door in the other hand, confronts the intruders "with level-fronting eyebrow, as one who quells the lions."

"Could you accommodate us, madam, with supper and lodging?"

"No; be you peddlars?"

"No, ma'am; we are pedestrians."

Soon convinced that she was dealing with honest and harmless college boys, she opened the door wide, saying, "Well, come in, and we'll do the best we can for you." We put our knapsacks in a corner, and sat down luxuriously on a great, old-fashioned settle, seven feet long, and with a deep, soft cushion, of no particular color, spread over its whole length. She slipped the baby into the lap of a ten-year-old-girl, who made a pretty picture, as she tended the little one with shy, yet fond mother-care, picking up with endless patience the dropped playthings, and turning dove-like eyes from watching it to steal glances at the strangers. I think her dress must have been a very plain calico, but it did not seem to matter. What the mother wore I have no recollection, only that there was a tidy, wholesome, homelike look about her, wherever she moved. She stepped to the shining stove and touched it, and it answered with sparkle and crackle and joyous roar and gleaming light through every crevice, that all seemed somehow to say "welcome."

Sauces and relishes came from somewhere, in the intervals of cooking, and everything she did to the table made us more hungry to sit down to it. What there was to eat I forget, but it was a royal supper. A sixteen-year-old daughter came home from an uncle's at the crossroads, with neat walking dress and smoothly braided hair, and told us of school, and studies, and people. In the next room, when we passed through the open door, we found a sweet, still, old lady, in a true grandmother's easy chair, cushioned over seat and back and arms. Baby went cooing back to mamma. We learned that the father had died in its earliest days, and two sturdy boys were doing the out-door work of the little farm. When the early bed-time came, our hostess showed us a room under the low roof, with white curtains at the little windows.

When we heard in the morning the murmur of the little brook that had sung us to sleep at night, the house was already astir. Breakfast was well under way in the fresh morning air that streamed through the open door and window; baby, with clean face and frock, smiling to meet us; all the family coming and going on willing errands, and gathering with loving, cheery faces at table; and, before we left, the guiding spirit of all found time to slip off, and get "mother" up into her easy chair, with white cap about her placid face, and restful confidence in her daughter's love and care. She seemed like the ideal woman of the Proverbs. "She girdeth her loins with strength, and strengtheneth her arms." But it was womanly strength. There was a surplus of tender, protecting power that could not only care for her own, but take even us wandering students into her motherly heart.

We went away feeling that it was not such an overwhelming disadvantage to live far from college, and that there could be abundant happiness among people that could not conjugate the verb "to be." How could "aught but death part" a man—who was a man—from such a wife. Might there not be more prospect for happiness, even for a young man of this generation, with such a wife, than with some "sweet girl-graduate with golden hair," who could not cook two eggs without scalding her fingers and spoiling the eggs? One of these said to me the other day, with a sweet smile, as she put a dish of toast on the table, "You musn't scold if it isn't just right, for I never did any before." We did not scold, but take now the mild revenge of saying that there was not one slice that was not toasted too much or too little. She was a very nice, lovely girl, but couldn't she have been just as nice and lovely if her toast had been more so?—*James C. Fernald in "The New Womanhood," D. Lothrop & Co.*

JOHN G. WHITTIER.

It is doubtful if anything other than the recurrence of a birthday anniversary (the eighty-fourth) to the venerable John G. Whittier, would have led another octogenarian poet, even Dr. Oliver Wendell Holmes, to climb the stairs of a Boston newspaper office to lay down the tribute of his verse. Be that as it may, though time has robbed Whittier of his vigor, it cannot rob him of the love with which he is regarded the country over. He and "the Autocrat" are alone left us of that wonderful group that sang for us years ago —of which Bryant, Longfellow and Lowell were the others. Perhaps it will not be going too far to say that Whittier's plummet line has gone deeper than have the others, in that he has ministered to the religious feeling as none of the others have. And assuredly a more radiant, trustful faith than that of our Quaker poet it would be hard to find; we should certainly seek for it in vain in any of the verses of to-day. Hear our sweet singer:

All as God wills, who wisely heeds
  To give or to withhold,
And knoweth more of all my needs
  Than all my prayers have told.

Enough that blessings undeserved
  Have marked my every track;
That whereso'er my feet have swerved
  His chastening turned me back.

That all the jarring notes of life
  Seem blending in a psalm,
And all the angels of its strife
  Glow rounding in the calm.

And so the shadows fall apart,
  And so the west winds play,
And all the windows of my heart
  I open to the day.

The man who can not only write such lines, but whose every heart-beat is rhythmic to them, may well look upon death as a

Covered way that opens unto light,

and in the flow of undoubted faith and feeling may well sing—

I know not where his islands lift
  Their fronded palms in air;
I only know I cannot drift
  Beyond his love and care.

The faith that can produce such verse is the witness of its own genuineness, and not only has nothing to fear, but may well look forth with eager and expectant eyes to discern the land that is not very far off.—*Christian at Work.*

ELEPHANTS IN BATTLE.

Alexander was one of the first of the famous kings of history to tell of fighting against an elephant host. His invading army had reached the river Hydaspes, and as the warriors looked across they beheld the opposing army of King Porus, who had not only chariots and an enormous army, but "the huge creatures called elephants." These great animals, which stood on the farther river bank shrieking and trumpeting, filled the soldiers of Alexander with terror and dismay.

The two armies watched each other for several days; then Alexander succeeded in crossing the river, and the two forces drew up in line of battle. The Indian king placed his elephants in the front rank, one hundred feet apart, thinking in this way so to frighten the horses of the foe that the entire army would be put to flight. Between the elephants were foot-soldiers, and at the ends of the line were large elephants bearing strong towers filled with armed men. King Porus himself was borne upon an elephant of unusual height, probably as large as the famous "Jumbo."

When King Alexander, who was a very brave and valiant man, saw the orderly foe, he said: "At last I have met with a danger worthy of the greatness of my soul." Evidently he had due respect for the elephant soldiers that opposed him.

Alexander moved his forces to the attack, and poured in a shower of arrows and spears. The elephants stood like a stone wall, trampling the foot-soldiers beneath their heavy feet, seizing them in their trunks and delivering them to the soldiers upon their backs, or tossing them high in air. The elephants were evidently the main hope of King Porus, and, perceiving this, Alexander directed men, armed with scythes and knives, to attack them. These warriors chopped at the elephants' feet and tender trunks, until in terror the great creatures turned and began a stampede that was disastrous to the foot-soldiers of their own side, for they trampled upon them and in their flight mowed them down like grain. Alexander followed close after the elephants upon his wounded charger; and finally the battle was lost to Porus because of the elephants themselves. King Porus, being wounded during the hurried retreat, desired to alight. The driver ordered his elephant to kneel, whereupon all the elephants, having been accustomed to obey in concert, did the same, and the soldiers of Alexander fell upon them and gained a complete victory.

It is said that elephants which survived this famous battle were revered for years by the Indians and honored much as are the veterans of our wars. In an ancient book, the "Life of Apollonius of Tyana," he is said to have seen in a town of India an elephant which the people held in the greatest respect as having been owned by King Porus. It was perfumed with sweet essences and decked with garlands, while upon its tusks were rinks of gold, inscribed with these words: "Alexander, son of Jupiter, dedicates Ajax to the Sun." The elephant Ajax, according to Apollonius, was the old war elephant of Porus in his battle with Alexander, and had survived and lived in honorable idleness for three hundred and fifty years.

While Alexander defeated the elephant corps of Porus, he saw they were good fighters, and created the office of elephantarch, or Chief of Elephants; and afterward visiting monarchs found him surrounded by the largest elephants magnificently harnessed.—*Charles Frederick Holder, in January St. Nicholas.*

MAN'S BEST FRIEND.

A man's best friend is a wife of good sense and good heart, whom he loves and who loves him. In woman there is at once a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if she is really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do a shabby thing, for a woman always desires to be proud of you. At the same time her constitutional timidity makes her more cautious than your male

friends. She, therefore, seldoms counsels you to do an imprudent thing. Rely, then, on her wisdom and faithfulness, and scorn the thought of proving unfaithful to the tenderness which, should occasion demand, would impel her willingly to die for you, as when the brutal Emperor Claudius commanded the death of her husband, the wife, Arria, stabbing herself, handed him the dagger, with the immortal words: "Pætus, it does not hurt."—*Bulwer Lytton.*

COURTESY AT HOME.

Why is it so many people keep all their fine manners for the outer world, and have none left for home? Why do mothers train their little ones, in every way but by example, to be always courteous, and then wonder that they are sometimes rude? If you fail to say as surely as to his elders "Thank you," "I beg your pardon," or, "If you please," to a child, so certainly will that ready little wit take on the conviction that politeness is not for everyday use nor for home consumption.

No husband has a right to read his wife's letters, in justice to the friends who wrote them and the woman who reads. No wife has a right to pour her husband's coffee with her bang entwisted in last night's curl-papers. No parent has a right to give away a child's playthings without that child's consent.

I have never forgotten an incident of my childhood. I was away from home for a few days, and on my return the younger ones fell on me at once. Letters had come from two absent brothers, they said, and addressed to me; so to all their entreatics to open them our mother had said no one could do that but myself, and they thrust the envelopes into my hand. Could a daily lecture have taught the precept in so sure a manner as that practice?

Why should we show our love by our impoliteness? I remember once, when my sister and I were taking our departure after calling upon two other sisters, we jostled one another at the door. Upon our mingled apologies one of the girls broke in with a laugh. "Do you do that to each other?" she cried, "I should never think of begging Lily's pardon." Yet they were well-mannered young persons, too—truly gentlewomen in their relations to the world.—*Good Housekeeping.*

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror for intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—*Selected*

TO TALK TO DEAF PEOPLE.

As old age and the infirmities of life come upon us, we lose the elasticity of early life, and the senses begin to be less and less acute, and the mental faculties are not so quick in their operations as they once were. The fluids of the body begin to thicken, and the vital forces are becoming more and more sluggish in performing their respective functions.

Now, when addressing persons who are a little dull of hearing, the correct manner of speaking is to speak every word distinctly. When a speaker fails to let the sound of his words come out of his mouth, many persons who are not deaf cannot understand what is said. When a person speaks every word clearly and lets the sound come out of his mouth, I can understand all he says. But, when he clips some words and rattles them off all attached together, I cannot catch the idea. It is not necessary to elevate the voice to an unnatural tone. Let every word come out distinctly. Then speak another and another word. Many educated people are shocking talkers, as they lip and mouth and chew every word all out of form and significance.—*Anonymous.*

NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care,
Bestowed on baby brother;
Nobody knows of the tender prayer
Nobody—only mother.

Nobody knows of the lessons taught,
Of loving one another:
Nobody knows of the patience sought,
Nobody--only mother.

Nobody knows of anxious fears,
Lest darlings may not weather
The storm of life in after-years,
Nobody knows--but mother.

Nobody kneels at the throne above,
To thank the Heavenly Father,
For that sweetest gift—a mother's love;
Nobody can--but mother.

—*Selected.*

TEMPERANCE.

NO MORE SALOONS WANTED.

William Winters, of Hannibal, Mo., wrote to the postmaster at Baker City, Ore., asking "What show is there for another saloon in Baker City?" The postmaster handed the letter, for a reply, to Mr. D. W. C. Nelson, the leading real estate dealer at Baker City, who wrote as follows:

"BAKER CITY, Ore., Jan. 6, 1892.

"*Mr. William Winters, Hannibal, Mo.:*

"DEAR SIR:—Yours of 1st inst. to the postmaster here was handed me this morning to answer; and, in reply will say, in the first place we have all the saloon fraternity here that can hold forth. We have a nice little city but for the saloons, and if all of them were at the bottom of the sea, we would be better off. We are now agitating the subject of starting a free reading room for the young and old, to keep them from the saloons. There are plenty of chances here for a man of small means to go into some legitimate business, where he will not be an eyesore to decent people. I enclose you some reading matter, which I trust will be of benefit to you.

"Truly yours, (Signed) D. W. C. NELSON."

A HOSPITAL SKETCH.

"Nurse, go to private room 28; you will find a new patient there that needs prompt care." The words were spoken by the hospital superintendent, but the nurse, always so prompt to obey, hesitated.

"I said room 28," he continued, as he noticed her hesitation.

"Didn't I see you leading a drunken man through the hall a moment ago?" she asked.

"Yes; he is the one I wish you to care for. You will find him rather boozy, but he will do you no harm. He is a sick man, and needs care."

The nurse hastened to the room, to find the man in bed with face carefully concealed. Hearing the soft footsteps, he uncovered his face and gazed long and earnestly at the gentle, patient face of the nurse. He was a middle-aged gentleman, with handsome, scholarly face, and while traces of the drink-curse were written upon it, it had not yet obliterated the manly beauty depicted there. "Are you a sister?" he faltered.

"No."

"Oh, I am so sorry," he continued, while the tears coursed down his cheeks. "I want somebody to care for me, and a Sister of Charity is always kind."

"I am your nurse, and will take care of you."

"May I call you sister?"

"Yes, if you wish it."

The man gave a loud cry and covered his face again.

"What's that? Kill it, oh, kill it, before it destroys me!"

The nurse brushed the imaginary something from the bed and laid a quiet, restraining hand upon him.

"Do you know, sister, I must have something more to drink! I will die before midnight unless I do have it."

"Our physician will see to your need."

"But you will stay here with me, sister?"

"Yes, until I am obliged to go."

After a time the man fell into a troubled sleep, and the nurse left him to care for other patients. In the course of an hour she returned, and found him awake and conscious of his surroundings.

"I thought you would never come, sister," he said; "get me pen and ink, quick; I must write to my brother; I am breaking his heart." And the man burst into uncontrollable weeping. "My wife, my poor wife," he continued. "No, not here, not here! I would not have her find me thus."

"Where is she?"

"At the seashore. I was to have met her there to-day; but I went to the club, and I drank champagne, and I drank champagne, and I drank champagne, till it set me mad and I lost all reason."

"Have you been drinking long?"

"It is twenty years since I first began. Then a glass satisfied me; now it takes barrels to quench my thirst."

"It would have been better had you never touched it."

"I feel it! I know it! but, oh, God, what shall I do? I have betrayed the confidence of my wife so often. My boys—was there ever such degradation—have witnessed and blushed at my shame."

"Give it up, my brother. Do not despair, it is not yet too late. Though your sins be as scarlet, God can still reclaim you. The foe is a monstrous one, but God is mightier than your foe."

The gentleman, for he was unmistakably one, buried his face and sobbed aloud. Through the open door from the children's ward came a wailing cry. "Oh, God, what shall I do? That sounds like my baby boy! Don't let him come in here!"

"It is only one of the sick ward children."

"Is that all? It is not my little Albert, then? But get me the pen and ink. I must write to my brother; nobody knows where I am."

The nurse drew a small table to the side of the bed. He screamed in terror as she handed him the pen. "What's that? Oh, I thought it was some living thing about to destroy me. Sister, don't leave me while I write."

At this instant the door opened wide, and a scholarly geatleman in middle life entered the room.

"Brother," cried the sick man.

"Oh, my poor brother," was the answer; and the nurse silently left; the scene was one too sacred for stranger eyes to witness. Returning to administer to the sick man an hour later, she found the two brothers with hands closely locked, gazing at each other in unmistakable anguish. "To-morrow I will come to you," said the sick man. "Let me come for you," said the brother, as he tenderly bade him good-by.

"That," said the sick man, turning to the nurse, "is the noblest of brothers, and I am breaking his heart. O God, if I could only reform!"

"By his grace you can. It is the wandering sheep whom the shepherd of the fold seeks and reclaims. Even the dying thief on the cross was pardoned and received into glory."

The nurse had in her pocket a little leaflet, "Christ, the cure for drunkards." She placed it in his hand. "Thank you," he said.

On the following morning she met him as he was about to go. "Let me thank you for the interest you have taken in me," he said; and added, "May I keep that leaflet? It describes my case exactly."

"Keep it," she answered, "and may the Lord direct your steps."

This is a true sketch, full of pathos which words fail to convey. Such scenes are, alas, too common, and the heart would often utterly despair but for the divine words, "I came not to call the righteous, but sinners, to repentance."—*Sallie V. DuBois, in Christian Intelligencer.*

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON V.—First Quarter, 1892.—January 31.

SUBJECT.—The Suffering Saviour.—Isaiah 53: 1-12.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all.—Isaiah 53: 6.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Isa. 53. T.—Luke 23: 13-25. W.—Matt. 26: 36-46. T.—1 Peter—2: 19-25. F.—Phil. 2: 1-11. S.—Matt. 27: 26-38. S.—2 Cor. 5: 14-21.

COMMENTS BY E. E. FLAGG.

1. *The unrecognized Saviour.*—vs. 1–3. "Who hath believed our report?" No other prophet has so fully unfolded the glories of Christ's future reign, and none so minutely described the suffering Messiah, as the one whose words we are now studying. He calls him the Mighty God, the Everlasting Father; yet boldly turns the reverse side of the picture and shows him suffering every conceivable grief and ignominy, down to a shameful death among malefactors. It is a singular fact that to this day the 53d chapter of Isaiah is never read in Jewish synagogues; and the writer once heard a converted Jew state that when a boy his father objected to his reading this portion of Scripture. The fulfillment of the prophecy is too complete to be explained otherwise than on the hypothesis that "Jesus is the Christ," and until the Jews are ready to admit this, such passages will continue to be tabooed. They will not believe Isaiah's report now any more than when first delivered. Horseley thinks that the repentant Jews who should believe on him at the final restoration are here personated, which makes the imagery very clear, as well as fine and poetic. "As a tender plant," expresses the humility of his birth and early surroundings, as in Dan 4: 11, the power and glory of Nebuchadnezzar is imaged by an immense tree "whose top reached unto heaven." Silently, and "without observation," this tender plant grew out of the old decayed royal line of David; but "from a dry ground," watered no longer by special manifestations of God's miraculous power, as in the ancient days when he led forth his covenant people out of Egypt. When Christ appeared there had been no prophet for four hundred years. "Without form or comeliness." This whole passage seems to prove that Christ had none of that physical beauty which painters give him. Pentecost says, in his "Bible Studies," that before Christianity was made a state religion, the tradition of Christ's face was of a very plain and unattractive man. And yet "he is fairer than the children of men" in that spiritual beauty which only they can see who have become new creatures in him.

2. *His vicarious sufferings.*—vs. 4–9. The doctrine of the atonement is here set forth in the plainest language. He hath borne *our* griefs," etc., is followed by the sum of these assertions condensed in one grand climax: "The Lord hath laid on him the iniquity of us all," because "all we, like sheep, have gone astray." A vivid idea of our lost condition is needful before we can have any just appreciation of the sacrifice made to redeem us. The religious teaching which assumes any natural goodness in man will as a matter of course reject the great doctrine of the atonement, for if by any possible process we can save ourselves, what need of a Redeemer? The whole reading seems to prove that Christ is not a Saviour from sin merely, but that in every grief and affliction, bodily or mental, we can call upon him and find him "mighty to save." "For by his stripes we are healed." His whole life is here condensed as only the pen of inspiration could do it. His lowly origin, his life of sorrow spent in continual contact with suffering—for this is the literal meaning of the phrase "acquainted with grief;"—this violent and shameful death, the circumstance of his burial,—all are recorded as clearly as if this "Gospel in miniture" had been written after the events happened, instead of more than seven centuries before. Can we read these touching words and not say with Frances Havergal:

"Take myself, and I will be,
Ever, only, ALL for thee."

3. *The ever-living Saviour.*—vs. 10–12. Though "cut off" in the spring-time of his manhood, we have here the promise of his resurrection. While it is not prophesied in exact words that he shall rise again, this is, of course, the obvious meaning; for unless he rose from the grave which Isaiah prophesies shall receive him, how can he "prolong his days," or "see of the travail of his soul and be satisfied?" Let us think for a moment what the word "satisfied" must mean in such a connection; far more than we in our present human state can realize. The full meaning of the word—and when applied to him who is one with God we can use it only in its absolute and unlimited sense—is that the results of his redeeming work, as they unfold through the centuries, will leave even the infinite heart of Christ nothing to more desire. He will feel perfectly compensated for all he has passed through; for leaving his Father's throne in glory and suffering the cruel death of the cross. "By his knowledge shall my righteous servant justify many." This means the knowledge of God as revealed by Christ; the truth which cleanses and purifies, and makes the soul fit for heaven. "He shall divide the spoil with the strong." God shall give him "a name above every name;" he shall be King of kings and Lord of lords. Though the Gospel will have its chief triumphs among the poor and lowly, yet in the latter days it is prophesied of the church that the kings of the earth "shall bring their glory and honor into it." This may refer to kings in the realm of mind as well as literal rulers. Philosophy and literature and art will lay all their treasures at Christ's feet. Are we doing all we can to gladden his heart by helping to hasten this glorious and blessed consummation?

RELIGIOUS NEWS.

BAPTIST.

—The Winter Missionary Conference, under the auspices of the American Baptist Missionary Union, will be held in the First Church, Des Moines, Ia., Feb. 2, 3 and 4. Rev. Dr. Mabie will preside.

—Rev. P. S. Moxom, of the First Church, Boston, greatly surprised his people on Sunday morning at the close of his sermon by presenting his resignation. He neglected to give his reasons for this act.

—The English Baptist Union, recently in session, resolved that to properly celebrate the centenary next year they would send out 100 additional missionaries.

CONGREGATIONAL.

—The West Side church of Salt Lake City, Utah, claims to be the first in the world to organize in 1892. Three months ago, Rev. H. M. Burr was appointed to work in this part of the city. With the exception of three persons there was no known quantity for Congregationalism there. People began to flow towards them in the most natural way, without any outside pressure, and without coming as a result of any former Congregational missionary work. Most of those who came were Christians. Two had been converted since the meetings were begun.

—At the annual meeting of the Evanston, Ill., church, Dr. N. H. Whittlesey, pastor, the total membership was reported as 433; additions, during the year, sixty-two, thirty-four on confession, making a net gain of forty-five. The benevolent contributions amounted to $5,680.

—The Elgin Association fellowship meetings, after the service in Riley, were suspended for the holidays, Week of Prayer and special services, until Jan. 28, when they will be resumed. Pastors Pearse, Wright, Lloyd and evangelist Wyckoff were present at the Riley meeting.

—January 31st, the Sunday following the last Thursday in the month, now universally recognized as the day of prayer for colleges, has very fittingly been suggested as the special Sabbath of the year for the churches to remember the American College and Education Society with their annual offerings.

—The directors of the London Missionary Society have decided to appeal to the Congregational churches and friends of the society everywhere to observe a week of prayer and self-denial on behalf of the society's work, from Feb. 21 to 28 next. It is believed that the result will be to greatly increase interest in the work, to bring forth offers of service, and to raise a substantial sum to meet the additional cost of what is known as the forward movement. The society proposes to send at least one hundred new missionaries into the field within the next four years.

EPISCOPALIAN.

—An exchange is authority for the statement that there are now 1,200 priests of the Church of England who hear confessions in private.

—It is announced that there is to be a large cathedral built in Washington. The ground has been secured. It covers fourteen and one-half acres of land, just north of the city limits, is estimated as worth $200,000, and is a donation from Francis G. Newlands and H. P. Waggaman.

FRIENDS.

—A movement is on foot among prominent members to change the name of this denomination to "Friends' Church." "By thus calling ourselves," says the editor of the *Christian Worker*, "we put ourselves clearly in name, as we are in fact, in the list of those organizations representing Christ on earth. Other bodies of Christians will respect us more, will understand us more easily, and we shall not be open to the charge of not being, of not even claiming to be, a regularly organized church. It is not a question of putting on a 'great' name, but of simply assuming our proper name."

METHODIST EPISCOPAL.

—Bishop Haygood of the Church South, at the recent session of North Georgia conference, called for volunteers for the Pacific slope. Nine young men responded, and the party left for the West from Atlanta, Ga., on New Year's morning. While in Georgia the bishop raised $4,000 to pay traveling and other expenses.

—At the urgent request of the superintendent of Chicago missions and Dr. W. H. Burns of the Chicago district, Rev. N. W. Deveneau, who formerly had charge of French missions of Central Illinois conference, and who, for a year and a half, has been in evangelistic work, has been appointed to take charge of French missions in Chicago, left vacant by the death of Rev. L. N. Beaudry.

—The Japan Conference of the Methodist Episcopal church lately held its annual meeting in Tokio, and adopted several memorials to be presented to the next General Conference of the Methodist church of this country, which will be held next year. Among other things, the Japan Conference asks for the appointment of a bishop to reside in Japan or China, and the establishment of a branch of the Methodist Book Concern in Tokio.

MISCELLANEOUS.

—There seems to be a growing disposition to abandon the International Series of Sunday-school Lessons. Many churches have given it up for the Harper Bible Studies, or for some other following essentially the same plan.

—Protestantism is said to be increasing rapidly in Russia.

—The Universalist church in Glasgow is the only regularly organized church in Great Britain that has a woman for its fully-accredited pastor.

—Baron Hirsch, the millionaire philanthropist, has purchased 3,001 square leagues, over 9,000 square miles of land, in the northern part of the Argentine Republic for his Jewish colonization project. This makes him the largest individual land owner in the world.

—The disturbances that have for some time existed between the authorities at Eastbourne, London, and the Salvation Army resulted in a riot on January 7th, when a mob attacked a band of the Army while holding service in the streets. Many persons were severely hurt.

PRESBYTERIAN.

—The will of Mrs. R.L. Stuart, of Philadelphia, who recently died at the age of 81 years, after giving bequests to several cousins and near friends, most of whom are to receive $25,000 each, and liberal bequests to Rev. Drs. John Hall and James McCosh and their families, gave the remainder to charity. Besides legacies to the principal Presbyterian national societies, some twenty hospitals, dispensaries and schools are made beneficiaries. In all it is supposed there will be about $5,000,000 distributed. Both her husband and his brother were noble givers in their lifetime, and Mrs. Stuart realized the stewardship of wealth by princely donations for Princeton, missions and other objects.

—The *Herald and Presbyter* is authority for the statement that we are threatened with a new religious journal which is to defend Dr. Briggs and his position. Prominent Presbyterian ministers of Cleveland are at the head of it.

REFORMED PRESBYTERIAN.

—A letter from Rev. J. M. Foster, of the Second Congregation, Boston, says: "Permit me to say that after purging the roll of the Second R. P. church of this place, we find an available force of about eighty members. Our audiences are just as large as they were before or since the death of the late pastor. A unity of sentiment and feeling prevails which makes the outlook very encouraging."

UNITED BRETHREN.

—Ten new churches on Toledo District, Iowa Conference, have been built or are in process of erection this year; also, four parsonages.

—As the result of a most excellent revival held during the fall, conducted by Rev. W. A. Whitlock, in Wayne Co., Iowa, six miles from Corydon, a good society was organized and a church building erected.

UNITED PRESBYTERIAN.

—We would like to boast of the missionary zeal of the United Presbyterian church, but when we turn to the statistics and learn that only 196 of our 863 congregations at home contributed to all the funds, and that 50 contribute nothing to any of the funds, our boasting is "excluded."—*Pittsburgh United Presbyterian.*

WESLEYAN METHODIST.

—A religious census of the students of Ohio Wesleyan University shows that there are, in all courses, 680 professing Christians and 209 non-Christians. The largest percentage of Christians is found in the music, commercial and normal departments, and the smallest in the freshman and junior preparatory classes.

NEWS OF THE WEEK.

CHICAGO.

There is a scheme on foot for building a new city hall on the West Side.

Cyrus Teed's brother was horsewhipped and driven out of the Harmonite Colony in Pennsylvania.

The questions of building a contagious disease hospital and a two-story addition to the County Court-house are before the County Board.

The fifty-ton gun for the United States warship Monterey passed through here on its way from Washington to San Francisco.

Little Katie Smith, who lost both hands by being pushed on to a stove by a drunken father, has been given in charge of the American Aid Society.

Plans have been ordered for a contagious disease hospital to cost not more than $50,000.

John Redmond, the blacksmith, whose reason was dethroned by the abduction of his daughter Annie several years ago, shot and instantly killed Dr. Flavius M. Wilder.

The railroads will expend $10,000,000 in preparations for the World's Fair.

Special agents of the Treasury Department are investigating charges that several big fish companies are defrauding the government of duties on imported fresh water fish.

COUNTRY.

Nicaragua offers lands free and a bounty on trees to coffee growers.

Dr. Graves on Monday was sentenced by Judge Rising to be hanged during the first week of February. Governor Routt will, it is said, grant a reprieve, so that the Supreme Court may investigate the case.

At Brooklyn, Tuesday, the Rev. William R. Robinson resigned from the Baptist denomination because he no longer considered immersion necessary.

The Rev. Mr. Morrow, Chaplain of Bethany Faith Home at Pittsburg, was removed Tuesday for hugging and kissing the female attendants.

The Canadian Pacific Railway Company has decided to reduce the price of its lands in the Northwest, to induce settlers to purchase.

Congressman Bland, of Missouri, says he will introduce a free silver bill in Congress.

Mrs. Sarah Bebb, relict of ex-Governor Bebb, of Ohio, died at Rockford, Ill., Sunday.

Mrs. Grace Field Lindley, eldest daughter of Cyrus W. Field, died at New York Monday, aged 50 years.

John C. Davis, a lawyer of Wilmington, N. C., is in jail charged with giving to a church $30,000 in money and real estate belonging to widows and orphans.

The National Prohibition camp-meeting will be held at Oakland Park, near Decatur, Ill., July 14 to July 24.

Professor Saunders, of Ottawa, Ontario, Monday was appointed Canadian Commissioner to the World's Fair.

At Racine, Wis., Monday night a stranger seized a mail bag as it was thrown from a train and disappeared. The next morning the bag was found rifled of registered packages.

Canadian wire nail manufacturers have formed a trust.

The Vanceburg (Ky.) Deposit Bank closed Tuesday on account of a run. The business will be wound up. The stock was $25,000.

Patrick Costello, a miser of Detroit, died Tuesday leaving an estate worth nearly $20,000. He has no known relatives.

The annual report of the Illinois Board of Canal Commissioners shows receipts of $79,005 and disbursements of $79,300.

Three thousand men in the mills of Carnegie, Phipps & Co., at Homestead, Pa., are likely to strike, it is said.

Near Crawfordsville, Ind., Monday afternoon a north-bound passenger train on the Monon Railroad was thrown from the track by a broken rail. Four cars tumbled down a fifty-foot embankment. Two passengers were instantly killed and thirty-eight were injured, some fatally.

By separate ballots on Tuesday, the Ohio Legislature re-elected the Hon John Sherman as United States Senator.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 11 to Jan. 16:

E Smith, Rev S Wilder, B Ulsh, J B Turner, A J Coddington, Mrs E Yerkes, J B Dodds, J C Woodward, Mrs S C Kimball, H W Loper, Rev J F Carson, S Stutzman, J Gourley, E A Cook, A Austin, Mrs. J McLaren, Rev J S Rock, Mrs M E Mason, D Owens, W P King, Mrs R E Sutphen, J C Reece, J Porter, A Hamilton, S S Finley, J Morris, S Guengerich, O Sholes, H Olson, H C Foster, R M Stevenson, A Worman, A O Howell, A M Miller, Rev C Bender, T C Whittemore, Mrs A E Amesbury, Mrs J Kuns, Mrs T Waters, Mrs M McDowell, J R Letts, D Thompson, Rev C H Cook, G Shryock, J W Allen, S Stahl, Mrs E D Toggart, W Witter, N Benbow, E H Person, Rev J A Minmer, C N Peterson, O C Blanchard, E A Whiting, T Kingsnorth, S Kuffel, H L Erb, W Miller, H D Whitcomb, H Holt, D E Osborn, W T Ellis.

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CHICAGO.

Wheat—Spring No. 2	85⅛@	86¼
Winter No. 2	89⅛@	91
Corn—No. 2	38½@	38⅜
Oats—No. 2	29 @	31
Ryé—No. 2	82⅛@	82¾
Bran per ton	13 50	14 00
Hay -Timothy	12 00	@13 50
Butter, medium to best	21 @	30
Cheese	09 @	13
Beans	1 40	@ 1 70
Eggs	15	22
Seeds—Timothy	1 15	@ 1 22
Flax	90 @	95
Broom corn	04 @	07½
Potatoes, per bush	26 @	33
Hides—Green to dry flint	4 @	6½
Lumber—Common	10 00	@13 00
Wool (washed)	24 @	29
Cattle—Choice to extra	4 80	@ 5 60
Common to good	3 40	@ 4 00
Hogs	3 80	@ 4 30
Sheep	3 75	@ 5 25

NEW YORK.

Wheat, No. 2	1 00¼	@ 1 03
Corn	50⅝	@ 52¼
Oats	36	@ 37½
Eggs	25	@ 25½
Butter	15	@ 31
Wool	16	@ 36

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Cattle	1 50	@ 5 20
Hogs	3 20	@ 4 15
Sheep	4 00	@ 5 65

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HOME AND HEALTH.

WATER IN AN OVEN.

A small pan of water placed in the oven and filled as often as it becomes dry, is a great help, It prevents the bread and cake from burning, even with a full oven and a very hot fire, saves nearly one-half the labor in watching and turning the loaves, and prevents a thick, hard crust. It is usually filled with water from the tea-kettle; but if the oven seems too hot, throw out the hot water, fill with cold and put back. Use a pan ten inches long, one inch wide, and one inch deep. It is made by folding the tin at the ends and pounding lightly until the folds are so close that the pan is water-tight. A pan made with solder will not do, for with the best of care it will sometimes become dry, and the solder melt and run out. This pan slips in beside a pan of bread, next the fire box, and takes very little room. Always have a holder to handle it with, and handle carefully when pouring in water after it has become dry, or a bad scald will result.

LEFT-HANDED COOKING UTENSILS.

"Evidently a man made that frying-pan, and that stew-pan, and this wide-mouthed basin," growled the cook. "To have put their mouths on the wrong side, as if all womenkind was left-handed! You see it is most natural for any one to turn out foods from small vessels with the *left* hand, leaving the right one free to scrape out what still may adhere to the bottom and sides. Then there's that small oil-stove with the handle so put on that upon setting it down the isinglass is turned from you, and the stove has to be completely turned around in order for you to see the state of the flame when once lighted. Such things are very annoying, when unnecessary. Anybody who cooks, and knows how utensils *must* be handled, would see at once that the skillets and pans small enough to be held by the left hand when being emptied of food, ought to have the mouths on the opposite side from that where most makers put them. I wish they would rise and explain."—*The Housewife.*

FRESH AIR IN WINTER.

Why is fresh air, the very breath of our nostrils, treated by nine-tenths of us as an enemy, throughout the winter? It is as essential to health and life in one season as in another, and yet, from November until May, seven-eighths of us do our best to barricade our dwellings against it. It is impossible to prevent so close a besieger from gaining the advantage now and then, but we do what we can to make our castles impregnable to the outer air. We fortify our doors and windows with contrivances of all kinds to exclude it, and when, through some oversight, it gains admission, we exhaust the intruder with overheated stoves and furnaces. If we cannot altogether keep it out, we can, at least, poison it when it gets in.

A few hundred of us, congregated in an unventilated room, can soon deprive the air it contains of its vital principle; and were it not that this sleepless enemy outside occasionally makes a plunge into the apartment when a newcomer steps in to assist in the poisoning operation, the coroners would never have a moment they could call their own. As it is, the opponents of fresh air keep them pretty busy.

The occupants of tenement houses, by dint of stopping up crevices with rags and shutting down the dampers of their cracked stoves, so as to prevent the egress of the coal gas from their dormitories, provide the malignant typhus with all the comforts of a home, and contrive to put a large amount of fees into the pockets of the coroners during the inclement months. Self-suffocation is quite an "institution" in this community.

Diphtheria, lung fever and catarrh are often attributed to draughts of cold air, but they are more frequently caused by stagnant hot air deprived of its oxygen. If we "take cold" in consequence of stepping out of a room heated to a tropical temperature, into an atmosphere below the freezing point, the primary cause of the difficulty is the over-heated, sealed-up room, not the healthful open air.

If we were more in the habit of warming our blood in winter with brisk exercise "under the canopy," and less inclined to coddle ourselves in all but hermetically-sealed rooms warmed with hot-air furnaces, we should be a healthier people than we are. The winds of heaven are hygiene. They should be permitted to circulate freely through every dwelling at least once a day. Warm carbonic-acid gas is not good for the lungs, but cool oxygen is. Let us ventilate.—*N. Y. Ledger.*

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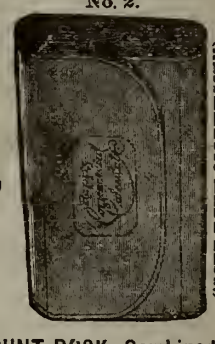

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FARM NOTES.

CARE OF MILCH COWS IN WINTER.

The rapid increase of winter dairying has made many changes in dairy practice. In the first place the man whose dairy produces winter milk may as well dismiss from his mind at once the idea of "luck" entering into his business. Success depends upon systematic, calculating method from September to the July following. The cows should not calve too early. As near Oct. 1 as possible is best. The cow that calves four weeks before this date is too long in milk before the winter sets in, and has usually dropped off from her best flow, and gives less in the winter because of it.

As soon as a cow drops her calf and establishes her milk flow, extra feeding should commence. This must not be overdone, so as to force her at the start, and prevent her to respond with an increase of milk, to increased food, when she commences her stable life later in the season. I would not allow the calf to suck more than once or twice, preferring to milk the cow regularly from the start. This plan I consider preferable to allowing the calf to suck for several days, and then have the cow mourn for her offspring, as she will after it has established itself in her affections by sucking. The cow should be fed liberally, but not principally with grain. Succulent foods like good, mature corn fodder, clover, and the like, are best. Feed grain sparingly at the start, and later on rely upon it to hold up the milk yield and sustain it. Keep the grain for the reserve force.

Begin to stable early. Do not try to make the cow used to cold so as to stand it better, but protect her against it. Cold, frost, and chilling rains and winds are not promoters of milk flow, but each and all are antagonistic to it. When the nights begin to get frosty stable the milkers and keep them warm, and on chilly, rainy days it is better to keep them in, too, and feed them inside the stable. By the first of December at the latest, and earlier if the weather is wintry, begin the winter stabling and feeding, and get the cows on uniform rations, prepared to keep them in for ninety days if need be.

Have all the feed and rations handy. A cow wants to eat with regularity, and not wait for the owner to hitch up and draw in a load of fodder from a distant field. Milk at regular hours, and feed as regularly, and as soon as done milking. Do not get into the habit of hiring your cows to give milk. Reverse the plan, and reward them for their milk with a generous feeding. Then they can take time to eat, ruminate, digest, and assimilate their food between milkings. Give the main part of the food at two meals. The plan of feeding little and often is objectionable, but a light feed of hay at noon, if silage is fed, is of advantage. Grain should be fed with the rougher food; then it is not only well masticated but better mixed and prepared for digestion.

Make the cow comfortable in her stall. Give her room and freedom of motion. Use bedding freely, and use absorbents liberally in the gutters, so that all the fluids will be taken up and slop prevented. Use land plaster to absorb ammonia, and next to it road dust is valuable. If one insists on exercise for the milkers they may be turned out in the middle of the day and driven about the yard a few times to be sure that they take it. Cows in milk are very forgetful in this respect. Only turn out on sunny, warm days, and not to exceed two hours. Have water in the stable as well as in the yard. An iron tank with cover in the stable, fed from the well, will give water of about fifty degrees, which is warm enough for the cows. Have the stable warm, light, dry, fairly ventilated, and cleaned out twice per day. Have the mangers and boxes kept sweet and clean by washing them occasionally with hot water. Be a gentleman among your cows; they appreciate politeness, and in return will make winter dairying pay.—*John Gould, in American Agriculturist*

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NEWS OF THE WEEK (*Continued from 13th page*).

The products of Montana ranges and mines for 1891 are said to be worth over $55,000,000.

During the last five weeks there have been four attempts to burn the Seventh Avenue Hotel at Pittsburg, it is alleged.

Senator Cantor, of New York, Wednesday introduced a bill in the State Senate appropriating $300,000 for an exhibit at the World's Fair.

Striking employes of the Citizens' Street Railway Company, at Indianapolis, Ind., consented to return to work Wednesday evening pending a settlement of their claims.

Seven persons were injured, two probably fatally, by a natural gas explosion at Anderson, Ind., Wednesday.

L. S. Foster, of Lansing, was elected President of the Michigan Fruit Growers' Association.

It is reported that there are 5,000 cases of the grip in Lafayette Co., Illinois.

The Indiana Democratic State Committee at its meeting Wednesday decided to hold the State convention on the 14th of April at Indianapolis.

At New York Wednesday the American Sugar Trust increased its capital stock to $25,000,000.

John Greenleaf Whittier, the poet, is sick with the grip at Newburyport, Mass.

J. W. McMullin, of Mahaska county, was elected President of the Iowa Agricultural Society at the annual meeting at Des Moines Wednesday.

The Hon. George V. Howk, ex-judge of the Indiana Supreme Court, died Tuesday at New Albany, aged 68.

Chauncey M. Depew was re-elected President of the Union League Club at New York Thursday.

Senator Plumb's will was filed for probate at Emporia, Kan., Thursday. It disposes of property amounting to $5,000,000.

Frosts have damaged the fruit interests in the San Gabriel Valley, California, $1,000,000.

Instructions have been received at the Watervliet United States arsenal near Troy, N. Y., to rush the work on all big guns in process of construction, omitting all fancy finishing touches.

The Rev. Joseph Cook, of Boston, is mentioned in connection with the prohibition nomination for President this year.

Two children of William Allen, Jr., of Millbrook, Mich., tipped a lamp over Thursday and were burned to death.

Colonel Robert L. Chester, the oldest Mason in the United States, died Thursday at Carlisle, Pa., aged 98.

General James S. Brisbin, of Minneapolis, died Thursday at Philadelphia.

Deep snow in Central Illinois is a great benefit to winter wheat.

Tuesday an orange and lemon trust was formed at Riverside, Cal.

Chauncey Depew says that $300,000 is not enough to represent New York at the Fair.

Floods are doing much damage in the vicinity of Wheeling, W. Va.

FOREIGN.

Strict orders have been given by the Italian Government for the inspection of all meats imported from America.

The mansion of Sir John Everett Millais, the distinguished English painter, at Perth, Scotland, burned Tuesday.

Mgr. Magnasco, Archbishop of Genoa, died at Rome Tuesday. The Right Rev. William Reeves, of the Church of Ireland, Bishop of Downs, died of influenza. The epidemic shows no sign of abatement in England, France, Germany or Austria.

Louis Clovis Bonaparte, a son of the late Prince Louis Lucien Bonaparte, was charged Tuesday, upon a warrant in a London police court, with conspiring to defraud Rosalie Clovis Bonaparte out of a diamond necklace and other jewels valued at $100,000. The charge is an outcome of the suit for divorce brought by Mrs. Bonaparte.

Fifty passengers from the steamer Namchow, which foundered off Cupchi Point in China, carrying down 414 persons, were rescued by fishing boats in the vicinity.

Fifty army officers have been arrested at Sofia for plotting against the lives of Prince Ferdinand, the ruler of Bulgaria, and M. Stambouloff, the Bulgarian Prime Minister. A cook was detected in the act of placing strychnine in food intended for Prince Ferdinand.

The Pope has sent a special letter to the Cardinal Archbishop of Paris requesting him to instruct the French clergy to cease all opposition to the republic, and to follow the Pope's message of conciliation.

Cardinal Simeoni died at Rome Thursday from influenza.

Influenza is spreading in Vienna, Copenhagen, Stockholm, Cracow and Christiania.

General Kent, who was a noted officer in the Crimean war, committed suicide at Exeter, England, Thursday.

Chinese officials at Canton are said to have violated treaty obligations by confiscating the property of a British merchant and arresting his servants.

Influenza continues to spread in Paris and Marseilles. The death rate from the disease is increasing.

The Right Rev. Henry Philpot, D.D., formerly Bishop of Worcester, died Monday at London, aged 84 years.

As the result of Emperor William's strictures upon immorality, the police of Berlin are making sweeping evictions throughout the slums of the city.

It is said there were 1,000 men in the anarchist band that attacked the city of Xeres in Spain Friday night. They were incited to the attack by German Socialist agitators.

Snow in the North of Ireland has greatly impeded traffic. The roads in many places are impassable. At Tyrone a funeral procession became lost in the storm and it was found necessary to abandon the hearse in a drift. Storms prevailed throughout the kingdom of Great Britain, in Spain, and in Austria.

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The only secrets of Freemasonry that are not now printed and within reach of every seeker after truth, are those which relate to the machinations of lodge men against those who oppose them, and for the persecution or murder of their recalcitrant brethren in the lodge. And when they talk about the excellence of the Masonic institution and the great amount of good that it accomplishes, they should be reminded that it is no better, as a whole, than the villainies which it is pledged to commit.

A large union meeting of Presbyterians convened in the Third church on Sunday evening last, to consider the recent decision of the Columbian Exposition directory permitting the sale of intoxicating liquors within the fair grounds. Addresses were made by Rev. W. T. Meloy and others, and, by a rising vote, the congregation adopted a series of pungent resolutions denouncing the action of the management. The churches should all be equally unanimous in deprecating so vile a traffic, which will tend to turn the Exposition into a huge beer and whisky garden.

The bill introduced in the United States Senate to admit Utah to Statehood provides that the constitution shall secure to the citizens perfect toleration of religious sentiment. As the Mormon element largely predominates in Utah, and is quite extensively governed by secret councils of the Mormon church, there is danger that with all this religious freedom accorded it, polygamy and other Mormon abominations will be promoted when its power is established under such a constitution. Arizona, which is also seeking admittance into the Union on similar terms, is said to be quite as intensely Mormon as Utah. Perhaps it would be better to keep both Territories "on probation" a while longer. Senator Teller is the father of the Utah bill.

The Inter-State Railway Commission was established by the United States government for the purpose of settling hundreds of technical disputes relating to the rates and disposition of freight that are constantly arising between individuals or corporations and managers of railways. The law was designed for a good purpose, and ably drawn; but the work of the commission, always arduous, not to say vexatious, has recently been crippled by a decision of the United States Supreme Court, which virtually declares that the prosecution must prove its case by its own witnesses, and that it cannot bring out evidence by direct examination of the persons prosecuted. This decision will prevent a large number of suits against railroads and individuals from being brought to trial with any hope of sustaining the charges made. As we understand it, the commission was created to relieve the pressure of these suits in the United States courts, but if there is no law to compel railroad managers to testify against themselves, its utility is destroyed.

THE SABBATH DRAWETH ON.

BY MRS. VICTORIA ALEXANDRA STONE.

Brothers, rise! No longer tarry;
Crush each error and each wrong;
He will all your burdens carry,
Let your hearts be brave and strong!
In the west the shadows hover
In the pathway of the sun;
Oh! the day is almost over,
And the "Sabbath draweth on."

Brothers, wake! for we are going
To that land of endless day,
Where the streams of life are flowing,
And the shining waters play.
We shall soon beside life's fountains
Lay our burdens, one by one,
When our sun sets on life's mountains
And the "Sabbath draweth on."

Soul of light and King of glory,
We have raised thy banner high;
Isles afar have heard the story,
That thy kingdom draweth nigh
Years are passing, time is flying,
And our work is almost done;
When is past all pain and sighing,
Heavenly Sabbath, then draw on.

Steamburgh, N. Y.

ANTI-SECRET NEW YORK STATE CONVENTION.

THE OFFICIAL CALL OF THE NEW YORK ANTI-SECRET CHRISTIAN ASSOCIATION, AUXILIARY TO THE NATIONAL CHRISTIAN ASSOCIATION.

To all Friends of the Anti-secrecy Cause in New York State, Greeting:

DEAR FRIENDS:—The providence of God indicates that we should again meet in convention. The Washington agent has been at work in our State for a time, and reports progress.

The W. C. T. U. Hall in the city of Binghamton has been selected as the place, and the 2nd and 3rd days of February as the time of our gathering.

The following ministers are among those expected to address us: J. P. Stoddard, Boston, Mass.; O. M. Owen, Binghamton; S. G. Shaw, Walton, N. Y.; B. Winget, Cortland, N. Y.; N. Callender, Montdale, Pa.; S. R. Wallace, Syracuse, N. Y.; G. L. Paine, Varick, N. Y.

The objects of the Convention are to elect officers, discuss the relation of the secret lodge system to the church, family and state, and attend to such business as the interests of Christ's kingdom, as opposed to the Secret Empire, may seem to require.

All persons in the State in sympathy are invited. All churches are requested to send delegates. We trust friends in Pennsylvania, near, will meet with us.

The Convention will open with a consecration meeting, Tuesday, Feb. 2, at 2 o'clock, P. M., followed by the Address of Welcome and the Response. Will not all the friends try to attend the first session?

Partial arrangements have been made for entertainment. Those expecting to attend should write to W. B. Stoddard, Binghamton, N. Y.

A. R. DODD, *President.*

There ought to be a very full attendance of the friends of the Anti-Secrecy Reform, especially from New York and Pennsylvania, and every effort should be made to insure, by fervent prayer and earnest personal effort, the greatest possible success of this convention.

Bro. W. B. Stoddard, who is working in behalf of this convention, and striving to make it a great success, furnishes the following memoranda in regard to the entertainment of those who attend:

"Tickets for six meals can be had at the W. C. T. U. Coffee House for one dollar. Furnished rooms, very convenient, are offered for twenty-five cents a night. Two can occupy one room. There is a disposition shown on the part of friends to furnish entertainment for those from a distance. Perhaps all wants can be met in this manner, but no one need pay more than $1.25. If those wishing to attend will write to me at Binghamton, I will do what I can to arrange for their entertainment."

"ENGLISH AND AMERICAN PROTESTANTISM."

BY C. A. S. TEMPLE.

Under the above heading, the New York *Semi-Weekly Tribune* publishes an article which must cause the face of every lover of the truth of God to blush and his ears to tingle for very shame! Such words, in this land—and this era—of Bibles and Bible knowledge, are a dishonor to any intelligent mind; but such especially as those there quoted from professed ministers of God, are humiliating indeed!

After paying his compliments to the sermon by Rev. Dr. Goodwin, before the late International Congregational Council in London, as one "so intensely Calvinistic in its tone as to amaze even the most conservative of English Congregationalists," and referring, with only too evident satisfaction, to the now overwhelming prevalence of Liberalism, in all so-called evangelical circles there, he quotes from a Rev. Dr. Condor, "a distinguished Congregationalist."

Says Dr. Condor: "We have lost orthodoxy, but we have gained Christ. The old theology . . . expired because an atmosphere had been created in which it could not breathe!"

In this statement, he evidently means that "old theology" which has produced, and which alone could produce—a Paul, a Luther, a Calvin, a Bunyan, a Baxter, a Whitefield, a Wesley, a Robinson, a Robert Hall, a Spurgeon, and, in this country, a Jonathan Edwards, a Payson, a Lyman Beecher, a Nettleton, a Finney, a Moody, and a host of others "of like precious faith," on both sides of the sea; men "of whom the world is not worthy"—whose faith and zeal and *success in*

their ministry has rarely been equaled, and, since the day of Pentecost, has never been excelled!

"AN ATMOSPHERE IN WHICH IT COULD NOT BREATHE." With the thorns and thistles and tares of the "Advanced Theology," its "Higher Criticism," its abounding liberalism and general skepticism—it has "choked the Word," and is leaving the church—spiritually, and to a fearful extent—a barren waste. That "old theology," which made those worthies, just named, what they were—and a host like them, too—which has set in motion all those great agencies which are now sending the light of the Gospel into all the dark places of the earth, and which has already led into "the kingdom" "a great multitude which no man can number"—*that theology*, as we are now flippantly and even boastfully assured, *has been strangled;* and that, too, *in the house of its friends!* But we are piously reminded that thereby "we have gained Christ!" As if Christ were to be "gained" by a contemptuous rejection of any part of his teachings!

When he was about to leave the world, he charged his disciples—"Go ye, disciple all nations, ...teaching them to observe *all* things, *whatsoever I have commanded you.*" "*To observe* all things." Of course, "to accept, *believe* and practice, *and retain* all things"—"*Whatsoever.*" Nothing to be omitted; *nothing to be set aside.*

How idle, then, how presumptuous the idea, that Christ can be "gained" by casting off and repudiating any portion of his truth, which he, his inspired prophets and apostles, and all their true and faithful successors, have ever taught, and the "fruits" of which have, in all ages, attested, and do still attest and prove the divine approval of both that theology itself and its faithful and intelligent dissemination. Christ assures us, as an indispensable condition on which he can be "gained"—John 11: 23: "If a man love me, *he will keep my word:* and my Father will love him, *and we will come unto him and make our abode with him.*" Thus he will "gain Christ." See, too, John 15: 7:—"*If my words abide in you.*"

He has made no exceptions, nor authorized any discretion on our part, as to what of his "words" may or may not be retained.

His requirement is imperative. It is without limitation, and of universal application—simply, "My words."

Besides, Christ has said with equal emphasis and solemnity—"He that is ashamed of me *and my words*....of him shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Mar. 9: 36. If such be the case, how can any church "gain Christ" by stamping out, or strangling, or "losing" any part of his "doctrine," any part of his "truth?" Time will show, as the Word of God does now, that such churches are making a sad, a fatal mistake.

The *Tribune* quotes from "Professor Simon, another distinguished English Congregationalist," who states the case more specifically. He says: "Scarcely is a passing reference now made to divine sovereignty; the divine decrees and predestination have been exorcised; election has been metamorphosed."

"*Exorcised.*" From what? By what authority? When we open the Bible, we find every one of those great truths there, just where and just as the Holy Spirit put them there.

DIVINE SOVEREIGNTY. In Eph. 1: 11, Paul speaks of God as "Him who worketh *all things* after the counsel of his own will." There is surely a statement of unlimited, *universal* "divine sovereignty," and that, too, by God himself, and in terms which cannot be misunderstood. In Rom. 9: 15, 17, 18, Isa. 45: 1–7, and Dan. 4: 35, we find the same great truth clearly and explicitly repeated. In fact, it underlies and characterizes the whole system of divine revelation.

DIVINE DECREES, PREDESTINATION, ELECTION; all these are so intimately connected that the one generally, but not always, implies the others.

Decrees. Eph. 1: 11. "*According to the purpose* of Him who worketh." Acts. 2: 23: "Him being delivered *by the determinate counsel* and foreknowledge of God." Rom. 8: 28: "Who are the called, *according to his purpose.*" What can "the counsel," "*the determinate counsel,*" of God be, if not *his* "*decrees?*" What "*his purpose?*"

Predestination and *election.* John 10: 16: "Other sheep *I have*, which are not of this flock."

"Other sheep *I have.*" Here is a solemn and most positive declaration that he had chosen "a seed to serve him" from among those who had not yet heard his voice, *nor even heard of him;* untold millions of whom were not then born. "*Chosen*—in him," but not yet called. Yet "*He had them.*" How? Simply and only, *by election. By predestination*, too; for he adds—*them also I must bring... and there shall be one flock, one Shepherd.*" If those words do not declare both election and predestination, then language itself is a mockery and a sham.

But the great apostle of the Gentiles has a word upon this very subject, although with no ostensible reference to those words of the Master; yet in Gal. 1: 11, 12, he assures us that he received his message "by revelation of Jesus Christ."

In Eph. 1: 34, he says of the whole body of believers: "God".... "*hath chosen us*, in him"—Christ—"*before the foundation of the world*"—ver. 5—"*having predestinated us unto the adoption of children*, by Jesus Christ," ver 11, "*being predestinated*, according to the purpose of him who worketh."—Rom. 8: 29. "For whom he did foreknow, *he also did predestinate, to be conformed to the image of his Son.*"

Such were the teachings of Christ—"by revelation"—through his great apostle; teachings in which he most emphatically, most imperatively *asserts*, that all his regenerated and redeemed people *were* "*chosen in him*"—Christ—"*predestinated unto the adoption of children,*" "before the foundation of the world."

These great truths may have been banished from the creeds of the Congregational and other churches in England, as they have been from those of many churches here, but *they cannot be driven from the Book of God.* They are an inseparable portion of that Word which, Ps. 117: 87, "is settled in heaven," and which, therefore, "shall stand forever." Isa. 40: 8, 1 Peter 1: 25.

How astonishing that any man, claiming to be a minister of God, can boast, and that openly, before the world, that those great truths, so solemnly, so emphatically proclaimed by Christ and his inspired prophet and apostle, "*have been exorcised!*" "*Exorcised!*" As if he would *stamp upon* that Holy Book itself! As if certain truths, though taught upon the pages of that Book, and so by God himself—are to be regarded, *and treated* as so many evil spirits, emanations from the bottomless pit! How will he and his confederates face those "exorcised," "metamorphosed" truths, in the day of judgment?

Hear the word of the Judge himself upon this point. Rev. 22: 17: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this Book." Deut. 12: 32. "*Thou shalt not add thereto, nor diminish from it.*"

"IN DEALING WITH MAN:"

Says the learned professor, "In dealing with man, our starting point has been less and less distinctly the fall, inherited depravity, guilt and moral inability; instead, we dwell on his filial relation to God, either by nature, or in Christ; on the good that is found, even in the worst." . . . Thus it seems that in their "progressive" method there is "less and less" of the method of Christ; less and less account made of man's condition as a lost sinner; less and less of the fearful truth that every "natural"—that is unregenerate—"man" is condemned already, under sentence—unless he turn and repent—of everlasting banishment, from God and heaven. Mar. 16: 16.

Instead of thus beginning where Christ begins—see John 3: 3–36—he says: "We dwell on man's filial relation to God, either by nature, or in Christ." A specious, but delusive method, which always robs God, and which must inevitably receive and—spiritually—destroy all who accept and follow it.

Christ's first words to Nicodemus were: "Except a man be born again, he cannot see the kingdom of God." Why? Because, until "born again," *he is under condemnation*, and "the wrath of God abideth on him." John 3: 3, 5, 18, 36. Paul meets that "advanced" sophistry of our English Congregationalist, directly and squarely. In Eph. 2: 3, he assumes that all such are, "*by nature*, children of wrath." In Rom. 9: 8, he says that "they who are the children of the flesh. . *are not the children of God.*" Where, then, is "their filial relation to God, by nature?" But in Eph. 2: 11, 12, he states the case, if possible, more explicitly. He tells the Ephesian Christians that when they were "children of the flesh," "*they were without Christ*" . . . . "and *without God in the world.*" He tells the Christians in Galatia, Gal. 3: 26, that they are "children of God," *not* "*by nature,*" but "by faith in Christ Jesus." Thus both Christ and his inspired apostle assure us that until a man is "born again," "born of the Spirit"—Jno. 3: 5—he has no true "filial relation to God." All this talk, therefore, about man's sustaining any such relation, is the merest idle words.

"*On the question of man's future destiny,*" says the professor, we are, in the main, divided between Universalism, the Larger Hope, and various phases of "noncommitalism." Thus, in those churches, those speciously disguised forms of infidelity are already cordially welcomed and adopted, while some fundamental truths of Divine Revelation are spurned, trampled upon, "choked" and cast out!

Such, everywhere, is the character, and such the fruit of the "New" or "Advanced" theology, sometimes called "The New Orthodoxy." No revivals of pure and undefiled religion—as always with "the old theology"—ever follow in its wake. It leads no wanderer out of the mazes of infidelity, or of any form of skepticism or unbelief. It converts no sinner "from the error of his way." It does not and cannot lead him, in penitence and faith, to the Cross of Christ; nor does it point him to "the blood of the everlasting covenant," as the sinner's only but sure redemption and hope.

On the contrary, *it tramples upon the Book of God*, by making it the sport of that stilted, pompous usurper, the "Higher Criticism," and thus defies its "Holy and Reverend" Author, to his very face!

Thus, too, it deceives the unthinking and the unwary, and flatters and confirms the skeptic and the unbeliever.

Of course, therefore, its whole tendency must be, and is, to "drown men in destruction and perdition."

Lebanon Springs, N. Y.

DANIEL'S VISION OF TIME.—III.

BY B. EISENTRAUT.

The eighth chapter of Daniel, with its prophetic language, created a great sensation in many Christian families of the United States in the years A. D. 1843 and 1844. It was supposed by Rev. Wm. Miller and others to contain the hidden key and limitation of time itself, as pointing explicitly to the second coming of Christ. In order to defend divine prophecy with historical events, I deem it essential to give some comparisons.

Daniel saw the Babylonian dynasty overthrown through the Medes and Persians, the latter, or younger, kingdom gaining the ascendancy over the older, the Medes. This was accomplished through Cyrus. Dan. 8: 3, 4 reads: "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

Daniel saw the rise of the Grecian kingdom, called in Dan. 7: 6 the third beast, describing the great warrior, Alexander the Great, saying (verses 5 and 6): "And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran into him in the fury of his power."

The battle of Arbela, 331 years B. C., ended the Median and Persian kingdom. The he-goat of the West, Alexander, became the monarch of the earth. After his death, 323 years B. C., the Grecian kingdom fell into four divisions, as Daniel foretold, verse 8. "Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones towards the four winds of heaven."

Daniel was informed that out of this division

one ruler would arise which would cause great distress and lamentation in the pleasant land, the land of Palestine, which Daniel loved as his native home with all other Jews in captivity. The prophecy in the seventh chapter and second showed that a fourth kingdom was to follow the Grecian Empire, but the prophet gave no illustration of the Roman Empire in this eighth chapter; giving himself positive proof that the events referred to in verses following were to be fulfilled before the birth of Christ. Daniel was made to understand that a cruel ruler of this Grecian reign would take away the daily sacrifice of the Jews, stating, also, 385 years before it transpired, how long the interruption would continue in the holy city of Jerusalem, as is given in plain language, to-wit: verses 9–12: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven: and it cast some of the host of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down, And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."

The prophet was made to understand that the sanctuary of the Jews, the very temple in Jerusalem, would be cast down, by reason of the transgression, or disobedience, of his own people and the sacrifice of morning and evening would cease for a certain time. Dan. 8: 13 and 14: "Then I heard one saint speaking, and another saiut said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed."

The German version, as well as the new version, illustrates this to be reckoued by mornings and evenings.

The last verse was seemingly detached from its divine relationship by the prophetic calculators of prophecy and taken as meaning so many prophetic years, namely, 2,300. Ezra's mission from Babylon to Jerusalem was taken as the starting point, or 457 years B. C., and 1843 added of the Christian era to complete the number.

According to 1 Maccabees in the Apocrypha, Antiochus Epiphanes, the ruler of Syria, took Jerusalem 158 years B. C. and interrupted the sacrifice for three years and ten days. These are the words: 1 Mac. 1: 54 and 55: "Now the fifteenth day of the month of Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side: And burnt incense at the doors of their houses, and in the streets."

The Mosaic law was cast down and trodden under foot by this ruler, as is stated in the next verse, to-wit: "And when they had rent in pieces the books of the law which they found, they burnt them with fire."

The end of these times and the change are given in 1 Maccabees 4: 52 and 53 as follows: "Now, on the five and twentieth day of the ninth month, which is called the month of Casleu, in the hundred forty and eighth year, they rose up betimes of the morning, and offered sacrifices according to the law upon the new altar of burnt offerings which they had made." In reckoning this intervening time of 3 years and 10 days with the common usage of 365 days for a year, we have in all 1,105 days.

Jewish sacrifice of morning and evening, in all	2,210
The priest gave one extra for each month	36
Also seven days for passover in first month	21
Ten days the seventh month in all	30
The 15th day of seventh month, as first fruits	3
	2,300

This same ruler made this confession before he died a few years after, as he was aiming to return from Persia into Syria, saying: "But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause; I perceive, therefore, that for this cause these troubles came upon me, and behold, I perish through great grief in a strange land." His flesh fell away, and worms rose up out of his body.

The latter part of the eleventh and the twelfth of Daniel point to an antitype doing similar abominable deeds in the Christian dispensation, as this one had done under the Grecian Empire unto the Jews.

The following verses of Dan. 8: 20 and 21 give fuller explanations of the vision, in saying: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." The prophecy ends with these words (verse 26): "And the vision of the evening and morning which was told is true; but shut thou up the vision, for it belongeth to many days to come."

These simple comparisons of prophecy and history show conclusivcly that the computation of the 2,300 years, causing such an alarm in 1843, was of mere human fabrication, without any shadow of any divine indication. The fourth beast, or the Roman Empire, was never referred to in this chapter.

Iron Hills, Iowa.

PROHIBITION AND SECRET SOCIETIES.

What are the existing facts in the situation? In some States, like Iowa, secret societies do not rule in Prohibition party counsels. In other States, like New York, they do largely dictate and govern party action. In some of the States the question is largely ignored. In no State is either side of the question made conspicuous before the public. The anti-secret forces are not strong enough in faith and numbers to make any boast over their enemies, and, as a rule, being followers of Christ, they do not boast very much of anything but his Cross. The secret society forces are never given to striking a blow until the proper time comes to make the blow effective. That time is hardly come as yet. The lodge devil manages to get his fame heralded in due time, and in nearly every place, but he seldom does this in any but secret methods. There is nowhere an open rupture between the lodge men and anti-lodge men in the Prohibition party.

So much for a surface glance at what is. If we go deeper into the situation we may find that which will point the outlook. In taking this deeper look we need to remember a few facts: First, then, nearly all of the pronounced anti-secret men are Prohibitionists. The fact of a keen insight into moral issues, and a live conscience with convictions deep and strong, which characterize most of the anti-lodge men, make them easy converts to this great temperance reform. They have formed habits of thought and action which make of them aggressive men.

A second fact which we may not overlook is that comparatively few lodge men are Prohibitionists. Lodge training is not along the line of reform. Two conclusions may be urged as following in logical line with these facts: First, Prohibition as a political measure for the suppression of the drink-traffic and drunkenness, is in direct line with anti-secret work. The two antis are twins,—anti-lodge and anti-rum. Second, Prohibition is directly out of line with the thought and work of lodge men as lodge men. If they are Prohibitionists, they are such in spite of the lodge, rather than because of the lodge. We cannot, then, force back the question, Why are a few lodge men making themselves so conspicuous in Prohibition party affairs? It is a law of human thought and activity that moral reforms cling together, and the opposing evils cling together. Why, then, do we find a number of men who most cordially embrace and support a moral wrong, leaving the rank and file of their boon companions, and taking up their stand with an entirely different set of men? There are doubtless two reasons for this. Many men are better than the orders to which they belong; therefore they stand over on the side of Prohibition. But this does not account for all the men who thus stand; neither does it account for the tireless activity of these secret society men to govern the Prohibition party. Bring all the charity you have into the analysis of this subject, and you will find an element that you must call bad, in spite of your desire to call it good. What is this element? There is good evidence for believing that the king of the secret empire sees a grand opportuuity to harness another good cause into line with his dark and deadly doings, and to accomplish his purpose sends out his emissaries into the camp of Prohibition, clothed in the garb of the friends of the cause, but for the design, not of helping on the cause of Prohibition, but to capture the situation for the lodge. This action is illustrated by a case which occurred some years ago. It was on this wise: A very capable man was managing the Republican campaign in a certain county in New York, and he determined to win success. In that county were a few Prohibitionists. They called a convention to nominate a set of candidates for county officers. With the Prohibition vote the Republican party could succeed; without it there was no hope. Political tricks and lies no longer seemed to hold a few brave men, and some new measure must be employed. The new measure was to induce a sufficient number of temperance Republicans to go to the convention and vote down the nominations. They came, and clothed in most pronounced Prohibition sentiment they quietly captured the convention, and adjourned it without anything more than a great deal of talking being done. On the same errand, and on the same principle, we believe the secret society men are active in the Prohibition party counsels.

That we may not appear to offer an idle tale, let us bring forth some of the evidence upon which we base our claim. In a certain child's picture-book is a picture of an old cat and kittens. The mother cat is represented as saying, "Hush! Hush! I smell a rat." We can smell the evil in the very air. In the Prohibition State Convention held in this city, Syracuse, when W. Martin Jones was nominated for Governor, one of the nominating speeches set him forth as a member of a temperance lodge, and therefore likely to draw votes from that order. The biographical sketch of Mr. Jones, offered as a document by which men were to be induced to vote for him, contained not only the fact of his connection with the temperance order, but other lodges also. In the State of New York many of the speakers put forward by the State committee are lodge men. The names of the most prominent men in the party, when appearing in connection with the lodge, are preceded or followed by numerous letters indicating their cabalistic relationships. Lodge men declare privately, We ought, and must, capture the present uprising of public sentiment on temperance, not for the overthrow of the awful curse, but for the upbuilding and strengthening of the lodge. Let any one name a good cause which lodge men have not made an effort to capture, and in so doing they have greatly hindered its real progress.

The secularization of the Prohibition party is largely due to the presence of lodge men in the party. In the convention above referred to, when the Committee on Resolutions made their report, they reported a plank in the platform in which acknowledgment was made of God as the Author of all authority in government. A delegate from Cortland county arose at the proper time and offered an amendment, that there be added to this acknowledgment of God the words, "and Jesus Christ as King of kings." Objection was made to the amendment by prominent lodge men. One of them arose and said in substance: If you insert those words you drive from our ranks all the Hebrews. There is in this State an eminent Jew who desires to address his brethren in the interests of our party. Insert those words and you drive him from our party. The same speaker urged the folly of the amendment by saying all orthodox people understand the use of the word God to include the Father, Son, and Holy Ghost. Now, if this statement is true, and the Prohibition party is Christiau, why would not the use of the word God drive away the Hebrew also?

This amendment was voted down, and the heavy vote against it came from the secret society element of the convention. There were uot a few hisses at the amendment, and those who supported it. These came mostly from lodge men. And so at the call of lodge men a Jew is preferred to Christ.

The outlook is not as encouraging as we could wish, because the inlook reveals the stealthy hand of the lodge dropping poison into the food of Prohibitionists. The *New York Voice* has given vastly more space for two years to lodge news and applause, than to church news and the applause of Christ. Prohibitionists everywhere need to arm themselves against all that is anti-Christ. Our first, and every subsequent ballot,

was cast as an out-and-out Prohibition vote, but we cannot avoid a pang of grief when we see the good cause for which men dare to live and die being throttled by secret lodges.—*The Bible Standard, Syracuse, N. Y.*

SECRETISM IN CHICAGO.

SECRET SOCIETIES.

One of the strangest features of the life in this city and the United States in general, is the existence of large numbers of secret societies, there being no less than 6,000 societies of various kinds, most of them having secret aims and methods, some of them of the most diabolical kind, and utterly unfit to write concerning. Many of these secret societies are *armed associations* of men who are regularly drilled, and who might be of much danger to the body politic.

ARMED AND DRILLED.

These armed men comprise specially Roman Catholics, Atheists and Anarchists, some of whom would take a sincere pleasure in cutting the writer's throat if they could do it without danger to their own. The abominable order of Freemasons has a most powerful hold here, and everywhere that we have been in this country, and we feel certain that there is a secret understanding between its leaders and Rome, despite the appearances against it, and we speak from a special knowledge.

It seemed very strange to our eyes to see these plumed knights of the commanderies going in procession through the streets with drawn swords and in military array. Much of it doubtless is the mere love of childish display and desire for titles of some kind which characterizes the so-called democratic people, but there is a more serious side to it, and that will be seen some day in this country.

THE M. E. CHURCH AND FREEMASONRY.

The largest of all Protestant churches in this country is the Methodist Episcopal, and we know that it is controlled by Freemasonry in many of the States. Proofs are in our possession, and facts beyond dispute. So far as we can judge, there are *probably over 5,000 secret societies in Chicago at this moment*, while there only 317 churches of all denominations, only 200 of which are Protestant and evangelical.

This is an appalling picture.—*Rev John A. Dowie, in Leaves of Healing, Evanston, Ill.*

OZONE AS A CONSUMPTION CURE.

Experiments on a large scale for the cure of consumptives by the inhalation of ozone are about to be made at St. Raphael, a point on the Mediterranean coast where the air is supposed to be peculiarly well adapted to a satisfactory trial of the treatment. Ozone has long been known as a potent agent for the cure of phthisis, but great difficulty was experienced in getting it pure, a condition absolutely essential. About three years ago two French physicians, Drs. Labbe and Oudin, perfected a process by which the genuine ozone was produced, and wonderful results have been achieved, it is said, by the inhalation of this subtle agent by patients in the Parisian hospitals. A vast sanitarium is now to be established at St. Raphael, and a good deal is likely to be heard of the ozone cure before long.—*London Letter.*

A person may as well be in darkness as to be overwhelmed by a flood of light.

NEW ENGLAND LETTER.

English shoddy.—A plea for a new renaissance.—Temperance at the State House.—Other matters.—The Socialist vote in Massachusetts.—An anti-Protestant secret society.

Americans are often accused in that indiscriminate and wholesale way which came in with Mrs. Trollope, and will not go out, I fear, until the race of Trollopes is extinct—of worshiping titles. But in America—and perhaps New England especially—titled visitors are looked upon as curiosities, and, unless otherwise distinguished either by his character or achievements, even a royal duke need not feel especially flattered because people turn out to stare at him. Any public show would attract just such a crowd, and for the same reason. A friend told me, the other day, how a certain English lady belonging to the peerage was invited to dine with an American family of much wealth and high social position, but whose name as well as that of their guest must be kept out of print. The latter arrived late, but failed to make the ghost of an apology for the inconvenience she had caused by her delay. Worse still, when seated at the table she ordered about the waiters and acted as if she was in her own ancestral castle, where her mortified hostess probably wished her;—especially when "milady," having finished her dinner, departed in as abrupt and unceremonious a fashion as she came, hardly waiting long enough for a word of leave-taking with the family who had put themselves to so much trouble and expense to entertain her. Surely, none of the rich American snobs who disgrace us abroad would have been guilty of more unpardonable rudeness. The moral of the above tale is obvious. There are enough shoddy Britons who wear coronets to keep the shoddy Americans with more dollars than good-breeding from feeling lonesome.

I noticed, last week, the death of a lady over 101 years old, who was a native of Litchfield county, Conn. Centenarians are growing so common that it was more her name—Mrs. Thankful Spaulding—than the number of her years which attracted my attention. I wish there could be a renaissance of those lovely, old-fashioned names, Thankful, and Prudence, and Hope, and Delight, that have been crowded out by our modern Ediths, and Ethels, and Mays. Such names are as rare to-day as antique China, and as sweet as the old-fashioned pinks that used to grow in our grandmothers' gardens, and which nobody sees now;—I refer, primarily, to the pinks, but secondarily to the gardens, too. Who that ever saw one has not longed to tread again those narrow walks where sweet-william, and cocks-comb, and London pride, and Jack-in-the-pulpit hobnobbed with stately tiger-lilies, and spreading lilacs and syringas; tended by some fair Patience, or Charity, or Faith, or whatever the virtue she was named for, with that refined, *spirituelle* beauty of face and form that always betokens a blossom out of the genuine New England stock. In the prevailing mania for everything that is old, why not revive some of the old-fashioned names?

But these are thoughts that savor too much of summer afternoons and "raspberries for tea," to be appropriate just now in view of this snow-covered landscape, and the probability that to-morrow morning the mercury will have dropped to zero. Let us turn to other and more practical matters.

The Massachusetts Legislature may well make up their minds at the outset, that they are not going to have an easy time this winter, as petitions without number are already beginning to pour in upon them,—of course on all sorts of subjects; but in numbers, as well as importance, temperance takes the lead; though the petition that woman suffrage be extended to include the license question, and that those vexatious restrictions which now hamper women-voters be taken off, can hardly be placed second. Several have been already presented, but they are only the advance guards of what will follow. Closer and closer the cordon is being drawn around the death-dealing dramshop. Many towns will vote for "no license," because they are surrounded by no-license communities; and to do otherwise would be to invite hither all the roughs for miles around and convert the midnight quiet of their streets into pandemonium. The instinct of self-preservation will work marvels. How many are prohibitionists when the matter concerns their own township, and for license when it concerns the State at large! I do not know whether "the meanest man" has yet been discovered, but the one who does not want the saloon at his own door, and yet will vote to plant it at his neighbor's, is certainly a very near relation.

In spite of President Eliot's reported assertion that no notice will be taken of Mr. Garrison's Open Letter, he has found that the Board of Overseers of the university hold a different opinion. At their recent meeting they discussed the matter for nearly three hours, and as a consequence, the most objectionable features of initiation into the "Dickey Club" will have to cease. But do these astute gentlemen really think that while they allow the tap-root of all the evil—the college secret society—to exist, they can prevent these scandals and abuses? Those students who desire to emulate the tattooed cannibals of New Zealand; indulge in private wine suppers, or otherwise gratify their refined instincts, will not, I imagine, be greatly troubled by this decision of Harvard's overseers.

The Fulton debating society—I don't know much about it, but it is a young men's literary association—has been debating the question whether women ought to vote, and decided it in the negative. Whether these young men ought not themselves to be disfranchised on the ground of imbecility, might be a good subject for some young woman's debating society.

The dividing line between socialism, nationalism, and anarchism is rather faint in the minds of people who have never given much thought to these various political theories. Massachusetts had two tickets in the field for governor, one "nationalist" and one "socialist," with a total of 3,201 votes, of which the former received the largest number—1,772. The nationalists comprise many deep and earnest thinkers, both in the rank and file, and their ideas are bound to spread. The socialists comprise the foreign element, mostly, who believe more or less in the gospel of dynamite. The one has noted clergymen and cultured men for leaders, and is continually laboring to perfect its theories and give them practical shape; the other is content with a few crude notions imported from the anarchist centers of Europe, and gravitates naturally to lodge methods and demagogue leadership. Their 1,429 votes are, as the *Springfield Republican* says, "quite a leaven, if it can be called a leaven. A leaven lifts up, indeed, and so does dynamite, but which of the two socialism is, remains to be proved."

Patrick Ford and his new anti-American secret society forms the subject of a lengthy leader in one of our anti-Romanist exchanges. It is a kind of chameleon, being known at the West as the Knights of Reciprocity, and at the East as the Continental League. All members are bound by oath not to reveal the secrets of the organization, which is, primarily, opposition to the secret Protestant orders. And why not? If patriotic Americans choose to use organized secrecy as a method, there is no law to hinder Romanists from doing the same—and let me add, with a much better chance of success. Before the Knights of Reciprocity turn out another Clan-na-Gael, the government would do well to heed Joseph Cook's warning, and prohibit both Romanists and Protestants from forming these secret oath-bound combinations.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 20, 1892.

Congress is growing very war-like in its attitude towards Chili, in spite of the efforts of those members who believe that peace should be the uniform policy of the United States, to argue against making war upon Chili. Among the last is Representative Morse, whose active work in behalf of temperance and religion has made him many friends in Washington. He says: "I believe that a war with Chili would be cruel and barbarous, and against the arbitration policy of the nineteenth century. We undoubtedly have a case against Chili, but we can afford to let it stand to her debt upon our books, and bide our time for settlement by arbitration or otherwise. Chili is poor, and has been rent by civil war, and but recently emerged from a war with Peru, and the country is bankrupt and impoverished. The populace are ignorant, and their only idea of the military power of the United States has been obtained from a few wooden war ships that have represented us in that section. In the words of a great soldier, 'Let us have peace' and bide our time for reparation and justice." Senators Kyle and Peffer are also peace advocates.

The National League for the Protection of American Institutions, which has branches in all of the States and Territories, was organized for the purpose of bringing about a legal separation between church and state, and in accordance with that end has had introduced in Senate and House a bill providing for a Constitutional amendment prohibiting the enactment by any State of any law respecting an establishment of religion, or prohibiting the free exercise thereof, or to use its property or credit, or any money raised by taxation, or to authorize either to be used for the purpose of founding, maintaining, or aiding any church, religious denomination, or religious society, or any institution, society or undertaking

which is wholly or in part under sectarian or ecclesiastical control.

Senator Platt has re-introduced the old bill, which has been before several Congresses, to prohibit the manufacture and sale of liquor in the District of Columbia. To offset this the liquor men have had a bill introduced in both House and Senate repealing so much of the law prohibiting the sale of liquor within one mile of the grounds of the Soldiers' Home, as affects the territory within the city limits, and they boast that they have power enough to have it passed. If this bill is passed, a number of bar-rooms of the worst character will be re-opened in the extreme northern end of the city, which were closed by the Soldiers' Home law. The temperance people from everywhere and the property owners in the section affected will work hard to prevent the passage of the liquor dealers' bill, and temperance people elsewhere can render them great aid by writing to their Senators and Representatives, requesting them to oppose the bill.

It may be that the idea of a union of all the Christian denominations in one great universal church will never be realized, but he must be unobservant indeed who does not see the constant increase of brotherly feeling between members of different denominations. A striking evidence of the existence of that feeling has just been given to the people of Washington. Last Saturday afternoon the beautiful Church of the Covenant, better known locally as "the President's Church," one of the handsomest, and one of the newest, of our large churches, was damaged by fire to the extent of about $20,000, although the main building was not irreparably injured. As soon as it was known that the fire had occurred, Rev. Dr. Stakely, pastor of the First Baptist church, waited upon Rev. Dr. Hamlin, pastor of the Church of the Covenant, and invited him and his congregation to share his church with its regular congregation until the damaged church could be put in condition again. Both ministers took part in the services both morning and evening, last Sunday, and both congregations crowded the spacious church to its doors, although it has the largest seating capacity of any Protestant church in the city. When Dr. Stakely, in the name of his Baptist congregation, made this generous offer to their Presbyterian brethren, he did not know how long it might be necessary for them to take advantage of it, which made it all the more generous. Fortunately, the regular services can be resumed in the Church of the Covenant next Sunday, although its interior is considerably disfigured by smoke.

The twenty-fourth annual convention of the American Woman Suffrage Association has been in session here this week. *

A war on Sunday newspapers recently began at Pittsburgh, Pa., and was prosecuted with so much vigor that two of the city newsdealers were arrested under the auspices of the Law and Order League for selling this class of journals. Both were convicted of infractions of the Sunday law, but they were permitted to appeal for a new trial before a higher court. Previous decisions by the State Supreme Court have fully sustained the operations of the Sunday law, and these will hardly prove exceptional cases.

REFORM NEWS.

THE WASHINGTON AGENT IN NEW YORK.

CHENANGO BRIDGE, N. Y., Jan. 20, '92.

DEAR CYNOSURE:—I lectured in the M. E. church at Ouaquaga, as I expected at last writing. A goodly number gathered and listened attentively, though the house was quite cold. The principal lodge there seems to be "the Red Men." This is composed of white men who have no better sense than to try and act like Indians. No argument is needed to keep people with good sense out of such a thing.

My visit to Windsor was very opportune. The Presbyterians had their church so injured by fire as to unfit it for use. The F. M. and M. E. pastors made me welcome. In the morning we had a blessed season waiting on the Lord with the Free Methodist friends. The pastor, Bro. L. D. Southworth, rejoiced to know of the convention at Binghamton. He expects to be present, with many members. We shall expect two or three loads from Windsor.

Rev. Mr. Kilpatrick, the M. E. pastor, when asked if he had given any thought to the secrecy question, replied, "Yes, a good deal." I inquired what conclusion he had come to regarding it. He said, "I never joined one, and never shall." He very kindly gave me his pulpit for the evening service, and exhorted his Masonic members to come and hear me. The church was well-filled with attentive listeners. An orthodox Methodist collection was taken at the close. Three buttons were contributed, doubtless by some thoughtful friend.

The Masonic lodge in Windsor is not thought to be in a flourishing condition. The last election of officers has been commented upon by many.

I learned, from one who has been there, some sad facts: The remains of a prominent Mason were kept four days, that a parade could be had with them on Sabbath. The services of a brass band were secured for the occasion. Some, wearing the white apron, were so intoxicated they stopped beside the fence while the procession went on to the cemetery.

Frequently the tobacco smoke is so dense in the room where the lodge is in session that it is difficult to see the officers. The last banquet was given at the hotel, kept by a Mason, a Mr. Quick. As he is also a liquor-seller, he would naturally lead in the quick road to destruction.

I was told that the Masonic minister of this place refused to attend; but what need the rest care as long as he straggles along in their public parades at funerals?

A man prominent in the Masonic lodge at Binghamton recently committed suicide. A special train was run on Sabbath that members of Windsor and other lodges might parade over his remains. A young man with whom I talked spoke of this minister as a Mason, and remarked, "it could not be very bad or he would not stay there." What do Masons care for ministers' protests as long as they can use them as stool pigeons to catch new subjects for their banquets?

JAN. 21. On train for Walton, N. Y.—I spoke last evening to a goodly number who gathered in a hall at Chenango Bridge. Several expressed their intention to attend the convention. Two subscribed by the *Cynosure*. As the time draws near for the convention, the interest increases. Four thousand bills, advertising it, have been printed. I mailed over one thousand in small packages to friends near Binghamton. Will not all those receiving them see that they are circulated, as far as they can? Local newspapers will often give notice, if requested. Let us each stand at our post, do what we can, and come to the convention expecting a rich blessing.

Yours for Christ and reform,

W. B. STODDARD.

CORRESPONDENCE.

SHALL WE HAVE WAR WITH CHILI?

BARABOO, Wis., Jan. 20, 1892.

EDITOR CYNOSURE:—The daily press is burdened with indications and prophecies of war. It is said that President Harrison will shortly send a message to Congress, stating our grievances and showing reasons why we should demand redress. War preparations have been commenced in earnest. The navy is being gotten ready; coast defences are looked after, and an account is being taken of our available fighting force. In short, war is in the air, and may break out at any time. Is there no occasion? Ought not the dignity of the nation and the rights of her citizens to be protected? Consider the provocation. Some seamen from one of our American vessels were on shore at a Chilian port, and (as has not been disproved) were engaged in no unlawful act. They were set upon by a mob. Some were killed, and others maltreated. The Chilian government has, up to date, made no apology, and undertaken no redress. Ought they not to be punished and humiliated?

Let us consider. The Chilian people have recently passed through the throes of revolution. They have not gotten over the intoxication of their success. They verily thought, though perhaps without reason, that we were partial to their oppressor. They have done to us very much the same that we as a nation have done to the people and government of Italy. Some of her subjects were charged with crime. They were tried and legally (not to say justly) acquitted. A mob set on them and hung eleven persons. Italy demanded redress. Our government disclaims responsibility. Not long ago a mob on our Western frontier set upon and killed about 150 unoffending Chinese. The most populous nation of the world felt that she was wronged, but did not make war. Suppose we declare war. The result will be that far more lives will be lost by disease and violence than the entire number of seamen that were assailed. There will be immense expense incurred, and, worse than all, a vast demoralization, such as war always begets; a putting back of the cause of temperance, and a checking of all the influences and blessings of Christianity. This will be the result, not only for ourselves, but also to the people of Chili, and, perhaps, other nations. And what will be gained? Not one life will be restored, and the Chilian people will surely not think more justly or kindly of us than before. Is there no alternative but war? Let us consider. But a few months ago the representatives of all the governments of both North and South America (except Canada) met in our national capital, and agreed that all international differences should be settled by arbitration. We were the leading nation in that movement, and surely ought not to be the first to depart from it. As the stronger nation, we are the party that ought to *propose* and *urge* the submission of our differences to an impartial tribunal. There is no reason to suppose that the Chilian people would prefer war to this method of settlement.

But suppose our proposal was rejected—what then? We could send our protest to all the civilized nations of the earth. We could bring the moral condemnation of the world to bear on them—a punishment more severe than any that we could inflict, and which would lead them sooner than any other course to lead to a reconsideration of their course. Should this fail, we have the remedy of non-intercourse, i. e., doing just what a dignified Christian man would do to one who had insulted and abused him—let him severely alone. "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12: 18.) None can doubt that, in spirit at least, this admonition is addressed to nations as well as to persons. The great apostle of Christianity gives it as the wise and effective way of overcoming our enemies—yea, of heaping coals of fire on their heads. How sad, indeed, if we shall set the example of making war on a weak and distracted republic that has simply misunderstood us.

H. H. HINMAN.

MASONRY COMPLETELY UNMASKED.

CHICAGO, Jan. 14, 1892.

EDITOR CYNOSURE:—Your readers are doubtless aware that the notorious Prince of Wales is a Freemason. Carter Harrison also passed over the "rough and rugged road," on his way to the Grand Council, to be finally dumped into a dark hole, there to grope for a cigar box, which he was solemnly informed was "the Ark of the Covenant, long lost, and now found." How exceedingly dignified "Our Carter" must have looked while groping his way through the Royal Arch degree, and swearing to assist a companion Royal Arch Mason, whether right or wrong. Even our accidental Mayor, Hempstead Washburne, I am credibly informed, has been recently thumped and knocked about by the ruffianly knuckles of Jubela, Jubelo, and Jubelum, and raised to the sublime-ly ridiculous degree of Master Mason. Such men as these, together with such preachers as are vile enough to join hands with the rabble of the lodge and take the blood-curdling oaths of the Masonic degrees, are generally pointed at by Masons as a proof that Freemasonry cannot be bad, or illegal, or murderous. But, in spite of all that can be said in that direction, the fact still remains that every Mason, irrespective of condition or social standing, is sworn under such oaths as would shame a savage, and bound under such penalties of death as would strike dumb with astonishment even the vilest wretch among the dago Mafia of New Orleans.

The oaths and death-penalties of Freemasonry are not only outrageous, but they are simply inexpressible in their horribleness. Cutting the throat, tearing out the tongue, tearing the left breast open and plucking out the heart, cutting the body in two, taking out the bowels and burning them to ashes, are among the first and mild-

est forms of imprecation which every Freemason is sworn under as he passes through each successive degree; and yet the editor of the *Voice of Masonry* has the brazen audacity to assert that "the only penalties known to Masonry are reprimand, suspension, or expulsion."

The first penalty known to Masonry is to have the throat cut. The second penalty known to Masonry is to have the left breast torn open; and the third penalty known to Masonry is to have the body cut in two; and when the editor of the *Voice of Masonry* asserts anything to the contrary, he simply states what is absolutely false, knowing it to be false. The Danites of Mormonism were bound by their oath to shed blood on behalf of their religion, and Freemasons are bound by their oath to shed blood on behalf of Masonry. There is no getting over or around this fact; it is undeniable, and can be established beyond any question or controversy.

But Freemasons are also sworn to conceal everything relating to their outlandish tom-foolery, and hence they don't hesitate to lie; and (in fact) they *must* lie, in order to conceal the truth and in defense of the odious character of a system of fraud, the greatest and the most gigantic that is known to modern history. I have sworn on oath, before a legal tribunal in this city, where I have been Worshipful Master of one of the most popular lodges, that everything contained in my Hand-Book is absolutely true—oaths and death-penalties included; and it may be reasonably accepted as certain, that if what I have sworn to be not true, the Masons who hate me so cordially would have had me in Joliet for perjury long ago. And now I challenge any reputable Mason in Chicago to declare under oath that what I say concerning the Masonic death-penalties is not true. The editor of the *Voice of Masonry* knows very well that everything I say concerning the oaths and death-penalties of Masonry *is* true in every particular, but in keeping his Masonic oath he must willfully lie in order to "conceal" the nefarious character of that villainous compound.

I glory in the fact that I have broken through all the bounds and barriers of the Masonic oaths, and I dare and defy Freemasons and their horrible penalties of death. Masonry is a foe to true liberty and to the proper administration of justice, and ought to be suppressed by law. Its tyranny is, at least, equal to anything to be found under the crowned heads of Europe. It is a system of falsehood, from beginning to end, and preys upon the community through fraud. Yet, strange to say, those who call themselves Christian ministers are the main supporters of this monstrous iniquity. E. RONAYNE

NOTES FROM A KANSAS PASTOR'S STUDY.

DOUGLAS, Kan., Jan., 1892.

EDITOR CYNOSURE:—The grippe is a great calamity to church work when it comes. Congregations are thinned out, and the prayer-meeting circle almost or quite broken up. Revival efforts have to be abandoned, and everybody must take care of the physical man. Somehow it does not injure political efforts, or theatrical performances, as much. This suggests the query whether it may not be complicated with a spiritual grippe, which is indeed sometimes present without any physical disease. Its approach is very subtle, and often its deadly work is done before the victim perceives its presence.

Now and then we see articles bewailing the persistent practice of writing a certain word "Xmas." To me it seems quite appropriate. X is the unknown quantity. Such is Christmas. It has, of course, nothing to do with Christ, for he was not born at that season of the year. Dr. Edersheim tries to persuade himself that Christmas is an evolution of the Jewish Feast of the Dedication, but the evidence seems to be that Dr. Huntington was right when he called it the Saturnalia. Xmas is a good name for it.

Dec. 24 last, occurred the Feast of the Dedication in the Jewish calendar. It is a memorial of some of the most heroic deeds of history. Antiochus Epiphanes had set up the worship of Jupiter in the temple. The sacrifice of that pagan deity had been offered on the great altar of burnt offering. But Judas Maccabeus and his comrades rallied, drove out the minions of Antiochus, and on the 25th of Kisleu, B. C. 164, rebuilt the great altar, and began anew the worship of Jehovah. Their heroic deeds saved Judaism to the world, and thus put it in position to produce the Christ. All honor to Judas Maccabeus and his compatriots.

My window fronts on one of the leading roads to Oklahoma. Nearly every day, for months, the "prairie schooners" have been passing, many toward the south and a few toward the north. They are of quite varied appearance; some old and battered, some new and carefully covered with oilcloth. Some are now provided with stoves, the smoke ascending as the vehicle moves on its way to the supposed promised land. Sometimes the wagons move in groups, and sometimes a lone one passes. The occupants are as varied as the vehicles. Some have "left their country for their country's good," and some leave vacancies behind not easily filled. Some are going really to build up new and valuable homes, and others are the old nomads who fulfill the exaggerated prophecy of the left-handed genius of Buchanan when he vetoed the homestead bill.

I have been reading a book called *Romans Dissected.* It was intended for a burlesque on the so-called "higher criticism," but the author found that some of his thunder was stolen by Dutch critics who put forward something of the same analysis and division of the book among different authors, *in earnest.* The question suggests itself, in the higher criticism where does earnest leave off and burlesque begin? Or is it all burlesque? Mr. McRealsham succeeds in making quite a plausible case in favor of four authors for the book of Romans, with, of course, a Redactor on whom can be loaded all the things that militate against the theory, just as is done by the subjective school of criticism in the case of Genesis. It is a refreshing book to read.

T. C. MOFFATT.

OUR INFLUENCE.

OLEAN, N. Y., January, 1892.

EDITOR CYNOSURE:—I read the following in the *Christian Advocate* (New York) of January 7:

"Whether a Christian gentleman can be an active member of a club, and at the same time be true to his home and his church, is a serious question. Leaving out of the account the consideration that the drinking and the games are encouraged and indorsed by him, and that his example may lead others into a snare, even if he *should* himself escape unharmed, there remains the fact that his club-life and home-life may conflict."

My mind immediately rested upon the condition of Christian men in the churches who have passed on and up to the 33d degree of the shocking-oath-bound, death-penalties-inflicting anti-Christ Masonic club—for what else is it, with its mock ceremonies and pretentious morality formulated into religious rites, clasping in its embraces the inspired Jesus Christ Word, which, with its Author, it necessarily rejects?

We naturally inquire, How can these false lights escape "the damnation of hell," as Jesus said of just such characters in his day, who decoy the unwary from the paths of rectitude?

Many, by their example, have led others into a snare from which they have never been extricated, and for which they shall give an account in the great day of final assize. The churches are infested with this "fretting leprosy." What shall the end be? (Rev.) WOODRUFF POST.

LITERATURE.

The current number of the *Review of Reviews* is important to all intelligent Americans for its article by Mr. Stead, on the Czar and his great frozen empire. It is claimed that Mr. Stead is the only English-speaking journalist who ever had the honor of interviewing the Czar. He therefore writes with peculiar zest; and having as exceptional a knowledge of Russian affairs in one direction as George Kennan has in another, he makes plain to every intelligent reader much that the strong feeling, perhaps prejudice, and contradictory statements of the latter have thrown into confusion in the American mind, respecting the real power of the Czar. He is an autocrat and despot, but, Mr. Stead declares, impotent as Edison or De Lesseps before a Rhone glacier. The article contains a number of portraits, and a fine map showing the famine districts, and another showing the so-called "Jewish Pale," the district within which the Jews are permitted to live. Another timely article is Two Champions of the Children, which describes Elbridge Gerry and his work, as the head of the American Society for the Prevention of Cruelty to Children, and gives a lucid account of the great work which has been accomplished in London and England for the prevention of cruelty to British children under the leadership of the indefatigable and devoted Benjamin Waugh. A fine portrait and brief but cordial note introduces us to another leader in social reform, Rev. Oscar C. McCulloch, of Indianapolis, who died Dec. 10 last. The list of portraits is as full and valuable as ever, and the reader of this magazine has all he needs to know from the whole magazine world.

The January number of *Our Day* comes to us from its new home, the office of the Woman's Temperance Publishing Association, 161 La Salle street, Chicago, but retaining its previous editorial corps, which gives assurance that the magazine will not deteriorate by its removal, but, if possible, improve with age. It opens with a full-page photogravure portrait of James Russell Lowell, "representing him at the meridian of his powers." Rev. Will C. Wood contributes a paper of timely importance and interest—"National Precedents for Sunday Closing of the World's Fair;" Prof D. W. Simon discloses "Inadequate Theological Education in England;" Mrs. Julia Ward Howe presents "Woman Suffrage as a Weapon in Vital Reforms." Joseph Cook's "Boston Hymn" is "God's Light and Lightning," and his Monday Lecture treats of "Sunday Closing of the Columbian World'sFair" and "Lord's Day Lawlessness as a National Example," two topics discussed in his usually strong and convincing manner. The Book Notices, Vital Points of Expert Opinion, Questions to Specialists, and Editorial Notes, always interesting in their variety and adaptation to current thought, will be read with pleasure. Of the monthlies pledged to the cause of vital reforms, *Our Day* may be classed as among the most trustworthy exponents of truth and justice. Yearly subscription, $2.50; 25 cents a number.

The Missionary Review of the World for February devotes a large portion of its space to a most timely consideration of the work in China. In the department of Literature of Missions are two articles, the first by the Rev. John R. Hykes, of Kiukiang, on "The Importance of Winning China for Christ;" the other, by Rev. John Ross, of Moukden, North China, on "How the Gospel Spreads in China;" both of which present a most hopeful view for the future of missionary enterprise there. The Monthly Concert of Missions is also devoted chiefly to China, reviewing the causes and significance of the present troubles there. The various departments of the magazine as usual cover the broad field and present an excellent summary of mission work in all parts of the globe. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place. New York: $2 per year; 25 cents for single numbers. In clubs of ten, $1.50

"The Hand-Book of the United Presbyterian," a neat pocket pamphlet, issued from the office of the *United Presbyterian* (journal), Pittsburgh, Pa., is a timely and very useful publication. A large portion of its space is filled with analyses of the International Sabbath-school Lessons for 1892, arranged by Rev. Wm. J. Reid, D. D., containing the gist of each in a very concise and convenient form: Uniform Prayer Meeting Topics for the current year, prepared by the Permanent Committee on Narrative and State of Religion; Denominational Statistics; List of Boards of the Church; the Church Calendar; Appropriations for 1891-92; To Whom to Remit Money for the Boards, and Religious Statistics of the United States, make up the remainder of the pamphlet. Pittsburgh: Published by H. J. Murdoch & Co.

Vick's Floral Guide for 1892 is an annual of which many elegant issues have preceded it, and but few of which have excelled it in typography and illustration, or in the variety and attractiveness of its floral and horticultural features. The colored plates are especially fine, representing (1) the roadway across the head of the lakelet at the Vick seed farm, with choice carnation "settings;" A trio of "New French Cannas"—the Gen'l Boulanger, Chevalier Besson, and the Star of 1891; the Charmer Pea and Select Danvers Yellow Globe Onion, with a rural scene; the American Wonder Potatoe and Golden Nugget Corn, and the "Brilliant" Poppy. The other illustrative engravings are also finely executed. Ten cents sent to James Vick's Sons, Rochester, N. Y., will purchase one of these handsome and instructive "Guides."

Vick's Illustrated Magazine for January has a holiday element pervading it, which adds interest to its contents; among which may be named: Evening Hours at Home; Jerry's New Year's Call, by Carl Foster; Preparing for the Season of Flowers and Fruits; Raising Plants from Seeds, and a generous assortment of miscellaneous notes for gardeners and others—all excellent in their way. The principal engraving is The Christmas Rose, a hardy plant, but little cultivated in this country. It derives its name from the fact that it flowers about the 25th of December. In other words, it is the Black Hellebore, a native of Europe, now being introduced into this climate. The other illustrations are numerous and descriptive, and the entire number is quite acceptable in all departments. Rochester, N. Y.: Vick Publishing Co.

OBITUARY.

A MODERN BEZALEEL HAS DIED.

Mr. Edward Nichols died in Dunkirk, N. Y., on Thursday morning, January 7, 1892; and a clean and forcible writer says: "The sad event has cast a gloom over the whole city."

He was born in Middlebury, Vermont, September 13, 1850; and so was past forty-one years old. His father, George M. Nichols, a man of marked enterprise and superior parts, went South before the war, and accumulated a handsome property in Shreveport, La., *without becoming a slaveholder*, as almost all men who moved South were then accustomed to do at that time, ministers of the Gospel included; for there, amid slavery, the bottom of public morals had fallen out. And "if the foundations are destroyed, what can the righteous do?"

Mr. Nichols, Sr., was an upright man; and though his early Methodist training faded as good seed among the thorns of the world, when the slavery war throttled his career as a Northern non-slaveholder and crippled his business and his life (for he died young), he asked the writer of this sketch: "Can you tell me what it is to experience religion?" His heart was turning to the religion of his fathers.

The readers of the *Cynosure* doubtless know Mrs. Maria Bent Nichols, the wife of the above, and the mother of Edward, now just deceased, who survives her husband and her son. She is the youngest sister of Mrs. Mary A. Blanchard and the grand-daughter of "Mother Avery," a remarkable woman, who was a niece of Samuel Adams, "the father of the American Revolution," whose Puritan blood has marked his descendants as fearless followers of God and friends of humanity. This is pre-eminently true of Mr. Adams' female descendants. When the Boston ladies turned out to spin on Boston Common, to teach the patriots that they could live without British manufactures, Grandmother Avery, then a girl, took the first prize for spinning, and her clear, calm power has marked her descendants, so that they still give her name to their children.

Mr. Nichols was blessed in the choice of the mother of Edward for his wife. She went to Shreveport with her husband, among slaveholders, but not of them; and true to his promise as her lover, he gave her a beautiful home for her children at Tarrytown, on the banks of the Hudson river, where she now lives with her children, keeping her ancestral piety and integrity, amid churches weakened by worldliness, and corrupted by the lodge.

Such were Mr. Edward Nichols' ancestry; and we do not wonder that his death "caused a shock" to the city, and that "men spake of the death of this noble man with a feeling of deepest sorrow and regret."

We could wish the Dunkirk paper had given us his religious character, of which the writer says not one word. Pres. Charles A. Blanchard, his cousin, tells us that they met, in their young manhood, and that Edward expressed his belief in Christ in a tone of regret that the stream of his business was leaving him little time for religious thought. We know that the ban-dogs and minions of the lodge crouch and fawn, and flatter such men, to draw them under the power of its sorcery. But the Dunkirk writer curtly tells us: "Mr. Nichols was a member of no fraternity." He stood by his mother's principles against the lodge, as his father had done against slavery.

But not all Christians are like the ancient prophets and apostles, or like the modern Gladstone. We read of Bezaleel (Genesis 35: 30, 31), that he "was filled with the Spirit of God," "to work in gold, in silver, and in brass," which the cause of God then needed.

Let us take from the Dunkirk paper the facts in the life of this modern Bezaleel, whose skill and labor have been given to the science of metallurgy and of perfecting the iron-work of Christian civilization, from the ore to the furnace-blast in the factory, the thundering locomotive, and even the concrete sidewalk which leads to the depot. Everything which lifts a Christian State above pagan countries is a bugle-blast for the Christian religion.

This is Mr. Nichols' record:

At the age of thirteen he was sent to a military academy. At sixteen he entered the Rensselaer Polytechnic School at Troy, N. Y., to study metals; and in his senior year he was appointed Professor of Chemistry. Had he been sent to Middlebury College he might have preached Christ. In 1875, he traveled extensively in Europe, among mining and metals, and learned to read several languages. At Philadelphia, in 1876, he was Secretary of Mining Engineers in the Centennial Exposition, in which capacity he received foreign engineers and wrote reports for foreign and home journals. In 1877-79, he traveled largely amid furnaces, joined a large company, and was sent to conduct iron-works in Georgia. Soon afterwards he operated locomotive works at Philadelphia and Troy.

While in Georgia he was appointed State Geologist, and gave good satisfaction to the authorities.

In 1884, he was married to Miss Jessie Brooks, of Dunkirk, where, in 1885, he became president of an asphalt paving company, with his office in Cincinnati. In 1887, he was elected president of the Brooks Locomotive Works in Dunkirk; in 1888, he organized an engineering company, and was elected to the city council of Dunkirk; and took other public employments, amid which, in life's greenness and vigor, he died, as above recorded. His ruling passion manifested itself even in his death, which resulted from a visit to a fire, one night, in his locomotive works; and the pall upon his coffin covered the city with mourning.

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CHICAGO, THURSDAY, JANUARY 28, 1892.

MASONRY AND THEOSOPHY.

What is the relation, the harmony—what the points of union and sympathy between these two systems? The question is agitating English Freemasons since the new religion of Buddhistic spiritualism has gained such a following in England. Some who fail to understand the oirgin and philosophy of either are hostile to this latest introduction of Oriental faith; but others, better informed, call for a fair consideration of the doctrines of the Theosophists, confident that they will be accepted as a fortunate aid in promoting the religious philosophy of the lodge.

Madame Blavatsky, the founder of Theosophy, herself recognized the affinity of Masonry, as expounded by its ablest exponents, like Albert Pike. In her first great book, "*Isis Unveiled*," she refers to Freemasonry at length, and with marked favor, recognizing and accepting its origin as cognate with her own system. This book is published in this country in two large volumes (two, I believe), by Bouton of New York, but is too expensive to be often found. Its title is sufficiently suggestive to a student of Masonry.

Col. Olcott, who has for years been recognized as one of the ablest lieutenants of Madame Blavatsky, a venerable and central light in her company, was among the first authorities appealed to by the press of New York for an opinion respecting the discovery of Masonic emblems by Licut. Gorringe under the Egyptian obelisk when transferring it to Central Park, New York. His opinion was given, as I remember, both as a Mason of high degree and a disciple of Oriental mysticism, and was so quoted in the *Cynosure* of that day.

It is a very direct proof, however, that the Blavatsky system is little understood, when we remember that a representative theosophist gathering in Chicago, some two years ago, drew quite as little attention as would an anti-secret convention. William T. Stead, of *Pall Mall Gazette* fame, and founder of the *Review of Reviews*, in a sketch in that magazine (July, '91) says that this new system makes it possible for the most cultivated and skeptical men to believe ardently that the invisible world about us contains intelligences vastly superior to our own in knowledge of the truth, and, what is more, that "it is possible for man to enter into communion with these hidden and silent ones and to be taught of them the Divine Mysteries of Time and of Eternity." "She made them believe it, and founded what was to all intents and purposes a church upon that faith."

Again he says:

"It brought back to the scientific and skeptical world the great conception of the greatest religions, the existence of sublime beings, immeasurably superior to the pigmy race of men, who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy by which our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion, Madame Blavatsky resuscitated this ancient faith. Her great doctrine of the Mahatmas, of the existence of a brotherhood of sublime sages, the vicegerents of the Infinite, did something to repeople the void which modern skepticism has depopulated."

Mr. Stead betrays the weakness of a hero-worshiper in his sketch of Madame Blavatsky, as he has at other times in his brief biographies; and we may seriously question the course of his magazine in giving so much attention to the leaders and theories of this new religion.

A. P. Sinnett, the biographer of Madame Blavatsky, for years her intimate friend and disciple and most distinguished of her converts, and the literary exponent of esoteric Buddhism, writes in the *Review* that the new doctrine teaches "that there are people in existence whose knowledge and power transcends that of ordinary mortals; that they correspond in the present day to the initiated hierophants of ancient religious systems; that some touch with the superior wisdom they possessed was to be got at through the study of Indian sacred literature; and that Western communities, in-so-far as they had begun to investigate abnormal, super-physical phenomena by means of the practices resorted to by 'spiritualists,' were altogether on the wrong track."

Hence Madame Blavatsky strenuously opposed modern spiritism as tending to degrade and bring obloquy upon her doctrine. At the same time, she could but be favorable to Freemasonry, since it came out of the same mysterious region of pagan faith. Albert Pike was equally interested with her in Hindu philosophy, and spent years of his life in the translation of the Vedas; while his funeral (for which a Christian church was given up) was celebrated at midnight with such gruesome and fantastic rites as might well celebrate the translation to the company of spectral Mahatmas. The power of the lodge, with the Prince of Wales in England as Grand Master, and various would-be lordlings, bearing titles of royalty in our own democratic America, gave Madame the assurance of influential patronage.

It would prolong this writing beyond measure to speak of the character of Madame Blavatsky and of her successor, Mrs. Anne Besant. It is enough to say that the "new" doctrine simply proves that there is nothing new under the sun.

The prophet Daniel was troubled for three weeks by a "Mahatma," called the "Prince of Persia;" and the "principalities and powers," between whom and us Mr. Stead says, with singular forgetfulness, there is a great gulf fixed, are yet, the Holy Spirit assures us by Paul, so near that we "*wrestle*" with them. It may fairly be questioned whether Macbeth's witches were not of the same class as the Mahatmas of Thibet. One thing is certain, the Blavatsky "brotherhood of sublime sages" have never helped mankind, through her, to any supernatural revelations or works that differ from the ordinary manifestations of witchcraft or spiritualism, except in quality or degree.

THE NEW YORK ANTI-SECRECY CONVENTION.

On the first page of this issue will be found the official call for this convention at Binghamton, February 2 and 3. It is very desirable that it should be widely advertised, fully attended and pronounced in its proceedings.

Below we print extracts from letters received from active and prominent anti-secrecy reformers, which indicate the spirit and design of the convention:

From A. R. Dodd, A. M., Principal of the Houghton (N. Y.) Seminary and Business School, and President of the State Anti-Secret Christian Association:

"Your letter found me very sick with la grippe, and passing through the deep waters of affliction, for our little baby boy Charlie died with pneumonia, Jan. 11th. . . . My wife is still sick in bed, under the doctor's care. I am just able to sit up and write a letter. . . . I don't know as it will be possible for me to be present at your meetings in body, but I shall be with you in spirit. . . I hope the convention will be a decided success. Yours in the bonds of the Gospel,

"A. R. DODD."

From the venerable and well-known anti-secrecy reformer, Nathan Callendar, Montdale, Penn.:

"DEAR BROTHER: . . . I would say that I will do all in my reach to help the Binghamton meetings. I will come, if God permits, and bring some along by church appointment, if I can. The only doubt in my mind is founded on the state of my health; I am subject to neuralgia. Should I pledge myself to come and give an address, it would turn on my condition at the time. I am most happy in the fact of a convention in Binghamton—'the parlor city.' Parlor meetings in New York as well as in New England! Amen. Hope to see that dear veteran of the anti-secrecy campaign—J. P. Stoddard. Time has marked him—I see by his picture in a late *Cynosure*. We have worked some together in Scranton, Carbondale, and in other places. God bless the general agent! . . . Yours in the Lord Christ,

"NATHAN CALLENDAR."

From Rev. S. G. Shaw, pastor of the Covenanter church at Walton, N. Y.:

"I feel somewhat complimented in being chosen by you out of all our ministers in New York to represent the Covenanter church; but probably the fact that Walton is a neighbor city to Binghamton has had something to do with the selection. I have not yet, of my own choice, refused to speak for the truth when duty called. I am opposed to secretism, and am not ashamed to say so anywhere. I shall be glad to do what I can for you. You may then look for me. Not having had much experience along this line of work, I do not feel that I could do justice to any particular line of discussion. It will be safer for me, on the start, to deal rather with the general question. I should put my subject in some such words as these: 'Why the Covenanters Oppose the Lodge.' If this will suit, put it so in the program; or, if you can word it better, do so. I am yours very sincerely, S. G. SHAW."

From Rev. S. R. Wallace, of Syracuse, N. Y.:

"The Lord willing, I will be with you at the convention in Binghamton, February 2 and 3. . . I will be glad to do anything I can to help the convention, for these (secret) societies, great and small, are a great evil. Yours in Christ,

"S. R. WALLACE."

"THE SECRET ORDER OF JUSTICE."

The present county seat war first developed in Kansas an organized conspiracy to kill Judge Botkin, Attorney Pitzer, Sheriff Dunn and several other persons in the southwest, and then revealed an oath-bound murder society, known as the "Secret Order of Justice," with a death-penalty for disobeying its mandates. Sheriff Dunn, it is now confidently asserted, was slain by order of this murderous cabal, which also contrived the plot against Judge Botkin. Parties in Topeka are believed to be in active co-operation with this society.

Three men (so the printed accounts of this conspiracy assert), who resided in widely-separated localities, have furnished information concerning the conspirators, and their forecasts have always been correct, proving that they have never made guesses.

While they are not ready at this time to reveal the full enormity of this criminal organization, they have learned enough of its workings to show that three separate oaths bind the members to obey the orders of the inner council without question, even though they may be commanded to take the life of their dearest relatives.

In the counties of Haskell, Grant, Stevens and Seward there are sixty-five members, all of whose names have been secured by Judge Botkin.

These men are taken only from the Alliance, and even then the utmost care is used in selecting proper material. The meetings are held only at Springfield and at Woodsdale, where the three degrees are taken.

The first degree binds the members to stand by each other in public and in private, and to defend each other at the risk of life, if necessary. The applicant is pledged, under penalty of having his residence burned and his stock and crops destroyed, never to reveal aught that may come to his knowledge concerning the actions of any member.

When taking the second degree he swears to join any member or members in the protection of their rights and in resenting any personal affront or injury. If he fails in responding when called upon or reveals any contemplated action on the part of a fellow member, his life may be declared forfeited by the council to which he belongs.

It will be noticed that in these two degrees there is no provision for enforcing the penalty. Every member is expected to take all three degrees. In the final degree he places himself at the disposal of the inner council in life and death. He swears to faithfully execute any orders issued him by that council. He is given to understand that the power of this "secret order of justice" will be directed against the enemies of one or all of the organization. He further swears that when ordered to "destroy" any member proving traitorous, or even suspected of being such, that he will unhesitatingly obey such mandate.

When called out by the inner council or by one member thereof, he swears to obey, holding himself in readiness at all times to join any party for the extermination of common enemies. Failing in any part of his obligations, he places his life at the disposal of his comrades.

It has been learned that a meeting of this organization was held in a deserted hotel at Springfield, the night before the Dunn murder, at which forty-one men were present.

There are no rituals or written work. The oaths are administered by one of three men who are now definitely located.

A figure cipher is used in transmitting orders which is somewhat similar to the cipher used in a letter unearthed about a month since at Meriden, signed by the State Secretary of the Citi

zen's Alliance. It is more intricate, but the similarity is marked.

Judge Botkin now has the following cipher message:

"ZELL, Kansas, Lov 41, 891—Dear Sir: C, 5, 21, 9, 15, 16, 23, 4, 16, 5, O'Connor; 1, 2, 8, 9, 15, 2, 5, 7, 8, 2. Brennan, 3, 4, 7, 8, B. 3, 5, 8. Botkin, C, 2, 5, 7, 8. Sam Dunn, 2, 17, 5, 19, 21, 13, 5, 9, 7, 6, 14, 16, 3, 9, 17, 8. Pettyjohn, D, 5, 3, 17, 12, 21, 18, 15, 9, 14, 7, 8, 11, W, 8. Steele, 9, 16, 12, 18, 19, 7, C. M. Davis, 9, 2, 4, 13, 21, 15, 18, 9, 9, 11, 14, 21, 26, 23, 8, 5, 13. Jones, 9, 13, 16, 18, 15, 7, 14, 2, 5, 8, 23, 25, 23, 8, 5, 14, 14, 12.

This information comes from one of three men who joined the society, who has been spirited away to a place of safety.

The other two men, by their testimony, it is anticipated, will be enabled to strengthen the evidence they already have as soon as the proper time comes, and within a week or so, it is expected, the plans of the prosecutor will be so fully matured that arrests may begin, when all the details will be given.

NATIONAL PROBLEMS.

Each of the great nations of Christians finds itself confronted by one or more intricate problems, the solution of which by human effort seems impossible. We indicate a few of them:

In England, the Irish question, Disestablishment, the liquor traffic. Russia is confronted by her starving, discontented millions; while in all Europe and America the labor question is immediate and pressing.

With us, the national problems are the caste question—How shall we secure to the Negro the rights guaranteed to him by the Constitution? How shall we stop the using and traffic in intoxicating drinks? What can be done to secure a suppression of our increasing crime, and a better enforcement of law? And, last, but not least, What shall be done with the vast net-work of secret societies that confront us at every point, and do so much to depress Christianity and promote human selfishness? This, too, is a world-wide question. Just now, China, as well as ourselves, is deeply concerned in its solution.

Whatever helps we may have in the way of legislation and political action, *the* remedy—the only effective hope—is in the Gospel of Christ and its specific application to existing evils. There is no other remedy. All appeals to violence, to secret combinations, or to any other form of selfishness, will be, at best, but a temporary expedient, that is liable to always re-act in some other form of iniquity. We cannot overcome evil with evil. Christ alone can destroy the works of the devil.

MOTES AND BEAMS.

A writer in late numbers of the *Religious Telescope* considers the subject of amusements, showing the great impropriety of Christians engaging in dancing, card-playing, theatre-going, etc.

We heartily sympathize with the writer and the medium of his communications in his testimony against these forms of folly and worldliness. We believe their prevalence is one of the signs of the times when "men shall be lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof."

But while we should regard such a testimony in most of other religious papers as both appropriate and consistent, it strikes us strangely as found in the *Telescope*. For many years, and until within a recent period, that paper held, and proved, that Freemasonry was an exceedingly gross and terrible form of iniquity, and that for an enlightened Christian to be connected with it was a sin, compared with which dancing and theatre-going are but harmless pastimes.

Now it welcomes Masons to church membership and the pulpit, resists all consideration of the secrecy question, and allows its office to be run by a secret trades-union. Nor has this change come because of any new light as to the character of Freemasonry. It is simply to conform to a perverted public opinion. It has not been done ignorantly, but with a full understanding of its gross inconsistency. Truly, if the management was *blind*, it should have no sin; but now it says, we *see;* therefore, its sin remaineth. If this is a fair and charitable statement, will the *Telescope* tell us? We desire no controversy; but we do desire that those who know the truth shall not be ashamed to declare the whole counsel of God.

MURDER, OR BLASPHEMY—WHICH?

The *Voice of Masonry* denies the charge that "Masonry promotes assassination," and says that its only penalties are "reprimand, suspension, and expulsion; it never takes life." The editor will not deny that the oaths of Masonry are correctly given by Edmond Ronayne and others. They have been repeatedly proved in courts of justice. Many witnesses stand ready to testify that every Freemason has sworn under a death-penalty, and has called God to witness his oath.

Now, every such Mason either means what he says, or he does not. If he means what he says, he means murder. If the penalty is ever to be executed on its violator, *some one* must execute it, and such executioner would be, both legally and morally, a *murderer*. Revealing the secrets of Masonry is not a crime against the state, and no one has a right to inflict death, except "by due process of law." To do this is murder. But suppose he does not mean what he says, and the oath is merely a form of words, meant only to terrorize? Why, then it is simply *blasphemy*. It is calling God to witness what is not true—what is not *meant* to be true. It is taking the name of God in vain. It is more than lying—it is a false oath. Each Mason is foresworn.

Now, which horn of the dilemma will the editor take? We will be fair with him. He may choose between being a sincere murderer, or a lying blasphemer.

IS PIETY BECOMING EXTINCT?

We notice two of the most recent methods of raising money for church purposes. The first was at Durand, Mich., for the benefit of a Lutheran church, where "in a row stood six of the prettiest girls in the congregation, blushing and giggling, each bearing upon her bosom a placard, on which were the words, 'You may kiss me for 25 cents.' It was fifteen minutes before the device began to work, but when it did the silver quarters fairly showered into the aprons of the young ladies' circle. Old men and young eagerly rushed to the front to exchange coins for kisses." The other case occurred in a Congregational church at Marine, Ill., and is reported in the Chicago *Congregational News as* church news: "One of the most interesting and amusing features of the evening was 'Mrs. Jarley's Wax Figger Show,' including over twenty specimens of the leading characters of ancient and modern times, impersonated by home talent." "The remainder of the program, consisting of recitations, dialogues and *a pantomime*, was rendered in a very pleasing manner. The proceeds will go to the church." "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11: 9.

REV. DR. CARRADINE ON "CHURCH ENTERTAINMENTS."

Rev. Dr. B. Carradine, of St. Louis, has written a little book on the subject of church entertainments, in which he embodies twenty specific objections to this species of money-making devices. Dr. Carradine is a fearless reformer, and, withal, as sound in his arguments as he is forcible in his methods when combating social and public evils. Many have written, and ably, upon this subject of church entertainments as derogatory to the interests of Christianity, but none, we may venture to say, has presented more numerous or more cogent reasons why festive reunions in the house of God, or for its pecuniary benefit, should forever be abolished.

His objections may be thus briefly named:

1. Church entertainments precipitate into the church the most agitating and disturbing of all things—money-making. 2. They are a perversion and desecration of the house of God. 3. They are a misconception of the mission of the church. 4. There is no warrant for, or example of, them in Scripture. 5. They neutralize and defeat God's plans and labors in behalf of the spiritual life of his people. 6. They create the impression in the world that the great aim and struggle of the church is for money. 7. They are an open humiliation of Jesus Christ, by placing his cause, or church, as a mendicant at the feet of the world. 8. They produce utter physical exhaustion and demoralization upon the congregation. 9. They are productive of the most unhappy differences and dissensions in the congregation. 10. They operate as a screen, or cloak, for the covetousness and avarice of many church members. 11. They shift the responsibility of church support from the congregation to outsiders, and hence are a dodge or avoidance of a gracious and imperative duty. 12. They commit the sin of a blemished offering. 13. They re-commit the sin of Ananias and Sapphira by imperfect offerings. 14. They involve the churches in the grossest inconsistency and contradiction. 15. They are purely worldly in character. 16. Their educational tendencies are evil. 17. They entail financial loss upon the church. 18. They entail spiritual loss upon the church by destroying the lines and distinctions which God has drawn between the church and the world. 19. They rob the pulpit of its force, and the church of its rebuking power. 20. The final objection to church entertainments is grounded on the fact of the general testimony against it—in the Scripture, the religious press, and church conferences, synods, etc.; which by their antagonism have branded these entertainments with ridicule and deserved censure. With such material for a foundation, Dr. Carradine has produced an exhaustive and eminently instructive treatise. It is published by A. W. Hall, Syracuse, N. Y.

—Miss Willard and the W. C. T. U. have placed themselves squarely on the record for arbitration in the threatened war with Chili, by addressing a special request to President Harrison to that effect. This movement indicates a Christian spirit, and, if possible, the outcome should preserve unbroken peace between the two nations. But the Chilians are disposed to be stubborn, rather seeking hostilities than conciliation, and their offense was clearly an international crime, devoid of justification. Hitherto the United States has received honor for the security which she throws around even the humblest of her citizens when exposed to insults and abuse in foreign lands; and certainly her soldiers and sailors are entitled to similar protection in all countries with which we are at peace. War is not only a very harsh remedy in cases of aggression, but also very expensive and unprofitable. Therefore, let us arbitrate, if we can, without forfeiting our blood-bought constitutional rights. If arbitration fails, there is no alternative but war.

PERSONAL MENTION.

—Rev. F. M. Evans, the great lodge apostle and orator, delivered a series of lectures at Keota, Iowa, last week, on "The Glories of Odd-fellowship."

—The Free Methodist church mourns the recent death of one of its oldest and most active members, D. W. Abrams, of Michigan—a man "greatly beloved."

—Rev. S. F. Porter, the College Agent, is still detained at Oberlin, Ohio, by ill health. He, however, continues to improve, but wisely prefers not to take the field again until he becomes stronger.

—Rev. Wm. Fenton, after a sojourn in Chicago of several days, which he passed in visiting some prominent city pastors and obtaining their views concerning secret societies, returned to St. Paul last week. After a brief rest he will be ready to enter upon active work again.

—The rather sudden death of Rev. Richard W. Hawkins, of Oleau, N. Y., is announced. Some years ago he was a bright light in the Free Methodist church, and after his withdrawal from that denomination, his light continued to shine. Not only was he a pious preacher, but a thoughtful, logical writer for the press. Latterly his articles have appeared in the *Wesleyan Methodist*, and he had once published a notable treatise on "Redemption." We believe that he also left in manuscript, unfinished, an elaborate work on Modern Spiritualism and its evils. At his death he was General Missionary Superintendent of the Wesleyan Methodist church. There is abundant reason to hope that his rest is glorious.

THE HOME.

GOD'S HOLY WORD.

Impress, dear Lord, day unto day
Upon our minds thy holy Word;
So may its truths take root and stay
That we to deeper faith be stirred,
And o'er hearts thy love distill,
Till self be lost in thy sweet will!

Dear Master, help us as we read
To gather from thy pages sweet
The strength for purer word and deed,
And for our weary, way-worn feet
(Aided by thy Spirit's power.)
A light to guide from hour to hour.

To turn the sinner from his sin,
We know thy holy Word can do;
Back to the fold the wanderer win;
The Christian's trembling hope renew;
Comfort the weary and the sad,
And hourly make thy children glad!

—*Lisa A. Fletcher, in the Cleveland Evangelical Messenger.*

THE STORY OF A HYMN.

More than half a century ago a young girl was preparing for a grand ball, soon to be given in her native town. Full of gay anticipation, she started out one day to her dress-maker's to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest, faithful man, and in the greetings that passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning light, she was far from happy. In all the pleasure there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her mind. More than all, the truth of his words came to her heart, impressed by the Holy Spirit, and would give her no rest. After three days of misery, during which life grew almost insupportable, she went to the minister with her trouble, saying:

"For three days I have been the most wretched girl in the world, and now, oh, that I were a Christian! I want to be happy. What must I do?"

We need not be told that the pastor freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true course of peace.

"Just give yourself, my child, to the Lamb of God, just as you are."

This was a new Gospel to her. She had never comprehended it before.

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You must come to him just as you are."

The young girl felt almost overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for his own indwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn, beginning:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come."

Little did Charlotte Elliott think of fame, or of the immortality of the words she had written. It was simply putting her own heart on paper; and therefore the hymn, born of a mysterious experience, appeals to other hearts needing the cleansing power of the blood of the Lamb.

Charlotte was possessed of literary gifts, and when the editor of the *Literary Remembrance* died she took charge. In making up her first number, she inserted several of her own poems anonymously; among them was "Just as I Am." It immediately attracted attention, was widely copied, and passed into the hymnology of the Christian church.

It seems as if the hymn had been permitted to have a peculiarly holy and tender mission. A few examples may not be uninteresting.

A poor boy once came to a city missionary. Holding out a bit of paper, all torn and dirty, he said:

"Please, sir, father sent me to get a clean paper like that."

Straightening the paper, the missionary found it was a leaflet with the hymn "Just as I am, without one plea." Inquiry brought the story.

"We found it, sir," said the boy, "in sister's pocket after she died. She used always to be singing it while she was sick, and she loved it so much that father wants to get a clean one, and put it in a frame and hang it up. Won't you give us a clean one, sir?"

The hymn had been given to the little girl by some unknown hand. By the blessing of God it brought her to Christ, and her ransomed soul gained a free entrance into the home of the redeemed.

Mr. Gough told a touching story of that same hymn.

He was in church in a strange city, and the sexton showed him into the same pew with a person whose looks impressed Mr. Gough very unfavorably. His face was like mottled soap; his face twitched as if a sheet of lightning had run all over it, and every now and then his lips would twist and give utterance to a strange, spasmodic sound.

Mr. Gough could not imagine what ailed the man, and got away from him as far as he could. We will let him finish the story in his own words:

"Presently a hymn was given out, and the congregation rose to sing

"'Just as I am, without one plea,
But that thy blood was shed for me.'"

"I saw that the man knew the hymn, and said to myself, 'He can't be so disagreeable, after all.' I got nearer. He would sing. It was awful, positively awful. I never heard anything like it. And occasionally he would make that strange noise with his lips. Then he would commence again, and sing faster to run ahead. They came to the next verse. He had forgotten the first line, and while the organist was performing the interlude, he leaned toward me and whispered, 'Would you be kind enough to give me the first line of the next verse?'

"I did so.

"'Just as I am, poor, wretched, blind.'"

"'That's it,' said he. 'I am blind. God help me!'—and the tears came running down his face and the eyelids quivered. 'And I am a paralytic.'

"And then he tried to sing:

"'Just as I am, poor, wretched, blind.'"

"At that moment it seemed to me I had never heard a Beethoven symphony in my life with as much music in it as that hymn, sung by that poor man, whom Christianity had made happy in his lot."

When the saintly Bishop McIlvaine lay dying, he requested his friend to read to him this hymn. After listening to it till the last word fell on his failing hearing:

"That hymn," he said, "contains the whole of my theology."

Charlotte Elliott's work is not yet done. While there are human souls to feel the need of salvation, and of a guiding finger to the only way of hope, her hymn will win for her stars in the crown of rejoicing.—*National Baptist.*

SMALL, SWEET COURTESIES.

It was only a glad good-morning, as she passed along the way,
But it spread the morning glory over the livelong day.

The words of the little poem came forcibly to my mind one summer day, as I stood talking with a quaint Scotch neighbor over her bit of a garden. A blithe-faced young girl came tripping by, pausing to give with the morning greeting a smile as cheery as the sunshine. "Bless her bonny face," said the old Scotchwoman, looking fondly after her; "it's a gude sicht for sair e'en. It aye heartens me up for the day."

We have all known people whose coming into the room was like a burst of sunlight; there was something so cheering and inspiring in their very presence; others, too, we have known, whose faces were like a thunder-cloud, full of smoldering gloom, lowering and dark with discontent and sullenness. We do not often stop to think how much of ourselves we carry in our faces and manners, or the subtle influence we exert on those around us. Even strangers, the people we pass on the street or meet in the cars, or transiently in places of business, are affected by our atmosphere as we by theirs, and "so the whole round earth is bound around by chains of sympathy"—a sympathy all the more pervading that it is often unconscious and unexpressed. A brief glance, a smile, a gesture, will haunt the memory, and weave a subtle spell long after the one bestowing it has passed out of our sight, perhaps out of our life; and the least touch upon the electric chain, by which we are all bound together in a common humanity, may have as far-reaching an influence as the tiny pebble that ripples the water into ever-increasing circles.

It is not always those most free from care and trouble who wear the sunniest face; oftentimes it is "the serenity of conquered sorrow" which lights the eye and lends its sweetness to the patient mouth, and the gentle speech, and it is such as these that most move our admiration and our sympathy. Our petty worries fade away under their bright smile, and we are ashamed to let discontent or ill-nature sway us.

"I want to thank you here and now for the good you did me years ago," said one woman to another, recently, in the midst of a cosy talk. "I don't suppose you ever dreamed of it, but you were a living example to me, when we boarded together. I had got into a bad habit of retiring into myself and giving short answers when I came home tired and out of tune, and I was very apt to be that way. I couldn't see why I should make myself agreeable when I didn't feel like it, and I was determined not to be drawn out of my shell. In fact, I was fast becoming sour and crabbed when you came. Your bright way of speaking, and your pleasant smile for all, were a revelation to me. They made me ashamed of my selfishness, and I began to try and take an interest in other people. I soon found that I felt the better for it, and it wasn't such a task to be agreeable. So you see what an influence you had without knowing it."

"I am so glad to have you tell me that," said the other, with tears in her eyes. "That was such a hard-trial time to me. I was under a terrible strain through my sister's long and painful sickness, and it was a constant effort for me to seem cheerful. I used often to feel afraid that I had been cross or impatient, or appeared indifferent to others. It is a relief to know that I did not make others unhappy through my distress and anxiety."

"We could have forgiven you if you had; but it was your brave cheerfulness that made me the more ashamed," returned her friend. "And I am sure that others felt the same."—*Boston Traveller.*

THE SIMPLICITY OF PRAYER.

Prayer should be simple in its spirit. Self-importance destroys the true spirit of all asking for favors or blessings. It should be simple in its desires and petitions. Simple, childlike conditions of mind are what God is pleased with, and such a mind will only ask for simple blessings at the hand of God. Prayer should be simple and confident in its faith. Like the children of whom Dr. Newton speaks, we should be as simple as a child.

A mother one morning gave her two little ones books and toys to amuse them while she went upstairs to attend to something. A half an hour passed away, when one of the little ones went to the door of the stairs, and in a timid voice cried out:

"Mamma, are you there?"

"Yes, darling."

"All right," said the child and the play went on. After a little time the voice again cried:

"Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her play.

And this is just the way we should feel toward Jesus. He has gone upstairs, to the right hand of God, to attend to some things for us. He has left us down in this lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, he speaks to us from the Word, as the mother spoke to her little ones. He says to us, "Fear not; I am with thee." Jehovah Jireh—"the Lord will provide."

Simplicity of desire and purpose will save from a great deal of trouble. The ambitious spirit is a great foe to communion with God. Be simple

and content with what God makes of you. Seek not to undo what God has done by seeking to make of yourself more than God has made of you. Simplicity of heart and mind will lead to simplicity of manners and conduct. Ostentation and demonstration are great enemies to meditation and prayer. An unfaltering trust in God brings a meek and gentle spirit. In such a frame of mind you can pray. But he who is heady and high-minded must feel that he is sufficient in himself, and therefore hath no need of God.—*Anonymous.*

BABES IN THE CHURCH.

Rev. B. Fay Mills says: "I would not want to have it on my heart or conscience that I had aided in bringing children into God's kingdom only to be starved or frozen to death by the side of a frigid mother." Can babes live when thrust into a snow bank? Take heed that the heart of the church is warm, its hand cordial, its lips free from all words that sting. Make it a *home*, full of light and cheer and love. Then will Christ's little ones be drawn to the church, and when taken in will not fall back into the world again. Is your church such a home? If it is not, that may be the reason why God does not give it new-born souls.—*Congregational News.*

THE MOTHER'S CHAPTER.

"The fourteenth chapter, read, of John."
The mother said, while lying on
Her couch of weariness and pain.
"I'd like to hear it once again;
So full of comfort, love and peace,
For weary souls who wait release.
The flesh is weak, and well He knew
The heart would oft be troubled, too."

And so the child, with trembling voice,
Began to read the mother's choice
Of all the chapters in the Word.
And as she read she faintly heard
The mother o'er and o'er repeat:
These words Christ spake, assuring sweet,
"The Father's house," "The mansions there,"
And place he did for her prepare;
"That where I am, there ye shall be."
O, precious words. Soon I shall see
His glory, and his face behold;
Shall walk with him the streets of gold.
Then, with a face illumined bright,
The mother passed from faith to sight.

Years have gone by. The child still bears
The mother's words through all her cares;
Her chosen chapter stops to read
In times of anxious care and need.
And now the days so shadowy seem,
Waiting his coming, oft a gleam
Of heavenly light falls softly on
The mother's chapter found in John.

—*Susan Teall Perry.*

TEMPERANCE.

THE SALE OF LIQUOR AT THE WORLD'S FAIR

It is announced that permission has already been granted for the sale of liquor at the World's Fair. The concession has been made to foreigners (Germans) who wish to conduct a typical German beer garden on the grounds, as one of the indications of the progress of civilization which the world has made since the days of Columbus! Whether an inebriate asylum is also to be on exhibition we have not heard.

There is just one way in which there seems to us to be any chance to prevent the sale of liquor at the World's Fair. Petitions will not do it, though they be sent in by the shipload. All the protests that the church papers can publish will not do it, and the resolutions that church conferences and synods may pass will not do it. These are all well enough in their way, and if they accomplish nothing else, will register a protest against the shame of placing on exhibition before the world the progress in drunkard-making.

One thing would probably call a halt to the program, and that is the announcement next November that one million votes have been cast for the Prohibition candidates for President and Vice-President. The "petition" to circulate is the "Million Voters' Agreement." The protest to make is the Prohibition ballot. The resolutions to adopt will be in the Prohibition platform to be adopted June 30, 1892, at St. Louis.

So long as the voters of this nation, including about four million who call themselves followers of Christ, continue to vote for the legalization of drunkard-factories in their own cities and States, so long will their paper protests against the sale of liquor at the World's Fair be disregarded. And they ought to be, what is more. If we were the World's Fair Commissioners, and protests came in to us from voters whom we knew to be voting for license parties, we would have them—the petitions, not the voters—fed into the flames at the earliest possible opportunity.—*The Voice.*

FARM PRODUCTS AND DISTILLED LIQUORS.

The Report of the Commissioner of Internal Revenue for the year ended June 30, 1891, gives a table showing the materials used in the production of distilled liquors, and a table showing the number of cattle and hogs fed at registered distilleries, with total increase in weight. We show our farmer readers just how much they are "indebted" to the distilleries. A market is furnished for 26,347,641 bushels of grain, and this amounts to about $10,000,000. This produces 114,178,077 gallons of spirituous liquors, which retails at $6.00 a gallon, or $685,068,462, an amount which if turned into the channels of legitimate industry would go largely for breadstuffs, wool, cotton, leather and other materials the farmer has to sell. The 26,347,641 bushels of grain produces also about an equal bulk of distillery refuse, which is either thrown upon the market to compete with the farmer's good grain as feed, or is fed by the distilleries to the 80,595 cattle and the 39,655 hogs, which are thrown upon the market to poison the people that eat them and to depress the price of beef fed on wholesome materials.—*The Voice.*

INCONSISTENCY REBUKED.

A good story is told of a minister and a saloon-keeper who live in Decatur. The saloon-keeper, who had amassed considerable money in his business, built a commodious residence. An old party preacher, during its erection, took occasion to make some very caustic remarks about the saloon-keeper, berating him and his business. The next day they met, when the following conversation occurred:

Saloon-keeper: I hear that you gave me a drubbing in your sermon yesterday.

Old Party Preacher: Yes, sir; I said some pretty hard things, but they were true.

S. K.: Did not you and I attend the same election in this city, and vote for the same candidates?

O. P. P.: Yes, that's true.

S. K.: Were not those candidates elected and did they not grant me my license?

O. P. P.: Yes, I must admit that.

S. K.: Did not we support the same candidates for the Legislature, and don't they leave the law on the statute book which authorizes the granting of the license?

O. P. P.: Yes, that is true, but—

S. K.: Never mind your buts. You support a party which approves of, or at least does not repeal, the law which legalizes the saloon business. You vote for candidates with me who take my money and grant me a license to sell. You then abuse me and my business. I think you are a hypocrite. Good day.—*Selected.*

A SCATHING REBUKE.

Honorable F. M. Hubbard, district judge of the eighth judicial district of Iowa, in passing sentence upon some liquor dealers for violation of the prohibitory laws of the State, said: "While there are greater crimes known to the law which are punishable with great severity, there are none which involve more of those qualities known as despicable meanness and audacity than the selling of intoxicating liquors. One can have no adequate conception of a cataract until he has seen Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean, until he has witnessed one; no one can know the utter degradation and total depravity to which his species can be brought, until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law-breakers, and shamelessly boast that in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practices. It has therefore now become the imperative duty of this court to let fall upon you so heavily the arm of the law that you shall either be driven from your nefarious traffic or ruined in your fortunes of wicked prosperity. You have become a stench to the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of this court, these prayers shall be speedily answered by signal and exact justice for your crimes. And finally, let me entreat you, if you are not lost to every sentiment of humanity, to desist from your criminal, vagabond traffic and betake yourselves to some honest calling for a livelihood, that you may yet become virtuous, useful citizens and entitled to the respect of a Christian community."—*Exchange.*

SECRET TEMPERANCE ORDERS AND THE W. C. T. U.

We have always believed that the W. C. T. U. as a whole is opposed to secret methods. We were sure of it when we saw the utter lack of enthusiasm with which the fraternal delegates from the Sons of Temperance and Good Templars were received by the Convention. Even Mother Stewart, personally beloved and honored as she is, could scarcely elicit a solitary hand-clap for the Good Templars, whom she represented. W. C T. U. women as a rule have too much of the spirit of Him who in secret said nothing to want to fight even rumsellers with the dark lantern methods of the lodge.—*E. E. Flagg, in National Home Guard.*

"SIGNAL" LIGHTS.

The Maine prohibitory law is prohibitory. People will begin to believe this after awhile. The largest seizure, a whole carload, of liquors ever made in the State, was effected December 14, in the town of Lewiston. The consignment was made to a bleaching factory, and the cases containing the liquor were made after the fashion of those containing cotton cloth to be bleached. On measurement it was estimated to be 988 gallons, which at retail prices would amount to $5,000. Maine has officers loyal to her statutory laws, and they find it as easy to enforce a prohibitory law as any other. Prohibition does prohibit every time, when the officers are in sympathy.

The Irish Temperance League is striving to enroll 1,000,000 in the Band of Hope. It says: "The children—the to-morrow of the cause." A grand temperance banquet held recently expressed the following sentiments: "A faithful Christian church, the liquor traffic's deadliest foe." A man to be a true church member must not support the liquor traffic. How many communicants in the past have helped to send to Parliament, and will do so again at the general election, scores of men who have opposed empowering the people to veto the liquor traffic? If true church members may do this, what may they not do?"

Mr. W. S. Caine, in the *Alliance News*, organ of the United Kingdom Alliance, says the legislation demanded by the British Temperance party is "Sunday closing, direct veto and no compensation. We do not greatly concern ourselves about the constitution of the licensing authority; all we contend for is that no licensing authority, however constituted, shall force upon the community any liquor shops against its direct will." American temperance workers send the Britishers hearty sympathy in their local option struggles, out of which we have grown into Prohibitionists.

A fine new schoolhouse in Effingham county, Ill., has been named for Frances E. Willard, because it is situated just across the road from a big spring that gushes in an unfailing stream from the hillside and forms a rivulet that never runs dry.

Milwaukee, in her anxiety to attract visitors during the World's Fair, has received a proposition from one of her citizens to the effect that the seven big brewers of the city erect a mammoth beer mug on the City Hall square and keep free beer on tap for all visitors.—*Union Signal.*

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON VI.—First Quarter, 1892.—February 7.

SUBJECT.—The Gracious Call.—Isaiah 55: 1-13.

GOLDEN TEXT.—Seek ye the Lord while he may be found; call ye upon him while he is near.—Isaiah 55: 6.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Isa. 55. T.—Ezek. 18: 25-32. W.—Hos. 14. T.—Joel 2: 12-17. F.—Prov. 1: 20-33. S.—Matt. 11: 55-39. S.—Rev. 22: 10-17.

COMMENTS BY E. E. FLAGG.

1. *The free invitation.*—vs. 1–5. This is one of the most precious invitations which the Bible contains, and is strikingly similar to Rev. 22:17: "Let him that is athirst, come." The "waters," here put in the plural to indicate the inexhaustible fullness of the Gospel, may be taken as meaning the joys of salvation in its broad and general sense. Only a pardoned sinner can know what these joys are, and yet there is a deeper and more complete bliss to be attained by those who will seek after it. It is these spiritual delights of the Gospel which are here typified by "wine" and "milk," to be bought without money and without price. It is only in the King's highway of holiness that we find a spiritual Canaan flowing with milk and honey. The water is to give life; the wine and milk is to nourish and cheer. The first part of the invitation appeals to the sinner consumed with longing for something more satisfying than mere earthly good; the latter to the Christian who "having tasted that the Lord is gracious" desires to know yet more of the heights and depths of such wonderful love. To give a man perishing with thirst a cup of cold water is not enough. It may bring him back to life, but that life cannot be sustained by water alone. Delicious as is the first draught from the cool waters of salvation, we must have the living bread, too, before we can grow into the measure of the stature of the fullness of Christ. The worldling recognizes this need, or he would not "spend money" —not literal money alone, but his time, strength and all those faculties which go to make up his capital as a human being, for things which cannot feed the soul. The marginal reading "weigh" for "spend," suggests any important thought. The worldling knows the value of what he is throwing into the scales, but he does not "weigh" the husks which are given him in return. Also notice the antithesis: The devil always exacts full payment; God gives without money and without price. In all buying and selling there must be two parties. Rev. 3: 18 represents Christ as counseling the lukewarm Laodicean church to buy of him "gold tried in the fire," "white raiment," "eye-salve," etc. Only in him can the soul's needs be supplied. Thus we see the importance of antagonizing every system of false worship that keeps men away from Christ, and substitutes human works and mere morality for faith in him.

2. *The exhortation to repentance.*—vs. 6–10. There are times when the Lord comes especially near us; in seasons of revival, or when some word written or spoken has peculiarly touched our hearts, or his providence is speaking to us in some unlooked-for joy or discipline of trial. Hence the exhortation to "seek the Lord while he may be found," for nothing so surely builds a barrier of separation between the soul and God as neglect to heed his gracious call. "Let the wicked forsake his way," etc. Heart holiness is necessarily an after-work. The forsaking of wicked ways will naturally go before the forsaking of those more subtle forms of sin which consist in "unrighteous" thoughts. At the same time no one who is sincerely penitent for sin will stop with the mere negative part of religion, but will pray and labor for heart-cleansing. The "wicked" may also refer to flagrant and open transgressors; "the unrighteous" to those who sin more in thought than in outward conduct. "Let him return," repent—make a radical change. He has been going *from* God. Let him turn about and go *to* God. "Abundantly pardon." Literally, "multiply to pardon"—in proportion to the sins repented of. "For my ways are not your ways." God is not governed by human procedure in dispensing his grace. "His ways are from everlasting, and the thoughts of his heart to all generations." Our Lord, in his merciful treatment of fallen women, showed that God judges from an infinitely higher plane, and may often see in "the sinner," so-called, a more hopeful condition of heart than in many who are outwardly pure and virtuous

3. *God's Word sure to be fulfilled.*—vs. 10–13. We know that in the natural world the seasons will succeed each other with cold and heat, storm and sunshine, rain and snow. His promise in this respect has stood firm for six thousand years. Is his Word less sure in other things? As the rain comes down in showers of blessing, and even the snow covers the ground with its protecting mantle, and helps to make it more fruitful, so no word of his shall be lost. The penitent sinner can appropriate his every promise, and be as confident of its fulfillment as of any of the ordinary operations of nature. What an incentive to labor undiscouraged for truth and righteousness! If the message we speak is God's word, it will not return void, but will prosper; and somewhere, either in time or eternity, we shall see the fruitage.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The stated meeting of the board of managers was held at the Bible House on Thursday, January 7th, 1892, Hon. Enoch L. Fancher, LL. D., President, in the chair. The decease of Mr. Francis T. King, of Maryland, one of the oldest vice-presidents of the society, was announced. Letters were presented from Dr. Mateer and Dr. Wheeler, of China, respecting the successful meeting at Shanghai of the three companies of translators appointed to prepare the Standard Chinese Bible; from Turkey, with numerous instances of unjust and unlawful interference with the work of the colporteurs of this society; in some cases the books were confiscated and the colporteurs imprisoned. Issues from the Bible House during the month of December, 108,200 volumes; issues since April 1st, 1891, 735,969 volumes.

BAPTIST.

—The Gospel car, which the Baptists have had built by the Pullman Car Company, is a great success. It is attended not only by the dwellers of the prairie towns in the Northwest, but by the train hands and passengers upon trains to which it is attached.

—Rev. Willard Robinson, pastor of the First Baptist church of Brooklyn, has resigned, having come to the conclusion that immersion is not essential.

CHRISTIAN ENDEAVOR.

—Christian Endeavor Day (February 2, 1892) marks the completion of the eleventh year of the Christian Endeavor movement. There are over 18,500 societies, with over 1,100,000 members. The organization was never spreading so rapidly in every land and every evangelical denomination as at present.

"CHURCH ARMY."

—The Church Army of England, an organization, under the Church of England, for practical work of various kinds, has long been interested in social movements, and had a social scheme in operation six months before the appearance of General Booth's "Darkest England." It recently observed its second anniversary under circumstances which brought out very forcibly the great value of its work. It commenced by opening small labor homes in as many parishes as possible, and seeking to reform even the most depraved criminals. These are brought into the homes, and given lodging and food, then are put to work; and, in addition to receiving their board, washing, and lodging, a bank-book is given to each, in which a certain sum is placed to their credit each week. If, after two or three months, the experiment works well, a situation is found for the man or woman, either in farm life or abroad. There are fifty mission nurses employed, and 170 officers—evangelists. During the past year there have been some 40,000 outdoor meetings and 50,000 in-door meetings held, with an attendance of fully 7,000,000 persons. Without undertaking accurate statistics, they report that about 6,000 adult converts have been confirmed, and some 1,200 persons have been reformed. The subscriptions in donations received at headquarters are over $32,500, while the local receipts and expenses, mostly in working-people's pence, amounted to over $70,000 during the year.—*The Independent.*

CONGREGATIONAL.

—The *Congregationalist* took a census of church attendance in eleven wards of Boston on a recent Sunday. Out of a population of 172,441 there was an attendance of 71,069. Of this number 21,576 were Protestants, 49,311 Catholic, and 182 Jewish. On the same Sunday it found that about 40,000 people went to the suburbs, and 350,000 people traveled on the street-cars.

—The evangelist, B. Fay Mills, has been conducting a very effective series of evangelistic services in Elizabeth, N. J. On January 23 he began similar services in Cincinnati, O., for which careful and thorough preparation had been made by an organization of the city, a religious census and preliminary meetings. Seventy-five churches of all denominations are enlisted in the work.

—The Rev. John McNeil, the popular London preacher, has resigned his pulpit in Regent Park, in order to join Moody and Sankey in evangelistic work in Scotland. After a remarkably successful three-year pastorate in London, he preached his farewell to his people at the close of the year. His engagement in Scotland is for twelve months.

—In one of the Mills' revival services, out of 1,600 people present, 1,400 said that they had been converted before twenty, 180 before thirty, and only one person after reaching fifty.

MENNONITES.

—Mennonite churches number twelve divisions, with a total membership of 41,541, the largest body being the Mennonites, proper, with 17,078 members, and the smallest, the Apostolic Mennonites, with only 209 members.

METHODIST EPISCOPAL.

—The Methodist preachers gave a majority of 451 for the women to be eligible to the general conference, out of a total of 10,753. In favor, 5,602; against, 5,151; majority in favor, 451. Of the whole number cast (10,753), three-fourths would be 8,067; in favor, 5,602; failed to carry by 2,465. Membership vote for, 735,148; membership vote against, 183,694: majority for, 51,454.

—The membership of the M. E. church, South, is rapidly increasing.

PRESBYTERIAN.

—The catalogue of Princeton Theological Seminary, recently issued, shows a total of 182 students, as follows: Graduate students, 9; senior class, 44; middle class, 58; junior class, 66: special students, 5.

—Rev. Dr. W. E. Moore, secretary of the committee for the revision of faith of the Presbyterian church, which met in New York, Jan. 12, received the following reports from 200 presbyteries: Twenty-seven approve without asking for any change; 114 approve with amendments proposed; fifteen ask that the work of revision be discontinued; thirty-five ask for a new formula of doctrine under various designations and for various uses; no report received from forty-four presbyteries, and three disapprove entirely. Those not answering are, as a rule, foreign presbyteries, and will be entitled to vote when the general assembly convenes in Portland, Oregon, the latter part of next May.

—Princeton Seminary has lately received a legacy of $21,000. The donor originally willed this property to Union Seminary, N. Y., but on account of the endorsement of Dr. Briggs' (claimed) heretical views changed the gift as above.

PROTESTANT EPISCOPAL.

—The late Joseph Armour bequeathed $100,000 to establish a mission enterprise in a neglected part of Chicago. The carrying out of this bequest was committed to Mr. Philip D. Armour, who, although not a member of any church, or even a professing Christian, has added to his deceased brother's benefaction the sum of $900,000 in the erection of a commodious building for the mission and another for an industrial training school. Both these structures are perfect in all their appointments, furnishing every facility and convenince for carrying on mission work. Over 2,000 persons of all ages are here under the instruction of faithful teachers in the Sunday-school, the kindergarten, and the night schools.

ROMAN CATHOLIC.

—A New York Catholic lately purchased when abroad two rosaries for $8. He sent them to Rome for the Pope's blessing, which cost $4 more. On his return to New York 40 per cent duty was assessed on the rosaries, and 35 per cent on the Pope's blessing as an article "not otherwise provided for."

—The next National Catholic Congress is to be held in 1893, and a program has been prepared which was approved by the Cardinal and Archbishops at their meeting in St. Louis during the time of the golden jubilee of Archbishop Kenrick. The topics are chiefly on the questions of labor and capital, and related subjects, such as pauperism, charities, workingmen's societies, life insurance, pension funds, strikes, colonization and the drink traffic.

THE GREEK CHURCH.

—The first orthodox Greek priest to settle in this country arrived at New York City recently. He received a call from the Athena Society, which numbers one thousand. Arrangements are being made to build a church, and they will have services in the Greek language.

UNITED PRESBYTERIAN.

—According to the United Presbyterian Manual, they have lost over three hundred and fifty ministers. Thereby the Presbyterian church gained 214: unspecified denominations, 42; deposed and suspended, 32; Dutch Reformed, 21; Congregational, 9; Canadian secession, 7; Baptist, 5; Plymouth Brethren, 3; Episcopal, 3; Methodist, 2; Spiritualists, 1; Covenanters, 1; Unitarians, 1; Skeptics, 1.

—The City Temple congregation, New York City, which was received into the U. P. church from the M. E. church in 1890, has withdrawn, it is reported, and entered the Protestant Episcopal church. Rev. Jarvis Worden, pastor, goes with the congregation.

WINEBRENNERIANS.

The Church of God, sometimes known as the Winebrennerians, has a total membership of 22,511.

TO ALL WHOM IT MAY CONCERN:

About three years ago, in a private and confidential interview with the late Rev. Joseph Travis, the undersigned agreed to undertake the work of editing and publishing a volume containing a certain number of sermons and a sketch of his life. Owing to ill health the sermons were not prepared, and the plan agreed upon has necessariiy been delayed. I have, however, agreed with Sister Travis to take what material she has on hand, with what can be gleaned from others, and from this compile a book of about 200 pages. If this plan is carried out I must have the co-operation of his many friends and admirers. I, therefore, make the following requests:

1. All persons who have letters written by him to them, containing matters of note or interest, and who may have incidents connected with his ministry, will please send them to me at their earliest convenience.

2. In order to provide some means to undertake the publishing of this volume, I would like to secure the names of two hundred persons who will agree to take a copy of the book when finished at 75 cents a copy. The proceeds of the book will be for the sole benefit of Sister Travis. Brother Travis was a preacher of marked ability. He was a master builder and a wonderful thinker. He had many admirers. Will they kindly assist me in this matter, as above indicated? The plan proposed cannot be carried out without the co-operation of all parties interested. There will be a portrait as a frontispiece.

A. W. PARRY.

105 Lincoln Ave., Aurora, Ill.

NEWS OF THE WEEK.

CHICAGO.

Ice choked the inlets at all the cribs Thursday morning, and caused a serious water famine.

Miss Frances E. Willard has telegraphed to President Harrison advocating a pacificatory attitude toward Chili.

Charles White of Dunkirk, N. Y., has been appointed consulting engineer by the Society for the Prevention of Smoke.

Several firms and railroad companies were fined for violating the city's smoke ordinance.

Plans and specifications for a contagious-disease hospital to cost not more than $30,000 were ordered. The county board approved the contagious-disease hospital plan.

Hannah Boyd, disappointed because her lover refused to marry her, has been lodged at the detention hospital a raving maniac.

District Attorney Milchrist has gone to Washington to consult with the Attorney General's department with a view of prosecuting the whisky trust.

Michael Morarity has been found guilty of the murder of Officer Schlinger and sentenced to imprisonment for life.

The Lincoln Park Commissioners concluded arrangements with the property-owners and will extend the North Shore drive ten blocks southward.

Plans have been ordered for two additional stories to the Court House.

COUNTRY.

The Rio Grande frontier was last week covered with snow, for the first time ever known.

Cedar Bluff College, at Franklin, Ky., was burned Thursday. The sixty female students escaped.

Owing to overproduction and difficulty in arriving at a satisfactory agreement in regard to freight rates, ten flint-glass houses closed down at Pittsburg, Pa., Thursday. Ten or twelve more are expected to put out their fires this week. It is a matter of conjecture when they may be started running again.

New York promoters of the World's Fair will ask for a hearing before the legislative committee, at which time it is hoped that arrangements will be made for an appropriation of $500,000.

Texas cattlemen, it is estimated, will lose $1,000,000 as a result of the blizzard.

The output of anthracite coal in 1891 was greater than during any previous years.

Governor Boies, of Iowa, was inaugurated for his second term Wednesday at Des Moines.

Friday the jury in the criminal libel suit of Senator M. S. Quay against the Pittsburg (Pa.) Post Publishing Company returned a verdict of guilty.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 18 to Jan. 23:

S B McGrew, E Blackburn, F A Armstrong, A W Austin, Rev G M Weng, M Woodward, A N Peters, H Hulburt, B Blachly, W B Graham, Rev D Morrow, R Stewart, W Skinner, Rev C R Hunt, J W Modlin, R P McGee, S Dubois, G W Cooper, Mrs M Bryan, A Alexander, J Brand, A H Dornbirer, J A Haines, J Killough, Mrs M Stegner, A S Aikin, Eld A D Freeman, S Dodge, C Johnson, B Tunnicliff, O N Hull, G J Graham, D W Cromer, A J Knisely, H F Douthort, Ira Green, Mrs H C Smith, Rev O Newell, Mrs H W Hodgman, J P Phelps, Mrs S J Robison, W Hutchins, J Remington, T Fletcher, C F Grunewald, T Freeman, Mrs A B Richey, Miss M T Brown.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	87⅛	@	88
Winter No. 2	90	@	92
Corn—No. 2	35½	@	37⅛
Oats—No. 2	28¾	@	32½
Rye—No. 2	80	@	81⅜
Bran per ton	13 50		
Hay—Timothy	11 00	@13	00
Butter, medium to best	22	@	30½
Cheese	09	@	13
Beans	1 50	@ 1	75
Eggs	15		23½
Seeds—Timothy	1 10	@ 1	22
Flax	90	@	96½
Broom corn	04	@	07½
Potatoes, per bush	25	@	34
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@13	00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 60	@ 5	40
Common to good	3 35	@ 3	90
Hogs	4 15	@ 4	50
Sheep	5 15	@ 6	40

NEW YORK.

Wheat, No. 2	1 02½	@ 1	05⅜
Corn	49	@	52
Oats	35½	@	38½
Eggs	14	@	21½
Butter	18	@	32
Wool	21	@	24

KANSAS CITY.

Cattle	1 50	@ 5	00
Hogs	3 40	@ 4	30
Sheep	4 00	@ 5	65

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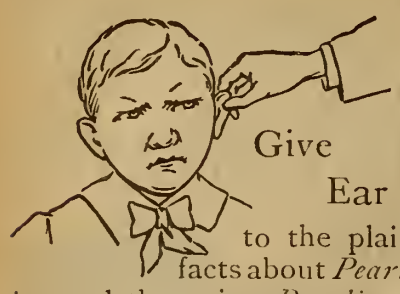

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HOME AND HEALTH.

INJURY FROM WEARING VEILS.

Veils are sometimes hurtful in consequence of the coloring matter which they contain, and this peculiarity is not confined to crape and other black veils, as many suppose. Not long ago a young man from London sent as a present a wedding veil to his betrothed, but unfortunately the wedding did not occur at the time set. The young lady, however, adjusted the veil and wore it for a few hours and the result was an inflammation in both eyes which became so intense that it was finally necessary to remove one eye and she nearly lost the sight of the other. It was found upon investigation that the veil was saturated with poisonous matter. Other similar cases have occurred. There are other ways in which veils are harmful. Sometimes they contain little spots or dots which strain and trouble the eyes in the efforts to see through them or around them, and oculists tell us that this sometimes results in serious diseases of the eyes.—*From a Lecture by Dr. J. H. Kellogg.*

HOW TO DRINK MILK.

Some complain, says a contemporary, that they cannot drink milk without being "distressed by it." The most common reason why milk is not well borne is due to the fact that people drink it too quickly. If a glass of it is swallowed hastily, it enters the stomach and forms in one solid, curdled mass, difficult of digestion. If, on the other hand, the same quantity is sipped, and three minutes at least are occupied in drinking it, then, on reaching the stomach, it is so divided that when coagulated, as it must be by the gastric juice, while digestion is going on, instead of being in one hard, condensed mass, upon the outside of which only the digestive fluids can act, it is more in the form of a sponge, and in and out of the entire bulk the gastric juice can play freely and perform its functions.—*Scientific American.*

SAWING FOR EXERCISE.

I know from practical experience it invigorates the whole muscular and vascular system of chest and stomach, and by the hard breathing that it creates fully inflates the lungs. A son of ten years of age had a head largely out of proportion to his body, and his head was so liable to suffer or be affected from excess of blood or some other cause, I was alarmed, fearing some serious brain affection unless his body could be built up in proportion to his head. To accomplish this, I bought him a small wood-saw and buck, which he began to use, and continued to exercise with those and afterward with larger tools, and it was not long before his chest and body expanded and became in good proportion to his head, and he became a strong, robust, and well-formed young man. I had two other boys who exercised with the saw and buck to the great advantage of their health and strength. I also, in my youth and early manhood, used the wood-saw and buck with great benefit to my permanent health and muscular strength; and, though now at an advanced age, I have through life been exempt from all manner of diseases—never had a fever of any kind or any need of physicians. I therefore have a grateful feeling to the woodsaw and buck. I think every family ought to have a woodsaw and buck on their premises, and use it an hour or two every day, and I am sure they will find it the best doctor they ever had. Every boy and girl and man and woman should have some way to take that kind of exercise. If they do not want to saw wood, let them go through the wood-sawing motions with as much energy as possible.—*Western Rural.*

LAUNDRY NOTES.

The use of table mats and carving cloths will work wonders in the saving of tablecloths. Often a beautifully laundried damask cloth must be sent to the washtub after once using, because of one unlucky streak or stain. If hot dishes are never set upon the cloth, such accidents can usually be prevented. Palmetto mats can be bought for a trifle, or prettier ones can be crocheted of heavy crochet cotton. Carving cloths are now made beautiful with embroidery and drawn work; but quite good enough for home use are those made of butcher's linen, with a plain hem, neatly hemstitched.

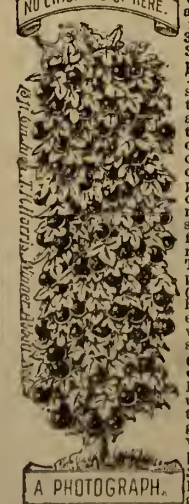
Some one has wisely suggested that the reason towels so soon become soiled is, that soap and water and the wash-cloth have not performed their several functions properly. If none but perfectly clean hands and faces were dried on the bath-room roller, it could remain in its place twice as long as it does now, and be washed with much greater ease. And if the wash-cloth is thoroughly rinsed after each use, a good scalding is all it will need when wash day comes.—*Exchange.*

From the North to the South Dr. Bull's Cough Syrup is the preventive of colds.

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.

$500 FOR A TOMATO

Last spring I offered $500 to any person producing a 3 lb. **Mammoth Prize Tomato**; T. R. Harris, Abbott, Neb., won it with one weighing 3 lbs. 3½ ozs., and I sent him my check for $500. It measured over 8½ in. in diameter. 37 tomatoes grew on one stem over 3 feet from the ground. Largest plant on record **13 ft. 6 in.** tall. This mammoth strain creates a sensation wherever it goes, and is the largest ever offered. Thousands of my customers have grown them to weigh over 46 ozs. The quality is excellent; after you once test it you will grow no others. If well cared for they will produce 1 bu. to a plant (see cut) of large, smooth, bright red tomatoes, very solid with only a few seeds in each, and entirely free from rot. If started early, fruit ripens from July 4th until frost. This year I offer **$500 Cash** to any person producing a 3½ lb. tomato. (It can be done.) Full directions how Mr. Harris grew his with each order. Plant some, you may win the prize. All my seed is saved from large specimens.



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FARM NOTES.

[From the "Farm, Field and Stockman."]

HORTICULTURAL.

Have you looked at the apples lately? How are they keeping?

If it were in my power to speak a word in the ear of every farmer I would would say, give the boys a chance.—*Lewiston Journal.*

A farmer in Missouri grafted a tomato into a potato vine and got two crops, one from the top and the other from the bottom.

The quality of vinegar from apples in a very dry season is no doubt better than during a very wet season when apples are more juicy.

There is no public expenditure in New England where so much money is wasted as in road repairing.—*E. C. May.* How is it in your neighborhood?

Ohio horticulturists ask the State Legislature to pass a law compelling owners of plum and cherry trees affected by black knot to destroy the infested branches.

If there are plenty of apples in the cellar, let the boys (girls too) have free access to them. They will preserve them "They" and "them" in this case may refer to "boys" or "apples" as suits you.

A Missouri subscriber asks how he can exterminate the moles that infest his lawn. We know of no better way than to set traps in their runs and give them hearty meals of corn soaked in arsenic.

Trying to grow two crops where only one formerly grew means that two shovelfuls of manure should be given instead of one. To secure the highest yield the land must be fed accordingly.

Country schools, if properly conducted, might impart a taste for country life. Instruction to children about animals, plants, flowers and fruit would interest them, and timely instruction as to the vagaries and absurdities of fashion would show them that country life was happier, in the main, than city life.—*Ploughman.*

A Wilcox, Pa., subscriber asks: "Is manure which has remained in a pile in the open air four or five years, free from drainage, thoroughly rotted, as valuable as manure which is not rotted?" If of equal quality when fresh, and has been under cover, we would take the well-rotted for garden crops on ordinary soils; otherwise the fresh. If for clay land, take the fresh.

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To make a success of farming avoid extremes.

Texas has the largest wheat crop ever produced.

Ohio produced 45,063,480 bushels of wheat last year. Oats, 26,668,380.

Are you doing anything to have better roads in your neighborhood?

While the snow is on the ground is a good time to get up next year's wood supply.

Answering the Auburn, Ill., subscriber, will say that sweet clover will grow and stand the winters in Central Illinois.

A subscriber say he finds a grub hoe the best thing for prying off boards in tearing down barns, sheds and other structures.

You cannot change your system of farming at a bound—you must do it step by step. If your system is wrong take the first right step now.

We would not advise the Loami, Ill., subscriber to sow alsike clover on his meadow, or oats in the spring unless he harrows or rolls it, or both.

The total amount of grain harvested in the United States last year is 3,537,475,800 bushels, an excess over the previous year's crop of 1,036,822,800 bushels.

A Kansas subscriber asks which is the cheaper, for a farmer to burn corn at twenty-eight cents a bushel or coal at $7 per ton, without stating what kind of coal. If good bituminous lump coal, coal is, for corn at twenty-eight cents per bushel is ten dollars a ton, and he has the cobs left, which may be used with the coal.

An Albany county farmer placed on each bale of hay shipped the information that it was grown on gravelly loam and was free from dust and chaff—with name and address, and for this got $1.50 above the market price.

"Quizz" asks if Mammoth clover sown in the spring will give a profitable crop in the fall. We think it would be better for the land and the succeeding crops to let the first year's growth remain uncut, though quite a bit of hay might be obtained in the fall of the first year.

A Monmouth subscriber says he finds the following a handy and rapid way to take up fence posts: Place a "horse" or trestle near the post; hitch a chain about the post near the ground; hook a crowbar into this, and with the horse as a fulcrum the post has got to come.

The benefit which a beet sugar factory confers upon a community is not confined alone to the sugar which it makes. A beet sugar factory is a veritable experimental station. By compelling farmers to adopt scientific methods of culture for beets, it induces them to adopt scientific culture for every other crop.—*Industrial American.*

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Shows the ROYAL to be a cream of tartar baking powder, superior to all others in leavening power (*U. S. Dept. Agricult'e Bulletin 13, p. 599*).

NEWS OF THE WEEK (*Continued from 13th page*).

The nude in art will be suppressed at the coming annual exhibition of the Philadelphia Academy of Fine Arts.

George Theodore Berthon, a celebrated Canadian portrait painter, died Tuesday at Toronto, aged 86.

Tuesday, M. H. DeYoung was elected president of the International Association of Press Clubs.

Luke Tiernon, a St. Louis tinsmith, claims one-fifth of a billion dollars' worth of real estate in the heart of Chicago.

Christopher F. Cranch, the painter, of Cambridge, Mass., died Wednesday.

Near Port Huron, Mich., Wednesday, several barns belonging to F. A. Beard burned, together with eighteen horses and thirty head of cattle. Loss $12,000; partly insured.

Robert Barnett, a prominent Democrat of Massachusetts, who spent two years in Chili, says that it would take not fewer than $50,000 soldiers to produce any effect whatever on Chili.

Congressman Mills, of Texas, has resigned his chairmanship appointments in a letter to Speaker Crisp.

The Oregon Pacific railroad was sold Wednesday at Sheriff's sale for $1,000,000.

The total production of pig-iron in 1891 was 8,279,870 gross tons against 9,202,703 gross tons in 1890. The total production of Bessemer steel rails was 1,218,874 gross tons, a decrease of 577,615 gross tons from the production in 1890.

A woman aged 62 years, who claims to be the daughter of General Patterson, of Pennsylvania, a millionaire, and to be the woman who carried the American flag over the walls of Chapultepec in the Mexican war, is living in destitute circumstances in Sioux City, Iowa.

Associate Justice Bradley, of the United States Supreme Court, died Friday at Washington.

Three hundred mules and sixteen horses were burned Friday in Sparks Brothers' mule market at Kansas City. Loss about $35,000.

Successful tests of a new war explosive called terrorite have been made at the Presidio Military Reservation in California.

The committee appointed by the Presbyterian General Assembly to revise the confession of faith adjourned without a day Friday.

Two Japanese World's Fair Commissioners arrived at San Francisco Friday en route to Chicago to secure space for the erection of a national building.

Thousands of cattle are starving to death in the hills of Southern Idaho.

William McHenry a traveling salesman of Cleveland, Friday received four telegrams within an hour, each announcing the death of a brother.

On account of his recent illness, Sir Edwin Arnold has been obliged to cancel all of his engagements outside of New York.

The details of a new process for making fuel gas from coal at a cost of not exceeding 5 cents a thousand, have been made public in Springfield.

FOREIGN.

Several severe shocks of earthquake were felt at Rome, which caused a panic in the more crowded quarters of the city. At Civita Lavigna the Lanuvinum of the ancients), eighteen miles southeast of Rome, where there are a number of Roman antiquities, the historical tower fell.

Rudyard Kipling, the well-known story-writer, and Miss Balestier, sister of Wolcott Balestier, the young American novelist who died recently at Dresden, were married Monday in London.

Dr. Bredermann, director of the chemical laboratory in the University of Berlin, killed his betrothed Tuesday, and then committed suicide.

Chancellor Von Caprivi announced in the lower house of the Prussian diet Thursday that the state on military grounds would never relinquish its control of the railways.

During week before last 531 deaths were reported in Vienna as compared with 221 the preceding week. The increase was due to influenza. In Copenhagen 954 new cases and 57 deaths were reported. The disease is raging at the Cape of Good Hope, and is increasing in virulence in Paris.

The obsequies of Cardinal Manning took place Thursday morning in Brompton Oratory, London, and were attended by distinguished personages. The interment was in Kensal Green Cemetery, thousands of persons walking in the procession, among them representatives of labor unions. Hundreds of ecclesiastics took part in the ceremonies.

During week before last 3,206 deaths occurred in London. This is double the average prevailing from October to the middle of December. The increase is due mainly to the respiratory diseases. The number of deaths attributed directly to influenza is 271.

The funeral of the Duke of Clarence and Avondale, late heir apparent to the throne of England, was held at London, Wednesday.

The government of Russia is about to close all the Catholic churches and convents in the provinces of Podolia and Volhynia. They add that the authorities have already closed the Franciscan monastery at Dederkda and the Carmelite convent at Dubno, dissolved the congregations of monks and nuns, and conveyed all the inmates of both institutions to Warsaw. Fourteen hundred emigrants from the famine-stricken provinces recently arrived at Tioomen, Siberia, en route to Tobolsk, which lies 120 miles to the northwest of Tioomen. These unfortunates are in a most desperate plight. Their money is exhausted, they lack food and clothing, and many of them are suffering with different diseases.

A German expedition, under the command of Herr Oscar Borchert, is about to start from Zanzibar for the Victoria Nyanza.

John Couch Adams, F. R. S., the well-known astronomer, died in London Thursday.

French troops in the Soudan had an engagement with the tribe of Samory January 11, in which the natives were defeated with a loss of several hundred killed. The French loss was six killed and 30 wounded.

At Dieppedalle, in the department of Seine-Inferieure, France, Friday, a section of rock 150 yards long fell from the top of the precipice upon some houses below. Two women were crushed to death and eighteen other persons were injured.

Fifty persons were killed or injured by the falling of a church roof during services at Slobodskoi, Russia, Friday.

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A dispatch from Alton, Ill., January 26, notes the opening there, on that day, of "the first Masonic school of instruction which has been held in this vicinity for years," by the "Board of Grand Examiners." Complete instruction in Masonic rituals—forty-eight degrees, guaranteed work—can be obtained at this office for $2.50—less than the railroad fare to Alton.

Rev. Wilbur F. Crafts has reduced his reasons for making Sunday a legal day of rest to seven, as follows: 1. Because it is a law of nature. 2. Because it is a law of the State. 3. Because it is a law of the church. 4. Because it is a law of apostolic example. 5. Because it is a law of Christ. 6. Because it is a law of the world's Siniatic Constitution. 7. Because it is a law of Eden, where "the Sabbath was made for man."

Will friends who send obituary notices to the *Cynosure* for insertion kindly make them as brief as possible? It is not every reader who becomes interested in the loss of a good man or woman, whatever claim he or she may have upon us all for tender remembrance; and sometimes the space given to a verbose biography might be advantageously used in preparing the living for leading better lives before their own obituaries are written.

Miss Willard not only telegraphed to President Harrison her own desires to have the Chilian *emeute* settled by arbitration, but through her instrumentality, in one day, telegrams were sent to presidents of the W. C. T. U., in forty-four States and five Territories, urging them to add the protest of their respective constituency against a resort to arms in bringing Chili to terms. "Blessed are the peacemakers!" It was well done.

An intelligent correspondent of the New York *Voice* makes a very pertinent suggestion in relation to the proposed Sunday opening of the Chicago Columbian Exposition of 1893 for the benefit of the working people. This is what he says, and it seems to leave nothing more to *be* said: "One of the excuses for Sunday opening of the Exposition is that the laboring people of Chicago cannot visit it on any other day. They limit this excuse to Chicago people, knowing how absurd such a plea would be as regards the laboring people of the rest of the United States. I have been young, but now I am old, yet have I never seen a circus without patrons from the laboring classes because they came on a week-day afternoon. Have you?"

The Sunday opening of the World's Fair is still a living topic of discussion, and is occupying a fair share of public attention. The belief that the closing of the Fair on Sunday would entail loss upon the management is the principal reason for the antagonism with which the movement is meeting; but former experiences in this class of enterprises do not sustain the opponents of this Christian measure. An open Fair on Sunday, with unlimited liquor-selling at the Fair restaurants, would be a national disgrace.

A professedly Christian church organ in St. Louis seems to wonder why the *Cynosure* should so persistently oppose secret societies, "especially as long as they are doing some good and no harm." The editor says: "We are not a member of any secret society, never have been, and do not expect to be." Then how does he know that these societies do "no harm and some good?" Very many of the writers for the *Cynosure* have been members of these secret orders, and, from their experiences, are familiar with the evils which they denounce. Their testimony ought, therefore, to be accepted as final.

The *Voice of Masonry* for February contains these three brilliants of the first water: "Freemasonry has no affiliation with wrong, in any form; it associates only with good, and hence all Freemasons are to be 'good and true.'" "The *Cynosure* is incurably false, and will never quit slandering and libeling Freemasonry. It knows nothing of the meaning of truth." "If Masons practice all the sublime teachings of the Masonic degrees and orders, then the future of Freemasonry is second only to that of pure and undefiled religion." Who says that Freemasonry murders its recalcitrant members, supports its respectability by prevarication and hypocrisy, or perpetuates pagan worship in its lodges? A cloud of witnesses.

The announcement of the death of Rev. Chas. H. Spurgeon at a late hour on Sunday evening last, although not unexpected, brings sorrow to many hearts in many lands. Aside from his sacred calling, in which he had labored long, earnestly and effectually, he had also conferred honor upon English literature by the force and purity of his writings. The influence of his personal magnetism upon all who came within its circle was of a kind to inspire cheerfulness and courage in those who were striving to serve God. In his religious teachings the skeptic and the worldly-minded received but little encouragement. As the servant of the Lord Jesus Christ, he ever manifested unswerving fidelity to his Master, in plainness of speech and sincerity. His death is a loss to the entire religious world.

No church is better than its creed; no secret society is better than its obligations. If the church requires the worship of any deity other than God the Creator and Preserver of mankind, it promotes and perpetuates a false worship. If it ignores the divinity of Christ as one with God the Father, it is not a Christian church. Hence, we are not surprised to find a Unitarian pastor in this city exchanging pulpits with a Jewish Rabbi last Sunday. Romanism again and again sacrifices Christ in the mass, and exalts his mother to his mediatorial office, and so teaches a spurious Christianity—the worship of a dead Christ rather than a risen, living, all-efficient Saviour. Freemasonry perpetuates a host of monstrous pagan mysteries, teaches salvation without Christ, and banishes his name from its rituals, while its obligations require its adherents to murder their brethren who reveal its secrets. Now what fellowship can a true Christian have with such churches or such societies? Yet the N. C. A. and the *Cynosure* are blamed by the church and the world for warning the unwary against these abominations!

On the third page of this issue we reproduce from the Chicago *Congregational News* an article by Rev. J. Blanchard, asking and answering in his own felicitous manner—"Is the Bible the Word of God?" It is matter for congratulation that so many readers of the *Cynosure* can heartily respond to his earnest utterances in the affirmative, and testify by their personal experiences to the genuineness of the Word and the gracious enlightenment of its Author, whereby they are enabled to walk in God's way of holiness, in finding which "wayfaring men, though fools, shall not err." We suppose that even that most foolish of wayfaring men, the one who figures so prominently in the exaltation ceremonies of the Master Mason's degree, could discover this excellent "way" much more easily than the friends of "Hiram Abiff" can by his directions find the Master's rubbishy grave. But, seriously, what a comfort have those who accept the Bible as the Word of God, believe it and obey it, in the fact that they will have far less to unlearn in the future world than those who have habitually rejected its claims to divine authorship! The time wasted in criticising the Bible, if spent in searching it with a heart-felt desire to understand it, would make thousands wise unto salvation who now halt between not only two but a dozen erroneous opinions, religiously befogged.

AN INTERESTING MISSION.

BY HUGH CORK.

I am Lumbermen's Secretary of the Y. M. C. A. of Wisconsin, and the work of myself and assistant, just now, is visiting the logging camps, distributing papers, tracts, Bibles and Testaments. The needs of this work are very great. These men are warm-hearted, and work like slaves. It makes my heart ache to think that the saloon-keepers are to get the most o their hard-earned money.

After supper we take our little organ, play and sing for the boys; then talk to them of Him who came to give joy and peace and comfort to weary humanity. Never have I seen men listen so attentively. Every pipe is laid aside, every oath is silenced, and often, as we sing some old familiar hymn, they heartily join us. These men, whom all effort seems impossible to reach in the summer, can be touched easily here. Yesterday morning one man did not wait till we were dressed before he sought to tell us he wanted to come to the Lord.

This morning, while studying the Word by ourselves, the shanty boss, a Canadian-French Catholic, came to us and told us he could find no help in the Romish church to enable him to overcome the terrible habit of strong drink. His friends had told him to "go often to the confessional," but it did him no good, he said. "And now," said he, "if there be a God, and I know there is, I want to go to him, for then I can tell him my troubles myself, and maybe he'll help me." The Spirit enabled us to reveal the truth

to him, and gladly did he accept a Bible, and, best of all, accepted the dear Saviour as his helper.

The men thank us for our visits and the reading matter is highly appreciated, especially the tracts. There ought to be twenty men in this work among these 1,000 camps, instead of two. We need money for tracts. These silent messages are doing marvelous things here. Has not some servant of the Lord at least a few cents to help us in tracts? If so, send it to me at Eau Claire, Wis., care of Y. M. C. A. May we have your prayers?

THE HIGHER CRITICISM.

BY REV. S. F. PORTER.

The Bible has been received, as a supernatural revelation from God, by his people in all ages. Under the Mosaic dispensation, the inspiration of the prophets was confirmed by miracles, again and again; and sometimes messengers were sent to them, directly from heaven, to make known God's will.

In the Gospel dispensation, Jesus Christ, the great Author of it all, was one that had always been a resident of heaven; who, with supreme wisdom and divine power, laid the foundations of the New Testament. And the inspiration of its writers was also attested by many miracles.

The Bible, then, is God's book. He is the Author of it, and as such, his people receive it. And the true child of God desires to understand it, as he gave it. But it comes to men in human language, and is, therefore, liable to be misunderstood by finite minds. And a vast variety of explanations, and a great discord of voices, has arisen, both in the church and out of it; and many critics have gone to great extremes to sustain their theories of interpretation.

The common criticism accepts the Bible as a real revelation, to be received for just what its Author said and meant.

The naturalistic criticism rejects inspiration and miracles, and holds the Bible to be like any other book, written by man.

The higher criticism holds to the inspiration and miracles of the Bible; but, at the same time, it teaches that the Bible is full of imperfections and mistakes, thus impairing the credit of the prophets and apostles, and the confidence of mankind in the Lord Jesus Christ. And this view is proven mainly from the historical romances and the legends of the ancients. It assumes, also, a high judicial tone as to what is rational or reasonable, calling the common Christian view the lower, and its own the higher, criticism.

The higher criticism appears to me to operate much as a land surveyor who lays down his compass and chain, and goes up in a balloon, with a parachute, to find the corner of an old survey. It may be very well to observe the general outlook, and to mark the noticeable points of the landscape: but we want the actual facts—the proof of compass and chain, before removing the old landmarks. The real evidence we would always receive. To meet the restless and skeptical tendency of our time, God has, providentially, brought to light many things hidden from past ages. Thus, geology fully confirms the order of creation, as given in the first chapter of Genesis. Petrifactions of the earliest creation lie in a lower strata, and things created later in the upper ones, in their order. The discovery of the tombs of the Pharaohs, and the cuneiform tablets, has done much to confirm the veracity of Moses, and to explode the theories of the higher criticism. And the remains recovered from the ancient ruins of Assyria have accomplished much the same result for the later history of Israel. And it is now admitted by the best scholars "that the chief promises of the higher criticism, as to the New Testament, have failed." But it has done much harm in arousing a restless spirit of disbelief.

There is quite a serious discussion agitating the Presbyterian church, at this time, about the teaching of Prof. Briggs, of Union Seminary, New York. While he admits the inspiration of the Bible, the Professor magnifies the many errors that he finds in it. Indeed, if his theories were generally received, it would tend to break up the foundation of Protestant orthodoxy.

Prof. Briggs teaches that there is no probation for mankind in the present life. When man fell, probation ended, and there was no more free choice, and only election and re-probation remained. This is hard to believe, when we remember the continued invitations and warnings of the Master and the Gospel proclamation, "He that believeth shall be saved."

Prof. Briggs, in his doctrine of an intermediate state, may be said to really teach a probation after death. His words are: "Believers who enter the middle state enter sinless,.....but they are the same persons, with all.....the evil habits of mind, disposition and temper they had when they left the world." Of course, they must be purified from all these things before they are admitted into heaven; and what is this but a purgatory? The catechism of the Presbyterian church says expressly: "The souls of the righteous are, at their death, made perfect in holiness, and do immediately pass into glory."

FROM THE FUHKIEN PROVINCE, CHINA.

BY REV. M. C. WILCOX, MISSIONARY.

Since I last wrote to the *Cynosure* this old empire, as is well known, has been pretty thoroughly stirred up by riots in several parts of the country. The principal disturbances took place in the Yang-tse Valley, fully 500 miles north of the mission field in which it is my privilege to labor; yet we naturally felt a keen interest in our sister missions that suffered so much. Moreover, for a time it seemed as if we in this part of the land were not to escape these troubles. As in Central China, so on the streets in Foochow—our provincial capital—vile placards were posted. But the placards were immediately torn down, soldiers were stationed at exposed points, and at the repeated request of the various consuls of the port the imperial edict was published far and wide. To make everything doubly secure, the consuls telegraphed for gunboats, which promptly came but were not needed, as the evil had been "nipped in the bud."

It is difficult to say what were the real causes of these uprisings, but the opinion of the best informed here is that the Ko Lo Hwoi, a strong and widely extending secret society, is the offending party. It is said that this society had at its origin a benevolent aim, but now it has become a powerful agency for political agitation and will not rest satisfied until the present Manchu dynasty is overthrown and the empire ruled by sovereigns of Chinese blood. It is feared by many that the end of China's troubles has not yet been reached, for, as some assert, this Ko Lo society contains men of all ranks and orders. Even some of the highest officials are suspected of sympathy with its objects, while others are thought to have actually joined it. The opinion of the well-informed is that this society is seeking to involve the government in endless troubles in order to take advantage of its embarrassments and throw off the yoke of the hated Manchus.

Thus far no serious injury has been sustained by Christian missions in this land. On the other hand, we have been furnished with a striking example of God's power to make the wrath of man praise him. The imperial edict, before alluded to, contains a strong commendation of Christianity and several explicit declarations concerning the rights under the treaty of missionaries and of native converts. One of the difficulties in securing the rights and protection of native Christians has been the tendency on the part of the mandarins to evade points clearly stated in this edict. Notice a few of these points: "The right of foreign missionaries to promulgate their religions in China is provided for by treaty and in decrees which were previously issued; the authorities of all the provinces were commanded to afford them protection as circumstances required," etc.

"The religions of the West (Christian countries) have for their object the inculcation of virtue; and though people become converts, they still remain Chinese subjects and continue to be amenable to the jurisdiction of the local authorities."

"There is no reason why there should not be harmony between the ordinary people and the adherents of foreign religions; and the whole trouble arises from lawless ruffians fabricating baseless stories and making an opportunity for creating a disturbance. These bad characters exist everywhere."

Certainly it is a glorious victory for the truth o have the high and mighty Emperor of China, under his great seal, say such things of Christianity and of its enemies. For many years a foul tract, entitled, "A Death-Blow to Corrupt Doctrines," has been scattered broadcast over the empire. Ten years ago a Christian ship-captain showed me a translation of this tract, which he carefully kept under lock and key. The vilest paper in Europe or America would not dare to publish that abominable production. Yet, though it was scattered throughout this beautiful "Flowery Kingdom," and was one of the most serious obstacles to mission work, the authorities never took the slightest pains to refute those horrible and vile stories until the riots they provoked compelled them to take action. Now read again what the Emperor's proclamation, as above quoted, says about the "lawless ruffians," etc.

The government of this old empire has an extraordinary stability, and cannot be easily overthrown. I believe a brighter future for mission work is near at hand, and that the next decade will show a marvelous advance. The Foochow Conference of the Methodist Episcopal church has just been held. During the eight months and a half since our last meeting we have had an accession of 887 members and probationers, whereas the first ten years' labor and expenditure of the Methodist mission and that of the American Board—from 1847 to 1857—resulted each in but one conversion. The Gospel leaven is working in this great mass of heathenism with an accelerating activity. Pray for China and for all who are here trying to scatter the precious seed of Gospel truth!

Kucheng, China, Dec. 3, 1891.

SAVED BY A SONG.

BY MRS. VICTORIA ALEXANDRA STONE.

I am a native of New England; was born and spent my early years—that is, from childhood to early womanhood—among the White Mountains. I had taught the district school in the town where I lived for several terms, when I suddenly received a letter from an uncle in Kansas, inviting me to go and spend the summer with him. The incident I am about to relate occurred during the second week of my arrival. I remember it well; it was the first week of my school.

Auntie and uncle went away to town, ten miles distant, and left me alone all day. It was Saturday. Ah, that prairie! All around it was like a sea—not a tree, not a hill, not even a knoll. I stood and watched the carriage until it disappeared from my sight. "Don't be afraid, little girl," uncle had said; "we will be back by 10 o'clock." It was a long and weary day. At last, night drew on, and I sat in the door of the cabin, watching the sun and the waving sea of prairie grass. Soon the evening came. I was weary, and entering the little room where we lived I laid down on the bed and fell asleep.

When I awoke it was nearly dark. The windows were open, and through the thin muslin curtains that hung before the bed I could see the stars in the sky. Suddenly a shadow fell across the floor, and, looking up, I felt a thrill of horror. A large, heavily-built man sat in the window. One leg was thrown over the window-sill; his left hand was raised, shading his eyes as he peered into the room. His right hand held a rifle at "right shoulder shift;" his sombrero was pushed back, disclosing a dark and handsome, but sinister, face. He was a picturesque-looking fellow, but, somehow, I did not feel pleased to see him just then. He waited a moment; then slipping through the window, he seated himself in the rocking-chair that I had occupied all the afternoon. What were my feelings as I lay there I cannot tell. I waited, but the man did not stir.

As I lay there trembling, I looked towards the foot of the bed and saw the white teeth of my organ gleaming through the darkness, and a sudden inspiration seized me. Stepping carelessly from the bed I walked to the instrument, sat down and ran my fingers lightly over the keys. I *felt* rather than saw the man start with surprise as I stepped from the bed. As my fingers pressed the keys my courage rose, and the next moment there burst from my lips and sprang from the keys the wild, wailing melody of James G. Clark's song, "Marion Moore":

"Gone art thou, Marion, Marion Moore!—
Gone, like the bird in the autumn that singeth;
Gone, like the flower by the wayside that springeth;

Gone, like the leaf of the ivy that clingeth
Round the lone rock on a storm-beaten shore."

I wonder if James G. Clark ever sang that song at his concerts with half the pathos and power that I gave it that night. My voice must have sounded like the wailing of a lost soul.

A moment of stillness; my fingers wandered lightly over the keys, and I sang softly, scarcely above my breath, Samuel Lover's song: "My Mother Dear." Tenderly I sang the refrain:

"My mother dear! my mother dear!
My gentle, gentle mother!"

Was it fancy, or did I hear a sob behind me? A few moments of stillness, and then my fingers fell upon the keys with strengthful pressure, and the silent room rang with the sweet, thrilling melody: "Jesus, lover of my soul." *Never* before had I sung as I did that night. All the horror and loneliness of my situation found vent in my voice.

As I sang the lines, "Cover my defenceless head with the shadow of thy wing," my voice faltered and broke; my head dropped upon my breast; my hands fell from the keys, and I felt the tears raining down my cheeks. *Then* I heard a step behind me; a heavy hand was laid upon my shoulder, and a deep voice said: "Madame, God bless you, whoever you are! You have saved me from a fearful crime. I came here to rob the master of this house, and to murder him if he showed fight; but, God bless you! I would not harm a hair of your head! I have shot down many a man in fair fight, but, God be praised! I never yet stained my hands with the blood of women and children. I have a dear, old mother among the New Hampshire hills, and for her sake I mean to lead a different life. God bless you!" The hand that rested upon my shoulder was lifted and placed gently for an instant upon my head. I felt his moustache brush my cheek, and the next instant he sprang through the window and was gone!

Steamburgn, N. Y.

IS THE BIBLE THE WORD OF GOD?

This question now stirs the churches in Europe and America. Christian and Jew, Protestant and Papist are drawn into the whirlpool of its discussion. Dr. Harper, Baptist, backed by millions of money; Prof. Curtis, Congregationalist, of the Chicago Theological Seminary, and Herrick Johnson, Presbyterian, of the McCormick Seminary, with a learned multitude on both sides of the Atlantic, meet in "Biblical Institutes, for Bible study, under the pretentious name of Higher Criticism. They thus by their acknowledged piety and learning eclipse our theological seminaries which have been endowed to teach us the Bible, and under pretense of Bible study, they attack the hitherto supposed authorship and inspiration of the books which make up our Bible. Christ taught the Bible to "unlearned and ignorant men;" and Paul, though excelling in learning all the other writers of the Scriptures, except perhaps Moses, "came not with man's wisdom," and warned his hearers to "beware" of being spoiled by "philosophy." Yet these brethren summon us to the bar of a "criticism" "higher" than the seminaries of Christendom; and promise to unsettle and resettle facts which Ezra and his associates, men guided by God himself, substantially settled 2,500 years ago, and which have been acted upon with high and holy advantage ever since! We object to the course of these respected brethren.

1. It is irrational. It is as if members of a legislature, assuming that nothing had been settled by the reports of committees of revision adopted and acted upon perhaps for centuries, should propose to take up the whole body of the law, and settle by historic criticism what is law and what is not, instead of legislating to meet the present wants of the people. Ezra, Nehemiah and their compeers, aided by men called "prophets" by Christ himself, put together most of the thirty-nine books which make our Old Testament; and, in the face of a world of idol worshipers, they have sent us down through the ages a Bible whose ideas now govern, or would govern if men who believe it were consistent, *two-thirds of our whole globe!* Now these beloved brethren have nothing like this to show us by which to challenge our belief in their "Higher Criticism." They stand at this end of the ages. They were not there when the books were put together; and if they were as capable and holy men as Ezra, he has immensely the advantage of them in Bible making. The most they can do, all they will do, is, to cast suspicion upon and tear down what has been done. Their cause is, therefore, irrational.

2. But it is worse than irrational; their method is absurd; as absurd as for political "higher critics" to deny the divine guidance of the 11 majority in a little convention of 121 men in Albany, N. Y., who started the Liberty party in 1840. These political critics would speak against our fifty years' national success. True, Myron Holley, who started anti-slavery politics, failed in business. Gerrit Smith was in some things erratic, and Abolitionists often blundered. All this and more is true. But the slavery party hung the United States with black crape, while anti-slavery voters have covered it with flowers slowly fading into fruit.

Eleven eminent British scholars, led by venerable Archdeacon Farrar are out in a book on "In What Sense is the Bible the Word of God?" These distinguished writers speak highly of the Bible; and one of them, Principal Cairns, believes it as we have it, a divine book, while the rest consider it mixed. American Congregational churches, in receiving members, commonly read to them: "We believe the Scriptures of the Old and New Testament are given by inspiration of God." And but for these books, Europe and America to-day would, like Africa, be eating snails and worshiping devils. And spite of errors in translation and mistakes of copyists, these books give us, as they stand, supreme love to God and equal love to man, and Christ's mission, "glory to God in the highest; on earth peace and good will to men." And these will yet heal the nations.

3. But we object to these respected brethren that their method is not Christ's. Christ's "Biblical Institutes" were for "unlearned and ignorant men;" theirs for "higher critics," who, as a rule, do not apply their learning to removing "the strongholds of Satan," which is the intent, object and end of Bible warfare and "weapons." In this they follow neither Christ nor his apostles. Fifty years ago there were millions of people in the United States, colored and of mixed hue, who were not married, with the known and terrible consequences to morals and religion. The theological seminaries of this country at that time refused their students leave to have a monthly prayer meeting to pray for the removal of slavery. At that time the Taylor and Tyler controversy moved the churches of New England, and "the Albert Barnes Case" kept the whole great Presbyterian church engrossed about doctrinal "criticisms," which are now forgotten. That was the devil's method of keeping the churches from removing slavery and preventing the war. Sabbath-breaking, narcotics, lodges, and liquor, now obstruct the Gospel as slavery did fifty years ago. Are we to have another deluge of learned criticism to shelter "the strongholds of Satan" by keeping the best men and best minds of the country busy about Biblical trifles?

What, then, is the true method? How shall the American masses rest their faith in the inspiration of the Bible on clear and substantial ground? The answer is, not by drag-nets drawn over antiquity, but by Christ, and by him alone! The soil of the United States from Plymouth Rock to the Pacific Bluffs is owned by deeds dated "in the year of our Lord." And infidels, even, admit that he was the truth. And he proves our Bibles to be "the Word of God." Our Old Testament was the Bible endorsed by Christ and treated by him with the most profound reverence. Both Jews and Christians have had that same Bible ever since. They have the same now. And if either party had altered it materially, the world would have heard of it. Christ told the Sadducees that "God" spoke to Moses (Mark 12:26) and that Moses "wrote" of him. (John 5:46.) And throughout the Old Testament, God everywhere appears speaking; and Christ endorsed all that, when he said "The Scripture cannot be broken;" and, in the same verse, he calls that "Scripture" "the Word of God" (John 10:35). Why should these critics query and question whether the Old Testament is the "Word of God" when Christ, in express terms, calls it so? Is their learning to outweigh the words of Christ?

So much for the inspiration of the Old Testament; the very thirty-nine books which the Jews had when Christ was teaching in Palestine, and which we have now!

But are the twenty-seven New Testament books also the Word of God? Answer, Yes. Christ told his apostles, they should receive power to be "witnesses;" that is, power to tell and write the truth (Acts 1:8), and that power came down on them from God at Pentecost. That made their words "the Word of God." He also told them when taken before magistrates: "It is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:20.) And these men all endorse the Old Testament as what "holy men of old spake as they were moved by the Holy Ghost." And these very books, as we now have them, have brought Europe and America from skins and acorns to the clothing and food we now have!

"But then our books are translations, and not the original Chaldaic, Hebrew and Greek in which they were inspired."

Ans. So the laws of England were once written in Latin; but they were translated into English, and were laws of England still, and England went on till now her realm never sees the sun set.

The Old Testament endorses the New, and the New the Old; and Christ is the Author of both. Before his crucifixion he taught his disciples the Old Testament, and after his resurrection he "opened their understandings" and taught them that the New was fulfilling it, thus making them one book—*The Bible.* Hence, one hour with a Reference Bible, comparing Scripture with Scripture, and aided by the Holy Spirit, will teach an ordinary man more about "the Word of God" than a age with "higher critics."

"But unless we heed our Biblical scholars, Christianity will sink into popular contempt from the ignorance of its teachers."

The answer is: The German universities have done more to make the Bible contemptible than all other causes since Luther rescued it from the convent of Erfurt. Dr. Paulus, born in 1761, made the Bible ridiculous by his simple, flat Rationalism. Rosenmuller, a few years later, commenting on the Gospel, according to Luke, who says of Christ in the desert, "In those days he did eat nothing," curtly remarks, "*Radicibus et baccis, sustinetur non dubie.*" (He lived on roots and berries, no doubt.) Tholuck, who was born forty years later (1799), was in the reaction from Paulus' shallow and shameless "Historico-Criticism," and was accounted evangelical. But no revival followed. He supplied himself and guests freely, after dinner, with wine and tobacco; and his pupils fought duels while preparing for the pulpit. And these men, and others like them, have originated our schools of "Higher Criticism." The term, I think, originated with Dr. Paulus. Mormonism itself can scarcely be more fatal.—*J. Blanchard.*

MASONS PLEASE ANSWER.

According to Masonic rituals and resolutions, departed Masons are uniformly represented as having entered "the grand lodge above." What are cowans to understand by such talk?

Will some Masonic minister or high priest please answer the following queries, and so enlighten very many who are "wondering after this beast."

1. Are all Masons saved? If so, on what ground are they saved?

2. Is the grand lodge above a separate department of "the house not made with hands," an upper story with tiled doors and standing due East and West, etc., furnished after the manner of the craft and for their exclusive use?

3. Will the obligation to always conceal and never reveal, taken here, be perpetuated in the lodge above? Will it defy government there as it does here by saying, "No law of the land can effect it, no anathema of the church can weaken it?" Will it still be irrevocable?

4. Will the same spirit of enmity against Anti-masons and seceders that is cherished here still continue to reign above? Will it be decided there who the liars are in this controversy? What think ye?

5. Will the same regalia be used in the lodge above that is in vogue here?

6. Will all the lodges exist there, or only the Grand Lodge?

7. Will they still continue to do work and in-

itiate candidates there as here? You can see at once that this is a very important question as it involves another, viz.:

8. Will there be an after-death probation for Anti-masons and others who have had no opportunity of receiving the mysterious degrees in this world?

9. Will they still adhere to the Christless ritual and to Christless prayer in the lodge above?

10. Will you, like other Christians, use the song of Moses and the Lamb up there, or will you continue to use the Christless hymns of the lower lodge?

11. Will there be a Grand Lodge below in the future state?

The eschatology of Masonry is evidently a neglected subject, so that a candid answer to these questions might do much to enlighten Masons themselves as well as others?—*Culdee, in the U. P. Midland.*

NEW ENGLAND LETTER.

The Chili matter.—A story for the Peace society.—Colored dolls versus white ones.—Mrs. Howe.—A possible danger to the prohibition cause.

The Chili matter is a good illustration of both the weak and the strong points in our national character. No one who is aware of the real strength of the peace sentiment among the Christian people of our land, and with what irresistible force it could be brought to bear on the government should it allow itself to be hurried into a costly and inglorious war with a sister Republic, will be much troubled by the sensational dispatches in the daily press. Some of our public men seem to have nothing better to do than to help on "the war-flurry" by their injudicious and un-Christian talk. Our failure to give satisfaction to Italy in the New Orleans affair, and the fact that there are portions of our country where we cannot, or do not, protect the lives of our own subjects, let alone those of other nations, makes us a poor example for them to copy; and the sober, reflecting class of the people are by no means proud of the attitude which we have been made to assume before the world. We ought to be great enough to pocket an affront from a power so inferior as Chili without making so much talk about it. I am reminded, as President Lincoln would say, of a little story, which, though the actors were "only dogs," carries with it a moral that I am sure the Peace Society would say ought not to be lost.

The writer used to know a tiny black-and-tan terrier, whose extreme pugnacity of temper was unbalanced by a single ounce of Falstaffian discretion, and on one occasion, when an unusually big and dignified Newfoundland trotted past, Gyp flew in his face, snapping and snarling in his most provoking and uncalled-for fashion. The Newfoundland, whom the suddenness and violence of the assault took by surprise, stopped short. His doggish code of honor forbade him to whip a brother canine smaller and weaker than himself; and yet the provocation was almost too much for any self-respecting dog to stand—especially from so insignificant an enemy, that he could have swallowed whole or annihilated with a single blow of his paw. Here was a dilemma, but it was soon decided. Quick as thought, he seized the intruder between his teeth, but without hurting him in the least, gave him a gentle toss to one side, as one would brush away a troublesome fly, and quietly pursued his way, while the astonished small dog gathered himself up and stared in amazement, and I really think with no small degree of respect, at the retreating figure of his magnanimous foe. Is not here a lesson for our great and glorious American nation? If it had been England instead of Chili, would there have been so much of this foolish, undignified bluster? It only puts us in a false light before the world. No amount of provocation can excuse it at this late day, when all national differences can be submitted to arbitration and receive equitable adjustment.

Bishop Turner, of the African Methodist Episcopal church, tells all good missionary workers who send dolls to the little heathen in Africa, that yellow, brown or black ones are preferred to white ones by the mothers, who sometimes travel hundreds of miles to get them for their children. By the mothers, very likely, but I am not sure about the children. If the good bishop will notice with what fond care a little blue-eyed, golden-haired Anglo-Saxon will cherish some battered "Dinah," without the least feeling of incongruity between its dusky complexion and her own fair skin, I think he will be inclined to newly investigate the subject. Well does the writer remember the huge colored "rag-baby," black as the ace of spades, and hideous as a Hindoo idol, about which cluster some of her own happiest infantile memories; and it would not be surprising if the little African, with her kinky hair and jetty skin, should be equally fond of the pink-and-white Caucasian-featured doll which comes to her through the friendly medium of the "missionary barrel." Anyway, here is a subject for the psychologists to explain. Does it prove that "colorphobia" comes entirely of education? and is there in it a hint of that divine truth which we grow away from when we leave the heavenly simplicity of childhood behind us: "*And hath made of one blood all nations of men.*"

Mrs. Sarah E. Howe, who swindled so many confiding members of her own sex through the Woman's Deposit Bank, has at last gone to her eternal account, which I have no doubt she will pass with as much credit as the officers of the endowment orders who seem to have borrowed from her their wonderful system of financiering. In like manner she contrived to pay the large dividends promised to the earlier depositors from the money paid in by the later ones, thus staving off for a time the final collapse. I do not remember that the women swindled by her found much sympathy from the sterner sex, who, I fear, looked upon their unfortunately-placed confidence only as a fresh proof of female gullibility and the general ignorance which prevails among women regarding the mysteries of business; but surely men have proved themselves in this respect fully their match. Mrs. Howe stands by herself, a unique specimen, luckily, of woman-kind, while the supreme presidents and treasurers and secretaries who are wanted to answer to charges of defalcation and embezzlement are legion. It may also be said in her favor that she died penniless. She did not steal all the funds and skip to Mexico like the officers of the Rising Sun, or vote herself a fortune per annum, on which to live in the coming rainy day. She was surely not so wise in her generation as Darius Wilson and others of that ilk.

The liquor-dealers lately indicted at Belfast, Maine, evidently had one or more lodge brothers among the grand juryman, or officials of the court, for they were given the alarm in time to get away before the necessary warrants could be issued for their arrest. Things like this are occurring perpetually in attempts to prosecute liquor-dealers, and yet how many prohibitionists are perfectly blind to the secret telegraphy which the lodge establishes between criminals and our —often misnamed—courts of justice.

The petition now being circulated by the W. C. T. U., to abate the druggist nuisance by refusing to grant licenses of the sixth class in prohibition towns, and, instead, appointing salaried agents who will sell pure liquors at cost to be used for medicinal, mechanical and other necessary purposes, is thought by some of our most active temperance workers to be open to grave objections. There is surely a chance that these agents will be appointed for merely political reasons, and not, as they should be, on the ground of character solely; and dishonest and corrupt agents may be harder to deal with than the druggists. The Lowell dispensary revelations afford some hint of what might go on under the new *regime*. Doctors have had their private prescriptions put up at the dispensary (supposed of course to be run in the interests of pure charity) without cost to themselves, but not forgetting to charge their patients the usual price. In 1890 the liquor-sellers of that city were paid $386.56 from the paupers' department; in 1891 the liquor bill was $448, of which it is said that fully 25 per cent was used for other than medicinal or charitable purposes. In New Hampshire the plan of salaried liquor agents has been tried and found wanting. It may be better for the temperance people to keep on worrying and being worried by the druggists and rather "bear those ills they have than fly to others that they know not of."

ELIZABETH E. FLAGG.

Don't sell liquor. I would rather see any young man become a tramp and beg from door to door than to sell liquor for a living. There is no meaner or more contemptible way of getting a living than by selling rum.—*Rev. Father R. F. Barry.*

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 27, 1892.

The submission of the diplomatic correspondence with Chili and President's Harrison's message thereon to Congress, opened this week with much excitement, and on Monday fears were expressed on all sides of the imminent danger of war; but the publication, yesterday, of a cablegram from Chili, saying that the government of that country had partially acceded to the demands of our government, although it lacks official confirmation, has had a very quieting effect upon public opinion here, and has resulted in greatly strenthening the ranks of the peace party in Congress. By peace party I mean those Congressmen who believe that this country should not go to war until every other laudable method of satisfying the national honor shall have failed. If the expressed opinions of Senators and Representatives count for anything, Congress will not vote for war if it can with honor be avoided, and the impression now appears to be that it can be.

Speaker Crisp, who was taken sick on the day that Congress adjourned for the holiday recess, this week resumed his duties as presiding officer of the House of Representatives, and the Chaplain of the House made this feeling reference thereto in his opening prayer yesterday: "We render thee devout and hearty thanks, Almighty God, that thou hast raised from the bed of sickness and brought back to his place in the chair thy honored servant, the Speaker of the House. Confirm and establish him in perfect health of body and spirit, and support him in the discharge of his manifold and onerous duties and responsibilities."

Rev. P. J. Moore and his wife, who have been engaged in missionary work in Japan, interested a large audience last night, in one of the local churches, by graphic descriptions of how they lived and what they did in that country, illustrating their talk by means of the stereopticon.

It is seldom that one man unites in his person the functions of a Christian minister and the governor of a great State, but Gov. Chase, of Indiana, who preached the anniversary sermon, last Sunday, to the Woman's Christian Association, at the Garfield Memorial church, does it. Very fittingly he chose the life and character of Ruth as the subject of his sermon, during which he said: "There are as good women nowadays as were those who watched at the sepulchre. I know thousands of women just as good, who will wear as bright crowns." . . . . "The work these women are accomplishing will live ages after they have passed away." . . . . "Men want fame; they want their names written over what they do; but women, like Ruth, will do what they can because it is right and noble." The speaker referred to Ruth's speech to her mother-in-law as never having been excelled since letters were written: "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go; where thou diest I will die, and there will I be buried."

Petitions against the opening of the World's Fair on the Sabbath day continue to pour in upon Congress. Let the Christians of the country see to it that the stream is kept up, for in no other way can the object sought be attained.

The Senate Finance Committee has made a favorable report upon the joint resolution providing for the holding of an international monetary conference with such countries as the President may see fit to invite to join with the United States in trying to fix an international bimetalic standard.

The influence of the wealthy Mormons of Utah Territory, which has more than once made itself felt in national legislation, is again at work here. It seeks the passage of the bill which has been introduced into the House and Senate for the admission of Utah into the Union as a State. It may be true, as claimed, that polygamy is no longer openly practiced by the Mormons of Utah; yet, if so, it was not conscience that caused its abandonment, but fear of the iron hand of the Federal law. If the Territory be admitted as a State, and a majority of its people should be disposed to make polygamy legal in the State, the Federal Government would be powerless to pre-

vent it. That is argument enough to keep Utah under Federal control as a Territory until it is absolutely certain that a majority of its citizens are opposed to the practice of polygamy; and, unless our reports are greatly at fault, that is not known to be the case at the present time.

The President and Mrs. Harrison held the second official reception of the season last night. It was in honor of Congress and the Judiciary, and was largely attended. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

B. & A. R. R. TRAIN, Jan. 29, 1892.

The second of what is intended as a series of meetings "for women only" was held yesterday at 218 Columbus Ave., Boston. There were twelve present. Mrs. Powers conducted the opening religious services. Mrs. Stoddard presented the teachings of Masonry by Masons touching the treatment and "*protection*" of women by the order. Two hours were occupied in the services, and very much interest was shown. A much larger attendance is anticipated at next Friday's meeting, when Mrs. Powers continues the discussion. In my absence Bro. Ezra T. McIntire, a former member of the Encampment (York Rite) and Lodge of Perfection (Scottish Rite), will give the regular Monday evening "Parlor Talk."

J. P. STODDARD.

FROM THE COLLEGE AGENT.

OBERLIN, Ohio, Jan. 27, 1892.

DEAR CYNOSURE:—While stopping here for a season to recruit, I looked, one day, into the college library. They have a large, separate building for it, with a well-furnished reading-room, and a fine museum of natural curiosities. I found a good many anti-secrecy books in place; some given by President Finney, and some by citizens of Oberlin and other reform friends. I furnished Mr. A. S. Root, the librarian, with a few volumes of our later publications, which he received very cordially. And he said he would like the back numbers of the *Christian Cynosure*, to bind in yearly volumes, to place in the library, among other public records. Mrs. Rev. Geo. Clark has furnished the first year's issue, and that is all he has. Now, if any of our anti-secrecy reformers can help in this, it will be thankfully received by Bro. Root and other friends here. Let them send the papers direct to him at Oberlin, O., and so help on the good cause. Yours for the Master,

S. F. PORTER.

NOTES BY THE WAY.

BARABOO, Wis., January 28, 1892.

Leaving Chicago January 16th, my first stop was at Evansville, Wis., where I was most kindly received and entertained by Prof. Coleman, of the Evansville Seminary. This institution, under its excellent management, is doing well.

I preached on Lord's Day to a good congregation, and on Monday night addressed the students and others on the secret lodge system. All listened attentively, and were nearly all in cordial sympathy.

The next day I went to Madison and called on friends, and at night went up to Baraboo, where I found our stalwart reformers still "strong in the Lord."

I made arrangements here for future work, and then went to Ironton, where I had formerly lived and labored. I was most cordially entertained by Bro. O. C. Blanchard, who has stood for years as the representative of positive Anti-masonry. Here I found the M. E. church, which owns the only house of worship, not prospering; but the Christian people, irrespective of denomination, are holding meetings at private houses, which are well attended and deeply interesting. There has been a progressive revival of religion, and a number of persons have been converted or reclaimed. Though the only religious organization here is wholly dominated by the lodge, yet the active Christian workers are decidedly opposed to its influence.

I preached twice on the Lord's Day for the Wesleyans at Bethel and at Valton, where I had good congregations, who welcomed my testimony against a worldly and compromising religion. I also attended four meetings for prayer and conference.

On Tuesday, the 26th, I had one of the most satisfactory meetings I have held in the State, in the Free Methodist church at La Valle. The congregation was large, thoroughly respectful, and attentive. This was the more remarkable when we consider that many of them were Freemasons and Odd-fellows, and that almost the entire village is under their control. The Masons were members of the Ironton Lodge, and most of them old neighbors. Opportunity was given for reply, but there was no response. I was most kindly entertained by the Free Methodist people, who, though few in numbers, are strong in spirit.

Next day I came down to Baraboo, and last night lectured in the Free Methodist church. For various reasons the attendance was small, but I was much pleased with their consistency, faithfulness and courage in maintaining their testimony against the strong Masonic influence which has practically controlled the other churches of this city.

I go, to-day, to Columbia county, where I am expected to preach and lecture in several churches.

H. H. HINMAN.

FROM BRO. WM. FENTON.

ST. PAUL, Minn., Jan. 27, 1892.

EDITOR CYNOSURE:—In the days of the prophet Isaiah, "Truth had fallen in the streets, and equity could not enter." To-day, truth has fallen in the churches, and THE truth cannot enter them.

Before leaving the city of Chicago, last week, I had an interview with the pastor of one of the largest churches in the city. He informed me that he never has joined the Masons; that, therefore, he knows nothing about Masonry, but he says that some of the best members of his church are Masons (?) He also says that he has read Pres. Finney's "Character and Claims of Masonry," and other literature of the same sort; that he despises the methods of Anti-masons in fighting against Masonry, and that he has read an exposition of Masonry, but does not know that it is true. And he further states that all his experience in this line has confirmed his favorable opinion of Masonry; that now he intends to join the Masons, and has his application made out for that purpose. He also says that he has no respect for a man who breaks an obligation.

We must, therefore, infer that he would have lost his respect for Herod had he refused to grant the request of that dancing huzzy, to behead John the Baptist. For a man who can fall in love with Masonry as he has done, must be more in sympathy with Herod than with John the Baptist. [And yet the Masons claim John the Baptist for one of their greatest "patron saints!"—EDITOR]

Surely nothing less than the regeneration of the Holy Spirit can stop such a man from joining the Masons; and, so far as his own soul is concerned, in its present state, it makes no difference whether he joins the Masons or not, save that by joining the Masons he will perjure his soul by the false swearing and seal his soul to a lie by an "obligation, a tie stronger than human hands can impose," i. e., the devil, the god of the lodge, who makes Masons liars and murderers like himself, "is stronger," according to the lodge language quoted above, "than human hands."

What will that pastor do with that church if he can? Will he not do with it as President J. Blanchard declared concerning a pastor like-minded: "Sink it in hell if he can?"

Real Masons are real Masons before they join the lodge, and reading exposes of Masonry but sharpen their appetite to join the lodge. They are liars before they join, and sworn liars and murderers after they join.

I have purposely avoided mentioning the name of this church or its pastor, lest it might be a matter of exultation to the Masons to have so distinguished a lodge pal so near their doors. And yet I think he will help the devil's cause better by remaining outside of the lodge, for many members of his church are Anti-masons, who might join issue with him if he joined the lodge, and, in the end, defeat his purposes. "Jack-Masons" can, and do, perform more effectual work against Anti-masons than the Masons themselves.

JANUARY 29.—St. Paul's College is a new and flourishing German theological school having 175 students, located in a suburb of this city. Last evening, by invitation of the president, Rev. Franz L. Nagler, D. D., I spoke in the college chapel on the subject of secret societies, all the students being present, with a few citizens of the suburb. I think it was made plain to the students that no one can be a Mason without personating the prince of devils, and becoming like their father, the "Grand Master of the Grand Lodge above," the devil, a liar and a murderer. It is noteworthy that this lecture was injected into the midst of a revival, evangelical services being held every evening in the same chapel in which the lecture was delivered. Any revival that cannot bear the whole truth to be spoken concerning Christ's kingdom and the souls of mankind must be a revival of a spurious religion, a religion reminding me of a Baptist evangelist of some notoriety, who said to me: "If I ever get such a hobby on Masonry as you have got I hope I shall have sense enough to get out of the ministry." Now, *whose* ministry is it, I ask, that can be in silent fellowship with devils, and partners with

(*Continued on 9th page.*)

CORRESPONDENCE.

IS THIS A CHRISTIAN NATION?

IRONTON, Wis., Jan. 26, 1892.

EDITOR CYNOSURE:—Rev. W. J. Coleman has published a small tract, entitled: "Is the Constitution of the United States Christian?" It is an able paper, and goes thoroughly into the merits of the subject. His conclusion is, that it is not Christian, and that the first and highest duty of all good citizens is to labor that it may be so changed that it shall render due honor to God and to our Lord Jesus Christ. Until such amendment is secured, it is held to be wrong to vote or accept office under the Constitution.

I am sorry to dissent from so able and good a man, especially as I think he is partly right. It seems quite evident that a fuller recognition of Christianity, and especially an express acknowledgment of God and his Word as the source of all authority and all law, would be in accordance with the best interests of the people, and in obedience to the divine command as addressed to nations.

But I do not believe that the Constitution is essentially un-Christian. At least, it is not so in the sense that a vote given to support it is an un-Christian vote. I do, moreover, believe that the underlying thought of this nation, notwithstanding all our iniquities, is and always has been in favor of Christianity. About one-fourth of the people are members of professedly Christian organizations and a large majority of the rest give a nominal assent to Christianity. This does not prove that they are servants of Christ, but it does show the general drift of opinion. In this sense we are a Christian nation.

It seems to me that the arguments used to show that the Constitution is un-Christian, though plausible, are misleading. Perhaps the strongest argument is that drawn from our treaty with Tripoli. During Washington's administration we made a treaty with that government, which declares that "the government of the United States is in no sense founded on the Christian religion." This was ratified by two-thirds of the Senate. But we are to consider that this is not a part of the Constitution. It is only the opinion of men put forth under stress of circumstances, when it was eminently desirable to secure peace with a semi-barbarous people. We are to consider, too, what was the exact meaning they intended to convey. This government is not founded on Christianity in the sense that the government of Tripoli is founded on Mohammedanism. With them the Koran is the declared law; and no religion is tolerated but the Mohammedan. Our government tolerates all religions. This was doubtless the leading fact our government declared.

But the argument drawn from the analogy with slavery is still more inconclusive. The writer says that "when our present Constitution was framed, it recognized, and so far as the general government was concerned, guaranteed the existence of slavery." Is this true? The word slave or slavery did not appear in the Constitution until the adoption of the thirteenth amendment at the close of the war. It is true that slavery was sustained by the general government

and, as it was claimed, in conformity to the Constitution. But there was not a word in the Constitution *that by necessary or rightful interpretation* meant slavery. For it is always to be assumed that all legal enactments were intended to establish justice, even when this is not expressly affirmed. This is an established rule of legal interpretation. Even Shylock's bond for "the pound of flesh" was to be interpreted with such strictness that he could not take "one drop of Christian blood" or more or less than exactly a pound. By this rule of interpretation, there was nothing in our national compact to sustain slavery. This is further evident when we remember that the *objects* of the Constitution are set forth in the Preamble. These are primarily "to establish justice and secure the blessings of liberty." Slavery might have been abolished without any change of the Constitution if there had been a disposition to do so. Strictly construed it was an anti-slavery document. It was doubtless well that it should have been amended and that there should be a very clear and positive prohibition of slavery. So it is doubtless true that our Constitution, which at present will bear a construction in favor of Christianity should be so changed that there shall be no room for doubt as to its meaning. But it does not follow that in the meantime we are to regard it as un-Christian or to withhold our assent from it because it is defective.

That our Constitution and general government are based on Christianity, is evident first from the fact that the system of English Common Law underlies our whole system of jurisprudence and was confessedly drawn from the Scriptures of the Old and New Testament. Second. All our great jurists, both English and American, affirm that Divine Law, as revealed in the Christian Scriptures, is the basis of all our laws, and that those enactments that are contrary to fundamental morality are in their nature void.

Third. There are in the Constitution many incidental references to Christianity. I mention but one, the date of the Constitution, "in the year of our Lord, 1789." This, though inadequate, is an evidence that the framers intended to recognize Christianity as the existing system of religion. If our Constitution had contained an express repudiation of Christianity, or if it had required an assent to any *other* religion, it would be our duty to reject it. But it contains no such repudiation nor anything incompatible with our being a Christian nation. Doubtless we ought to labor to make our nation more thoroughly Christian and to make our Constitution more out-spoken in its Christian character, but meanwhile we need not fail to recognize what is good in our Constitution and laws, but rather to use them as the fulcrum by which to lift the nation out of its practical subjection to iniquity.

H. H. HINMAN.

FROM A COLORED REFORMER.

NEW ORLEANS, La., Jan. 13, 1892.

EDITOR CYNOSURE:—1891 was a year that brought many sore trials and tribulations to the little (colored) church—St. Matthew's Baptist—of which I am pastor, as well, also, as many blows and merciless strokes to myself personally; yet we have every reason to give God thanks that we have been enabled to stand as a faithful few contending for the right. Twelve members have been added to the church by letter, experience and baptism since January 1, 1891; $927 has been raised from all sources, while $1,058.23 has been expended. Of this latter sum, $121.71 has been given or paid to me for services rendered as pastor.

You can readily see that our disbursements have very far exceeded our receipts. More than $100 of our expenses has been donated to the church, through my earnest appeals, by friends in this State, Mississippi, and in the North, for which I am very grateful to them. Still, I have been unable to raise enough to pay off all our indebtedness and finish the church. [The church was burned last summer.—EDITOR.] We yet owe, all told, on the church, $562.75, and it will take fully $250 to finish the work as it now stands. Very many of my acquaintances advise me to cease preaching and talking against secrecy, and then my church will rapidly increase, both spiritually and financially; but as a watchman on the wall, I cannot see where a surrender to the powers of darkness will benefit the church of Christ.

My total membership is 41; of whom 9 are males, 32 are female, 4 are children, and 8 are very old and feeble. Of the remaining 29 younger ones, 10 are very inactive, thus leaving but 19 loyal and earnest ones to bear our financial burdens; but then I consider that one on the side of the Lord and right is a power for good. Our cause is a righteous one, and though our numbers are few, and the road seemingly a "rough and rugged" one, all we have to do is to be strong and very courageous, and God will give us the victory by and by.

A few weeks ago, a very prominent secretist, who pretends to be a personal friend of mine, called on me and advised and persuaded me to take down a placard which hangs on the wall of my front room, and which reads: "My judgment and feeling are both strongly against the secret lodge system." He argued that this placard was detrimental to my standing in the community, and would certainly hurt my church financially; that he did not object to my privately opposing secrecy, but there could be no good accomplished in a public denunciation of it. I informed him that I would make no Satanic compromises.

(Rev.) F. J. DAVIDSON.

WHICH IS WORST—THE SALOON OR THE LODGE?

BLOOMINGTON, Ill., Jan. 14, 1892.

DEAR CYNOSURE:—We greatly admire the courage and enthusiasm of the N. C. A., in its seemingly unequal battle for Christ and his righteousness. We greatly enjoy the visits of the *Cynosure*, and always take hope and courage at every perusal. We have not lost faith in the ultimate outcome of the present struggle, but for the present it does seem as though we were justified in seeking a more vulnerable point of attack on the works of Satan than his lodge breastworks.

The saloon is more open and exposed, its malignity is more apparent, and its doom does seem more certain and nearer. Is it not good generalship to strike our best blows here, to concentrate our fire on this place until we have affected a lodgment? Then, with Satan's rum traffic in retreat, can we not turn our forces on the Satanic lodge with better hope of victory?

We believe the rank and file of the prohibitionists are the very material who are to carry our reform to success if it ever triumphs; especially the women. Should we not now place them under such obligations to us in their battle, that they will gladly help carry ours?

Yours for no back-down in anti-secrecy, but for greater energy and vigilance in prohibition,

H. D. WHITCOMB.

THE CYNOSURE IN THE INDIAN TERRITORY.

DARLINGTON, Ind. Ter., Jan. 9, 1892.

EDITOR CYNOSURE:—Your kindness in sending your paper to this association has been truly a benefit to many.

For myself, I am glad of the opportunity of having read your articles, especially about a year ago. Particular pressure had been brought to bear upon me, as General Secretary of the Y. M. C. A., by Masons, to join them, as they wanted my influence. I refused, because I thought it a loss of time; but shortly after I saw a copy which you sent to the office at Salina, Kan., and then had my eyes opened to the sinfulness of secret oaths; for which enlightenment, through your columns, I thank God, as I, like thousands of others, had not looked into the matter. Suffice it to say, you made a sound convert of me to allegiance with and hearty work in the anti-secret-society reform.

I have distributed your paper among many, and have several men here thoroughly awakened on this subject. Our reading-room for Indians, however, has not proved a success, as they do not, in their natural surroundings here, care for much reading, rather to my surprise. I am now giving my time to general mission work among them, traveling from tepee to tepee, telling the story of salvation through Christ, without salary, trusting in the Lord for support.

Thanking you very much for your past kindness, and praying for your noble work, I am, yours for the lost,

F. F. CARRUTHERS,

Sec'y Y. M. C. A., State Committee of Kansas for the Indians.

LITERATURE.

The *Ladies' Home Journal* for February is almost entirely made up in prose, verse and fiction by daughters of famous parentage, some of the "daughters" being famed themselves. Thirty "daughters" are represented, each by an article, story or poem, and a more curious and successful innovation in magazine literature has not been made for years. Hawthorne's daughter, Mrs. Lathrop, has an excellent story; Mildred Howells, the novelist's daughter, writes a sweet poem; the daughters of Charles Dickens, Thackeray and Horace Greeley all write of their famous fathers; President Harrison's daughter, Mrs. McKee, surprises by writing a very strong article on "The Training of Children"; Gladstone's daughter tells "How a Woman's College Began" of which she is Vice-Principal; General Sherman's daughter tells a clever war story; Julia Ward Howe presents three literary daughters; ex-Senator Ingalls' clever daughter, Ethel, sketches Mrs. Leland Stanford; Jefferson Davis's favorite daughter, "Winnie," portrays "The American Girl Who Studies Abroad," from her own experience; and these are followed up by the daughters of Sir Morell Mackenzie, "Mrs. Alexander" and Richard Henry Dana; Miss Bradley writes of the "Queens of Westminster Abbey," of which her father is Dean. And as a fitting complement to the fore-part of the issue Julia Ward Howe, Mrs Henry Ward Beecher, Mrs. Admiral Dahlgren, Mrs. A. D. T. Whitney and other famous mothers tell "How to Train a Daughter." None of the *Journal's* departments are omitted, the "famous daughters" occupying the fore-part of the magazine, while Dr. Talmage, Burdette, Margaret Bottome and all the other *Journal* editors form the rear-guard. Published, at one dollar per year, by The Curtis Publishing Company of Philadelphia.

The February issue of *Scribner's Magazine*, rich, as usual, in illustration and variety, is well abreast of most of its more pretentious contemporaries in literary excellence. William A. Coffin's second paper on "American Illustration of To-day," furnishes the beautiful full page frontispiece of this number—a child's portrait of surpassing beauty; there are also several other fine specimens of painting and drawing by numerous artists. Station Life in Australia, by Sidney Dickinson, copiously illustrated; A Model Working-girl's Club, by Albert Shaw, with many engravings; The Revenue-Cutter Service—its work in the relief of vessels in distress; and some typical rescues by the revenue cutters, by Percy W. Thompson, U. S. R. M., and Samuel Wood; and Washington Allston as a Painter—unpublished reminiscences of Henry Greenough—are all articles to well repay perusal. Other contributions and authors are as follows: The Wrecker, by Robert Louis Stevenson and Lloyd Osbourn, continued; If it Could Be! by Octave Thanet; Illusions of Memory, by Wm. H. Burnham; Asleep upon the Grass, by Eliza Woodworth, illustrated; so it is true! by Rose Hawthorne Lothrop: An Adventure in Philanthropy, by Edward C. Martin; the Arctic Highlander, by Benjamin Sharp, Ph.D., illustrated; the Complete Dutch Kitchen-Maid—a picture of Holland a century and a half ago—by Cornelia J. Chadwick: Comfort of the Fields, by Archibald Lampman; The Commonest Possible Story, by Bliss Perry; with editorials. New York: Charles Scribner's Sons. Price, 25 cents.

Number 19 of the "Human Nature Library, Devoted to What Most Concerns Body and Mind," edited by Nathan Sizer, President of the American Institute of Phrenology, and H. S. Drayton, A. M., M. D., editor of the *Phrenological Journal*, and published quarterly by the Fowler & Wells Co., 775 Broadway, New York city, contains an illustrated treatise on "Character Reading from Photographers," by Nelson Sizer. The photographs presented, with deductions of character drawn therefrom, are those of Gen. B. F. Tracy, Secretary of the Navy; Gov. J. P. Richardson, of South Carolina; Geo. G. Rockwood, eminent photographer of New York; Lester A. Roberts, a member of the Fowler & Wells Co.; Mary A. Ward, author; Henrietta H. Skelton; B. Mozoomdar, Hindoo scholar and teacher: Harriet Hosmer, the sculptor; Dinah Mulock Craik, the author, and many others of strong peculiarities and marked features. Altogether, with the letter-press descriptions, and rules for judging the character of each individual, this collection of photographs possesses much of interest and utility.

St. Nicholas for February is fully up to its usual degree of charm, copiously illustrated, and contains several articles that will instruct older readers, while there is abundant amusement for the smaller ones. Mary Shears Roberts contributes the first of an illustrated serial about Historic Dwarfs—Sir Jeffrey Hudson, with a portrait; A South American Hunt, by Herbert H. Smith, is an exciting narrative of adventure; The Great American Desert, by Chas. F. Lummis, describes a "strange corner of our country" that is disappearing before the tides of irrigation and immigration. Electric Lights at Sea, by J. O. Davidson (illustrated by the author) is a sketch of an important application of modern science. Tom Paulding, by Brander Matthews, is continued, as is Two Girls and a Boy, by Lieut. Fletcher; and pictures and verses and sketches in great variety, appeal to the tastes and instincts of the little ones of the household. Published by the Century Company, New York. Price, 25 cents.

OBITUARY.

MONTGOMERY MERRICK.

The following summary of the active career of the late Montgomery Merrick appeared in the *Daily Herald*, of Syracuse, N. Y.:

"Montgomery Merrick, one of the pioneer residents of this city, died last evening of blood poisoning at the family home, No. 718 East Washington street. He had been ill only three days and his death was unexpected.

"Mr. Merrick was born April 17, 1812, at Cazenovia and was named after General Montgomery. His father, Sylvanus Merrick, lived to be ninety-six years old, and died six years ago at Montgomery's home. The old gentleman was in the war of 1812. His slavery abolition views were shared by his son, Montgomery. The father, assisted by his sons, Montgomery and Charles, was among the foremost in the Jerry Rescue affair of 1851.

"Montgomery was reared in South Onondaga and received his education at the Onondaga Academy. More than fifty years ago he moved to this city and had since been a resident. On March 25, 1842, he married Miss Jane Shoudy of DeWitt, who survives him. During most of his career he was associated with his brother Charles in the building contract business, and was interested until two years ago in the largest concern of brick manufacture in this city. He was one of the foremost in the establishment of the Wesleyan Methodist church, and was afterward one of its most active members. He was also identified for more than twenty-five years with the Wesleyan Publication Society.

"Besides a widow he leaves five children, Luther S., ex-Supervisor; Mrs. William H. Jacoby and Miss Emma M. Merrick, a teacher in Putnam school, all of this city, and George H. Merrick, a member of the Chicago Board of Trade, and Mrs. Frank Adams of New York."

To the foregoing it seems proper to add that Mr. Merrick was the uncompromising foe of oath-bound secret societies, supporting this unpopular reform by every means within his power.

The funeral services were conducted at his late residence, the text of the discourse being selected from Prov. 10: 7, "The memory of the just is blessed." Very appropriate and touching remarks were made by Rev. D. P. Rathbun.

J. B. KNAPPENBERGER.

RESOLUTIONS ORDERED BY THE CHURCH.

WHEREAS, In the course of Divine Providence, our beloved brother, Montgomery Merrick, has been removed from our midst by the hand of death; therefore,

1. *Resolved*, That in his death we have lost one of Christ's most faithful disciples, a generous friend, a genial companion, a man of true and honest purpose, of pure mind, of sound judgment, prompt in action, faithful in matters of trust, an earnest Christian worker, and an ardent lover of the church of his choice.

2. That we treasure the memory of his Christian life, his wise counsels, his faithful warnings, and his zeal for the cause of Christ.

3. That our sorrow at the separation from one so long and highly esteemed is softened by the joy of the assurance that in departing he has gone "to be with Christ, which is far better."

4. That it is not alone the recollection of his qualities as a Christian that we shall cherish with affectionate regard, but also as an upright man he had intrenched himself in the hearts of this community, and the fond remembrance in which he is held by all will form the silver lining to the dark cloud which hangs over us.

5. That we tender our sincerest sympathy to his esteemed wife and family, praying that in this hour of sore affliction they may find the Saviour near, and that "they may put their trust under the shadow of his wings."

JOHN STRATTON

was born at Vestal, Broome county, N. Y., June 4, 1810. He died at Fair Play, Mo., Jan. 2, 1892.

He was converted and joined the M. E. church in early manhood. His parents, Jonathan and Elizabeth Stratton, were Presbyterians, being married and received into that church at South Kensington, L. I., by Rev. Lyman Beecher, father of the celebrated Beecher family. His connection with the M. E. church continued through his life, except for a short time when he left it for the Presbyterian on account of secretism.

He removed to Barton, Tioga county, N. Y., in the spring of 1842, where he married Rachel T. Mills, who soon died, and he was afterward again married, to Elizabeth Huler, in 1849. At that place he joined the Washingtonians, and with his customary zeal labored in the temperance cause. An Abolitionist in principle, he joined the Republican party at its formation, and did what lay in his power to promote its interests.

He inherited from his father a dislike for Freemasonry, which was intensified by the death of Morgan, till he grew to hate it with a free and undisguised hatred; and though persecuted and threatened for it, he did not alter his course or falter in the advocacy of Antimasonry or any other reform.

He had been a subscriber to the *Cynosure* more than 20 years.

He was attacked with la grippe near the last of November; having partially recovered, he started with the family for Stocton, Mo., where he intended to make his future home. Arriving at Fair Play on the 24th, he exposed himself, took cold and died within a week. At peace with God and all the world, he fell asleep in hope of a glorious immortality.

E. S.

A note from his daughter, on the 21st instant, brings us the sad intelligence of the death of Rev. J. H. Canfield, of Jackson, Mich., by pleuro-pneumonia complicated with disease of the heart, the result of a relapse after an attack of la grippe. His death was sudden, but those nearest and dearest to him know that he was blessedly ready for the change. An earnest, true, faithful and consistent Christian, his life was a beautiful example for those around him. As a reformer he was in harmony with the teachings of the N. C. A. and the *Cynosure*.

Shakespeare will please excuse us if we modify him thus: Thrice is he clad who hath his system strengthened with Ayer's Sarsaparilla, and he but naked, though arrayed in furs, whose blood is poor or with disease corrupted. An incomparable medicine!

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 4, 1892.

THE IMBROGLIO WITH CHILI.

The President's candid statement of our difficulty with Chili, embodied in his message to Congress on Monday of last week, had the effect of satisfying public sentiment on the situation, and of bringing our recusant neighbor to terms.

It has not been very generally considered good policy to resort to the arbitrament of arms in obtaining a settlement with Chili; it would have been the last expedient consistent with our national honor. The authorities and people of the South American republic seem to have been harmoniously stubborn in delaying an adjustment, and this served to complicate a situation that a mutual resort to arbitration would have soon mitigated. As it was, too much "jingoism" was manifested on both sides, as if either country was an enemy not to be feared, but rather despised.

If war had ensued, Chili could have blamed no one but herself. This is shown in the present readiness of the United States to settle the pending trouble on the peace basis. She had done us a wrong, and was disposed to add insult to injury.

The plain language of President Harrison, however, served to dispel any fanciful view of the result of actual contest with us, and the effect is plainly seen in the concessions which have already been forwarded to Washington.

With the alleged political complications in the case, the allegations that money, ambition and war "buncombe" were impelling motives on the part of the administration in bringing the matter so prominently before the people before arranging a settlement, the *Cynosure* has at present nothing to say. We are on the eve of an important national election, and "wars and rumors of war" (especially the rumors) may perhaps be justly classed among the expected tactics of the politicians of all parties during the coming campaign.

WANTED—A GENERAL REVIVAL OF LAW AND ORDER.

There were more than 240,000 retail liquor-dealers in the United States in the summer of 1890, and it is not probable that in the intervening months this number has been at all reduced. On the contrary, the number to-day may confidently be estimated at a quarter of a million.

We do not know how many of these saloons are supported in the city of Minneapolis, Minn., where the Republican National Convention is to assemble in June next; but the figures of the last census inform us that the average number of arrests per capita for her 164,738 population was 2.84, which for "one of our best-governed cities, with strong repressive laws against Sunday traffic," it must be admitted, is too large a per centage.

Some facts have recently come to light that are not, with all this restraining power, very creditable to the great "flour city." An exchange lets on the light as follows: "Minneapolis prohibits the opening of saloons on Sunday, and has plenty of officials, high and low, sworn to the enforcement of the laws of the city. Yet, on a recent Sunday, it is stated, there were found to be as many as 10,000 persons in the various saloons of Minneapolis." The inference is that, "as in many other cities, larger and smaller, the oath of office does not amount to much in face of the organized criminality of the saloon power."

This startling condition of affairs has aroused a proper degree of indignation among the better class of citizens, and the result is the organization of a Law-enforcement League, which has a strong backing from the clergy of the city. On the 17th of January these gentlemen united their voices, in numerous pulpits, in support of this judicious association, as against these police-protected saloons.

The argument of the mass of citizens, when apologizing for the remissness of the authorities in not restraining the saloons, was on this line: "That when officers were elected to enforce the laws, *their* responsibility ceased, and if the officials did not enforce the laws, it was none of their affair."

But the law-and-order people would not accept this dogma, believing it to be the duty of *every* good citizen to see that the laws were properly enforced. Personal responsibility of each citizen in this direction is energetically advocated, and in the present revival of good sense and municipal reform, it is expected that individual accountability will be maintained in putting down the saloon power, which is now branded as "the most insolvent conspiracy—the worst enemy with which the American people ever had to contend."

This revival of law and order against the saloon and its official tools cannot too soon become as general as the evil which it has to fight for the salvation of the country.

REFORM IN POLITICS.

By invitation of Miss Frances E. Willard, representatives of the National Reform, the Prohibition and the People's parties met for conference last week in the Sherman House, Chicago, with a view of concentrating their respective forces in an alliance against other existing political parties, with the hope of eventually defeating them at the polls. Reporters were excluded.

Prominent delegates were as follows: Miss Willard, of the W. C. T. U.; George F. Washburn, of Boston, secretary of the People's party; Rufus N. Ramsey, of Carlisle, Ill.; A. Wardell and H. L. Loucks, President of the S. D. Farmers' Alliance; General Weaver, greenbacker and labor reformer; Mrs. Anna Diggs, of Kansas, a prohibitionist; Professor Samuel Dickie, of Albion, Mich., a well-known prohibitionist; E. J. Wheeler, editor of the *Voice*, and last, but not least, H. E. Taubeneck, chairman of the national committee of the granger political organizations. Lady Somerset was there also, as a guest of Miss Willard. The representatives of the National Reform party, which was organized about a year ago, but which has never had a ticket in the field, were W. H. Evans, of Buffalo; G. W. Miller, of Chicago; S. H. Comings, of Michigan; and Gilbert Delemater, of Ohio.

Ignatius Donnelly, of Minnesota, was also present.

Miss Willard presided over the deliberations of the conference, and G. F. Washburn, of Boston, who is a member of the National Executive Committee of the People's party, was chosen secretary. After a statement from Miss Willard of the objects of the meeting, it was decided that each of the three parties represented should go into caucus and embody its ideas in a report to be presented to the conference.

The reports of the three parties were in unison as regards the abolition of the national banks as banks of issue, governmental control of railroads, telegraphs, etc., and limitation of land ownership, but upon prohibition and the suffrage question there was diversity of opinion. The People's party also wanted free silver advocated, and had a solution of the liquor question of their own. This was presented by G. F. Washburn in a paper of some length, and was an advocacy of nationalization of the liquor traffic, leaving the adoption of restrictions to the various States, according to the temperance sentiment in each State.

Having heard the reports, a committee was appointed to draw up an address which would be acceptable to all present.

The address, as reported to the conference, embodies only opinions; and none of those who formulated it or voted for it considers himself bound by it. Such was the understanding formally expressed before the conference transacted any business. It will be presented to the meeting of the various trades organizations of the People's party, which has been called to meet in St. Louis, Feb. 22.

It reads as follows:

The undersigned, expressing a consensus of opinion of an informal voluntary gathering of members of the People's party, the Prohibition party, and the National Reform party, held the 27th day of January, 1892, at the Sherman House, Chicago, arrogating to themselves no right to speak authoritatively for any one but themselves, or to dictate the future course or platform of any organization, but perceiving the absolute necessity which exists that the people, rising up in their primal capacity as citizens and voters, should wrest the government of the State and the Nation from those who have so long misgoverned both, hereby put forth the following suggestions to the people of the United States, upon which we ourselves are substantially agreed. We are in favor of a consolidation of all political elements in behalf of these issues, to-wit:

1. That money should be issued by the general government, without the intervention of any private institutions, in sufficient quantity to carry on the business of the country, and such money should be a full legal tender for all debts, both public and private.

2. That the saloon is the great enemy of reform in these matters. As the chief fountain of corruption in our politics we denounce its pernicious influence upon our country and demand its suppression.

3. All means of public transportation and communication should be controlled by the government to obtain for all the people equal and equitable advantages in such services; and if the effort to so control said means of transportation and communication shall prove impracticable, then we favor government ownership of the same.

4. We are opposed to speculation in land, and alien ownership of the same, and we demand a reasonable limitation of the amount of land that can be owned by any corporation or individual.

5. We favor municipal suffrage for women with an educational qualification. IGNATIUS DONNELLY; FRANCES E. WILLARD; J. B. WEAVER; E. J. WHEELER; G. M. MILLER; E. EVANS; H. S. TAYLOR.

The address was adopted without a dissenting vote. "If accepted by the People's party in St. Louis," said Dr. Harry S. Taylor, of Englewood, chairman of the Cook county Prohibition committee, "it means the formation of a party that will sweep the country and land a reform President in the White House." We await the result with patience.

MASONIC GLORIFICATION.

Last week, at a "special session of the Supreme Council of the Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction of the United States," held in Chicago, the Masons conferred the thirty-third degree ("Sovereign Grand Inspector General") on Hon. Thos. W. Palmer, President of the Columbian Exposition National Commission. Barring the long-winded titles required to make this announcement in "proper form," it is not worth printing (so far as its importance is concerned), except as a mere matter of personal news.

Masonically, it is "a big thing" for the order, for it must have cost Mr. Palmer a good round sum, besides the exalting influence which such an event must necessarily bestow upon the institution. And there is no other institution that seems to require so much artificial bolstering to keep it in good standing before the public, as Freemasonry. If one wishes to know how fulsomely the order is exalted by its adherents, at every opportunity, to blind the uninitiated as to its intrinsic demerits, a careful reading of the various Masonic addresses and reports in the *Voice of Masonry*, from time to time, will reveal some very ingenious literary work in this line. Something of a similar "high-fa-luting" sort of commendation also frequently finds its way into the secular newspapers of the day. It is the *pabulum* on which Masonry fattens, and by which its novitiates are basely deceived.

Mr. Palmer, of course, and as gracefully as possible, no doubt, drank his initiation wine out of a human skull, was embraced by the conventional dead-man's skeleton, vowed allegiance to his country and the order, and went through all the rest of the Masonic rigmarole attached to the highest degree of the Scottish Rite. It is a marvel if he knows to which he owes the strongest allegiance, the Masonic empire or the government by whose favor he holds his high office in the World's Fair Commission.

MASONIC INTOLERANCE.

The intolerance of Freemasonry is no new topic for the discussion of the candid reformer. It is only the continuous outbreak of that intolerance outside of the lodge that makes renewed and frequent mention of it necessary.

Several weeks ago, as then noted in these columns, Rev. Wm. Fenton, one of the most devoted and intelligent agents of the N. C. A., visited Evanston, Ill., and publicly announced a lecture, for a certain evening, at the Free Methodist church, upon "The Claims of Freemasonry as a Religious System"—a subject which Mr. Fenton is abundantly able to present in all its fullness.

The lecture was freely advertised before the time of its delivery, which happened to be either on a lodge night, or some other equally important occasion of the secret empire, and previous to the hour announced, the Evanston *Press* (run in the interest of Freemasonry) also gave the lecturer a critical notice, pre-judging him as a "fanatic with an India rubber spear who was going to assault the stone wall of the lodge." In addition, the editor of the *Press* took up his own free lance (probably a steel pen) in defense of Masonry and "the scores and thousands of ministers who are brethren of this order, and know it to be heartily in accord with

all the principles of Christ's teachings, and a most efficient handmaid and coadjutor of the Christian church;" and much more Masonic balderdash of a similar import.

Mr. Fenton, however, delivered his lecture as advertised, notwithstanding this attack, to an appreciative audience.

Rev. W. P. Ferries, pastor of the church in which Mr. Fenton lectured, not liking the illiberal spirit of the attack made by the *Press*, soon afterward addressed a calm, gentlemanly letter to the editor, defending Mr. Fenton and his lecture, and asking that the columns of the *Press* might be opened to discuss the merits and demerits of Freemasonry "in a spirit of fairness and candor."

The editor of the *Press* had the grace to print the letter from Mr. Ferries; but the principles of Freemasonry being entirely foreign to fairness and candor, he flatly refused to concede the favor which it requested, on the ground that neither Mr. Fenton nor Mr. Ferries had any personal knowledge of Masonry; advised them to mind their own business and "denounce apparent evils in the community, rather than seek to pry into the affairs of others," etc. In his peroration, after this exordium, he announced that "the *Press* will respectfully decline any further communications of a controversial nature regarding it"—Masonry.

This is a plain statement of the case, and it is so in harmony with the intolerance of Masonry that it need excite no surprise.

That a Mason should, with tongue or pen, exalt the order to which he belongs to the highest pinnacle of goodness and usefulness, is to be expected. It is as much a part of the Masonic system which he has embraced as are those horribly murderous obligations to which he fully subscribed when he became a Mason, and which require him to lie outright, or prevaricate to any degree, whenever the alleged virtues or secrets of the order are impugned. For this reason our lecturers and writers will never find fairness and candor in their opponents.

THE LODGE UPHEAVAL.

In renewing his subscription, an earnest reformer in Maine takes the opportunity to review the situation as follows: "I like the *Cynosure* better as it grows older. I believe the cause it advocates is slowly gaining ground; but it is enough to startle reflecting people, to see what a sway the secret societies are carrying with them in the election of town affairs, in State and national politics. I am indebted to the *Cynosure* for opening my eyes in regard to their effects. But, once opened, I cannot help seeing that we are ruled (or misruled) by them. Our courts are a perversion of justice; our towns are managed, not in the interest of the tax-payers, but for the benefit of prominent secret society leaders. I can say nothing new to you about them; but I am the only Anti-mason who dares shout 'Mah-hah-bone' to them on the street, and repeat to them, in no low tones, their oaths. Hoping for your continued success," etc.

"The times are very evil," and "the enemy comes in like a flood;" so that vile men prosper and the truth is despised. It is only by "eternal vigilance" that human integrity can rise above the threatened overflow. Watching and praying, and working along the Lord's line of operations, have become an imperative duty.

A WORD WITH YOU.

What we need just now is more money to suitably carry on the work in which we are engaged. That it is *good* work we have abundant evidence. That it deserves a liberal support is sufficiently proved by its character. That it has a claim upon those who are indebted to us on old subscriptions, whether the amounts are large or small, is equally evident. The aggregate sum due us from delinquent subscribers, if we had it now in hand, would greatly aid in meeting our heavy current expenses. A dollar here and a dollar there, in your pockets when it should be in ours, makes a great difference to us—far more, probably, than it would to you. Will you not try and pay what you have owed us so long? We do not like to dun you, or to resort to worldly methods of obtaining what is due to us. We merely appeal to your consciences to do what is right.

REFORM NEWS (*Continued from 5th page*).

the crime of tearing the name of Christ out of the Bible, or treating the resurrection of Christ as a legend, and even that inferior to the Masonic legend of the resurrection of Hiram by King Solomon? Is it not the ministry of devils? I do not say that a pastor or an evangelist should allow his work to be interfered with by another; but I do say that a pastor or an evangelist that deliberately rejects the truth about secret societies, or any other form of iniquity, and will neither preach that truth himself nor allow others to preach it from his pulpit, is a fraud, an imposter, a real "crank," according to the dictionary. And the sooner he is lifted out of his ministry the better for the world.

Next Monday evening I am to speak at the Augsburg Seminary (Lutheran) at Minneapolis.

W. FENTON.

THE WASHINGTON AGENT IN NEW YORK.

BINGHAMTON, N. Y., Jan. 29th, 1892.

DEAR CYNOSURE:—I reached this city again last evening; find some encouraging letters. My last week has been spent in Delaware county. It has been both pleasant, and profitable to our cause. Though much of the time the weather has been very unfavorable for canvassing, I secured some twenty-five new readers for our paper, and spoke three times. Sabbath was spent with the church of which Rev. Mr. Doig is pastor at West Kortright. This brother made me very welcome. A collection of six dollars was given by his people. It was thought one-half the congregation was detained at home by sickness and death.

There was no lack for entertainment. One night was spent with Mr. A. S. Gilchrist. Mr. W. H. Rice provided for my temporal wants, and gave shelter from the storm one very cold night.

Rev. J. O. Bayles, pastor of the Covenanter church, at West Kortright, conveyed me among the people that I might give them the privilege of subscribing for the *Cynosure*.

Rev. Mr. Wade, pastor of the U. P. church, at Kortright, did what he could to get the people to hear me on Tuesday eve. But as self-preservation is said to be the first law of nature, but about twenty-five came out, and that was more than I expected, as the wind blew and the night was bitterly cold. Both Rev. Messrs. Wade and Bayles expect to be at our convention. Rev. Mr. Smeallie, pastor of the U. P. church, at North Kortright, regretted he could not come to the convention. An important church meeting prevents I have an invitation to address his people.

When walking from Delhi to Andrew Gilchrist's I was overtaken by a Scotchman, by the name of Spear. He gave me a partial history of his life. When in the city of Glasgow, Scotland, he joined a secret society of Cotton Spinners. Not long after, the secret society bosses ordered a strike of the Cotton Spinners. Men who lived from hand to mouth were kept out of work for twenty weeks; starvation stared them and their families in the face. One poor fellow, who tried to work in spite of the orders given by the bosses, was waylaid and shot. Said Mr. Spear, "that was enough of secret societies for me." "If I had not had a little money in the bank, I do not know what would have become of me and my family." When he landed in Castle Garden, N. Y., with his family, he had just 95 cents in money. He started up the street and asked a man he met if he could direct him to a Methodist minister. "Keep straight ahead," was the reply. He next saw some firemen running with a hose cart. He asked, where is the fire? The reply came, "In London!"

He finally found a minister; left his library and watch as security for $30, which took his family to Delaware county, N. Y. As we rode up to a fine, large farmhouse, he remarked, "That is my house; I own 170 acres of this land; won't you go in and stay over night with me?" I had to decline this kind offer. Mr. Spear did not find it necessary to join a secret society to find help when traveling. He found a Christian heart which responded to his need, as only a Christian heart will.

On the train, yesterday, a man came into the car where I sat, from the smoker, and took a seat beside me. He was well-dressed, but his face was sadly marked from dissipation. A Masonic-pin was attached to his watch-chain. He began conversation about the weather, etc. He asked if I was a traveling man. I replied in the affirmative, and gave him a notice of the convention at Binghamton. After reading, he laid it down, remarking: "It seems strange men talk most about a thing they know nothing about." I replied that people sometimes made up in talk what they lacked in brains. It would at least do no harm for us to consider the sayings of Joseph Cook, D. L. Moody, U. S. Grant, and other like men who have spoken on the lodge question. They, at least, had the reputation of being thinking men. He then began a lot of questions, which sounded very strange if he believed, what he inferred, that I knew nothing about Masonry. Unless he gets converted to Christ, and leaves the ways that are dark, to walk in the light, he will soon be a subject for a Masonic parade, to be sent to their "Grand Lodge (so-called) above."

Everything seems favorable for our convention. If the Divine Spirit be with us, it will be good, whether the number attending be few or many.

W. B. STODDARD.

A REFORMER IN IOWA.

SCHALLER, Iowa, Jan. 27, 1892.

EDITOR CYNOSURE:—I am ready to send the books to you in as good shape as when received; and I am glad to report that I was enabled to do good work with them. I gave a public discourse on the evening of January 19th (last week) in a public hall. Am glad to say that a full house was in attendance. A good many of the Masons were out. There are forty-two members in this lodge. I heard several times that there were seventy-five or eighty; but a Mason told me that there were just forty-two, but that a few more had applied. This discussion may hasten some into the lodge, but it will confirm more in their determination to remain out of the lodge. I stood upon an original right to discuss any question which had any bearing upon human weal or woe. Our Pilgrim fathers sought these shores to obtain the free enjoyment of that right. I called attention to the fact that Christianity shuns no investigation. She has nothing to conceal. Her Founder said, "In secret have I said nothing." He had held back no important truth, certainly no fundamental one. He did not have two classes of teachings, the exoteric for everybody, and the esoteric only for his disciples, and to be by them forever concealed. Never.

I gave, then, my standpoint of opposition from the Gospel of Christ, using three texts: Acts 4: 12, Phil. 2: 9-11, and Col. 3: 17. After considering some preliminaries, I took up the main line of argument, namely:

1. Freemasonry is a religion.
2. It is not the religion of Jesus Christ.
3. It is the religion of the natural man.

I proved these propositions with overwhelming testimony from the books I received from you, and from some of my own. I was given good attention. There were many surprises in store for both Masons and non-Masons at some of my disclosures. I nailed everything with the books, from which there was no escape. I spoke from 7:30 to 9:30.

After meeting was dismissed the Masons came forward immediately to discuss some points. Everything was courteous but pointed. We had thus a hand-to-hand discussion for a half-hour. Many points were brought out, and some very strange doctrine from a Christian Mason—good Masonry, but not good Christianity! Such is the influence of Masonry! There is quite an interest in the subject now. No objection has been taken to the manner of my discussion.

I may be called over to Sac City, soon, to discuss the question there. Sac City is our county seat, and is quite over-run with secretism,—worldlings, churchlings, and all. There are sixteen secret societies in that town of 1,200. A small town of 400, ten miles east of us, has *ten* secret societies. Our town of 450 has not so many—three or four. I shall report progress.

(Rev.) W. C. PADEN.

—We regret to learn of the recent death of Mr. Geo. Brokaw, of Washington, Iowa, an old and valued friend of the *Cynosure*. At present we are without particulars of his last illness and departure, but hope soon to publish a fitting obituary notice. His loss will be deeply lamented.

THE HOME.

THE OLIVE TREE.

Said an ancient hermit, bending
Half in prayer upon his knee,
"Oil I need for midnight watching;
I desire an olive tree."

Then he took a tender sapling,
Planted it before his cave,
Spread his trembling hands above it,
As his benison he gave.

But he thought, the rain it needeth
That the root may drink and swell;
"God, I pray thee, send thy showers!"
So a gentle shower fell.

"Lord, I ask for beams of summer,
Cherishing this little child."
Then the dripping clouds divided,
And the sun looked down and smiled.

"Send it frost to brace its tissues,
O my God," the hermit cried;
Then the plant was bright and hoary,
But at even song it died.

Went the hermit to a brother
Sitting in his rocky cell;
"Thou an olive tree possessest;
How is this my brother, tell?

"I have planted one and prayed,
Now for sunshine, now for rain;
God has granted each petition,
Yet my olive tree hath slain!"

Said the other: "I intrusted
To its God my little tree;
He who made knew what it needed
Better than a man like me.

"Laid I on him no condition,
Fixed not ways and means; so I
Wonder not my olive thriveth,
Whilst thy olive tree did die."

—*Sabine Baring Gould.*

BURDETTE'S MESSAGE TO BOYS.

My boy, the first thing you want to learn—if you haven't learnt it already—is to tell the truth. The pure, sweet, refreshing, wholesome truth. The plain, unvarnished, simple, every-day, manly truth, with a little "t."

For one thing, it will save you so much trouble—oh, heaps of trouble—and no end of hard work, and a terrible strain upon your memory. Sometimes—and when I say sometimes I mean a great many times—it is hard to tell the truth the first time. But when you have told it there is an end of it. You have won the victory; the fight is over. Next time you tell that truth you can tell it without thinking. Your memory may be faulty, but you tell your story without a single lash from the stinging whip of that stern old task-master—conscience. You don't have to stop to remember how you told it yesterday; you don't get half through with it and then stop with the awful sense upon you that you are not telling it as you told it the other time, and cannot remember just how you told it then; you won't have to look around to see who is there before you begin telling it; and you won't have to invent a lot of new lies to reinforce the old one. After Ananias told a lie his wife had to tell one just like it. You see, if you tell lies you are apt to get your whole family into trouble. Lies always travel in gangs with their co-equals.

And then it is so foolish for you to lie. You cannot pass a lie off for the truth, any more than you can get counterfeit money into circulation; the leaden dollar is always detected before it goes very far. When you tell a lie it is known. "Yes," you say, "God knows it." That's right; but he is not the only one. So far as God's knowledge is concerned, the liar doesn't care very much. He doesn't worry about what God knows—if he did he wouldn't be a liar; but it does worry a man or boy who tells lies to think that everybody else knows it. The other boys know it; your teacher knows it; people who hear you tell "whoppers" know it; your mother knows it, but she won't say so. And all the people who know it, and don't say anything about it, talk about it to each other and—dear! dear! the things they say about a boy who is given to telling big stories! If he could hear them it would make him stick to the truth like flour to a miller.

And finally, if you tell the truth always, I don't see how you are going to get very far out of the right way. And how people do trust a truthful boy! We never worry about him when he is out of our sight. We never say, "I wonder where he is? I wish I knew who he is with? I wonder why he doesn't come home?" Nothing of the sort; we know he is all right, and that when he gets home we will know all about it and have it all straight. We don't have to ask him where he is going and how long he will be gone every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over two or three times. When he says "Yes, I will," or "No, I won't" just once, that settles it. We don't have to cross-examine him when he comes home to find out where he has been. He tells us once and that is enough. We don't have to say "sure?" "Are you sure, now?" when he tells anything.

But, my boy, you can't build up that reputation by merely telling the truth about half the time, nor two-thirds, nor three-fourths, nor nine-tenths of the time; but all the time. If it brings punishment upon you while the liars escape; if it brings you into present disgrace while the smooth-tongued liars are exalted; if it loses you a good position; if it degrades you in the class; if it stops a week's pay—no matter what punishment it may bring you—tell the truth.

All these things will soon be righted. The worst whipping that can be laid on a boy's back won't keep him out of the water in swimming time longer than a week; but a lie will burn in the memory fifty years. Tell the truth for the sake of the truth, and all the best people in the world will love and respect you, and all the liars respect and hate you.—*Ladies' Home Journal.*

JOHN WANAMAKER TO YOUNG MEN.

To live for Christ is far better than nursing the bonds of a railroad, or the stock of a bank, or listening to the hum of the wheels of the mill. A single shake of the telegraph wire may unsettle a man, and make a rainy day for him and a heavy heart. It is well worth while for a man to have before him as a dream a fine country-seat, a garden, quietness, a splendid position in the city; but if that is all he has got, what little satisfaction it will be to him when he comes to that time when he will go upstairs and say: "I am not very well to-day; I guess I won't go to the office;" and the next day: "Perhaps you had better send for a doctor." He lies with his face to the wall; and all the great stores he has built, all the great activities that have felt the touch of his fingers, fade out of his eyes; and he thinks of the other shore, and of what treasures he has laid up beyond the stars. I tell you, then, young men, we want something more than the things of the present life. What a splendid picture that is of Mr. Gladstone going into the little church and reading the lessons! Is he less great because he believes in God and because he witnesses for his name? I think the greatest wreck of all in this world is the loss of a young man. When he goes down, the world is poorer than for anything else that could be lost.—*The Young Man.*

A PRACTICAL WORKING-GIRLS' CLUB.

Perhaps the most complete and practically successful working-girls' club that has yet been organized, is one that has been provided through the generosity of a good man and his devoted wife. It is in London, at the West End, in Langham Place, just beyond Regent street, and adjoining the well-known Langham Hotel. It is commonly known as the "Girls' Poly," to distinguish it from an institution with which it is closely allied, the Young Men's Polytechnic Institute, which is universally known among young people in London as the "Poly." The more precise name of the club in question is the "Young Women's Institute."

The fees for Institute membership are very small—eighteen pence per quarter, or five shillings ($1.25) per year. The establishment is open in all its parts for the benefit of the members, from 6:30 to 10:00 in the evenings. The membership fee gives free use of sitting-rooms, library, reading and music-rooms, recreation-rooms, and grounds, and numerous other advantages, and also entitles the fortunate young women to admission at low tuition rates to an immense range of classes and entertainments.

The purely club features of the place are highly prized by the girls. It is no small thing for them to have a bright, cheerful establishment, that they regard as their own, where they may resort in the evenings, and in connection with which they have access to so much that is diverting and instructive. It is needless to emphasize the importance of such a privilege, to anyone who knows how the average young workingmen and women of our great cities are obliged to live. In the refreshment-rooms the member may procure her cup of tea and light lunch, at a cost decidedly less than elsewhere. And for a year or more past there has been served in the capacious dining-rooms an excellent and substantial dinner, in courses, at sixpence. For fourpence, a very good but less bountiful dinner may be had by the more economical young woman of business. These privileges are, of course, limited to members. The Institute dining-rooms are vastly more pleasant than the cheap restaurants or lunch-rooms to which the girls might otherwise be compelled to resort, and the food at the Institute is incomparably better in quality and cheaper in price. All the influences of the place are home-like, wholesome, and improving. There seems to be a tacit understanding among the young women who meet in these agreeable quarters that they must be on their best behavior—must "live up to their blue china," so to speak. *From "A Model Working-Girls' Club," by Albert Shaw, in February Scribner.*

FROM WINNIE'S WINDOW.

He was walking along the street gathering the fresh white snow into balls and throwing it, boy-fashion, in any and every direction. When he came across poor ragged, forlorn Carl, who had been trying to gather up a little fuel from the streets and alleys, he pelted him as he had done everything in his way (except well-dressed pedestrians), and laughed to see the miserable fellow cower against the wall.

"Why doesn't the simpleton throw back and not just stand there and take it?" he laughed.

It is only sport to him, well clothed, warm and vigorous, but to the half-fed, half-clad Carl, suffering already from the stinging cold, every dash of the snow was torture. But his persecutor did not seem to realize it until suddenly a sweet, childish voice called from the window near:

"Ain't you 'shamed to take what God sends from heaven, and use it to make folks down here feel bad?"

The well-dressed boy looked up, laughing in an embarrassed way, but dropped the last ball he had molded and examined his victim a little more attentively, as if struck with a new thought.

"Did I hurt you?" he asked, with careless good nature. "I didn't mean to do that. Here is a quarter; you can buy yourself some mittens or—something." Then he strolled comfortably on, and Carl sped away in an opposite direction.

"That makes it some better," said Winnie, reflectively. "But wouldn't it have been nice, aunty, if he had given the money without throwing any balls?"

I looked at the wistful face of the little preacher and thought how often the gifts God sends us from heaven are used to "hurt the folks down here;" how riches become the pomp and splendor that lift us away from those we might help; how influence is used to lead astray instead of to guide aright, and "God's great gift of speech abused," wounds and stings where it should bring blessing. Surely the silver would have been better apart from the blows, little Winnie. We learn to find a deep meaning in the Bible words so often repeated, of God's "loving kindness" and "tender mercy," when we begin to realize how much of earth's kindness is careless, not loving, and its mercy so very far from tender.—*Selected.*

HOW THE SHIP WAS SAVED.

It has often been proved that a wonderful power resides in Christian character. Patiently to follow in the Lord's footsteps is to grow into his likeness, and none can be winning that rare soul-beauty without discovering it to those about them. It equips with a strange influence. A notable instance is found in the story of a mutiny on board the Orwell, the ship which carried finally back to China, Robert Morrison, the pioneer of Chinese missions. It was not a first-class vessel, but Dr. Morrison had a special regard for its captain. And the missionary pastor was to be

the instrument of a great deliverance. The crew were a rough set, and they contracted a grudge against their officers. A conspiracy to seize and slay existed, and only just in time rumors of the danger reached the captain's ears. There was a hurried and grave talk, at which Dr. Morrison was present, and leave was given him to address the rebels. The missionary went to the forecastle and remonstrated with the crew, and such were the dignity of his bearing and the gentleness and force of his words that, although the plot was fully formed and only awaited execution, he saved the ship. Morrison's personality mastered the men; they could not stand out against his persuasions. Soon work was resumed, and orders were once more obeyed. The sweetest part of his success to Dr. Morrison was that one of the mutineers was led through the episode to think upon eternal things, and to pray humbly for salvation.—*Quiver.*

DANGEROUS PRAYERS.

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own, when your prayers begin to be answered."—*Forward.*

PARENTAL SOWING AND REAPING.

The Word of God often speaks of sowing and reaping. The meaning of these terms is so easily applied to the life of man that all can understand and apply it. We shall reap some of the harvest of last year's sowing during this year. We shall, if we live, continue to reap, day by day, in other years until life shall end, and then will be the "harvest." What have we sown? "Whatsoever a man soweth, that shall he also reap." "What shall the harvest be?"

It is not likely that any of us who are of the household of faith have intended to sow bad seed; but that is not the point. If we go into our field with the full intention of sowing clover seed, and by mistake or carelessness sow timothy seed, our intentions will not make clover grow in place of timothy. I have seen the parent hold out the tempting toy to the child, and just as the child was about to take it he snatched it away. Be careful! Are you not teaching the child to distrust you? When the child attempts to go into another room he would say: "Come back! there are bears out there and they will get you." Could you give them a better lesson in deceit and falsehood? Or could you distress their nerves more by other means? Notice a family brought up in this way, and see if they are just as careful about telling the truth and giving respect to their parents as they ought to be.

What shall we sow this year? Shall we sow an angry thought and reap an ungovernable temper? Shall we sow malice and reap hatred? Shall we sow covetousness and reap discontent? Shall we sow the seeds of unrighteousness and reap a harvest of everlasting woe? Remember the unchangeable laws of nature's God. "Shall men gather grapes of thorns, or figs of thistles?" Let us sow love. Let us sow every good seed as we have opportunity. "The field is the world; the reapers are the angels." May God help us.—*B. P. A., in the Christian Conservator.*

In New York last year 1,434 husbands procured divorces from their wives on the ground of drunkenness. During the same year 12,432 wives procured divorces from their husbands on the same charge.

OBSCURE MARTYRS.

They have no place in storied page,
  No rest in marble shrine;
They are passed and gone with a perished age,
  They died and made no sign,
But work that shall find its wages yet,
And deeds that their God did not forget,
  Done for their love divine—
These were the mourners and these shall be
The crowns of their immortality.

Oh, seek them not where sleep the dead,
  Ye shall not find their trace;
No graven stone is at their head,
  No green grass hides their face;
But sad and unseen is their silent grave--
It may be the sand or deep-sea wave,
  Or a lonely, desert place;
For they needed no prayers and no mourning bell--
They were tombed in true hearts that knew them well.

They healed sick hearts till theirs were broken,
  And dried sad eyes till theirs lost light;
We shall know at last by a certain token
  How they fought and fell in the fight.
Salt tears of sorrow unbeheld,
Passionate cries unchronicled,
  And silent strifes for the right—
Angels shall court them and earth shall sigh
That she left her best children to battle and die.

—*Edwin Arnold.*

TEMPERANCE.

THE MENTAL EFFECTS OF ALCOHOL.

Dr. Norman Kerr, the famous temperance physician of London, testifies as follows to the mental effects of alcohol: "The reason I have insisted so strongly on the physical part of the question is that, in making observations on dead bodies, I have constantly found in the skulls of those who drank certain conditions. Now, the brain is a set of thinking cells, set in a tough framework or tissue. All goes well as long as these two kinds of tissue—the outward envelope and the inward contents—are in proper proportion to each other and to the size of the skull. Alcohol, however, has the effect of thickening the binding and connecting tissues, thereby diminishing the space allotted to the thinking cells, so that they shrink and become unable to do their work. Thus, if you come from a port wine or champagne or, still worse, a beer-drinking ancestry, you do not possess the conditions of brain which God intended you to have, and the result cannot be modified at once, though in course of time it may be done. I do not care in what shape spirits are used, the effect is the same."—*Selected.*

CURES FOR DRUNKENNESS.

A credible citizen of Kansas reports that many of the reformed drinkers in that State, whose reformation was largely due to the difficulty of obtaining liquor under the prohibitive legislation in that State, have taken to such stimulants as antipyrine and quinine. It is a well-known fact that there are slaves to the "ginger habit" no less firmly shackled than the rum slave himself. Even the number of those who are addicted to very strong tea—made, contrary to all cookery canons, by boiling the tea and water together—is fast increasing; and they are apparently so bound to that kind of tea that tea properly "drawn" is not what their appetite craves.

Now all of these substances are injurious to the human mind and body, and through them to the morals of this class of habit-slaves. While they do not intoxicate, it is certain that their habitual use is debasing. The serious question arises: If the drinker abandons his alcohol and flees to these habits, has he really reformed? The answer must be in the negative.

After abandoning the alcohol, the only proper substitute is well-cooked, nutritious food: not only bread and beef and milk, but also special food for the nerves to strengthen the will-power and induce sleep in season. The artificial and transient stimulation of alcohol must be supplanted by the stimulation of healthful food, clean, well-aired apartments, and regular rest, at proper intervals, for mind and body. Nature will assert her supremacy if artificial hindrances are removed. The young and middle-aged habitues of alcohol have, on this view of the case, no excuse whatever for relapse. The farce "reform" of giving up one species of excessive artificial stimulation and adopting another, is probably the most serious obstacle in the way of curing the drink evil. In the case of older habitues it must be—though regretfully—admitted that as they have lived they must continue to live—stimulant of some kind they must have. They are past the stage of nature in which physical upbuilding is sufficiently active to eradicate a life-long craving and to partially repair the natural waste of the body at the same time. Hence, healthful food, drink, fresh air and rest—nature's stimulants—will not be sufficient for them.

In a word, cure of drunkenness supposes nature assisting in the reform. In addition to this, temptation must be avoided. The victim must suffer for awhile, and must expect to suffer; to be strong against his failing; to feel an aching void; to tear himself away from his former life; to be calm, and watchful, and patient. Unless he intends, at the beginning of his struggle, to do these things, it will be useless for him to enter upon it. No matter what the "cure" may be—in these matters the patient must minister unto himself.—*Once a Week.*

THE USE OF WINE BY STUDENTS.

The *Youth's Companion* in an editorial advises students against the use of wine. After speaking of the temptations in the direction of wine drinking to which students are exposed, the editorial concludes: "Nothing has been more certainly demonstrated than that the use of alcoholic drinks by young persons in our keen, exciting climate is a mistake, and is to no class so injurious as to students. To them, more than any other class, wine increases the difficulty of every duty and adds alluring force to every vice. This is not preaching; it is simple fact, and known to be such by all honest investigators. Students need the best of food that civilization can supply, and that food should be eaten in the best manner known to civilized life. But when it comes to intoxicating drinks, there is only one wise and safe rule, which is expressed in one word—abstain."

WHAT RUM COSTS IN NEW YORK.

Fourteen thousand people—a large city of itself of these unfortunates; and yet a little less than one in a thousand of the population, as the city is a million and a half, but this diseased part is growing quite as fast as the city. Ten hospitals, three lunatic asylums, two workhouses and almshouses, a penitentiary on the islands and prisons in the city jails, and what a kingdom under the commissioners of charities and correction!

They employ a regiment of helpers, 11,000 strong, and money, almost $2,000,000 a year, a large business certainty, but without margins.

Shall we call it a vast college, with vast piles of buildings, requiring a half million a year to keep them in repair. What pupils; what students—what graduates, rather; what kitchens and provisions and other supplies! Thirty-seven thousand tons of coal in one purchase; 3,500,000 pounds of meat; 10,000 barrels of flour—these repeat twice in the year. What piles of coffins; what suits of clothes to the discharged prisoners, and each five dollars pocket money. Many, many of these the products of the rum trade.—*Progressive Age.*

BRUTALITY OF LIQUOR DEALERS.

The doings of the liquor dealers at Old Town, Maine, as recently reported in the papers, show the real character of this most ruinous, lawless, and demoralizing traffic. A Congregational minister preached a temperance sermon, and in consequence was driven from his boarding-house. Saloon rowdies thrust liquor in his face on the street and demanded that he drink, and when he refused they set the dogs on him and egged him. The Methodist pastor was similarly treated. An Indian girl was made drunk and left naked at the church door as the people were coming out. The belfry of the school-house was made a resort into which the boys were enticed to drink and gamble. These are only some of the fruits of the saloon. Its work is evil, and that continually, without one redeeming consideration.—*Christian Standard.*

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON VII.—First Quarter, 1892.—February 14.

SUBJECT.—The New Covenant.—Jeremiah 31:27-37.

GOLDEN TEXT.—I will forgive their iniquity, and I will remember their sin no more.—Jer. 31:34.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Jer. 31:27-37. T.—2 Sam. 23:1-5. W.—Ps. 89:20-37. T.—Isa. 59:16-21. F.—Jer. 32:36-44. S.—Ezek. 37:21-28. S.—Heb. 8:6-13.

COMMENTS BY E. E. FLAGG.

1. *The precious promise.*—vs. 27–30. Sorrow and calamity formed the burden of most of Jeremiah's prophecies; but the verse preceding our lesson shows that he was not a prophet of evil from choice. Like a glint of sunshine in a dark and cloudy day, comes this chapter telling of Israel's happy restoration, when her cities should be built again and Judah should be "the habitation of justice," "the mountain of holiness;" and, waking as from a happy dream, he says: "And my sleep was sweet unto me." "Behold the days come." This refers primarily to Israel's restoration, but it also includes the great ingathering of nations, Greek and barbarian, Gentile and Jew; for in Christ race distinctions are to be finally obliterated, and all will be considered as forming one peculiar people, God's spiritual Israel. People calling themselves Christians, who now draw the color-line, may well stop and question their own claim to a part and lot in this glorious coming kingdom. A line will be drawn there which will go far deeper than the color of the skin, and all such persons, unless they repent of their wicked and senseless prejudices, will be liable to find themselves on the wrong side of it. The very sentence of exclusion which they now pass on so many of their fellow-beings, will rise against them in that day and bar them out. "As I have watched over them." For a little moment God had seemed to be their adversary. Now he would be their everlasting Friend. What must it be to have the Lord himself watch over us for good? What matter, if this be so, that our devotion to truth makes us enemies who are watching over us for evil? Their plans will surely rebound against themselves. This is the blessed assurance which whole-hearted consecration of all that we have and are to God gives us a right to claim. Then why be anxious about worldly matters, as if anything could go wrong for us with such a Friend watching to see that they go right? —though seated at so infinite a height above mortals, circumstances may often look very untoward to us when he sees that they are only working out our eternal bliss. "The children have eaten sour grapes." This was a proverb among the exiles born in Babylon, by which they meant that they were suffering for their fathers' sins, not their own. This may have been true in a sense; yet it was only a half truth. At best, it was a proverb born of skepticism and unbelief. Yet there are many now who think what is its equivalent:—that because they are the victim of some hereditary vice or appetite they cannot break away from it. Says Pentecost on this point: "Any individual descendant may break the heredity at any point he pleases by turning to the Lord." A higher law can set aside or annul the workings of a lower one, and the law of grace is infinitely higher than the law of nature.

2. *The new covenant.*—vs. 31–34. This prophecy refers to the covenant of the New Testament, in distinction from the old covenant given on Sinai. God had been faithful; but from the very first, when they took advantage of Moses' long stay in the mount to lapse into calf-worship, it was being perpetually broken by the Israelites. It was a covenant of works:—"This do and live." It was written on tables of stone and on the borders of their garments, but the new covenant was to be written in their hearts. We are said to know anything "by heart" which, by memorizing, we have made a part of ourselves. But this is only a low and earthy illustration of a high and spiritual truth. A prince is not obliged to have a written law before him commanding him not to conform to the manners and habits of beggars and other social outcasts. So one who is truly a member of the heavenly household will not be troubled with questions of how far he can conform to the world in matters of dress, amusement, or anything else; for they will all be settled by a law written in his heart. And thus he will demean himself on all occasions as one who is and knows himself to be "the child of a King." Under the old covenant, sacrifices were offered that could not of themselves remove sin; but now Christ having been offered once for all, we stand complete in him. Our sins and iniquities are remembered no more. This is the "holiness" or "perfection" which we are to seek after, and which every Christian may have on the simple condition of abiding in him.

3. *The strong assurance.*—vs. 35–37. God is not obliged to give us any pledge that he will keep his word. His simple promise ought to be enough; and yet, because we are so weak and faithless, he takes those things in nature which seem most firm and unshaken, the sun, the stars, the sea, as images of his own unchanged and unchangeable word. The God of nature is the God of revelation, and the more reverently we study his handiwork, though in the humblest weed that grows, the more convinced we shall be, not only that he is, but that he loves and cares for us with an eternal love.

RELIGIOUS NEWS.

BAPTIST.

—During 1891, in Wisconsin the church work was very encouraging; including the erection of twelve new church edifices, three enlarged and remodeled, and one new parsonage, adding over $40,000 to the property value of our churches in the State. Five churches reached self-support. There were 1,158 baptisms. The aggregate contributions amounted to $178,000. Nine new churches were organized. Nineteen new pastors were welcomed to the State. Then to crown all $32,500 were added to the endowment of Wayland. Wisconsin also raised for Missionary Union, Foreign Mission, Publication and outside Ministerial Education Societies, over $12,000. The total value of church and educational property belonging to the denomination in the commonwealth now aggregates $860,000 and the church membership 13,694.

—Besides the great work of the Home Mission Society, spread over forty-nine States and Territories, three Canadian provinces and six States of the Mexican Republic, most important service has been carried on among the foreign population of Illinois—Germans, Danes, Norwegians, Swedes, Bohemians, Chinese, etc. During the past year twenty-three of these missionaries were at work the whole or a portion of the year.

CHRISTIAN.

—The Church of Christ of the Christian denomination of Elgin, Ill., has passed resolutions making prohibition part of its creed and refusing fellowship to those who vote otherwise. It is said to be the second church in the country to do this.

CONGREGATIONAL.

—The religious statistics of Wheaton (Ill.) College for the term just closed were about as follows: Whole number of students in all departments of the Institution about 220; number in College and Academy a little over 190; whole number professing students in College and Academy, 160; number of persons professing conversion during the term, 16; number of persons now connected with the Volunteer Mission Band, 32; number of persons preparing for the Gospel ministry, 26; number of students now preaching in neighboring churches, 2.

—A census of the "religious preferences" of the entering class of 504 Cornell students, shows that 284 are church members and 146 are church-goers, but not members, thus leaving only 74 who are indifferent. A majority belong to the Presbyterian, Episcopalian, Methodist, Congregationalist, and Baptist denominations. The New York *Sun* says: "Notwithstanding the agnosticism about which so much is heard, religion is still a controlling power in all the institutions of learning in the United States. The youthful students of to-day are not infidels."

EVANGELICAL.

—The Evangelical church of Italy is making encouraging progress. It has received the recognition of the civil authorities and is now on a footing with other denominations as to legal rights. Not only among the laity is it carrying the Gospel, but it is gaining the ear of priests, not less than thirty of whom have recently sought to be admitted.

FREE METHODIST.

—The sisters at the Humboldt Park Free Methodist church, Chicago, have organized a society called the "Master's Willing Workers," with Rev. T. B. Arnold as president. The object is practical home missionary work. The work is divided into three departments; a yoke-fellows' band for visiting, a sewing school, and the distribution of religious tracts, papers, etc.

—The work at Olive Branch Mission, 95 South Des Plaines street, Chicago, is really very encouraging. Since Nov. 22 over two hundred seekers have come to the altar. Many of these have been clearly saved and they must be looked after, encouraged, watched over with a careful eye. Sister Bradley needs hearty Christian co-operation and material aid to meet current expenses—and deserves it. Her work is an important one.

JEWS.

—The Jews are estimated to number 6,400,000. In the United States there are about 500,000. In Chicago there are 40,000. Among all these millions the Protestant churches have 377 missionaries. This gives a missionary to every 16,976 Israelites—a larger number in proportion than among the heathen. And now the sympathies of all classes of the humane go out in behalf of the multitudes of Israelites who are suffering from persecution as well as from famine in Russia. The example of one of their own number is most commendable. Baron Hirsch, worth from $100,000,000 to $150,000,000, made largely in a railway contract with Turkey, is pouring out his wealth in providing for those of his race in Russia who through persecution are being expelled from their homes.

LUTHERAN.

—Robert G. Bernethy, a member of the Lutheran church, of Carthage, N. Y.(?), fell dead a few weeks ago, while in the act of changing his will so as to give Carthage College the bulk of his estate, estimated at $15,000. The changes were not made in time to receive his signature, and stand in the courts. Accordingly, it is not at all likely that his last wishes can be carried out.

METHODIST EPISCOPAL.

—In meetings at Buffalo Fork church, on the Burt (Iowa) charge, 71 were at the altar and arose for prayers; 45 were converted; 34 united on probation, and 2 by letter, and 11 have not yet united with any church.

—Bishop C. B. Galloway of the Methodist Episcopal Church South will preach the annual sermon before the foreign missionary society of the British Wesleyan conference. He is the first American, it is said, to be thus honored.

PROTESTANT EPISCOPAL.

—Bishop Hare, writing from the Rosebud Agency, Dakota, says: "We have just closed the convocation of our Indian deanery, which, despite the late disturbances, was the largest in numbers and offerings we have ever had. Over 1,500 people camped around in an open circle. The women, representing thirty-six local branches of the Woman's Auxiliary, presented in cash $800, and the young men $170 for all sorts of charities, among them being work in Japan and China, missions in South Dakota, the Episcopate fund, the native clergy fund, and other objects."

SUNDAY-SCHOOLS.

—The Sunday-school work is advancing in Europe. The first great Sunday-school Convention was the German Jubilee in October at Berlin. Germany has now more than 3,000 Sunday-schools, with 30,000 teachers and 300,000 scholars; France has more than 1,100 schools, with 4,500 teachers and 115,000 scholars; Switzerland, 1,500 schools, 6,522 teachers and 97,890 scholars; Holland 1,400 schools, 3,800 teachers and 150,000 scholars; Sweden and Denmark in nearly equal proportion.

UNITED PRESBYTERIAN.

—A letter from Allegheny Seminary says: "We have just been having a course of lectures on the distinctive principles of the United Presbyterian church. Dr. Greer dealt with Psalmody and Anti-Secret-Societyism in such a tremendously strong way that it seemed as though there was nothing left for an imaginary opponent to do but die or surrender."

—South Side Mission, in Chicago, under the care of Rev. W. M. Howie, has organized a society of Our Young People with twenty-seven members. Others are expected to unite soon. We are glad to learn of the prosperity of this important mission station.

—Tarkio (Mo.) College building burned down on Sabbath morning, Jan. 20, at 5 o'clock. The fire caught in the furnace rooms, in some unaccountable way. Being heated with steam and lighted by electricity, it was regarded as almost safe against fire, and only $5,000 insurance was carried on it. There was about $5,000 worth of furniture in the college beside the steam heating apparatus, including the rare and valuable libraries of Prof. Ed. Reid and Dr. Wm. Johnston, three new pianos, $1,000 worth of apparatus, the restaurant furniture, and the bell. Nothing was saved except about a dozen chairs and some paintings from the art room.

WESLEYAN METHODIST.

—The winter term of Ohio Wesleyan University has opened with the largest enrollment in its history. The attendance for the year will be between eleven and twelve hundred.

—The Wesleyans who were arrested at Eastbourne, England, recently for holding open air meetings, were fined by the magistrates one shilling and costs. It is now proposed to test the constitutionality of the law under which the fine was imposed.

Y. M. C. A.

—The association has just closed one of the most prosperous years in its history. During the year 1,257,000 invitation cards were distributed, and as a result of this wide distribution of cards, 94,200 attended the religious meetings of the association. The present membership of this department is 4,858; 1,921 new members joined during the year; 1,133 young men visited the rooms in a single day.

NEWS OF THE WEEK.

CHICAGO.

President T. W. Palmer, of the National Commission, was initiated into the thirty-third degree of Masonry.

On the prosecution of the Citizens' League Adam Seufert, a saloon-keeper at No. 1,103 West North avenue, was fined $50 for selling drink to a habitual drunkard.

The Wholesale Liquor Dealers' Association has inaugurated a crusade against druggists for the violation of the liquor laws.

Postoffice officials have been informed of an extensive "green goods" conspiracy.

The coroner's jury which investigated the causes of the late Blue Island wreck declared the system of car inspection of the Chicago, Rock Island and Pacific Railroad Company to be imperfect.

The Democrats are trying to get the Inter-State Exposition Building for their National convention.

The addition of several more notable names to the faculty of the University of Chicago is announced.

Thieves broke into the box office at the Auditorium, one morning last week, and stole $1,800 worth of tickets for the Patti concerts.

COUNTRY.

The America Beet Sugar Producers' Association was formed at San Francisco Monday, Henry T. Oxward president.

The total wheat stock of the Northwest is estimated at $29,561,120. A year ago it was $22,587,000.

Judge Johnson, of Topeka, Kan., Monday, decided that indorsers of promissory notes are not liable.

The Hon. Charles F. Loring, Supreme Regent of the Royal Arcanum and a member of the Governor's Council of Massachusetts, died at his home near Boston at noon Tuesday.

The Association of Iron and Steel Sheet Manufacturers was formed Tuesday at Pittsburg, Pa. J. G. Battelle, of Piqua, Ohio, was elected president.

A relief expedition for Lieut. Peary and party is to be sent out by the Academy of National Science, of Philadelphia, the cost to be mainly raised by subscription.

Sir Edwin Arnold has cancelled all of his engagements on account of illness.

Mrs. Henry Ward Beecher's articles on her husband's labors in Indianapolis in the '40's are declared to be erroneous by many persons who were members of the Second Presbyterian church at that time.

George Hanlon, of the Hanlon Brothers Theatrical Company, has decided to enter the ministry.

The Salvation Army held a revival meeting in a saloon at Galena, Ill., Monday night.

J. I. Case's will was filed for probate at Racine, Wis., Tuesday. Most of his estate, valued at $1,100,000, is bequeathed to his widow and children.

Nebraska women are asked to submit designs for the hammer with which Mrs. Potter Palmer, of Chicago, will drive the last nail in the women's building at the World's Fair, Oct. 12 next.

Street cars were run in Pittsburg, Pa., on Tuesday without interference from strikers.

James Beck was fined $25 and costs for selling newspapers on Sunday at Pittsburg, Pa.

Harrison Parker's store at Millen, Ga., was blown up with dynamite Monday night. The wreck caught fire and with an adjoining store burned, causing a loss of $10,000. The motive for the crime is unknown.

Two drifting scows were brought to harbor at New York, Thursday. Two more are missing and are believed to have sunk with their crews of fourteen men.

Seven flint glass factories in Pittsburg shut down Thursday rather than comply with the demands of their employes.

The board of trustees of the Chautauqua Assembly held their annual meeting Wednesday at Buffalo. Lewis Miller was chosen president; Clem Studebaker, chairman of the executive committee, and Dr. W. R. Harper, principal of the Chicago scheme of education.

A German manufacturer will erect a factory for making white enamel at Dubuque, Iowa, next spring.

At Burlington, Iowa, early Wednesday morning, incendiaries made two attempts to burn the city.

Solomon Hanks, a cousin of Abraham Lincoln, died Wednesday near Wapakoneta, Ohio, aged 92 years.

England, as reported, has decided to test the feasibility of using the Canadian Pacific for transporting soldiers across North America.

Dr. Wesley Newcomb, one of the leading conchologists of the world, died Wednesday at Ithaca, N. Y.

In December five American missionaries were murdered by natives at Boma, in the Congo Free State. Seven native converts met a like fate. The mission buildings were burned.

(*Continued on 16th page.*)

TREASURER'S Statement.

THE MORNING ADVERTISER.

TREASURER'S OFFICE, 29 PARK ROW,
NEW YORK, Dec. 24th, 1891.

DR. J. C. AYER & CO.,
LOWELL, MASS:

DEAR SIR: Out of gratitude to you, I wish to add my testimony to the value of Ayer's Cherry Pectoral, as a cure for "La Grippe," which I have had in a very aggravated form. After three weeks treatment with different medicines, without apparent relief, I was persuaded to try a bottle of your Cherry Pectoral, and was almost entirely relieved in three days, and cured before the bottle was half used up.

Yours very truly,
GEO. D. SUTTON.

La Grippe

Promptly yields to treatment with Ayer's Cherry Pectoral. It subdues inflammation, relieves the soreness of the lungs, loosens the cough, and promotes expectoration.

AYER'S Cherry Pectoral

Prompt to act, sure to cure

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 25 to Jan. 30:

J G Stauffer, E J Chalfant, A A Adams, Rev S L Short, G J Graham, W Ralston, J A Stegner, W J Poyer, J W Fifield, D J Prince, D F Campbell, A I Yoder, S R Coyner, Rev A Green, F E Hoverland, P D Kizer, W L Enlow, Mrs E Stratton, Rev J H Schneider, H H Hinman, A C Lemm, Rev H Y Leeper, J Compher, Rev J S Colvin, Rev J M Knox, E L Dilley, A Knox, Mrs C Kennebrook, A H Leach, J P Shattuck, D H Harrington, J Rideout, S Dodd, O Tichenor, W D Clay, D S Ervin, R Canning, J W Sell, E A Washburn, D C Benjamin, G Bovard, Mrs P B Shaw.

WILL SELL FOR

Regular Price.		*Sellin Price.*
	FIVE CENTS.	
$ .15	"A WOMAN'S VICTORY, or the Query of the Lodgeville Church." By Jennie L. Hardie. Paper, 21 pp.	$ .05
$ .10	"WASHINOTON SOUVENIR." Portraits of Geo. Washington and his Co-patriots, with their testimony on Freemasonry. Size 18x24 inches. Framed it is an ornament to any home.	$ .05
	SIX CENTS.	
$ .10	"SECRET SOCIETIES." A Lecture delivered at Oberlin College, Jan. 9, 1890. By Prof. Henry C. King. Paper, 36 pp.	$ .06
	TEN CENTS.	
$ .15	"MY EXPERIENCE WITH SECRET SOCIETIES." By a Traveler. Paper, 51 pp.	$ .10
$ .25	"SKETCH OF THE LIFE OF JAMES G. BIRNEY." His relation to the Anti-slavery movement and place in history. By General William Birney. Paper, 32 pages.	$ .10
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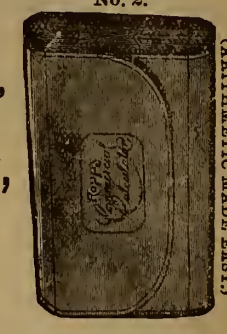

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The Editor—In bee-keeping the principal requirements are good bees, plentiful pasturage, suitable climate, proximity to a good market and an energetic bee-keeper who understands how to manage bees and market the product.

BUYING A HORSE.

When examining a horse with a view to purchase, always have him led down a steep or stony descent at the end of a halter and with no whip near him. Many horses when brought out of the stable are excited by the presence of strangers, and becomes more so at the sight of a whip. A slight lameness may therefore be momentarily overlooked by the horse himself, just as a man under strong excitement will sometimes forget a sore foot. Leading the horse down a slope will show any defect in his forequarters, and turning him back will develop any weakness that may exist in his hind legs. Horse sharpers know these facts as well as anybody, so if the horse is in the least affected, they will generally avoid a hill when showing off a horse to a probable purchaser.—*St. Louis Globe-Democrat.*

WAIFS AND STRAYS.

The man who can't manage a farm so as to clear taxes, has to use better management to get rid of his debts.

A farmer isn't as often broken up by what he feeds his stock, as by the way he has to feed the lawyers.

The Romans possessed an abundance of forcing-houses, in which they produced early grapes and peaches.

When the bank breaks, the depositors get all the sympathy; the directors all the blame: the cashier all the money.

Confucius, five hundred years B. C., was the first man on record who admired and popularized the chrysanthemum.

The snow that is worth millions to the wheat grower, costs the rich speculator in wheat thousands to shovel off the street.

A peculiar feature of strawberry coloring is that whilst the berries in the open air ripen from the stem, extending to the point, those grown under glass ripen at the point first.

Consider dust a foe to plant growth, as well as to their neat appearance, and see that the foliage is kept free from it by frequent showerings and by carefully covering them for protection from dust accumulations, while sweeping.

Plants in high latitudes produce much larger and heavier seeds than in warm regions near the equator. This effect is attributed to the prolonged influence of sunlight. Many flowers white in southern climates become violet in the north.

Nitrate of potash is a good thing for potted flowers, it is said.

Potatoes will likely be high in price before spring. It is just as well not to be in too much of a hurry to sell.

Let the children have all the fruit they want. Children are pretty "hard" on fruit, but no matter, let them eat.

The fruit-grower ought to be able to teach his boy the science of fruit-growing, but he can get that ability only by study.

The winter horticultural meetings will be in session during the rest of the season, and there can always be a great deal learned at them.

To make good grafting wax take one part tallow, two parts bees-wax, four parts resin. Melt all together and thoroughly mix.

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NEWS OF THE WEEK (*Continued from 13th page*).

At Elton, Pa., Wednesday night Samuel Kring, aged 79 years, and his wife, aged 83, were burned to death in their home.

John I. Riggin, a brother of Charles W. Riggin, one of the sailors who was killed at Valparaiso by the Chilians, will file claims for damages with Secretary Blaine.

Agents of the coal producing companies met at New York Thursday and decided to advance prices 25 cents per ton.

United States Commissioner John S. Bradford died at Springfield, Ill., Thursday.

Dr. W. A. Haskell, of Alton, was elected president of the Illinois State Board of Health at Springfield Thursday.

The wheat crop of North Dakota for 1891 is estimated at 64,713,328 bushels, or 22.58 bushels to the acre.

President Harrison sent a message and correspondence to Congress on Thursday, intimating that the difficulty with Chili could be settled diplomatically, and that action by Congress was not now necessary.

Garza, it is said, has crossed over into Mexico with a force of about 5,000 men. It is claimed that he will soon have three-quarters of the population on his side.

The Hon. Mr. Bayard, of Delaware, Secretary of State in the Cleveland administration, expresses gratification over the prospects of an "amicable and honorable adjustment of the Chilian Controversy."

Near Jones's Mills, Pa., Friday morning United States revenue officers captured five moonshiners and destroyed two illicit distilleries.

Henry Dowd, alias "The Slasher," who has committed several murders in New York, was acquitted Friday, on the grounds of insanity.

Cyrus W. Field is likely to die at any moment, his physician says. He is much worse than at any time since he was taken ill.

Friday the Fall River County Bank at Oelrichs, S. D., made an assignment. The liabilities are $28,000; the assets considerably less.

B. R. Musgrave, of Terre Haute, Ind., who attempted to swindle insurance companies by burning a log cabin containing a skeleton, was convicted Friday and sentenced to pay a fine of $500 and be confined in the penitentiary ten years.

At Boston, Friday, the "Autobiography and Personal Reminiscences of Major General Benjamin F. Butler" was issued.

Frank Zano, aged 20, was married Wednesday to Rosa Cooke, aged 17, at Rockford, Ohio. His father-in-law had him arrested on the charge of perjury in swearing that the girl was of age. Friday Zano shot himself while in jail, inflicting a fatal wound.

FOREIGN.

It is said that peasants in the department of Voronzeh Russia, exasperated by their sufferings from hunger and sickness have turned their resentments against the doctors for their failure to effect cures. The physicians are fleeing in terror.

Deaths in London week before last numbered 2,761, or 1,762 above the average during the past decade. Medical Adviser Smee, addressing a meeting of life insurance directors, stated that the epidemic of influenza had cost the company two and one-half times as much as did the cholera epidemic of 1842.

Influenza is decreasing in violence at Copenhagen.

At Vienna Friday the Schneiders, man and wife, convicted of murdering and robbing eight servant girls, were sentenced to death.

Succi, the faster, Friday abandoned his attempt to go without food for fifty-two days at London. He had fasted to within a few hours of forty-four days. He has lost 37 pounds since his fast commenced.

The sectarian education bill is under discussion in the lower house of the Prussian Diet. Chancellor von Caprivi Friday made a speech in favor of it.

Grand Duke Constantine, of Russia, died Monday.

Negotiations for the cession of Cuxhaven to Prussia are nearly concluded.

A detachment of the Salvation Army was attacked by a mob at Eastbourne, England, Tuesday and a number were seriously injured.

John Dillon, in a letter published Tuesday, shows that the McCarthyites in the past year have expended £45,220 for the benefit of evicted tenants.

Work for 250,000 men in the famine districts of Russia will be furnished this winter by the Board of Public Works.

Influenza has increased the death rate in Paris 100 daily.

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This is New York Convention number.

Again we have to ask the indulgence of our numerous correspondents the publication of whose favors is delayed by the present crowded state of our columns.

Miss Emma Hilman and Miss Rose Myers, two talented and devoted young ladies, were in Chicago last week on their way to New York City. From thence they go to Sheptsone, Port Natal, Southeast Africa, to labor in the Fairview Mission, established by Rev. A. D. Noyes and his wife, assisted by Miss F. Grace Allen.

The health of Rev. T. H. Hanna, D.D., pastor of the United Presbyterian church at Monmouth, Ill., we regret to learn, is in so precarious a condition, that he has been warned by his physician to relinquish his arduous duties and take absolute rest, or subject himself to the danger of a permanent breaking down. His many friends will certainly rejoice if he succeeds in thwarting the threatened catastrophe.

For a reform town, ably governed, having its Sabbath laws strictly enforced, and with a rich vein of public morality visible throughout its entire domain, Toronto, Canada, is to be highly commended; and as an example for other towns and cities, it is unrivaled in the United States. At a recent municipal election a majority of 7,000 citizens voted against running street cars on Sunday; three ladies were elected school trustees, and it was decided to furnish school-books to pupils of the public schools free of charge. Furthermore, a pronounced temperance man was elected mayor. Happy Toronto!

One of the latest secret societies organized in the West is called "The Knights of Abraham Lincoln." Its objects are to perpetuate the present public school system; to restrict immigration; to bring about the compulsory education, in the English language, of all children in the United States; to tax all property, and to oppose the election to public office of any but native American and non-Catholic citizens. We think that if it would drop its element of secrecy, it might secure a respectable following. Apparently there is very little in its alleged objects of which it need be ashamed. The supreme council of the order was recently in session at St. Joseph, Mo.

A pious brother in the gospel ministry at the East suggests "that all Christians, when they engage in the public worship of God, 'and draw near with a true heart in full assurance of faith,' should have permission given to them to take part in the meetings by speaking or praying. If it is not possible to grant more than a moment to each one who wishes to speak or pray, let that time be given to them; and by all means encourage the habit of confessing Christ before men and telling what the Lord has done for the soul." The brother is right, and the custom which he recommends is quite generally followed in the West. The old-fashioned "prayer and conference meetings" of the churches are still in vogue, and especially so in the evangelical missions in this city and elsewhere. It is a very desirable feature and full of instruction. Singing is another form of worship that is very acceptable.

We are in receipt of the first and second issues of the *Gospel Witness*, a large and comely monthly of sixteen quarto pages, published by Rev. A. S. Worrell (who also is its editor), at La Grange, Cook county, Ill. Its object is "to teach the *whole* Gospel, and to teach it in God's order." The editor is a Baptist clergyman, of undisputed piety, and there is sufficient tact manifest in the numbers before us to promise a worthy periodical all the year round. Mr. Worrell has secured the services of two able associate editors, and a corps of special contributors. The spirit manifested throughout its columns is eminently pious, and well-abreast with the best evangelical teachings and reforms of the day. We commend it alike to pastors and people as a living testimony to the truth of the Scriptures and the power of God to save to the uttermost all who come unto him. It should be in every family. The subscription price is $1 per annum.

At Allentown, Penn., Mr. Henry J. German, a well-known lawyer, and a member of several prominent secret societies, died in the latter part of January. Rev. Dr. G. F. Spieker, pastor of a Lutheran church, who was engaged to conduct the obsequies, being very strongly opposed to what he calls "oath-bound organizations who are trying to become a substitute for the church," expressed a wish that the lodges should not turn out in funeral form; but they came, notwithstanding, ready for service. At the cemetery the carriages passed through the ranks of the lodges; but Dr. Spieker and the mourners on foot, before reaching the men in regalia, turned aside and took a short route to the grave, where the religious services were completed, and the minister departed without waiting for the lodges to perform their rites. The affair, it is said, created considerable feeling among the lodge-members; but most of the *Cynosure* readers will appreciate the strategy of the clergyman.

Col. Elliot F. Shepard, proprietor of the New York *Mail and Express*, recently applied for space in the Columbian Exposition, in which to print a daily edition of his paper, during the Fair, simultaneously with the New York issue, exhibiting to the public the various operations by which a great newspaper is manufactured. His application was favorably received by Director-General Davis; but (Colonel Shepard alleges) publishers of Chicago daily papers interfered, with the objection that he is not the *manufacturer* of the presses, etc., which he proposed to exhibit; he complains that he has been ill-used in the matter, and that his proposition is likely to be defeated by the jealousy of his local contemporaries. Chicago publishers can afford to be more generous than this charge seems to indicate. Col. Shepard is a conscientious editor, formerly of Chicago; and, as compared with a large proportion of the current secular papers, the *Mail and Express* is exceptionally clean.

Some of our brethren who have renounced the dominion and practices of the secret orders into which they were misled through misrepresentation, have yet a very strong conscientious disinclination to speak openly of the lodge and its secret work, as if their public reference to these works of darkness, which they were sworn to conceal and never reveal, should involve them in the sin of perjury. The Bible is very explicit in making this sort of revelation a solemn duty. We quote from Leviticus 5: 4, 5: "If a soul swear, pronouncing with his lips to do evil"—as in Masonic initiation—"or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." To make his confession complete, he should tell all that he knows concerning the abominations into which he has been entrapped, in order to warn others against committing a similar indiscretion and sin.

HE CARETH FOR ME.

BY MRS. VICTORIA ALEXANDRA STONE.

And doth He care for me?
Oft at the midnight hour I've seen, in dreaming,
Its foreground black and bare, its background bright;
And just half-way between, a cross is gleaming,
Blood-stained and dim upon my wildered sight;
He careth for me.

And doth He care for me?
Oh, heart of mine, be still! sweet rest he giveth;
His angels bright have left the gates ajar;
'Midst all I know that my Redeemer liveth
And I shall dwell in that bright land afar;
He careth for me.

And so, He careth for me!
Bright be the waves upon that sparkling river
And bright the billows on that jasper sea;
Bright be the glory in that grand forever,
And bright that crowning pledge for aye shall be.
He careth for me.

Steamburgh, N. Y.

BEWARE OF FALSE PROPHETS IN LAMBSKIN APRONS.

"A beautiful system of morality veiled in allegory" should develop beauty in the personal morality of the adherents of such a system. But both in theory and practice this Masonic system of morals is too heavily and darkly "veiled."

Yet many are inclined to persist in the claim that Masonry, considered merely as a moral system, is a perfect one, and that harmony in belief and practice with the moral tone of Masonic obligations would sanctify and perfect the ordinary Christian.

In testing the claims of ostensible promoters of Christian morals, it is surely in order to apply the test provided by the Author of Christian morals himself. His rule is, "By their fruits ye shall know them."

I offer a few specimens of fruit that have fallen into my own hands, hoping that unperverted tastes will try their flavor.

When I was initiated, the superintendent of my Sunday-school was chaplain. He was a re-

formed drunkard, who seemed to have become a Christian. In a conversation, afterward, I spoke of the murder of a Mason, when he declared that a man who would take such obligations and break them was "well out of the way."

This was one of my first tastes of fruit from the Masonic tree. Its flavor smacked of thorns. I said to myself at once that if all I knew of Masonry was that it had power to warp the moral sense and twist the judgment of such a man so far as to make him the advocate and defender of that flagrant crime, this alone would condemn Freemasonry.

In the same conversation this Sunday-school superintendent denied the third point of fellowship in the oath of the third degree, and declared that it referred exclusively to the Masonic secrets of that degree, and not to secrets that were personal.

Months later, in another conversation in which he admitted that he had taken the Royal Arch degree, he said that if he saw a murder committed by a Mason, he "would keep it as long as ever he could." On the witness stand, under oath, he would tell; but "nothing else would get it out of him."

It was much like saying that he would let me hang and leave my child an orphan, or wear out the last day of my life in prison as the victim of erroneous suspicion, rather than tell the truth about a villain who happened to know how to give the grand hailing sign. That taste of fruit from the Masonic garden suggested thistles.

A good while after this I was talking with an old Methodist minister who had for many years been in the lodge. He thought I must have taken my initiation in a wrong spirit; and when I admitted that I did not suppose it to be serious, and saw it on the ridiculous side chiefly at the time of my initiation, he declared that his own was "one of the most serious transactions of his life." When I instanced the penalty as unfit for such men as we were to utter, and something I would never say in earnest with the understanding that it had any meaning, a strange look, solemn, hard and stern, came over his face as he defended Masonic assassination, declaring that if a man broke such obligations, "no punishment was too severe."

Yet this man went from our conversation to the church of Jesus Christ of which he was pastor, and went there to meet a company of innocent children. The taste of this fruit was very bitter indeed.

I add a sample given me by Rev. S. C. Kimball, editor of the *Christian Witness*, published at Newmarket, N. H.: A Methodist pastor declined to subscribe because the paper opposed secret societies. Mr. Kimball explained that the *Christian Witness* did this, believing that these societies injured the religious interest of young men. "Not at all," replied the clergyman; "the reverse is true. When I have been low in my mind, I have been with the presiding elder to the Masonic lodge and had my mind greatly refreshed."

His wife was listening, and Mr. Kimball remarked that it was "a pity she could not go to the lodge with him and obtain refreshment for her soul."

"I wish she could," replied her husband; "there is nothing to hinder."

"Do you mean to say," asked Mr. Kimball, "that you would be willing to have your wife initiated in due form into Ancient Craft Masonry, in the presence of strange men?"

"Certainly; I should be glad to have her."

Mr. Kimball immediately took an authentic exposure of Freemasonry from the grip-sack he had brought with him and opened it, if I remember rightly, to a picture of the candidate stripped for the third degree. At first the clerical Mason tried to hedge by representing this exposure of Masonry as incorrect; but presently, overwhelmed with proof, gave in, exclaiming, "What did the man do with his oath who wrote that book?" "He broke it," said Mr. Kimball, "as every honest man should."

It is obvious that this remark did not apply to "present company," for that Methodist minister was not an "honest man." The "beautiful system of morality" had been too heavily "veiled in allegory" to accomplish much in making him a "better Christian." Is not this fruit exceeding sour?

If the constant fruitage of Masonic teaching and training are murder and falsehood, with other sins and crimes, we shall do well to turn from the advocates and oracles of this false religious system and listen to Him who gave us the simple rule, "By their fruits ye shall know them."

CRUCIFER.

A DANGEROUS HERITAGE.

I was in England, visiting one of her most distinguished authors and his family, at their suburban villa, amid the surroundings of which was gathered all that tends to make life pleasant and home desirable.

It was during my stay in this agreeable retreat that London was startled by the first of the Whitechapel murders, the barbarity of which horrified the entire civilized world. It had been for a day or two a topic of conversation in the family, and the two other guests and myself had discussed the crime as a social event of more than ordinary depravity.

We had all gathered in the drawing-room, after dinner, with our host, his amiable wife and daughters, and his only son, of whom the family was justly proud. Presently the host arose, and, without any prefatory remark, quoted the passage in the Decalogue, "Thou shalt do no murder." Having by this expression secured the attention of the company, he briefly referred to the Whitechapel murderer; and as he spoke he stepped towards the door, beckoned with his hand and exclaimed, "Here he comes!"

The effect upon us was magical. The next instant a servant entered, ushering in a little boy, certainly not more than seven years old, clad in coarse and tattered garments, barefooted, and extremely dirty wherever his person was visible. On his head was a cloth cap, of rude fashion and faded material, which was not removed when he came among us. A sinister smile lighted up his features, and a boyish self-confidence was manifest in his bearing as the servant seated him in a chair, facing the company. A wild light shone in his eyes, which resembled those of a snake, as at a signal from our host he began to speak. His utterance was too guttural to be easily understood, and his words were uncouth and jumbled together; but with that continuous smile upon his lips, he told us how the sight of blood delighted him, while the light in his eyes gleamed with increasing fierceness as he rolled them about in a sort of ecstasy, until we could see the intensity of enjoyment which he would experience in cutting all our throats at sight, merely to satisfy his craving for blood, and we began to realize the raptures of cannibalism. As soon as he had ceased to speak, our host silently motioned the servant to remove him from the room, and when the bloodthirsty elf had disappeared, he thus addressed us:

"In this little boy we have seen an illustration of at least one motive with which great crimes have been many times committed, and why they frequently become impenetrable mysteries. I knew his father well—a cruel and vicious boy at school; a ruffian before he became a man, nearly killing several of his companions, and a murderer at twenty-three—his victim being his concubine, the mother of this lad—and an executed convict within six weeks after the commission of this crime. In his brief career he seems to have passed heartlessly through every gradation of vice, and died as unfeelingly as he had lived. I would have placed his boy among better influences and promoted his interests, but the law of consanguinity and the courts handed him over to the care of an uncle, who was hardly less vicious than the father. You have seen for yourselves the dangerous disposition that the boy already exhibits; and the influences to which he is constantly exposed, and the neglect from which he constantly suffers, sufficiently foreshadow the destiny that awaits him.

"From the beginning of our race; from the day when the first man born into the world shed the blood of his brother and mingled it with the dust, down to the period of the Whitechapel murder, there have been monsters among men, in whom the sight of blood induces a relentless insanity. The worst example of modern times was seen in the great French Revolution, when all Paris indulged in a carnival of violence and bloodshed terrible to remember, and not reconcilable with any normal condition of the reason. It was one of those mental aberrances that develop the worst passions of lower animals, bringing the patient into harmony with all that is diabolical, and worse than all, is incurable and insatiable.

"This thirst for blood has its origin in either a morbid depravity of the moral nature, affecting the mental functions, and intensified by fortuitous circumstances, such as continuous association with criminals, or in the inheritance of this unhallowed passion from depraved parentage. In the case of the little boy whom you have seen, the latter condition prevails, but his disposition to gloat upon the wasting life-blood of a fellow-being is no less manifest than in the mind of a vengeful murderer.

"Mr. Dickens has depicted in 'Barnaby Rudge,' the posthumous and idiotic son of a murderer, a sickening and crazing at the sight of blood. This is another phase of hereditary mental disease, derived from the terror-stricken mother after passing through the scene of murder in which her husband was the principal actor. But we may reasonably believe that had Mrs. Rudge, instead of her husband, been at that particular period the murderess, a more terrible ante-natal impression might have been made upon the mind of her offspring, and that in after-years he would have displayed in his nature all that you have witnessed in the little boy to-day.

"A mother's methods of thinking, and even her habits of life for months before childbirth, as well as the natural traits of the father, are often reflected in the child. If the family has lived temperately and enjoyed a large degree of domestic happiness, or even of peace only, and its circumstances and surroundings have been agreeable throughout, the child should be correspondingly amiable and happy from its birth. On the other hand, if the parents have been continuously drunken and quarrelsome, the child's life will probably be marked by discontent, ill-temper and recklessness, with an unquenchable thirst for intoxicating beverages. At least, this result is so common that it has become quite firmly established as an element of medical jurisprudence.

"There may be, however, a duplex nature in the same individual—a subversion of the mental and moral character that must cause absolute suffering. Suppose, for instance, a child is born whose parents widely differ in temperaments, habits and morals; the one exhibiting a tender conscience, a love of good order, amiability, and refinement, while the other manifests directly the opposite of these desirable traits. It is possible that the child may discover many of the characteristics, physical, mental and moral, of its progenitors. In some cases the worst might be modified by a preponderance of the best; but it is also possible that the two classes of propensities might be so evenly balanced that neither would be neutralized; and this double possession, then, might create a mental and moral struggle, marked by contrary emotions and intense anxiety. The virtues of the mother (let us assume) continually war against the vices of the father for supremacy, and as the youth approaches manhood his better nature revolts at the grossness which he discovers within himself. Happy indeed is he if he can successfully combat the evil and maintain the excellence for which he strives. If his two natures are more equally poised, the inward warfare must become a source of great distress. In this connection it would be interesting to trace to this cause numerous applications for divorces and certain suicides for which no apparent motive exists. If the father has been an habitual drunkard, and the mother a pure woman, their offspring, should the mother-nature prevail, will look upon intoxication with disgust, and *vice versa*.

"There are circumstances attending the commission of this Whitechapel crime which to my mind indicate one of two murderous conditions of the slayer. Either he was a man filled with the spirit of revenge for some real or fancied offense—for there is no appearance of intended robbery in the assault—the work was too elaborately done for that—or there was a morbid disposition to destroy life without the temptations that ordinarily instigate deeds so startling and foul and I believe that if the perpetrator is ever discovered, he will be recognized as the victim of a nature perverted by circumstances over which he has no control, and for which no responsibility morally attaches, although the law may justly hold him guilty.

"The remedy in these morbid cases is not found in the infliction of corporeal punishment, beyond the sequestration of the individual from society. Confinement and human treatment are requisite, involving the removal of all external temptations that can incite the diseased mind to indulge in its proclivities for shedding blood. The man may be otherwise perfectly sane, but he is not to be trusted if exposed to whatever may arouse his dormant desire to take life; and not unfrequently his disease terminates in suicide, because there is no one else to slay."

"But, Mr. ——," I asked, as our host turned to seat himself, "suppose that he is 'a man filled with the spirit of revenge,' as you have suggested, and thoroughly sane—what would you do with him then?"

"Hang him," he said. MAT. HAWTHORN.

Chicago, Ill.

A BIBLE READING.

"THE GIFT OF THE HOLY SPIRIT."

Luke 24: 49–52. Acts 1: 4, 5.

Commands to tarry for "the promise of the Father, which (saith Jesus) ye heard of me."

Returning from the *ascension* to Jerusalem, full of rejoicing and praise, they awaited the Pentecost. Acts 2: 1–4.

The promise of the Father of which Jesus spake, on the evening before his crucifixion (John 13: 30 and 18: 12), while Judas was on his errand of betrayal, viz: John 12: 31, 32; 14: 16–20; 15: 26, 27; 16: 7–14.

Promised to penitent *Jews* at Pentecost (Acts 2: 37–39), when the table of the Lord was extended to 3,000 souls. Acts 2: 41, 42.

Bestowed at Samaria, one year after Pentecost. Acts 8: (5–8), 14–17.

Eight years after Pentecost first fell upon Gentiles (Acts 10: 34–44), when the fellowship with the apostles (as at first, Acts 2: 41, 42), was extended to the Gentiles. Acts 10: 45 to 11: 18.

Twenty-two years after, Pentecost was bestowed upon twelve persons at Ephesus. Acts 19: 1–6.

Promised to "believers." John 7: 37–39. N.

"SOME FIGURES AND AN OPINION."

BY REV. H. H. HINMAN.

Under the above caption, the Milwaukee *Sentinel*, in a leading editorial, gives the subjoined statistics of population, together with the percentage of arrests, in the principal cities of the United States:

	Population.	Arrests per cap.
New York	1,515,301	4.92
Chicago	1,099,850	3.63
Philadelphia	1,046,964	4.78
Brooklyn	806,343	3.52
St. Louis	451,770	3.91
Boston	448,477	7.33
Baltimore	434,439	6.12
San Francisco	298,997	7.83
Cincinnati	296,908	4.72
Cleveland	261,353	2.87
Buffalo	255,664	4.36
New Orleans	242,039	6.20
Detroit	205,876	3.45
Milwaukee	204,468	1.75
Washington	202,978	8.76
Newark	181,830	3.18
Minneapolis	164,738	2.84

These figures indicate (apparently) that Milwaukee has a smaller number of arrests, and, as we might infer, a better state of morals than any other of our large cities. The *Sentinel* says that they have 1,400 saloons, besides an immense business done by the breweries; moreover, the saloons are all open on the Lord's day. The inference is, that the taking away of all restraints, and making the sale and use of liquor ABSOLUTELY FREE, is the reason why the morals are better than elsewhere. Its argument is as follows:

"We have more than 1,400 saloons all wide open on Sundays, and we have half a dozen theaters and an art gallery open on Sundays. We depend on education and moral suasion and good sense to keep people straight—with very severe handling if they become disorderly without the provocation of oppression. Men are mostly disposed to conduct themselves with sobriety if they are not nagged."

It ought to have occurred to the editor that these statistics prove too much, and really disprove the "opinion" which he so confidently affirms. Thus, San Francisco has most nearly the same conditions, so far as legal restraint is concerned, as Milwaukee. There is absolutely no Sunday law in California, and San Francisco abounds in saloons; yet the percentage of arrests to population is 7.83, next to the largest of any city in the Union. If free whisky makes Milwaukee a moral city, what does it do for San Francisco?

The two cities that stand next to Milwaukee in the smallness of the number of arrests, are Cleveland and Minneapolis. According to the editor's theory, there ought to be, in these two cities, more than ordinary freedom to sell liquor and run theatres on seven days of the week. But, on the contrary, they are among our best-governed cities, with strong, repressive laws against Sunday traffic. If restraining laws cause drunkenness and crime, there ought to be more than the average in their criminal statistics.

Then, too, the city of Washington disproves the theory of the editor. This city leads all others in the number of arrests, being 8.76. It has practically open saloons on the Sabbath. All the large hotels have open bars, and sell at all times without restraint. A few of the saloons close their front doors on Sunday, but the more than 1,200 saloons run, as a rule, seven days of each week. If open and free saloons favor morality and good order in Milwaukee, they surely do not in Washington, and they certainly do not in New Orleans. The truth is, that the universal testimony of all civil governments is, *other things being equal*, the amount of crime will be in proportion to the freedom with which people buy and use intoxicating drinks; and that where the Sunday laws are best sustained by public opinion, and best enforced, there is the least crime. If the editor's "opinion" is correct, then all laws against gambling and licentiousness, and all other laws that are but imperfectly observed, ought to be repealed. But none except the worst of men would desire this.

WHY DO YOU CALL THE BIBLE THE WORD OF GOD?

This we consider one of the *very* important questions of the catechism. Concerning it, every catechumen should "Be ready always to give an answer to every man that asketh you a reason of the hope" (faith) "that is in you, with meekness and fear." That the Bible is the Word of God every Christian is *firmly convinced*. Perhaps there is no other truth of which we are so "fully persuaded," and which seems so clear, so evident to us, and yet there are but few things of which it is so difficult for us to convince others, and to make plain to others.

That which so firmly convinces us that the Bible is the Word of God, and makes this truth so clear to us, is the testimony of the Holy Spirit, in our hearts, which testimony reaches our heart through the Word itself. That which makes it so difficult for us to convince anyone of this truth, which is so evident to us, is the absence of this testimony of the Holy Spirit. Indeed, it is impossible for us to convince anyone that the Bible is the Word of God, so long as that person will not hear the Word, and accept the testimony of the Holy Spirit. The very moment one truly accepts the Word of God, and the witness which the Holy Ghost bears through it, he is convinced, becomes a believer, is converted, not by our arguments, but by the words and power of the Holy Spirit. Thus it becomes apparent that no man can ever claim the honor of converting another, and that it is most certainly true, as our catechism says in another place, that "The work of conversion . . is solely the gracious work of the Holy Ghost."

We believe the Bible is the Word of God, "Because God gave it in writing through the prophets in the Old Testament and the evangelists and apostles in the New." "Moses and the prophets" wrote the books of the Old Testament, but they are not, on that the account, thoughts, or words, of Moses and the prophets; "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1: 21. Nor are the thoughts, or words, of the New Testament, the thoughts, or words, of the "evangelists and apostles," because written by them, as it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

By this we learn that the Holy Spirit worked upon the hearts and minds of those "holy men of God," and made known to them the thoughts which God wanted them to write, and also the words in which he wanted them to express these thoughts, and that these men were obedient to the directions of the Holy Spirit, so that the thoughts and words are not the thoughts and words of the men who wrote them, but of God who gave them. If a friend would ask you to write a letter, and would tell you just what to write and the words in which to write it, the letter would not be your letter, but the letter of the friend who asked you to write it.

Thus the Bible is not the Bible of the prophets, evangelists, and the apostles, but of God, who chose them to write it; this is why we *call* the Bible the Word of God.

Those who do not believe that "the Bible is the Word of God," will ask you *why* you believe that God directed those men what to write, and that the Bible is of God. Now, there are more than ten thousand answers that could be given to this question, but we will mention only one, and that we consider the very best one of all, and that is because God's Word says so.

In the two verses quoted in this article (2 Peter 1: 21 and 2 Tim. 3: 16) you will see that the Bible does say that it is of God, and that it is the very best proof that a Christian can have, or give, and as long as people will not accept this proof, they will not accept any. We have other reasons for *thinking* that the Bible is the Word of God, but we KNOW that it is the Word of God, *because the Bible says so.*

To all who truly accept the Bible as the Word of God, it becomes the deciding authority, and only rule in faith and life, and an unfailing fountain of consolation, and "gives us strength for all the strife, and all the toil and pain of life." May it ever be all this to each of us.—*Lutheran Chimes.*

FREEMASONRY IN FRANCE.

"The evolution of modern history, and especially of the history of Freemasonry," says an article in the New York *Catholic Review*, "has progressed far more rapidly within the last few months than could have been anticipated, even by the initiated. Indeed, it may be fairly presumed that the developments are far from satisfactory to the members of the secret organizations.

"The bold accusation made against the French government by M. Boissand, the eminent counsel for Mgr. Xavier Gouth-Soulard, the Archbishop of Aix, that the French government was under the control of the Freemasons, contributed much, no doubt; to stir up the anger of that resentful body. The bold defiance so fearlessly yet so provokingly hurled at the attorney-general, had much to do with the foolish and ill-considered assertion of M. Floquet, President of the French Assembly, that His Holiness, Pius IX. was a Freemason, was intended, if allowed to pass unchallenged, to silence the Catholics on that subject and give a temporary triumph to the prince of falsehoods. The lie given in the Chamber to M. Floquet did not disturb him. He is not sensitive on that score. He accepted the insult which he had not the manhood to resent.

"The provocation, it will be admitted, was strong. According to *L'Univers:*

M. Boissard had addressed the attorney-general, personifying in him the government and the Freemasons, as if they were the accused.

"'You are prosecuting the government,' exclaimed the president.

"'I am prosecuting the government,' replied M. Boissard.

"In the course of his powerful defense of the archbishop, which was really a bold philihpic against the government, he returned to the charge:

"'The truth is,' he said, 'that among the men who govern us there is one sentiment which dominates all others; entire submission to the orders of the Freemasons. The truth is, that, with them, hatred of the Catholics exceeds everything, even the love of country.'

"Here the president interrupting, asked:

"'Do you speak in your name or that of your client?'

"'I speak in the name of my client and in my own.'

"The president—'Your professional oath does

not permit you to directly attack the state.'

"'I do not attack the state, sir, but I use my right to censure your acts. To summarize my full thought, I say the great misfortune in this case is, that the men who rule us have the hearts of Freemasons rather than the hearts of Frenchmen.'"

The spirit that actuates these lodges is further exemplified by the action of the French Masons of Toulouse.

The Encyclopedique lodge of the Orient, of Toulouse, has put itself in advance of all the others by asking the lodges to unite with it in order to pursue "Clericalisme" which, it says, "is audaciously raising its head." The Encyclopedique "asks that all the religious congregations be dissolved, that their property be given to the public institutions and that they be prohibited from ever again re-organizing; the right of union and of association to be reserved to the Freemasons alone."

It demands, besides, that the wearing of the soutane in the streets, be prohibited; its use to be allowed "only to bishops, priests, vicars, pastors, or rabbis who are salaried from the Department of Public Worship, and to these only in the exercise of public worship."

"That it shall be the privilege of Masons only, to display, in public, their distinctive badges, such as the aprons, etc., which they wear at the funernals of their F. F. . ."

"Various penalties, as fines, imprisonment, deprivation of civil and political rights, should be decreed against all persons supposed to encourage or to favor the congregations in any way."

This is not the first time that the Freemasons of Toulouse have claimed the right of half a million to govern and persecute thirty-six millions of Frenchmen.

NEW ENGLAND LETTER.

The Woman Suffragists and fairs—American literary life. Singular state of affairs at Deer Island.—The hearing on the poll-tax question.—The "Congregationalist" on Temperance.—One way of stirring up antic-secret sentiment.

It has been a matter for wonder to me that Woman Suffragists should favor holding fairs as a method of raising money. Fifty years, or even a quarter of a century, ago there was some excuse for it. Woman had not then come to her majority and was content with childish things;—had indeed, in many cases, no other resource. But now that all this is changed and she has come to the front among the world's workers, and is demanding a recognition of her equality with man, it would be far better for the cause to drop all such weak and womanish expedients. Mrs. Ellen B. Deitrich, at the late Woman Suffrage Convention in Boston, spoke some timely truths on this subject that I hope will be duly pondered by their executive committee. She calls it very truly a "wasteful method," and "pernicious in teaching that a woman's time is of no value." Leave fairs to Daughters of Rebecca and other "foolish women," who are taught by their lodge masters that "woman is reached through her affections, while man is reached through the understanding." Of course, women who are destitute of understanding, as this distinction delicately implies, may just as well furnish "Rainbow" tables, and make cake and ice-cream for fairs as do anything else. Their time must be of small account. But let all those who believe that the woman is just as responsible as the man for her time; that it is of equal consequence for her to make all her moments, as well as all her faculties, count to some worthy purpose, steadfastly set her face against all that thus tends to belittle her sex and help on a frivolous tendency. I predict that the time will soon come when fairs as a means of raising money will be as antiquated as the old-fashioned sampler and marking stitch.

"Our literary life is trivial for the most part." This is the mournful refrain of an article in one of our leading magazines. "There is no solidarity in our American literary society, and little that can be called serious literary society at all. . . . The earnest individual literary workers among us . . . . find their most nourishing and respected companionship in the merchant, and the shoemaker, and the printer, oftener than in their own guild." Couple this with the fact that a few weeks ago a newly-found paper of Emerson's, published in the *Atlantic*, was generally conceded by the critics to surpass in profundity of thought and beauty of style anything else which has appeared in the magazines of late, and one very naturally asks the reason why. If American literary life has grown "trivial," there must be some cause for it. How often we see the inquiry, "Does literature pay?" Imagine John Milton asking a question like this! Such men have counted literature as a profession too sacred ever to be made the mere vehicle of winning their bread and butter. If they got the bread without the butter they were satisfied. I do not know anything that will redeem American literary life from this charge of being trivial, except for writers to cease from writing about trivial things for trivial people, and offer their pens to serve some righteous reform, some noble principle, some undying truth;—in a word, to write from that deep religious conviction which is the spring of all that is grandest in the literature of our mother tongue. The trouble with American authors of recent years is that they have begun to worship too much the mighty dollar, and so it is not strange that what they write has so often a brassy sound to ears accustomed to the ring of the genuine gold;—such, for instance, as the following passage from the article by Emerson just alluded to: "It is the property of the religious sentiment to be the most refining of all influences. No external advantages, no good birth or breeding, no culture of the taste, no habit of command, no association with the elegant,—even no depth of affection that does not rise to religious sentiment—can bestow that delicacy and grandeur of bearing which belong only to a mind accustomed to celestial conversation." There are too many literary triflers, mere carvers of cherry-stones, so to speak; but they are the ones who win the prizes in literature, and their example causes many a young writer who is capable of a deep and serious work, to leave it and go to carving cherry-stones too.

If reports are not grossly exaggerated, the city's institutions at Deer Island need a thorough overhauling. Thieving, gambling and drinking go on unchecked, so that to be "sentenced to the Island" can have but little terror for people who are addicted to these diversions. The disgraceful fact has leaked out that at the opening exercises of the new Chamber of Commerce in Boston, a number of the guests were sent there for drunkenness by order of the city authorities. One can understand, in view of the license permitted, why one of them who was from St. Louis should say to the officer who arrested him that "If he had to be locked up anywhere he would prefer to be locked up on Deer Island."

The Committee on Election Laws, at the recent hearing on the poll-tax question, found themselves confronted by 150 keen-witted, bright-faced women who were ably represented by Henry B. Blackwell, Mrs. Brockaway, Mrs. Cheney, and others. No opposition to the bill was offered, and perhaps by another year women can vote for school committee without being hampered by miles of red tape. The wonder is that so many have voted at all under such discouraging circumstances. The fight on giving woman municipal suffrage will be a hard one. The saloon and other powers of evil that rule our cities and towns may be depended on to contest every inch of ground, and bring every force of bribery and intimidation to bear, so that its most ardent advocates scarcely dare to cherish any hope of victory. Still, the unexpected sometimes happens.

The *Congregationalist* is supposed to be the organ of the orthodox churches of New England. Isn't it about time that they let their voice be heard in condemnation of the extraordinary attitude which that paper assumes on the temperance question? To say that the Bible "everywhere condemns drunkenness" but "nowhere enjoins total abstinence," reminds one of the peculiar kind of temperance that is taught in the Masonic lodge-room; but to say that Christ "habitually drank" wine that was intoxicating, and continued to do so till men called him a wine-bibber," strikes me—and I think it will every Christian who sincerely loves his Lord—as little short of blasphemy. I am glad that its position is being assailed from so many quarters, especially by a telling broadside in the *Traveller*, from its brave and fearless editor, Dr. Dunn.

One of the best methods of getting Christian people to consider the subject of secrecy is by a well-conducted Bible-reading; and the writer had the pleasure last Sabbath of listening to one in her own home given by the wife of the New England agent, Rev. J. P. Stoddard. About fifteen were present—godly, earnest men and women—who listened with the deepest attention, as she unfolded, in her own peculiarly interesting and happy way, the teachings of Scripture in regard to secret associations. Sister Stoddard is now open to engagements for Bible readings, and also for lectures to ladies on Adoptive Masonry, and the lodge as it affects women and the work of the W. C. T. U. Write to Mrs. A. E. Stoddard, 218 Columbus Avenue, Boston, and see how much good can thus be done in a very quiet, yet effective way. She is developing more and more the qualities of a born leader in this new and hitherto much neglected line of work among women. Enlighten the mothers of our land, and the lodge Babylon will soon fall;—at least we shall find it no longer entrenched in the church, and sheltered behind the argument used by unthinking Christian women, "that so many good men and ministers belong to it."

Elizabeth E. Flagg.

OUR WASHINGTON LETTER

Washington, D. C., Feb. 3, 1892.

The good people of the country whose influence it was that caused the last Congress to enact the law closing the United States mails to all printed matter of the lottery companies, and also shutting out newspapers that published lottery advertisements, are to be congratulated. The constitutionality of this law, which was attacked by the ablest lawyers that money could employ, has been upheld by the United States Supreme Court, without a dissenting voice. This is all the more gratifying because of the rareness of unanimous concurrence in the decisions handed down by that court. In delivering the opinion, Chief Justice Fuller said: "We are constrained by the circumstances under which we find ourselves placed by the death of Mr. Justice Bradley, to whom the preparation of the opinions in these cases was committed, to postpone for the moment any elaboration of our views, and confine ourselves to the expression of the general grounds on which our decision proceeds." The decision is just as strong as though it were supported by the most elaborate argument ever made, and that is all the people care to know about it. The highest court in the land has built a mighty bulwark to support the charge made on the corruptionists by the great army of moral reform, from which the next forward movement can be made.

The work of the W. C. T. U. in a commendable reform has evidently been felt, as Senator Carey, of Wyoming, and Representative Curtis, of New York, this week introduced a bill in the Senate and House providing for the erection of a reformatory and house of detention for women charged with and convicted of crimes and misdemeanors in the District of Columbia.

A very interesting temperance mass meeting was held Sunday afternoon by the W. C. T. U., the principal speaker being Mrs. Mary McGee Snell, of Mississippi, who told some bitter truths about the manner in which the progress of the South is hampered by intemperance, and expressed the belief that the women of the section, who were gradually being aroused to the danger of the situation, would eventually bring about a change for the better. Mrs. Alden ("Pansy") read a paper on the man who drinks "occasionally," Judge Moulton spoke of the attempt of the liquor dealers to secure the repeal of the law prohibiting the sale of liquor within one mile of the Soldiers' Home, and offered a resolution, which was unanimously adopted, asking Congress not to repeal the law, but to pass one absolutely prohibiting the sale of liquor in the entire District of Columbia.

Two well-known members of Congress—Representatives Morse, of Massachusetts, and Cooper, of Indiana—were among the speakers at an anniversary meeting of a Christian Endeavor Society held here Sunday night, and both gentlemen made good speeches and marked impressions on their hearers. Mr. Morse made one remarkable statement; said he: "Since I have been in Congress, eighteen of my fellow-members have died, and I am convinced that the deaths of ten of them were directly attributable to the use of tobacco." He urged his hearers to include tobacco in their total abstinence pledges.

Congress has not been very interesting this week. The Senate has been devoting its time to the routine business on the calendar, while the House is still debating its new code of rules, which was reported from the Committee on Rules more than a week ago.

The "prcacher Senator," as some people call Senator Kyle, made a most interesting speech today on a very important subject—one in which everybody is more or less interested. He spoke in favor of his bill providing for a constitutional amendment to make a uniform system of marriage and divorce laws throughout the United States. Senator Kyle is not what the world calls a great orator, but he knows how to make a strong, straightforward, business-like statement, and that is about what he did. He cited many facts proving the urgent necessity for a reform and for a plain law, which shall cover every spot under the control of the United States.

President and Mrs. Harrison gave a diplomatic dinner last night. Among the guests were Senor Mott, the Chilian Minister, and his wife; and their smiling faces, as they cordially shook hands with Mr. and Mrs. Harrison, spoke volumes for their satisfaction in the peaceable outcome of the late threatening complications between their country and the United States. *

ANTI-SECRECY IN NEW YORK.

PROCEEDINGS OF THE ANNUAL CONVENTION AT BINGHAMTON.

INAUSPICIOUS WEATHER, BUT AN EARNEST CHRISTIAN GATHERING.

FORCIBLE RESOLUTIONS ADOPTED.

BINGHAMTON, N. Y., Feb. 4, 1892.

DEAR CYNOSURE:—The State Convention has come and gone. It will be long remembered by many because of the manifest presence of the "All-Powerful One." We were indeed "assembled with one accord in one place." United prayer went up to God for his blessing and help. As the rain came down from heaven, so the Divine Spirit came "our souls to greet, and glory crowned the mercy seat." Owing to the cold driving rain which fell at the opening session, the attendance was not large, but a goodly number braved the storm.

Every speaker on the program reported for the first session. The interest and attendance increased till the close. Notwithstanding the closing session was on prayer-meeting evening, every seat in the hall, I believe, was occupied. But few left before the adjournment, which was not until 10 o'clock.

The secretary will send you a more complete report than I could here give of the proceedings. I may simply note, in passing, some indications that come with this gathering that God is leading on to victory in the Empire State.

The Utica *Globe* said, in announcing the Convention: "Binghamton probably has more secret societies to the square foot than any city of its size in the State, and will be a fertile field for the meeting."

Notwithstanding the subtle powers of darkness are to a large extent controling both church and state here, the newspapers have generally been disposed to give us a fair report. But few sneers have been flung at us. Papers whose columns are filled with advertisements and praise of the spawning secret broods that are daily hatching to catch the simple, have told their readers of our gathering. The *Republican* has been especially courteous. May not this be an indication that God is working on the hearts and consciences of these men? May it not be that underneath the desire for popular favor and gold there is a wish that this thing of darkness was banished. Let us so hope.

The New England agent came on last Saturday. I had been advertised to preach in the Free Methodist church on Sabbath evening. But believing, so far as possible, that "the elder should serve the younger," I gave way to father. He presented the truth with power, aided by the Holy Ghost. Deep conviction for sin rested on the hearts of many. When the opportunity was given, five whose tender hearts had been touched came forward for prayers. He speaks in the same house again to-night.

So great was the interest of the Convention that by special request father will address those who may gather at the W. C. T. U. Hall, at 2 o'clock this afternoon.

The expenses of the Convention were amply met in the collections. The total amount collected was $70.46. This includes $25 given by the N. C. A. to the State; $10 more was promised in the near future. Others said they would help the State work financially, but were not prepared to tell to what amount. The expenses of the Convention aggregated $49.75, leaving a balance in the treasury to start a State fund to aid the work here.

Lucius Woodruff, Binghampton, was elected State Treasurer. All funds for the furtherance of State work should be sent here. Will not those whom God moves to aid the work in this State send their pledges or contributions to Bro. Woodruff at once?

A State committee, composed of the treasurer, Dr. L. D. Stone, and Rev. W. H. Clark, was appointed to secure what work it could, and appropriate State funds in the furtherance of the work.

Rev. S. G. Shaw extended a hearty invitation to the friends to hold the next annual convention in his city, Walton, N. Y.

The addresses, which were delivered with marked freedom and power, will largely be sent to you for publication.

I feel that truly our God is moving on. Having put on the armor, dear friends, let us not lay it off until all evil shall be subdued under him "whose right it is to reign." W. B. STODDARD.

NOTES OF THE CONVENTION.

The meeting of the New York State Christian Association at Binghamton was a time to be long remembered by those privileged to attend its sessions.

Opening most inauspiciously, as far as the pouring rain and flooded streets could render it thus, and which prevented the presence of many whose hearts were with us, the attendance steadily increased until the close, when the hall was well filled with an intensely interested and respectful audience.

The presence of warm-hearted Christian workers, with earnest convictions, who love the light, nor fear to come to the light; and, above all, the presence of Him who said, "I am the light of the world," made not only the hours of devotion, but all the hours of the convention, rich in instruction, comfort and strength.

It was eminently a *light* place. Stirring truths were fearlessly uttered, and at the hands of that veteran in the work, Rev. J. P. Stoddard, the dark things "done of them in secret" were brought out into a noonday of revelation, and exposed, to the astonishment of the ignorant and the discomfiture of the initiated.

Though the great evils of the day were "handled without gloves," and the startling dangers to home and church and state from secret foes were plainly set forth, all was done in the spirit of faithful love which wounds to heal, and met not the approval of conscience only, but surely of Him who said, "If any man follow me he shall not walk in darkness."

The committee on "State work" advised, and the convention voted to hold, another State Convention within a year; and arrangements were instituted for prosecuting a more vigorous campaign against the "Secret Empire," long too little disturbed amid the delusion of its adherents and the destruction of its enemies.

Long live the workers! Long live that veteran of the field who graced and enlightened our assembly with his venerable presence and words of wisdom! Long live the son whose weeks of earnest labor culminated in this convention, and when dropped in ascending flight may the falling mantle of the father descend upon the son, with an enduement of power for fiercer battle and grander victory over the "secret-sworn, invisible" foes of "God and home and native land."

"And they strengthened their hands for this good work."

OFFICIAL REPORT OF THE PROCEEDINGS.

The annual meeting of the New York State Christian Association was held in the W. C. T. U. Hall in Binghamton, N. Y., on Tuesday and Wednesday, February 2, 3, 1892.

(*Continued on 9th page.*)

CORRESPONDENCE.

OUR NEW YORK LETTER.

BROOKLYN, February 2, 1892.

When it is remembered that there are 950 secret societies and benefit associations in Brooklyn, it requires some frankness to rebuke secrecy. At the installation of Rev. A. F. Newton, last week, over the Rochester Avenue church, there was some plain talking in the sermon and in the charge to the people. The leading thought of the latter was the need of an exalted idea of the function of the church of God as a church of his thought to the race and as an agent in his work of the redemption of man and the reconstruction of human society. The people were warned of all that cheapens its influence in the eyes of the world; unbusiness-like ways of conducting its affairs; puerile methods of raising money which excite pity, and scandalous means that arouse indignation, even among the godless. It was added, "make church membership a privilege worth possessing. Something really valuable in our own thought, and enticing to those who are without. Let no man say that he finds a closer fellowship, a warmer atmosphere, a more considerate regard for his social instincts, and a more tender sympathy in time of need, outside the church, in some club or secret clan, curtained in mystery, bound by oath, and silent to all else. Ye are children of the light; Walk in the light as he is in the light, then shall we have fellowship one with another. The blood of Jesus Christ and the solemn vows we have individually spoken over the emblems of his broken body and shed blood surely should cement us in a deathless bond, unspeakably holier and firmer than any other earthly tie."

It were well if such wholesome teachings oftener came from the pulpit.

Dr. Behrend's text was: "The Scripture cannot be broken." He has been known as very favorable to what is known as "higher criticism," but latterly has become conscious of the perilous extremes to which it has now come in its destructive activity. Last Sunday Dr. Lyman Abbott is reported as saying distinctly, when referring to Mr. Chadwick's welcoming him to the ranks of Unitarians: "I do not say that Jesus Christ is God." If this statement is accurately set down it disposes of the whole question—not, indeed, the question whether Dr. Abbott is right or wrong in his view; not the unending conflict between Trinitarianism and Unitarianism as a theological dogma. But it leaves no doubt (observes a Brooklyn editor), as to whether the second Plymouth pastor is orthodox or not. The orthodox say that "Jesus Christ is God." Without explaining how or why, without making, usually without trying to make, the paradox comprehensible, they have clung to this article of faith as unquestioningly as if convinced that without it the whole Christian fabric would crumble. So when a man refuses to say that "Jesus Christ is God," there is an end to that matter.

At the installation referred to, Dr. Behrends remarked that we practically destroyed the authority of God's Word by denial, by half-truths, by divorcing the New and Old Testaments or setting them in opposition, and by ignoring the warnings in dwelling on the promises. On the last point he spoke tenderly, solemnly, but without ambiguity, on the fact of future remediless suffering. He might personally wish it were not so, but the shadow of hell was there. Whether there were but one, or whether there were a million occupants, the fact remained. So of other doctrines he spoke with old-fashioned emphasis. He is known to disagree with Mr. Abbott and his ilk in their utterances. He is second to none of our Congregational theologians as a scholarly thinker and profound student. He does not edit a paper and travel as a lecturer, but gives days and nights to study, even vacations, to his Hebrew Bible. He is a pastor, too, and knows by contact with men what the dangerous trend now is.

The paper of Dr. Kincaird on the Atonement, read last week before the Manhattan Association, was another timely declaration of the scriptural ideas of grace as opposed to German rationalism, the animating spirit of much of this pen-knife criticism. The proposed union of the Manhattan Conference with that in which Mr. Abbott's church is enrolled seems less likely since his utterances grow more and more audacious. A society is, however, about to organize in this city in

the interests of church union. A great many feel that it is time for all who do hold the truth as it is in Jesus to declare their unity and co-operation, in view alike of the attacks of infidels and narrowness of sectarians. Not long ago the Bishop of Chester declined to preside at a foreign missionary conference in England, because informed that it was to be undenominational, and expresses his lofty disdain for all sects, except his own sect, as follows: "Undenominationalism is the great imposture of our day, the offspring of bad logic and worse theology, the smooth-faced minion of a designing secularism." Continuing his sonorous sarcasm, he adds: "A practically unlimited aggregation of perpetually subdividing religious organizations cannot be substituted for the One Holy Catholic Church," by which he means the Episcopal denomination, and nobody else. To this petty pride and narrowness, the writer of the rejected invitation calmly says: "To a man who has lived in a country where the people worship cows, monkeys, snakes and devils, the little things that separate Christians are the small dust of the balance." May God hasten the day when bigotry may cease and the people of God see eye to eye in regard to the fundamental facts of Christian truth and fellowship.

OCCASIONAL.

SOME NECESSARY REFORMS.

PORTLAND, Ore., Jan. 22, 1892.

EDITOR CYNOSURE:—On this coast the battle between darkness and light rages with great fierceness, and sometimes it seems as if the darkness is so great that the light can never penetrate it.

I have never investigated the Masonic darkness very much, but am opposed to Masons on general principles, because they do their work in secret, not even admitting their wives and daughters to their councils. Great danger to our free institutions is likely to ensue; for men are too weak to forego the opportunity thus offered to perform deeds of which they would be ashamed in public.

I am told by one well-informed, that a prominent official who embezzled funds here was, two or three years ago, cleared from punishment by Masonic influence.

I am pleased with your attitude on the liquor question. Here the field seems almost given up to the enemy. This city was consolidated last June, and it was hoped that something might be done in the way of Sunday-closing of saloons. All other places of business are closed on that day, but the saloon does more than on all the other days of the week together. A petition signed by 4,000 men has been presented to the city council, but, so far, nothing has been done.

How much we need a union of *all* the reform forces on a platform broad enough to take in temperance, secret societies, the labor question, the money question, transportation, and *all* the problems that are now agitating men's minds! Then a party could be formed strong enough to sweep the country and drive the enemy from the field. *How* this union is to be consummated is not yet clear; but, I think, if all reformers should confer together more, and broadened their minds so as to take in more than one reform, it could be accomplished. This is certain: Our beloved country will sink into ruin, as did ancient Rome, if these reforms are not effected, and that speedily. Yours in the cause of *all* reforms,

S. I. LYMAN.

A LETTER FROM AN OLD FRIEND.

CHICAGO, January 25, 1892.

DEAR CYNOSURE:—My first arrival in New York was nearly sixty years ago. Fortunately I have been favored with good company; and when I first knew of the *Cynosure*, there was at once a bond of sympathy formed between us, for "the merry Masons" were not much esteemed in my early home, where the Holy Scriptures was daily in use. So when they marched with the open Bible before them, and went to their old-fashioned carousals afterwards, their proceedings did not prejudice this boy in their favor.

The large-hearted founder of the *Cynosure*—the esteemed and venerable Pres. J. Blanchard—is entitled to the gratitude of the whole country for his faithful labors, not only against lodgery, but against other evils—slavery, for instance—for which he had the honor of being often persecuted for righteousness' sake. May he henceforth enjoy every divine blessing!

But slavery is dead, and who dares defend it now? There is this difference between slavery and lodgeism. Slaveholding was supported by the government. The master could buy and sell the different members of a family, under our civil law—a fact which must leave its hateful stamp upon the history of our country. The secret empire is a law unto itself, independent of all other constitutions and laws, and a man's oath-bound foes may be those of his own household!

Yes, the *Cynosure* is right in testifying against the lodge, its religious pretensions and its promotion of assassination. Believers in the Lord Jesus Christ may learn from your columns the true character of the pseudo religion of the lodge. Its very principle of secrecy is opposed diametrically to the light of Christianity, whose command is: "Go ye into all the world," and make it known openly and freely, without money and without price. Church members can only be justified, as members of the lodge, as Judas was among the apostles.

On one's returning birthday among the seventies, it is natural to review the traveled path, and I may say that the *Old Cynosure* has been a welcome weekly visitor at my home for twenty years. Its excellent lessons upon the principles and practices of lodgeism in general, and Freemasonry in particular, have become widely and best known to your readers. Masonry was thought by many to be in harmony with Christianity; but now it may, with equal propriety, be based on Mohammedanism or Buddhism, and almost any other false system of religion extant. It professes to unite men (but no women) in the religion of Masonry, but refuses to let them pray to heaven in the name of our Redeemer. Hence its religion is spurious, its morality shallow and assumed, and its obligations criminal. It tolerates the admission of Christian ministers to its pagan mysteries, requires them to surrender, within its walls, their faith in Jesus Christ, "the only name whereby we must be saved;" and yet many ministers of the Gospel and the members of Christian churches are found in full fellowship and accord with this abomination!

What folly!

SENEX.

LITERATURE.

RUM, RAGS AND RELIGION: "In Darkest America, and the Way Out." By Rev. O. M. Owen. Illustrated. Published by the author at Binghamton, N. Y.

Rev. O. M. Owen, the author of this book, is at present pastor of the Free Methodist church at Binghamton, N. Y. His name as a sterling preacher and a writer for the press has been known to the public for many years. This, his latest work (we believe), with its quaint title presents a shocking picture of depravity and wretchedness as it exists in the slums of our cities, the homes of the improvident and dissipated, and in the realms of the saloon-keepers and gamblers. The picture of the lower strata of our social life, as drawn by him, is an impressive one, and the causes which lead to this distressing degree of degradation and misery, as set forth in this pamphlet of 125 pages, should awaken to activity for its suppression every effort on the part of our philanthropists and lawmakers to overcome the evils which it exposes. It is a twice-told tale, it is true, but it cannot be told too often, nor too strongly urged upon the better classes of society. The remedy is in their hands, if they will be faithful to (not neglectful of) the interests of our common country. "In the way out," he claims that the church should lead; then that our immigration laws should be amended, to restrict the influx of dissipated, vicious aliens; then the suppression of the liquor traffic, and the proper regulation of labor. At present we are suffering, as a nation, from opium dens, the worship of wealth and the unhallowed strife to obtain it; the ill-paid, half-starved working-classes, driven to crime by poverty and despair; prostitution and gambling; the evil influence of the papal religion, and all the quicksands of the devil to ruin young men and women. The book deserves a wide and careful reading. It can be obtained of the author.

Every page of *Our Day* for February is replete with written thought, or that which will beget earnest reflection in the mind of every intellectual reader. Prof. E. J James has an able paper on University Extension in the United States, a subject that is just now receiving considerable attention in educational circles. Jesuit Aggression in the Minnesota Public Schools embodies the official report of a committee of Minneapolis Union Ministers' Meeting upon the recent educational movement in Faribault and Stillwater, which the editors introduce as follows: "The following trenchant and powerful report . . . . deserves a national circulation. It illustrates the peril of any compromise with the Roman Catholic clerical party in its official attitude of determined hostility to the American common-school system. Ministers' unions in every large city of the land may most profitably imitate the example of the Minneapolis meeting by speaking out boldly in support of moral and educational, as well as religious, reform. This report is the production of the eloquent preacher and reformer, the Rev. S. L. B. Speare, of Minneapolis, and was adopted and printed by unanimous vote." Robert Browning's Theology is a remarkable paper copied from the London (Eng.) *Spectator*. The conclusion is, that "he was a heterodox Christian, no doubt, with certain Pantheistic leanings, but he was a Christian of the utmost intensity. He believed, from his heart, that Christ revealed God, and was personally the Divine Son of God, in a sense a great deal deeper and a great deal more vivid and personal than most orthodox Christians." Perhaps so. College Students as Rumsellers, includes Wm. Lloyd Garrison's recent Open Letter on the D. K. E. initiation of his son at Harvard University and extracts from comments of such newspapers as the Boston *Herald* and the Philadelphia *Press*, concluding with a letter of thanks to Mr. Garrison, from Henry W. Putnam, "a graduate and overseer of Harvard, and the father of boys preparing for college." These strictures are both timely and just. An article on the Rights and Wrongs of the Red Men is based on the platform of the ninth annual conference of the friends of the Indians at Lake Mohonk, which outlines a desirable course for the better education and care of these wards of the nation. Joseph Cook's Monday Lecture shows that Fruitful Faith is Identical in All Ages, no synopsis of which can do it justice. It must be read in its entirety, and may then be re-read with increased pleasure and advantage. Reviews of Sir Edwin Arnold's "Seas and Lands" and of Helen Hetherington's "Paul Nugent, Materialist;" President Harrison on "Our Chief National Danger"—a corrupt majority of voters; Missionary Statistics; Herrick Johnson's recent sermon against Sunday opening of the Columbian Exposition; Prof. Virchow on Darwinism; the approaching unity of nations; our population and its distribution, and questions for specialists, answered by Henry B. Blackwell, are among the minor papers of this very excellent number of *Our Day*. Published at 161 La Salle street, Chicago; $2.50 per annum.

The *Century* opens its February issue with a full-page frontispiece, a fine copy of Titian's "La Bella," from the picture in the Pitti palace at Florence; illustrating Stillman's Old Italian Masters. Other illustrated articles are as follows: The New National Guard—our modern militia—Francis V. Greene; The Jews in New York, continued; Recent Discoveries Concerning the Gulf-stream; Pioneer Days in San Francisco; De Hant er Buzzard's Nes'; Original Portraits of Washington. There are, also: A paper on Characteristics, by Dr. S. Weir Mitchell, continued; one on Richard Henry Dana; one—perhaps the most important of all—on The Australian Registry of Land Titles, by Edward Atkinson; a new installment of the Naulahka, by Kipling and Balestier, a review of the Charitable Career of the Louisiana Lottery—the degradation of a State—by Clarence C. Buel. Topics of the Time include the same subject—the Louisiana Lottery; A "Cheap-Money" Handbook, and the Metropolitan Museum. There are, also, the customary Open Letters, and half-a-dozen articles in "Lighter Vein." A very good number. New York: The Century Company; $4.00 per annum.

The *Cosmopolitan* for February presents a full-page portrait of Wm. Dean Howells, who will shortly become a co-editor of this magazine. The contents for the month are of considerable interest. The following articles are finely illustrated: Love and Marriage, by Sir Edwin Arnold; The Petroleum Industry, by Peter Macqueen; The Columbus Portraits, by Wm. E. Curtis; Leading Amateurs in Photography, by Clarence B. Moore; Peppered by Afghans, by Archibald Forbes; Relation of Invention to Conditions of Life, by Geo. H. Knight; The Rise and Fall of Fonseca, by Rob't Adams, Jr.; De Juventute, by Dan. C. Gilman; Pets and Sports of a Farmer's Boy, by Murat Halstead; Trailing Yew, by Patience Stapleton; In a Dove-Cote, by C. H. Crandall. H. H. Boyesen contributes a sketch of Mr. Howell and His Work; there are also poems, social problems and book notices. Published in New York City; $3.00 per annum.

The *Outlook*, heretofore published as a quarterly in the interest of Sunday observance, has just been changed into a monthly magazine and otherwise made more acceptable to the mass of religious readers. It is now published at Room No. 100 Bible House, New York City, under the title of the *Sabbath Outlook*, and is furnished to subscribers at 50 cents per annum. It will treat all phases of the Sabbath question as they arise, giving special attention to original research and ultimate facts. The subject grows in importance continually.

OBITUARY.

DANIEL HYDE,

who departed this life at Oxford, Sumner county, Kans., January 16, 1892, was born in the State of Ohio, June 28, 1809.

Two years ago he had a stroke of paralysis, from the effects of which he partially recovered; but it left him almost helpless. He bore all with Christian fortitude, and only waited with patience for the Master's call. Three years ago his beloved companion was also afflicted in a similar manner.

Mr. Hyde's young days were passed on a farm with his parents. There he learned those lessons of industry and honest economy that afterward served to bridge over many of the dark channels of his life. In 1834 he removed to Hiram, Ohio; from thence, in 1836, to Delaware, Ohio; from thence to Allen township, in Indiana, in 1841; thence to Sunfield, Mich., in 1861; and in 1880, to Sumner county, Kans., where he resided until his death.

At Ravenna, Ohio, in 1835, he was married to Miss Hannah Furman. This union was blessed with seven children—three boys and four girls—all of whom, except one, survive him. The mother died in 1888, having passed through years of trouble and affliction with cheerfulness and devotion to the welfare of her family.

The early married life of this worthy couple was one of hard work and struggle for success in new settlements, with sickness and privation to contend with. But better days came at last.

At the age of 38, Mr. Hyde was converted, united with the Baptist church, and lived a faithful follower of Christ, his Bible being his daily companion. For twenty years he was a subscriber to the *Christian Cynosure*, and in the spirit of its teachings, he opposed all secret societies and advocated equal rights for all men. In politics he voted with the Republicans until after the war, when he became associated with Christian reformers.

His funeral was held in the Baptist church, and attended by a goodly number of relatives and neighbors. There a sermon was preached from Exodus 33: 14—"And I will give thee rest."

COMMUNICATED.

LODGE NOTES.

WHAT MASONIC PAPERS SAY.

James G. Blaine is a loyal Mason.

London, England, has over 360 Masonic lodges.

The Grand Lodge library, Pennsylvania, contains 5,000 volumes, of which 3,500 are Masonic works.

The 103d annual session of the Grand Lodge of Connecticut, assembled in Hartford January 20th. There are 111 subordinate lodges in the State, with a total membership of 16,000.

Rev. John Wesley, the father of Wesleyan Methodism, was a Freemason, having been initiated in Downpatrick Lodge, No. 367, October 30, 1738. This fact is fully established.

The use of stereopticon views to illustrate the lectures of the various degrees, is becoming almost a necessity with those who would be up in the work. In no other manner can the work be so efficiently performed.

In March, 1859, there met in Supreme Council, in the city of Charleston, South Carolina, Albert Pike, Grand Commander; Albert G. Mackey, Secretary-General; Achille Le Prince, Treasurer-General; Benjamin Rush Campbell, Henry Buist, and Secretary-General Webber—the latter three receiving the 33d degree at the hands of the three former, nearly 33 years ago. Webber only survives.

It is still claimed by the Mason friends of Wm. J. Florence, the actor, that he died a Mason. A secret proclamation issued by the Imperial Council of the Ancient Order of the Nobles of the Mystic Shrine shows that the order considered the comedian a full member at the time of his death. The proclamation was read in Mecca Temple of New York of which the actor had been one of the original members, and commanded the order during the period of three crescent moons to drape its altars. So certain are the Masonic orders that the comedian died a Mason that it is said the Northwestern Masonic Mutual Aid Association will give his widow $5,000 from its treasury, and that the Knights Templar Association will pay her $5,000.

The opposition of Hon. Thaddeus Stevens to Freemasonry, during the Anti-masonic excitement of years ago, can be accounted for by the fact that he had been black-balled on an attempt to become a Mason. The birth of the opposition of many other opponents of the craft may be traced to a similar source.

"Never speak of lodge matters in unseemly or improper places." How often matters pertaining to the lodge and its transactions are talked in the presence of those who should not be permitted to know of them!—and how often are the most solemn obligations violated by such indiscretions! The most vigilant care should be exercised in this matter.

Peeple who use arsenical preparations for their complexion, do so at the risk of their lives. Ayer's Sarsaparilla is guaranteed free from any injurious drug, and is, therefore, the safest as well as the most powerful blood medicine in the world. It makes the skin clear.

Consumption carries off many of its victims needlessly. It can be stopped sometimes; sometimes it cannot.

It is as cruel to raise false hopes as it is weak to yield to false fears.

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The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

A pamphlet of 20 pages and cover.

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OF THE

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At Baltimore, Maryland, Sept. 24th, 1885

Compiled and Arranged by John O. Underwood, Lieutenant General.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 11, 1892.

THE NEW YORK CONVENTION.

We make room, this week, for the official report of the proceedings of the annual meeting of the New York State Christian Association, opposed to Secret Societies, held at Binghamton, N. Y., last week.

Of this convention, Rev. W. B. Stoddard, the Washington agent, to whose energy and activity this convention very largely owes its success, writes: "The effect is going to be lasting, I think, and will give a new impetus to the work in New York State."

Besides the report, we are promised, for early insertion in the *Cynosure*, several of the able addresses delivered by the principal speakers at the convention.

We also give place to several letters from ardent friends of the cause who were unable to be present at the convention, which breathe the spirit of encouragement and fellowship with the active workers in the anti-secret reform.

The resolutions adopted by the convention, which we print in full, have the ring of true Christianity and patriotism. They should meet with general approval and endorsement.

THE FAMINE IN RUSSIA.

An esteemed correspondent in Iowa, referring to the frequent reports from the famine in Russia, thinks that if these reports are true, the benevolent people in this country should certainly do something towards relieving the famishing "half-heathens;" and, if they are not true, the people should be so informed.

Russia is a peculiar country, governed by a tyrant, who is accustomed to control the affairs of his great empire according to "his own sweet will," and who would resent any interference in them by the governments or people of other nations. On this account he is not inaptly likened to a bear. It is true that early last fall it became apparent that the empire was threatened with a severe famine, and it is also true that the Czar took active measures to meet the emergency. The failure of crops in the Western provinces was a leading factor in the situation. He therefore not only forbade any farther exports of rye from Russian ports, but reduced the rates of freight on grain, and instituted other measures to encourage the importation of food-products from other lands and from those provinces in the empire that were bountifully provided. Relief work in the construction of public buildings and roads (it is alleged) was extensively inaugurated; the department of agriculture was authorized to purchase grain for seed and for food for the poor, and free firewood from twenty inland provinces was ordered distributed. Other means, of more or less importance, were also provided to relieve the suffering in the famine districts. The amount expended for these charitable purposes by the government up to this date is about $38,000,000.

Another method of relieving his people's sufferings was not so creditable to the Czar, and that was the withholding from the Jews in the empire the benefits of his charitable provision for his other subjects. Persecution, neglect and expulsion marked his course towards the ancient people of God, multitudes of whom experienced his inclemency. Providentially, Baron Hirsch, whose possessions are estimated at over $100,000,000, took these Jewish sufferers under his care and protection; and by his efforts they have been either greatly relieved in their Russian homes, or enabled to emigrate to more congenial lands. Large numbers have left Russia forever, and, probably, in the near future there will be but few Israelites remaining in the empire.

A dispatch from St. Petersburg, February 3, gives this account of the present condition of the famished provinces: "The mayor of Moscow, who recently went on a tour through famine-stricken regions of the empire in behalf of the czarewitch and the central famine committee of which he is president, has returned here. He reports that, judging from as far as his investigations went and what he saw in Saranoff, Orenburg, Samara and Ufa, accounts of the famine are much exaggerated. He says business is brisk in the regions he visited. He adds that there is plenty of grain in the hands of speculators, but that its distribution is difficult, owing to the bad condition of the roads. He reports that snow is preserving winter-sown corn. He will soon start on another tour to last three months."

In the meantime, although there has been no exciting or general public movement looking to the relief of the Russian sufferers, an immense amount of food-products, etc., have been contributed for this purpose by parties, corporate and individual, in the United States. The value of these benefactions is not announced, but the amount required to pay the freight upon them to Russia will probably reach $100,000, perhaps more, so that the contributions must have been liberal.

It is stated that Congress refuses to appropriate the necessary funds to transport these contributions to the sufferers. It is probably true, for we notice that subscriptions have been called for in England to pay the expense of transportation of breadstuffs collected in the United States for the famished Russians.

It is also stated in advices from St. Petersburg, that in addition to the $38,000,000 previously appropriated from the imperial treasury to prevent starvation, as much more has recently been assigned by the government for the same purpose.

The number of sufferers is variously stated at thirty to thirty-five millions. The inhabitants of numerous villages, we are told, having nailed up their huts, are now scouring the country begging for work in return for food. In one district 37,000 hungry people are wandering about in misery; in another 50,000 more have petitioned the Government to allow them to emigrate anywhere; while tens of thousands are making their way to China. The famine-stricken area is said to extend over a territory three thousand miles long, and from five hundred to one thousand miles broad. The "hunger-bread" on which millions of men, women and children are now supporting life, we are told, is most disgusting, resembling a lump of hard black earth covered with mould, and for six months already the people have been subsisting on this sickening stuff. Families are selling their chairs, beds, and *samovars* for a tithe of their value to purchase such food; and, even a single measure of pigweed costs three times as much as a strong, well-fed colt. Says a parish priest: "Many of my parishioners have had no bread for two or three weeks, and are sustaining life as best they can *on grass and the foliage of trees.*" He found people who had lived for a month on the powdered leaves of lime trees, and during the space of two days administered the last sacraments to sixteen persons dying of hunger. Driven to extremities, many kill themselves.

END OF THE LOUISIANA LOTTERY.

The pressure which has been so forcibly brought to bear during the past year upon the management of the Louisiana Lottery by public opinion, the postal laws and the decision of the United States Supreme Court, seems to have now borne fruit in the downfall and suppression of this great and evil institution.

The president of the lottery company has published the proposal of himself and his colleagues to abandon all further attempts to transact their illegal business, and to decline a new charter from the State on any terms, when the present one shall have expired.

The voters of Louisiana have been confronted with the question whether a new charter should be granted to the company for a term of twenty-five years, in consideration of the payment of a license fee of $1,200,000 per annum. With this question comes peculiar conditions and inducements to accept the proposition of the company. The population was of such a character that the laws were very imperfectly respected; the State was heavily cumbered with debt, and the minds of the people were strongly biased in favor of the lottery. The anti-lottery postal law had been promulgated and enforced, but the friends of the lottery had persisted in evading it in all possible ways. The Supreme Court decision, affirming the validity of the law, had the effect of checking the defiance of the management, and of drawing from the president of the lottery the formal abandonment of the enterprise.

As it now stands, it would seem that the surrender is complete, and that the majesty of the law is fully vindicated.

THE GOOD TEMPLARS IN POLITICS.

At the September (1891) session of the Illinois Grand Lodge of Good Templars, at Decatur, the Committee on State of the Order submitted the following resolution, which had been referred to them, and recommended its adoption: "*Resolved*, That in view of the widespread interest in the temperance cause, and the aggressive spirit of all temperance workers, we deem it wise and best that all voters give their support by franchise to such parties as express themselves positively in favor of the prohibition of the liquor traffic." This resolution was defeated in the Grand Lodge; and a good many people would like to know why.

The report of the Grand Secretary of the order, at the same session, showed that during the year its membership had increased to the number of 1,472, and at the date of the report aggregated 11,249, represented in 289 lodges. Had it consented to the adoption of the foregoing resolution, it might have become a valuable auxiliary to the Prohibition party.

It is well known that individual Good Templars have claimed in their political speeches, and otherwise, that their order was the organizer of the Prohibition party. How false is this claim may be seen from the following, which we copy from the Grand Secretary's report: "We are rapidly approaching another Presidential election, and before this Grand Lodge meets again will be in the whirl and excitement of another national contest. We have never failed, in the past, during these times, to lose some of our earnest workers, and some of our good lodges, on account of political strife entering our lodge rooms. Ours is not a partisan organization, and the strife of party politics has no more rightful place in our meetings than any outsider. I hope that to be forewarned will be to be forearmed, and that we will absolutely forbid the entrance of this intruder within our *sacred circle.*"

In the same report it is virtually claimed that if all the temperance people of the State should unite with the Good Templars, their combined influence would have the effect of making prohibition a success. How this can be, since "ours is not a partisan organization," and the discussion of political questions is not allowed in the lodges—how, it is natural to ask, can men and women become convinced of the rightfulness and virtues of prohibition? Open agitation is necessary in all other reforms to command success, and if prohibition ever succeeds, it will not be through the adoption of any rat-hole policy in its behalf. If it depends upon lodge tactics, a hundred years will elapse before we shall have effective prohibition.

A SUGGESTION FOR WHEATON.

Mrs. Emma Willard was the pioneer of the higher education of women in this country. The Female Seminary established by her in Troy, New York, was opened in 1821, sixteen years before the more celebrated Mt. Holyoke Seminary began its work under the care of its founder, Mary Lyon. Emma Willard is well known to many of the *Cynosure* readers as author of a history of the United States, which neither ignores or blinks the Masonic murder of William Morgan in Niagara river, September, 1826. Her reference to this event is probably the most truthful and fearless of any account published in a popular history of our country. An organization has been formed of the graduates of Troy Seminary whose object is a memorial befitting the character of a noble woman. Their plan is at once practical, economical and appropriate. It is to establish Emma Willard scholarships in every institution in America where possible. The privileges of these scholarships will form a monument of infinitely greater value than granite or bronze.

In view of Mrs. Willard's contribution to our reform, what could be more fitting than the founding of such a scholarship for Wheaton College. Will not Pres. C. A. Blanchard inform us what

will be the cost of a perpetual scholarship, and to whom contributions for such a purpose may be sent? K.

The Ridge, Auburn, Cal.

ANTI-SECRECY IN NEW YORK (*Continued from 5th page*)..

The convention was called to order by Rev. W. B. Stoddard, on Tuesday, Feb. 2, at 2 o'clock P. M.

On motion, Rev. S. R. Wallace, of Syracuse, N. Y., was elected chairman of the convention, and Rev. W. H. Clark, of Binghamton, N. Y., was chosen secretary.

As announced in the program, a meeting for prayer and consecration followed, which was led by Rev. N. Callender, of Montdale, Pa.

At 3 o'clock, the convention listened to an interesting address of welcome by Rev. O. M. Owen, of Binghamton, to which a brief response was given by the chairman.

On motion, the following committees were appointed:

On nomination of officers for State Association —Rev. S. G. Shaw, Rev. W. H. Clark, R. H. Morey.

On finance and suggestion for State work—Rev. B. Winget, Lucius Woodruff, Dr. L. D. Stone.

On resolutions—Rev. J. P. Stoddard, Rev. N. Callender, Rev. O. M. Owen.

On correspondence and publications—Rev. O. D. Seward, Rev. W. B. Stoddard, Rev. M. N. Downing.

At 3:30 P. M., the convention listened to an illustrated address on Freemasonry by Rev. J. P. Stoddard, of Boston, and at 4:30 adjourned until 7 o'clock P. M.

SECOND SITTING.

The convention met according to appointment, and the usual service of prayer and consecration was led by Rev. O. D. Seward, of Stevens' Point, Pa.

At 8 o'clock, Rev. S. G. Shaw, of Walton, N. Y., was introduced and gave a forcible address on "Why secret societies should be opposed."

At the close of Bro. Shaw's address, Rev. S. R. Wallace, chairman of the convention, gave a clear and interesting address on "The oaths required by secret societies."

On motion, the speakers were requested to prepare copies of their addresses for publication in the *Christian Cynosure.*

Interesting remarks by Rev. J. P. Stoddard followed, and the convention adjourned to meet at 9 o'clock Wednesday morning.

THIRD SITTING.

The convention was called to order at the hour appointed.

The service of prayer was led by Rev. W. H. Clark; after which the time until 11:15 was occupied by the members of the convention in brief remarks in regard to various features of the lodge system and narration of personal experiences in connection therewith.

The report of the committee on nomination of State officers being called for, the following names were presented, and on motion each nomination was separately confirmed.

For president, Rev. A. R. Dodd, of Houghton, N. Y.

For secretary, Rev. S. R. Wallace, Syracuse.

For treasurer, Lucius Woodruff, Binghamton.

The committee on finance gave a partial report and were continued to complete their work.

At the appointed hour the question-box was opened and the contents tersely and conclusively answered by Rev. J. P. Stoddard; after which the convention adjourned, with prayer by Dr. L. D. Stone, of Binghamton.

FOURTH SITTING.

The fourth sitting of the convention came to order at 1 o'clock P. M,

A short Bible-reading and prayer service were conducted by Rev. J. P. Stoddard.

The committee on resolutions reported as follows:

WHEREAS, God demands that his people shall be a peculiar people and separate from the world; and

WHEREAS, Secret societies ignore this command of separation, and seek to yoke believers with unbelievers, in religious worship from which the name of Christ and his atonement are excluded; therefore,

Resolved, That in faithfulness to God's Word and our consciences, we are compelled to eschew connection with all secret societies having an oath or pledge of concealment as a condition of membership, and to warn others to have no fellowship with them.

Resolved, That in fidelity to God's ordinance of civil government, and the home which he has instituted, every Christian patriot should use his political and social influence for the entire abolition of the lodge.

Resolved, That the rum-traffic is inimical to all the interests of our State and we pledge ourselves to use all lawful means to abolish this evil.

Resolved, That the excise bill now pending in the Legislature of this State is destructive to the Sabbath, the home, and the peace of our cities, and we will do all in our power to prevent it becoming a law.

Resolved, That the employment of bar-maids in the saloon is offensive to the moral and Christian sense of our citizens, and we call for the united efforts of all Christian people to prevent this curse from coming upon us.

No Republic can stand permanently which permits its subjects to owe their first allegiance to a foreign potentate. The Jesuits, driven from every other nation under the sun, are flooding America.

That this organization is a deadly enemy to our government, and to its free institutions, may be seen from part of the Jesuitical oath: "I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers."

Our Constitution requires obedience to the laws of the United States; the Jesuits demand loyalty to the Pope—the papal flag first,—the stars and stripes second.

This secret foe is driving the Bible from our free schools, and putting in Catholic teachers who teach Romish superstitions at public expense, manipulating our elections, filling the army, navy, and the civil service system generally with their officers; in short, pushing hard for a union of church and state.

In many of our cities secret societies of papal soldiers are drilling regularly, preparing for a slaughter of heretics.

Oswald Keatings, LL.D., who is well-posted on Roman affairs, says: "The secret societies directly under Jesuitical control are combined under the name of the United States Volunteer Militia, and number seventy thousand men, all well-armed, well-drilled and absolutely obedient."

"American Protestants, what do you think of that?"

The conflict with this foe has actually begun, and the struggle will be fierce and long. Our danger lies in two facts: First, the persistency, aggressiveness and intolerance of the enemy. Second, the apathy and indifference of the American people. While Americans sleep, the Jesuits are steadily but surely sapping the foundations of this great nation. The pulpit and press are to a great extent muzzled.

In view of the foregoing, and a multitude of other alarming facts,

Resolved, That we, as Christians and patriots, will do our utmost to banish Jesuitism from the nation; that not only will we pray for the perpetuation of our liberties, but we will vote as we pray, never being guilty of voting for any person for an American office who owes his first allegiance to the Pope, and to the United States second.

Resolved, That we will preach, work, labor and pray for the enlightenment of the American people and help free our land from the clutches of Jesuitism.

To defend American principles, we, with the brave men who signed the Declaration of Independence, "pledge our lives, our fortunes and our sacred honor."

Resolved, That we extend to the W. C. T. U. and to the citizens of Binghamton who have so generously furnished entertainment to friends from abroad; to the daily papers for their candid and faithful reports of our meetings, and to those not present, but who have aided in the work of the convention by prayers and contributions, our most sincere and hearty thanks.

On motion, the above resolutions were unanimously adopted.

OTHER PROCEEDINGS.

Rev. W. B. Stoddard reported for the committee on correspondence and publications, reading a communication from the President of the State Association.

Rev. J. P. Stoddard presented the following resolution, which was adopted:

"*Resolved*, That we hereby express our sympathy for our President, Rev. A. R. Dodd, in his affliction, and pray for his speedy recovery and restoration to his post of active and efficient service in the Master's cause."

The report of the committee was adopted.

Rev. N. Callender, of Montdale, Pa., being introduced, addressed the convention on "Objections to be met in Anti-masonic work."

At the close of Bro. Callender's address, the chairman introduced Rev. B. Winget, of Cortland, N. Y., who also addressed the convention on "The needs of the times and of the work."

At the close, the convention requested the speakers to prepare copies of their addresses for publication in the *Christian Cynosure.*

The report of the committee on State work was given and on motion adopted.

In harmony with the suggestion of the report, the convention proceeded to elect two persons, who, with L. Woodruff, of Binghamton, are to constitute a committee to arrange State work, and to appropriate funds secured for such porpose.

On motion, Dr. L. D. Stone, and Rev. W. H. Clark, of Binghamton, were elected.

Remarks were made by Rev. J. P. Stoddard, Rev. N. Callender, and others. The question-box was opened. Announcements were made and the convention adjourned with prayer by Rev. N. Callender.

FIFTH SITTING.

Order was called at 7 o'clock P. M., and a prayer and consecration service was led by Mrs. E. S. Clark, of Binghamton.

A resolution was offered by L. Woodruff, and adopted, thanking the convention for coming to Binghamton where its influence is so much needed; also expressing a grateful appreciation of the earnest labors of Revs. J. P. and W. B. Stoddard and others who have labored in the interests of the convention.

Rev. J. P. Stoddard then gave an exceedingly interesting and instructive address on the "Secret Empire."

On motion, the convention requested Bro. Stoddard to furnish a copy of his address for publication in the city papers, and also in the *Christian Cynosure.*

The committee on finance reported the amount already received and proceeded to take a collection to meet the present deficiency, and also pledges for funds to carry on the State work.

Rev. J. P. Stoddard then gave a chart lecture on the mysteries of the Masonic lodge, which was listened to with the deepest interest until its close.

The minutes were read and approved, and the convention adjourned *sine die.*

W. H. CLARK, *Secretary.*

LETTERS RECEIVED BY THE CONVENTION

VARICK, Seneca Co., N. Y., Jan. 21, 1892.

REV. W. B. STODDARD:—Your kind letter of January 12th is before me. I am glad to learn that there is an effort being made to get up another anti-secret convention in New York State, and think it would be to the glory of God to have one each year, as the years roll around. But some of our best workers have passed over into glory; thus our ranks have been depleted.

In the death of Bro. Capwell, the cause lost a true friend, and one whose place cannot be easily filled. Yet we must not be discouraged, for the God of heaven is behind, moving it on.

Now, with regard to my being there; it looks doubtful, from the fact that we had arranged to commence a revival meeting, the last of the month. We have secured Bro. W. J. Houghton to be with us on Feb. 1, and from the way it now looks, we shall not be able to be there, unless Providence should order otherwise. I very much regret it.

You wished me to come and take up and discuss some phase of the subject. If I were there, I should be much pleased to do so; but I would not dare to send my topic unless I was sure of being present; nevertheless, I will assure you one thing: you will have my good wishes and prayers. From my pulpit, last Sunday, I announced your convention, and prayed God the best I could to give you a good time. I will write to some others and urge them up to the work. Your brother in Christ,

G. L. PAINE.

W. KORTRIGHT, N. Y., Feb. 2, '92.

BRO. STODDARD:—I received your card. Without were fightings, and within were fears, as to attending the convention, and not attending. But some of us are not very well. The long drive in the uncertain winter, and the grip; and feeling the Covenanters would be so well represented by Bros. Wallace and Shaw. I am at home, and yet I like to stand up and be counted among those struggling in a good cause. I trust you will have a satisfactory convention.

It is too bad that no U. P. brother is on hand.

Yours, J. O. BAYLES.

Several letters stand over till next week.

Suppose your lot is hard, my brother, may it not be in this way that God is drawing your heart nearer to him.

THE HOME.

PSALM 104: 10–18.

Down through the valleys, 'mid the hills,
Thou sendest springs, whose flowing rills
All creatures' thirst allay.
The birds of heaven above them dwell,
And from amid the branches swell
The songs that greet the day.

Out of thine upper rooms, with rain
Thou waterest every hill and plain;
With fruit dost fill the field.
Thou makest grass for pasture grow,
And herbs to serve man's need bestow,
That earth his bread may yield.

The gladdening clusters of the vine,
And oil to make his face to shine,
Thou dost for man prepare.
Thy trees with rain are satisfied—
The cedars of old Lebanon's pride—
Which thou hast planted there.

The little bird there builds its nest,
And on the fir-tree's lofty crest
The kindly stork abides.
The wild goat climbs the mountain peaks,
And in the rocks the coney seeks,
A refuge where it hides.

—*Edward A. Collier, in New York Observer.*

"MY BOY."

I am a business man and a church member. I take a Sunday morning paper—at least I did until to-day—but I have just written to stop it. What brought me to the point was that boy of mine. He's a bright boy if he be mine, and his father is his authority in all things.

As soon as prayers were over Sunday morning, which would be about nine o'clock, I used to say: "Jack, go out on the piazza and see if the paper's come!" Then I glanced it over, not taking much time for it, say fifteen or twenty minutes. It doesn't take long for a man who reads many papers to get the gist of things, and I seemed to feel more comfortable if I knew how politics and business affairs were going. What harm could that morsel of time do to anybody? The instant I threw down the paper, my boy would catch it, settle himself in bis own chair, taking my attitude precisely, even to the way I cross my legs. I often smile at my miniature presentiment.

He couldn't read so fast as I did, and pretty soon his mother would call out, "Jack, have you learned your Sunday-school lesson?"

"Not quite, mamma; just a minute; till I've seen the paper. I miss the paper so if I don't read it."

My very words! So it went until church time wars perilously near, and it came to be a rule that Jack never had his lesson perfectly. That was the first result I noticed.

Of course I take our church paper and read it through from beginning to end. But that doesn't occupy more than an hour and a half at the utmost. I have an afternoon nap. Still there are a number of hours left; even if I go to evening service, which I don't always do. We take several of the best periodicals, those suited to my wife and me, and two or three for my boy and girl. I've not been in the habit of reading them on Sunday—that is, I wasn't brought up to do so; but of latc it has seemed to me that my father and mother were a bit Puritanical about keeping Sunday. It grew easy, as time went on, to relax a little and turn over the magazines, confining myself to the travels and scientific articles, nothing you call light.

I own I was shocked when I caught my wife reading a downright novel one Sunday night; moral and high class, to be sure, but undeniably a novel. I remonstrated with her. I said: "Consider our children, my dear; what an example for them!"

"My love," she said sweetly, "the children have gone to bed, so my example won't hurt them; and I think this book is infinitely preferable to the Sunday paper which you read every week in their presence."

We had had somc words before, good-natured words always, and I incline now to believe that my wife meant to give me an object lesson that night; in fact, I was half convinced of it then, when she continued: "Did you noticc that Jack had out all his papers this afternoon, and was looking over the premium lists and calculating how he could get this tool chest or that steam engine? I think it was while you were asleep, though. I tried to dissuade him gently, but he quoted 'papa,' and what could I say?"

Well, this put thought number two in my head, and made me a trifle uncomfortable, but it soon passed away.

My wife is interested in missions, as I think a woman ought to be, and I always gladly subscribe to the missionary magazines. I haven't been in the habit of reading them myself; they're not always as ably edited as they might be—at least, that's the way I explain my lack of interest. Sometimes, when she has urged me to read them, I have said: "I know enough about missions to give when the collection comes around, and that's all a business man needs to know." I must say, however, I was a little chagrined a few weeks ago, when, in New York, I was invited to meet some old college friends at dinner. They weren't all ministers by any means; there were a doctor and a lawyer, besides other callings. You may imagine my surprise, when a chance remark turned the conversation on missions, to hear the lawyer say he knew of no subject which broadened and deepened the mind more than that.

It was about the first time I ever had to take a back seat, for I am rather proud of my general information. Still such a thing might occur only once in a lifetime.

But one day I heard our little girl asking her brother about some far-off heathen land, which she was trying to find on the map. He answered in a most lordly fashion: "You musn't expect me to know about the heathen. Your magazine is decidedly slow. [Where did the boy pick up the slang?] Of course, as you're a girl, you like such things; but men have something else to do."

Myself with a vengeance, and I laughed; it was so amusing to listen to my double. Then there drifted to my ears one more sentence: "When did you ever see papa even look at one of them?"

Now that was certainly putting it rather strong, and I didn't laugh any more. Thought number three came and couldn't be shaken off. "If my boy exaggerate my foibles in this fashion now, what will he do when he grows up?" I confess I didn't like the prospect; and, besides, it emphasized a change in myself of which I was half conscious.

When I really set out to trace causes, I couldn't shut my eyes to the fact that the Sunday paper was the principal one. It had kept me in touch with week-day life; it had deadened the interest I ought to feel in aggressive Christian work; its constant tendency had been to make the whole day secular, except the few hours spent in church, and even those hours it had tainted. So much for me. Suppose I, pretty well balanced as I think myself, could stand it, there was Jack. What would the accumulative force of such an education do for him?

There may be higher reasons which others can show, but the one which has influenced me to stop my Sunday paper is my boy.—*Congregationalist.*

JENNY LIND.

Jenny Lind, the woman, was greater than Jenny Lind, the singer. "I would rather hear Jenny talk than sing—wonderful as it is," wrote Mrs. Stanley, the wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The bishop's son, subsequently Dean Stanley, who had no "ear for music," and on whom, therefore, her singing was wholly lost, wrote that she had "the manners of a princess, with the simplicity of a child, and the goodness of an angel." Her character showed itself, he added, "through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety."

She looked upon her natural faculty as a gift of God, and never sang without reflecting that it might bc for the last timc.

"It has been contiuued to me from ycar to year for the good of others."

This feeling was no fine sentiment, but a religious principle. While she was the bishop's guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in thc cathedral she was moved to tears by the singing of thc boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition, which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen, such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came he was on a sick bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London Mendelssohn asked her to sing to a friend of his, who had long lain upon a bed of sickness. She went and cheered him with songs, the remembrance of which is still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.—*Anonymous.*

LINCOLN AND THE KITTENS.

President Lincoln was as sensitive to external impressions as the test paper of the chemist. The results of a battle pained him as though he himself were among the wounded, or had lost a brave son. This sympathy, that is, his power of putting himself in another's place, extended even to animals.

The day on which Grant's army began the final advance, the President sat in a small telegraph office at City Point, receiving telegrams and examining a pocket chart. Three little kittens were running about the hut, in which was the office. The President of the nation whose fate was in the scales, picked up the kittens, placed them on the table, and said:

"You poor, little miserable creatures, what brought you into this camp of warriors? Where is your mother?

"The mother is dead," answered the colonel in charge.

"Then she can't grieve for them," said the President with a sigh, "as many a poor mother is grieving for the son who has fallen in battle. Ah, kitties, thank God you are cats, and can't understand this terrible strife."

"There, now, go, my little friends," wiping the dirt from their eyes with his handkerchief; "that is all I can do for you. Colonel, get them good milk, and don't let them starve; there is too much starvation going on in this land, anyhow; let us mitigate it when we can."

The great President, even at such a crisis, could, as Admiral Porter says, "find time to look at God's creatures, and be solicitous for their comfort."—*Manford's Magazine.*

PLEASURES OF THE DEEP.

The enthusiastic boy, after finishing the last chapter of a book called "Pleasures of the Deep," pleaded with his father to let him ship aboard a small schooner.

The father smiled a grim smile, took the case under consideration, and in a few days the boy was on the rolling deep, as a greenhorn on a vessel in the coal trade.

The next week he appeared at home, lame and stiff, his throat sore, one eye nearly shut, and a feeling of humbleness running all through him.

"What, back again!" cried the father as the boy entered the house.

"Yes, father, I want to saw all the wood for winter, bring in all the coal, clean out the cellar, and paint the barn, and you needn't give me but two meals a day."

"Don't you like sailing?"

"Father, you don't understand anything about it. The captain sailed away on Sunday the same as any other day, and I believe he swore even harder. He wouldn't give me an umbrella when it rained, he made me sit up most all night, and two or three times called me up at midnight and made me haul rope and drag old sails about. There wasn't a single night when all of us got off to bed at nine o'clock, and there wasn't a day that he did not bully us about and stop us every time we got reading anything good. I like land, father, and I wished I owned a farm."

The father chuckled, and the boy turned away from Peter Simple last week with a shudder.—*Philadelphia Times.*

A HANDSOME SOUL.

One day a boy, who was taking his lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady; "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"O, no," she replied; "better to have a soiled dress than a ruffled temper."

"O, what a beauty!" exclaimed the lad, as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is old, and her face is wrinkled!"

"I don't care if her face is wrinkled," replied the other; "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said:

"O, mother, that lady did me good. I shall never forget it; and when I am tempted to get mad, I will think of what she said, 'Better to have a soiled dress than a ruffled temper.'"—*S. W. Christian Advocate.*

No man can say with such a depth and tenderness of meaning, "My brother," as he who feelingly says, "Our Father."

A CHEERFUL ACQUIESCENCE.

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation,
He ofttimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure
That nothing we call our work can find an entrance;
There's only room to suffer, to endure.

Well, God loves patience; souls that dwell in stillness,
Doing the little things, or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see.
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

—*Anonymous.*

TEMPERANCE.

WHY A PROHIBITION PARTY IN KANSAS?

This inquiry is often made, by persons who favor such a party in license States, and whenever the platforms of other parties do not endorse prohibition. But in Kansas, they say, the case is different. "The Republican party is a prohibition party. It gave the State constitutional prohibition, and has always endorsed and enforced it. What more can you ask? Why organize a Prohibition party, when there is one already in existence and in power?" Misled by this sophistry, many who have voted the Prohibition ticket in other States, when they come to Kansas, vote the Republican ticket, honestly believing that they are voting for prohibition in State and nation.

In answering this inquiry, let it be remembered that the Republican party never gave Kansas prohibition. True, the Legislature that submitted the question to the people was largely Republican. It might have enjoyed that high honor. But its members were divided on that question, and it required the votes of six Democrats and sixteen Greenbackers to secure the necessary majority in the House. The Republican platform said not a word in favor of prohibition until after the adoption of the amendment. Then it recognized it as "adopted by the people without respect to party." It has since endorsed it in its platforms, and at the same time endorsed the action of the National party, that has employed its power in fostering and upholding the liquor traffic, both at home and abroad. In words, they have declared for prohibition in Kansas, while by their votes they have endorsed and perpetuated the drink traffic in the nation. If they have honestly believed in prohibition, they have either been too selfish to aid others in securing its blessings, or have cared more for the success of party than for principle.

How the Republican party in Kansas can consistently claim to be a prohibition party, while in full fellowship and hearty accord with a national organization that is unalterably opposed to it, is beyond my comprehension. The party leaders favor prohibition because it is popular. The majority of the people believe in it. It is an element of power, and essential to party success. But whenever its endorsement and enforcement stand in the way of party triumph, they will sacrifice it unhesitatingly. This has been shown by the failure to enforce it in so many localities. It has been caused by the opposition of anti-prohibition Republicans. In some of our cities this element holds the balance of power. It must be coddled and placated, or the party will be defeated. This has led to deals and compromises that have weakened the law and rendered it almost powerless. This has been true to such an extent, under Gov. Humphrey's administration, as to call forth emphatic protests from leading Republican papers in the State. The Leavenworth *Times* says: "We speak from what we know to be true, that the State officials of Kansas for six years have not encouraged the officers of the law to enforce prohibition in any of the leading towns in the State. They support it only so far as it seems necessary for them to do so, and retain control of the party." It asserts that they are in league with the liquor-sellers; and points, in proof, to the recent removal of the police commissioners of that city, who attempted to enforce the law, and the appointment of those who connived at its violation. One of these commissioners said to a friend, in private conversation, "that they were appointed with the understanding that they were to manage the liquor business to suit the people of Leavenworth." He said "they proposed to make it a source of revenue, and every man who sold would have to pay a monthly fine."

According to the Lawrence *Record*, there are 170 joints running on that basis in Leavenworth to-day. The *Record* also declares that Atchison, Kansas City, Kans., Wichita, and many other towns are practically licensing the sale of liquors, in violation of State law. It says: "The cities under the supervision of police commissioners, appointed by the governor, make it their business not to exclude the traffic, but to control it for revenue only. It is time to know where we are, and what we intend to do. It is time for Republican prohibitionists to decide whether they endorse the damnable policy of this State administration, in maintaining, under the eyes of its special officers, cities full of saloons. It has come to be the case that municipalities that desire to obtain money from the sale of liquors ask for the metropolitan police system, sure of their revenue if they obtain it." The *Record* claims to be loyal to the Republican party and to prohibition. It closes its scorching editorial with these emphatic words:

"There is more liquor sold and drank in Kansas to-day than at any time since the passage of the amendment. Deny it, who dare?" We have not seen or heard of any denial. The Topeka *Capital* complains of an alarming increase of drug-stores in that city, and calls on the probate judge to do his duty.

At the Ottawa Chautauqua Assembly on Temperance Day an audience of 4,000 of the most intelligent citizens of the State passed strong resolutions, calling on Governor Humphrey and the attorney-general to enforce the prohibitory law in our large cities.

It is not pleasant to publish these facts; but their bearing upon the question whether a Prohibition party is needed in Kansas must be obvious to all. Our State administration not only tacitly sanctions the violation of the prohibitory law, but the governor has done more than any other man in the State to undermine and nullify it, by pardoning those convicted of its violation. During his first term he pardoned 105 liquor-sellers—many more than either of his predecessors. In Douglas county, from January, 1891, to July, 1891, through the efforts of a Democratic sheriff, there were 22 convictions in our District Court (with sentences varying from $100 fine and 30 days' imprisonment to $400 and 120 days), and yet in not a single case has a full penalty of the law been inflicted. Executive clemency has remitted the penalty, either wholly or in part. Such is the man whom thousands of prohibitionists were persuaded to vote for, in order to save prohibition. Yet the party he represents has a prohibition plank in its platform, and claims to be the god-father of constitutional prohibition! Is it strange that a party with such leadership cannot be trusted to enforce prohibition? No matter what it promises. Between promise and fulfillment there is an impassable gulf. The party is composed of antagonistic elements. To harmonize them there must be compromise. So prohibition Republicans get the platform and the antis the candidates. The prohibition plank is simply a "decoy duck" to catch prohibition votes. It was inserted in the Iowa platform this year for no other purpose. A party's platform must be interpreted by the sentiments and character of the men whom it nominates.

There is no State where a Prohibition party is more needed than in Kansas. If prohibition is to be maintained and enforced, it must have a party behind it composed only of those who desire and demand its enforcement. Republican politicians in Kansas are no better than those in other States. With them pledges and promises are as the small dust of the balance, when compared with party success. Allied to a National party that is unalterably committed to high license, it is unreasonable and absurd to expect them to be true to prohibition.—*A. M. Richardson, ex-chairman of the Kansas Prohibition State Committee, of Lawrence, in the New York Voice.*

HIDDEN DANGERS.

Young man, are you a total abstainer from intoxicating drinks? If not, will you take time to ask yourself seriously and candidly why you are not? Do you drink because you are fond of the drink and its effects? Then your reason is the same as that of the hopeless drunkard. Do you drink because you dislike to admit to yourself or others that you fear that you are in danger of losing your self-control? Let me ask you if you have not partially lost it already. Are you sufficiently independent to be safe? If in the absence of temptation you experience physical discomfort or mental depression from which you find relief in drink, you may be sure that the destroyer has begun his work upon your physical organization.

Stop it while you can. It may already be more difficult than you suppose. A trial may bring to you very unexpected and unwelcome evidence of your danger. Remember that it is by neglecting to use the power to refrain that the power is lost; that self-confidence with an underestimate of the power of habit, and of the stealthy undermining power of alcohol, are the hidden rocks upon which the great mass of drunkards have made shipwreck of life.—*Observer, in Red Bluff Sentinel.*

"Let me tell you how much a gallon of whisky cost," said a judge after trying a case. "One gallon of whisky made two murderers, it made two wives widows and eight children orphans."

A correspondent of the *Voice* (New York) is tired of the prohibition work, and now proposes a new "Abolition" party, whose aim will be to abolish the saloon from every part of the Union. Among the colored people of the South, he thinks, such a party would obtain a heavy following; old prohibitionists would be re-invigorated, and one of the two G. O. Ps. would soon swing around the circle to join it. We should like to see it tried.

Cardinal Manning was quite absteminous in his habits. When a guest at the most splendid banquets he would dine off a potato, a bit of meat and a glass of water. Wine he never drank. He was greatly interested in the temperance cause, and said spirits did more to destroy homes of the poorer classes than all else combined. "The Englishman drinks from brutality, the Irishman from joviality, and it is much easier to reform an Irish drunkard than an English," said the cardinal.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON VIII.—First Quarter, 1892.—February 21.

SUBJECT.—Jehoakim's Wickedness.—Jer. 36:19-31.

GOLDEN TEXT.—To-day if ye will hear my voice harden not your hearts.—Heb. 3: 15.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Jer. 36: 19-31. T.—Jer. 36: 1-10. W.—2 Kings. 23: 36 to 24: 7. T.—Neh. 9: 24-31. F.—Jer. 26: 1-7. S.—Matt. 21: 33-41. S.—Heb. 3: 7-15.

COMMENTS BY E. E. FLAGG.

1. *The roll destroyed.*—vs. 19–23. A public fast had been appointed in view of the impending attack on their city, so that the hearts of the Jewish people seemed in a favorable condition to hear the word of God, through Jeremiah, read by the faithful Baruch. We are not told what effect, if any, it had upon them, but the princes to whom the roll was, at their request, read privately, were much troubled, and wisely decided that the king ought to be made acquainted at once with a message of such momentous import to the whole nation. They seem to have been well-meaning, though rather weak men, who would not have stood in the way of a national reformation had Jehoakim been like his father, good King Josiah, who on a very similar occasion acted so differently. (2 Chron. 34: 15–33.) Their advice to Jeremiah and Baruch to remain in hiding, and their caution in not taking the roll with them, shows that they well-understood the temper of the king. A verbal report of it contents, however, did not satisfy Jehoakim, and he sent Jehudi to fetch it. Though of good family, as we know by the fact that his pedigree is so particularly mentioned, he seems to have occupied a subordinate position in the royal household, and been a mere creature and tool of the king. "There was a fire"—simply a brazen vessel with coals in it—burning on the hearth; and with a deliberation and cool hardihood of which his most wicked predecessors hardly furnish a parallel, Jehoakim cut out the roll, portion by portion, as it was read to him, and flung it into the fire till the whole was consumed. We have here an illustration of the way nations may be wrecked or saved according to the character of their rulers. What different consequences might have followed had Jehoakim resembled his father. The nation had chosen, several hundred years before, to have a king over them, instead of remaining a theocracy, under God's direct rule; and now their kings were the instrument of dragging them down to national ruin. They were thus indirectly responsible; but how much greater must be the degree of personal responsibility which attaches to every American voter who knowingly helps to elect to office men who have not the fear of God before their eyes.

2. *A subservient court.*—vs. 24–26. "Yet they were not afraid." The king and his courtiers heard all those terrible words unmoved, and doubtless the reading was frequently interrupted by their scoffs and jeers. But three of the princes were of a different heart, and made intercession with the king not to burn the roll. It was also by their kindly advice and connivance that Jeremiah and Baruch found a safe hiding-place from the wrath of the king. The phrase, "God hid them," does not mean that he employed no human instrument. What sweet encouragement in these three short words for all who are fighting against evil. While this dispensation lasts, "they who would live godly in this world" have no warrant that persecutions for righteousness' sake will cease. The enemies of truth will try to defame us if they can do no more, but we have the precious promise, "Thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. 31: 20; Job 5: 21. These princes were not, like Baruch and Jeremiah, the stuff of which martyrs are made. Still, their protest against burning the roll was a brave act, as they ran thereby the risk of bringing down on their own heads the wrath of the king. They were, like Nicodemus and Joseph of Arimathea, friendly to the cause of truth and its advocates, and their action stands out in bold contrast to the subserviency of the rest of the court. It takes peculiar courage to oppose wickedness in high places; but it is very easy to keep still, as did the rest of the courtiers who gave their silent assent to the king's blasphemous act. We have many public men to-day who are like them—silent acquiescents in the political corruption around them

3. *Wickedness baffled.*—vs. 27–31. Bibles without number have been burned and destroyed by the enemies of God's Word; yet that Word has been kept alive. The preservation of the Bible through all the dark ages before printing was invented is of itself a standing miracle. Pagans, papists and infidels have spent their rage upon it, only to find themselves perpetually baffled. What did Jehoakim gain by his act of impiety? Only this: that the roll was re-written by the express command of God, *with much additional matter.* Every assault of its enemies has only made the Holy Book more impregnable, so that to-day, though the canon of Scripture remains the same, the world was never so full of commentaries and books written about the Bible; and never before was its influence so potent on the lives of individuals or of nations.

RELIGIOUS NEWS.

ASSOCIATE REFORMED PRESBYTERIAN.

—The building of Erskine College at Due West, S. C., has been burned. The value was $25,000 and there was no insurance.

BAPTIST.

—The London Baptist Social Union has voted in favor of the proposal to hold a Baptist ecumenical conference in Chicago in 1893.

—The Baptist Union Theological Seminary at Morgan Park, Ill., is overcrowded with students. The total enrollment for the first session is 158.

CONGREGATIONAL.

—Twenty-five per cent of the Congregational churches of Massachusetts now have free pews, and twenty-five churches in the State have recently changed from rented to free pews, and they report increased receipts, while thirty churches now renting desire to change to the free pews.

—The grand Congregational mass meeting in the Chicago Auditorium on Feb. 18, will he one of the most remarkable, and certainly the largest assembling of Congregational forces that the city has ever seen. The chorus of five hundred voices led hy the great organ will he an inspiration in itself. Dr. Gunsaulus is to speak on What Congregationalism has Done in the Past; President Gates of Amherst on Congregationalism and Americanism; and Dr. Smith Baker of Minneapolis on What Congregationalism should do in the Future. Eighty churches in Chicago and vicinity will be represented in this great congress.

—Rowland Bailey Howard, a brother of Gens. O. O. and C. H. Howard, died in Rome, where he had gone to attend the International Peace Congress, as a representative of the American Peace Association, of which he was secretary. He was born in Leeds, Me., in Octoher, 1835. He graduated with honor at the Alhany Law School, but afterward took up the study of theology, and held pastorates in Harpswell and Farmington, Me., Princeton, Ill., Orange, N. J., and Rockport, Mass. In 1875 he became editorial correspondent of the *Advance*, which he continued until '82.

EVANGELICAL ASSOCIATION.

—The Evangelical Association has 26 conferences, 2,062 churches, and 150,234 memhers. This church is also known as the Albright Methodist.

JEWS.

—The number of Jews in the Holy Land is gradually on the increase. Three new colonies were lately formed in Jerusalem. Hundreds of new huildings are being erected for them. Fifty years ago there were only 8,000 Jews in Palestine. Now there are 100,000, of which 40,000 live in Jerusalem.

LUTHERANS.

—There are 1,187,854 Lutherans in this country, an increase during the past year of 34,642.

METHODIST EPISCOPAL.

—A deaconess home was opened by Baltimore Methodists in their city Feh. 2.

—Rev. G. K. Flack of Halsted street (Chicago) church has inaugurated a new feature of mission work which promises good results and extended popularity. He has a mission wagon equipped for dispensing hot coffee, which makes a daily circuit of the lumher yards in the vicinity and offers the grateful heverage at a nominal sum. Many are taking kindly to the new dispensation, and already the wagon is rivaling the popularity of the saloon with corresponding beneficial results.

—Bishop Haygood of the Methodist church South, lately transferred sixteen preachers from Georgia to the two conferences of his denomination in California.

—A convention of representative Methodist laymen will he held in Pittshurg, Pa., March 16th, to consider the problem of more aggressive work for their churches in the large cities.

—The annual receipts of the Methodist Episcopal Board of Church Extension have averaged $262,610.55 during the past four years.

MISCELLANEOUS.

—Cincinnati is in a union revival with evangelist B. Fay Mills. The city has been divided into four districts, which will he successively dealt with. All churches are co-operating heartily.

—The committee of the Baltimore Council appointed to make preparation for the International Catholic Congress, has decided to issue a call for the Congress to meet on Sept. 3d, 1893, in Chicago. An effort will be made to secure the attendance of the Pope to open the Congress. It is expected that 5,000 delegates will he present.

PRESBYTERIAN.

—Since the union in 1876, forty new congregations have heen added to the Presbyterian church of England, and the memhership in these is about seven thousand.

—The General Assemhly, at its meeting last May, took under its care a new Theological Seminary for the West, which has since been located at Omaha, Nehraska. It was opened Septemher 1st, with a faculty of five professors and a junior class of nine students. The faculty had applications for admission to the other classes, hut were not prepared to start, and hegan with a junior class alone. Next year they hope to organize other classes. The work in the lecture-rooms has gone on very satisfactorily, and the directors and faculty are endeavoring to get the institution thoroughly estahlished.

—Through the recent munificent bequest of $300,000 from Mrs. Stuart of New York, the Princeton Theological Seminary has become the wealthiest Presbyterian Seminary in this country.

—The new Free Methodist church at Gardner, Illinois, will be dedicated Feb. 14. Rev. B. R. Jones will preach the dedicatory sermon.

PROTESTANT EPISCOPAL.

—Mr. Geo. W. Childs, of the Philadelphia *Ledger*, Jan. 24, presented a heautiful memorial window to the St. James' Protestant Episcopal church of that city, in memory of Dr. Henry Jackson Morton, late pastor of that church, and who for over 56 years served as rector of that parish. The window, which is twenty-five feet high and twelve feet wide, is made of opalescent glass, and is strikingly artistic.

REFORMED PRESBYTERIAN.

—Since last Synod (8 months ago), the following ministers have united with other churches: Revs. J. J. Huston, S. D. Johnston, N. M. Johnston, E. M. Milligan, J. R. J. Milligan, J. S. T. Milligan, O. B. Milligan, J. K. McClurkin, H. P. McClurkin, A. W. McClurkin, H. W. Reed, W. L. C. Samson, E. M. Smith, J. A. Speer, H. W. Temple and John Teaz; total, sixteen, or ahout one-eighth of the entire numher. These all, and also Mr. Burnett, licentiate, connected with the United Preshyterian church, except Messrs. N. M. Johnston and E. M. Smith, who went to the Presbyterian, and H. W. Reed, who united with Rev. N. Woodside. The loss in membership does not exceed 600, or not one-eighteenth of the number reported at last Synod. Four preshyteries, New Brunswick and Nova Scotia, Ohio, Iowa and Vermont, have had no decrease from this cause, while Pittsburgh, as was to he expected, has suffered most.

—Mrs. J. I. Swander, of Fremont, Ohio, has given $10,000 to the Theological Seminary of the Reformed church, at Tiffin, Ohio.

UNITED PRESBYTERIAN.

—Tarkio College expects to have its building completed in time to open it for the first session of next year, September 1. Ahout $40,000 have already been subscrihed, nearly all in the community. No such suhscription has ever hefore been raised in any locality for any college.

—The report of the correspondent of the Home Mission Board says: "On the first of January the financial condition of the Board was as follows: Receipts from all sources, including 'special' collection, since the 30th of April, last, $46,000; expenditures, $32,238; amount falling due to the missions Dec. 31, fully $15,000. The halance on hand was not sufficient to meet these matured claims. There has heen a remarkable increase in the income from legacies, $11,100 this year against $2,000 to the same time a year ago."

—October 14 the commission appointed by Presbytery met and organized the First United Presbyterian Congregation of Seattle, Wash., consisting of twenty-one members. Three elders and three trustees were elected.

WESLEYAN.

—The statistics of the Wesleyans of England, just published, give a total membership in Great Britain of 424,303, which shows a net increase of 688 in the year, with 28,095 on trial for church memhership, and 62,416 young persons meeting in junior society classes.

—The British Wesleyans are organizing an Epworth teetotal league, by the terms of which every memher is pledged to he a teetotaler: to pray daily for the spread of teetotalism, and to work according to his or her opportunity for the extension of temperance.

—The corporation of Easthourne, England, at whose instigation a Wesleyan open-air meeting was suppressed and its participants fined in the courts, has withdrawn its objections to these meetings, provided there is no instrumental music connected with them.

NEWS OF THE WEEK.

COUNTRY.

Near West Kearney, Neb., Monday two boys found a dynamite bomb on the Union Pacific track.

A preliminary meeting was held Monday at Wheeling, W. Va., of leading glass manufacturers not in the United States Company to organize a similar combine with Wheeling as headquarters of all factories now unorganized.

Monday the United States Supreme Court affirmed the anti-lottery law enacted by the last Congress.

C. N. Caspar, of Milwaukee, Monday, pleaded guilty to a charge of mailing obscene matter and was fined $500.

John H. Mellon and William H. Porter, of the Beaver (Pa.) *Star*, convicted of libeling Senator Quay, Monday were sentenced to six months' imprisonment and fined $600 each, and ordered to pay the costs of prosecution.

The Wisconsin Supreme Court Tuesday reversed the decision of the local court in the lard case of 1883, and ordered a new trial.

Pullman car porters are said to be engaged in smuggling liquor into Kansas.

Captain Joseph Humphrey, an old settler of Milwaukee, Wis., died Tuesday.

Jacob P. Leese, the first white settler in California, died Monday at San Francisco.

At Appomattox, Va., Monday the court-house was burned. The McLayne House, in which General Lee signed the terms of surrender to General Grant, was threatened.

At Albany, N. Y., Tuesday, the Legislature passed a bill allowing newspaper men to witness electrical executions and publish the details thereof.

Moses Hopkins, a capitalist of San Francisco, died Tuesday.

W. P. Boyd, of Arcola, was elected president of the Illinois Board of Pharmacy at Springfield Tuesday.

At Ocean City, N. J., Tuesday, the House of Rest Hotel, said to be the property of Postmaster General Wanamaker, was attached by the sheriff.

At Newark, N. J, Tuesday night an alcoholic condenser exploded killing four men.

An earthquake shock, the most severe known in the city, was felt in Portland, Ore., Wednesday night, at 8:30. Little damage was done.

Earthquake shocks at Omaha Wednesday night, caused a bank of earth to cave into the street, crushing a house and fatally injuring one of its inmates, it is believed.

A street-car at Pittsburg filled with non-union employes was blown up by strikers early Wednesday morning. The vehicle was wrecked, but its occupants escaped, although many were wounded by flying glass.

The case of Brown, Steese & Clark, failed woolen merchants of Boston, which has been before the insolvency court for two years, was virtually settled Wednesday by the acceptance by the creditors of 7 per cent on the liabilities amounting to $3,000,000.

Seven mail pouches disappeared, it is supposed, from two mail wagons while on a ferry boat en route from New York to Hoboken, N. J., Wednesday. Subsequently some of the pouches were received at Buffalo, N. Y., their destination.

At a meeting of Philadelphia citizens Wednesday, $2,100 was raised for the relief of famine sufferers in Russia.

Diphtheria is so serious at Mooresville and Brooklyn, Ind., that children under 16 have been ordered to stay off the streets and business is practically suspended.

S. V. White and F. W. Hopkins, representing the firm of S. V. White & Co., stock brokers of New York, which failed recently, were reinstated by the Stock Exchange Thursday.

There seem to be some grounds for the story that the University of Illinois is about to take to itself the School of Physicians and Surgeons of Chicago, also a dental school of that city, and that the University of Illinois authorities contemplate the early establishment of a law school in Champaign, Ill.

Advices have been received from John W. Young, now in London, that an English syndicate has agreed to furnish the money to build the Mexican Northern Pacific Railroad.

Mrs. Catherine Sharp of Philadelphia, celebrated her 114th birthday, having been born Feb. 6, 1778, in that city. Her husband, who served in the war of 1812, died fifty-three years ago, but the youngest of her four children still survives at the age of 73.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 1 to Feb. 6:

A Merrill, D E Walker, A Teter, Miss L H Rublee, R A Waldo, W R Boomer, R Montgomery, S Bushey, S Milligan, H Preston, Mrs R Leggett, C Banford, J Bittinger, Rev S R McClurkin, Rev O O Sando, R Stewart, S C Cover, G B Van Pelt, R Ingram, J Gowans, Mrs S Olney, A Lull, F G Orr, Rev G Bent, J Buckley, R Wiester, J M Smucker, C H Interman, R J Hill, J S Harnden, J T McCormick, F Blish, O Peterson, F Hadley, Mrs R S Smith, A W Austin, D W Beverly, D Esch, R J Crampton, A E Michel, D H C Salisbury, C Denham, E. F Waring, D G Foster, H Mathews, H Curtis, T Hodge, W A Shattuck.

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CHICAGO.

Wheat—Spring No. 2	87⅝	@	89⅛
Winter No. 2	91	@	92
Corn—No. 2	41	@	41¼
Oats—No. 2	29¼	@	32½
Rye—No. 2	79½	@	80
Bran per ton	13 00		13 50
Hay Timothy	10 00	@	11 50
Butter, medium to best	26	@	31
Cheese	09	@	13
Beans	1 50	@	1 75
Eggs	17		23½
Seeds—Timothy	1 14	@	1 32
Flax	95	@	96
Broom corn	04	@	07½
Potatoes, per bush	25	@	37
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 70	@	5 50
Common to good	3 40	@	4 10
Hogs	4 40	@	4 85
Sheep	4 50	@	5 30

NEW YORK.

Wheat, No. 2	1 03¾	@	1 07¼
Corn	51	@	52¾
Oats	35½	@	37½
Eggs	31	@	32
Butter	18	@	23
Wool	21	@	24

KANSAS CITY.

Cattle	1 50	@	4 90
Hogs	3 85	@	4 50
Sheep	4 00	@	5 65

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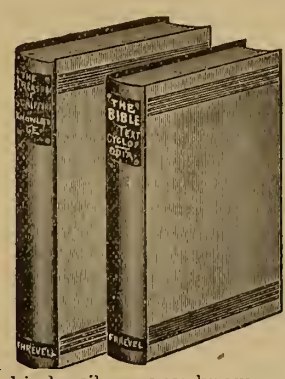

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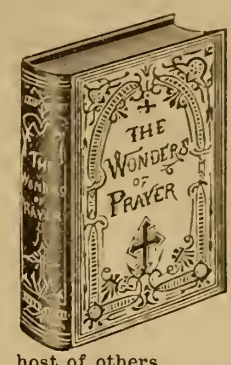

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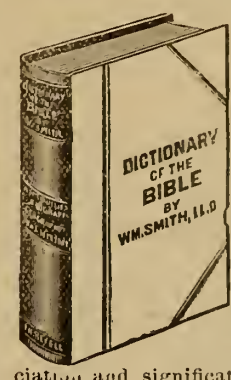

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HOME AND HEALTH.

To fumigate a room, heat an iron shovel and drop vinegar on it. Have the doors and windows open.

Carelessness in measuring or preparing a dish is often the cause of failure. When a receipt is found good, it should be followed exactly.

It is not only an economy for home-makers to keep an account book, but it is a great satisfaction to know, from year to year, exactly what has been expended.

It is convenient to have an iron-holder attached by a long string to the band of the apron when cooking; it saves burned fingers or scorched aprons, and is always at hand.

The excellence of baked potatoes depends upon eating as soon as they are done, and not before. They are worthless till cooked, and dry rapidly as soon as baked through.

A kitchen knife to be kept nice and sharp must never be put into grease. Stir and turn greasy cooking with an old, broad-bladed butcher knife or common, dull case knife.

In washing knives and forks, never drop them into hot water. Good handles are ruined in that way. Use a tin-pot just high enough to wash the blades without wetting the handles.

Never let the whites of eggs stand during the beating process, even for a moment, as they will begin to turn to a liquid state and cannot be restored, and thus they will make a heavy cake.

What is more disagreeable to use than a rusty flat-iron? Rub them with fine emery dust and sweet oil. If you cannot make them smooth, send them to a factory and have them ground.

If the stove is cracked, a good cement is made for it as follows: Wood ashes and salt in equal proportions, reduced to a paste with cold water, and filled in the cracks when the stove is cool. It will soon harden.

Save stale pieces of bread, and when an easy day comes, dry them thoroughly in an open oven, and with a rolling-pin crush as fine as dust. These then will always be at hand for preparing oysters, cutlets, croquettes, etc.

Go to bed at night to sleep, and not to think over the troubles of to-day nor the anticipated trials of to-morrow. One woman said: "I plan my next day's work each night after retiring." Poor, little, nervous thing, she looked it.

When one is fatigued, tea is an efficient restorative. It forms an agreeable, warm drink, which is neither heating to the blood, nor oppressive to the stomach, particularly if taken slowly when one is sitting quietly. Large quantities, however, induce nervous disorders.

Paper or pasteboard may be rendered waterproof as follows: Mix four parts of slaked lime with three parts of skimmed milk, and add a little alum; then give the material two successive coatings of the mixture with a brush and let it dry.

Keep celery fresh by rolling it in brown paper sprinkled with water, then in a damp cloth, and put it in a cool, dark place. Before preparing it for the table, submerge it in cold water and let it stand for an hour. It will be found very crisp.

When furnishing a home, do not neglect to purchase pictures. They serve to recall pleasant memories and scenes, and when hung to harmonize with the furniture and in keeping with the use of the room, they are highly ornamental. Buy good ones or none.

For burns, sweet oil and cotton are standard remedies. If they are not at hand, sprinkle the burned part with flour and wrap loosely with a soft cloth. Don't remove the dressing until the inflammation subsides, as it will break the new skin that is forming.

Ask your educated women never to rest until every little public school girl in this country is taught how to give her father and her brother and her husband and son such a good breakfast in the morning that he will not need to have his grog to help him until dinner time.

It sometimes happens that a fish-bone accidentally swallowed will remain in the œsophagus and be troublesome. In fact, death has been occasioned by the great irritation of a fish-bone. In such cases, says the *Herald of Health*, as soon as possible take four grains of tartar emetic, dissolved in one-half pint of warm water, and immediately after the white of six eggs. This will not remain on the stomach more than two or three minutes, and probably the bone will be ejected with the coagulated mass. If tartar emetic is not convenient a spoonful of mustard dissolved in milk-warm water and swallowed will answer every purpose of the emetic.

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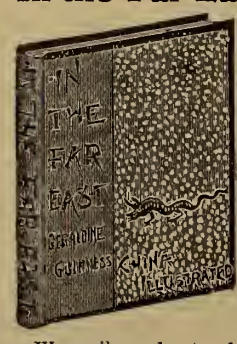
In the Far East.



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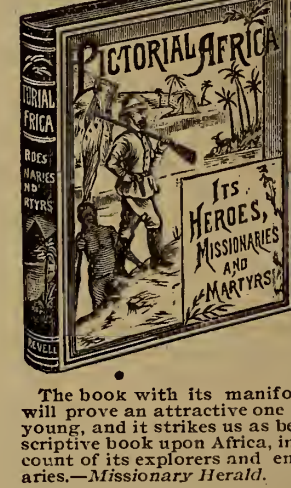

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NEWS OF THE WEEK (*Continued from 13th page*).

The sympathizers of the Dubs faction of the Evangelical church at Akron, Ohio, which was given into possession of the Bowman faction by the court Thursday, broke into the edifice and retook possession.

Telegraphic reports have reached Knoxville, Tenn., that the miners have surrounded the militia at Coal Creek, and that a battle is expected at any moment.

Profits of the National Cordage Company (twine trust) for the past year as shown by the report of the Comptroller were $1,406,313. The assets of the company are $23,419,120.

Twenty-five saloon-keepers at Ottumwa, Iowa, were arrested Thursday for neglecting to cancel the stamps on empty liquor casks.

The iron-beam pool, composed of most of the large firms in the United States, collapsed Thursday.

Russell Sage, Jr., nephew of the noted New York financier, died Thursday, aged 53 years.

Mr. Lyman J. Gage, of Chicago, will soon leave New York for the South, where he will remain a short time and then return to Chicago.

Andrew Carnegie wrote a letter under date of Jan. 13, to a manufacturer at Hamilton, Ontario, favoring the annexation of Canada to the United States.

California sugar is likely to be excluded from Eastern markets on account of an advance in rates by the railway companies.

At Des Moines, Iowa, Thursday, C. F. Duke swallowed a spoonful of hot lye, thinking it was soup. He will die.

At Madison, Wis., Thursday, the Wisconsin Sunday Rest Association adopted a resolution opposing the opening of the World's Fair on Sunday.

Survivors of the Johnstown flood will give their incomes for the 31st of next May, the third anniversary of the disaster, for the purpose of erecting a group of statuary in the public square of Johnstown to commemorate the event.

W. S. Eaman, of Jones Station, Ohio, took morphine Thursday because his father insisted that he support himself. He is likely to die.

Grover Cleveland, it is alleged, will meet the prominent members of the Democratic party at Detroit on the 22d inst., when the question of his candidacy will be settled.

Miss Bridget McCaffrey of Bridgeport, Pa., died Friday, at the age of 110.

Engineers began at St. Louis the survey of the Chicago and St. Louis Electrical Railway Friday.

Spotted fever is raging near Dangerfield, Texas. Five deaths have occurred.

John Hogan, who laid out the site of the city of Chicago, died at St. Louis Friday.

J. M. Gates, of Chicago, Friday said that the barb wire trust had been dissolved.

Thomas Mellrose, a farmer living near Grantsburg, Ind., Thursday received information that he was heir to an estate in England valued at about $1,000,000.

At Salt Lake, Friday, the Liberal Territorial Convention adopted a memorial to Congress protesting against the admission of Utah as a State.

It was decided to hold the Wisconsin Prohibition Convention at Madison May 31 and June 1.

On Saturday night last the Hotel Royal, in New York City, was destroyed by fire and many persons lost their lives.

FOREIGN.

It is reported that the government of Italy is about to resume full diplomatic relations with the United States.

Extensive transactions in port wine are reported at Oporto. One London broker purchased wine valued at £500,000. The payments are to be made in silver.

Spurgeon's funeral was held Feb. 11 at London.

The tide in the Elbe river at Hamburg was the highest for twenty-two years, Sunday. Some of the suburbs of Hamburg were inundated.

Alexander Rizo-Rhangabe, the Greek poet, archæologist, and statesman, died Monday, aged 82 years.

Robbery by starving peasants is becoming frequent in Russia.

Twenty anarchists were arrested by the police of Berlin Monday. A quantity of incendiary literature was seized.

The Chinese Government is paying indemnities for the killing or injury of foreigners and the destruction of property in the recent uprisings.

When off Fecamp the French steamer St. Andre collided with and sank the Danish brig Thor. All the crew of the Thor save one boy were drowned.

Workmen out of employment raided a number of bake-shops in Lisbon Wednesday. Many were arrested.

Dr. Morell Mackenzie, the distinguished English physician, died on Wednesday.

Natives of Dahomey have ravaged the country around Popo in Sengal, capturing 3,000 slaves. Trade is at a standstill.

Influenza is on the wane in Berlin, but is increasing at Breslau.

Twenty women who were stricken with influenza in the prison at Agram, Austria, became delirious and so violent that men had to be summoned to restrain them.

A judicial inquiry at Nensatz, Hungary, resulted in the indictment of three old women for the murder of ten peasants. The inquiry also revealed the existence of a class of professional poisoners living in Southern Hungary.

The Danube has overflowed its banks in the Pesth district, causing serious floods.

Owing to disorders consequent upon the authorities refusing to allow the students of the Ecole Centrale des Artes et Manufactures of Paris to hold their annual procession, the principal has dismissed the students and closed the school.

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Life insurance must pay a very large percentage on the enormous business which it transacts. President Beers of the New York Life has resigned his office, but continues to draw a stipend of $37,500 annually during his life as an "adviser." Somebody is paying liberally to support this lucrative position.

The case of Edward M. Field, the wayward son of Cyrus W. Field, is a sad one, inasmuch as his own criminality is not only surely leading him to condign punishment, but it is hastening the gray hairs of his honored father to the grave. Analysis of his career could hardly fail to teach some object-lessons of great importance to all young men. He is now under indictment for forgery.

The Ohio State Farmers' Alliance is a non-secret body. It met at Zanesville, lately, and decided to allow such local bodies as wished so to do to adopt the secret work proposed by the National Alliance. A late meeting of the National Alliance refused to become a secret lodge, but commended to the local alliances desiring to become such that they adopt what is known as the "Nebraska" work. This is probably the ritual noticed by the Ohio Alliance. One can but be amused at the bland and childlike confidence of the Alliance, if as an open body it recommends a ritual that is really secret; or, on the other hand, at the contradiction of calling a ritual *secret* which is voted by an *open* body. The evil effect of tampering with any kind of a secret ritual is seen in the report of a decrease of the open Alliances in the State of nearly one-sixth.

Iowa, Nebraska and Minnesota are moving grandly in making collections of provisions for the starving Russians. The Russian Charge d'Affaires at Washington was formally notified Thursday that over 5,000,000 pounds of flour had been contributed by the millers of the United States and the people of Nebraska and Minnesota for the relief of famine sufferers in Russia. The flour will be forwarded from New York in March. The Iowa Russian Relief Committee, operating in all ninety-one counties of that State, on Friday last began the shipment of shelled corn in carloads. The grain is consigned to Miss Clara Barton. A cargo will be made up at some Atlantic seaport, and be accompanied to Russia by proper agents. All railroads between the Missouri river and the Atlantic coast carry certified donations free and furnish every facility for prompt handling. The movement for the relief of the Russians appears to be becoming quite general, and liberal in degree. The necessity is also very great and very urgent. We print the appeal in another column.

Mormonism, afraid of defeat in its secret longing for supremacy, and anxious to perpetuate its peculiar dogmas and practices untrammeled by the restrictions of Statehood, is now endeavoring to obtain, through Congress, a species of "home-rule" that shall give it independent powers in its civil and religious government. While most Americans are satisfied to pledge cheerful obedience to the Federal Constitution and laws, and to frame their State charters and statutes in accordance therewith, the Mormons seem disposed to live under an oligarchy, such as was established by Joseph Smith at Nauvoo, in this State, and by Brigham Young after their removal to Utah. We all know what kind of a government that was, resulting in crime and bloodshed, because antagonistic to our Federal rule, and in harmony only with their peculiar religious tenets.

Words of encouragement are great promoters of fidelity in the reform work. A subscriber, writing from New England, incorporates these kind expressions in his letter: "The *Cynosure* is a weekly joy to me. I esteem it very highly for its unflinching attitude in regard to Masonry, and, if possible, more so for its bold and noble defence of the grand doctrines of Christianity, especially at a time when so many are trying to undermine its very foundations. Besides, it contains more general information, in a nut-shell, than any other publication of its kind that I know of." Another correspondent, nearer home, writes: "I rejoice in seeing the blessed work of opposing the deeds of darkness, progressing. It is a noble work you are carrying on, and a work that will bring you much of trouble, judging from my own experience and observations; but if God be for us, who can be against us?" We greatly enjoy these kind expressions.

Bi-chloride-of-gold cures for intemperance have produced another "fad," in the shape of "bi-chloride-of-gold clubs," which are this week holding a national convention at Dwight, Ill. Whatever the object of these institutions, they are only an indication of the modern disposition to turn everything into a source of social enjoyment. In the meantime, other parties are advertising other methods of curing alcoholism in the individual not consonant with Dr. Keeley's system, and the number of "sobering-off" resorts is numerously increasing. How we are to reconcile this classing of drunkenness among curable diseases with the declaration of the Bible (1 Cor. 6: 10), that it is a deadly *sin* which will keep a man out of heaven, is a peculiar problem. Still, if the various "cures" for habits of intoxication will tend to close up the saloons, they should be encouraged. But we fear that if the "cures" become general, the temptation to contract the disease will increase in a similar ratio, and the saloons enlarge their business accordingly.

It is but recently that a lodge of the Knights of Pythias was organized in Wheaton, and very properly in the Masonic Hall, with an initiatory membership of thirty-four. The *College Record* suspects, with some show of reason, that they are all Masons; for "Freemasonry, since its beginning, about 180 years ago, has been the mother of all the other lodges which have sprung up around it, and which exist largely for it." The danger to be feared from this lodge of K. of P. in our beautiful suburban town arises from its fascination for "young men who like uniforms, feathers and swords." The *College Record* closes its item with the following just and significant reflection: "Of course the men who make up this new lodge will be those who do not go to prayer meeting and who have no hope beyond the grave. They may perhaps get a few professing Christians to aid them in their work, but unless they differ from all the rest they will simply be one method of amusing men, keeping them away from the house of God, and by sending them into the grave without any faith in Jesus Christ. All enlightened Christians should use their influence against such a rival to the church of God."

WORDS FOR MUSIC.

BY MRS. VICTORIA ALEXANDRA STONE.

When the golden rule withered, and spirits were grasping,
When man against man fought with treason and pain,
When church and when state hands with sinners were clasping,
To send the black slave to his master again;
So a common cause falls not in vain on the billow
That the feet of our Lord caused to hush and be still;
And David's harp hung not for long on the willow,
For its music was heard over valley and hill.

When the morning is breaking, and heroes and sages
Are coming and going, like meteors afar,
So the light from God's mountains shines down through the ages,
Like the fire that rained downward from Bethlehem's star;
So we yearn for thy love, that is sweeter and dearer
Than any the pleasures of earth can bestow;
And we pray for the light that is brighter and clearer
Than any we sorrowing mortals can know.

Oh, soul of the Orient! peerless and tender,
Reflecting a light that is bright as a star,
My soul would expand till the fire of thy splendor
Enshrouds with its glory the mountains afar.
Thy love and thy peace, like a swift-flowing river,
Shines down from the hills that the angels have trod;
And our souls shall awake 'neath the breath of their Giver,
Till they bloom like the bowers in the lowlands of God!

CHORUS:—
Soft shine the sunbeams on lowland and highland;
Light blows the wind over valley and hill;
Sweet be the music that sings to life's island,
When the voice of our God bids the tempest be still.

Steamburgh, N. Y.

ORANGEISM.

A SYNOPSIS OF THE ORDER, AND AN EXPOSITION OF THE ROYAL ARCH DEGREE.

BY A SECEDING ORANGEMAN.

When the Lord let the light of his glorious Gospel shine into my dark heart, I was willing to take up every cross and follow Jesus in the way he had marked out in his Gospel. I soon found his truth verified; I found foes among those who had previously been my friends. I found a cross that went crossways on everything that was selfish, worldly or un-Scriptural. If I would enjoy the fullness of God's love as taught in the Scriptures, I saw plainly it meant death to carnality. The cry came to me, "Go ye forth, unto him without the camp, bearing his reproach." I was fully convinced that the secret lodge and the Gospel of Jesus were at enmity; and fearing lest I should again be brought into captivity, to sin and death, I abandoned the lodge forever. Prominent men in the lodge said that "if we but lived up to our constitution we could not miss heaven."

We were told, while receiving a degree, that

the institution of the lodge sought not only the welfare of the body, but the salvation of the soul also; and in the scarlet degree the sacrament was administered.

This was shown to me to be un-Christian. Jesus said of those who would say that he was in the secret chamber, to believe them not. He is our example, and he said: "In secret have I said nothing." In Leviticus 5: 4, 5, we see how foreswearing was treated under the law of Moses. If a man foreswore himself, and afterwards he saw that he had done wrong, he would remain guilty until he confessed it. But to follow Jesus will save us from all these snares. He says: "Ye have heard by them of old, thou shalt not foreswear thyself; but I say unto you, swear not at all."

Those who have been guilty must repent and confess ere they can become clear of this crime, regardless of what man may think or do. If we follow Jesus fully, some of us may yet conclude that they are not all dead who would even kill us and think they were doing God service.

I remember a man who joined the lodge. One said that they thought him not firm enough to keep the secrets. I asked him what they would do with him if he should happen to tell the secrets; he said "they would soon get rid of him."

Jesus said: "He that will save his life shall lose it; but he that loseth his life for my sake and the Gospel, the same shall save it." "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Now, I am convinced that he who will stand out abreast of the iniquities of this present age, "in the name of the Lord," will be hated of all men who disobey the admonitions of the Lord.

The lodge, although it professes to seek the welfare of the souls of men, is unlike Christ's Gospel in many ways. Jesus Christ seeks the salvation of all. He died for all, women as well as men—the poor, the lame, and the blind, and the unfortunate creatures whom I have seen come to the lodge, endeavoring to better their condition, but have been blackballed—Jesus Christ waits with outstretched arms to receive them, if they will come. The lodge, being unlike Christ's holy institution, rejects them all; and with an inside tyler and an outside tyler, with drawn sword, would apparently slay them should they enter.

I do not believe that King William III., Prince of Orange, knew anything about the ungodly performance in the Orange lodges of to-day. In Ireland the order is quite different; the working of the Arch degree is not nearly so ridiculous as on the American continent. King William III. was called Prince of Orange. The first degree ("the Orange") is merely an obligation, wherein the candidate promises to stand true to the Protestant faith and to die, "if needs be," for his king and country, rather then bow to the Roman yoke.

I believe King William was Prince of Orange; but I believe some other king, or person, actuated by the prince from the lower regions, added the additional degrees.

Paul says: "It is a shame to speak of those things that are done of them in secret." You should think it a shame for a professor of religion or a professed minister of Jesus Christ to take the following

ROYAL ARCH DEGREE

in the secret chambers of the Loyal Orange Lodge of British America.

THE RITUAL:

Before entering the preparation-room the candidate is securely hoodwinked with several thicknesses of cloth, so that it is impossible for him to see a ray of light. He is led by two guards, one on either side, who hold him by the arms, to the preparation-room.

Here he is informed that he must take off his hat, coat, vest, shirt ("or shirts, as the case may be"), his shoes, socks, etc. He is completely naked, except the portion of his body which his pantaloons, or drawers, cover after they are rolled up high above his knees; and, when in this naked condition, a pack of old rags in a sack is put on his back; a cane is put into his right hand; he is told by the guides that he will have a rough and rugged road to pass over, and that he must cling to the staff and bag, as he will have to account for them. The two guides then lead him to the second door.

Here they make three distinct raps, which are answered in the same form from within, by the Worshipful Master, who says, in a loud voice: "What vain or profane person has come to disturb the harmony of this most worshipful lodge, erected to God, and dedicated to Joshua?"

The Guides.—"No vain or profane, but a true, and worthy brother, desiring to be admitted, or initiated, into the mysteries of the Royal Arch degree."

Master.—"Has he the pass?"

Guides.—"No; but we are his sureties, and have it for him."

[The pass is given; the password is: "The great I am that I am."]

Master.—"If he has his guides and sureties, let him enter; but let him take heed upon what he enters."

They step inside, and the candidate is received at the point of a sword placed at his breast, which is held by the Worshipful Master, who gives him three sharp pricks—sometimes blood is drawn.

Worshipful Master.—"What feelest thou?"

Candidate.—"Three sharp pricks."

[The guides tell the candidate all the answers he is to make.]

Master.—"Pricks of the flesh, or pricks of conscience?"

Candidate.—"Pricks of the flesh."

[If he told the truth, he should say, "both flesh and conscience."]

Master.—"So shall they be to your conscience if ever you divulge or reveal the whole, or any part, of the signs, words, or tokens, which are about to be communicated to you. Step forward, kneel down, and repeat the Lord's prayer."

The candidate does as instructed. After prayer:

Master.—"Lead him to Mount Horeb."

The guides lead the candidate around the circle of the lodge-room, which is strewn with sticks, bricks, stones, stove-pipes, etc. As he is being led around the circle, he is switched on the calves of the legs at every step; the pack is jerked from his back; the staff is gone, and in the excitement he forgets them and his promises to keep them. When he arrives at the door, the guides throw the candidate on his back on the floor.

TheMaster now strikes the floor, by the candidate's head, with the butt of the sword and in a loud voice says:

Master.—"Death!"

Instantly, "bang" goes a gun, or pistol. All is silent for a moment. Then the Master stoops down, places his hand on his left breast, and says:

Master.—"He yet breathes; lead him on his journey. Guides, take him around again."

The candidate's legs smart, and his feet are sore, till he arrives again at the door or starting point, when he is again thrown on his back.

Master.—[With a loud voice:] "Judgment!"

Then, placing his hand on the left breast of the candidate,—

Master.—"He yet breathes; lead him on his journey."

Guides take the candidate around the circle again. He is treated as before, until he once more arrives at the door. There he is thrown, for the third time, on his back on the floor.

Master.—[Striking the floor:] "Eternity!" [To the candidate:] "You have had three great and mighty falls, with your face to the heavens, and your back to the earth. Arise!" [To the guides:] "Lead him to the river."

The guides lead the candidate to the middle of the room, where his foot is plunged into a tub of water, representing the River Jordan, with twelve stones in it, representing the twelve tribes of Israel. The candidate picks out the stones and counts them till he is sure that he has them all—as the guides play tricks on the hoodwinked man, and fool him.

Master.—"Lead him up the mount!"

The candidate ascends three steps of a ladder, called Jacob's ladder. The first step, he is informed, is faith; the second, hope, and the third, charity.

Master.—[Explaining:] "First, by faith, you are saved; second, by hope you ascend; third, by charity you are brought home to God. Where is the staff we gave you?" [Candidate cannot tell.] "You must suffer the penalty of being pitched into Gilgal."

The candidate is lifted from the ladder, and placed on a canvas, in which he is repeatedly tossed, by several strong men, nearly to the ceiling.

[In the early days of this country, the Arch degree was given, on one occasion, in a barn. Those who handled the canvas were filled with fire-water, and the poor fellow was tossed so high and so carelessly that he missed the canvas, fell, and was crippled for life. The Grand Lodge subsequently granted him a pension.]

The candidate, on coming from the canvas, is compelled, or commanded, to kneel upon a coffin and receive the obligation. The coffin is a concealed part of the lodge furniture.

In this position the candidate swears that he will conceal, and never reveal, the whole or any part of the signs, words or tokens of the order; that he will not cut, print, stamp, stain, or cause them to be stained; that he will be true to every brother, and never see him in want while it is in his power to aid him; that he will never give the Arch to any one who has not first paid the initiation fee.

Master.—"Have you paid yours?"

Candidate.—"No."

Master.—"What will we do with him?"

Some one says: "Throw him out of the window!"

Master.—"Some brother will lend him the fees.'

Some one hands the fees to the candidate, to whom the remainder of his obligation is then dictated. He swears that he will answer all signs from an Arch man; that he will not be present at the making of an Arch man where there is less than a quorum, and that he will never marry a Roman Catholic or Papist; adding: "So help me God, and keep me steadfast in this my Arch obligation."

The candidate is then led to "Mount Horeb" (on the platform), where he is told to kneel down and asked if he would fight for the Bible. A Bible is held in a place difficult to be grasped by a blind man; and while he is striving to reach it, he is whipped on the fingers with switches. At length he is enabled to grasp it; and while he holds it, the Master asks: "Who beguiled Eve?"

Candidate.—"The serpent."

Master.—"Who beguiled the world?"

Candidate.—"Eve."

Master.—"What would you do with the serpent if you had him?"

Candidate.—"I would bruise his head."

Master.—"Search for him; he may be closer than you think."

The candidate is then led forward and is branded on his left breast, near the heart. The hissing of the burning flesh and the pain of this operation remind him forcibly of a real serpent's bite. The brand is larger than a 50-cent coin; bears the image of King William III. on horseback; the date 1690; the district and number of the lodge; and is so burned into the candidate's flesh that it can be distinctly seen on his body after he is dead.

Master.—"Did you find it?"

Candidate.—"No, but it found me."

This is the main test of an Arch man.

Master.—"Lead him under the Arch."

The candidate is asked "what he most stands in need of?"

Candidate.—"Light."

Here the chaplain reads from the Bible: "God said, Let there be light; and there was light." Instantly the hoodwink is removed, and the candidate beholds three lamps held up before his eyes.

Master.—"On being brought to light, what did you first behold?"

Candidate.—"Three great lights."

Master.—"Lights; they represent sun, moon and stars; the greater light to rule the day; the lesser lights to rule the night. On being brought to light, what else did you behold?"

Candidate.—"Death in all its horrors, swords being drawn across the bowels, breast and throat."

Master.—[Explaining with a drawn sword, and drawing it, first, across the throat:] "This signifies that your throat will be cut from ear to ear, and your tongue torn out by the roots; the sword across your breast signifies that your heart will be cut out, burned to ashes, and thrown to the four winds of earth; the sword across the bowels signifies that your bowels will be cut open, torn out, and the fowls of the air devour them; your body will be sunk to low-water mark, where the tide ebbs and flows twice every twenty-four hours

—if ever you divulge or reveal the whole or any part of the signs, words and tokens."

THE SIGNS.

The candidate, looking over his right shoulder, beholds the warrant of the lodge; which, if asked by a brother how far he had gone, "and where was the warrant when you was made," he would look over his left shoulder and say: "Not under my feet."

The sign: Right hand is drawn across the throat; the answer: Draw the left hand across the throat.

Sign of distress: Hands held over the head, somewhat apart.

The grip: Press the third finger with the second finger.

The pass: "The Great I Am."

[We are promised a full exposition of Orangeism, of which the foregoing is but one degree.—EDITOR.]

THE OILY MAN.

BY JONATHAN W. MOSS.

Just now the most popular man about these parts is the agent of the oil companies. One of that sort has just passed through this section, paying the rentals on the leases that were made last fall,—his first visit. His popularity is owing to the fact that the recipients of the various little sums given out look upon their little piles as pure gifts, costing them nothing. And as long as they have a taste of their little mess of pottage left, they cannot be made to realize that to get it they have sold their birthrights.

The territory lying between Washington, Pa., and Sistersville, W. Va., on the Ohio river, is believed to be in what is called an oil belt. These lands have now been about all covered by leases. The prices paid for leases have ranged from twenty-five cents to a dollar per acre per annum. An occasional lease, however, fetches a good sum —several thousand dollars. The leases are so drawn that the oil companies can hold the lands one year *gratis*, except the few dollars which, in some cases, they give as bonus, at signing the lease; with the further privilege of surrendering the lease for cancellation at any time; making it possible for them to hold at least two years without rental. In one clause of the leases taken about here, the oil men agree to pay the stipulated rental, either directly to the lessor, or to deposit it to his credit in some bank named. No immediate use is made of these leases for boring oil wells, except that here and there a well is *fooled with* but *never put down*. The first use to which they are generally put is to be sold out at a big profit to other companies. In fact, the lands are not needed for oil production. All the oil which it is advisable to throw upon the market, is now being thrown out by the wells in the districts already "developed". The big scramble is how to get all the rest of the whole earth to speculate on; in all cases, as much as possible, to get everything securely in their grasp before the stupid farmer has learned the true value of what he has surrendered—while he is still willing to sell out for a song what ought to yield him big returns.

Most of the leases here are taken for five years, or, "as much longer as oil or gas is found in paying quantities." The companies agree to pay for all damages done to *growing* crops. Of course, they don't omit to covenant for universal right of way to go and come as they please.

When the leasing agent lights upon a neighborhood, he is a persevering creature. Shoo him away, and the next day, or the day after, behold! he is back again, as cheeky as ever. No selfishness about him. No. He is working for the good of the country. He wants it "developed," and the farmers to get rich and have their heels greased with our mighty spurting forth of the hidden wealth of the "oil belt," instead of the slow and toilsome way of oats and corn, "kail and potatoes." At last he goes off in triumph, with a lease in his pocket, and the farmer has bound himself, "his heirs, executors, administrators and assigns;" but the agent covenants for himself only, and keeps quiet about "assigns," etc.

When the agent came around this fall and winter, to pay the pittance bargained for as "rentals," he was loud in his praises of the charity of the company in being at the trouble and expense of sending the pay (it came mostly in checks) to the farmers, instead of depositing it in the banks named in their leases. Well, it did look a little tender-hearted of these fellows; but their bumps of benevolence had been "developed" by the setting-maul of Jubelum (for they are Masons to a man), so we might expect something charitable. It would be about as much trouble to go to the banks to get the checks cashed as to go for the deposits. But one of these fellows showed me a handful of his receipts just signed. Every receipt was, first, a receipt in ordinary form, including date of lease, where recorded, and every other specification likely to be of any use to the parties. Here it might have stopped. But it didn't. Right here was added a few lines of fresh agreement which were evidently meant to blot out the five-year limit in the original lease, and make it *perpetual*, unless the company should find no oil, and voluntarily surrender the lease as something not worth holding. That was the trick. The agent could sign every receipt as witness, and these could be recorded, and the farmer thrown and tied, when he could be skinned at leisure. The added words were cunningly inserted. No separate paragraph; not a period, semicolon, or comma. No, not even a capital letter to satisfy the fastidious eye of the grammarian, showed the starting point. But it got its work in all the same.

I mentioned what I had noticed to the agent, but his cheeky reply was, that the company had need to look for themselves, and if the farmers were not sharp enough to take care of themselves in bargaining, the proper thing to be done would be to send them to the lunatic asylum. Well,—yes,—perhaps. But when we think of the mighty muster roll of names attached to the leases, I opine it would be necessary for that useful institution to put up an extra wigwam or two to hold us all.

The leases are all gotten up with an eye single to the aggrandizement of the oil man, and full of serpents' teeth to be raised and set for the farmer as soon as they get ready to devour him.

The best, or, as I should say, the most *crafty* legal talent is employed on the part of the oil and gas men in the framing of the leases; and it is ever the aim to hold the farmer fast in the spider's web, and for the cunning oil spider to be ever loose himself. In one of these leases which I looked over last fall the closing covenant was that the "party of the first part," that is, the farmer, bound himself not to bring suit in any court for any breach of the foregoing covenants on the part of the "party of the second part,"—the oil man.

The oil men all having been well trained to "charity" in the secret lodge, it is meant that the leasing farmer should receive in the speculation simply what the *charity* of the company should see fit to give him,—and no more.

A business man with whom I lately talked on the subject said he never saw an oil lease that hadn't a catch in it.

As to the covenant to pay for all damages done to "growing crops," it may be said that when the oil men light upon a district in earnest, or after they have got done fooling away at their so-called *test* wells, there will be no "growing crops" to bother anybody. The fences thrown down, the lumbering wagons everywhere plowing their ways, and the layers of pipe lines weaving their net works, will appall the farmer who may have thoughts of corn or wheat. Not even sheep or cattle can be kept upon the land where the blight of the oil and gas curse has fallen. The fruitful field is turned into a desert.

True, the oil man gets more out the land that gives out oil and gas than the farmer would be likely to get. But who gets it? Once in a while the farmer gets a good haul, but generally he is tricked or bullied out of everything worth speaking of.

About three years ago I spent a few days on a visit at the house of a friend on the Monongahela river, above Pittsburg, Pa. They were having a well put down on their farm, and were so excited over their big expectations, that the money to come in was talked of in the family almost constantly. The well proved one of the biggest gassers in all the region. Meeting with members of the family afterwards, I inquired about the gas well. They avoided the subject. This awakened my curiosity; so I brought it up again and again. Finally I was reluctantly told that owing to some catch that was in the lease they couldn't get anything. True, there was something to which they were entitled, but to get it would involve routine and difficulties more than would pay for it. In a word, this hopeful old farmer had been tricked out of all. And, as men so tricked generally are, he was induced to cover up his hurt and be silent about it. But the man who pulls in a few shekels, crows loudly over it, and the oil-producing neighborhood, as a whole, sounds out a song of prosperity, while its wounds and bruises and putrifying sores are carefully hid under a cloak of shame. But who is willing to proclaim himself a fool?

The farmer is the foot-ball that is kicked about and trodden under foot in the oil and gas game; but let it not be thence concluded that the oil rogues, though they be all sworn brothers in the lodge, are all faithful turtle-doves to one another. The gang of wolves is a co-operative union against the flock of sheep, but still they sometimes feast upon one another.

Some six or seven years ago a vast scope of territory was leased about the neighborhood where I live. The agent who took the leases turned most of them over to his employers. But the cunning fellow held back in his own name leased properties scattered at intervals all over the leased district. He then managed to get his cousin and friend the position of locating geologist. They put their heads together and located the test wells on the agent's own leases. The wells were put down till oil in some places (and gas in others) was touched, and the character and depths of the strata ascertained. Then the agent came on with orders to take their derricks off his territory. They fussed and surveyed awhile, and it turned out that the oil company was caught napping for once, and were glad to hand over thirty thousand dollars as a compromise.

The leasing agents that swept this and a not far-distant neighborhood last fall were father and son. I have been told that the father sold a part of his leases (taken, of course, in his own name), for seven thousand dollars, and the son sold his to another company than the one that employed him, making in the operation thirty-five thousand dollars, clear.

So far as I can see, the purchasers of these leases might as well have given this large sum of money to the farmers at the outset, as to buy the leases second-hand at this liberal advance. But so it is; the farmer is the mud turtle on whose back the world rests, and not even the Farmers' Alliance can lift him on top.

The agent tells me of a sharp trick which the companies play on the farmers in the matter of oil delivery when this is bargained for. A rival refining company may offer ever so much more than the farmer is getting for his share of the oil. They will not allow him to sell it there, but will deliver it, or pretend to deliver it, to their own refinery or the most distant market, if that is the *lowest* market; and thereby make a big saving in what they graciously allow the lessor. But the farmer is helpless at any rate. The other fellows have all the machinery, and all the working force that handle the produce of the wells, and the money and lawyers to fight at law. And what can he prove, and what can he do to help himself? Nothing.

When the well was sunk that supplies the town of Cameron, W. Va., with light and fuel, the gas men played one of their tricks with entire success. As soon as a fine flow of gas was secured, the drillers stopped off, pretended to abandon the well, and complained that the well yielded nothing of any account. Meanwhile the lessor was beset to surrender his rental and the further right to gas for domestic use, the two worth to him, perhaps, a thousand dollars a year.

Finally the man consented; and now the oil company, who had driven a sufficiently hard bargain in the first place, are shouting over their "second blessing" as they pull in the shekels from the pockets of their Cameron patrons. The leasing farmer, who has always heretofore appeared to be a shrewd man in business, sees matters in a new gas light.

In conclusion, I would say when the fellow comes round to wheedle or bully you out of a lease of your little patrimony, don't be in a splutter; take time to think twice; be sure you are right before you go ahead.

Cameron, W. Va.

NEW ENGLAND LETTER.

February thoughts—A blazing star—Prof. Townsend's late bomb-shell—An Odd-fellows' savings bank—A long-term endowment order in trouble.

I hold that February is in many respects the most attractive of our winter months. She has, for instance, a very delightful way of giving us, towards the middle or close, a few days that hold in solution as it were the very essence of the springtime. No matter if the ground is still covered with snow as with a winding sheet. All nature seems to feel the resurrection throb of the new life. Yesterday we were treated to the unusual phenomena of a snowfall—a snow shower, rather—while the sun was shining brightly. Every flake as it fell was transfigured into fairy-like beauty. The scene was dazzling; perhaps a trifle weird, but altogether enchanting. If there are worlds in which there is no winter their inhabitants must lose a great deal. Take some of the finest poems in our language and observe how much our English literature is indebted to winter. Even the Bible, through an Oriental book, has plenty of imagery borrowed from this same source. "He giveth snow like wool." Could any word better describe its soft, fleecy fall? Now, as in Solomon's day, the careful housewife "is not afraid of the snow for her household," and the keen irony of Job is just as appropriate to the skeptic who rejects revealed truth because he cannot understand it, when the commonest every-day phenomenon around him is equally a sealed book: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?"

A new and strange star, "enveloped in flames caused either by an explosion, or collision with some other heavenly body," is the last astronomical "find." One thinks instinctively, when reading about it, of a time when the telescopes of some other planet may be turned on our own little earth; when "the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat." One stands awe-struck at the thought of this fiery globe careering through space. Is it only the fiery tomb out of which shall rise a renovated world; a sinless, deathless Paradise for some race that has, perhaps, like our own gone through the discipline of probation? We can wonder, and conjecture, and dream over the mystery, but the heavens hold fast their own secret; and, after all, of what real use would it be for us to know? Nature seems generally ready to let us into her secrets when the knowledge of them is likely to do us any good, to make our sojourn here any pleasanter, either for ourselves or others; but, this limit reached, the veil descends, and a frowning sphinx guards the portal for them who would pry beyond it.

The bomb-shell lately sent into the Methodist camp by Prof. Townsend, is a bomb-shell indeed, and the smoke of the explosion will have to clear away before we can know its full effect. This address, delivered before the Boston Preachers' Meeting, is a remarkable and most scathing arraignment of the sharp and unsanctified practices of "the ecclesiastical politician." The Methodist church is unfortunate, as Prof. Townsend admits, in having a government which is capable of being subverted to their own personal ends by these clerical wire-pullers, and where all the power may come to be lodged in the hands of those least worthy to rule. Some of the best preachers in this sect, wearied out with an evil from which they suffer without any power to prevent it, are contemplating (according to Dr. Townsend) an exodus into the Congregational church; so that if Methodism would retain such in her pulpits she must mend her ways. A New Hampshire minister writes: "Dr. Townsend's remarkable denunciation of Methodist wire-pulling is imperfect in that it does not expressly state that lodge oaths are at the bottom of it." The doctor may not himself be thoroughly aware of the grip which Masonry has on the church of the Wesleys, but the mystery is, that knowing so much he should not know a little more, and unhesitatingly place the blame where it belongs. It is said that no other denomination has so large a proportion of Masonic ministers as the M. E., and lodge preachers, when they want ecclesiastical promotion, can be safely trusted to use lodge methods. It is possible that in very self-defence, Methodism will have to arise and purge herself from this destroying canker of the lodge. Congregationalism, with its more democratic and simple form of government, does not allow of lodge methods being used on so large a scale; but it is a sad fact that Masonry holds the key to the majority of her churches, and that no measure looking towards her purification from this evil can be pressed by an anti-secret member. His or her efforts will be constantly thwarted by that subtle, malign, all-pervading influence. There is many a story of this nature, which if written out would make interesting reading. So Congregationalism cannot throw any stones at Methodism. It is to be hoped that Prof. Townsend will not stop here, but will pursue his investigations to their legitimate end, remembering that there can be no effect without a cause.

Springfield, Mass., is going to have an Odd-fellows' savings bank. The only institution of the kind in the country is said to be one which the Masons have in Louisville, Ky. According to the laws of Massachusetts, every savings bank is obliged to receive deposits from any one that offers, so that it will be impossible to make it an institution entirely for Odd-fellows. But the public ought by this time to have a lasting jealousy of any financial schemes run by the lodge.

The long-term endowment orders seem to have generally escaped the cyclone which has overtaken the short-term orders, although the principle is the same, and they must in the long run, equally with the others, suffer a collapse. But a ten-year-endowment order is now in trouble,—"The Knights and Ladies of Protection." Its name, however, has failed to protect the members from very unknightly conduct on the part of the officers. The policies contained a clause that after one year the holder might surrender it if he desired, and would be paid a proportion of the face value of the certificate based on the time it had run. This seemingly fair agreement, however, has not been carried out; and now the certificate-holders want their money. It was chartered in July, 1888; but, notwithstanding all its specious promises, must go the way of the more ephemeral orders, and be placed in the hands of a receiver. The officers have been levying assessments lately, ostensibly for sick benefits, but the money having not been so applied it has led to an investigation, and revealed as usual "something rotten in Denmark."

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Feb. 10, 1892.

Senator Proctor, under whose administration of the War Department the first Indians were regularly enlisted in the United States army, regards the experiment as being entirely successful in civilizing and keeping the Indians out of mischief and in making just the class of soldiers needed to perform many of the duties devolving upon the troops at the Western posts; and he has introduced a bill to increase the number that may be enlisted in the army to 3,000.

The first session of the joint commission on the Behring Sea question, which was called for yesterday, was postponed until to-morrow. This commission, composed of representatives of Great Britain and the United States, must prepare and agree upon a treaty before the arbitrators can be appointed. It is expected that it will require several weeks for the commission to complete its work. They are to hold their meetings in the State Department building.

The Canadian reciprocity commissioners, Sir John Thompson, Hon. George E. Foster and Hon. Mackenzie Bowell, have arrived here. No one seems to know upon what basis they will ask to open negotiations, but the impression exists that they will accomplish nothing in the way of commercial reciprocity between Canada and the United States by their visit.

Instead of abolishing the "post canteen" at army posts, as thousands of temperance people have by petition asked, Secretary Elkins has issued an order changing the name to "post exchange." The secretary thought the name "canteen" entirely too suggestive. It would have been well had he thought at the same time that the sale of intoxicating liquors to the soldiers was entirely too injurious, and prohibited it in the same order that changed the name of the place in which it is sold.

The House of Representatives has adopted a resolution authorizing the Committee on Appropriations to investigate the expenditures of the World's Fair Commission, and to report to Congress whether it has been extravagant in its management.

The House Committee on Banking and Currency has favorably reported a bill to promote the safety of National banks by prohibiting the loaning of money to employes or officers of the bank, except when authorized by the vote of a majority of the board of directors. The House has adopted a resolution for the investigation of the National bank failures at Philadelphia and Boston.

Miss Clara Barton and ex-Gov. Hoyt, of Wyoming, are to address a meeting of the Woman's National Press Association, this evening, on the necessity of arousing public sentiment in favor of sending aid to the starving Russians. Miss Barton is trying to raise by private subscription enough money to charter vessels to carry the grain which has been contributed in the United States to Russia.

Again, the bill against that seductive form of gambling known as dealing in "options" and "futures" on grain is exciting much interest, and the House Committee on Agriculture, before which the bill now is, has been giving hearings to both sides. The bill would have been passed by the last Congress if it could have been got to a vote, but those who opposed it succeeded, by methods of which the least said the better, in killing it by delay.

The oldest Methodist church in Washington celebrated its ninetieth anniversary last Sunday.

This week a series of Gospel meetings under the auspices of the Woman's Christian Temperance Union is being held here. The attendance is large, and the interest great.

Special services in memory of the great English preacher, Rev. Charles H. Spurgeon, were held in several of our churches on Sunday. At one of them Indian Commissioner Morgan and ex-Minister to Spain Rev. J. L. M. Curry, made feeling addresses, and at another Rev. F. D. Power preached an interesting memorial sermon. Thus the work of a truly good man is felt around the whole world, and his death is a loss, not only to the denomination of which he was a member, but to Christianity at large.

Mrs. J. Ellen Foster was the principal speaker at a mammoth temperance meeting, held Sunday afternoon under the auspices of the non-partisan W. C. T. U. A resolution was unanimously adopted requesting Congress not to repeal the law prohibiting the sale of liquor within one mile of the Soldiers' Home. *

REFORM NEWS.

REV. H. H. HINMAN IN WISCONSIN.

From Baraboo, Wis., a livery team took me thirteen miles over the hills and through forests, where deep snowdrifts nearly upset our carriage and stopped our progress. But at last we reached the Scotch settlement in Caledonia, where I was most kindly received and entertained by one of the elders of the United Presbyterian church. I preached here on Lord's day morning to a good congregation, notwithstanding the badness of the going and the weather, and, at night, attended the meeting of the Society of Christian Endeavor, which is well sustained.

Monday night was very dark and rainy; nevertheless, there was a fair audience to hear my lecture on the secret lodge system. All were attentive, and nearly all were in sympathy. There is, also, in this township a Free Methodist church that opposes the lodge.

This place lies on the south side of the broad Wisconsin river valley, eight miles from Portage. The intervening country is largely marsh, and much is not very productive. Nevertheless, these Scotch people are liberal in their giving. I received a more generous contribution here than elsewhere in the State.

From Portage I went to Rio, where I gave my first anti-secrecy lecture, eighteen years ago last fall. I found warm friends and generous hospitality, but no opening for a lecture.

From Rio I went to Poynette, twelve miles south of Portage. Here I found the Poynette Scientific and Biblical Academy, a flourishing institution, under the care of Prof. Robb. Its distinguishing feature is that it lays great stress on *doctrinal* instruction. The Bible, as interpreted by the Westminster Confession, is the standard.

No modification, toning down, or "higher criticism," for *them*. They receive Presbyterianism as it was, only modified a little by premillenarianism. I was greatly interested in the young men, several of whom are beginning to preach. I was invited to address them on the lodge question, and spoke forty minutes. I felt confident that a good impression was made. At night I gave a lecture on Africa and its missions, in the Presbyterian church, to a quite full congregation.

A call on the M. E. minister was received very kindly. He had belonged to several orders, including the Masons, but did not attend any. He was aware that Masons and Odd-fellows often made their lodge systems their religion, but he did not see the way open to oppose them.

The Presbyterian pastor had never joined or approved of any of the orders. It was to him I owed the opportunity of speaking to the students.

From Poynette I went to Arlington, a railroad station, where there are two saloons, but no house of worship, nor any organized religious society. It is in the midst of one of the finest prairies I have seen in Wisconsin. Outside of the village, the people seem intelligent, religious and fairly prosperous. Indeed, I have seen nowhere else in the State such fine farm-houses and such beautiful surroundings.

A ride of two and a-half miles brought me to the house of Mr. Andrew Mair, an elder in the United Presbyterian church, where I have found a most pleasant and hospitable home. They have a fine house of worship, and recently called Rev. J. B. Galloway to be their pastor. I preached twice for them on the 7th of February, and had good congregations of attentive hearers. I was especially pleased with the large number of young people in the congregation, who are organized in a Young People's Society. I lectured on Monday night (the 8th), to a full house, with the best of attention, and received a generous contribution. Truly the Lord has some faithful witnesses in Wisconsin. H. H. HINMAN.

REV. WM. FENTON IN MINNESOTA.

ST. PAUL, Minn., Feb. 6, 1892.

EDITOR CYNOSURE:—On last Monday evening, the 1st inst., the students of the Augsburg Seminary, of Minneapolis, about 300, assembled in the Seminary chapel to hear a lecture on "Secret Lodge Worship." As those who have the love of God, no doubt, they rejoiced in the truth about the secret lodge demon worship that was exposed. But how different with some other seminaries! For instance, the Baptist Union Theological Seminary of Morgan Park, Illinois. Will they allow the same truth to be uttered in their chapel? My past experience with that seminary would prompt me to reply, no. And witness, if you please, the action of the First Baptist church of this city. Its pastor, Rev. Mr. Butrick, has embraced Blue Lodge Masonry, and he declared to his church that the mention that was made of Masonry—a simple statement of a Masonic oath and penalty, with a question proposed to him in public in regard to the truth of the statement—was an insult to him, and such an insult that if allowed to be repeated he should leave that church. The Secretary of the Chamber of Commerce, Mr. Tallmadge, agreeing with his pastor, offered a resolution to protect him from future insult. The resolution was seconded by Mr. Drake, and Mr. D. D. Merrill spoke in its favor. The pastor called for the vote of the church, which adopted the resolution and so retained its pastor. The resolution is to the effect that no member of that church, and no visitor to that church, shall ever say anything about Masonry in any of their meetings.

A former pastor of that church declared from its pulpit that: "The voice of the church is the voice of God," which in matters of discipline, with Christ in the church, according to his promise recorded in Matthew 18: 15–18, is undoubtedly true. But to charge such a resolution as that before us upon God as being his voice is to insult Christ and disgrace a church that can pass such a resolution. According to common law, "it is a crime to conceal a crime." The Bible offers no salvation without confession of sin. But here is a society calling itself a church that makes it a crime to expose a crime, and that crime the crime of its pastor; he, as a Freemason, having sworn to have his throat cut if he ever fails to conceal the lying abominations of Masonry; for he has said that he has taken the Masonic obligations; and everybody may know that the lodge work of Masonry is a lying abomination. Does not the action of this society, calling itself a Baptist church, suggest the admonition to beware of committing the sin that is in "danger of eternal damnation?" True mental science agrees with the Word of God that there can be no forgiveness while sin lies concealed in the soul. That resolution makes the church two-fold more the child of Masonry than Mr. Butrick, its pastor. For the two precious jewels of secret societies are "silence and secrecy." That resolution preserves them both, while Butrick lost the first—silence. A deacon of that church, who is a Freemason, says: "Butrick got his foot in it by taking notice of the question; he ought to have passed it by in silence." The deacon is ordinarily a brighter Mason than his pastor; he is an adept in "silence."

February 10.—Last evening the Y. M. C. A. of this city elected D. D. Merrill, the man who spoke in favor of the above mentioned resolution, for their president. The retiring president is a Freemason.

February 11.—Last Monday evening, the 8th inst., the First Swedish Mission House of this city was opened for a testimony against the lodge, and the truth had a fair hearing by a large audience. The pastor, Rev. S. W. Sundburg, was pleased with the presentation of the truth that exposed the spiritual scoundrelism of the lodge. And he expressed surprise when informed that such truth would not be suffered to be spoken in the majority of the Protestant churches—their pastors being "blind leaders."

Last evening, the 10th inst., I spoke in the Swedish Baptist church. After the lecture, the pastor, Rev. O. P. Peterson, addressed his flock in their own language, in a very earnest manner. And the people manifested their appreciation of the truth about the dark and infamous spirituality of the lodges. W. FENTON.

ECHOES OF THE NEW YORK CONVENTION.

The State Convention at Binghamton has been so fully reported that I need add nothing more than a brief note of indorsement. Beginning in a storm of sleet and snow, it was succeeded by a faultless day. Beginning in humility, with a majority of vacant seats, it closed in triumph, with a full house.

Meeting my "first born" at the depot, at 9 P. M., on Saturday, I was soon comfortably housed and canvassing the situation. Much and effective work had been done, as the sequel showed, and I may perhaps be pardoned for indulging a fatherly pride in the wisdom, energy and ability with which the uninviting fallow-ground had been broken for the sowing.

The school for Bible study, at 9:30 A. M., in the Free Methodist house of worship, followed by a radical Gospel sermon from the pious and gifted pastor, Bro. O. M. Owen, and an hour in class leading by the amiable and sweet-spirited wife of the pastor, were a fitting and helpful prelude to succeeding services.

At 4 o'clock P. M. we gathered, with a goodly company of the saved and the unsaved, in the W. C. T. U. Hall, for a gospel temperance meeting. Preliminary exercises were simple and spiritual, when the topic specially advertised was taken up and ably discussed by one of the Baptist pastors of the city, who enumerated some of the causes which had occasioned the terrible Sabbath desecration so much deplored by all good people. Opportunity was then given for testimonies, and a number of clergymen present spoke freely and forcibly of the danger and its remedy. Your Washington agent called attention to the desecration of the Sabbath at a Masonic funeral of re-

(*Continued on 9th page.*)

CORRESPONDENCE.

THE UNMENTIONABLE LODGE.

AUBURN, Cal., February, 1892.

DEAR CYNOSURE:—The late Republican banquet in your city serves us for a lesson. The magnificent Auditorium Hotel was opened to the entertainers and their guests. It was an important occasion, a President-making affair. The report filled the morning papers by the page. General Alger, Michigan's "favorite son," ambitious and wealthy, was a prominent name in the list of banqueters. He is thirsting to drink for a term or two at the Presidential fountain. Two hundred and fifty were counted at the glittering feast. But they were all *men*. The ladies meekly participated as spectators, fenced in behind a screen. After "cigars had been lighted," the after-dinner speeches began, and the quartette sang "Annie Laurie" for the benefit of the people behind the screen.

Miss F. E. Willard, who is taking Miss West's labor as editor of the *Union Signal*, during the six months' vacation of the latter in California, uses this party incident to draw, though not unkindly, a sharp contrast between the management of the Republican and Prohibition parties. The late banquet of the latter at the Sherman House, and its State and National conventions, where wives sat with grace and honor beside their husbands, is the beginning of the new era in the political life of our nation.

"Meanwhile," says the *Signal* of our American women—none are nobler—"at Republican banquets they sit 'behind the screen' in the gallery, inhaling the tobacco smoke of their lords, and at Democratic banquets they are not present at all. We have not a harsh thought of our brothers who exclude women that they may include cigars. They are 'in their conditions,' that is all. But we of the new world cannot but smile in contemplation of these fading glories of a world that hastens to be gone. Buoyant with the sturdier life of the society and politics that have banished alcoholics and tobacco, those two great separatists between women and men, we can but bewail the condition of those fume-bewildered ladies 'behind the gallery screen.'"

True as it is that the sinful indulgence in liquor and tobacco breaks the dearest and strongest ties that bind our race, by the same reasoning we may prove the lodge a most subtle and powerful co-agent. The lodge, liquor and tobacco are the three legs of the devil's Gatling machine always aimed at the citadel of the God-ordained family, splitting its united head with dark secret oaths, as well as smiting the man with the blight of inebriacy and all its train of hereditary evils. It may be safely said, as well, that but for the secret lodges and the convivial habits they beget, and the contamination of their ill-assorted "brotherhoods," the alcoholic and narcotic slaughter would mightily abate. Let us put the lodge in its place in the catalogue of human pests. K.

ARE WE A CHRISTIAN GOVERNMENT?

BLANCHARD, Ia., Feb. 5, 1892.

EDITOR CYNOSURE:—In your issue of Feb. 4th, Bro. H. H. Hinman is, I think, in serious error when he says: "That our Constitution and general government are based on Christianity;" and when he says: "If our Constitution had contained an express repudiation of Christianity, or if it had required an assent to any other religion, it would be our duty to reject it; but it contains no such repudiation, nor anything incompatible with our being a Christian nation."

By a simple comparison of the Constitution with some plain Bible statements, it will, I think, be evident to any candid mind that the Constitution expressly repudiates some of the fundamental principles of Bible Christianity. One of those principles is, that government is ordained of God; see Romans 13: 1: "For there is no power (or authority), but of God: the powers that be are ordained of God." This is repudiated in the preamble of the Constitution when it says: "We, the people of the United States," without a single reference to God, "do ordain and establish this Constitution for the United States of America." The form of oath prescribed for the President in the Constitution, Art. 2, contains no reference to God, and this is in conflict with the Bible requirement: "Thou shalt fear the Lord thy God and serve him, *and shalt swear by his name.*" See Deut. 6: 13. Again, in Art. 6, the Constitution declares itself to be the supreme law of the land, and this without any reference to God's law, which must necessarily take a lower place, because there cannot be two supremes. This brings the Constitution in collision with the Bible, which every true Christian is bound to take as his supreme rule. Again, the Constitution is in conflict with the Bible when it declares, in Art. 6, "no religious test shall ever be required as a qualification to any office or public trust under

the United States." The Bible says, Ex. 18: 21: "Moreover, thou shalt provide, out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers," etc. Again, the Bible says, 2 Sam. 23: 3: "He that ruleth over men must be just, ruling in the fear of God." Would it not be a religious test to require of a President, or a candidate for Congress, that he must rule in the fear of God? Again, the Constitution, in the First Amendment, forbids Congress from prohibiting the free exercise of religion, and this without a word to distinguish false from true religion. This certainly brings the Constitution in conflict with the example of the righteous kings of Israel, who prohibited the false religion of Baal. It is in conflict with what the *Cynosure* asks our government to do, to prohibit the oaths of Masonry; for who will deny that Masonry is a religion? What is the difference between the Masonic oath and the oath to the United States Constitution? It is true, they differ in their penalties, and one is a secret obligation, and the other is open. But both swear their candidates to supreme allegiance to a system that ignores Christ and his law, and substitutes another supreme. To my mind, it is great inconsistency to oppose Christ-rejecting lodges, and accept of Christ-rejecting constitutions, when we are sworn supreme allegiance to the one as much as to the other. Bro. Hinman's argument, that so many of the people are members of Christian churches, reminds us of the "good man" argument in reference to the lodges. He is seriously in error again when he says: "There was not a word in the Constitution *that by necessary or rightful interpretation meant slavery.*" Abraham Lincoln, who came through the fires of the anti-slavery conflict, is the most reliable witness on this point. In his first inaugural address, he said: "There is much controversy about the delivering up of fugitives from service or labor. The clause I now read is as plainly written in the Constitution as any other of its provisions." He then read in Art. 4, Sec. 2: "No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered upon claim of the party to whom such service or labor may be due." Mr. Lincoln then added: "It is scarcely questioned that this provision was intended by those who made it for the reclaiming of what we call fugitive slaves; and the intention of the law-giver is the law." Mr. Lincoln then declared his determination to carry out this provision of the Constitution, and that he took the oath without mental reservation. I have always admired the consistency of Garrison and Phillips in refusing to vote under the Constitution until slavery was blotted out of it by the Thirteenth Amendment. As long as history is written, their names will stand out as the heroes and leaders of the anti-slavery reform. M. A. GAULT.

"THE RESPONSIBILITY OF NATIONS."

BOSTON, Mass., Jan. 30, 1892.

EDITOR CYNOSURE:—A meeting was held in the United Presbyterian church of Boston, Rev. John Hood, pastor, in the interests of National Reform. By previous arrangement, your correspondent spoke on "The Responsibility of Nations." The fact that God holds nations accountable for their character and conduct should give us pause, when we think of the moral desolation that is being made by the liquor traffic; the secularization of the Lord's day by the railroads and postal service; the Sunday newspaper, which has invaded the home and the sanctuary; the wrecking of 328,000 homes by speedy and easy divorce in the past twenty years; the octopus of the Louisiana lottery, which threatens that State with suicide and the nation with humiliation and shame; the hundreds of thousands of secret orders which absorb the time and money which rightfully belongs to the church and the home, and administer oaths which dishonor God and blight the souls of the members, and the political corruption which is becoming a stench in the nostrils of Christian citizens—we cannot help repeating the threat of God against backsliding Israel: "Shall not my soul be avenged upon such a nation as this?" God judicially abandoned Israel. In the time of Christ they were so wicked that the prophet exclaims: "Who can describe this generation?" John calls them "a generation of vipers." Our Lord calls them emphatically "this wicked generation." Paul says, "they pleased not God, and were contrary to all men." Josephus, their own historian, says: "I cannot say it without regret, yet I must declare it is my opinion, that if the Romans had delayed to come against these wretches, the city would have been swallowed up by an earthquake, or overwhelmed by a deluge, or else been consumed by fire from heaven as Sodom was; for it bore a generation of men more wicked than those which suffered such things." "To reckon up all their villainies is impossible; and, in a word, never did any city suffer so great calamities, nor was there ever, from the beginning of the world, a generation more prolific in wickedness." Privileges unimproved produce judicial blindness. Judicial blindness leads to immorality. That is the road our nation is traveling. May God save us!

J. M. FOSTER.

LITERATURE.

SOCIETY OF LOYAL VOLUNTEERS: Its Founders and Organizers; Military and Naval Records; Prospectus and Constitution. Pamphlet. 8 vo. pp. 40. Washington, D. C., 1892.

The subject of this pamphlet is so important to the American people that the objects of the society by which it is published will surely interest many readers in its behalf.

The Society of Loyal Volunteers declares that impairment of ability to earn a support by *manual labor* is a false basis for pensions. The Society demands a revision of the pension laws on the basis of *impairment of earning capacity*, without regard to the method in which a support may be earned, and that no man shall be allowed to draw a pension when not in need, or if he is earning a comfortable living in any public or private capacity. For those who cannot earn a respectable living in any public or private occupation that may be found for them, the Society demands *an abundant support.* Such a pension law cannot fail to meet with the approval of every honest citizen when he fully understands its meaning and effect.

The first work of the Society will be to ascertain by a personal canvass how many Loyal Volunteers of 1861–1865 approve of the objects of the Society. It is confidently believed that a majority of all such volunteers of good military or civil record will become members of the Society when they have heard an intelligent explanation of its principles, although many of them are drawing pensions which will be cancelled if the basis for pensions advocated becomes a law. That this hope is well-founded needs no further proof than the fact that the movement was originated and is being developed by just that class of men.

An enormous burden is being fixed upon the taxpayers of this country to pay pensions to persons who are not in need, or are as perfectly able to earn as good a living now as they ever did. The Pension Office is now issuing certificates at the rate of 30,000 per month. The law allows pension attorneys to collect $10 for each claim they can obtain. In this way the Government is hiring men to do all they can to increase taxation. This $10 is deducted from the first payment on the pension. The average annual value of these pensions is $131.99, as reported by the Commissioner of Pensions, for the year ending June 30, 1891. At this rate the expenses of taxpayers for pensions payments is being increased by $3,959,700 per month, or $47,516,400 per annum. For their work in getting claims to create this enormous burden, pension attorneys are authorized to take $300,000 per month, or $3,600,000 per year, out of the money appropriated for pensions. The amount paid to pension attorneys for fees, for the year ending June 30, 1891, was $2,769,200.70.

The Loyal Volunteers cannot tax the people for the expenses of a canvass to ascertain how many soldiers of good record are rightly represented by this disgraceful looting of the treasury of the nation they fought to defend. Their success means to them a personal loss of what they might legally enjoy. A movement like this, inspired by the purest loyalty and patriotism, based on honor, honesty, and justice, the people of this country cannot afford to allow to be hindered for want of funds. An ample fund should be raised at once by popular subscription to enable the Society to make an actual canvass of all soldiers of good record at the earliest possible date, so that its result may be laid before Congress early in the session. The spontaneous raising of such a fund will have a moral effect—of greater value than the fund itself—in causing those who enact laws to understand that pension legislation must be based on honesty, honor, and justice.

The address of the treasurer of the Society is, Harrison Diugman, Washington, D. C. Persons wishing copies of the publications of the Society can obtain them, without charge, by addressing Geo. A. Priest, Secretary, Washington, D. C.

The *Review of Reviews* is more than usually American in the topics discussed at length in the current number. Beginning with the church, under the general title, "The Laymen's Movement," there are presented a powerful protest against sectarianism, and various plans for the mitigation of its evils and the overthrow of its power. This power is understood by some to be somehow connected with the so-called "clergy" who are in too broad a sense a class by themselves. A "Brotherhood of Christian Unity" is a society advocated by Theodore F. Seward, the well-known musician and composer. "Denominationalism on the Frontier" is a very emphatic protest by R. B. Hassel of S. Dakota. President Hyde of Bowdoin College writes of the recent movement for denominational co-operation in Maine and New England; and Mr. W. T. Stead, the English editor of the *Review*, is represented by an address recently made at Newcastle, entitled "The Next Step toward the Civic Church." In politics we have a double view of the most prominent candidate for the Democratic nomination at the convention in Chicago next June. David B. Hill, who is thus set forth by the pen of friend and foe, is one of the men to be most dreaded by every true American. His career in New York is a public comment on the shrewd, selfish, ambitious, domineering, unscrupulous character shown by his portraits. The famine in Russia, and what we are doing in America to relieve it, is a theme of universal interest. Of equal value are the current comments with numerous portraits, while the whole world of magazine literature is reproduced as if by photograph for our convenient study. The *Review of Reviews* is as notable in its management as it was remarkable in its conception.

American Gardening for February presents the following illustrated articles: Horticulture at the World's Fair; A Winter Window; Trenching in a Garden; Transplanting Large Trees; The Gift of Tongues in Trees; Taste and Tact in Arranging Grounds; A Rock Garden; The Evening Primrose; Picea Pungens; Passiflora Edulis; Ornamental and Practical Gardening; Variegated Oleasters; A Mailing Case; Japan Pears Fruiting in Iowa; An Iris Garden; A Hand-weeder; Home-Made Garden Roller; Economic Plants of Japan; The Persimmon; New Conservatories at Lincoln Park, Chicago; Cocoanut Growing in Florida; A Cellar-way Plant Pit; The White Comet Aster; Staking Roses. Quite as important are a large number of seasonable papers for the instruction and guidance of florists, horticulturists and gardeners. The amount and variety of this class of literature in this excellent magazine is remarkable. The Rural Publishing Company, Times Building, New York City.

The *Arena* (Boston, Mass.,) for February opens with a full-page portrait and biographical sketch of Herbert Spencer, by Wm. H. Hudson. The other contents are as follows: Danger Ahead—a plea for the election of government officers and representatives by general ticket, with the right of cumulation,—otherwise known as "minority representation"—by Robert S. Taylor; The Railroad Problem, by Hon. Lionel A. Sheldon; The Solidarity of the Race, by Henry Wood; Hypnotism and its Relation to Psychical Research, by B. O. Flower; Inspiration and Heresy, by P. Cameron, B. C. L.; The Sub-Treasury Plan, by C. C. Post; The Atonement, by Rev. Burt E. Howard; The Last American Monarch, by James Realf, Jr.; A Spoil of Office, continued, by Hamlin Garland. $5 per annum.

The *Cup Bearer* is a new illustrated monthly magazine for young people, edited by Helen VanAnderson, assisted by a corps of talented writers. It is the only magazine of the kind, and is an improvement upon the usual juvenile literature. Its stories, poems, are bright and inspiring. Has a Kindergarten department, and reviews good books. Every family should read the *Cup Bearer* and see how delightful, interesting and profitable children's literature may be. Just what parents want, and children need. $1.00 for a year. Address New Era Publishing Co., 358 Burling St., Chicago.

Vick's Illustrated Monthly Magazine, which boasts a circulation of 250,000 copies of each issue, in its February number assumes more of a general literary character than formerly, opening with an English prize story—The Parchment Roll, by Mrs. Geoffrey Graham. Flags for Schools; Sanitary Precautions, and a host of suggestive and instructive brief papers on various horticultural and floral topics, make up an interesting number. The illustrations are numerous, timely and attractive. Rochester, N. Y.: Vick Publishing Co.; 50 cents per annum.

OBITUARY.

REV. WILLIAM G. KEIL died at his home near Senecaville, Ohio, on the 18th day of January, 1892, in the 93d year of his age. He was born in Strausburg, Va., on the 7th day of August, 1799, and came to Ohio about 65 years ago. For nearly that length of time he was a citizen of the community where he died. He was a regular minister of the Evangelical Lutheran church for the space of seventy years, or thereabout, having entered the minstry before leaving the State of his birth. He labored in the active work of the Gospel until the infirmitles of age came on and ended his active labors. For many years he was the pastor of the various Lutheran churches in this section of the country, and labored hard for their upbuilding, having been the organizer of several different ones.

He was a married man nearly sixty years, and leaves behind him the companion of those years, who keenly feels her loss by his death, and four grown children, located in three different States, together with several grandchildren.

He was a pronounced and positive man in his convictions touching moral issues, and had the courage to speak out plainly against what he believed to be wrong in the sight of God and his law.

He was an open and avowed enemy of the saloon, the secret lodge, and tobacco-using in all its forms. He was not careful to conceal his convictions on either of these questions, but denounced these evils most freely and plainly. It was no trouble to tell which side Father Keil was on. He had the honesty to embrace the truth and the courage to tell it.

He imbibed sentiments of enmity against the lodge system in early life, while yet in his native State, to which he adhered strictly until the day of his death, being satisfied of its enmity to the principles of our holy religion and the kingdom of our Lord Jesus Christ. The *Christian Cynosure* was esteemed by him very highly, and was eagerly read as long as he could do so, which was well toward life's close. He informed me that he had taken it regularly from the time of its establishment. So intense were his feelings on this question that he did not wish a Mason to have charge of funeral services over his body when he was gone. This request was strictly complied with on the occasion.

The funeral took place on the second day after his death, from his private residence, at which we tried to speak words of admonition and comfort to the friends and others who were present; after which his body was carefully laid away in the Senecaville cemetery, to await the resurrection of the just. Peace to his memory, and blessings on the friends.

(Rev.) EVANS THOMPSON.

MR. GEO. BROKAW

died at his home in Washington, Ia., January 3, 1892, after a brief illness. He was born Jan. 1, 1811, in West Alexander, Pa.; removed to Ohio when quite young. In 1841 he removed from Harrison county, O., to Washington, Iowa, where he has since lived. In early life he connected with the Presbyterian church, and in 1849 he connected by certificate with the Associate Presbyterian congregation of Washington, Ia. He continued faithful to all the distinctive principles of his church to the day of his death. Soon after he came to Washington he was elected justice of the peace, and later served as county recorder, and for many years was a leading dry goods merchant here. He was a zealous anti-slavery man, when it was unpopular to be so. Also, he was an uncompromising opposer of all secret fraternities as inconsistent with Christianity. He was a protester against the unauthorized introduction of instrumental music in the worship of God in the United Presbyterian church, contending that God should only be worshiped in ways and by means of his own appointment. He was an active worker in and liberal supporter of the church and all the reforms of the day.

His family—two daughters, children of his first wife, and his present wife—survive him. His wife has been an invalid for several years, and is left to mourn the loss and care of a tender-hearted husband. At his death he leaves to the church, the community and the world an example of faithfulness to his religious profession; of integrity, honesty and uprightness in all business matters. He was kind, benevolent, charitable and liberal in all the walks of life—an example of life worthy of imitation.

J. DAWSON.

The old saying that "consumption can be cured if taken in time" was poor comfort. It seemed to invite a trial, but to anticipate failure. The other one, not so old, "consumption can be cured," is considered by many false.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 18, 1892.

TO AID THE STARVING RUSSIANS.

A circular letter to the clergy of America has been issued from the office of the Russian Famine Relief Committee of the United States, 732 Fourteenth street, Washington, D. C., in behalf of "the millions of Russian peasants now suffering the horrors of starvation, aggravated by fierce cold and famine fever," and entreating the clergymen of this country to give the matter their "immediate and earnest co-operation."

The victims of the famine in Russia is stated at "some twenty millions," and their condition "demands that effort for their relief shall be instant, energetic, liberal, and universal." "The one pressing demand of the hour is for money to pay the cost of ocean transportation, and for the purchase of further supplies" for the sufferers. "Grain in large amounts is gladly offered by the farmers of the West; railway corporations are ready to carry it without charge to the seaboard, and Russian railways....are waiting to do the work of distribution without distinction of race or creed."

"The authorities of Boston, New York and Philadelphia are moving, but there is need of help from all who can give." The churches are especially appealed to to interest themselves in the work; to encourage public meetings and the establishment of canvassing committees for systematic work, and continue their labors in this cause until the necessity which demands them has passed.

Money contributions may be addressed to Clara Barton, or to Riggs & Co., bankers, all of Washington, D. C. What is done should be done at once.

The circular is signed by John W. Hoyt, chairman of the Russian Famine Relief Committee of the United States, in behalf of Levi P. Morton, Vice President of the United States; Hon. Melville W. Fuller, Chief Justice of the United States; Cardinal Gibbons, of Baltimore; Miss Frances E. Willard, president of the World's and National W. C. T. U.; Hon. John Sherman, U. S. Senator, Ohio; Bishop John F. Hurst, of the M. E. church, Washington; Bishop Talbot, P. E., of Wyoming and Idaho; Rev. T. DeWitt Talmage, of Brooklyn; Rev. Dr. Wayland, Philadelphia; Rev. Dr. Wm. Alvin Bartlett, Washington, and many others who are interested in this charitable work.

THE CHRISTIAN DENOMINATIONS AND THE ANTI-SECRECY REFORM.

The relation of the professing Christian churches to this reform is widely different. It is at least five-fold in its moral aspect.

First, there is that great body of ministers and churches that wholly ignore this question, and regard it as purely irrelevant and an element of discord, to be carefully avoided. This view results from ignorance—often, *willing* ignorance—of the nature and magnitude of this question. It also results from the underlying rule, that denominational peace and growth must be the primary consideration.

Second, there is a large number of inexperienced ministers who profess great *liberality*, and are in favor of an ample discussion of this and many other questions, but who do not propose to take any positive position. This course would, at first, seem easy to maintain, but is, in fact, exceedingly difficult. The secret lodge system does not court investigation. It does not ask to come before the church and to be allowed to defend itself on Christian principles. It simply asks to be *let alone*. It regards all discussion of its character and influence as an *impertinence* that is not to be tolerated; and hence all those religious teachers who profess liberality have to take sides either against the lodge system, or against *all* discussion of its character.

Third, there is a class of ministers and churches that have a general testimony against secret societies, yet do not make membership in such societies a bar to membership in the church. This, too, is regarded as liberal. But it usually happens that such testimony becomes wholly inoperative and void. Any opinion, however tenaciously held by a portion of the members of any church that is not considered in the reception of members, will soon cease to have any influence over the body as a whole; and any church that receives to its membership the members of the lodges will soon come under their control.

Fourth, there is a class of ministers and churches that seek to discriminate between the different *kinds* of secret societies—excluding some and admitting others. This course would, at first view, seem to have much to commend it. Surely, there is a difference between the various orders which is just as *real* as the difference between lager-beer and whisky, or between stealing and murder. The man who drinks the milder fluid, or who commits the lesser crime, does not so great a wrong against society as the one who repudiates all restraint. But it is found practically impossible to tolerate the one kind of evil and prohibit the other. In principle they are alike. The toleration of one implies the toleration of all. The Wesleyan Methodists commenced by excluding Freemasons and Odd-fellows. They found, ere long, that they could not maintain their law without making it apply to *all* secret societies, and so they amended it. The United Brethren began with a rule excluding all secret orders, but a majority desired to admit the minor lodges. The result was a division, and a toleration, by the majority, of the very orders which they had proved to be un-Christian. The position is wholly untenable.

The fifth position is, that of non-fellowship with *all* members of *all* secret lodges. It is easy to see why such a position should not be popular, and why some should regard it as harsh and sectarian. They so regarded the churches that said their members must not hold slaves. There was a great outcry against such churches. So there was against those who first declared that they would not tolerate the use of intoxicating drinks. But it was the only course which was effective as a remedy for either slavery or intemperance as they stood related to the church. The truth is, these are not simply questions of *opinion;* they are questions of *morals*. On such questions the Christian church has no right to be indifferent, or to take any other position than that of *prohibition* of the evil. Ere long the Christian world will indicate the course of those who take the only tenable ground on this question.

INDIAN EDUCATION—AN APPEAL.

Mr. Herbert Welsh, corresponding secretary of the Indian Rights Association, 1305 Arch street, Philadelphia, forcibly appeals to the citizens of the union to exercise prompt and energetic action in behalf of the cause of Indian education. He believes an effort will be made in Congress, during the present session, to reduce by two millions of dollars the government appropriation for the education of these wards of the nation.

"Such a policy," he says, "while taking the color of economy, is in reality dangerous extravagance. Indian education means extinction of the Indian as a savage, and his re-birth as a self-supporting man. It is the cheapest as well as the only humane and honest solution of the problem."

Enemies of the Indian assert that "they propose to cut down the appropriation bill. . . . on the ground that the Indian is not worth saving, because the experiment of saving him has cost us an immense amount of money, and especially in Indian schools, which have only made all Indians worse who have gone back from the schools to the reservations." To repel this false charge, Mr. Welsh submits a flattering official record of returned Indian pupils from the Hampton, Va., Institute, to February 1, 1892:

"The record brought up to date shows that of our 336 returned Indian students now in the West, or a few of them pursuing studies or trades in the East, 79 are 'excellent,' 151 'good,' 57 'fair,' while but 39 are 'poor,' and 10 'bad.' In other words, 85 per cent are doing from fairly to exceedingly well. To the above record may be added 18 (7 girls and 11 boys) who are now members of the school for the second time, having made good records at home and come back to us at their own desire for further education. Many have done the same in the past."

The Indian Rights Association therefore appeals, as follows, "to the serious and patriotic people of this country for judgment in this grave emergency. Against their decision, when it shall have been fairly expressed, Congress will do nothing. It was by public sentiment, and by it alone, that appropriations for Indian schools have been lifted from $20,000 in 1877 to $2,291,650 in the current fiscal year. Shall this policy of education, which was created by popular demand, be sustained until every Indian child has been given a chance for self-support through mental, moral, and physical training, or shall it be abandoned and the Indian be remanded to ignorance, pauperism, and permanent dependence on public charity? We rest assured that we do not make this appeal in vain, and that the friends of education and of religion will so instruct their Senators and Representatives in Congress, both personally and through the columns of the public press (an invaluable ally heretofore), that appropriations for Indian education shall not only suffer no loss but that they shall be increased."

The importance of this subject is its best claim for earnest attention. The United States has not treated the Indian as he deserves, and it sometimes seems as if God may yet have a controversy with this nation in his behalf. We can hardly do less than to educate and Christianize them as well as feed them while they remain with us.

MASONRY DESCRIBED BY MASONS.

From a minister of the M. E. church:

"I renounced Masonry in September, 1874; was a third-degree member for three years. Reason—Was rebuked for using the name of Christ in conducting the religious service for the chaplain."

From a lawyer—a deist:

"I have taken sixteen degrees in Masonry, and wish I had my money back, as I regard it absurd."

This one believes in Masonic salvation:

"Freemasonry is a religion, and, if its rules are followed out, will lead its members to heaven; I prefer to use the words: to the Grand Lodge above."

This one's faith is misplaced:

"I believe I can go into any regularly constituted lodge of Master Masons in the United States and use the name of Christ in prayer, in harmony with Masonic usage."

The originals of the above are in this office.

—From S. W. Straub & Co., music publishers, 243 State street, Chicago, the *Cynosure* has received a new sacred song (solo for soprano or tenor), entitled: "O Father, Keep Us." The words are by Maria Straub; the music by S. W. Straub; price 30 cents. It will be found a welcome addition to church or home worship.

—Messrs. Henry Gaze & Sons, of New York, announce that the recent quarantine against Palestine, which was established last fall on account of an outbreak of the cholera at Damascus, has been raised, so that parties intending to go to the Holy Land can now visit it in safety. Hitherto tourists have been detained about ten days by the quarantine.

—The Canadian Government has prohibited the use of its mails for the transportation of newspapers containing advertisements of a positive, or even a comparative, degree of licentiousness. The growth of this class of literature, in both city and country periodicals, is so great that the need of a postal censorship will soon be quite as necessary in the United States as in Canada.

—A note from J. Franklin Browne, formerly a lecturer for the N. C. A., and a warm advocate of the anti-secrecy cause, who has recently been teaching in Kentucky, brings the news of the death of his little boy, born in January, and of his removal to Berea, in that State. The sympathy of his many friends among the readers of the *Cynosure* will be heartily extended to him and his wife in their affliction.

—It matters little what any society calls itself, or what pretensions to benevolence and charity it may make; if its designs or its obligations are evil, all the sophistry that can be expended in its defence will not commend it to the good and just. If it forswears its members to secrecy, or binds them to absolute allegiance to its authority; if it contemplates treason or antagonism to the established government of the country; if it fosters false worships; if it does not promote supreme love to God and charity towards all men, in accordance with the Gospel of our Lord Jesus

Christ; if its methods of reform and instruction are manifestly selfish and cruel, or in any way injurious to the interests of all who do not belong to it,—it should not be tolerated. It is dangerous to the state and the community.

—On a recent Sunday, at Bartlett, Ill., members of the secret orders of Modern Woodmen assembled in a room over a saloon and indulged in considerable sociality, which was intensified by the inspiration of a barrel of beer. It is also credibly reported that the members of this order, at least in the country towns of this State, comprise a low class of infidels, scoffers, drunkards and other men of doubtful character. The trail of the serpent seems to be over all the lodges.

—Rev. T. K. Tyson writes to the *Voice*, from Nebraska, of the inconsistency of the Good Templar order in that State, of which he is a member. He says it is "painfully evident" that not nearly all the members of the lodges are clear of the blood of the victims of high-license, and sometimes local lodges use their influence strongly against party prohibition. The general success of the prohibition movement would take from the order all its pretense of virtue, and—its vocation gone—what would its grandees do for their swelling titles and their salaries?

—Congress continues to receive petitions from all parts of the country, asking that no further appropriation be made to the World's Fair except upon the condition that its gates shall be closed on the Sabbath. There is more unanimity among Christian people upon this subject than was at first apparent, and so great is the pressure upon Congress in this direction that it will probably have a good effect in determining the Sunday-closing question. It is too soon, however, to relinquish any efforts to accomplish the desired object. Petitions should continue to flow into Congress, and there should be no abatement of interest exhibited until a conclusion is reached and the bill passed with a Sunday-closing proviso incorporated.

REFORM NEWS (*Continued from 5th page*).

cent date in Binghamton. Extra trains, from neighboring cities, brought crowds of "fraters" and irreverent "gazers," who formed in line and, headed by a brass band, paraded the streets for hours, and then thronged the hotels and restaurants until they were literally "eaten out" and their "choice brands in stock" materially reduced. One car brought, among its motley piebald crew, two saloon-keepers and a minister of Christ—or the devil—which?

This *home* thrust and scathing arraignment of Masonic diabolism over the corpse of one of its members who died by his own hand, was well received, and even indorsed by hearty amens.

Mrs. Brigg, and the noble women gathered about their president, have great grace and the courage of their convictions, and are doing a grand work on all lines of reform, and to them our cause is greatly indebted for sympathy and co-operation in the convention.

The disciples of Christ in Binghamton ecclesiastically know that Free Methodists are a very spiritual people, and with them we enjoyed a time of refreshing in the evening.

Monday A. M. I spoke briefly at the ministers' meeting, giving them some account of our work, especially in New England, and invited them to the convention. If any of the brethren accepted this invitation I failed to note their presence in the audience.

At the close of the convention proper, a desire was expressed for "further light," and a meeting was arranged for 2 o'clock P. M., on the 4th. A goodly number of "choice spirits" came in, and I gave an hour and a-half on what in our New England work we would call a "parlor talk." This was followed by a meeting of about forty-five or fifty children, upon whose minds I endeavored to impress some useful instruction.

Even after the protracted strain on people and speaker, we met a fair audience in the sanctuary where our Free Brethren in Christ worship, last evening, closing services with the doxology and many hearty hand-shakes.

I may be indulged in a word of thanksgiving to Bro. Owen and family, and to Bro. Woodruff and household for personal favors, while saying of Bro. Moorey, Sister Potter and each and every one of the brothers and sisters, "They did what they could." J. P. STODDARD.

LETTERS RECEIVED BY THE CONVENTION.

YORK, Pa., Jan. 29, 1892.

FRIEND STODDARD:—I wish you all success at the Binghamton Convention. The enclosed is

AN OPEN LETTER,

which I desire you to read to the convention, or to induce some one to do so.

I regret that I cannot attend the convention, and I hope to see a good report of it.

Yours, etc., EDWARD J. CHALFANT.

THE OPEN LETTER.

YORK, Pa., Jan. 28, 1892.

To the New York Anti-Secret Convention, Binghamton, N. Y.—

DEAR FRIENDS:—All citizens of the United States who are opposed to the secret lodge system from religious, moral, social, political, or other reasons, should hereafter have an opportunity to express their opinions and sentiments through the ballot-box, at all elections. And in order that they may be able to thus make known their principles, it will be necessary to establish and maintain a national, State and local political party, or organization.

In the past, we have designated our political organization as the American party, or as the American Anti-Secret party. But time and experience have shown us that these designations were misunderstood by the people of the United States, many supposing that we were "Know-Nothings," exclusive natives, or revolutionary schemers who were anxious to overturn things generally. So it seems to be highly important that we adopt an appropriate political designation, which cannot be misunderstood by any class of the American population; and I now suggest that we call our political organization THE CONSTITUTIONAL PARTY.

It is now a well-established fact that the secret societies which we are opposing form the Jesuitic secret empire of the United States; and that this powerful secret empire is working daily and nightly, in the most sly, cunning, and crafty manner, to subvert the Constitution of the United States, thus depriving us of all those inalienable rights which have been bequeathed to us, and which we should transmit to posterity for all time to come.

The preamble to the Constitution of the United States declares that "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." But we can now see that the "more perfect union" was nearly overthrown by the Jesuitic rebellion of Jefferson Davis; that justice no longer exists in our courts; that indulgences (high licenses) are sold by Jesuitic Republican statesmen to Romish saloon-keepers to "insure domestic tranquillity;" that when the Rebellion was inaugurated the "common defense" was almost defenseless, the arms and ammunition having been sent South by secret society conspirators; that the "welfare" of certain classes has been promoted at the expense of the tax-burdened people of the United States; and that the "blessings of liberty" are monopolized by an oligarchy of conspirators who control the Jesuitic secret empire of the United States.

The Constitution declares that "No title of nobility shall be granted by the United States: and no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office or title, of any kind whatever, from any king, prince, or foreign state." But we now see that three-fourths of the higher office holders are Royal Arch Masons, Princes of the Royal Secret, Sovereign Grand Inspectors-General, or Jesuitic Knights having all the high-sounding titles of nobility to be found in the catalogue of Romish kingcraft and priestcraft.

We need not be surprised at President Harrison reviewing the Knight Templar army, at Washington, D. C.; for after discarding the Constitution, he had just as much right to do so as Jefferson Davis had to review the army of the Confederate States of America, at Richmond.

The Jesuitic conspirators of the Tammany Ring meet in secret and plunder the unsuspecting and unsophisticated tax-payers of the State of New York; but the account is balanced by the Royal Princes and High Priests of the Jesuitic Temples at Philadelphia, who plundered the Keystone Bank, the Philadelphia treasury, and the State money chest at Harrisburg.

Rum, Romanism, rebellions, rings and secret societies all depend upon the Jesuitic conspiracy for existence, aid and success. And if the secret societies—the Jesuitic schools of murder, plunder and treason are to exist and flourish, the Constitution and the Republic must perish. But a powerful party, based upon the Constitution of the United States of America, might make a forced march to the rescue, as the Sixth Corps did at Gettysburg, and arrive on the battlefield in time to prevent the complete overthrow of civil and religious liberty, the Constitution and the Republic. Yours, etc.,

EDWARD J. CHALFANT.

BUSHNELL'S BASIN, N. Y., Jan. 30, 1892.

DEAR BRO. STODDARD:—The Lord be with you and bless you in your God-given work! You are fulfilling this Scripture: "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against them." Our prayer is that God will direct you in this battle. "The battle is not yours; it is the Lord's;" therefore victory is sure.

We wished to come to your convention, but, not being able, we write. We want to help what we can in this very necessary work. [Money enclosed.]

We are glad to find so much written on this subject. Through the kindness of Bro. Sydney Wilder, we have the *Cynosure* and some tracts. We want to spread this literature all we can.

The Free Methodist church is the only one I know of that takes the right stand on this subject. God will bless them for it.

The words of Jesus Christ on this subject are the sword of the Spirit, that will destroy this work of the devil. Yours in the love of Christ,

MRS. JOSEPH MCCOORD.

HOUGHTON, N. Y., Feb. 1, 1892.

REV. W. B. STODDARD:—I wish to say a word to you and all the dear friends who meet in the convention in the interests of reform. I pray that the blessing of God may be with you; and that in all your deliberations his Spirit of love and wisdom may guide you. Should be glad to be with you, and participate in your deliberations were it possible. I am in hopes the convention will be a grand success. How much light is needed on this subject of darkness. The churches, especially, need stirring up in regard to it. The secret empire is at war with the religion of Jesus Christ. It is anti-Christ. I wonder how ministers of the Gospel can go into these pagan societies which reject Jesus Christ and his atonement? The god of this world hath certainly blinded their eyes.

I feel sure that good will come to the cause of Christ from this gathering.

Wishing you great success in your labors of love in the cause of our blessed Master, I am yours for Christ and his kingdom,

A. R. DODD.

Feb. 3, 1892.

To the Chairman:

DEAR SIR:—I take this opportunity, as the only one available, to express myself in reference to the secret lodge question. I was present at this morning's session, but did not wish to take time that might be used by some one more competent to discuss the question.

However, I feel that I must give this small expression of sympathy with this cause and this convention. I am not a Mason, nor have I long been of sufficient age to become one. But for several years I have had an unconscious leading against this diabolical combination. My father was a Freemason, and I believe that his connection with this order was the means of robbing him of the power that he might have had for God and the church.

I thank God that through the grace of the Lord Jesus Christ I have been led to a height in the Christian life from which I can look down with disgust upon and not up with reverence upon a power which I believe to be wholly of the devil. Believe me yours in sympathy,

EDWIN A. GREENE.

THE HOME.

PRAY FOR WHOM THOU LOVEST.

"Pray for whom thou lovest; thou wilt never have any comfort of his friendship for whom thou dost not pray."

Yes, pray for whom thou lovest; thou may'st vainly, idly seek
The fervid thought of tenderness by feeble words to speak;
Go kneel before thy Father's throne, and meekly, humbly there
Ask blessing for the loved one in the silent hour of prayer.

Yes, pray for whom thou lovest; if uncounted wealth were thine—
The treasures of the boundless deep, the riches of the mine—
Thou couldst not to thy cherished friends a gift so dear impart,
As the earnest benediction of a deeply loving heart.

Seek not the worldling's friendship; it shall droop and wane ere long
In the cold and heartless glitter of the pleasure-loving throng;
But seek the friend who when the prayer for him shall murmured be
Breathes forth in faithful sympathy a fervent prayer for thee.

And should the flowery path of life become a path of pain,
The friendship formed in bonds like these thy spirit shall sustain;
Years may not chill, nor change invade, nor poverty impair
The love that grew and flourished at the holy time of prayer.

—*Selected.*

THE READING OF THE WORD.

A few striking incidents have recently come to our knowledge from over the sea, of how simple reading of the New Testament, without a word of comment, has been blessed to the conversion of individuals of God's ancient people, the Jews.

A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed, in his own faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The better to understand the latter, he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin, a Hebrew artist, desiring to find new subjects for his pictures, began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well, fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the truth? To know him, this is life eternal.—*Christian Observer.*

THE SINGING COBBLER.

One fine summer's evening, while crowds of people passed through the streets of Hamburg on their way to hear the music in Altona, a shoemaker, sitting under a shade before his shop door, was busily engaged with a shoe. He rested from his work, singing one of the most beautiful psalms in old German, scarcely lifting his eyes from the sole, which occupied his whole attention, and quite indifferent to the crowd that passed before him, when a young man stopped suddenly and addressed him: "Well, my friend, you seem quite happy and contented."

The speaker was a student. His marked features, his black eyes, his high nose and his dark complexion showed that he belonged to the Hebrew race. The cobbler lifted his eyes and answered, cheerfully—

"Happy and contented I am, in truth, sir: why should I not be so?"

"I don't know; but all are not as you. Your poverty might distress you. I suppose you have only to provide for yourself?"

"You are mistaken there," he answered. "I have to feed a wife and seven children with the work of these hands. I am a poor man, it is true, but I can sing and do my work."

"I must confess," said the young man, "that I am very much surprised to see a poor fellow like you so contented with his lot."

"Stranger," said the cobbler, putting down his work and taking hold of his arm, with a serious expression, "I am not so poor as you think. *I am the son of the King.*"

The student turned his head and went away, saying to himself, "The poor man is evidently mad. It is his madness that makes him so happy. I thought I should hear from him the secret of his happiness, but I have lost my time."

A week passed by and the student, having again occasion to pass down the same street, found the cobbler sitting in the same place, singing as cheerfully as before. The young man, in passing, lifted his cap with a sneering salutation, exclaiming, "Good morning, Mr. Prince."

"Stop, my friend," said the cobbler, putting down his work. "A word of explanation, if you please. You only left me so suddenly the other evening because you thought I was mad."

"I must say I believed it," answered the other.

"Well, my friend, I am not mad. What I said I said in earnest. I am a son of the King. Would you like to hear a song on my royalty? I will just sing one."

The young man did not doubt that to accept the offer would afford him some amusement and great satisfaction to the poor man, and he therefore asked him to sing. The cobbler began to sing a hymn on this verse: "Thy kingdom come." When he finished he asked the young man if he understood it; but he seemed still to be under his old impression.

"I must, then," said the old cobbler, "explain to you in detail concerning the kingdom of Christ and the glory of the King."

He began, then, with the Divine promise made in the beginning, at the banishment from paradise, that the seed of the woman should bruise the head of the serpent. He showed him this promise, increasing in light from age to age throughout the prophecies, revealing always with clearer evidence the Redeemer's kingdom. He showed him how all things which are written in the law of Moses, in the Prophets and in the Psalms about Jesus Christ have been fulfilled—how it behooved Christ to suffer these things and enter into glory—how all power in heaven and earth was committed to him, and how he actually established a kingdom which shall never be destroyed, and uniting in holy fellowship Jews and Gentiles. And with eyes glistening with hope and love, he showed the young man, in language which the depth of his feelings made eloquent, how the subject of this glorious kingdom is a child of God, an heir, a joint heir with Christ, the King, and how he shall reign with him forever and ever.

"Now," said the cobbler, taking the hand of the young Jewish student who sat beside him, whose whole mind was filled with things he had heard for the first time in his life, about the old promises made to his forefathers. "Now don't you see how I could say, '*I am the son of the King*,' and why I am happy and contented? It is because I believe in Jesus and love him. And it is the sacred Scriptures which tell me that all things are mine, whether life or death, of things present, or things to come, all are mine, because I am Christ's."

Then, looking the young Israelite in the face, the old Christian said:

"Believest thou the prophets? I know that thou dost; because I see by thy features that thou descendest from those who believed in the prophets. Then, my son, if you believe in the prophets, you must believe in Him about whom the prophets have spoken."

The young man listened in silence. Strange thoughts crossed his mind. At length he timidly asked this question—

"Where may I learn more of these things, because I see that you believe and that you have peace? Oh, that I might have it also! for as yet I do not possess it."

"Here," said the old man, handing him a volume of the Holy Scriptures, "this book you must read attentively at home; and whilst you battle with the enemies of your soul, I shall, as Moses on the mount, pray for you without ceasing; and you shall also ask somebody to pray for you; somebody whom you don't know yet, but who knows you, and who is greater than Moses, who is above all."

The young Jew took the book, and pressing with gratitude the old man's hand, took off his cap and saluted him with respect.

"Oh, that the Lord Jesus," said the old man, lifting his eyes toward heaven, and taking to his work again, "may also graft this one on his own olive tree!"

The story does not end here. The old shoemaker's prayer was heard.

The young Jew was converted to Christianity and has since distinguished himself by his zeal and success as a missionary amongst his own people.

There are many lessons in this story, and here is one addressed to every reader. The cobbler's joy is one everybody must find for himself. It is the sweetest thing under the sun to partake in God's work in the salvation of souls and enter into the joy of the Lord. A king cannot command this joy, and yet a beggar may find it. Riches cannot purchase it. This joy will follow us to heaven, and will be increased there by the presence of those we have been the means of leading to the better land.—*Anonymous.*

OCCUPATION FOR OLD PEOPLE.

When people get old, the question as to what shall be their occupations may be more important than it has been at any previous period of their lives. They may only stay out their existence, with the consciousness that they are superannuated members of society, who have fallen out of the procession which is marching along with the progress of the world and have been left behind to die, as beasts and some savage tribes of men abandon the exhausted of their members. Such old people, pitible in their decay, may be sustained by appropriate regard, but they do not represent the true dignity of age. They are dropped behind, when they might have gone ahead. They have accounted themselves supernumeraries in society, when really they might be among its most important and useful factors, if they would only forget their age, as measured by years alone. They have put themselves on the retired list, when they are still fitted for active service. Their faculties have fallen into decay simply because they do not exercise them. No matter how young a man may be in years, he can produce for himself the same result in the same way. Physicians can report many cases wherein are manifested all the symptoms of age at the very beginning of manhood, and so also they can point out examples of physical and intellectual youth even at a period exceeding the Psalmist's limit of life. Run through history yourself, and more especially the history of our own time, and you can make out a long list of men distinguished in statesmanship, science, literature and the church, whose intellectual prowess has been displayed up to four-score years and beyond. They would not grow old; they would not allow themselves to be counted out of the world of thought and accomplishment. They remained in the competition to the last. Life was not mere animal existence for them after they had passed the limit where conventional age begins. Longevity did not bring rest, for they kept the intellectual machine bright with the friction of continued use. It only gave them time to learn more and to do more, with the advantage of a training and an experience so much prolonged. Consciousness of decay brings depression, but discovery of the ability for growth gives youthful exhilaration. Nothing is so delightful as finding out that the machine has not worn out after all, but is ready for use to good purpose even to the end. What men want in both youth and age is the recreation afforded by an interest in occupations that make them forget themselves. It prolongs their lives, for the foundation of youth is not exhausted. A variety of occupations furnishes far better recreation than the mere pursuit of pleasure for itself. Even a hobby serves the same purpose more effectually than any direct chase of the happiness—so elusive is the prize when you go hunting for it, instead of waiting for it to come to you while you are seeking only to make the best use of your life.—*Chautauquan.*

It is refreshing to see the enthusiastic indignation with which the better class of newspapers and the majority of the religious weeklies resent

the action of the local directors in voting for the sale of alcoholic liquors on the World's Fair grounds. The so-called "prohibition crauks" are not fighting this battle alone. The alert moral sentiment of the entire country is with us.

MOSSES FROM AN OLD MANSE.

The minister's wife had just finished her chores,
By calling on all the church people;
And some she'd found open as both the church doors,
And some she'd found stiff as the steeple.

For while all the deacons had slept on the wall,
A committee had come like a lion;
And by giving her husband a generous call,
Had shaken the bulwarks of Zion.

For years they had paid him who taught them the Word,
About six hundred dollars or seven:
For they felt that a preacher should "trust in the Lord,"
And grow fat on the "manna from heaven."

And so the cash question had come to annoy,
Which with so many ministers rankles;
For the Lord hath sent children: three girls and a boy,
And the boy—hollow down to his ankles.

Sister Blodgett, the wife of a "pillar," had cried,
(They supported a carriage and horses),
"Beware! lest you sin against God," she had sighed;
"A rolling stone gathers no mosses."

The preacher looked up from the book which he read,
And his merry eyes twinkled with laughter.
"Why didn't you tell Sister Blodgett," he said,
"That moss isn't what we are after?"

—*Rev. Dr. Geo. T. Dowling, in the New York Independent.*

TEMPERANCE.

NATIONAL INTEMPERANCE.

1. Drunkenness is our national sin and peril. Sins become national in two ways. First, by their general prevalence among the people; second by being committed or approved by the people's chosen representatives. The guilt of our nation accumulates along both lines. By the revenue and license systems the liquor traffic is made a national institution. The President has Scotch whisky shipped to him by the cask; the Vice President derives an income from a liquor-selling hotel; the Secretary of State lends his official influence to brewers and distillers to extend their infernal commerce to foreign nations; the Congress withholds its approval from the Brussels treaty, which aims to suppress the importation of intoxicauts into Africa. By these and many similar facts the guilt of this awful curse is fastened upon our beloved land.

2. Our nation is sinning against light. The enormities of this business have been fully exposed. The temperance organizations, especially the W. C. T. U., the Prohibition party, the prohibitory amendment campaigns, the temperance journals, have placed the *facts* before the public mind, and the perpetuation of the business is *the nation's deliberate choice of a known evil.*

3. The nation is ripe for divine judgments. God bore with slavery as long as the people of the North were ignorant of its diabolical character. But Uncle Tom's Cabin, Helper's Crisis, the Fugitive Slave Law, John Brown's raid, and such like revealed the character of the system; and when with this knowledge, the nation, the political parties and the Christian church continued their league with the slave power, the wrath of Almighty God swept down upon our land and deluged it with blood. The guilt of the liquor traffic is greater than that of slavery. The light has been fully thrown upon it. The decision to perpetuate it has been more deliberately made and expressed by the people. And the day of its doom probably lies inside of this century. It will be a dark day for America.

4. This sin lies at the door of the church. There has been a very general protest against the fearful arraignment of the church by the New York *Voice's* "Four Million Christian Murderers." Nothing hurts like the *truth.* It is very sad that the cause of religion suffers this dishonor. But it is the *sin* and not the exposure of it that is dishonoring to the name of Jesus. Let those who are lifting up their hands in holy horror at this charge make sure that there are no blood stains on the hands they are holding up.

5. There is a grave responsibility on religious teachers. It is a solemn thing to reflect what a few able and influential ministers, *now dead*, are still doing for the perpetuation of this traffic. "Their works do follow them." There are a few others, *yet alive*, whose names are being used to bolster up this system of death and damnatiou. May they wash their hands from this infamy before it is too late.

6. Beware of the *first step* toward the drink habit. Dear boys and girls, pledge yourselves over this lesson, to God and to oue another, to be TOTAL ABSTAINERS. There is a legend that Noah planted the vine. And it grew but it did not flourish. An evil one told him to water it with the blood of a *peacock.* He did; and it grew and flourished but it did not blossom. He was told to water it with the blood of an *ape.* He did; and it grew and flourished and blossomed, but it did not bear. He was told to water it with the blood of a *lion.* He did; and it grew and flourished and blossomed and bore fruit, but the fruit did not ripen. He was told to water it with the blood of a *hog.* He did; and it grew and flourished and blossomed and bore, and its fruit ripened. The teaching of the legend was this. When a man takes his first glass of liquor it makes him as *proud* as a peacock; the second glass makes him as *silly* as an ape; the third glass makes him as *fierce* as a lion; the fourth glass makes him as *beastly* as a hog. *Beware of the first glass.—Christian Nation.*

"THE DRINK CURSE IN FRANCE."

The following is a translation of an article which appeared in the issue for July 13 of *Le Petit Journal*, which is the most largely circulated of Parisian daily newspapers, its sales averaging something like 900,000 copies per day. An article in so widely circulated a journal certainly must tell the truth:—

"It has been said with truth that, of all the dangers menacing our agricultural population at the present day, the gravest and most difficult to fight against is alcoholism. No one can have been a resident of a country district without being struck with the development of this scourge during the last thirty years, the deplorable effects of which are everywhere visible. The habit of saving, that was so long the strength and the glory of our tillers of the soil, is gradually disappearing. The money-box of the liquor-seller swallows up, sou by sou, the wages that formerly, in the form of silver pieces, were hidden away in some corner of the clothes-press, to be brought out when enough was accumulated to buy a little piece of ground. The peace and harmony of families is seriously impaired. In the villages the women are reduced, like the wives of workmen in the towns, to haunt the doors of the drink shop in order to rescue the bread of their children from the alcoholic gulf. In most of our hamlets the drunkard, who was formerly the exception, has multiplied by contagion. Once the peasant never entered the cabaret except on a Sunday to leisurely sip a few litres of wine and play a long game of cards or bowls for the scot. To-day, when idle and when going to work, whether it be holiday or not, the rural laborer never meets a comrade without inviting him to take a glass—a glass of brandy, be it understood. One glass means two; for it is only common civility to call for another, and if, as often happens, friends drop in, each one treats in his turn, until the man, who came in just to take a nip, goes away charged with a half-pint or pint of spirits, almost always adulterated. This guzzling of spirits (and what spirits! for the country tavern-keepers do not hesitate to sell the most frightful mixtures for gain) is not a rare occurrence. Repeated daily, it becomes pernicious in the last extreme. When a young man begins drinkiug, only to do like the rest, habit soon makes it a necessity, and rapidly he becomes imbruted. The agricultural laborer is only willing to work for the sake of procuring the pleasures of new carousals. Deprived of liquor, he is stupid aud brutal; when drunk, he is transformed into a savage beast. Tied to this animal, who covers her with blows and even refuses to give her food, the unhappy wife loses courage and sometimes takes to drink in her turn. So much the worse for the children! They will follow the example of their parents."

No more terrible picture was ever drawn from actual life than the above. It seems that a revolution is going on in France—a revolution which is destroying the one class of her people who have been her stability, and the foundation-stone on which she has built the magnificent structure of a mighty nation. The agricultural class referred to above are the ones who, going to their secret hoards, poured into the lap of the nation those milliards of francs which were required not only to meet the expenses of the war with Germany until the capitulation of Paris, but then to pay the unexampled war indemnity which that country exacted as the price of peace. Great as was the rapidity with which the United States recuperated after the civil war, and paid off the larger portion of her immense war debt, it was but child's play in comparison with what France did after the Franco-Prussian war. No other country ever had a rural population who could respond to such enormous demands by pouring into the nation's purse their accumulated savings. If the article above quoted from *Le Petit Journal* be true,—and we have, unfortuuately, no doubt but that it is correct,—the rum curse has fallen upou this industrious and saving class. From a nation of thrifty and frugal and hardworking men, they have become drunken and debauched, working only to obtain money wherewith to continue their potations, and even starving their wives and children to do so. In place of the peasant's wife having laid up, in some snug corner, bulky accumulation of silver coins, saved piece by piece, wherewith to purchase a bit of land and become an independent freeholder, she is obliged to go and wait at the door of the village wine-shop, in order to waylay her husband and obtain money for the bare necessaries of life, before he goes within and wastes it in drink. No longer, it seems, can the French peasants be pointed to as an example of a people who can indulge in drinking their light native wines as freely as we drink tea and coffee, without becoming sots, and without losing their well-earned reputation for industry and frugality. From driuking wine they have gone to drinking brandy, and that of a most abominably adulterated kind. In place of being economical, they are spendthrifts; in place of being industrious, they are loafers. The consequences, it is not too much to say, will prove fatal to France.—*Toledo Blade.*

NUGGETS.

A woman who made her thirty-ninth appearance for drunkenness before the Sheffield magistrates asked them if they objected to people getting drunk, why they issued licenses for the sale of intoxicants?

All but nine States out of the forty-uine in the United States now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America to whom it is required that this instruction be given.

"License or no licensc," has been the burning question in many towns iu Massachusctts for some time past. The following cities of that State are now under a no-licensc *regime:* Worcester, Haverhill, Chelsea, Brocton, Somerville, Cambridge, New Bedford, Marlboro, Fitchburg, Newton, Malden and Quincy. The cause is gaining ground.

The Woman's Christian Temperance Union of Muskogee, Indian Territory, is erectiug a neat and commodious structure, the lower story of which will be used as a school-room and assembly hall and the second as a library and reading-room. The cost of the building when completed will not be far from $2,000. It is their ambition to form a school for boys, and as there are several schools for girls and none for boys in this town it will be seen that no better locatiou could be found. Teachers will be employed under the auspices of the W. C. T. U. The books used aud the course of study will be under their control.

Rev. Dr. Peters has beeu making an analysis of the best glass of beer he could buy in New York, and found that it contaiued, "pepper, ginger, vinegar, capsicum, cream of tartar, acetic acid, nitric, citric, tartaric, sulphuric and prussic acids; nitric, sulphuric and acetic ether; spirits of nitre, the oil of cloves, japouic extract, bitter almonds, orris root, graius of paradise, Spanish juice, black auts, dried cherrics, orauge peel, coriander seed, white oak bark, tannic acid, fennel seed, cardamon seed, wormwood, copperas, alum, sulphates of iron and copper, liquorice, opium, gentian root, quassia, cocculus indicus, tobacco, saltpetre, logwood, marble dust, egg shells, hartshorn, nutgalls, potash and soda."

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON IX.—First Quarter, 1892.—February 28.

SUBJECT.—Jeremiah Persecuted.—Jeremiah. 37: 11-21.

GOLDEN TEXT.—I am with thee, saith the LORD, to deliver thee.—Jeremiah 1: 19.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Jer. 37: 11-21. T.—Jer. 37: 1-10. W.—Jer. 26: 8-15. T.—Jer. 1: 13-19. F.—Luke 6: 20-26. S.—Jas. 5: 7-11. S.—Heb. 10: 30-39.

COMMENTS BY E. E. FLAGG.

1. *Jeremiah falsely imprisoned.*—vs. 11–15. Israel had the misfortune to be situated between the two great contending powers, Egypt and Assyria. A strict neutrality might have been difficult to maintain, but without question it was the only safe or wise policy. Zedekiah and his ministers made a fatal political blunder when they broke their faith with Assyria and sought the protection of Egypt; but do our own political leaders who seek to ally our nation with the saloon power act less foolishly or wicked? Jeremiah was a marked man. He had gained the hatred of the ministry then in power by his constantly repeated counsel to surrender to the Chaldeans, while all the other prophets prophesied smooth things that were flattering to the national pride. It had made him enemies on every hand, who were watching for an occasion against him, and this was soon found in his temporary withdrawal to his own village of Anathoth for the purpose of receiving his share in the annual distribution of the tithe of the produce which fell to the priests. The words translated "separate himself" means literally "to take his portion." It was certainly a very natural and proper thing to do. In thus seeking to provide himself with future sustenance he showed that he believed his own prophecy, that the invading army which through fear of the Egyptian king had for the present raised the siege, would soon be back. If they had been still investing the city he would have had a possible motive in deserting to the enemy—to save his own life—but now that they were probably many miles distant and in full retreat, the charge was ridiculous on its face. The officer who arrested him was a grandson of Hannaniah, the false prophet whose death Jeremiah had predicted (Jer. 28: 15–17), and doubtless in making him his prisoner he gratified a feeling of personal ill-will. Not even the form of a trial seems to have been allowed him by the princes, but on the assumption that he must be guilty, they proceeded at once to pour upon him a torrent of abuse, and sentenced him to the Jewish punishment, suffered afterwards by Paul, of "forty stripes save one;" after which he was remanded to prison. All this he might have avoided by a little more of worldly prudence and policy, but men who feel that they are God's messengers and must speak the word he gives them are not apt to be prudent or politic. They are men of one idea—that of doing their present duty. Results they leave with God.

2. *A weak king.*—vs. 16–19. Zedekiah was as different from Jehoiakim as the men who surrounded him were different from the princes who had befriended Jeremiah in the former reign. He was of a weak, yielding disposition, the mere puppet of that faction which had now gained complete control of the government, and forced him into what proved the fatal step of his life, the Egyptian alliance and the revolt against Nebuchadnezzar. And now he did not dare to consult Jeremiah openly, great as was his desire to hear some favorable word from the Lord. It seems strange that he could have expected any; and yet how many while persisting in a course of sin hope that in some way his eternal word will be changed, so that they shall *not* "reap" the fruit of their doings. But he had to deal with a man who, even to save his own life, would not compromise the truth an iota. What an example we have here for those weak-kneed ministers who refuse to say anything against popular evils for fear of losing their pulpits, or for the public men afraid to do their duty because it may cost them their offices! Jeremiah knew that he was speaking God's own word to the king, and strong in the consciousness of his own integrity he asks wherein he has offended, and points to the utter failure of the false prophets to realize their own predictions. What if every minister was as brave as Jeremiah to denounce false worships and Egyptian alliances of every kind? How soon we should see the rising tide of spiritual life in our churches.

3. *A brave adherence to truth will win favor.*—vs. 20, 21. Jeremiah was not a stoic. He seems to have had that keen, nervous sensibility which loves life and shrinks from pain. He was willing, in an honest, manly fashion, to ask that the rigors of his imprisonment be lightened, but not to change the message God had given him a hair's-breadth in order to secure this favor. Yet the fact that he did obtain it shows how often men compromise principle when they would have lost nothing, even in a worldly point of view, by taking a bold stand. It is always safe to speak God's truth, whether men hate or love us for it. The only danger is when through fear of man we leave the straight path of obedience and fall into a snare.

RELIGIOUS NEWS.

AFRICAN METHODIST EPISCOPAL.

—The African Methodist Episcopal church is a much larger body than is commonly supposed. It was organized in 1816 by a number of colored people who withdrew from the parent body that they might have larger privileges and more freedom of action among themselves, than they believed they could secure in continued association with the whites. The Rev. Richard Allen was elected the first bishop. The growth of the church was slow until after the war, being chiefly in the Northern States. Now it is widely distributed, the largest membership being in South Carolina, where there are 88,172 members, considerably more than the whole membership in 1866. There are in the denomination 2,481 organizations, with a total membership of 452,725. Of the congregations, 2,450 own their own churches, which have a total seating capacity of 1,160,838, and a valuation of $6,468,280.

—The first church built in this country for colored Methodists was at the corner of Sixth and Lombard streets, Philadelphia, and was occupied in 1794. The site is still used by the congregation, which a couple of years ago erected a church worth $50,000.

AMERICAN BIBLE SOCIETY.

—The American Bible Society has decided to make an exhibit at the World's Fair in Chicago in 1893 similar in many respects to that at Philadelphia in 1876, when specimens of Bibles were shown in over 200 different languages.

BAPTIST.

—Racine, Wis., with a population of 21,000, has four Baptist churches, with 900 members, which during the past year raised over $12,000 and added 200 persons to the membership.

—The summary of statistics for Baptist churches throughout the world, issued at the close of 1891, gives a total of 42,650 churches, 27,858 pastors or missionaries, and a membership of 3,786,603.

—The Baptist churches of the South have lost one of their most prominent men by the death, from pneumonia, of Dr. Basil Manley, Professor of Old Testament Interpretation and Biblical Introduction in the Southern Baptist Theological Seminary, of which he was one of the founders. He was born December 19th, 1825, near Edgefield, S. C., the son of the late Basil Manley, President of the University of Alabama.

CONGREGATIONAL.

—The first of the Swedish Free Mission churches in Chicago to become Congregational, was recognized by a council Jan. 31. The services were participated in by Drs. F. A. Noble and Willard Scott, Professors M. W. Montgomery and Reinert A. Jernberg, and the pastor, Rev. J. J. Johnson, of the Swedish department of the seminary. The church is located in a neighborhood of 200 Swedish families.

—Oberlin has another well-bestowed gift, that of $40,000 from Miss Julia Dickinson of Coldwater, Mich., who died recently at Nassau, on the Bahama Islands. Of this amount $20,000 is for the endowment of the chair of the principal of the Ladies' department, and $20,000 for the department of Physical Culture of Young Women.

—The Chicago City Missionary Society, besides the great work which it is doing directly, is doing a good services, in provoking others to good works. Both the Methodists and Presbyterians have pointed to it in recent meetings as examples of what they ought to do.

—Rev Joseph Cook opened his annual course at Tremont Temple the first Monday in February, and was greeted by an unusually large audience, not very clearly indicating any special growing disfavor towards him in Boston. He came on to the platform escorted by Rev. A. J. Gordon, D.D., who offered prayer after the prelude, which was a glowing eulogy upon Mr. Spurgeon. The lectureship discusses this year, in six sessions, "Strategic Scriptures." The first lecture was upon "Unshaken Columnar Truths of Scripture." During the course Mr. Cook will have as topics, "Merits and Defects of the Higher Criticism," "The Religious Infallibility of the Bible," "Dr. Abbott's New Progressive Orthodoxy," and "Fast and Loose Theories of Evolution." Dr. Abbott's Lowell lectures have prepared the way for this series of the lectureship.

LUTHERANS.

—The entire Lutheran Communion in the United States includes the General Synod, the United Synod in the South, the General Council, the Synodical Conference, twelve independent synods, and several independent congregations. Taking all the organizations holding the Lutheran faith, they have 8,427 churches in the United States, with 1,199,514 communicants, and church property valued at $34,218,234. In nationality or language there are 198,997 communicants in synods using the English language wholly; 232,512 communicants in synods using partly the English and partly the German language; 454,005 communicants using wholly the German language; 190,154 communicants who are Norwegians, 88,700 Swedish, 13,674 Danish, 1,991 Icelandic, and 1,385 Finnish.

METHODIST EPISCOPAL.

—The thirty-seventh annual report of the Wesleyan Chapel Committee shows a total expenditure during the year on cases of erection, enlargement, etc., throughout Great Britain, returned as completed, of £298,730. The total amount of debt paid off during the same period has been £56,970. Toward relief of debts grants have been made amounting to £3,808, and loans £7,215; toward new chapels—grants £3,565, loans £4,520, making a total of £18,198.

REFORMED PRESBYTERIAN.

—The Pittsburgh Synod reports five classes, 63 ministers, 131 congregations, 14,346 members, 898 infant baptisms, 94 adult baptisms, 700 confirmed, 605 by certificate, 11,852 communed, 388 dismissed, 212 erasures, 286 deaths, 112 Sunday-schools, 9,139 Sunday-school scholars, 16 students for ministry, $42,197.00 for benevolence, $74,527.00 for contingencies, 1,050 church papers, 3,240 Sunday-school papers. This shows a very good year's work.

—The fifteenth report of missions in Japan shows 54 missionaries, 49 wives, and 51 other ladies, a total of 154. Of the five presbyteries, the two in Tokio are the largest, including 41 of the 73 churches, and 6,346 of the 10,961 church members. It is interesting to note that in the larger of these two, the Dai Ichi Presbytery, the membership includes 1,735 men, 1,425 women and 478 children. There are 70 theological students in the five schools for boys and young men, and of the 120 pupils in the Meiji Gakuin 87 are Christians. There are also 26 schools for girls, young women and children, with 1,774 pupils, of whom 315 are Christians.

ROMAN CATHOLICS.

—Hoffman's Catholic Directory places the Catholic population of the United States at 8,647,221. This is 2,250,045 more than that given in the United States census of 1890, but this is accounted for on the theory that the census did not enumerate in church schedules those under 9 years of age who had been baptized. The Catholics estimate that these children make 15 per cent of their church membership and claim that they should be counted. The church has 9,062 priests, 8,042 churches, 3,552 stations, 1,683 chapels, 223 orphan asylums with 25,518 inmates, 54 theological seminaries, 138 colleges, 655 academies, and 3,406 parochial schools with 700,753 pupils. These are figures that will illustrate the strength of the Catholic church in this country.

—It is reported that a Catholic hierarchy will be established in Egypt, the Pope intending to name English bishops to the new Sees, on condition, however, that the British government shall establish full and open diplomatic relations with the Holy See.

SHAKERS, ETC.

—There are in this country seven communistic societies, of which the Shakers is much the largest, having a membership of 1,728. Next is the Amana, with 1,600 members. The Harmony Society, or Economites, numbers 250. Altogether there are 4,176 persons in the "all things in common" organizations.

UNITED PRESBYTERIAN.

—The people of Tarkio have raised $20,000 to which amount Honorable David Rankin adds another $20,000 for new college buildings. Now it is asked of the church people outside of Tarkio to raise $5,000 more to which Mr. Rankin will add $5,000, making $50,000 in all. The whole amount is needed.

—The United Presbyterian church, which has been in Egypt and India less than forty years, has now 94 ordained native ministers, 39 congregations organized, and 10 native licentiates. This is a remarkable showing, and is worthy of our admiration.

—The following shows the proportion of church members in Monmouth College this year: Seniors, 97 per cent; juniors, 100; sophomores, 92; freshmen, 89; senior preparatory, 86; junior preparatory, 83; English department, 100. The per cent in collegiate department, 94, and in the entire college, 91.

—There is a new thing in Chicago, the "Third United Presbyterian church?" for, so the presbytery decided that the South Side Mission should be named. According to arrangements, presbytery met January 26, at Douglass Hall, and there christened the young congregation. There was a full attendance at the meeting and a very pleasant and profitable session.

NEWS OF THE WEEK.

CHICAGO.

Baron Von Holleben, the German Minister, who succeeds the late Count Arco-Valley at Washington, registered in Chicago, en route to New York, where he will remain several days before going to Washington.

There is trouble between the students of Rush Medical College and the faculty of the institution. The middle class is contemplating secession, and the college is in a fair way of being without a graduating class in 1893.

The Library board decided upon the design of the building which will hold the city's literary treasures for years to come.

Three boys were drowned while skating in Humboldt Park.

George Kennan lectured at Central Music Hall on the "Horrors of Russian Exile."

Secret service agents have received intelligence that confidence men are using the "trick toy clothes-wringers" to swindle people.

The Drainage Board will confer with the State Board of Health with reference to contagious diseases in Chicago.

The Congregational ministers passed resolutions eulogistic of Mr. Spurgeon.

By way of defense to the charge of running a place of amusement without a license, Miss Jennie Moore attempts to prove that her spiritualistic seances are religious meetings.

Twenty-second street will have a horse-car line.

COUNTRY.

Fifty-three horses at Woodard & Shanklin's sale at Lexington, Ky., Monday, brought $158,735, an average of $2,957. Palo Alto Bell brought the highest price, $15,100.

Plans are on foot to ship grain by water from St. Louis directly to Europe.

Owing to the continued depression in the iron trade the Chesapeake nail works and the puddling department of the Central iron works at Harrisburg, Pa., shut down, throwing between 200 and 250 men out of work.

An examination of the vaults of the Merchants' Bank at Moorhead, Minn., shows that they contain only $619. The bank owes depositors $169,000, the Chase National Bank of New York $14,600, and the First National Bank of St. Paul $14,200.

At Goshen, Ind., Josie Kane filed suit against Sylvester W. Shumard for $10,000 damages, on the ground that the defendant unlawfully sold liquor to her husband, thereby causing the breaking up of her home.

The Hon. Milton M. Morrill, a prominent attorney, died at Nauvoo, Ill., aged 76. He was a brother of the late Gov. Lot M. Morrill, of Maine.

At Toledo, Ohio, John Malloy killed his wife and committed suicide. Both were over 70 years of age. Malloy was insanely jealous.

Union Veteran Legion, Abe Lincoln Post, G. A. R., the Ladies' Auxiliary, U. V. L., and General G. W. Dodge, and the camps of Sons of Veterans at Council Bluffs passed resolutions condemning the action of Father O'Rourke, the Catholic priest, severely for his action in refusing to admit the National emblem into his church.

The Northern Pacific road will move its chief engineer's office from St. Paul to Chicago March 1.

The first meeting of the Johnson County (Iowa) Russian relief committees pledged 2,599 bushels of corn and $436.75 cash to the Russian relief fund.

For releasing an alleged swindler for whom a requisition had been issued, District Attorney Nicholl, of New York, indignantly declares that the Michigan governor has violated the Federal constitution.

The Mesaba Central Land and Exploration Company sold 800 acres of its holdings at Duluth to the Great Northern Iron Company for $600 000. The Northern company on the strength of that purchase raised its capital stock from $1,000,000 to $3,000,000.

The heirs of Anneke Jans held a meeting in New York to take steps to prove their title to the Trinity church property, amounting to over $25,000,000.

The great Hukill lumber plant, valued at $1,250,000, located in Randolph and Tucker counties, West Virginia, was sold by the commissioners appointed by Judge Hoke for $110,000, and the sale was at once confirmed by the judge.

The saloons of Minneapolis won a victory in the common council which was so unexpected that it dazed the Prohibitionists and set the whole town a talking.

Thomas Crosby, aged 75, one of the first white settlers of Wisconsin, died at Beloit.

The application of ex-Senator John J. Ingalls for membership in the G. A. R. has been accepted.

A call has been issued for a national convention of retail furniture dealers to be held at Cincinnati July 13.

Charles McIlvaine, a murderer, was killed by electricity by the law's decree in Sing Sing, N. Y., prison, Monday.

It is reported that all the rumsellers in Bangor, Me., over 200 in number, have been indicted.

Six inches of snow fell in Southern Idaho Tuesday. Thousands of cattle have died and many farmers are short of feed.

Representatives of the International Artificial Rain Company of Kansas Tuesday entered into contracts with farmers in the vicinity of Huron, Cal., to furnish rain for the season's crops.

The liabilities of Field, Lindley, Weichers & Co., of New York, are estimated at $2,151,842; actual assets, $39,329.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 8 to Feb. 13:

J H Marshall, W Porter, H E Hunter, H H Shepard, H Kyle, S T Osgood, B S Culter, L M Chapin, T W Berkley, A Logerquist, T J Williams, Mrs S H Nutting, J A Conant, W N Perrin, A Austin, Mrs H E M Foote, Dr J Mattinly, J Lindsay, J H Patton, A Lindsay, M M Marling, A Barkley, Rev E L Harris, Rev J Excell, D Quick, Mrs M Ritchie, C Coleman, J A Turbett, R Moore, Mrs W C Walston, J Hart, A W Bill, T C Kirkwood, T C Radabaugh, P Bacon, G Richey, J R Alcock, W T Wilson, J Ralston, D Brooks, Rev L Allen, Mrs S E Logan, J F Icke, J Duncan, J Morrow, Mrs M Gaddis, Rev P Beck, Rev A Overstreet.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	87⅛	@	87¾
Winter No. 2	90	@	91
Corn—No. 2	39¼	@	40⅛
Oats—No. 2	28	@	32⅛
Rye—No. 2	81	@	82
Bran per ton	13 50		14 50
Hay Timothy	9 00	@	12 00
Butter, medium to best	26	@	31
Cheese	09	@	13
Beans	1 50	@	1 75
Eggs	22		23
Seeds—Timothy	1 20	@	1 22
Flax	90	@	95⅛
Broom corn	04	@	07⅛
Potatoes, per bush	25	@	37
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 60	@	5 35
Common to good	3 25	@	4 00
Hogs	4 65	@	4 85
Sheep	4 25	@	5 45

NEW YORK.

Wheat, No. 2	1 04¼	@	1 06¼
Corn	48	@	51⅛
Oats	36¼	@	41⅛
Eggs	30		
Butter	18	@	31
Wool	21	@	24

KANSAS CITY.

Cattle	1 25	@	4 25
Hogs	4 10	@	4 45
Sheep	4 00	@	5 65

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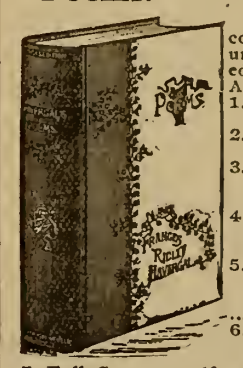

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Use a wire frame for boiling potatoes, and see how much of vexation it saves and how satisfactory the result.

To remove stains of blood, saturate the spots in kerosene and let stand a time; afterward wash out in warm water.

To keep flies off gilt frames, boil three or four onions in a pint of water, then apply with a soft brush to the frames.

By rubbing with a flannel dipped in whiting the brown discoloration may be taken off cups which have been used for baking.

In making cream custards, constant stirring is necessary, after putting in the thickening ingredients, to get a smooth, creamy result.

When whalebones have become bent, they may be used again by first soaking them in tepid water for a few hours, and then drying them.

A pretty lamp screen may be made by sticking an ordinary palm-leaf fan into a long-necked bottle and covering the whole with some bright-colored figured silk.

A simple cough remedy is made of an ounce of flaxseed boiled in a pint of water, a little honey added, an ounce of rock candy, and the juice of three lemons, the whole mixed and boiled well.

To remove iron rust from linen: Saturate the spot with a strong solution of lemon juice and salt, and hold over the nose of the tea-kettle filled with boiling water, when the spot will almost instantly disappear.

Lamp-wicks must be changed often to insure a good light, as they will soon become clogged, and the oil does not pass through them freely. A clear flame will be certain if the wicks are soaked in vinegar twenty-four hours before using.

When washing windows, looking glasses, etc., be sure to put a little ammonia in the water. This will save labor, and clean them much more effectively, giving as well a much finer polish. For general cleaning, ammonia in the water will remove dirt, smoke, grease etc., much better than anything else.

A safe way to use kerosene oil for lighting fires is to roll up rags from the scrap-bag into rolls about the size of your thumb, drop them into a can for the purpose and pour on just as much oil as they will absorb; then all you have to do is to lay one in front of the kindlings and light it; an old fork will do for this purpose.

CLEANING HINTS.

A housekeeper asks, "How can I clean pans which have been smoked on a coal-oil stove? I have tried soap and water and it only makes them worse," and Mrs. Grayson replies in Table Talk: "Mineral soap is recommended for this, but I have found it easier to wipe off as much as possible with a piece of soft, dry paper, then with a clean piece of soft paper or rag dipped in vinegar; and then the sandsoap to brighten it. When using an oil stove myself, I have never had anything smoked; but some servants are not so careful to keep the wicks turned low. This treatment will also remove soot and smoke from the mica in the doors of stoves when a fresh fire is lighted with kindling wood."

Another one asks how to keep the zinc under the stove bright, and sandsoap is again recommended; but a cloth moistened with kerosene will polish zinc as bright as silver. A scrubbing-brush is kept in my bath-room, and each person is requested to scrub the tub after bathing; but once a week I have it scrubbed (after it is thoroughly dried with a soft towel) with a cloth which has been dipped in coal-oil.

Another one complains that her dish towels smell badly, notwithstanding the fact that "they are washed out every day." If they are washed as I have seen them done, in the rinse water, I do not wonder they are disagreeable They should be washed, after each time of using, in clean, cold water, with plenty of soap and plenty of rubbing, then well rinsed, also in cold water, two or three times, if need be, to get all the soap out, and hung in the open air, when practicable, to dry. Silver and glass should never be rinsed but wiped.

Some one else says: "I have seen it stated that milk-pans should be washed in cold water. Is not this something new?" It often happens that people read carelessly, grasping only part of an idea. Pans, bowls, pitchers and tumblers that have had milk in them should be washed first in cold water, then in hot, soapy water, then scalded with clean, boiling water and wiped with a clean, dry towel. Many persons dry their pans by setting them on the back part of the stove, but this is always risky, as they are apt to be forgotten, and so injured by the melting of the solder; or if lined with granite or porcelain, the lining will be likely to crack and peel off. Nor is it a good plan to fill kettles or pans with water and put them on the stove with the idea of loosening substances which have adhered to them in cooking; it will only make them harder to remove. They should be filled with cold water and stand in the sink or on the table, with a small piece of washing soda or a few drops of ammonia in each. This will soften and make it easy to scrape out whatever sticks to them. When possible to do so, it is better to wash cooking utensils as soon as you are through using them; it is not only easier to do, but it is better for the hands.

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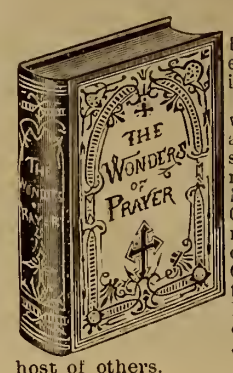

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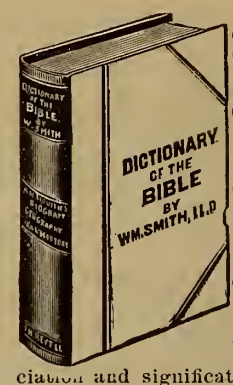

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FARM NOTES.

[*From the Farm, Field and Stockman.*]

ASPARAGUS PLANTING.

A Connor, Kansas, subscriber writes: "I want to put out an asparagus bed. How far apart should the rows be and how deep should the plants be set? How long does it take the plants to grow from seed before they are ready for transplanting?"

Answering the last question first: It depends on the care given in the seed bed, as often cared for it takes two or three years, but if the seed bed is made as early in the spring as the soil can be worked, which should be prepared by being well pulverized and enriched with well-rotted manure, and the seed sown in rows a foot apart and carefully hoed and freed from weeds, the plants will be in fine condition for transplanting one year from seed.

The permanent bed should be made very rich and the soil loosened at least eighteen inches deep—the old method used to be to trench and put in a two or three inch layer of well rotted manure as each layer of soil was turned over. Now the same result is obtained as is indicated above.

The soil best suited for asparagus is a deep rather sandy loam.

For private use or marketing on a small scale the beds may be made five feet wide, three rows planted in each, one in the middle and one on each side a foot from the edge; the distance of the planting in the rows nine inches.

In planting set a line and make a slanting cut with spade six or eight inches deep, according to size of plants. Lay the plants against the side of this trench, nine inches apart, taking pains that the roots are properly spread. The crown or top of the plant should be covered about three inches.

A few days after planting, go over the bed lightly with a sharp steel rake. This will destroy any venturesome weeds and help all around, on the principle that good cultivation pays. Let this raking be kept up at intervals of a few days until the plants begin to show themselves above ground. Then the hoe or hand-cultivator may be used between rows and plants.

The first and second seasons after planting no asparagus is cut. A partial crop ought to be had the third season. In the fall of each year, when the plants have fruited, mow the bed and burn the mowings with such rakings as may be gathered in clearing the beds of them.

After cleaning the bed each fall, give a heavy dressing of manure, which should be spaded in with three or four pounds of salt to the square rod, in the spring, before the shoots begin to show themselves.

Cut all shoots as they appear till the time of final cutting, which will vary from the middle of May to the middle of June (or your fondness for the plant), but do not cut too late. Especial care in this regard should be taken the first season or two that cuttings are made.

TO BLANCH CELERY.

While some are enjoying nice blanched celery this winter, others are going without or else had so much work and trouble in getting it into condition that they do not get enough enjoyment or money out of it to feel paid for their pains. To such the following taken from *Farm and Home*, will be pleasant information. The writer says:

The method of blanching and storing celery in a cellar for winter's sale is a simple process. If the cellar is moist, so much the better. It is supposed that the celery has been properly handled, so that all leaves stand upright. Remove all decaying leaves with a sharp knife down to the roots. Begin at the cellar wall and set a row of celery upright. Place some moist earth around the roots and put another row against the first one, always close together. Put earth around the roots again and continue until you have a bed eighteen inches wide.

Now put a wide board upright against the celery, and against this place another row of celery; continue in this manner until all is stored away.

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To blanch celery, all light must be excluded. Cover with boards or darken all windows.

Having an upright board every eighteen inches, keeps the plants from heating, and also enables you to cover them up easily.

For early winter use blanch in September. Put in sections every two or three weeks until November.

HORTICULTURAL.

The willow, elm, poplar or locust should never be planted close to wells or drains.

Before setting out trees of any kind, mark off the ground carefully and set a stake where each tree is to be planted.

In timbered sections many fail to properly preserve their timber lots. It is not necessary to destroy the timber lot to get wood.

A few dollars spent in trees, flowers and shrubbery, and a day's time spent in setting them out, will enhance the value of many farms.

Do not gauge the value of trees by their size; young and thrifty trees of moderate growth are always better than overgrown ones.

The "angry tree," a woody plant which grows from ten to twenty-five feet high, and which was formerly supposed to exist in one State in the Union, Nevada, has recently been found in eastern California and Arizona. If disturbed, this peculiar tree shows every sign of vexation, even to rufling up its leaves like the hair on an angry cat, and giving forth an unpleasant sickening odor.

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NEWS OF THE WEEK (*Continued from 13th page*).

William Guy Peck, professor of higher mathematics and astronomy at Columbia College, died at his home in Greenwich, Conn., Sunday, aged 72 years. He was the author of twenty-three text books on mathematics and physics.

General Henry H. Bingham, of Philadelphia, will deliver the address at Gettysburg June 2 next, at the unveiling of high-water mark monument.

Charles Maginnis was tried at Muncie, Ind., Wednesday on the charge of stealing an overcoat. He was acquitted, and after the verdict was rendered he confessed the crime.

During the last year the Great Northern railway earned $5,309,462. The earnings of the previous year were more than a million less.

Official estimates of farm animals in the United States show an increase of each kind of 3 to 4 per cent. Sheep and swine are more valuable and horses and cows cheaper.

Eleven Chinamen were indicted by the United States Grand Jury at Deadwood, S. D., Wednesday, for using the mails for the transmission of lottery tickets and literature.

Dr. O. M. Stoddard, emeritus professor of natural sciences in Wooster (Ohio) University, died Wednesday. President Harrison was a pupil of Dr. Stoddard when the latter was an instructor at Miami University.

Thursday the Michigan World's Fair forestry committee voted to raise $10,000 for a forestry exhibit at the fair. The State had previously appropriated $3,500.

H. A. Bruns, president of the Merchants' Bank of Moorehead, Minn., was arrested Thursday on a charge of defrauding depositors.

A bill was introduced in the New Jersey Legislature Tuesday, appropriating $10,000 toward the erection of a monument at the World's Fair to commemorate the emancipation of slaves.

American millers and the people of Minnesota have contributed 3,000,000 pounds of flour and 1,000,000 pounds of corn to the Russian relief fund.

Emma Abbott's ashes, Tuesday, were sealed into the monument erected by herself before her death in Oak Grove cemetery, Boston.

Many persons are afflicted with diphtheria at Hillsboro, Ill.

An enormous "spot" is reported on the sun's disk at the present time.

John Jay Knox, President of the National Bank of the Republic, of New York, died Tuesday, aged 64. He was comptroller of the treasury from 1872 to 1884.

At Springfield, Ill., Tuesday an incorporation license for a Baptist hospital at Chicago was issued to Judge C. C. Kohlsaat, Jesse A. Baldwin, and Frederick A. Smith.

Bench warrants have been issued by Judge Nelson, of the United States Court at St. Paul, Minn., for the arrest of all the principals of the Mississippi River Valley Lumbermen's Association, the corporation recently indicted for maintaining a lumber trust,

Injunctions were ordered against fifteen saloon-keepers at Dubuque, Iowa.

Forty-six Russian Hebrew immigrants were found suffering from the typhus fever in lodging-houses in the crowded Hebrew quarter in New York Thursday.

Thursday, Ceylon voted £8,000 for an exhibit at the World's Fair.

Patrick Cummings, of Chicago, Thursday was chosen High Chief Ranger of the Orders of Foresters at Streator, Ill.

John Cook was released Thursday from the penitentiary at Lincoln, Neb. Years ago he committed a murder, for which he was hanged and shot by lynchers, but recovered after being cut down by the sheriff; and when placed on trial, in view of the violence he had suffered, was given but a life sentence. Commutation and good conduct secured his liberty.

Two of the victims of the Hotel Royal fire at New York were identified Thursday as Mrs. Woods, of Boston, and Julia Martin, a chambermaid. Eight bodies remain unidentified, and were buried in Potter's field.

Colored people of Little Rock have incorporated a stock company, with a capital of $2,500,000, to establish and operate business houses for the colored people.

Surveys at the Isthmus of Panama demonstrate that the Atlantic Ocean is six and a half feet higher than the Pacific. It was formerly thought that the Pacific was 100 feet higher than the Atlantic.

Preparations are under way at Scranton Pa., for the re-union of the Army of the Potomac June 15 and 16.

FOREIGN.

The body of Charles H. Spurgeon lay in state in the Metropolitan Tabernacle in London Tuesday. The funeral was held Thursday. Business was suspended in the vicinity of Metropolitan Tabernacle and along the route taken by the funeral procession.

Miss Mattie Mitchell, daughter of Senator Mitchell, of Oregon, was married Thursday to the Duke de la Rochefocauld at Paris.

Railways in Austria have been so seriously blocked by avalanches that it will require a month to re open them for travel. In the Tyrol the snow is seven feet deep.

Mount Nagashoe, a volcano in New Zealand, is in a state of violent eruption. The eruption is accompanied by earthquakes.

A new epidemic prevails in Vienna. Physicians attribute it to the effect of influenza and bad drinking water.

In reply to a question in the House of Commons Wednesday a government representative announced that Great Britain and the United States had agreed that France, Italy, and Sweden should act as arbitrators of the Behring Sea dispute.

Eight thousand London coal porters struck Wednesday because of a dispute in regard to wages.

M. Ribot, French Minister of Foreign Affairs, said Wednesday that the commercial negotiations between France and the United States were virtually concluded.

Joseph Chamberlain, member of Parliament for Birmingham, was formerly elected leader of the Liberal Union party in the House of Commons, Monday.

Heavy snows have fallen in Russia, enabling the government to distribute supplies in the famine-stricken provinces.

The London *Times'* Santiago correspondent says, that the Spanish and Portuguese speaking countries are deeply incensed at the position assumed by the United States in regard to Chili.

Parliament was opened at London Tuesday.

Three emigrants were killed, ten wounded, and a number taken prisoners in a conflict with gendarmes on the Russian frontier. Black small-pox and spotted typhus fever prevail along the frontier, and Russian authorities are endeavoring to prevent the spread of those diseases into Germany.

The Rt. Hon. Sir James Caird, P. C., K. C. B., LL. D., F. R. S., died at London Wednesday.

The Empress of Germany is suffering from an attack of influenza.

In England, a bill which will be supported by several members of the government proposes to establish a labor department, under a minister of labor, as a special division of the government. The government also proposes to appoint a committee to examine Mr. Chamberlain's and other suggested schemes for old-age pensions for the working class.

The spread of the foot and mouth disease among cattle is creating a panic in the agricultural districts.

A congress of non-conformists, including delegates from Wesleyans, the Presbyterians, the Congregationalists, the Baptists, and others, has been arranged to meet in Manchester.

General Booth reviewed a procession of Salvationists a mile long.

The Rev. Donald Frazer, M. A., D.D., is dead. For the past twenty years he has taken a leading part in the Presbyterian church of England, and was twice moderator of the synod.

Admiral Sir Provo Wallis K. C. B., aged 100 years, the senior admiral of the British navy, is dead.

Prof. Virchow, of Germany, has published a protest against the doings of a man advertising in Cincinnati papers as "The great German physician, Karl Virchow Schick, who has just arrived from Berlin." Prof. Virchow says he has carefully kept lists of German graduates as physicians, and that his lists do not contain such a name. He wants the American papers to expose the man.

Numbers of Jews and Poles from Russian Poland are now passing through Cracow. They are making their way to the coast intending to embark for the United States and Argentine Republic. Relief grain only arrives at Samaria, Russia, in small quantities and is of bad quality, and insufficient for the needs of the people. The hospital overflows with cases of typhus fever, and another is being erected.

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The letter of our Washington agent in this issue is of unusual interest, as he is about engaging actively in the work of getting up an Anti-Secrecy Convention under the auspices of the Pennsylvania State Anti-Secrecy Association, of which Rev. Nathan Callender is president. Bro. Stoddard, as an organizer of State conventions in the interest of the anti-secrecy reform, has proved himself very successful, and we believe the Pennsylvania gathering, if left to his management, will be no exception. We hope to print the official call, with time and place, in our next issue.

We begin, this week, the publication of the several addresses delivered at the recent New York State Anti-Secrecy Convention at Binghamton. To-day we print that of Rev. Nathan Callender, of Montdale, Penn., on "Objections to be Met in Anti-masonic Work," which we heartily commend to the perusal of all anti-secrecy reformers. Next we purpose to present the forcible address of Rev. S. G. Shaw, of Walton, N. Y., on "Why We Oppose Secret Societies." These addresses and others are printed in the *Cynosure* by the special request of the convention. Our readers will enjoy them.

The action of the Faculty of Heidelberg (Reformed Church) University at Tiffin, Ohio, in ridding the institution of Greek-letter secret societies, by subjecting their members to discipline and then expelling those who were contumelious, is worthy of all praise. Briefly, the story of the case is as follows: Early in the fall session (1891), determined rebellion was manifested among the students. It grew out of a great desire on the part of certain students to unite with the Greek-letter fraternities. The Faculty protested, but neither the rules of the University, nor admonition, nor argument prevailed. A fraternity was organized, and a grand banquet at a hotel was given by the incorrigibles, at which open defiance of the Faculty found free expression. Later on, the fraternity students were invited to meet a committee of the Faculty. These interviews resulted in an invitation to twenty-nine of the rebels to withdraw from the University—a practical expulsion of seniors, juniors and freshmen, sons of honored alumni of the institution, including ministers and laymen of the Reformed Church. The Faculty, in its action stood 17 to 1 on the vote for expulsion. At last accounts but one of the expelled students had been re-instated, and that only on his promise of entire submission to the rules of the University. It was a great victory.

Apropos of the article on the eighth page of this issue, "Enforce the Civil Rights Law," the last number of the *Baptist Vanguard*, of Little Rock, Ark., has this paragraph: "While the black folks were at church in Pine Bluff last Sunday night worshiping God, the whites were out in the streets uttering fiendish yells, tearing down jail doors and lynching men who were only suspected of crime. Moral: The white man is outgrowing the Christian civilization, especially in the South, and more especially in Arkansas and Mississippi."

Chicago ministers of all Protestant denominations met in the First Methodist church, one day last week, and decided to form a "quarterly general conference" of all the pastors in the city. Rev. Dr. F. A. Noble, Congregationalist, presided, and Rev. J. R. Gow, Baptist, of Hyde Park, was chosen secretary. About two hundred gentlemen, clergy and laity, were present, representing nearly all local sects. After due deliberation an alliance was formed on the basis of the following document: "Convinced that a more general interchange of thought and co-operation of action between the pastors of the different evangelical denominations of this city would result in great benefit to the cause of religion and morality, and in view of the fact that the approaching Columbian World's Fair will necessarily impose on this city's responsibilities and create dangers which will call for the best wisdom of Christians of every name, the pastoral conferences of this city hereby agree to unite in joint session, at some place hereafter to be determined, the Monday following the second Sabbath in the months of February, June, September and November, for the consideration of such matters as shall be brought before them by proper committees." The organization was fully perfected, with the following board of officers, as "The Pastoral Alliance of the City of Chicago:" Rev. F. A. Noble, D.D., President; Revs. Moses Smith, W. H. Hindman, F. M. Bristol and H. O. Rowlands, Vice Presidents; Rev. J. R. Gow, Secretary. Among those present, who addressed the conference in reference to the work of the alliance, were Hon. C. C. Bonney, Chairman of the World's Fair Committee on Congresses, Rev. J. H. Barrows and Rev. Dr. S. I. McPherson. The Alliance has a great work before it.

The *Northwestern Christian Advocate* notes a "remarkable revival" in the Ohio Wesleyan University, 242 of whose 900 students at the opening of the present term were unconverted—not even church members. In noting the progress of the revival, the report says: "February 6 all the classes, many of the literary societies, and most of the fraternities (secret societies) held special prayer meetings. In six fraternities all the members save one are now Christians. The nine Greek-letter fraternities united Feb. 9 in what was probably the first pan-Hellenic prayer meeting ever held in America. In the senior class over ninety-five per cent are now Christians. Feb. 8 a third day of prayer was observed and proved still more effective. Over 200 of the 242 unconverted students have begun the Christian life." This is cheering news, if the salvation of these young men is genuine and lasting. The test will be found in them when the question is presented to their consciences, "Shall we continue to fraternize in our secret orders, or shall our fellowship with Christ make these societies and their follies distasteful to us?" If they forsake the lodges, we shall believe that they are saved *from* sin; if they continue to attend the fraternity meetings and participate in their proceedings as before, and still *pose* as Christians, it will be safe to deem them only saved *in* sin. Hundreds of Southern Negroes profess to have been converted, but their neighbors' chicken-roosts are not considered any safer from invasion than when these people served the devil openly. We shall see.

Now that the letters of trustworthy correspondents of religious papers are received and printed, a fair conception of the terrible earthquake in Japan last October may be formed. Extending from Tokio, near the Eastern Pacific coast, to Toyama, on the western coast, the shock was felt through 16,000 square miles of territory, while its greatest destructive power was confined to a space of about 4,400 square miles. Its duration there was seven minutes, and one observer says that he saw a street rise and fall in waves about eighteen inches high, and from eight to ten feet apart. The injury is estimated at between $10,000,000 and $15,000,000; 10,000 persons were killed, and 200,000 were left homeless. Both the Japanese government and the citizens contributed freely to the aid of the sufferers, all classes included. The government appropriation was about $2,500,000. The district was a stronghold of Buddhism, and the people were bitterly opposed to Christianity and to foreigners generally; but the earthquake has greatly removed their prejudices. The foreigners not only raised money promptly for the relief of the natives, but nurses and physicians as promptly and voluntarily offered their services to the sufferers. The effect upon the religious situation of the district promises well for Christianity.

THE NEW YORK STATE CONVENTION.

ADDRESS OF REV. NATHAN CALLENDER, OF MONTDALE, PA.

[On the afternoon of Wednesday, February 3, 1892, Mr. Callender addressed the convention. His subject was: "Masonic Objections to Anti-masonic Work Stated and Answered." The convention immediately requested a copy of it for publication in the *Christian Cynosure*. The address was never fully placed in manuscript before its delivery; but Mr. Callender spoke nearly as follows:]

D. L. Moody and Joseph Cook took the position that oath-bound secretism should be kept out of the churches. In harmony with their position, I am here, I suppose, as the representative of the only regular Baptist church in Pennsylvania which bars secretism from fellowship. Had you a room stored with sweetmeats and resolved to keep out the rats, you would close every avenue against them. You would hardly say to the rat fraternity, we have in that room stores of sweet things of which rats are fond, and would prefer you would just keep out, and let them be. No, you would stop every hole through which a very young rat or mouse might crawl. Though the whole squeaking fraternity should join to hold an indignation meeting and disturb your repose. You would say, "Put (not turn) the rascals out."

The Masonic objections to be here considered may be counted on the fingers of one hand.

"You are making Masons," is the first, and perhaps the most prominent. Perhaps we ought to thank our accusers for the compliment. We had almost thought that our Masonic friends believed us too insignificant to be a cause to any

effect, however inferior thoughtful men may view it. But by this statement we are doing something. Causes and effects are multiform, and vary from the most minute and insignificant to those of the grandest and the greatest.

So now we come to consider the magnitude and character of the work ascribed to us: "making Masons. Is there any personage on this round earth equal to these august beings? Have they not exhausted all the lofty words in all languages in describing these sublime kings? If the divine names and regal titles lavished on these awfully majestic beings are not misapplied, surely we have the greatest possible reason to be proud of our work.

Please next to view our sublime work in another aspect.

By the best Masonic authority, we are assured that every true Mason is emphatically of necessity a true Christian. Such is the claim of most, if not all, the books on Masonry. It is written in the Bible that there is in the "presence of the angels of God rejoicing over one sinner that repenteth." As to the repentance of the initiate, we do think he has the best of reasons to repent in "dust and ashes" till "he comes to light" and gets on his clothes. But we are told that we make Masons in whole batches, so that we create a great demand for "the Masonic robe" and lambskins up to a grand boom. Surely the Masonic furnishing houses ought "pass a vote of thanks" in our behalf. But devote a thought to our sublime mission! Making Masons, that is Christians, and so recruiting the lodges. Once more; we are making Christians who cannot "fall from grace." Once a Mason always a Mason; once a Christian, always a Christian. If these things are so, oh, ye Anti-masons, be diligent, "always abounding in the work of the" lodge.

At this point we must confess that we are making Masons. Our land is overflowing with counterfeits. Speculative Masonry—what is it? It requires no material, no real work—only lodge-traps, such as compass, square, gavel, etc., and a poor candidate, "neither naked nor clothed," who, after he gets on his pants, comes out a full-fledged Mason. But we do not make this sort of Masons. We claim to have made many more Masons than our most zealous accusers claim, and of a superior type. The simple little prefix "anti" designates the genuine Mason—the real operative Mason. Of these the N. C. A. has made a million. They have a wide range—a broad field of material. Of "eaves-droppers and cowans" they can make them by the ten thousands—of men, real men, women and children—of speculative Masons, repelled and sent out of the lodges by force of an enlightened Bible conscience, by tens of thousands. In 1826 to 1830 we had the honor to make from 50,000 Masons, 45,000 genuine ones, and drive the remaining 5,000 to the land of the slaveholders' rebellion, to nestle in dens of Ku Kluxism, and other dark places. Such was the work of Anti-masons sixty years ago. Passing now from this Masonic objection to another, we will "take a collection" from our liberal accusers, in part compensation to us for our timely and very efficient service in filling the lodges with "free and accepted Masons."

Brother, how much can you afford in helping on the work? Surely you will not refuse to help us in helping yourselves.

2. The second objection to be considered, is: "We don't like your methods of opposition to the orders." There is a right way of doing things. If you would do your work wisely and judiciously, we Masons and sympathizers with the craft will not complain; but we despise you and your methods."

Allow us to thank our accusers for the tacit admission that there is a right way of opposing lodgery, only we are not in possession of that secret. To "cowans," it seems mysterious that there is a right way of opposing righteousness. Of course they would have us believe that Masonry is the "center of truth," and of all goodness.

Again, we cannot see why our methods and ways should be so cruelly censured, since we are such a help to them, and that in spite of our intentions to do the exact contrary—to help them to disband, and surrender their charters, as we did sixty years ago. It would seem that our methods and ways are bound to succeed, despite our intentions to overthrow the lodge. Will not the sublime orders show us how to do this work? Just here some evil genius has suggested that we are to follow Masonic examples as to methods, and ways. Should we adopt their methods with Morgan, Miller, Samuel D. Green, Forgie and Rathbun, perhaps they would esteem us more highly for our work's sake. We are assured on good authority that the "Masons do not mean to kill any more," and in any case we feel a strong repugnance to all such methods and shall utterly fail to come up (?) to the example of that divine fraternity. We think it would not be "for the good of the order." We prefer to "let on the light" as our method of operation, and leave the result to God.

3. A very prominent objection to our work is that we divide the church, etc. In answer to this, much could be said and many things ought to be said. H. W. Beecher has said: "The church was built to disturb the peace of man," but often it does not perform its duty for fear of disturbing the peace of the church. What kind of artillery practice would that be which declined to fire for fear of kicking over the gun carriages or waking up the sentinels asleep at their posts." The church needs separation from the world. With the world in the church as at this time separation is a necessity. As D. L. Moody has said, we need a thousand men to go through the land and cry, separation, separation. As Sam Jones has remarked, "Better save a splinter of the church by Bible separation than lose it all." If the church continues to fellowship the anti-Christ of secretism for fifty years to come, as in the thirty years past, nothing will remain worth saving. Already it has, in a "large degree, lost its savor," and is henceforth fit only to be "cast out and trodden under foot of men." Already it is trodden under foot by profane and ungodly men, ministry and laity. One-third of the membership of so-called churches fully devoted to God—"walking with God,"—would have ten-fold more honor than the church of to-day.

But what means this lamentation over a divided church, by those who affirm the lodge to be as good or better than the church? On this base assumption, let the inferior give place to the superior institution. What do Christless men in the lodges care for the institution of Jesus—the church? With three lodges to each church, cannot the lodges furnish homes for all, and so land them in some "grand lodge above?" On such a presumption, let the churches go. About as well that the churches, honeycombed by lodgery, should go if they cannot be divided, "the precious from the vile." But what would be done with the nine out of every ten who cannot join the lodge? Let Masonry and its legion hordes answer.

But who divides the church? Does the man of God, who refuses to fellowship a Christless false worship, and makes his honest protest against "the unfruitful works of darkness," divide the church? Is not the church which admits the lodge anti-Christ into its fellowship divided in the selfsame act? What is our hope, but Christ within? Let anti-Christ in, and you are divided. How? By the presence of another element—another master. This is also true of the heart. It is divided in the act of admitting the rival. The Ark of God would not stay over night peaceably with Dagon, a Masonic deity. It broke his neck. No man can live in fellowship with anti-Christ, and not suffer by spiritual contamination. Mark well the fact, the schismatic is the one who brings in the element which antagonizes Christ and the purity of his church. We have a right, we are bound, to resist an anti-Christ in the fold of the Lamb of God. The man who raises the breeze of opposition to Baal is not the church-divider. The church was divided when Baal entered. Ten thousand examples in the history of the church illustrate this truth. I am in a peaceful home. No dividing cause is within, till a highwayman enters to rob and kill. I rise to the emergency, and a grand fracas ensues. I turn the rascal out, but break up the furniture and damage the house indefinitely. My very peaceful neighbors blame me for raising a rumpus in my house. Lay all the blame to me, but turn the robbers out, though you break the clock, turn the piano upside down, and stave to atoms all your china ware.

Did Moses divide the church when he made inquiry—"Who is on the Lord's side?" Did Gideon divide the church when, by God's own command, he selected his 300 soldiers to take the city? Did Josiah divide the church in purging Israel of its Baal worships, and destroying her legions of idols? Did Elijah divide the church when he put Jezebel and her false prophets to the test, and then slew them all? Did John the Baptist divide the church when he said to the proud and self-righteous Pharisees, "Generation of vipers, who hath warned you to flee from the wrath to come?"

Did Jesus divide his own church in separating a spiritual church from a proud and Christ-hating people, much like the Christless, lodge-ridden legions of to-day? Were Luther and Bunyan and Wesley and Whitefield church-dividers? Was Jonathan Edwards a schismatic, when for his own devotion to truth and righteousness he was driven by a profligate church away to a God-honoring mission to the wild Indians? And how about slavery? Was it the godly souls who resisted the "sum of all villainies" or slavery and its criminal hordes, that divided the churches fifty years ago? So now is it the anti-lodge people, or, is it oath-bound secretism which is disturbing the peace of Zion? Let candid people answer.

4. But we must hasten to the next objection. We are reminded that the lodge is twin sister to Christianity! What heaven-daring arrogance!

First, let us ask, has Christianity anywhere on earth, or in heaven, even, a brother or a sister, much less a twin-sister? To abate the claim we are told that the lodge is the handmaid to Christianity!

There can be no comparison between Masonry and Christianity, save that of the boldest contrast. I cannot conceive of two things that, to me, look so little alike. No one by comparing them would even dream of them as related. The contrast is so bold and well-defined that we are almost tempted to put the two into two pictures, but our space is too short, and I must forbear.

Could I conceive of two institutions less alike, I would name them. Of course, the lodge is not pure and undisguised malignancy, though in its organic laws it is worse than its worst members. Few, if any, could be found in the lodges, or out of them, who would be bad enough to literally execute its laws—not even among savages. We know what we affirm here, and do it deliberately. However, Satan is not a fool. He offers to men no cup of pure and unmingled poisons. He is a malignant fisher of men, "seeking whom he may devour." He mixes to suit the taste, as the fisher chooses his bait. Hence in the legions of secret orders, while all contain poison enough to damage if not to ruin the victim, some contain more of the Masonic virus, and some less. Masonry is archetypic, so to put it; the embryonic cause of all secretism; a sort of bioplast of all the Masonic progeny of all sorts. Were I put to the test to find a twin-sister of Masonry this side of the abyss of all the doomed, I should say the liquor saloon is that sister—as closely related as the "Siamese twins." So much for the twin-sister or, the twin-brother, of speculative Freemasonry.

5. We come, finally, to notice the last objection noted in this discourse. "Let Masonry alone, and it will die of itself."

Though Masonic in its bearings, this objection is made more by those we designate as Jack-masons. Real Masons would hardly admit that their pet institution can die. In their view, it is immortal, as well as very ancient. Masons, however, want to be let alone, and so did the demons of our Saviour's day. Let us now look at the logic of this Masonic prayer, "let us alone, etc. Why will not this apply to all the bad things of this or any other age? Let all the bad things alone, and they will die the sooner. This doctrine would have given us no Elijahs, no Pauls, no John the Baptist, and indeed, no Jesus Christ. Demons knew too well that Jesus came not to let vice alone, but as the man of war against evil. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, has anointed thee with the oil of gladness above thy fellows." No being on earth, or in heaven, is as aggressive against all badness as the Son of God. He hated it more intensely, and more impartially, than the best of earth or the best in heaven (save the Father and Holy Ghost,) and for that reason, is the most aggressive character against bad institutions, and bad beings, in the universe. With the let-alone theory, we could have no moral heroes, the real jewels of all the past and present in history. No Wycliffe and Tyndale of Bible trans-

lations. No Luther, no Bunyan, no Wesley, no Whitefield, no C. H. Spurgeon, no Wm. Lloyd Garrison, no Wendell Phillips, no Sumner, no Lincoln, no loyal army, to conquer the slaveholders' rebellion. No C. G. Finney, no Joseph Cook, no A. J. Gordon, and many more, to grapple with the lodge mania of to-day.

By this theory of leaving evils of our time to die of their accord, we are reminded of Paddy and his dog. The story is that Paddy had a dog with bark enough to run a tannery. He kept his master awake nights. Provoked by his ceaseless noise, he sprang from bed, and in his night-clothes, on a bitter cold night, seized his dog and held him fast. Not returning to his couch, his wife Maggie came to the window and cried to Pat to come in from the cold. He replied: "Hush, Maggie, and get into bed, till I finish my job. I'm just going to hold the creature and let him freeze to death." The sequel was a sad one. Next morning Maggie found herself a widow, while the dog, true to his calling, stood, still barking, at his master's frozen body, with bark enough left to last him a lifetime.

An American Indian, when asked what is "original sin," answered, "laziness." This let-alone theory will fit lazy men exactly. It would convert the mental and the moral world into a dead sea broader and deeper than any ocean, to swarm with all sorts of reptiles, and creeping things, more numerous than Egyptian idols, portrayed on the walls of the temple in Jerusalem in the days of Ezekiel. All the great men of the ages have been developed, if not made, by an honest and heroic tug against the sins of the age in which they lived, while the let-alone classes have formed the parasites of society.

WHAT IS HIGHER CRITICISM, AND WHAT ITS END?

In taking up this question, which is of vital interest to all who believe in the church of God, there are several possible misapprehensions which should be most carefully avoided. Our question is not whether the Bible will stand all friendly or adverse criticism. Nor is it whether God will overrule that movement which styles itself *higher* criticism, to the glory of his own name and the good of his believing people. Nor is our inquiry whether men have a right to use their reason in judging of the Bible's claim to the faith and obedience of men. Voltaire's dwelling became a depot of the Genevan Bible Society; Drew Theological Seminary occupies a park which was adorned by a man who hated all Christians in general but the Methodists particularly; and the Y. M. C. A. of Peoria are now housed on the lot where Robert Ingersoll wrote his speech on "The Gods." Of course higher criticism will not harm God or the Bible, nor those who let it alone. The question is whether this method of handling Holy Scripture will help or harm the men who become its disciples. In short, is the movement a scholarly, reverent, thoughtful one? are its results thus far true? and are its tendencies encouraging?

The question at issue is one of logic, and not one of grammar or rhetoric. President Harper freely admitted this in his recent address in Farwell Hall, Chicago. It is claimed by some critics that modern scholars of German, English and American birth are better equipped in Oriental scholarship than the Jewish and Christian students of former times. This is probably a mistake. It is doubtful if any American Hebraist could write a page of Hebrew without idiomatic errors which would be instantly detected by an intelligent Jewish lad of fifteen. But if we admit that modern critics know the Hebrew and related tongues better than older scholars, it would not follow that their conclusions are correct, or that ordinary people cannot judge of them. If a certain phrase occurs six times in one part of Isaiah, and sixty times in another, the question is, What does this prove? If one part of the book deals in threatened judgments and another in promised mercy, the same question recurs. And the best judge will be the man who has the broadest mind, the most common sense. The mere specialist, that is the man of narrow training, is least competent to form an opinion from the facts. Prof. Ladd says ("What is the Bible?" p. 300): "It is, of course, impossible to give to the reader of the Bible, who is not familiar with the Hebrew and with the facts and laws of historical criticism, a satisfactory statement of the evidence upon which the tradition of the Mosaic origin of the Pentateuch has been abandoned." If this is true, it is simply because there is no satisfactory evidence; the satisfactory statement is the easiest thing in the world, if the evidence is at hand. It is not scholarly to avoid submitting arguments to the test of common sense on the pretense that a person must be a Hebraist in order to appreciate them.

It is also proper to bear in mind the fact that this self-styled higher criticism is no new thing. It has a history. It began among German rationalists; assaulted first the New Testament; was defeated and then turned to the Old Testament, using on it the very methods which had already been discredited when applied to the New. This would not prove that its methods are unreliable and its conclusions profane and sacrilegious; but it is one reason for regarding it with suspicion and following it no farther than reason warrants. It should also be said in this connection that the habits of German scholars are not conducive to the clearest, best thinking. If anything has been proved by science, it is that the use of alcoholic and narcotic poisons is inconsistent with the finest intellectual and spiritual work. I would not speak unkindly of that noble German race from whom we are all descended, and to whom we owe so much, but brains continually under the influence of tobacco and beer are certainly not to be followed without serious misgivings. Spiritual things are spiritually discerned. Professors employed by the State to teach theology, because of distinguished attainments in Semitic tongues, who continually subject the mind to the active poisons above indicated, may lead us right; but then we should require evidence aside from their own opinions. We need also to reflect that the churches in the land of higher criticism have ceased to influence the mass of the people, except as they may do so indirectly. The men who come to us from this land are largely atheist. In their own country those who go to church in the morning, usually spend the afternoon in the beer-garden and the evening in the theatre. I do not condemn them for so doing. I do not discuss those customs at this time. I content myself with saying that if critical treatment of the Bible produces in our country the results which have in some way obtained in that one, those who love the Christian American community will have no reason to be gratified.

It is well, also, to bear in mind the fact that higher criticism, so-called, is one in principle and is likely to stand or fall as a whole. The earnest and devout Christians who have been allured into its beginnings shrink from its conclusions. Yet if the premises are sound the conclusions must follow. Prof. Ladd says ("What is the Bible?" p. 401): "The autograph copies of the New Testament writings had perished so that no trace of them appears, before the individual books had come to be received as of canonical value. It is not likely that either their authors or readers regarded them with anything approaching the interest we should bestow upon them. *Their authors, or the amanuenses who wrote for them, were liable to any of the mistakes which occur in the construction of all ancient manuscripts.* . . . . Indeed, so close is the relation which exists between the revelation and inspiration of the Biblical writers, and the revelation and inspiration of the discoverers of poetic or scientific truth, that the differences between the two concern chiefly the nature of the truth divinely imparted." ("What is the Bible?" p. 429.) "There is abundant reason to believe that many other books were written by the authors of the canonical writings, and by other authors than they which were as truly inspired as are the canonical writings themselves." (Ibid. p. 439.) Rev. Page Hopps says (Inspiration: a Clerical Symposium, p. 81), "The prophets claimed the 'Word of the Lord' for all kinds of *trivialities, and I must add, for not a few absurdities.*" Most of the critics, while denying the Mosaic authorship of the Pentateuch or Hexateuch, as they seem proud to iterate, admit that he furnished some of the material for it, especially the Ten Commandments. Wellhausen, however, seeks to prove that he did not furnish even these, while Kuenen thinks that the law in general was Mosaic, though it may be needful to reject some of the commands as non-authentic. It is only a step farther to charge Jeremiah with forging the book of Deuteronomy and the priests with inventing a code and palming it off upon the Jews and the world as having come down from the times of the Exodus.

Now from the beginning of this "free," "fearless," "candid" criticism to the end of it there is only one principle involved. It is that men of this age have a right to guess what God would reveal to certain men at certain times; whether he can or would reveal anything at any time, and then put their guesses against the unbroken testimony of more than three thousand years. It is clear to any thoughtful reader of these "critical" writers that they desire us to accept their suppositions or declarations in the face of all testimony, and then to make sure that we will do so, some of them tell us that they cannot explain to common people the reasons for rejecting the belief of the church because we are not well equipped in Hebrew and the laws and facts of historical criticism.

We have not the slightest concern as to the end of these writings which charge Jeremiah with forgery, deny that Moses wrote of Jesus, and that David sang these songs which echo and re-echo through the hearts of Christians of all ages since his time. If we can learn anything from history, these theories are destined to the intellectual rag-bag, and will within twenty-five years share the repose of the theories of Strauss and Baur. Nor do we think that these guesses would injure the church if our teachers of theology and preachers would simply look at them in their historical relations and submit them to the test of common sense. But if they are viewed with an awe-struck reverence which belongs, not to them, but to the august documents they so carelessly handle; and if we accept some of their unhistorical views and endeavor to deny others equally well vouched for, the higher criticism will destroy the usefulness of a whole generation of preachers and the peace of many Christian hearts before it goes to its own place.—*Pres. Chas. A. Blanchard, in the Advance.*

EDISON'S ELECTRIC FORT.

Thos. A. Edison furnishes the following description of his new invention for either killing or conquering an army by electricity. It should revolutionize the art of war.

"It is simple as A, B, C. I have never spoken or written about it before. With twenty-five men in a fort I can make that fort absolutely impregnable as far as assault is concerned, and I should only need twenty-five men in the fort to do it. This is not guess-work, but a matter of absolutely scientific certainty. In fact, twenty-five men would be a very liberal garrison. Some years ago, when the wires, loaded with heavy electric charges, began to go up everywhere, I predicted that there would be danger of the firemen receiving deadly shocks by the electricity running down the streams of water which might cross the wires. The insurance people laughed at the idea. But I tried it on a cat, and the cat and I found my theory to be true. That is to say, I did, and the cat found it out if there is another world for cats. He never knew anything about it in this world.

"In each fort I would put an alternating machine of 20,000 volts capacity. One wire would be grounded. A man would govern a stream of water of about 400 pounds pressure to the square inch, with which 20,000 volts of alternating current would be connected. The man would simply move this stream of water back and forth with his hand, playing on the enemy as they advanced and mowing them down with absolute precision.

"Every man touched by the water would complete the circuit, get the full force of the alternating current and never know what happened him. The men trying to take the fort by assault, though they might come by tens of thousands against a handful, would be cut to the ground beyond any hope of escape. Foreign soldiers undertaking to whip America could walk around such a fort as mine, but they never could go through it. It would not be necessary to deal out absolute death unless the operator felt like it. He could modify the current gently so as simply to stun everybody, then walk outside his fort, pick up the stunned Generals and others worth keeping for ransom or exchange, make prisoners also of the others, if convenient, or if not convenient turn on the full force of the current, play the hose on them once more and send them to the happy hunting grounds for good."

NEW ENGLAND LETTER.

Dr. Gordon on the life of Spurgeon.—A visit to the Boston W. C. T. U.—Anti-secret meetings for women.—A double surprise.—Song in the anti-secrecy movement.

Boston can never cease to hold her own unique place among American cities. This is not because she is one of the oldest, for St. Augustine (Fla.) is older still, with historic remains that date back more than half a century beyond the time when the streets of our New England Athens, in all their narrow, bewildering crookedness, were what tradition affirms them to have been originally—just cow-paths, and nothing more. I am afraid those Puritan cows were not orthodox, else they would surely have made straighter paths for their feet. And isn't it really strange, when one comes to think about it, that men who morally and doctrinally abhorred all devious ways should have tolerated such a labyrinth?—as winding as the trail of the old serpent, and as mazy as the evolutions of the Higher Criticism. It is her past that makes Boston stand out from other cities. She has always held fast with a curious tenacity, which the shock of the Revolution hardly disturbed, to the traditions of her birthplace; and as one illustration of this, Sir Edwin Arnold's remark may be cited, that, Boston people speak the purest English in the world with but one exception, and that is in the County of Lincolnshire, of whose old seaport town of Boston the Hub is the famous daughter and namesake. Her early divines, her Eliots and Cotton Mathers, breathed the same air with Baxter and Bunyan and Henry, the very sound of whose names comes as snatches of holy hymns out of the darkness. Every historic memory that adds to her renown seems to stretch a shadowy hand across the water to find its double on English soil.

I was reminded of this last Sabbath, as I sat in Dr. Gordon's church and heard him preach on the Life of Spurgeon;—sympathetically, as one only could who personally knew and loved the great preacher, and eloquently, as one never can unless he feels in himself that affinity which comes of striving after the same ideal. I never can hear Spurgeon, but now I am thankful to have had the next best thing.

After giving a brief sketch of his conversion, and the many institutions that, with no endowment behind them, he carried on at immense cost, looking to the Lord alone to supply his needs, Dr. Gordon said: "He could take this attitude because he invested himself and all he had in the work. Even when a testimonial of $25,000 was presented to him, he said he should give it all away; and he did. Worldly people might call it foolish, imprudent, to save nothing for himself, and live from hand to mouth. *But it was from God's hand to his mouth.* Blessed is the man who, either for himself or for those dependent upon him, is obliged to say, 'Give us this day our daily bread.'"

He also spoke of his apostolic simplicity; of the great Tabernacle, with no organ, no choir, but where, as the sound of many waters, the Psalmist's ideal of worship was realized and *all* the people praised God; of his prayers, childlike, brief, yet so wonderfully comprehensive that he seemed to take up the griefs and woes of every individual present in the arms of his mighty faith; and he gave the opening sentence of one which illustrated his power to put volumes of theology in a few words:—"Oh, Lord, have mercy upon us. Thou knowest that before we were regenerate we lived in sin and loved it, but now, though we sometimes lapse into sin, we loathe it." "Do not Christians fall into sin?" was asked him at one of his meetings. "Yes, they do; but a Christian is like a man at sea. He may often fall on deck without falling overboard." "Cannot a man attain sinless perfection?" Ans.: "I have seen a good many people who thought themselves perfect, but their neighbors did not think so; and I have seen a few whom their neighbors thought perfect, but the trouble was they did not think so themselves." "The Gospel lives by being killed, and prospers through defeat." "God builds no ships but what he intends to send to sea." His sermons were full of such wonderful gems. Dr. Gordon said, in closing, "that he believed tremendously;" and after quoting R. W. Emerson's remark before he died, that "what New England wants is more Puritanism and less of dapper liberality," he added: "If we sneer at Martin Luther for believing so strongly in the devil as to throw his inkstand at him, it is a great deal better than to use your inkstand to prove there is no personal devil." Altogether, it was a noble and every-way fitting eulogy on the great preacher; but the best of it was that, unlike most eulogies, it left the hearer thinking not so much of the greatness of Spurgeon as of God who worked so mightily through him.

Mrs. Gordon presides with grace and dignity over the Boston W. C. T. U., where her consecrated spirit and fine executive ability have a grand sphere in which to work. I had the pleasure, on Monday, of attending, for the first time, one of its sessions. It is like a beehive with no drones. The very air seems laden with the spiritual electricity engendered by so many earnest, busy women coming together, each with some plan or item, a psalm or a doctrine, to contribute to the general store. At the president's request Mrs. Stoddard conducted the devotional exercises, giving a remarkable inspiring and helpful Bible reading on Courage. This single visit was enough to convince me that her quiet work, together with that of her faithful ally, Sister Powers, has resulted in a strong under-tide of anti-secret feeling among the ladies of the Union, which is there and potent, even if it does not often come to the surface. Dear Mother Rockwood's face was (as it ever is) a benediction. Mrs. John G. Wooley, a sweet-voiced little woman, read an account of the Minneapolis convention. Mrs. Osborne Harris, of course, sang beautifully. Some touching testimonies were given pertaining to rescue work, and the intense interest manifested impressed me with a fresh sense of that ever-throbbing heart of motherhood which from the first beginning has been the essential soul of the white-ribbon movement.

The anti-secret meeting "for women only," on Friday afternoon, in Mrs. Powers' pleasant parlor, was well attended, considering that various causes combined to keep some away who had hoped to come. I addressed them on the subject: "Why every woman should investigate the lodge question for herself." Mrs. E. Trask Hill, of the *Woman's Voice*, who was present with her daughter, spoke a few words expressive of her warm sympathy and interest. Mrs. Stoddard is now holding a similar series of meetings in Newton every Saturday afternoon. Wherever they are held, they attract a class of thinking women who, once converted, will lead others into the light. The idea of holding them was a happy inspiration, which may well be followed in other places, North, South, East, or West.

Joseph Cook's lecture at Tremont Temple must lay over till another time; for so crowded with good things were the few days I have just been spending at the Hub that it is impossible to put them all into a single letter; and when writing one's impressions of Boston's Monday Lecturer, especially if heard for the first time, one wants space that is in some degree commensurate with the man. "No pent up Utica" will do when one sets out to describe Joseph Cook.

I have found out to my satisfaction what I have always dimly suspected, that people outside the lodge can keep a secret about as well as any who are inside. Surely no candidate for initiation into Masonic mysteries was ever more effectually blindfolded than was your New England correspondent last Monday evening. She had certainly noticed that secrecy was in the air; but being given to understand that a testimonial was to be presented to Sister Ella Carter, whose rare gift of song has so often enriched our gathering, it never struck her as having the smallest personal bearing. On the other hand, Miss Carter—and let all lodge men who tell us that the female sex can't be made Masons because they can't keep a secret, behold and consider what two artful women like Sisters Stoddard and Powers are capable of in the way of hoodwinking their innocent and unsuspecting victims—was led to believe the same thing about myself, while she remained in a similar state of blissful ignorance regarding her own personal share therein. When Bro. Stoddard, in behalf of friends of the cause, presented me with an envelope containing $67.56, it was indeed a genuine "suprise;" and no less so to Sister Carter, when Mrs. Powers, in appropriate words in which she tenderly and touchingly alluded to her mother, the evangelist, Mrs. Carter, now deceased, presented her also with a substantial token of love and esteem "from her many friends." She thanked them in a pleasant little speech, in which she said that she "was not versed in the etiquette of surprises, this being the first she had ever had in her life." And for me—what could I say except to thank from a full heart the dear friends who have so kindly "ministered to my necessities?" I wish I could answer personally every one in that package of letters which Bro. Stoddard put into my hand, the reading of which almost brought the tears to my eyes as I felt how undeserving I was of so much kindness. But, dear friends,—for I feel as if this letter was to every one of you individually—let me say this: You have so surrounded me ever since I entered upon this work with your prayers and your loving sympathy, that, like one shod with asbestos who walks unhurt over redhot plowshares, the defaming of the enemy has fallen on ears that did not hear, and if sometimes "the way has been desert," its weariness has not been felt. God bless you, every one!

One very pleasing feature was the singing by Miss Carter of an Anti-secret Missionary Hymn, dedicated to Rev. J. P. Stoddard, and written by Mrs. Daniel Powers. A reform that can sing itself into the hearts of the people is sure of victory. Already we have, in Mrs. Powers, one to write, and in Miss Carter one to sing, the songs of anti-secrecy. God may yet use their consecrated gifts as his most effectual instrument in making the walls of the lodge Jericho to totter and fall.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 17, 1892.

A unique address delivered by Mr. A. A. Stagg, the Yale College athlete, who is often spoken of as the "pitcher-preacher," was listened to by an audience which filled every seat in the Y. M. C. A. hall on Sunday afternoon. "I am going to say some things," he began, "this afternoon which go to make up the successful athlete and the successful Christian." Then he made an interesting comparison of the athlete and the Christian, enlarging upon what he considered necessary in both, the first requisite being enthusiasm. "One must be enthusiastic in every sport to succeed. To be successful Christians you must have the same enthusiasm. To follow Christ one must be enthusiastic. Perseverance is the second requisite for the successful athlete and Christian. It is a long word and has a long history dating back to the early days. To the perseverance of Christopher Columbus is due the discovery of America. Jacob worked seven years for a wife, and then he didn't get her. He did not give up, but worked seven years more. . . . . Men cannot do anything without this quality. The successful athlete is not made in a day, nor is the successful Christian. We must fight the things that are in us and break down the evil to get near to God." The third element the speaker said was "head work, good judgment, common sense," and the fourth and last "courage," without which success in life is impossible. He closed with a strong exhortation to his hearers to ask God to give them courage to do right. An enjoyable feature of this meeting was the singing, led by Mr. F. M. Lamb, the widely-known gospel-singer, whose rendition of "In the Crimson Flush of Morning" was sublime.

Considerable feeling has been shown by those who have been given hearings for and against the bill to prohibit the sale of "futures and options," which is now before the House Committee on Agriculture. The farmers represented by the several organizations with which they are connected, are practically a unit in favoring a bill, and the brokers, whose business it will affect, are opposed to it.

The Senate has passed a joint resolution providing for an immediate joint investigation by the Senate and House Committees on Immigration of the recent introduction of typhus fever in New York and Brooklyn by the admission of a number of Russian-Hebrew immigrants, supposed to have been done in violation of the immigration law enacted by the last Congress.

Senator Paddock's pure food bill, which was before the last Congress, has been taken up by the Senate, and will be the regular business of that body until it is disposed of; that is, it will be taken up at 2 o'clock on every day that the Senate is in session until a final vote is taken on it.

Senator Kyle introduced a resolution directing

the Commissioner of Labor to make a full investigation in all cities of 200,000 or more inhabitants of the occupations, earnings, sanitary surroundings and essential facts necessary to show the condition of the residents of what are known as the "slums" of those cities. The active workers in our home missionary organizations are already in possession of much of this information.

The Canadian Reciprocity Commissioners returned home this week; and although no official announcement has been made by the State Department, it is not believed that they accomplished anything by their visit.

Rev. Dr. Butler preached last Sunday on the work and objects of the Christian Endeavor Society, the occasion being the fourth anniversary of the society of his church.

The Behring Sea Commission continues to sit daily. It is expected that its work will be completed within a few days, although there seems to be a doubt about the conclusion being entirely satisfactory to either side. *

REFORM NEWS.

FROM THE WASHINGTON AGENT.

WASHINGTON, D. C., Feb. 20, 1892.

DEAR CYNOSURE:—Having attended to personal and N. C. A. interests here, I plan another visit to Western Pennsylvania, with a view to arranging and holding, if the Lord shall open the way, a State Convention in the Keystone State.

I have written to several friends in that section, and all replies received thus far are favorable.

A letter has just come from Rev. Z. S. Weaver, a Presbyterian minister, in which he says: "I will be glad to help you at any convention you may arrange." That means a speech and an account of his present conflict with the powers of darkness in his own church. Bro. Weaver found that when the lodge and the church prayer-meeting were held on the same evening, the lodge men attended the former. Like an honest shepherd, he "cried aloud" and warned the people. He gives the result in his letter thus: "My sermons here had a good effect, and though they stirred up some bad blood, they brought out of the order the most prominent man in it, and put the matter in such bad repute that church people, at least, who are out will remain out."

Bro. Nathan Callender, President of the Pennsylvania State Anti-Secrecy Association, spoke of his desire for this convention when attending that in New York State. He will issue the call as soon as a suitable time and place is arranged. Any in Western Pennsylvania who may desire such a convention in their town will please write to me at once, as I expect to visit Pittsburg soon after this reaches the *Cynosure* readers.

That brother in Cameron, W. Va., who wrote for the last *Cynosure* about Masonry and "The Oily Man," will, I trust, come to this convention and help look into the tricks that are dark.

Another newly-married couple are to favor us with a visit next week. They will be readers of the *Cynosure*, so that the wife need have no fears of the lodge getting her husband.

W. B. STODDARD.

FROM THE NEW ENGLAND AGENT.

BOSTON, Feb. 16, 1892.

A very pleasant event in the line of our Parlor Talks occurred last evening. Miss E. E. Flagg being in the city, the friends took it as an occasion to give her a kindly greeting, along with a more substantial though not less acceptable token of their regards. Several of her friends at a distance had been notified of the prospective event, and had testified to their approval by kindly words and generous offerings. The footing showed, at the bottom of a column of 48 names, just $75, which was a perfect surprise, but was received with a neat little speech, in which the absent donors were remembered with those present in hearty thanks.

Miss Ella Carter, of Newton, who is warmly enlisted in every good word and work, and whose musical talent, instrumental and vocal, has added much to the interest of our meetings, was surprised with a merited tribute of $10 from friends here. Mrs. Daniel Powers accompanied this tribute with words, "fitly chosen," to which a tender and feeling response was made by the recipient. A song by Bro. Wm. F. Davis and Bro. Williams followed, when brief impromptu remarks were in order. Bro. Gunn spoke of his interest in the work, and told how in his pastoral and evangelical labors he had found the secret societies a serious obstacle in church and mission work.

Dr. Dorman told how he was induced to become a Mason; something of what he learned of its work in the army; of the impressions he received when looking upon the silly performances inside the lodge-room, and the display of feather and regalia before the public. He has long been averse to the lodge, but felt bound by his obligation until Sister Powers called his attention to Leviticus 5: 4, when he felt that the Lord had set him free, and he proposes henceforth to use his liberty as "free in Christ." The doctor, in closing, said: "I have enjoyed more real pleasure in the sociability of this evening, than in all my experience in the lodge."

Bro. McIntire gave his experience as a servant of sin and of his deliverance from bondage into the glorious liberty of a child of God. A brief "talk" by your N. E. agent, on the work and methods, was followed by Bro. Davis in his elegant and emphatic style. His arraignment of unscriptural methods in Christian work, the maladministration of civil affairs, the assumption of titles and the blasphemy of the lodge and the terrible guilt of all, and especially of ministers in complicity with this system of pagan iniquity, will not soon be forgotten by those who listened to his words. The opening song, by Miss Ella Carter, was written by Sister Powers for the occasion.

After the reading of Psalm 121, Bro. Gunn led in prayer, and at 9:30 the exercises closed with the doxology and benediction; thus consigning to the past one more among the happy events that have so frequently characterized our work here in New England. J. P. STODDARD

REV. W. FENTON IN MINNESOTA.

ST. PAUL, Minn., Feb. 17, 1892.

DEAR CYNOSURE:—The devil's imps are quite busy with the churches, and even with the Salvation Army.

When about to enter a church, on last Sabbath evening, there stood in the pulpit a Presbyterian pastor, under oath to have his throat cut if he did not forever conceal the lying blasphemies of Freemasonry. I turned away and went to the Salvation Army meeting, and there found the devil, or his angels, on the platform, and heard and saw the truth hissed off. The captain gently reproves the hissing, and while bidding the truth depart, encourages the venom of asps beneath the tongue that hisses. The acting sergeant major, who leads the street marches, sat on the middle of the platform and hissed most loudly and most bitterly. He belongs to a secret society, advocates it amongst the Army soldiers, and others have joined. He had induced one to pay the $5 entrance fee, but the wife of the latter and others prevailed upon him to sacrifice his $5 rather than join.

That society, so one of its members told me, has an altar, a system of worship, uses the Bible, has a chaplain and a burial service. In short, he told me it was a religious society, with an insurance attachment, so that his widow will get $2,000 when he dies. And that is the religion that generates the venom that made the hissing on the platform last Sabbath evening, when the infamous secrets of Freemasonry were mentioned.

Some time ago the *Cynosure* said, in relation to the Salvation Army: "All is not gold that glitters." If it is going to play second fiddle to the lodges, to find favor with the world, what will its end be? It has remodeled the Bible—leaving out large portions—so as to adapt it to its methods. It also repudiates the two ordinances, baptism and the Lord's Supper, to conciliate diverse opinions. There is a saying that "There is no royal road to geometry." So it will be found that there is no "royal road to heaven." "Adulteresses, know ye not," saith the apostle, "that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God."

I will add that while the hissing was going on, Freemasons quietly left the hall; they knew better than to hiss; probably they feared they might be called upon to verify the truth uttered, by being asked for a denial of it in public. The most vexing part of it is, that they had the sympathy of the captain. The captain was expostulated with, and an *expose* of the principles of Masonry offered, but it was declined.

Boasted liberty, while conscious truth through fear of man is suppressed, is bondage to hell. The world crucified the truth on Calvary; but that crucifixion makes its utterance possible and liberty demands it. W. FENTON.

CORRESPONDENCE.

CLAP-TRAP INSURANCE COMPANIES.

GOSHEN, Ind., Feb. 11, 1892.

EDITOR CYNOSURE:—Secret societies, or, more properly, societies with secrets, have grown and multiplied beyond all possible expectation of the casual observer. Men who stop to think are simply astonished at the way they multiply. The thoughtful and studious Christian goes to the prophecy of God's Word, and there he finds it all made plain.

The beast power and his image, spoken of in Revelation, found it expedient, in order to control the worship of the inhabitants of the earth, to first secure control of the business of the world. So they decided that no man should buy, or sell, or do business successfully, unless he would comply with the terms and conditions ordained by the beast and his image.

To most successfully secure control and service to himself, he causes to be organized insurance societies, with some secret signs and words by which to know their particular society and to keep themselves unknown to every other. This gratifies human curiosity. And the advantage to them who receive the particular mark or sign of that particular order—offering its (supposed) superior advantages over every other to that particular class who bite at or take the bait and are drawn in, but who cannot all be caught with one kind of bait. However, nearly all make the bait attractive by the money insurance clause, or the benefit to be derived from the particular organization designated by that particular mark or number, or name, whatever the beast or image-power of prophecy may please to give to its devotees.

We believe that to the thinking and reflective mind in these things are shown most clearly the fact that these insurance and benefit societies and associations are simply matured developments of that anti-Christ power spoken in Revelation. How often do we hear it said by the forlorn mechanic: "It is no use; you can't get work unless you are one of them." Christian, what shall we do? Shall we allow ourselves to be drawn into them and become a part of them?

Better, far better be one alone with the living God for our God. Rather let me be one of those who bear testimony for Jesus and confess him, that he may own us. A.

THE SHAMS OF FREEMASONRY UNMASKED.

MT. WASHINGTON, CHELSEA, Mass., February 9, 1892.

EDITOR CYNOSURE:—The enclosed article (addressed to the editor of the *Advertiser and Review*, Norwood, Mass.), written by request of a friend, in accordance with the editor's promise to publish it if I would write, is returned to me, as I insisted on their printing it as it stands, if they used it. This the editor would not do. He would print it only on condition that he be allowed to alter it in certain ways, which I refused. If you choose to publish it, use it. W. F. D.

Editor of the "Advertiser and Review," Norwood, Mass.:

In the issue of thy journal of the 26th *ultimo*, an attempt is made to defend Freemasonism, by a correspondent who signs him(?)self "Orient." The marks which characterize that article suggest a few comments.

1. The writer subscribes no name by which he (?) can be publicly and legally identified, although he (?) publicly attacks preacher Loder for criticising oath-bound, secret societies. It is as if some one should shoot at a man on the street from behind a bulletin-board marked "Orient," thus hoping to escape public identification and responsibility.

Perhaps this writer never knew that it is a

mark of a coward to assail a man from behind the ambuscade of a pseudonym. But abundant evidence, as in the case of the murder of Wm. Morgan by the Masons, is at hand to prove that cowardice is an original landmark of Freemasonry, which trains its troops to fight in ambush and not in the open field.

2. It is also noteworthy that no proof of the truth of the many statements as to what Freemasonry is, contained in the article signed "Orient," accompanies said article. Perhaps the writer instinctively felt that public statements on a mooted question, which were unaccompanied by proof, and therefore worthless as arguments, were fit antecedents to a signature by which the general public could not identify the writer, and which was therefore worthless as a signature.

But candid and intelligent men, who have attentively read the records of public events within the present century, are not surprised that anonymous lodge apologists run out, clad in little white aprons and masks, equipped with pails and brushes, eager to daub a fresh coat of whitewash over their unsavory institutions, when some faithful public servant warns the people against those whited lodge sepulchres filled with dead bones, where false religions teach men to utter blasphemies and to sear their consciences as with a red-hot iron.

3. But worthless as is the article signed "Orient" for purposes of public discussion, it follows the rule of all such utterances. All public vindications of Masonry when it is attacked by men who still adhere to Masonry, are shams and masks manufactured for the occasion. Let non-Masons understand that *Masons cannot keep the oaths by which they belong to the Masonic confederacy without concealing the truth as to the real inwardness of Masonry, from all who have not taken those oaths, or have repudiated them*, and the brazen hypocrisy of all attempts by Masons to publicly defend Masonry will be evident.

An affiliating Mason who ventures upon a public defence of Masonry, is like a man, who, blindfolded, bound and nearly stripped, stands upon the carcass of a stolen sheep, and imagines himself able to defend his mutton from the combined assaults of an armed soldier on the one hand and an African lion on the other. Suppose the adhering Mason, when Masonry is attacked, attempts a public defense of it. Should he dare in that defense to reveal to the public the things which were committed to him in the lodge under the most rigorous oaths enjoining secrecy, instantly the whole Masonic confederacy will pounce upon him with the cry, "perjured villain!" If on the other hand, he talks "taffy," and tries to make people who are not Masons believe that Masonry is a harmless, goody-goody institution, "the handmaid of Christianity," and all such stuff, one discharge of the gun of an upright soldier of truth, who has loaded up with cold facts, will let daylight through the poor fellow's skull, and his reputation as a witness is ruined. This is why thy correspondents who try to defend in print their oath-bound secret societies, by general assertions, of their goodness, sign "Tut," "Orient," and "Royal Arch."

The whole swarm of them cannot furnish from their ranks of boasted eminent men twenty, ten, five, two, or one, who dare publicly champion the cause of Masonry and kindred institutions in fair, open debate, either on the platform of some cosmopolitan hall, or in the columns of some widely circulated cosmopolitan newspaper.

Every pretended public defense of Freemasonry and its kindred conspiracies is, and necessarily must be, worthless, because of the ignorance or the hypocrisy of its author.

If any man doubts this statement, and will afford Anti-masons a fair chance to defend it, he may be perfectly sure he can be accommodated on reasonably short notice to his heart's content.

Since these things are so, and are known by both Masons and Anti-masons to be so, it is the duty of every man who wishes to be saved to keep out of these soul-destroying organizations, on pain of eternal punishment if he does not. For God is a jealous God, and will destroy with consuming fire those who are willing partners in these spurious religions, which dare to graft the hoary harlotries of heathenism upon Christianity.

Thy servant in the Gospel of Jesus Christ,

WM. F. DAVIS, (per R.)

Mt. Washington, Chelsea, Mass., 1st mo., 30th d., A. D., 1892.

WAYSIDE NOTES.

GATHERED FROM LETTERS RECEIVED BY THE EDITOR.

WORK OF THE FARMERS' ALLIANCE.

"I have come into possession of signs, grips and passwords, etc., of the Alliance lodges. I have tested the grip and passwords, by writing them in a conspicuous place where I knew that they would be seen by some of the lodge members. I tell you, they were soon erased. I also drew a picture of the grip and laid it by the secret words, and that was removed also. I am being assailed by the order, branded as a thief, etc., because they cannot find how I came in possession of these secrets and the obligation of the Alliance, which you have already received from me. They say there is no other way to find it out but by stealing them; but thanks be unto the Lord, I did not steal any part of them; but the copy of the ritual of the Alliance, which I had ready to send to you for publication was stolen from me, right from under lock and key. It happened, however, that I had an extra copy of the obligation, which was in another place. I write thus that you may know what is the spirit of this Alliance, as well as of those other oath-bound orders. I have been solicited, time and again, to join the Alliance. One man said that they wanted me to join for my influence; that there were others watching me who would join if I would; if I wouldn't they wouldn't. I replied: 'Well, if I have that much influence, it will go on the side of Christ and religion—not to secret societies.' "

[The *Cynosure* is in possession of the Alliance grips, signs and passwords alluded to in the foregoing letter, and proposes to publish them soon.—EDITOR.]

TO PRESERVE THE CHURCH.

"I feel that to save that branch of the church with which I am connected—the United Presbyterian church—she should be stirred by the faithful from one end to the other before the enemy can have time to destroy her testimony and life. I have begun again to preach, and, if God is willing, I shall try to shake the U. P. church loose from this sin of silence."

MASONIC FAIRY TALES.

"Some do not believe that what is published against Masonry is true, and others are afraid to do anything against it for fear of injuring themselves. Some say that if it had not been for the Masons we would not have any Bible now; and I am sorry to say that some preachers say that the Bible was preserved by the Masons."

[We should like to see the evidence in support of these assertions.—EDITOR.]

A WORD OF APPRECIATION.

"When Thursday's mail comes, I am disappointed and feel lost if the *Cynosure* has been delayed. It is one of the best religious papers of our land. I am not afraid to let my children read all of it; but I do shudder when they happen to get hold of some other so-called religious papers. Their stories, puzzles, etc., are death-traps for hell."

TAKING CARE OF THE SUPERANNUATED MINISTERS.

"I retired from the pastorate of the Simpson Methodist Episcopal church in Brooklyn last April to devote myself to securing a better support for aged and retired ministers. I have traveled a circuit from Boston to St. Paul, and from Detroit to Baltimore. I have spoken upon an average four times a week in our most prominent churches. I am endeavoring through the religious and secular press to awaken a Christian sentiment that will do away with this evil and shame. I find it in all denominations. All that is needed is to call to the attention of the church the sad condition of these honored veteran ministers and the laity will cheerfully and liberally respond and provide a generous support. For no cause will they give so abundantly as this when they are made fully aware of the sad condition of these aged servants of the church. I am seeking the best plan to project a movement that will touch all denominations in this interest. Will you join such a movement?"—JAY BENSON HAMILTON, *Hackettstown, N. J.*

HAVE NO USE FOR CHRIST IN THE LODGE.

"I refuse to give my support to a minister who will spend my money in the secret chamber, in the dead hour of night, where he cannot take his family, but on the Sabbath can come into the house of God and try to work for Jesus, to whom he practically said, a few nights previous, 'Go out of the lodge room; wait until Sabbath.' Am I justified? I believe I am. We are in the midst of this lodge-ridden curse, especially in the church, where it has swallowed up some of our ministers. May God bless the reform movement. I have not been able to do a day's work for nine years, but, thank God! I am able to take the *Cynosure*."—GEO. SHRYOCK, *Rhodes, Iowa.*

THE LODGE AND THE SALOON.

"I live in a wonderfully lodge-ridden place. A short time ago there was an Odd-fellows' lodge organized here, and one of the leading spirits was a Methodist minister. On the day appointed for the organization, quite a number came from the country round about, and as there was a saloon in our town, it was well patronized. When the time came to install the lodge officers, they were taken into the church, and the biggest saloon-keeper in the country was the man who went into the pulpit and installed the preacher."—E. L. DILLEY, *St. Joe, DeKalb county, Ind.*

HE KNOWS THE LODGES.

"Last night the Lord led me to speak" (in a revival of the U. B. church) "of the secret combinations of our land. The lion was aroused in his den, and the devils of secrecy are howling furiously. When the light of God shines on the straight lines of reform, the secretists are mad and set up a terrible cry. Having been a member of many of these orders, I know whereof I speak, and can give them effective blows. Pray for all who have left the lodge and are now working for the freedom of those who are bound by chains and death-penalties."—G. W. SMITH, *Galien, Mich.*

A BRACE OF OPINIONS.

"For its vigor and its truthfulness we like to read the *Cynosure* above all other papers."—JAMES HART, *Monroe, Iowa.*

"The *Christian Cynosure*, published at Chicago, is a determined and persistent foe of secret societies. It will, for a consideration, send an expose of any secret society in the country."—*Peabody (Mass.) Reporter.*

LITERATURE.

HISTORY OF TWELVE YEARS' WORK IN THE NIZAM'S DOMINIONS—1879 to 1891. By C. B. Ward, Missionary of the M. E. Church. 1 volume, 16mo., pp. 90. Bombay, India: 1892.

Beginning his Christian life in the Halsted Street Mission, Chicago, the Lord early laid it upon Bro. Ward to go to India and preach the Gospel to the heathen; and this is the record of what he and his co-workers have accomplished in that field of labor, especially in that part of it known as "the Telugu Mission." This mission "was born in a prayer meeting held in Goolburga, 300 miles by rail from Bombay, Feb. 22, 1879. Three persons were present—Jehovah, a *padri* and an engineer. The *padri* was a Methodist pastor at Bellary, Central Southern India." Its first fruits were the rescuing and caring for about 180 native orphan children from the "famine district." Since then the work has been steadily maintained as a self-supporting mission, rich in good works. The balance sheet for the twelve years is a record over which the workers in the mission may rejoice, and by it appeal to the esteem of the entire Christian world. Let Bro. Ward sum up the account.

"We have pioneered a native Christian community out of heathendom and orphanhood, and that at starvation's door, into a self-supporting body of Christians, who are now actively helping to propagate the Gospel. The Lord hath led us by ways mysterious, but we have at last a mission home, which, when completed later, with Eurasian orphan cottages, well, garden, etc., will be worth 15,000 reals; and our village, the home of our Christian colony, is worth another 15,000 reals. We are proud (humbly) of our living epistles, and tangible acquisitions, and of our glorified dead. We have learned to work and pray, and pray and work, and with a faith that sees the 'triumph' all along. We closer grip our Saviour's loving hand, and press on to greater things. A dear friend has dubbed us the 'Faith Works Mission.' Well, 'self-support,' and 'faith and work' index our missionary politics. May thousands rise to do more and better, and to Christ be all the glory."

The work has had its many vicissitudes of sorrow and joy, of defeat and triumph, but its success through all forms an interesting chapter in the annals of the world's missions.

The Missionary Review of the World for March has for its leading article "The Story of the Salvation Army," by Frederick Perry Noble. He likens General William Booth to Great-Heart in Bunyan's Pilgrim's Progress, and follows the progress of the great religious-military organization from its first beginning in 1861 to the present time. Other timely and interesting articles in the department of "Literature of Missions" are: "London and Its Missions," by Arthur T. Pierson, who is serving Mr. Spurgeon's former congregation; "Persecution of the Russian Stundists," by James E. Mathieson; "The Reflex Influence of Missions," a paper read by Mrs. Ethan Curtis before the New York State Branch of the Woman's Board of Missions last May; "The Cuban Mission," by Rev. A. J. Diaz; "Missionary Fellowship," by Rev. William H. Lisle; "The Boys' Brigade and the Missionary Cause," by Rev. J. Q. Adams, president of the organization; "Go Forward," by Rev. A. P. Hopper; "The Enthusiasm of Jesus Christ," by Rev. A. C. Murray; "Central American Missions," by Rev. Joshua H. Tobey. The other departments are not less timely. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York, $2 per year.

IN BRIEF.

Since Patagonia was divided between Chili and the Argentine Republic, it has been developed into a wonderful country for sheep raising.

It is stated that over 3,000,000 acres of land in Europe are devoted to beet sugar cultivation, which, with an average of twelve tons of beets to the acre, would give about 7,300,000,000 pounds of sugar.

There are about thirty thousand locomotives in the United States. One-half of these are used in hauling freight trains. It is pretty accurate to say that the locomotives cost an aggregate of $450,000,000.

A red-letter day is a holiday, a lucky day, a day to be remembered with delight. It came to be so called because of the custom, in making almanacs and calendars, of printing saints' days and holidays in red ink and other days in black.

Efforts are being made in Japan to supply the street railways with cars of home construction instead of importing them from the United States. Some elaborate cars have been built in Hita at a cost said to be less than one-third the price of American cars.

If you want a lovely odor in your rooms break off branches of the Norway spruce and arrange them in a large jug well filled with water. In a few days tender, pale green branches feather out, soft and cool to the touch and giving the delightful health-giving odor.

Pettenhoffer, the German chemist, made experiments which led him to the conclusion that gas could and did pass through any cement. He used cement of ordinary thickness, however. Probably gas would not pass in any appreciable quantity through a layer of cement several feet thick.

The demand for platinum for use in science has raised its value to three-quarters that of gold. Three years ago it was worth $80 a pound. It now costs $160, or eleven times more than silver. It is found in small quantities in Peru, Colombia, Brazil, the Ural Mountains, California, Oregon, and Borneo. The yearly output has never been more than four tons, and is now three.

Some of the biggest dams in the world are in California. The Merced dam is 69 feet high, with a capacity of 5,500,000,000 gallons, spread over 650 acres. The Sweet Water dam, near San Diego, is 90 feet high, and has a capacity of 6,000,000,000 gallons, covering 725 acres, and the Bear Valley dam is 60 feet high, with a capacity of 10,000,000,000 gallons, covering 2,250 acres.

A Norwegian farmer has devised a lock, in which the bolt is released by a stroke from a pendulum bob. The pendulum, invisible from the outside, is moved sufficiently by blowing sharply several times through a hole in the door, but the puffs of air can be given at the proper time only by swinging a key pendulum previously adjusted to vibrate in unison with the lock pendulum.

A dealer in watches of thirty years' experience says that he has known many men who have tried to wind their watches every morning instead of at night, but he has never known one to succeed. There are men who wind their watches at a fixed hour every day. But men in general are accustomed to wind them just before going to bed, and they seem unable to change that habit.

In July, 1881, there was discovered in the ancient city of Thebes, the mummies of Egypt's mighty Pharaohs, among them that of Rameses the Great. There were also found seals, coins, statuettes, preserved food, and a few rolls of papyrus, some of the latter being of great value, curiously bound together, and notwithstanding the mould and mildew of ages upon them, as easily read as if written yesterday.

The stand taken by women against the slaughter of birds is making itself felt in a practical way. The Birds' Protection Society of England has just published its first annual report. In it the statement is made that a professional wild-fowler declared he had not shot a single Kittiwake gull or sea swallow this year, because there was no demand for them, though the year before he had filled an order for 8,000 of them to one dealer alone.

Gen. Sir Henry Ponsonby, the queen's private secretary and keeper of her majesty's privy purse, finds his position no sinecure. Wherever the queen goes he must accompany her, and as she is an indefatigable worker, he has very few hours he can call his own. Upon him devolves the responsibility of inquiring into the genuineness of the many appeals made to the queen for charity, and his, too, is the duty of bestowing her benefactions.

According to the latest report of the New York Society for the Suppression of Vice, 1,621 persons have been arrested, and of these 1,123 have been convicted or have pleaded guilty; more than 43 tons of obscene matter and 14 tons of gambling materials have been seized and destroyed; 48,199 pounds of books and sheet stock, 27,189 pounds of stereotype plates and 1,516,832 circulars, catalogues, songs, poems, etc., have been destroyed. A more detailed statement can be obtained by writing to Anthony Comstock, general secretary of the Society, room 85, Times building, New York.

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KNIGHT TEMPLARISM ILLUSTRATED.

A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages In cloth, $1.00; $9.50 per dozen. Paper covers, 50c; $4.00 per dozen. Sent in any quantities at

The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 25, 1892.

ENFORCE THE CIVIL RIGHTS LAW.

The accumulation of offenses against the public laws of the government and of the several States is constantly increasing, and these infractions of established civil rights are not as promptly suppressed and punished as they deserve. In very many cases they have resulted in brutal acts of a serious character, while in every instance they have developed in their conception a reckless disregard of constitutional restrictions and the civil rights of individuals that amounts to little less than treason against the government and an outrageous ostracism of citizens.

It is only a few days ago that firearms in considerable numbers were shipped to Louisiana from other States, to have a part in the approaching election in that State. This intelligence was published as an item of news; but there is no mention of any governmental interference with this murderous transaction.

The Constitution plainly provides that no other than a republican form of government shall be maintained in any State. This means that the votes of a majority of the citizens in any State shall determine the election of State officers, each State being a republic in itself, restricted in its powers and operations only by the Federal Constitution and laws.

The civil rights bill, which became a law April 9, 1866, made the Negroes who were emancipated in 1863 citizens of the United States, and gave them the powers of legal resort in case their rights were infringed. The right to vote at all elections as freely as white citizens was bestowed upon them July 28, 1868, when the Fourteenth Amendment became a part of the Federal Constitution.

Of course, the white ex-slaveholders, and especially the white politicians in the Southern States, resented this newly-acquired equality under the law with peculiar malignancy. They could not legally prevent the Negro from going to the polls to vote for whom he pleased, but they could ascertain for whom he desired to vote, and then kill him on the slightest provocation before he could cast his ballot.

The result of this infamous practice, which has been systematically pursued in several of the Southern States ever since the civil rights law went into effect, has well-nigh turned the former republican government in those States into one of imperious tyranny wholly at variance with the design of the founders of the Union and the constitutional provisions thereof. Scores of Negro voters have been killed for expressing an independence of political opinion and preference, and those who were not killed have been either persecuted for trying to vote, frightened away from the polls, or driven out of the State.

The worst feature of this lawlessness is that the perpetrators have seldom been brought to justice. Either they have been able to secrete their criminal connection with these murderous affairs, or have escaped conviction through lodge or some other equally evil influence.

That the hand of the Almighty was visible in the emancipation of the Southern slaves, no true Christian for a moment doubts; that he cares for the Negro as tenderly as he does for his white brother, is manifest in his Word and in a thousand instances of daily life; that he looks with anger upon these persecutions to which the Negro is subjected, is equally evident from the same testimony; and that he will hold this entire nation responsible for the accumulated wrongs which the Negro has suffered at its hands, is among the certainties of the future. How long before he will avenge these wrongs, and in what shape his judgment will fall upon this land and people, no one knows; but if the wrongs are not speedily righted by those in whom the power and authority are vested, the stroke of vengeance will not be long delayed.

The sins of the slaveholders and of their Northern political coadjutors brought on the War of the Rebellion and cost the nation a million lives and billions of treasure. When the Negro came out of bondage, helpless and ignorant, the Almighty made him the ward of the nation, to feed, clothe, educate and protect him. But the nation has been unfaithful to its trust. It cannot be denied. The laws enacted for his support and protection are sufficient to meet every emergency; but the neglect to enforce them has kept the Negro down to the level of slavehood without the estimation which ownership of his person formerly bestowed upon him. True, it was the same sort of valuation that attaches to a useful horse; but even that no longer exists since he became his own master.

What can be done? Must we of the North stand longer inactive and see the Negro shot down like a dog because he wishes to vote for whom he pleases? Are we to see him persecuted for daring to assert his manhood and his equality with other men? God forbid! Let us have this question of civil rights settled at the next election, or let those who ignore it bear the vengeance which they deserve.

"THE JACKASSES OF SCIENCE."

For more than sixty years, German critics have applied their knowledge to the removal of none

"Of the ills that flesh is heir to."

They have used science as the honest donkey carries gold: not knowing how to benefit others by it, it only burdens himself.

ORANGEMEN—AN INQUIRY.

No. 56 PINCKNEY ST., BOSTON, Feb. 13.

REV. J. BLANCHARD:—Will you tell us through the *Cynosure*, what are the objections to the Orangemen's lodge. It is secret, oath bound and uses funds which ought to go elsewhere. Is it wicked? Does it exclude Christ? Does it belong to the same list with Masons, Odd-fellows, etc.? Yours,

J. M. FOSTER.

ANSWER.

The Orange lodges were first formed soon after the battle of the Boyne, where William III. of England, called Prince of Orange, an old principality of France, which he inherited, rode down into the Boyne, saying to his troops:

"God must be our king this day,
And I'll be general under."

The battle of the Boyne was fought in 1690; two years after William was called from Holland to be King of England, in place of the Roman papist, James II., the last of the Stuarts, who threw the mace into the Thames and fled to France. The French called him "the simpleton who lost three kingdoms for a mass."

William crossed the Boyne, and defeated the Roman Catholics under Tyrconnel, whom the papist James II. had appointed Lord Lieutenant of Ireland.

This popular battle was followed by two secret lodges. The Irish papists called theirs "the Ribbon Men," and the Protestants called theirs "Orange Lodges;" their sole *declared* object being to defeat the Ribbon Men and defend the Protestant religion. They have done neither. They were the same sort of thing, only one wore green ribbons, the other orange.

As soon as a secret society has an altar and an oath, it becomes a false worship, inhabited by evil spirits, opposed to Christ, who "in secret said nothing." The Orange lodges, now near two hundred years old, paid no heed to the pretended object of their origin, which was only to suppress the Ribbon Men. They chartered lodges all over Canada and the United States; and Christian churches are found weak and wicked enough to allow their lodges to parade on the Sabbath, to draw gapers and starers, women and children, and occupy the houses of God; to draw in and swindle young men out of dues and degree-fees.

The names of their degrees are copied with variations from the Freemasons.

In 1843 I was shown the house where the then Duke of York shot one of his servants who objected to his seducing the footman's young and handsome wife. That infamous Duke of York had been Master of the Orange lodge, and they had become so vile and abominable that in 1836 the order was dissolved by Parliament, but still worked on in secret, and came out again openly in 1845. Its processions are still forbidden by law in Ireland. "Any organization which requires an oath or pledge to conceal its proceedings, as a condition of membership, is thereby different from and opposed to a church of Christ and a republican State." This was voted by the Illinois State Congregational Association in 1846, at its meeting in Farmington, Ill. Yet there are ministers who are Masons, many of them from Methodist and other denominations, now crawling into local Congregational associations in contempt of the action of the associations declaring the lodge un-Christian and devil-worship. Freemasonry, like lodge-worshiping Judah, has "a whore's forehead." Jer. 3: 3. But the Spirit of God is lifting up a standard against these abominations. They must and will fall before Christ.

THOSE MASONIC MURDERS.

In the issue of this paper for January 14, 1892, were printed the details of two horrible Masonic murders in a neighboring State; but some of our readers were not sure, judging from the statements therein made, that the perpetrators of the crime were Masons. By parties conversant with the truth of the events related—persons whose affidavits are now in our possession—we are assured that the landlord of the hotel in which the murder was committed was a well-known and leading Freemason, and that the other two men mentioned as seen with the landlord in the little room engaged in murdering the New Yorker were also leading Freemasons in the village; also that the coroner who held the inquest upon the victim of this Masonic assassination, and most or all the jury summoned by him, were also Freemasons. This is known to be true by these men having been seen taking part with Freemasons in the burial services of their lodge brethren. Furthermore, our informant says that he had met these same men in public meetings of the Masonic lodge. He also says, speaking from his own personal knowledge of the Masonic institution, that the murder of the New Yorker in the hotel was in the nature of a Masonic execution ordered by Masonic authority, in exact accordance with Masonic law, but for what offence he cannot now tell. The money forwarded to the same hotel, after the murder, (about $600), and secured by the landlord, our affiant verily believes was sent to pay the executioners for "removing" the offending brother.

Comparing these statements of our affiant with the evidence of several murders previously committed by Masons for lodge offences, and comparing them also with the penalties attached to the obligation taken in the first degree of Masonry by all Masons, there is sufficient evidence to fasten the crime of assassination upon the parties involved, and to prove, as we have frequently remarked, that Freemasonry promotes assassination.

WHAT CONGRESS FOUND IN CHICAGO.

Washington's birthday, this week, was marked by the visit of a large proportion of the National Congress to Chicago. The reception of the city's guests was hearty, and distinguished by the customary profusion of hospitality, and their brief sojourn here was no doubt both instructive and gratifying.

They found here, in this city of second position in this great republic, a population of nearly a million and a quarter, nine-tenths of whom comprise persons of foreign birth and their offspring; they found a city of 6,000 saloons and only about 300 churches; a people nine-tenths of whom do not regularly attend any form of public worship; a city of wonderful energy and enterprise; a city of immense social advantages; a city controlled by the saloon interest and the lodge power; a city of pitfalls and traps for the innocent and the unwary; a city of wealth and fashion; a city of poverty and crime; a city with all its characteristics so prominently developed as to create wonder in all who behold them—a city, in short, that may well cause the Christian philosopher to pause and ask: "What shall the harvest be?"

If the visiting Congressmen took the trouble to seek them, they found here several hundred educational, philanthropic and beneficial institutions, in which the young are fed, clothed and taught, the unfortunate are relieved, the sick are healed, and the Gospel is preached to the poor—the redeeming feature of this great and wicked metropolis.

On the other hand, they might have seen, had they looked, 1,200 secret lodges of various names and degrees, in which the godly and ungodly meet with fraternal equality and engage in works of darkness, in which prominent church-members

regularly participate, dividing their interest and affections between the pagan rites of the secret empire and the church of Christ.

Many more things might Congressmen have found here to set them thinking seriously about the needs of the nation, with the result, let us hope, of reforming, by proper legislation, the thousand evils that wax greater and abound among us.

CONGREGATIONALISM, LIKE JOHN BROWN'S SOUL, MARCHING ON.

From five to seven thousand people crowded the great Auditorium in Chicago at the call of the Chicago Congregational Club on Thursday night last; the largest religious gathering ever had in this city. Jas. H. Moore, of Dr. Goodwin's church, presided. Dr. Gunsaulus, of Plymouth church; Pres. Gates, of Amherst College, and Dr. Baker, of Minneapolis, spoke. Our great Chicago dailies give fair and full reports; the myriad American press will copy and reach our readers before we can; and doubtless the speeches will be given to the public in pamphlet; so, advising and urging all its readers to get these speeches for themselves and their children, the *Cynosure* will give what this great meeting *didn't do*, but ought to have done, with some salutary information and advice to the speakers and our readers concerning them.

Dr. Gunsaulus is an extraordinary young man, 36 years old; with an *outremer* look; pastor of the Plymouth church, Chicago. Among the prominent speakers now before the public, he is *facile princeps*. Some six thousand people, last Thursday evening hung on his lips as the bees of Mt. Hybla are said to have hung on the lips of Mentor to catch the sweetness of his oratory. Yet it was unpretentious and matter of fact, exhibiting a grasp of intelligence and sweep of memory unequaled since Daniel Webster spoke at Plymouth Rock. Let us pray that Webster's end may not be his.

We are told that Gunsaulus was a young Ohio Methodist, but that harness fitting too close, he broke in among Congregationalists, where men believe in Christ's religion; but not till, like Washington, he had been roped into the Masonic lodge, which ignores Christ and worships "the devil and his angels." These are but floating rumors. God grant that, if true, Gunsaulus, like Washington, may abhor, forsake and testify against the lodge. The whole trend of his mind is Anti-masonic and pro-reform. And this is the secret of his power.

He has yet much to learn. He was too young to know Henry Ward Beecher's and William Lloyd Garrison's early history, who were neither Puritans nor Pilgrims. Wendell Phillips was both. Beecher shunned and spurned Abolitionists till Jefferson Davis' letters of marque had turned loose the world's pirates on American commerce. That converted Van Buren and Wall street; and then Mr. Beecher discovered that "a minie rifle was a divine institution." As for Mr. Garrison, his whole life is condensed into two lines by Ireland's poet, speaking of another:

> "For this alone exists, like lightning fire,
> To speed one bolt of vengeance and expire."

President Gates, who followed Gunsaulus, is the son of a Puritan statesman with a Pilgrim spirit—Hon. Seth M Gates, who was member of Congress; friend of Gerrit Smith; a Mason of three degrees, when all Western New York belonged to the lodge; seceded when Masons murdered Morgan; and this son has, of course, read his father's history and testimony, in his old age, that the lodge swore him to have his throat cut if he did not conceal their proceedings! Yet President Gates declined the Presidency of Oberlin, whose Faculty opposes the lodge, and went to Amherst, where, the last time we were there, we counted seven houses built and owned by secret societies, with money drawn by students from their parents and guardians.

President Gates is understood to approve of those secret dens of buffoonery and blasphemy which students must swear into and conceal their doings from their fathers and mothers, or be held at a discount by their fellows.

Yet President Gates' speech affected reform and condemned intemperance, and lauded Christ whose churches here in Chicago are outnumbered by secret lodges, three or four to one; and only five young men in a hundred belong to those churches of Christ. And in those lodges this temperance president well knows that saloonkeepers are Masonic saints. May God pity Amherst College and its president!

Rev. Dr. Smith Baker, of Minneapolis, made the closing speech, and held the audience, though it was already past 10 o'clock. The speeches should all be read, and we hope President Moore will see that they are in pamphlet.

Dr. Baker, like Gunsaulus, skipped the lodge, though Bradshaw's Apology (Neal, vol. 1, page 238) shows that Puritans and Pilgrims held and proclaimed, as did Christ and his apostles, all the doctrines now taught by the *Cynosure*. "They hold," said Bradshaw, "that all rites and mysteries invented by men should be excluded from the exercises of religion." But neither Gunsaulus, nor Baker, understands the secret lodge. President Gates does understand it; and though his speech was learned and brilliant, it had the feebleness of a man conscious that he was not speaking what he knew, but, like Ananias and Sapphira, was keeping back what he ought to have spoken.

Dr. Baker was whole-souled and fearless. He said: "We Congregationalists have our God and our Bible, which is His word; and we fear no critics, high or low." He compared the Bible to a good, old, sweet apple-tree whose fruit has fed parents and children from the home orchard. A worm gets into one of the apples, which turns red and ripe, and is really an "advanced" apple. This comparing "Advanced Criticism" to a wormy apple was applauded. "But," he continued, "that advanced apple soon disappears, and the good old tree goes on feeding children and grandchildren as it has fed parents and grandparents before."

Dr. Gunsaulus and Dr. Baker are both fearless Christian men; and as soon as our Congregational papers cease "shunning to declare the whole counsel of God," we may hope these men will become fit leaders of the "sacramental host" in the field of Armageddon, in the battle-day of God. But they shrink from fighting with foes in their rear. This, however, they ought not to do.

THE CASE OF DR. SPIEKER.

We had occasion, in the issue of the *Cynosure* for February 11, to notice a little stratagem whereby Rev. Dr. G. F. Spieker, of Allentown, Pa., while conducting the funeral of a prominent citizen, rid himself of the pomps and vanities of a Masonic funeral, by taking a short cut to the grave with the corpse, while the Masons were making ready; and before they could assemble to perform the last lodge honors, he had finished the burial service and departed. According to later statements made in the Allentown *Chronicle*, Dr. Spieker is alleged to have denied any intention to snub the societies. He says he did not see the Masons formed in open order, and did, therefore, not deliberately avoid passing between the ranks. As to his departure at the conclusion of the religious exercises at the grave, he said that at the suggestion of friends, two of whom are leading members of the Odd-fellows, he went home on account of the severe cold.

The doctor is also reported as saying that while, if his personal wishes were consulted, he would not like societies of the secret order to enter his church, yet he never, directly or indirectly, made a request, expressed or implied, that the organization of which Mr. German was a member be persuaded not to attend the funeral in a body.

Dr. Spieker, however, frankly stated his reasons for his opposition to secret societies, and as a citizen of a free country he thinks he is entitled to his opinion. He said: "My views against secret societies are very pronounced. I do not oppose any on personal grounds, but on general principles. There are many good features in these organizations and as my father was an Odd-fellow I would be the last person to cast a stone at his memory. I can't approve of oath-bound societies; I am opposed to them from principle, because I don't believe in secret organizations dragging religion into their workings. I don't believe in a *quasi* church alongside of the church. Many of these societies live as the church, and as long as the church remains the divine institution I shall not approve of them."

The doctor is right.

THE EMMA WILLARD SCHOLARSHIP.

We observe in a recent issue of the *Cynosure* a suggestion from Bro. Kellogg that the friends of the *Cynosure* and Wheaton College should raise a memorial scholarship to Mrs. Emma Willard, the first great leader in education for women in the United States. Mr. Kellogg asks the question: What amount of money will be required to establish such a scholarship? Of course the answer to this question would be determined by the answer to another one, namely, What is the scholarship designed to cover? If, as we suppose, it were intended to cover board, room-rent and tuition, the amount required would be in the neighborhood of twenty-five hundred dollars. We should be very glad indeed to have our friends unite in honoring the memory of a good woman, in assisting the educational work which is going forward here, and in making a place for the training of some worthy young woman. If they are inclined so to do, we will be very glad to receive and receipt through the columns of the *Cynosure* any sums, large or small, which the readers of this paper feel disposed to devote to this purpose. If the W. C. T. U.'s which are represented among our readers should choose to undertake and carry forward this effort to completion, they might easily arrange for some method of designating the incumbent of the scholarship which should thus be created.

Should there be questions which our friends would like to ask concerning this matter, we will gladly answer them so far as we are able.

Charles A. Blanchard.

—Rev. Wm. Fenton writes from Omaha, Neb., on Saturday last: "I spoke to the young people of the First Swedish Lutheran church last night. I find here an Anti-masonic acquaintance of ten years ago. I shall probably speak again in this city." Omaha, as we understand it, is sufficiently lodge-ridden to make it interesting for a man of Bro. Fenton's attainments.

—In the February issue of the *Bible Standard and Gospel Record*, published by the Wesleyan Methodists at Syracuse, N. Y., is an interesting paper, by E. Trowbridge: "Is the Position of Our Discipline in Regard to the Minor Secret Societies Tenable?" The question is ably answered, both logically and scripturally, in the affirmative. All honor to the churches which do not affiliate with the hidden things of darkness, whatever name they bear!

—Our energetic contemporary, the New York *Voice*, the principal advocate of Prohibition in the United States, is having trouble with the postal authorities—trouble similar to that which disturbed the early publishers of the *Cynosure*, and which the present ones are liable to encounter almost any day. The *Voice* is certainly obnoxious to the saloon interest and its encroachments, and carries the fearlessness of its convictions into its expressions in every issue. Therefore we are not suprised to learn that bundles of that paper have been returned to the office of publication because postmasters refused to deliver them. Had the matter ended here, the *Voice* would have sufficient grounds for complaint; but these self-constituted censors of the press, adding insult to injury, actually destroyed letters of investigation in order to cover up the criminality of the first offence. The end is not yet. The Republican party will certainly be held responsible.

—The double number of the *Journal* published by Heidelberg University at Tiffin, Ohio (January and February, 1892), is almost wholly devoted to secret societies and their evils, both in original and selected articles. Among these, we notice: Rev. Dr. Howard Crosby's "My Objections to Secret Societies in Colleges," from the *Congregationalist;* Hon. Wm. M. Evarts on "College Fraternities," from the Hartford (Conn.) *Courant;* Wm. Lloyd Garrison's Letter to the President of Harvard, on College Fraternities, with comments from several sources; "Undergraduate Morality," from the Cleveland (Ohio) *Leader;* "The Significance and Tendency of College Fraternities," by a Heidelberg Alumnus; "Initiation Ceremonies of College Secret Societies," from the New York *Sun;* "The Temptations of Fraternity Life," by Pres. Charles A. Blanchard (address before the N. W. University at Evanston); and a sketch of the late fraternity movement in Heidelberg. The University stands fully justified in its action.

THE HOME.

THE GOLDEN TIME.

When is the golden time? you ask—
The golden time of love,
The time when earth is green beneath,
And skies are blue above;
The time for sturdy health and strength,
The time for happy play.
When is the golden hour? you ask;
I answer you, "To-day."

To-day, that from the Maker's hand
Slips on the great world-sea,
As staunch as ever ship that launched
To sail eternally.
To-day, that wafts to you and me
A breath of Eden's prime,
That greets us, glad and large and free—
It is our golden time.

For yesterday hath veiled her face,
And gone as far away
As sands that swept the pyramids
In Egypt's ancient day.
No man shall look on yesterday,
Or tryst with her again;
Forever gone her toils, her prayers,
Her conflicts and her pain.

To-morrow is not ours to hold,
May never come to bless
Or blight our lives with weal or ill,
With gladness or distress.
No man shall clasp To-morrow's hand,
Nor catch her on the way;
For, when we reach To-morrow's land,
She'll be, by then, To-day.

You ask me for the golden time.
I bid you "seize the hour,"
And fill it full of earnest work,
While yet you have the power.
To-day, the golden time for joy,
Beneath the household eaves;
To-day, the royal time for work,
For "bringing in the sheaves."

To-day, the golden time for peace,
For righting olden feuds;
For sending forth from every heart
Whatever sin intrudes.
To-day, the time to consecrate
Your life to God above;
To-day, the time to banish hate,
The golden time for love.

—*Margaret E. Sangster.*

A HAPPY MARRIAGE.

I see by the papers that a good many of our young men and maidens are getting married. I am glad of it; though, not being a pastor, I don't get any of the fees. God made men and women not to live alone, but with and for each other. The true unit of the race is the dual unit. The family is the basis of society. God did not say in Eden, "A man may get married if he chooses to follow Adam's example, or he may refuse to woo and wed his Eve;" but he said, "For this cause shall a man leave his father and mother and cleave to his wife." Some people who read Genesis 2: 24 think that Adam said that. But if they will turn to Matthew 19: 4, 5, they will learn better. Christ said: "He (God) made them male and female," etc. Is not that "shall" as imperative as the "shalls" in the Decalogue?

But we are told that marriage is a failure—that the courts are crowded with applications for divorces. There is a reason for this, and it is not hard to find. People woo and wed with wrong ideas as to the basis of a true and happy marriage. What that basis is I will try and tell my readers by reprinting an old story. It was written by my friend, Senex Smith, several years ago, and is as follows:

"Jane Jenkins is a sensible girl. She is engaged to Tim Tompkins. Tim is a good fellow, but not as smart as he might be. Some of Jane's friends do not like the match. They think that Tim is not good enough for her. One of these well-meaning busybodies went to her the other day to tell her of a great blunder Tim had made. She thought that Jane would be either mortified or indignant. But, to her surprise, after listening patiently to the story, she said: 'I am glad that you told me this, Susie; I am glad that it happened, too.'

" 'So you are going to break off the match, are you, and not marry a man so thick-headed?'

" 'No, indeed; I shall marry him just the same. But I shall be surer of being happy with him than if I had not heard this.'

" 'How so?'

" 'Don't you see that when a woman really loves a man she is tempted to think that he is perfect? Tim is so fond of me, so thoughtful for me, that I cannot realize that he has any faults. But I know that I have a good many, and I shall require a husband to be very charitable if we are going to live in harmony. But how could I ask or expect my husband to be constantly overlooking my blunders if he never made any? The idea of being associated so intimately with a perfect being quite appalls me. Even if he never chided me for my faults, nor seemed to notice them, the consciousness of them, in contrast with his faultlessness, would make me miserable. No, no. The basis of domestic harmony is not mutual admiration, but mutual charity. We take each other as we are, bear with each other's infirmities, and try to do each other all the good we can. I want to be disenchanted before marriage. I want to know that my husband, though the best of men, is yet a man; and that I will have the opportunity of showing how I love him by being patient with his faults and helping him to correct them.'

"Susie went away considerably crestfallen; and she tried to get even by telling all over that Jane was going to marry Tim just because he was a notorious blunderer. But though Jane may have been sharp enough to answer Susie as she did, in order to rebuke her impertinence, yet there was a good deal of truth in what she said. A great many marriages turn out badly because the parties enter into them with extravagant ideas of each other. During courtship they are on their best behavior. Their faults are carefully concealed, and love throws a glamour over both the wooer and wooed. When the honeymoon is over the month of disenchantment comes. And that is a trying time. If they can accept Jane's idea, that domestic happiness depends more upon mutual charity than upon mutual admiration, they will do well. But if each, though conscious of imperfections, is irritated because the other is not perfect, they will live in misery, or seek relief in the divorce mill."

And this demand for mutual charity is universal. It is the great principle upon which God would reconstruct society. "Bear ye one another's burdens, and so fulfill the law of Christ." "If any man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." The grace which we are to exercise is the grace that we ourselves will need. And the more charitable to others we are, the more watchful we will be over ourselves. The way to approximate perfection in this imperfect world, is to throw the mantle of love as far as possible over the faults of others. It is both easier and better to reform a man by patient kindness than by denunciation and abuse.—*Occident.*

A BUNCH OF GRAPES.

It is not of the luxurious cluster which was carried "between two upon a staff" in the days of Moses that we speak, but of another cluster carried by Christian hands a few weeks ago in the city of New York. The one reminds us of the other. The grapes of Eschol were brought as proof that there truly was a "good land flowing with milk and honey" which the Lord God would give to his people as soon as they were ready to go up and possess it. This other cluster we hold up now to view as proof that there is a goodly spiritual possession ready for all who are "able" to take it; one already enjoyed by those who, like their Lord, are among us "as one that serveth." But let the royal purple fruit tell its own story of royal ministry.

We quote from the little paper published in the interests of the deaconess work in New York City:

"The day before Thanksgiving a little box of fruit came as a private gift to the superintendent of the Deaconess Home. Picking out a delicious bunch of grapes, she said to me, 'You may do what you like with that.'

I had a woman in my mind's eye all ready for it, a good, angelic, old German washerwoman, to whom I never dared take anything before, because she was neither sick nor very poor. But these grapes were mine. So I hurried off to her, and after receiving her surprised thanks and blessing I said, 'Now you must eat them all up on Thanksgiving day.'

"Her face clouded. Must she eat them? Could she not give them away? There was a mother so sick down stairs. Oh, she herself would enjoy them so much more if she might give them to her. Of course I consented, and moved by curiosity called on the sick mother in a few days. She said: 'Those grapes were so good! My little girls ate three of them, and took the rest of the bunch to a sick little boy in the rear.' "

How many people did that bunch of grapes make happy! And we add, not only how many people did that bunch of grapes make happy, but also what a proof it brings us of the reality and the blessedness of unselfish service for others, even in little ways. The joy of sharing with another was sweeter than the taste of the luscious fruit to the feverish lips of that sick mother. Instances of loving thoughtfulness are not uncommon among those who have little of the good things of life. Those who visit among the poor meet many such touching exhibitions of unselfishness. It is a good land, a land flowing with milk and honey, a land of delights, wherein this kind of fruit is found. Not every one is able to go up and possess it. Love of ease, too many possessions, too much of self, too little of the Spirit of Christ—these are the hindrances. Blessed are they, whether the rich or poor, the high or lowly, who enter in and feast upon the fruit thereof! —*Christian Advocate.*

IS LOVE THE GREATEST THING IN THE WORLD?

And now I am told that there has been or is a controversy about Prof. Drummond's answer to that question. I am thankful to say that I have seen nothing of it, for I do not want to know what men can say to belittle love. How strange it is to me. I did not know men could differ about that. But then, what is there that polemmic theologians dare not dispute about? When love is the greatest thing to God, who himself is love; when Paul said in just so many words that it is the greatest thing; when John said, he that loveth not, knoweth not God, I thought that question at least would be settled for everyone. So I have been puzzled about minds who could doubt it. But my baby has helped me out.

My baby is five years old. He is the last of a number, and I cling to him. He lives on love. He hungers for it as his stomach craves bread. I do, too. So he and I have great times feeding each other on love. We discourse about it a good deal. Sometimes we philosophize about it. Of course, he always leads off, as thus: "Papa, I love you." "Yes, Blessed." "Do you know why?" As in duty bound, I say, "No." "'Cause you love me." And I reply, as I should, "Why do I love you?" "'Cause I love you." And thus we send love back and forth. We might keep it up forever. For what needs could be added to that? It is the perfect love which has cast out fear. It knows the reason of its being and is satisfied. I turn within and say: O God, thou lovest me, and I love thee. What more need be said between us? Sometimes we have sweet disputings about it, and little trials of faith, as thus: "Papa, you don't love me." "Yes, I do, Blessed." "Oh, no, you don't." "Yes, I do." And so it goes on for a little while, until he feels it has gone far enough, and then he says suddenly: "Oh, yes, papa, I know you love me; you know I was only fooling." Then love is triumphant, and faith is vindicated. And I turn within and say: "Father, it does look at times as though thou didst not love me any more. Thy hand is heavy on me, and I cannot see thy face. But surely I know that thou lovest me, and I shall trust thee unto the end." "*Love never faileth.*"

But the other evening my baby crawled into my arms before he went into his sweet sleep, and began thus: "Papa, I love you more than you love me." I said, "No, Blessed, I love you more than you love me." He again: "No, I love you more." And I: "No, I am bigger and can love more." Then he replied: "But I know more." Then I said, "Tut, tut, papas know more than babies!" And he answered solemnly: "Papa, you know more about things, but *I know more about loving.*" I was silent. I dared not dispute with the child about that. Whether it were literally true or not is one of the secrets which only God can read. But I knew from it for certain

that by God's grace the little child had the instinct of knowing what is best worth the knowing. And I remembered how the Master had said: "Of such is the kingdom of heaven." And how he also said to his polemic disciples who were disputing among themselves who of them was the greatest—the wisest, the most orthodox: "Except ye be converted and become like little children, ye cannot enter the kingdom of heaven."

And then light broke in upon me, and once more strength and praise went forth out of the mouth of a babe. Is love the greatest thing in the world? The answer will depend on the man who answers, and is determined by *what he knows about loving.—Pulo, in the Christian Intelligencer.*

HE MADE A DISCOVERY.

The moral of this little tale which the *Chicago Tribune* tells is so evident that it needs no elaboration:

After dinner had been finished, the woman of fashion seated herself comfortably in an easy chair and said:

"Well, we will have a quiet evening."

"No one expected?" asked her husband.

"Not a soul," replied the wife. "Every one is at the Browns, and I sent regrets, you know."

"Where are the children?" he asked.

"Upstairs in the nursery," she replied languidly.

"I'd like to see them," he said. "Suppose we let them come down."

"O, dear, no," she exclaimed. "They're not dressed to come down stairs. They have their nursery clothes on, you know, and they'd want to play here and get everything topsy-turvey. It wouldn't do at all."

"But no one is expected," he protested.

"Yes, dear, but some one might drop in, and, besides, we mustn't get them in the habit of coming down here when they are not properly dressed and prepared to behave themselves as well-trained children should."

"When they are on parade," he suggested.

"Joseph!" she said sharply, "don't talk like that! They have a nurse and a room to themselves, and you certainly can't expect me to let them come down here except when they have been properly attired. Besides, they enjoy themselves more in the nursery."

"I presume they do," he said quietly.

"If you had seen what I saw to-day," she went on, "you would understand. I called on little Mrs. Fernwood, and when I went in, the floor of the library was just covered with blocks and toys, and her two children were playing on the floor. Why, she had to have the folding doors shut when she came into the reception room, and then some of the blocks and toys were left on our side of the door, and we could hear the children laughing and talking all the time I was there. Why, it looked——"

"It must have looked like a home and not one of the parlors of a fashionable hotel," he interrupted, as he got up from his chair. "Perhaps she went a little too much to one extreme, but it is better than going too much to ——" He noticed a glitter in his wife's eye and stopped. "Never mind," he said, "I'm going to the nursery."

Half an hour later, when his wife sent for him to see a caller, the servant found him sitting on the floor and building block houses.

"Say I'm engaged," he said; "and tell her confidentially," he added, "that we've got a couple of mighty bright and interesting children. I never had a chance to find it out before, and may be she doesn't know it."

REMEMBER THE GOOD POINTS.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everthing disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable.—*Lutheran Observer.*

PRAYER-MEETING CHRISTIANS.

The prayer-meeting Christians, those who are found at the mid-week service right along, are the Gideon's band of the church. Other members may give a good deal of money and do a variety of other necessary things, but a pastor very soon comes to have a different feeling for the prayer-meeting Christians than for any others. He knows that he can depend on them, and that they are the link between the church and the throne of God. Revivals usually start among the prayer-meeting Christians. The time, the toil, the care the pastor spends in leading his church to support the prayer meeting, are a profitable spiritual investment.—*Watchman.*

TRUE GREATNESS.

The rule has been to count him best
Who wrote his name above the rest,
And not inquire with too much care
By just what means he wrote it there,
Nor yet, what better men were curst,
That he might seem to stand the first;
For all the powers of the night
Proclaim the adage, "Might makes Right."

Bnt, oh, how different is the thought
Which Christ our Lord both lived and taught,
That he who aims to be the best
Must write his name beneath the rest,
And bending to the mighty weight,
Must lift them to a better state,
For souls aglow with heavenly light
Prove by their lives that Right makes Might.

—*A. A. Bennett.*

TEMPERANCE.

THE MILLS.

A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, whose boys---your boys or mine---our boys or our neighbors'?

A FIVE HUNDRED DOLLAR FUNNEL.

A high licensist believes in putting whisky into a boy through a $500 funnel, and then putting the boy into the gutter; a prohibitionist believes in putting the whisky into the gutter, and saving the boy.

LET THE CHURCHES FIGHT THE SALOONS.

If it is not a fact that the church voters have been drawn by wily politicians into complicity with the saloons, thereby supporting them by their votes, then they should be defended and not lie under the disgrace of such a charge; but if it be a fact that the church voters and respectable citizens of the country are mostly in alliance or complicity with the saloons, in the sense of supporting them by their ballots, then they should own up the truth and change their politics or justly come under the same condemnation, politically, as do the liquor dealers, bummers and thugs.

If any evidence is necessary to prove the complicity of the church with the saloons, the following links in the chain of evidence will make it plain. It is well-known that the great body of the American church cast their ballots either with the Democratic or Republican parties, which is the first link in the chain of evidence. It is equally certain that these political parties stand for licensing the drink curse, and consequently for the perpetuity of the saloons, which is the second link in the chain. Everybody knows the liquor power controls both parties including the saloon, which is the third link in the chain.

And this vote of the church and its friends with license parties makes it possible for the saloon to exist and flourish as never before, carrying on its diabolical work among men, which is the fourth and last link in the chain of evidence. Hence these four propositions, or links in the chain, which cannot be broken or disproved, show conclusively that the church, in its citizen capacity, is in alliance with the saloons.

Now, my brothers, let us look at this complicity with the saloons squarely in the face. Who that votes with license parties will affirm that they are not involved in this saloon alliance? And who will continue to vote thus and then say that they are not responsible in their measure for the awful consequences of their ballot?

Oh, brother, break away from your complicity with the saloons by voting and doing just what the liquor power does not want you to do, and not doing what it wants you to do, and you will be about right in politics.—*J. G. Pingree, in the Geneva (Ill.) Patrol.*

Just as soon as the churches, the preachers and people take hold of this temperance question, as they should, it will triumph. In the past, many have held aloof from it because it was not popular, at least in its most aggressive forms. They seemed to forget that almost all truth receives crucifixion before coronation. The Truth, Christ Jesus, received his bitter crucifixion, but to-day the world increasingly adores him and the diverse nations of the earth hasten to crown him. As a rule the heroes who have fought in earth's greatest moral conflicts have not been popular while in the fight, but, the conflict triumphantly completed, the heroic warriors have been grandly crowned.

It usually costs to be faithful to the highest duty, but afterwards it pays gloriously in honor and blessing to ourselves as well as to others.

To-day the churches increasingly take hold of this temperance question. Christians are fighting in the heroic prohibition ranks as never before, and the omen is not only for good but for victory. A great statesman said, "If the great evil of intemperance is to be dealt with and the question settled, it is no use for you to look to the world or to the legislature; you must ask the Christian church to take it up." While the writer of this article fully believes it is the duty of the world and of legislatures to take up and settle as far as they can this "gigantic crime of crimes," the liquor traffic, yet he would join most emphatically in the call, the exhortation and the demand to every church and to every member thereof to rise at once and go forth to the help of the Lord and of humanity in this great fight against the mighty abomination of the liquor traffic and habit.

We believe in law and gospel, and in both fighting in their respective departments for good and for God, for humanity's highest welfare.

Rev. Canon Wilberforce, the distinguished descendant of the illustrious Wilberforce, speaking of the organization and machinery of the church of England, said "if the National church could once be brought to bear upon the intemperance of England, the battle would be well nigh won."

The same is equally true concerning the churches of this great American Commonwealth. While rejoicing in the great advances made by many churches in reference to this great reform, much room still exists for the loudest possible calls to many churches and people that are still apathetic, and alas! in some cases, antagonistic to the great movement for man's benefit and God's glory to which devout Prohibitionists are directing their efforts.

Let all the churches rise. Let all their people rise, and not only stand up to be counted, but while building the walls of their Zion with one hand, let them fight against the mighty Philistine giant of liquor, the enemy of God and man, with the other.

If the churches of Los Angeles would enter into a holy crusade against the liquor traffic within its borders, and continue the crusade with unabated fervor even for three months, the terrible saloon iniquity would be practically destroyed. The same is equally true of almost all, probably of all, the cities, towns and villages of California. The churches have much food for thought in this fact. Would to God this fact might awaken and enthuse them to necessary and suitable activity to secure so desirable, necessary and grand a result.—*Rev. Geo. Morris, in the California Voice.*

The increase in the manufacture of beer in New York City alone in the year ended April 30 last was more than 3,000,000 barrels. New York City now consumes annually a trifle more than 30,000,000 barrels of beer. At the present rate of increase the consumption in the city ten years from now will be 50,000,000 barrels.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON X.—First Quarter, 1892.—March 6.

SUBJECT.—The Downfall of Judah.—Jeremiah 39: 1-10.

GOLDEN TEXT.—Behold, your house is left unto you desolate.—Matthew 23: 38.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—Jer. 39: 1-10. T.—2 Kings 25: 1-7. W.—2 Kings 25: 8-15. T.—Ezek. 12: 8-16. F.—2 Chron. 36: 11-21. S.—Jer. 5: 10-18. S.—Isa. 1: 1-9.

COMMENTS BY E. E. FLAGG.

1. *Jerusalem taken.*—vs. 1–4. The siege lasted a year and a-half, except a brief interim during which the fear of Pharaoh had caused Nebuchadnezzar to raise it. Lamentations gives us some idea of its horrors; and as in the case of the second siege under Titus, the Jews, by their insane obstinacy, brought it all on themselves. "Sat," expresses military occupancy. Zedekiah had refused to believe Jeremiah, or at least to act upon his counsel. What must have been his feelings when he saw the enemy had taken actual possession of the city. He had been afraid to obey God; afraid that his nobles would mock and deride him—perhaps rise in open revolt. How much better it would have been to run this apparent risk. Had his only fear been *not* to obey God, how different would have been the sequel. Zedekiah's great fault was his moral weakness. Instead of asserting his kingly rights, he remained to the last the mere puppet of his ministers. He had his good qualities. He seems to have been of kindly disposition, with some respect for the true religion, but all this did not save him from the consequences of his disobedience. How often a young man thinks he can take a social glass now and then without any permanent harm, or go into bad company and escape its vile influence. Like Zedekiah, he will wake up to see the enemy sitting in the gates;—to find that all is lost,—his friends, his reputation, his soul. The whole course of one's life, whether for good or evil, is often determined by resistance or non-resistance to what seem small sins. There is especial danger with those who have had a religious education in the breaking loose, though in ever so slight a degree, from early restraints. Little by little the forces of evil gain a foothold, and the citadel of character is broken up. Zedekiah might have made friends with the Chaldean king had he followed Jeremiah's counsel, and then his life would have been spared. So we can, if we will, make friends even of the last enemy, Death; so that when we behold him sitting in the gates we can meet him without fear, sure of an eternal life beyond.

2. *Zedekiah's punishment.*—vs. 5–7. "Gave judgment upon him;" i. e., tried him not as a king but as a common criminal. One of the saddest things in connection with Zedekiah's tragic doom was that he involved his sons with him, so that their bleeding corpses was the last sight he beheld. "No man liveth unto himself, and no man dieth unto himself." Philosophy and history, as well as reason and Scripture, all teach this solemn truth. Adam involved the whole race in woe by his disobedience, and no one can tell how far the mysterious chain of heredity may or may not extend. Had Zedekiah feared God instead of his nobles, he might, by his obedience, have even saved their lives, or, at least, would have cleared himself of all responsibility in their death. When we make the choice to serve God, or not to serve him, to do our duty, or not to do it, the eternal interests of others besides ourselves are sure to be involved in the decision. "And bound him with chains." This is the liberty which Satan gives those who serve him; that in the end they will find themselves bound with fetters they cannot break,—fetters that their own cowardice or obstinacy has forged.

3. *The poor and humble favored.*—vs. 8–10. One ray of light rests on this dark picture. The conqueror not only spared the lives of the poor of the land, but gave them the confiscated estates of the wealthy nobles whose oppression of their poorer brethren had been so severely denounced by the prophets. The Mosaic law dealt very tenderly with the poor, even when of alien race. It made special provision for the stranger, the widow and the fatherless; but the wealthier classes, in their pride and covetousness, cared nothing for the rights of the poor, and seemed bent on reducing them all to a state of serfdom. (See Isa. 30: 12; 33: 15. Zech. 9: 8; 10: 4.) The Scriptures pronounce a woe upon the oppressors, and the pulpits and the religious press should feel that a duty is laid upon them to speak out in relation to this sin. We may gather from this incident one or two important lessons. (1.) It may be considered a type of the blessing pronounced upon the poor in spirit: "They shall inherit the earth." (2.) Poverty has its compensations. A lowly position in life is in itself a shield against the vicissitudes of fortune. (3.) It is a blessing, because it stimulates to exertion. Nearly all the men of genius, the poets and sages, have been children of poverty. She is the nurse of all greatness. She has cradled prophets and apostles, and even our Lord himself. Blessed indeed are the poor whom "God has chosen rich in faith and heirs of the kingdom which he has promised to them that love him."

RELIGIOUS NEWS.

AMERICAN BOARD.

—The American Board of Foreign Missions has been in existence eighty-one years. During that time its 2,000 missionaries have organized 500 churches with a present membership of 120,000. The total receipts have been $25,000,000. The present force, now occupying 97 stations and 1,136 out-stations, numbers 183 ordained missionaries, of whom 11 are also physicans, 19 physicians and other men not ordained, and 337 female assistant missionaries, four of them physicians, making a total from this country of 539. The native force is nearly five times this number—a total of 2,648, of whom 757 are native pastors and preachers.

CHRISTIANS.

—If we sum up the encouragements to hope, founded on the success of Christian work, the figures are as follows: Three centuries after Christ there were 5,000,000 Christians. Eight centuries after Christ there were 30,000,000. Ten centuries after Christ there were 50,000,000 Christians. Eighteen centuries after Christ there were 174,000,000 Christians. Now there are 450,000,000 Christians. The followers of the three religions, Confucianism, Buddhism and Taoism, all combined, are less in number than the Christians alone.

EVANGELICAL ASSOCIATION.

—Since General Conference a considerable number of suits have been entered by both sides in Illinois, Pennsylvania, Ohio, and some other States. Comparatively few, however, have been tried. So far as these cases have been tried, the result has been highly gratifying. The church has secured injunctions against the seceders in the Hiawatha, Kansas, case (Judge Thompson), the Kunkel case (Judge Blodgett), the Akron, Pa., case (Judge Patterson), the Anita, Iowa, case, the Peotone, Ill. (Judge Stipp), and the Nelson and Clay Center cases, Nebraska, and the Husser case, Chicago (Judge Shepard). Of these the Hiawatha, the Kunkel and the Husser cases were obtained upon full and final hearing, and are perpetual injunctions. The other cases are preliminary. In all seven cases in our favor. Now over against this the seceders have nothing to show except Judge Shaw's opinion, and that was merely preliminary, and was no decision proper at all. No order or decree was entered. The court record simply says, "Decree refused and case dismissed, without prejudice and without cost."—*Evangelical Messenger.*

FRIENDS.

—A marvelous work of grace has been in progress at Carthage, Ind. At a recent quarterly meeting at Walnut Ridge, near Carthage, the power of the Spirit was wonderfully manifest. Among the young there was great spiritual life and interest. A letter written Seventh-day, says that 27 were converted the day before, making 108; and accounts sent Second-day morning say the number was increased to 140. Meetings were to have closed, but such was the interest that they concluded to remain a few days longer.

—The foreign mission committee of Western Yearly Meeting have purchased a lot at Matehualla, Mexico. The parcel of land comprising several acres is divided between this board and the women's board. Upon that owned by the former there are buildings which the board desire to repair and improve and are seeking to raise $1,000 for the purpose.

LUTHERANS.

—The Lutheran church in America has doubled its constituency within the last seventeen years. Now it numbers 61 synods, 5,028 pastors, 3,388 congregations, 1,187,854 confirmed members. It controls 22 theological seminaries, 26 colleges, 35 orphan homes, and publishes 96 religious papers in 10 or more different languages. Its Sunday-schools number 3,748, with an attendance of 39,183 teachers and 358,178 pupils. Many of the German and Scandinavian congregations where there are good congregational schools, do not have any Sunday-schools, but instead a *Christenlehre* on Sunday afternoon, with religious instruction by the pastor in catechism, Bible history and the like.

METHODIST EPISCOPAL.

—The question of union among the Methodist churches of this country is one which commands the interest and sympathy of every true lover of the church. The chief issue which divided the church north and south no longer exists; the issues which separate us from the other Methodist branches are not fundamental. Of course the primary question is, will union conserve the effectiveness of the churches to be united?—*Northwestern Christian Advocate.*

—Statistics of the Chicago Home Missionary and Church Extension Society:

	1891.	*1892.*
Church members	3,335	4,147
Sabbath-school children	8,299	9,215
Pastor's support	$21,007	$26,630
Parent missionary society	957	1,502
Paid on church property	34,855	72,840
Conference claimants	281	406
Other collections	957	1,549

The society since its organization in 1885 has aided fifty-six missions at an outlay of $85,337, and its receipts for last year were $17,258.

—According to the London *Methodist Recorder*, unless there is an exceptional spring within the next six weeks, no great connexional increase can be expected in the next annual returns. There are larger congregations, a revived spirituality, and comparative financial ease, but there is no general ingathering on a scale commensurate with the efforts put forth.

ROMAN CATHOLICS.

—"We maintain that the Roman church is intolerant, that is to say, that she moves all her means within her reach to uproot heresy, but her intolerance results from her infallibility. She alone has the right to be intolerant, because she only has the truth. The church tolerates heretics where she cannot do less, but she hates them with a mortal hatred, and makes use of all her powers to annihilate them. If the Catholics succeed once in counting any considerable majority in this country—and this must come in time—then the religious liberty of the United States will touch its end. Our enemies know how the Catholic church treated heretics in the middle ages, and how they treat them to-day where she has dominion."—*St. Louis paper.*

—The "Catholic Directory" for 1892, just published, furnishes some very striking statistics in regard to Romanism in Great Britain. The total number of priests in England and Scotland is given as 2,929, only 356 of them being stationed in the latter country. The Roman Catholic population of the United Kingdom is stated to be about 5,250,000, including 3,549,956 in Ireland and 343,000 in Scotland. The hierarchy in England has seventeen members, and that in Scotland six. Of the fifty-eight cardinals only four are British subjects. There are forty Roman Catholic members of the upper house, five Roman Catholic members of parliament for English constituencies, and seventy-two for Irish.

SALVATION ARMY.

—The Salvation Army's annual report states that there are 3,154 corps and 10,893 officers. The circulation of its newspapers and magazines in all the world has reached 45,000,000. The self-denial week produced £40,122.

—The work of the Salvation army in France is conducted at 216 stations and outposts, in twenty-three of the departments of France, and ten of the Swiss cantons. There are 430 French and Swiss officers, aided by 300 local officers. Three Salvation papers (two in French and one in German for North Switzerland) are issued, and 24,000 copies are weekly set before the people in every possible way. The hymn-book recently published has reached a sale of 84,000 copies in the year.

UNITARIAN.

—Dr. James Martineau, one of the most polished as well as distinguished of English Unitarians, has withdrawn from that body, saying that he sees no use for a Unitarian denomination. It took Dr. Martineau a long time to discover what Christians generally have known and believed for years.

UNITED PRESBYTERIAN.

—The total reported membership of this church is 106,385. Of these 592 are in Canada, and 1,828 in foreign countries, leaving 95,965 in the United States. The amount contributed by the whole church for foreign missions in 1891 was $77,217, and for home missions, $53,577, an average of $1.20 per member for both, 60 cents for each.

—The persons recently received into the church at Cambridge, Mass., chiefly from the Covenanter church (Rev. J. M. Foster's) in Boston, have been formally organized as the United Presbyterian congregation at Cambridge, Mass. On Sabbath, Jan. 31, Dr. R. A. McAyeal preached to this people on "The Love of God," and persons were set apart as elders and deacons.

—On account of the position taken by the last Synod of the Reformed Presbyterians, forbidding the members to vote at political elections, 8 ministers and more than 400 laymen have left that church and united with the United Presbyterians.

Y. M. C. A.

—Fifty Brooklyn churches threw open their doors Sunday night to the Young Men's Christian Association of that city, for the celebration of its thirty-eighth anniversary. It was the best possible testimony to their sympathy with the army of young men whose hom have been cast among them, and to the work of the Association in their behalf.

NEWS OF THE WEEK.

CHICAGO.

The City Council passed the ordinance limiting the height of buildings to 150 feet.

The class of '93, of Rush Medical College, threatens to leave the institution in a body.

The annual meeting of the Congregational Club, held at the Auditorium, was addressed by Dr. Gunsaulus, of Plymouth Church; President Gates, of Amherst College, and Dr. Smith Baker, of Minneapolis.

Prominent citizens want Mayor Washburne to veto the ordinance limiting the height of buildings.

The Western Alumni Association of Amherst College held its thirteenth annual banquet at the University Club.

An important conference was held between city and railway officials concerning viaducts, proposed grade crossings and elevation of tracks.

Count Tolstoi's daughter has written to the W. C. T. U. acknowledging a gift of $200 to the famine sufferers of Russia.

COUNTRY.

A case of typhus fever was discovered at Pittsburg, Pa., Tuesday.

It is said that the Western brewers' war has been settled and that prices will be advanced.

The bill appropriating 3,250,000 francs for the Chicago World's Fair was signed Tuesday by the French President.

A Frenchman named Fred Fontanelle, of Des Moines, Iowa, has been advertising extensively for a wife, and, not receiving any satisfactory answers, became despondent and shot himself.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 15 to Feb. 20:

Mrs S McNown, F L Osborn, A W Hall, O Breed, J McLelland, C L Woods, J Crabs, R Park, W H Bussard, G Holmes, Rev B F Worrell, A S J Phelps, A Sargent, J Zumbro, J Squier, C O Lindroth, A Baldridge & Co., Rev T A Kitchen, E J Chalfant, L Wood, Rev J B Galloway, B Appel, P D Miller, I M Pidgeon, Rev B Brown, B A Bailey, J W Presby, Rev M Wright, Rev R T Wylie, Rev W P Hamilton, R Goveley, L M Brooks, D Griffith, Mrs H Rumery, J W Field, J E Wilson, A Lagerquist, Rev G L Paine, A R Elliott, P Guthrie.

Free excursions over all railroads from all parts of the U. S. to Chicago and return for next 30 days. For full particulars read carefully the advertisement of Walter Thomas Mills & Co., on the last page of this paper.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	90⅜@		91⅛
Winter No. 2	94⅛@		95
Corn—No. 2	37 @		40¼
Oats—No. 2	29 @		29¼
Rye—No. 2	87 @		87½
Bran per ton	13 75	14	00
Hay Timothy	10 50	@13	00
Butter, medium to best	23 @		28½
Cheese	09 @		13
Beans	1 50 @	1	75
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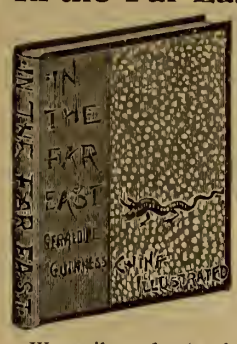

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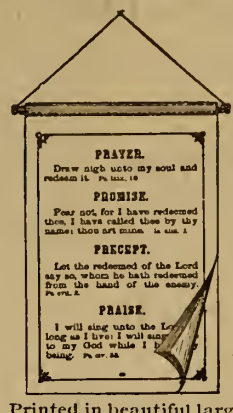

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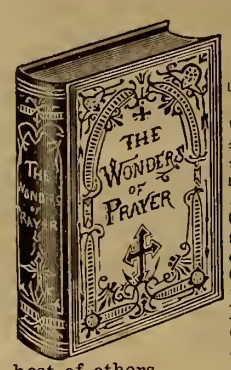

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Charles A. Greene, of Rochester, N. Y., has written as follows, in the *New England Farmer*, on raising small fruits. He says: "The competition in the production of farm products, caused by the opening of the vast tracts of land in the Northwest and West, leads the farmer to ask himself, 'What can I do to increase the revenue of my farm?' It is clear that the Eastern farmer must produce crops that do not require large tracts of land and that cannot easily be shipped great distances. Nothing covers these objects sought after so completely as fruit growing, one acre of small fruits often yielding more revenue than ten or twenty acres of ordinary farm crops. My experience has been with all fruits, both large and small, and I lean towards the small fruits, owing to the fact that they come into bearing very soon after planting and bear more regularly every year, whereas apples and pears have their off years. Raspberries, strawberries, blackberries, grapes and currants bear almost every year with great uniformity. The small fruits also are not so fickle as regards peculiar soil, doing well on almost any good farmland, whereas the large fruits require select sites and elevations. Small fruits, also, do better on some soils than others, and all, both large and small, do better on elevated sites than on low lands.

"I am often asked what particular branch of fruit culture would I advise a farmer to follow. My experience would indicate that it would be more profitable to grow all the leading small fruits in preference to selecting any one, for the reason that, should failure occur in one variety, the others would make up the loss. Further than that, one makes customers in the neighborhood for his strawberries, and the same patrons would be glad to purchase his raspberries, blackberries, currants, and other fruits, and he would hold their trade better by having an assortment, one following the other in season, thus supplying them continually. His equipment in wagons, baskets and crates for strawberries, would answer for all the other small fruits.

"Another advantage in growing small fruits is that the fruit-grower may propagate plants from his strawberries, raspberries, etc., and sell them at a price that will often surpass the returns received from fruit from the same farm.

"I advise all beginners to start in a small way, planting a few each of the different species, and thus gaining experience without taking any large risks. One can learn nearly as much about strawberry-growing by cultivating one-quarter of an acre as he can in cultivating one hundred acres; and the same of grapes and other fruits. If he makes mistakes, as we all do in beginning, the loss incurred will be small, and can easily be borne; while if he begins in a large way, mistakes would be disastrous."

GRAPES FOR WINTER USE.

Under this heading a New England writer avers that the Concord is about the poorest keeper on the long list of cultivated grapes. Yet thousands of farmers grow no other variety, or only the still older Isabella. This also is not a first-class keeper, though better in this respect than the Concord. Isabellas we have kept in fair condition until the middle or last of January. The Catawba is a better keeper. But the best keeper of all in our acquaintance are the Rogers grapes, that ripen late, Barry, Wilder, and Agawam. The two first named are large, black grapes, better than the Concord, and not having its fault of cracking the skin or dropping from the bunch. No grape that cracks or that does not cling to the stem can keep well. The Iona is another late grape that is a good keeper. It will bear more moisture than most others, as its tendency is not to mold, but to shrivel and dry with abstraction of moisture. This is partially prevented by dipping the end of the stem in sealing wax, thus excluding evaporation from the stem. The Salem grape is too sweet to keep well. Though it looks all right, it turns insipid when over-ripe, and is not so good for late keeping as the Agawam, which much resembles it, but is later.

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NEWS OF THE WEEK (*Continued from 13th page*).

The State of Georgia has within two months paid $400,000 in Confederate pensions, and expects to pay $200,000 more within a month.

Elijah Hoffman, 65 years old, living near Red Oak, Iowa, returning home late at night recently was attacked by a pack of wolves, and succeeded in wounding one with his knife after a desperate encounter, when the pack turned and devoured the dead beast, thus permitting the old man to escape.

An inmate of the Mississippi Hospital for the Insane, at Jackson, set the main building on fire Tuesday and perished in the flames. The other inmates, 600 in number, were saved. The buildings were half-destroyed, causing a loss of $200,000.

The Associated Keeley Bi-chloride of Gold Clubs was organized at Dwight, Ill., Tuesday. It includes fifty clubs, with an aggregate membership of 3,500.

Three men were killed by the explosion of a boiler in a saw-mill, near Lima, Ohio, Tuesday.

John C. Matthews, Democratic city clerk of Saginaw, Mich., removed by the City Council of that city on eight charges of malfeasance in office, took possession of the office Wednesday and had to be forcibly ejected. He has been found guilty by the City Council of using money belonging to the city.

Two burglars, named Silver and Lannon, escaped from the Burlington (Iowa) jail early Wednesday morning by digging a hole in the wall.

The Hartford (Conn.) Board of Trade Wednesday appointed a committee to attend a convention of manufacturers to arrange for proper representation for Connecticut at the World's Fair, the city of Hartford being pledged for $10,000.

A new bank has been organized at Atwood, Ill., with a cash capital of $25,000.

The Cincinnati, Hamilton and Dayton Railroad Company has advanced the wages of freight conductors and brakemen 30 and 10 cents per day, and makes a day's work seven and a half hours.

John Birkinbine was elected President of the American Institute of Mining Engineers at Baltimore Wednesday.

A new placer gold field has been discovered on Portland Creek near Ouray, Colo.

A vein of copper was discovered a mile and a half west of Washburn, Wis., Wednesday.

Wednesday at Milwaukee the Grand Royal Arch Masonic Chapter of Wisconsin elected officers, Charles V. Bardeen, of Wausau, being chosen Grand High Priest.

The National Real Estate Congress convened at Nashville, Tenn., Wednesday.

At Lincoln, Neb., Thursday, Chief Justice Maxwell, of the Supreme Court, handed down an opinion holding that General Thayer had no right to hold the office of Governor, and that when forced out by Boyd his tenure ceased, and the Lieutenant Governor should have held the office pending the test of Boyd's citizenship.

The Plutus mine at Idaho Springs, Col., has been sold for $250,000.

Thursday morning, in a hotel at Cannes, France, Mr. Edward Parker Deacon, an American, killed M. Abeille, a French diplomate, whom he found in the apartments of Mrs. Deacon.

H. J. Noyes, of Richland, Wis., was elected President of the National Dairy and Cheese Makers' Association at Madison, Wis., Thursday.

The Wisconsin Anti-saloon League, a non-partisan temperance organization, was formed at Madison, Wis., Thursday.

Mrs. John Nazro, at one time prominently identified with charitable work in Milwaukee and a leading member of society, died at Pasadena, Cal., Wednesday.

Myra Laurence, an old settler of Chattanooga, Tenn., died Thursday. She had masqueraded for years as a man, calling herself "Henry Armstrong."

Thursday the New York Senate adopted a resolution to investigate the recent anthracite coal combine.

The ice gorge in the Allegheny River extends from Red Bank to Foxburg, a distance of twenty-nine miles.

General Horace Porter was elected president of the Grant Monument Association at New York Thursday.

Two new cases of typhus and one death were reported at New York Thursday.

The American bark Tamerlane was wrecked on the rocks off Puna, Sandwich Islands, Feb. 2, and the captain and seventeen men were drowned. The officers had lost their rockoning.

Four men were fatally burned by molten steel at the Edgar Thomson steel works at Pittsburg, Pa., Thursday.

The cases of five of the six alleged murderers of Sheriff Dunn have been set for trial Feb. 23 before Judge Botkin at Arkalon, Kan.

Diphtheria is raging to such an extent in Pleasant View, Wis., that the school of the village has been closed.

St. Louis hotels Thursday declined to give apartments to Sarah Bernhardt unless she would forego the company of her snakes, dogs, parrots, etc.

The membership of the League of American Wheelmen now numbers 23,680, of whom 619 are women.

Monday at San Francisco, James G. Fair made a will bequeathing $200,000 each to the Catholic orphan and Protestant orphan asylums, and $100,000 to the Hebrew orphan asylum.

Civil war is imminent in Mexico, according to a dispatch from Monterey. President Diaz is practically a dictator.

Monday the school board of Council Bluffs, Iowa, passed a resolution to fly the National flag from every school building in the city.

Frederick Hoisington, a farmer near Three Rivers, Mich., went crazy over religion and voluntarily went to a hospital for the insane for treatment.

Twenty-two cases of leprosy are reported in the lazaretto at Tracadie, New Brunswick. Six new cases were admitted during the year.

The Farmers' and Mechanics' Bank is to be started at Freeport, Ill., with a capital of $100,000.

Twenty-two claims aggregating $1,135,000 have been sworn to by sailors of the United States steamship Baltimore for injuries suffered at the hands of the mob in Valparaiso, Chili. Ten more claims are yet to be filed.

A commission has been appointed by the Mexican Government to assist in the work of preparing its representation at the World's Fair.

Placer mines have been discovered near Lathrop, Mo.

Investigation discloses the fact that the building in Pittsburg, Pa., occupied by Saitta and Fergassi, Italian fruit dealers, which burned six weeks ago, was set on fire and that an Italian employe perished in the flames. P. A. Saitta, a member of the firm, and John Mazza, an employe, were held Monday on the charge of manslaughter and arson.

It is reported that the Louisiana lottery will be moved to the City of Mexico after 1893, under arrangements with President Diaz.

Four new cases of typhus fever were discovered in New York Monday. One of the victims is a woman and the three others are children from 7 to 12 years. They are Russian Hebrews. No deaths have yet occurred among the typhus patients. The health department believes the disease is under control.

Five cases of typhus were discovered at Velatie, N. Y., two at Trenton, N. J., and one at Pittsburg, Pa., Tuesday. All were immigrants who came over on the steamer Massilia.

Steel-workers in the Columbia iron and steel works, at Uniontown, Pa., have refused a reduction of 25 per cent in wages, and a strike may be the result.

The Western window glass manufacturers, at a meeting Tuesday at Cleveland, Ohio, decided to advance the price of window glass 5 per cent on March 1.

The coroner at Indianapolis says the verdict of the jury in the recent holocaust will exonerate the management of the surgical institute from the charge of not taking proper precautions in providing means of escape in case of fire.

FOREIGN.

Disturbances have broken out in the State of Clara, Brazil, and the Governor has been driven from the capital.

Small-pox is epidemic in Bombay. Twenty-five deaths occurred from the disease the past week.

Five men lost their lives in an attempt to rescue a person from a burning building at Lille Wednesday.

Gladstone has entirely recovered from the effects of the attack of influenza from which he suffered in England, and is now in the enjoyment of vigorous health.

Trains bearing physicians, medicines, and disinfectants have been sent to the provinces in Russia in which typhus and black small-pox are raging.

Michael Davitt says that Irish properties are mortgaged to English bankers to the extent of £160,000,000.

Sixty persons suspected of being anarchists have been arrested in Berlin.

All the members of the French ministry tendered their resignations to President Carnot Thursday.

An epidemic of small-pox prevails in Corfu. One hundred and forty-three cases are reported.

Snow fell in Paris to the depth of five inches Wednesday night. Traffic was almost entirely suspended Thursday.

At Cadiz 192 anarchists are in custody. They will be tried by court martial in March.

As a result of the prohibition of the importation of cattle in order to prevent the introduction of pleuro-pneumonia and the foot and mouth disease, prices of meat in London are advancing.

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The National Committee of "the People's party of the United States," appointed by the mongrel convention at St. Louis last week, has issued a call upon qualified voters who endorse its platform to send delegates to Omaha, Nebraska, on the Fourth of July next, to nominate candidates for President and Vice President of the United States. Secret societies and anti-prohibitionists furnish the material, principally, of this political party. Its platform is printed in another column.

In addition to the $1,600,000 previously bestowed upon the new Chicago (Baptist) University by John D. Rockefeller, of New York, that gentleman last week gave the institution the munificent sum of $1,000,000, "as a special thank-offering to Almighty God for returning health." Few colleges in the United States ever commenced the work of higher education with a more liberal endowment or a faculty of greater literary and scientific attainments. It seems to be a specially favored university.

The attempt in the Iowa Senate, last week, to restore the sale of intoxicating liquors in that State by a license law utterly failed, what is known as the "Schmidt bill" not receiving a constitutional majority on its final vote. The ballot, which was witnessed by crowded galleries, stood 25 to 23—a strict party vote. Twenty-six votes were required to pass the bill, but two Republican Senators were absent, and it is thought that the movement will not be revived. It is another victory in favor of prohibition, whatever the motives that controlled the ballot. Probably it was providential.

Contrary to all expectations, and for reasons unknown to us on the eve of going to press, we have no further information relative to the proposed State Anti-secrecy Convention in Pennsylvania. Rev. W. B. Stoddard, at last accounts, was working in the interest of such a gathering, and with his usual zeal and good management as an organizer, there need be no fears of a failure. We anticipate full particulars in season for the next issue of the *Cynosure*. Let us possess our souls in patience, trusting in the Lord to manifest his approval of this convention in his own good time and for his glory.

A mob of fanatics, members of the Greek church at Athens, Greece, recently attacked, pillaged and partly burned the Protestant church in that city. They also wrecked the parsonage, and everything belonging to the ministers residing in it was destroyed. The chief minister is agent of the British Foreign Bible Society, and intends to claim compensation for his losses from the government of Greece. Several members of the church, during the attack, fled to the British consulate, and were pursued to its very doors by the fanatics from whom they had escaped. Defeated in overtaking them, the mob demanded their surrender by the Consul, but, of course, in this they failed. They then waited at the Consulate to assault any who might leave it to return to their homes; but in this they were also foiled. The wrecked church was built with money subscribed by both Englishmen and Americans; and no reason can be assigned for its destruction except the virulence of sectarian prejudice.

The St. Louis "National Industrial Convention," the platform of which is printed in another column, has significance principally as the forerunner of what may form a disturbing factor in the coming Presidential contest. As a political party, the adherents of this platform should carry no weight or influence, principally owing to the heterogeneous character of the associations which it is designed to harmonize, but which is likely to disintegrate it long before the November election. Such a combination of selfish men, members of secret orders and open political cabals, certainly cannot be depended upon for stability. The interests at stake are too various; and it is probable that the one of the two dominant parties in the approaching campaign which makes the best offer for affiliation to either of the associations represented in the St. Louis convention will obtain its votes. No Christian man can support such a time-serving, irreligious party without sullying his piety.

Owing to the efforts of the Socialists, the seventh-day professors, the secret societies, the politicians, the saloon men and the great mass of people who have no conscience in the matter, there is little hope that the Lord's day will be respected in the deliberations of the World's Fair management. On Sunday of last week the delegates to the St. Louis "Industrial Convention" made their entry into that city in crowds, and the air was filled with the unhallowed spirit of preparation for the pending gathering. Frequently, too, it is not unusual to see the Sunday railroad trains crowded with delegates and visitors to distant conclaves, councils, conventions, etc., discussing, in anticipation, the work to be done and the enjoyment to be reaped during the week. The secret fraternities, also, find Sunday an opportune time for formulating plans and giving instruction in their pseudo-benevolent affairs. Altogether, unless the Lord shall interfere, it looks as if his Sabbath will have to go.

There is a paragraph in our New England letter, this week, that should interest our Masonic friends quite as much as it will the advocates of the anti-secrecy reform. We refer to the statement made by an ex-Romish priest, that all the secrets of the Masonic institution and most, if not all, of the other fraternities, including the "patriotic" orders, are perfectly known by the managers and prelates of the Roman Catholic church, through the confessions to the priesthood of those who are members in good standing in both the church and the lodge. One fact is thus patent to every thoughtful observer, which is that the secrets of all these occult orders are not secrets to the Roman priesthood, and may be used at any time for the discomfiture and injury of the fraternities. The speaker might have gone still farther in his statement, without falsifying the record, by adding that Roman Catholic espionage and the confessional are continually putting the "infallible" church in possession of important secrets of the state, the social system, the family, business associations and the individual, wherever members of the Catholic church are employed in public and private institutions. Hence the growing dislike to employing this class of assistants, lest disastrous results should follow.

"Congress shall have no power to abridge the freedom of the press." So says the Federal Constitution; yet, in the face of this positive statement, Federal postmasters, created by act of Congress, to the number of twenty-seven or more, persistently refuse to deliver the New York *Voice* (prohibition organ) to its subscribers at their respective offices. The flimsy excuses offered by these derelict officials, that the subscribers of the *Voice* refuse to longer receive it, are denied by more than 100 of these defrauded individuals. To increase the aggravation of the misdemeanors of these public servants, the Postoffice Department is tardy in its investigation of their acts, although it has promised to bring the guilty parties to justice. The evidence in these cases has been laid before the Postmaster General, upon whom devolves the duty of inflicting proper punishment on the guilty parties. The penalty in each proven case is dismissal from office, a fine not exceeding $500, and imprisonment for not more than six months. These overt acts, it is believed, originate in the malignancy of the liquor interest toward the prohibition principles advocated by the *Voice*. It is a dastardly outrage, that should serve to more strongly cement the prohibition element of the whole Union, and give it greater political strength.

"He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he."

THE NEW YORK CONVENTION.

ADDRESS OF REV. S. G. SHAW, OF WALTON, N. Y.

[At the session of Tuesday, Feb. 2, 1892, Rev. S. G. Shaw addressed the convention. His subject was, "Why We Oppose Secret Societies." The convention immediately requested a copy of it for publication in the *Christian Cynosure*.]

We are instructed to "have no fellowship with the unfruitful works of darkness." If by the term "darkness" we understand that which covers up, conceals, we do no wrong by applying it to those orders that hold their meetings at dead of night in rooms on the third story, behind curtained windows and guarded doors. Then we may ask, what have they done for humanity or for God? What has Masonry done, for example? This, probably the greatest of the secret orders, has built a grand temple here and there, in New York, Philadelphia and other cities; it has laid the corner-stones of many public buildings, and buries its members with wondrous pomp and ceremony. This closes the list of the fruits of this vast association, as they are manifest to an outside observer.

I speak of Masonry here, because it is in many ways the most important of the secret orders; because it claims to be the oldest, and is probably the original, of all of its class. I shall not confine my remarks, however, to any one of the oath-bound fraternities, but design to include them all in one general condemnation. I do this,

believing that I am fully justified by the Word of God. Simeon and Levi avenged their sister's wrongs, by entering into a secret conspiracy against her betrayer; but dying Israel reproved them for their iniquity, saying, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." The prophet Ezekiel, describing the wickedness of the Jews, spoke of secrecy as being its chief feature. He digs through a wall, opens a secret door and discovers the "wicked abominations that they do in the dark, every man in the chambers of his imagery, for they say, The Lord seeth us not." Our Saviour plainly testifies against secretism as hostile to right. He says, "I spake openly to the world; I ever taught in the synagogues and in the temple whither the Jews always resort; and in secret have I said nothing." Paul likewise condemns the "secret empire" as un-Christian and heathenish. His words are, "Let us therefore cast off the works of darkness, and let us put on the armor of light; let us walk honestly as in the day." Upon high authority, therefore, we condemn secret societies; and on the following grounds:

1. *They are unnecessary.*

There are three great institutions in the world founded on truth, and existing by divine authority. These are the family, the state, and the church. Out of each of these we find others growing, as branches from a central trunk. Around the family we have the circle of relationship, and the sphere of friendship. The state has its different departments—the legislative, judicial and executive. Within the church we have praying circles, missionary societies and associations of reform. Outside, however, of all these and distinct from them all, having no connection directly with any of them, but in many ways hostile to every one, we have a host of secret oath-bound orders. Now I claim that if these were swept out of existence, the whole of them — Masonry, Odd-fellowship, Knights of Pythias, Red Men, Elks, Royal Arcanum, Grand Army, and after them the trades unions, whose name is legion, and the Grange, the Good Templars, and other secret temperance societies, and finally the swarm of college fraternities—all sunk as a stone in the depths of the sea, humanity would lose nothing, society would lose nothing, but, instead, the family, the state and the church would be the better for the clean riddance. All the good that such associations ever do could be done as well in the way that God has appointed and by the means that he has devised. Homes would be happier and more prosperous, if the husband and father spent his evening hours with his family, and his earnings in supplying their wants, instead of attending the lodge meetings, and spending his money in the payment of dues and assessments, and in the purchase of new degrees. The state would be immensely benefited, if these bitter enemies of all government, save that of their order, were cast out. The church, too, would renew her strength, if this dry-rot of secretism was checked. If we distinguish those of the less objectionable class from the others, it is hard to see what is gained by their secrecy and sworn obligations—why they could not accomplish all the good they do, yet remaining open and voluntary. We believe that these things, secrecy and the oath, are features of the lodge system, for certain reasons that we may notice a little farther on. Will you not allow me to say, that secret oath-bound orders are not necessary; that the good done by them needs not the oath to "conceal and never reveal;" and that, through the divinely-appointed institutions of the family, the state and the church, man can find full scope for all his philanthropic purposes and humanitarian efforts. Besides, there are thousands and tens of thousands of men living happy, prosperous and useful lives who have never seen the inside of a lodge-room.

2. *Secret orders are eminently selfish.*

I by no means deny that they afford their members certain advantages. It is said that Masonry demands three-fourths of the public offices. Our Presidents, with a few exceptions, have been Masons. One of the candidates for the governorship of the State of New York at the last election was widely advertised by the organs of his own party as a thirty-third-degree Mason, and a member of three other secret societies. It is becoming questionable whether any man can reasonably hope to attain to any high political honors unless he has the sworn allegiance of one or more of the great orders. Take, for an example of the selfish spirit of secretism, the obligation of a Master Mason. He promises that he will not wrong a brother of this degree to the value of one cent; that he will not speak evil of a brother, but will aid all poor Master Masons, their wives and orphans wheresoever disposed around the world. These are excellent resolutions; but observe their narrowness: "a Master Mason," "a brother of this degree," "all Master Masons, their wives and orphans." The obligation is restricted; room is left for defrauding thousands of other men. The selfishness of the obligation is apparent. In contrast with this, take the grand command of the law, big as the heart of God, and wide as humanity, "Thou shalt love thy neighbor as thyself." The advantages that members of secret orders obtain through their association, come through disregarding this command and taking from those outside to bestow upon brothers within. I challenge you to name a secret fraternity of any kind that is not seeking, first and foremost, "the good of the order." I shall not take time to speak of those so-called "benefit" societies, in which the few in high office, like vampires, are fattening on the life-blood of the poor. These orders, one and all, are in direct opposition to the wide, free, unselfish spirit of Christianity. Among the higher orders no pretensions are made to anything else than self-interest. They do not even receive into membership the poor, and the disabled. Those only are sought after who by their means or influence will advance the fame and power of the lodge.

3. *They are hostile to good government.*

It has been made plain that in the case of Masonry and other similar orders we have a government within the government. Not only so, but in many ways it might be shown that the lodge binds men more closely together, and holds them with a sterner hand, than the state. I spoke a moment ago of the fact of the secrecy and sworn obligations of the lodge; but then deferred enlargement upon the fact. I will speak of this now. Secrecy and the oath are found to be necessary, that the empire of darkness may live and perpetuate itself. Secrecy is the bait to draw men in; the oath is a whip of scorpions to compel submission. Masonry undoubtedly has a hold upon the consciences of men. It is a government in which there is a union of church and state; and hence it has a strong hold upon its members—stronger than that of the state upon the citizen. That such a government must work disaster to the government within which it exists, needs no argument. Then look at the Master Mason's oath again: "I promise and swear that a Master Mason's secrets, given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election." Let him pass through the Royal Arch, and the oath runs, "murder and treason NOT excepted." Suppose a Royal Arch Mason to be guilty of murder, or to have committed the crime of treason, and he is brought before a jury of which even one member is a Mason, what hope is there of a just verdict? The fact of being a Mason ought to disqualify for jury service. It has been declared that the ultimate design of Masonry is the overthrow of both the state and the church, and the establishment in their stead of a Masonic government and a Masonic religion. This brings me to the fourth ground of our opposition to secret societies.

4. *They stand opposed to the Christian religion.*

This is the gravest charge that I, as a minister of Christ, have to bring against them. If they concerned themselves with matters of business or politics; if the members of the various orders amused themselves with street parades, or even passed the night hours in ultra-questionable pleasures, leaving religion alone, I would not find so much fault. Many of these orders are religions, mixed religions, containing heathen, Jewish and Christian elements. They have their temples, prophets, high priests, chaplains; they have baptismal forms, communion service and ritual for the burial of the dead. Many a man has said that Masonry was a good enough church for him. An Odd-fellow said to me, a few days ago, that if a man lived up to the obligations of Odd-fellowship he would be a good man. It is well known that the very name of Christ is dropped out of Masonic ritual and prayer, and the same may be said of the ritual and service of other orders. This omission of the Saviour's name is not all. The atonement is practically denied; and salvation made to depend upon good works, or, I should say, good standing in the lodge. Some may say that I should exempt the Grand Army from these charges. It is true that in the public services held by this order the name of Christ is used; but I cannot withdraw the second charge: a practical denial of the atonement of Christ. I took these words from a program recently prepared for Decoration Day observances. Listen: "This day is sacred with the almost visible presence of those who, out of prison-pen and hospital, from camp and battlefield, have joined the innumerable company of those who muster to-day on the parade-ground of heaven." What do such words mean? They seem to mean that the souls of those who died fighting for their country, went from the field of conflict to heaven. We would infer from the words that no matter what the character of the man may have been, whether he were a believer or an infidel, the manner of his death insures his salvation. God's Word says that he that believeth on the Lord Jesus Christ shall be saved, but he that believeth not shall be damned. The Grand Army says that faith and unbelief have no place in the matter of salvation; all that the old soldier needed was to be pierced by a bullet at Antietam or Gettysburg. This, you will observe, is in perfect accord with the doctrines of Masonry. These are to the effect that the Free and Accepted Mason, when he dies, passes from earth to "the Grand Lodge above," no matter what his character or manner of life may have been. Get the password to the lodge, and you have the password to heaven. We all know what the character is of some members of these fraternities. They are vile men. Still they are good Masons; and good for the Mason's heaven, whatever that is.

Now, turn from such teachings to the Bible, and you are met by the declaration concerning heaven, that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." The dispute lies between the Masonic ritual and God's Word. I have this additional charge to bring against secret societies: They unite Christians and infidels in unholy rites. The church is paralyzed by secrecy, many choosing lodge ceremonies to church ordinances; revenues that ought to go into the treasury of the Lord's house are being diverted to the coffers of secretism, and the pulpit is growing mute on certain truths that ought to be proclaimed on the house-tops.

5. My last ground of opposition is of a kind somewhat different from the others. It is this: *While the more respectable of the secret orders remain, it is unreasonable to look for the suppression of those that are generally condemned.* Joseph Cook divides the oath-bound fraternities into the "gilt-edged" and the "guilty-edged." The guilty-edged are as roundly condemned by members of the gilt-edged as they are by the free and untrammeled citizen; but how shall the republic be saved from the guilty-edged, as long as the gilt-edged remain? If good men, Christian men, and even Christian ministers in Binghamton, may be Freemasons, Odd-fellows and Knights of Pythias, how shall we rid New Orleans of the Mafia, Chicago of the Clan-na-Gael, and San Francisco of the Highbinders? I would recommend this to members of secret orders, as a subject for discussion at next lodge meeting. In the guilty-edged we have a class of secret orders of which I have taken no account in my remarks till now; but these must be considered before the question of secretism is fully discussed, and finally settled. I am persuaded that if these reprobated orders are allowed to increase, they will soon have even Masonry by the throat.

In closing, I will answer two objections that are commonly made. The first is, that there are good men in the lodge. I admit it. There are good men in the lodge, admirable men; but I dare say the lodge did not make them good. As far as my experience goes it leads me to say that, as a rule, the better man the worse Mason. There are Masons who have only a nominal connection with the lodge. They pay their dues, but are not heart and soul in the work of the order. Besides, we must distinguish between certain men who are identified with the system, and the system. This even Masons themselves will allow. I have been dealing with the system, not with men. The sec-

ond objection may be put in the often-asked question, "What are you going to do about it?" I am aware of the vast proportions of the secret empire; but, brethren, I have never thought that it was my duty to overthrow this or any other great wrong. I have my part to perform, however, as you also have; the issue is in God's power.

WHERE ARE THE MEN?

BY REV. ALEX. THOMSON.

In conversation with a Methodist clergyman, lately, I urged the fact that the churches in these days are largely women's churches, not only the females greatly preponderating in numbers, but constituting, in many places, the whole working force of the church. I urged this fact as a cause for serious thought, and suggested the question, if the lodge is not at the bottom of this most anomalous condition. The clergyman to whom I spoke was gray-headed, and gray-headed in the service of the Master. He was evidently in earnest about the Gospel he had to preach, for I knew he was putting forth more effort, even then, to preach the Word in an out-of-the-way place than could have been expected of one of his age. But he said: "No, it is not the lodge," and proceeded to give other reasons. When I further urged that Masons had told me personally that their lodge was "religion enough for them," he replied: "They state what they know is not true." But the good old gentleman said he had not been in a lodge for some time. This is one side of the story.

Sometime before, I had spoken with another Methodist clergyman, also an old man, who was both a Mason and an Odd-fellow. The subject of our conversation was the same as the foregoing. How different the reply! "All that you have said," he replied, "is true, and truer than true; but I do not leave the lodges, because, being inside, perhaps I can do some good which I could not do by leaving them."

Last summer I attended a prayer meeting in a Congregational church. It was, as usual, a ladies' meeting, with perhaps three or four men in the audience. After the meeting I walked down the street with the pastor, a man of age and much experience—a man with a clear, well-cultivated mind. Standing by his gate, with the stars of God looking down upon us, we talked about the interests of our Father's kingdom; but the subject that in recent years has been often on my mind I called up, to hear what this good servant of the Lord would say about it. I knew he was a Mason—a Knight Templar; but I knew, also, that he was a man of God. "Our prayer meeting, to-night," I said, "was a fair sample of what they are in most churches. Has the world come to believe that the religion of Jesus is an unmanly thing, that men have so little interest in it; or, is the lodge at the bottom of much of this?"

I ask the careful attention of the reader to his reply, which I will give as nearly as possible: "I wear on my person," said he, "this Knight Templar's jewel, because it was given to me by a very dear friend just before he departed this world. But if I had my life to live over, I would keep out of these societies; not that they are immoral, but because they do this very thing you say—they keep men out of the church of God."

I believe these interviews show the general thought of ministers in these societies. But they by no means show the thought of the ministers who, outside of the secret empire, have made a study of its working, unobscured by the vapors of the lodge-room. I believe that to most of us who have done this there has come a sense of alarm at the imminence of the danger. The church of the living God is the pillar and ground of the truth. There are two mighty questions that the church must find a way to settle in the near future, or see the ship of civilization wrecked on the sharp rocks that lie just before. These are the saloon and the labor question. If ever the church needed the earnest support of strong men; if ever there was a time when men and women, alike, should bow at the feet of the strong One for strength to do that which human strength cannot accomplish, it is now, when the evil one, by a master-stroke of policy, has shut up our men in the lodges.

I do not deny that here and there men can be found who are lodge men, and yet faithful to all Christian duties. But I do say that so far as my observation goes they are the exception; but I do know that the lodge love is as strong as the church love. And that is all that need be said, for the Lord will not give his glory to another, nor share with lodges the labor and affection due to his church.

What is to be done? The question is a difficult one—one of the most difficult ever presented to the mind of man. What is to be done—what measure inaugurated—that shall be wise and yet harmless? Said one of our evangelists of national reputation to me recently: "I find the lodge strong everywhere—so strong that the man endangers his usefulness who speaks a word against it in public." It is a sufficient vindication of its power that I do not give the name of this party, knowing well he would be grieved if I did so. To force this subject upon the unwilling attention of many churches would be simply to disturb the churches; to let things go as they now are is to make the church powerless against the world, and to invite disaster.

To me there are two things clear. First, that it is the duty of every pastor to make clear the lodge danger—to hang out the danger-signal faithfully before his people. The Lord said to his disciples that he had many things to say to them, but they could not bear them. We must go to God for that wisdom that will help us to say the right things, and to say them as frequently as the people will bear them. Secondly, I believe there should be a consolidation of forces against the lodge, wherever this is possible, so as to secure the discussion of the subject in ecclesiastical bodies and church papers. We must force the leaders of the people to show their hands, by all gentleness and Christian ways open to us. Apart from the means now being used, I see nothing more that can at present be accomplished.

Brethren, the night draws on apace, and unless the church rises in the strength of her Divine Master to grapple with the present evil, we shall soon have a darkness that will only be cloven by the bolts of judgment.

Washburn, Wis.

THE METHODS OF REFORM.

Between "Morgan times" and now some influential mistakes have been made. Finney saw this, confessed it, and made a powerful effort to correct his own; but he was almost too late, and far too much alone. The old mistakes are daily repeated and perpetuated with constant injury to the great reform.

It is too late to do the work of forty years ago. Where are we now, and what must now be done?

First, let us see what material we have to work upon. In all cases a reform finds a certain class ready and waiting. I do not say that the waiting is always conscious, but some sort of readiness is nevertheless actual. Some men are conscientious, keenly susceptible and prompt to respond. As soon as the voice cries in the wilderness they are attentive and responsive because they have ears to hear. Others have caught glimpses of sin on the one hand or holiness on the other. They are restless, are unseated and stand waiting for a voice to call in darkness or at dawn. Still others have clear knowledge and strong feeling, but they will not fall into rank till some leader gives the word of command. They will never be leaders; they will be privates in the ranks or nothing. But there they are waiting, and by them the needed ranks of common soldiers will be filled.

As to all the rest, those who do not care, others who cannot see, others still who do not dare to look and see, or if they do are afraid to show they care, the reformer has little present use for them. Plenty of recruits will come from them by and by after the most pressing need of recruits is over. For the present it is a waste of time to do anything but let them alone.

The first thing to do is to organize and drill the nucleus of an army that we have. Conscientious, intelligent, active and courageous men are the first to work upon. All after-movement will take impulse from their momentum. Every long train starts with its first cars, and these help the engine by their momentum to start the rear ones. All fires start with something ready to kindle. All popular movements begin with the people who will move. Once the reformer gets them he is no longer alone.

Now our search is for our prepared class. How is it to be found?

This is asking virtually who are they whose principles antagonize those of Freemasonry? This again can be turned round into an inquiry as to what Freemasonry antagonizes. A comprehensive answer is government and religion.

Our class therefore naturally includes two typical men, the intense, high-minded patriot, and the devoted Christian. These two are the natural enemies of Freemasonry. It is to these then that we must first give our attention.

But the patriot and Christian are, in a large proportion of cases, not two men but one. Moreover, the principles dearest to any patriot are largely those vital to every Christian.

Hence, while our range widens into the domain of patiotism whenever the shifting battle carries us that way, still, the plan of the campaign is simplified, because the conflict between Freemasonry and reform is, virtually, a conflict between sin and holiness, and between what is anti-Christian and Christianity.

This guides the choice of weapons. We are to wear the armor of the soldiers of Jesus Christ, and our appeal is to be made to the consciences of already conscientious men.

To change the figure, or rather to drop it, I want an audience that cares whether Freemasonry is right or wrong. Let me speak to men who will be indignant, either toward the thing I attack, or else toward me, when I charge it with being wicked. Give me men who would not hear Freemasonry slandered if it were good, and by the same quality of heart and mind will be quick to start when I unveil it as a sin and crime.

These are men of moral force, who, once roused, and well combined by the fusing power of one moral enthusiasm, will carry surprising masses of otherwise indifferent drift along with them, and accumulate a momentum beyond their own, even from the most inert and useless matter that the first reformer did well to let alone.

In an emergency a ship's captain cried, "Man me a boat with the Christian sailors." In our present emergency Christians are our men.

Let us then press most constantly and warmly the reasons that appeal to Christians. Our strength lies there. Our success must begin there. This is the necessary fountain; patriotism even will drink here.

The warfare is Christian, and so it must be waged by Christians. The Christian reformer will therefore take counsel of common sense if he recruits Christians and does it by Christian methods.

Freemasonry degrades and variously abuses the Bible, and Christians should know it. They are opposed to all other agencies that do so, and will oppose Freemasonry when they are shown that it is to be classed among them.

Christians wish to make the most and not the least of the Master's name. They sing, "All hail the power of Jesus' name." Let all Christian men and women know that in the lodge that name is tabooed.

Christians abhor profanity and sacrilege; they are shocked by levity and the juxtaposition of things sacred with things low and shocking. Make them see what, alas, we who have been there have felt, and they must recoil from this wicked thing.

Thrust the lance home to the heart of Christian sentiment and feeling. Trust conscience where you find it; where it is wanting trust nothing else and waste no time. He that hath ears to hear let him hear; do not preach to the morally deaf. Give no more than a second place to secondary matters, but go straight to the mark and fight this, like every other sin, as a wickedness that hates God and that God hates and sends you in the name and by the truth and grace of Jesus Christ to uproot, break down and destroy. Christian motives influence Christian men; therefore appeal to them, for Christians are our allies, the soldiers of that Great Captain who came "to destroy the works of the devil." CRUCIFER.

The devil is never afraid of the men who stand around with their hands in their pockets and say, "I told you so."

NEW ENGLAND LETTER.

Joseph Cook in his 225th Monday lecture.—Rev. J. M. Foster on the Bible.—An interesting discussion.—The tide turning.—The cigarette triumphant.

When the next hundred years shall have reached its waning point—provided the world stands so long—there are men filling a very large place in the public eye to-day who will look very small; and events which, though they made a good deal of noise at the time of their happening, will not send even the ghost of a whisper down the vestibule of the vanished century. Look back through the spectacles of Thackeray at the great wits of the Queen Anne and Georgian periods, and analyze the general impression left on one's mind. Is it not of a society false and unreal?—of jests made to order?—of a play with painted puppets for actors? Nothing like the lens of Time to make little-great men dwindle down to pygmies; but in what proportions the few really great men loom up! Very likely they would not know themselves; nor, it is to be feared, would many of their contemporaries know them.

Astronomers have discovered new stars before discerning them through the telescope. They reasoned, from known laws of celestial mechanics, that such heavenly bodies must exist even if hidden from view; and in like manner any one reasoning from the law that every poison supposes an antidote might expect that in this age, when Bible truth suffers more from the attacks of its professed friends than from open infidelity, God would raise up such a champion of revealed religion as Joseph Cook. There is something sublime in the sight of Tremont Temple packed at the busiest hour of the day with earnest, thinking men and women. It is in itself phenomenal, and there must be something phenomenal in the man who can draw together such an audience at such a time. Everywhere Joseph Cook would attract attention. Distinguished men are often given a very insignificant personality; but when the Boston Monday Lecturer rises to speak there is no sense of incongruity between his leonine face and voice, and the words that he utters. His 225th lecture, on "Fresh Lights From Ancient Monuments," well illustrates the secret of his power. It is no voice from the tombs that we hear, telling of the Hittites and days of Melchisedek and Chedarlaomer, but a living man whose grasp is on living questions, and who makes our English Bible, that has seemed to so many like a dead book under the scalpel of the mis-called Higher Criticism, to throb with life once more as the light from those old monuments is focussed on its pages. I doubt if the men whose liberalism of opinion is making such a stir to-day will be remembered when the twentieth century is in its last decade. The quicksands of doubt make treacherous footing for a would-be immortal; but when genius and scholarship combined plants itself on the pedestal of Truth it commands the ages, and will look loftier to a succeeding generation than to its own. A pungent paragraph for those to ponder with whom all the orthodox truths are "old-fashioned," and they who believe them "only fogies," is this: "Our fathers were not all fools. If they were, what are we? He who has no respect for yesterday, simply because it was yesterday, can have no true respect for to-day, because to-morrow to-day will be yesterday. Nor can he have a true respect for to-morrow, because the day after it will also be a thing of the outgrown past."

Mr. Cook's Prelude, on the 22d of February, took up a subject which should be of the deepest interest to every one with a spark of patriotism in his bosom. It was a noble protest against the opening of the World's Fair on Sunday, and the selling of liquor on the Fair grounds. It is filled with sentences that are moral thunderbolts. If such a national sin and disgrace is allowed through the apathy of the American people, one does not need to be a prophet or the son of a prophet to hear the foot-falls of approaching judgment.

Rev. J. M. Foster's recent lecture before the Y. M. C. A. on "The Bible; its Study and its Use," was reported with considerable fullness in the *Traveller*. To praise the felicity of his style as a lecturer,—the research, the logic, the deep grasp on world-wide problems of religion and public morals, would be superfluous to anybody who has heard him, or read his book, "Reformation Principles." Though Bro. Foster does not believe in voting for himself, these able, fearless lectures must have influenced a great many other men to vote, and vote right. Job, the old Ironsides in Mrs. Charles' story, who declares that in spite of their non-resistance tenets no people have more fight in them than the Quakers, reminds me of the equally curious fact about our Covenanter brethren:—that while they refuse personally to exercise their political rights, they have given to the world some of its sturdiest champions of governmental reform.

That is an interesting discussion which is going on in the columns of one of our exchanges, on "The Confessional not Secret." According to Cardinal Gibbons, the secrets of the Confessional are inviolate and inviolable—even by a priest who afterwards becomes a Protestant. This sounds very much like the statement that Masons so often favor us with:—that "the secrets of Masonry can never be revealed,"—one ardent lodgeman even going so far as to add the clause, "*drunk or sober!*" Bishop McNamara, Rev. P. A. Seguin and others assert, from personal knowledge, that the secrets of the Confessional are constantly being betrayed; and Prof Rudolph, in his letter, adds the following bit of information: "The Jesuits have utilized their knowledge of Masonry and other so-called oath-bound societies which they obtained through the Confessional. *The Jesuits are in possession of every secret of Masonry.*" While this cannot be exactly in the nature of news to any thoroughly-posted Antimason, it is not often that we see such an assertion in print, and made by one whose former position as a Romish priest has given him every opportunity of knowing whereof he affirms. Our Masonic friends, who still assert that under no circumstances can the secrets of Masonry be revealed, will do well to look into this. "Other oath-bound orders" is significant, and those patriotic societies who rely on secrecy as a weapon to fight Rome should wake up in time to the fact that it is already in her possession; and when the day of battle comes they will find it turned against them by hands that know far better than they how to wield it. If the Jesuit priests can obtain a knowledge of their grips and signs, all the rest of their secrets—their plans and purposes—will be an open page. Rome has the key and can manipulate the patriotic orders at her will, just as the rum-power has manipulated the temperance orders to oppose prohibition.

But the tide is rising. At a debating club in Charlestown, a spirited debate was recently held on the question: "*Resolved*, That secret societies should be suppressed." "The silent vote, the roll-call, and the report of the jury were all in favor of the affirmative." It may be interesting to know that the president of the club is a young man who has but lately received light on this subject through a conversation with the publisher of the *Home Guard*. And he is only one of many whom by her lectures and by personal conversation she is leading in her gentle, womanly way to see the truth as regards this great question.

The Committee on Public Health has reported as inexpedient any legislation looking towards prohibiting the manufacture and sale of cigarettes within the limits of the Commonwealth of Massachusetts. The omnipresent tobacco-fiend rejoices and all his allies, but the W. C. T. U. are not disappointed nor cast down. I imagine, however, that some of them begin to see a little more clearly than they ever did before that until woman can have a place among our law-makers, and sit on Public Health committees herself, this kind of thing will continue to go on with little hope of abatement. Elizabeth E. Flagg.

OUR WASHINGTON LETTER

Washington, D. C., Feb. 24, 1892.

The temperance cause was sadly in need of a champion on the floor of the Senate yesterday. The bill for the appointment of a commission to investigate the alcoholic liquor traffic, which has passed the Senate seven or eight times, but never the House, was reached on the calendar, and it was thought that it had passed, but a Senator demanded that a vote be taken, and then another Senator demanded an explanation of the bill, and because no Senator then on the floor—many of the Senators were on the excursion trains from Chicago, which did not arrive until this morning—could or would make it, the bill was laid aside.

Words of good cheer are what Madame Tel Sono, of Tokio, Japan, has brought her American sisters. She is a vice-president of the World's Christian Temperance Union, and has traveled half around the world to tell in her own way of the work the Union is doing in Japan. She began an interesting lecture with an apology for not speaking better English, and the statement that she only began to study our language four years ago. As a specimen of her style, I quote: "I want to tell you about how good the Woman's Temperance Society is doing in my country. It is the custom in my country to drink on all occasions; at a funeral, or party, or marriage, everybody drinks, sometimes all night. This is bad, very bad, and the temperance society with the white ribbon is doing, oh! so much good.... But, my dear friends, I want to tell you what pleasure I have in Jesus Christ and the Holy Father. I am a White Ribbon woman, and am willing to work to save people from the awful drink which is the custom of my country." She has a very earnest way of speaking and her peculiar manner of pronouncing English is very pleasant to hear. She may lecture here again.

Postmaster-General Wanamaker is being rather sharply criticised by church members because he allowed his daughter to give a leap-year dancing party at his residence here last Monday evening. They say, and probably truly, that his action will cause many a Christian man to allow his daughter to do likewise, who would not have otherwise done so, and that it will be a long time before Christian fathers hear the last of: "Why cannot I have a dance? I am sure if so good a Christian as Mr. Wanamaker allows his daughter to give one, there can be no harm in it."

Mrs. Harrison made her first appearance as a public speaker this week, when she delivered an address of welcome to the members of the first Continental Congress of the Daughters of the American Revolution, of which she is president, and which is now in session. She read the speech from type-written sheets, and, although she lacked that easy confidence characteristic of the practiced speaker, the impression she made upon her hearers was altogether pleasant.

In spite of the unfavorable sentiments which have been expressed of the project by leading members of both House and Senate, the Mormon influence is still hard at work, hoping to get favorable action from Congress on the bill for the admission of Utah to the Union as a State.

Great is the power of song over human emotions! Last Sunday night, which closed a series of evangelistic services in one of the local churches, hundreds of people shed tears as Rev. M. F. Lamb sang with great feeling, "Where is My Wandering Boy To-night?"

Boys who make a practice of visiting pool-rooms were given a terrible warning here this week, in the murder of one boy, seventeen years old, by another of eighteen. They had spent Monday (Washington's birthday) together, and were both under the influence of liquor when the tragedy occurred. Think of that, ye friends of the dramshop! Notwithstanding the law against the sale of liquor to minors, these boys purchased it. They had a quarrel while playing a game of pool, and one of them crushed the skull of the other with a billiard cue, and he died from the effects of the blow yesterday morning. Think of this! two more broken-hearted mothers; two more broken-hearted fathers; one promising boy cut off suddenly from a life of usefulness, and the other on his way to the gallows for murder. And, mind you, this is not a heathen community, but the capital city of the most powerful civilized nation on the globe,—a nation which claims to lead the vanguard of freedom and right; and yet the infernal traffic which is responsible for this murder and a countless number of others, is legalized to please the liquor dealers.

OUR NEW YORK LETTER.

New York, Feb. 24, 1892.

The winter is waning. Lent puts but a slight barrier to the rush of pleasure-seekers. The churches feel the power and pressure of its pleasure-loving members. Dr. Cuyler has truly said that "it is the mark of a baby to be everlastingly crying for amusements," and not a few professed disciples seem to think that the church is a bureau of amusements, and so are inventing all kinds of parties, theatricals, suppers and entertainments, "to pass away evenings" and please

the young folks, as if time were a burden rather than a priceless boon, and life a jest rather than a solemn trust. Dr. John Hall remarks: "If it be said that some are thus drawn to, or held in, the church, the reply is, that such bring no spiritual good and rarely receive any. There are secessions from our congregations which, at times, strengthen their position before God and in the judgment of conscientious men."

The booklet recently published by A. W. Hall of Syracuse, N. Y., on "Ecclesiastical Amusements," ought to be in the hands of all Christians. Mrs. Stowe lays down the axiom that "the need of amusements is felt less and less precisely in proportion as we have solid reasons for being happy." The church of Christ never was a more heroic and sublime power in the world than when—not amusements drew, but—the sword and the state stood before its narrow entrance. No grander and more exhilarating life can be conceived than that of a loyal, consecrated toiler for Christ in the salvation of men.

A notable career this week has closed. To-day the dust of Michael Dunn is laid away, his funeral eliciting expressions of grief more genuine than that of many a man of wealth and position. Born of drunken parents in the slums of Manchester, England, 65 years ago, a thief at 7, a prisoner at 8, and thirty-five years behind the bars in England, Australia, Canada and the United States; converted in 1878 at Water Street Mission, he has since given his life to saving released prisoners and is remembered as the earthly saviour of multitudes living and dead. Romance and tragedy mark his chequered course from the time when he, with other little children in jail, was flogged with the cat till the blood flowed down his back, as a kind of parting warning on leaving prison, to the time he was fearfully flogged on an American war vessel at Brooklyn navy yard—the last victim under the old *regime*—a career that illustrates the hardening influence of cruelty in dealing with offenders. He lived these thirteen years a conspicuous witness to the power of the Gospel to redeem and keep a man from falling; an effective argument to show skeptics that the grace of God can do what pledges and the Keeley cure can never insure. Chaplain Bass, of the county penitentiary, conducted the services at the Home of Industry, and several other clergymen, professional and business men, with a crowd of the humbler classes, were present. Homes in New York, Philadelphia, Detroit, Chicago and San Francisco have been founded by Mr. Dunn, centers of good incalculable.

A temperance conference was held to-day at Broadway Tabernacle, to stir up churches to form, once more, Total Abstinence societies in the churches and to promote the study of temperance. Dr. Cuyler, the president of the National Temperance Society, Secretary Stearns, Drs. McArthur and Day, Chaplain Steele, Peter Carter, Dr. Lambert, the physiologist, and Prof. Thwing made addresses. The latter was president of a boys' teetotal society in Boston fifty years ago, when but 11 years of age. He referred to observations in the East which showed the need of a temperance sentiment here to vitalize that of American residents in Oriental lands, whose example is often a disgrace to their country.

The Roman maxim about learning from an enemy, "*Fas ab hoste*," etc., is recalled by the criticisms of the secular press upon the destructive methods now in vogue by theological disputants. The N. Y. *Sun* says that these objectors juggle with words and pretend that unbelief is only a more enlightened belief; apparently do not want to be understood by anybody; beat about the bush and dodge the consequences of their arguments;" while the defenders of the supernatural "say exactly what they mean, in terms which cannot be mistaken; are clear, consistent, honest and straightforward." This is just the impression made on the minds of worldly men, and it is a noteworthy fact. When a preacher or lecturer delights in ambiguous, cryptic or Delphic phrases, that mean much or nothing, we at once lose faith in his honesty. No one questions the right of denial to any man, but is it fair when one has renounced the faith of his fathers, the creed of his associates, to say so and go to his own place? This is just the feeling of on-lookers. It is the view of all impartial minds. Occasional.

No man will ever feel right until he believes right and behaves right.

Reform News.

FROM THE NEW ENGLAND AGENT.

Boston, Feb. 25, 1892.

Ever since the fires of 1826 to 1832 were rekindled in the West, under leadership of Pres. J. Blanchard and Philo Carpenter, Esq., "of the chief women not a few" have stood by the cause "not loving their lives," that they might overcome the wicked one "by the blood of the Lamb and by the word of their testimony." Of these "some remain unto this day, but many have fallen asleep." As one after another rests from labor, others ready to "contend for the faith" come to fill the ranks, and so the lamps are kept filled and burning, while we tarry for the Bridegroom's coming.

A wise Providence is so ordering that New England seems destined to furnish her full quota of women whose names will go down in history with deserved honors. Permit me to mention a few among those who are constant in their devotion to Christian reforms.

Mrs. Deacon Washburn, of Worcester, so well and widely known as a philanthropist and quiet benefactor of the worthy, at whose home the pioneers in Abolitionism, Prohibition, and Anti-lodge work have found a welcome and a "friend in need," who "is a friend indeed," remains steadfast in the evening time of a long and useful life. Associated with the name of Mrs. E. B. C. Washburn in Worcester are the names of Mrs. David Manning, Sr., Mrs. Rev. Wm. J. White, and Mrs. Timothy S. Bliss, whose companions in life "rest from their labors," but who honor their departed husbands and seek to bless the living by perpetuating their principles and helping on the cause in which they were so deeply interested.

The gifted authoress of Wellesley needs no introduction to those likely to read this sketch. Her newsy, spicy, graceful New England letters have been complimented by recognized literary judges and have won for her both friends and admirers wherever the "Polar Star" of our reform is read. To her is instinctively awarded the honored position of literary standard-bearer in New England, and so brave, and true, and trusty, and discreet has she proved in these years of conflict that not friends alone, but the enemy as well, look for the "Flagg" in the fore-front of every encounter with the lodge, the saloon, and with her whose "house is the way to hell, going down to the chambers of death."

Mrs. M. E. R. Jones, in whose counsels and co-operation the anti-secret reform has long had a helper, and by whose generous consideration we obtained a footing for work in this city of lodges, resuits and saloons, has the satisfaction of seeing the work she helped to inaugurate going quietly but steadily onward, indorsed by some of the foremost clergymen and Christian people of Boston. Deserving of special mention is the name of Mrs. Daniel Powers, to whom, with her devoted husband, Mrs. Stoddard and myself are greatly indebted for words of cheer and timely generous acts. Theirs is "a house of prayer," and it has pleased the Master to make it "the gate of heaven" to precious souls. Her first glimpse into the system of iniquity amazed and appalled her. She at once opened her parlors and invited her neighbors to gather weekly for prayer, conference and the study of the secret lodge system. Though delicate in health, she has been indefatigable in labors and it is to her faith, perseverance, planning and efforts that the cause is largely indebted for its substantial growth during the two past years. These parlor meetiugs have continued without intermission for seventy weeks, and while general information has been diffused among the people, several have been brought out from bondage in the lodges.

A recent feature of the movement is afternoon meetings for "women only." Addresses at these meetings have been: One by Mrs. Powers, one by Miss Flagg, and three by Mrs. Stoddard. Mrs. Stoddard has also spoken to women three times at Newton, once at Wellesley and once at the home of Mrs. A. M. Paull, Riverside, R. I.

Miss Ella Carter, by her musical talent, has been a great help in our meetings. Having "counted the cost," she has entered heart and soul into the work, resolved to emulate the courage and self-denial of her now sainted parents, in her devotion to Christ and Christian work, at any cost.

Mother Rockwood, whose presence is a perfect benison, brings to the cause rich treasures of sunshine, courage and wisdom, gathered from years of experience in the vanguard of the anti-slavery, the anti-liquor, anti-Romanist and anti-lodge hosts. When she has a "Thus saith the Lord," and knows she is right, no power on earth can disturb her equanimity or dissuade her from uttering her convictions. With David, she may say of the Lord, "Thy gentleness hath made me great;" and all who know her will say, Amen.

Mrs. M. E. A. Gleason, National and State Lecturer and W. C. T. U. department organizer, finds time from her pressing duties for an occasional greeting, and showed that her heart is in the right place by leaving her work in New Hampshire and coming to Boston at her own expense to give that admirable address at our annual convention which appeared in the *Cynosure* of Jan. 21st last. Only *the* occasion is required to bring her polished blade from its sheath, and woe betide the luckless "son of Hiram" whose temerity dares provoke an encounter. "Better had it been for him if he had never been" so presumptuous.

Mrs. E. Trask Hill walks in the light as it is given her, and but few women are better known in Boston, or are in positions to do more for reform than the General Manager of "The Woman's Publishing Company," and the editor of their organ, *Woman's Voice, and Public School Champion.* Her arraignment of the secret order of Jesuits at our December convention was brimfull of facts that the people ought to know. Mrs. H. L. Hastings, Mrs. A. J. Gordon, Mrs. Wm. F. Davis, Mrs. Richard Cone, and many others are in sympathy with the cause, but are overtaxed with labors in other lines of reform, and as yet have found but little time to give to anti-lodge discussion.

When the friends met to ask for corporation papers, one-third of those present were women; and of the two elected on the Board of Directors of the New England Christian Association, one was chosen Secretary of the Board. It is proposed by New England friends to give the women an open field and an equal responsibility and voice with the men, and to calmly but firmly appeal to the intelligence and Christian conscience of the people and to "God the Judge of all," to vindicate his and our common cause.

J. P. Stoddard.

When the devil wants a man for his service he is just as apt to find him in the front pew as the last.

The man who thinks he is the best preacher in his denomination is not the man God uses to perform his work.

Correspondence.

THAT "PAN-HELLENIC PRAYER MEETING."

Baraboo, Wis., Feb. 23, 1892.

Editor Cynosure:—I clip the following item from the *Union Signal* of Feb. 18:

"The Ohio Wesleyan University at Delaware is enjoying a remarkable revival. More than two hundred students have been converted, and the interest is deepening each day. The nine Greek-letter fraternities united February 9 in probably the first Pan-Hellenic prayer meeting ever held in America."

If this statement means anything, it is that all the Greek-speaking people of the earth have met, either personally or by their accredited representatives, at Delaware, Ohio, U. S. A., and held a general prayer meetiug for the first time in the history of America.

To one who has been acquainted with the Greek-letter fraternities in our modern colleges, it means that a portion of the students who are banded together in secret societies, and who hide themselves behind certain letters of the Greek alphabet, have so forgotten their normal condition of rivalry, for a time, as to attend a prayer meetiug on Feb. 9, which, so far as we are informed, did not break up in a row. If it did not, it was because college fraternity matters were carefully excluded. It is in no wise likely that there was a genuine "Hellenist" within five thousand miles of Delaware at the time; and yet,

with the most consummate effrontery, some one penned the above paragraph.

Of what unutterable yearnings after notoriety some secretists are possessed!

"Pan-Hellenic!" Yes, yes!—and yet it is not likely that a single "Hellenist" there could get through an ordinary lesson in Greek without a pony to ride on.

"Pan-Hellenic" indeed! indeed! It will be observed, further, that this happened at the Ohio Wesleyan University.

The Wesleyans are a people who are constitutionally opposed to secretism; but this great university, which is under the control of the Methodist Episcopal church, is literally honeycombed with secret societies. There are nine of them. The whole brood of Greek fowls finds lodgment in their branches. The above item hurts me at two different points. I am grieved at the state of things in the university.

I am offended at the "Pan-Hellenic" falsehood contained in it.

I will rejoice at the conversion of the 200 students if, at the close of their Greek prayer meeting, they will disband their fraternities and henceforth stand fast in the liberty wherewith Christ has made them free. J. W. Wood.

A MASON'S OPINION OF MASONRY.

Chicago, Feb. 22, 1892.

Editor Cynosure:—Freemasonry is a unique institution. It is, *par excellence*, the great secret society of modern times. It is imitated by many but neither excelled nor even equaled by none. It is unquestionably the only institution in the world to-day that embraces within itself every rite and ceremony and doctrine of the ancient mysteries—both the lesser and greater—that for ages had been practiced among the pagan nations of antiquity. It is paganism, pure and simple, from the preparation-room to Hiram's grave; and though, as I have said, it is imitated by many, yet it stands alone, and must always stand alone, so long as it stands at all, as the only true and legitimate *revival* of the old sun-worship.

Now, surely, this is a great deal to be said in favor of Freemasonry at this late date of the nineteenth century, and to be said, moreover, by one who has given it such hard knocks as I have during the last eighteen years. But the truth must be told, and the truth is, that Freemasonry is the most ancient as it is the only real pagan system of religion now in the world. But Masonry possesses many other rare qualities besides its antiquity and its paganism; and as my former brethren are almost unanimous in declaring that it is a good institution, I shall now proceed to show in what its goodness consists, and what ought to be a certificate of merit to recommend it to the favor of every minister, at least, in the land. I shall begin at the beginning:

On the night of his initiation the preacher is ushered into the preparation-room and is there met by the secretary of the lodge and one or two other brethren, when the secretary propounds, among others, the following questions: "Do you seriously declare upon your honor before these gentlemen that unbiassed by friends and uninfluenced by mercenary motives you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?" and the poor preacher-candidate answers: "I do." Now the best, or the worst, of all this is that nobody believes it. From the Master in the East to the Junior Deacon or Steward in the preparation-room, not a member of that lodge believes that preacher's "I do," and neither does he believe it himself. Every man, preacher or otherwise, joining Freemasonry now-a-days does so for a purpose more or less mercenary, and hence, at the very threshold of the institution, and from the very nature of the question put to him, the candidate is forced to lie in order to gain admission and become a sharer in "the rights and privileges." But, again, the secretary proceeds: "Do you seriously declare upon your honor that you are prompted to solicit those privileges from a favorable opinion preconceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?" and again the candidate-preacher must reply, "I do." Now if any one had met this same gentleman a week or ten days before this and spoken to him on the subject of Masonry, he would have declared that he knew nothing whatever about that institution; that he was not a member of it, and had not the remotest idea as to whether it was good or bad; and yet here you find him in the preparation-room declaring upon his honor that he has a preconceived favorable opinion in regard to it; that it will store his mind with useful knowledge, and that through connection with it he will have a larger scope for services to his fellow-creatures.

And now, Mr. Editor, how would you really designate a man who would act as our clerical friend in the Masonic preparation-room is now acting before us? Would you not say that he was at least acting both the part of a knave and a liar? Certainly you would; and yet in all other matters pertaining to the ordinary affairs of life this preacher is just as honest and truthful as any other man; but in order to become a Freemason he must at the very outset act the low, mean part of a scheming trickster and liar, and from the very constitution of Masonry he is compelled to do this.

Here permit me to say that in this respect again Freemasonry is pre-eminent. There is no other institution in the world that will so readily force a man into a position where he dare not speak the truth as Freemasonry. The first lesson a man learns in that night-school of Satan is to lie, and during his whole life afterwards, as a Mason, he is compelled, under the very circumstances of the case, on no occasion to speak the truth when Masonry is the subject of conversation.

But the candidate is now stripped of his clothing, even to his inside shirt. He is handed an old pair of dirty drawers which he puts on. The left leg of this is rolled above the knee, the left breast of his shirt is turned back, and the left sleeve turned up above the elbow, a hoodwink is safely fastened over his eyes, a blue rope is tied around his neck, and an old loose-fitting slipper is on his right foot. Can anything be more degrading or debasing than this barbarous burlesque of ancient pagan worship, or can anything more revolting be conceived that a minister of the Gospel of the blessed God could be guilty of? And yet this is Masonry—the very threshold, or the very A. B. C. of it; and I now come back to my first proposition, that it is indeed an unique institution.

It is the only institution of its kind in the world that compels a man at the very outset to act the part of a liar, a knave, a trickster and a buffoon. Just imagine, if you can, a doctor of divinity in his old drawers, and hoodwink, and cable-tow, and slipper, trotting around there for the silent jeer, and laugh, and coarse remark of the Masonic rabble assembled in that lodge-room, and then tell me, if you can, that there is any other secret society on earth that can compete with Masonry in turning an otherwise honest man into a knave and a buffoon on such short notice. I am really afraid the brethren will never forgive me—that is, the Masonic brethren; but then you know Masonry is such a good institution that I cannot help telling what it is good for; and so perhaps when I get through praising it all I can, they may at last see that I'm doing them good, and unanimously vote me a good fellow.

And now I must leave our beloved friend, that poor impecunious preacher, to shiver and shake in the preparation-room, and return at a future day to put him through the rest of the delightful performance, until at last we shall find in him a smelling *stiff* in the grave of Hiram.

E. Ronayne,
Past Master Keystone Lodge, No. 639.

WAYSIDE NOTES.

GATHERED FROM ORIGINAL AND SELECT SOURCES.

CATHEDRALS.

Mrs. Schuyler van Rensselaer has written an article on St. Paul's Cathedral for the March *Century*, which will be illustrated by a great number of Mr. Pennell's best pictures. The paper is of unusual importance in the English Cathedral series because of St. Paul's prominence as the one great church of the Renaissance period in England. In view of the fact that New York is planning to build a great cathedral, Mrs. Van Rensselaer's argument from St. Paul's that "a dome is the noblest crown a great city can bear," is worth consideration.

PERSECUTION OF NEGROES IN THE SOUTH.

"I am now sixty-two years of age; I entered the vineyard in the year 1852, preaching the Gospel of God; was bound in chains 33 days for preaching, and can show many stripes. Men in secret orders have signs and grips, but my sign can be seen in my stripes. Any man who belongs to a secret order is as dangerous, in my sight, as a lion; and will do more harm than a lion. If my son belongs to a secret order and kills your son, and I help him away, I am as bad as he."—(Rev.) Henry Woodson, *Lake Village, Ark., Feb. 15, 1892.*

[From the Little Rock (Ark.) *Baptist Vanguard*, edited by colored men:]

Two black men were lynched in Pine Bluff Sunday night while the colored people were at church. The scene, from the description, was barbaric in the extreme.

Every black man ought to be prepared to die. In a year or two they will be mobbing Negroes for stealing chickens or asking for their pay when they have done a day's work.

If what the American citizen would make us believe is true, that Africa is hell, does that necessarily make the black race descendents of the devil?

Miss Kate Castleton, an actress, offended the dignity of the white society in Meridian, Miss., sometime since by making some disparaging remarks about the social ethics of this delectable Southland, and also by eating at the same table with her Negro lady's maid. Had she been a man, we would have hated to have her life insured with our company.

They want to give us heaven to ourselves. From the way things are going on, if the Almighty does not wipe the black man out of existence or turn him white, the "intelligent and superior" whites of the South will go back on him entirely. A Texas paper says "The majority of the people in Texas would prefer to go to hell in white company rather than enjoy the odoriferous presence of a colored man on through journey to the realm supernal." That speaks pretty bad for the churches and preachers. Well, gentlemen, you are well on the way, but we are extremely sorry to inform you there are some black folks going there too. If you can hire the devil to give you separate apartments after you get there, however, you'll be in it.

Then Virginia—the gentle and aristocratic Virginia, reaches across the Father of Waters and shakes hands with Texas. Rev. Dr. Corey, president of Richmond Theological Seminary, an institution which labors to teach the young colored ministers how to preach the Gospel, took rooms at the Valentine House. Whereupon fifty Southern Anglo-Saxon followers of the meek and lowly Jesus declared they would not eat at the table with the Rev. Dr. and his accomplished wife. No other cause for this humiliating proscription than that the Dr. was teaching Negroes the Gospel. The white man is going back on God, sure. We are not uneasy, however. Our God is able to take care of himself, and he will do it.

LAWS WHICH THE SOUTH IGNORES.

April 9, 1866, the civil rights bill, which had passed Congress, March 15, and had been vetoed by President Johnson, March 27, was again passed by the House of Representatives over the veto, by a vote of 122 to 41, and became a law. It had passed the Senate, April 2, by a vote of 33 to 15. This bill made the emancipated Negroes citizens of the United States, and gave them power to resort to the courts in case their rights were infringed. It did not, however, give them the right to vote. This right was subsequently bestowed by the Fourteenth Amendment to the Federal Constitution, July 28, 1868. It reads as follows:

"Sec. 1.—All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

"Art. xv.—*Sec. 1.*—The right of citizens of the United States shall not be denied nor abridged by the U. S., or by any State, on account of race, color or previous condition of servitude.

"*Sec. 2.*—Congress shall have power to enforce this Article by appropriate legislation."

Under these amendments and the Civil Rights law, the Negro citizen should rank equally with the white citizens. The only trouble is that the Federal government and those of *the several Southern States do not enforce them.*

It is time that the Negro should receive the protection to which he is entitled under the law.

FROM A MASON'S WIFE.

"The signs of the last days are upon us—the multiplying of the worship of Baal. It is certainly impossible for a man to be a true worshiper of God in the church and also worship in a secret lodge. I know men who let their wives and children go half-clad and poorly fed, and are regular worshipers in both the lodge and the church. There is in Masonry no lifting or Christ-religion. Just hear their hollow prayers, as empty as sounding brass or a tinkling cymbal. They have the woodshed and kitchen degree ('Rebekah') of the I. O. O. F., here, and the foolish women get up a supper occasionally for the benefit of the dear brethren. Through green-eyed jealousy, their nicest and smartest Becky has seceded from the order."

LODGE NOTES.

The Royal Arcanum in the United States, last year, made fifteen assessments upon its membership, aggregating over $3,000,000. Its membership now exceeds 125,000. Death benefits paid in 1891, $3,096,250.

The annual report of Northwestern Council Royal Arcanum No. 315, of Chicago, for 1891, shows that from a membership of 751 at the close of the year, there was collected for "the widows' and orphans' fund," $18,000; that there was "given to the sick and needy," during the same time, $300. No other expenditures are mentioned. What became of the rest of the funds?

Founded in Washington, D. C., February 19th, 1864, the Knights of Pythias now enters its twenty-eighth year of existence with a splendid army of more than 300,000 brave men and true, marching steadily forward under the tri-colored banner of Pythianism. One year ago, 263,000 names were enrolled on the rosters of membership; within the past twelve months, this number has increased to 308,000, making an increase during the year of 45,000. There are over 4,000 lodges whose financial reports show that the order is on a sound basis.—*Mystic Tie.*

Oriental Consistory has announced that during the Columbian Exposition it will entertain every worthy Scottish Rite Mason who may visit Chicago. Its doors will be ever open, while the illustrious brethren who comprise Oriental Consistory, and they are nearly all of the elite of Masonry in Chicago, will spare neither time nor money to prove to their brethren from every part of the civilized world that in the "Royal and Military Order of the House of the Temple," located in Chicago, the religion of humanity without creed, and politics without party, are most studiously cultivated and exemplified.—*American Tyler.*

Odd-fellows:—The 4th of March will be the 50th anniversary of the introduction of the order in Georgia, and the brethren are arranging to properly celebrate the same. In conning over details the following pleasing facts were noted: The order is steadily increasing in New Orleans and the urban lodges are gradually absorbing good material. The new temple at Baltimore is to be dedicated April 26th, 1892. One-sixth of the Odd-fellows of America are represented by lodges in Pennsylvania. William White has been Grand Secretary of Kentucky for thirty-eight years. Chicago Odd-fellows are agitating that the Sovereign Grand Lodge for 1893 shall meet in the Windy City. "A member of a lodge at Sudbury, Canada, travels thirty-five miles to attend lodge." Dollars to cents there is a girl living near that lodge-room.—*Mystic Tie.*

Harrisville, W. Va., Dec. 30.—S. S. Stewart, editor of the Ritchie *Reville*, was expelled from the Knights of Pythias lodge without a trial some time ago, on charges preferred by J. S. Singler, a fellow member, editor of a rival newspaper, the *Review*. The quarrel between them was of a political nature. Stewart carried his case to the Grand Lodge of the State, and that body reinstated him and censured the subordinate lodge for taking cognizance of political matters. Stewart entered his lodge last night on the occasion of the annual banquet, presented the decision of the Grand Lodge, and demanded recognition. The Chancellor refused to recognize the Grand Lodge's authority, and ordered Stewart ejected. Stewart warned the officers to desist, but they seized him, and after a desperate struggle, succeeded in getting Stewart into the ante room and closing the door. Then Stewart began to bombard the door with his revolver, and after he had shot it full of holes the lodge surrendered, and he was permitted to enter and participate in the banquet.—*World.*

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CHICAGO, THURSDAY, MARCH 3, 1892.

THE FALLACIES OF ODD-FELLOWSHIP.

The anniversary of the founding of an Odd-fellows' lodge, twenty years ago, at Galesburg, Ill., was made the occasion of a Sunday evening jubilee by that fraternity, February 15. The performance was held in the Methodist Episcopal church, under the auspices of the lodge chaplain, with the usual accessories of fraternal fuss and feathers. The chaplain and the choir were the principal actors.

The chaplain prayed for the lodge and the choir sang, but in whose praise the local paper neglects to state. Then the chaplain read the scriptural lecture of the "covenant of friendship" (1 Sam. 20:14, 15), for a text, and proceeded to glorify the principles and alleged good works of the order in a discourse more pathetic and eloquent than truthful; but then, every Odd-fellow is bound to uphold his lodge and its charitable pretensions.

But they all forget to tell their hearers that the Christian religion authorizes even a better sort of charity and benevolence, with a scope not confined to any secret order, but as wide as the world and the whole family of man. No lodge requires so full and free a benevolence of its members as the Lord demands to be practiced in his name by all who call him Father. The lodge can add nothing to his gracious requirements, while it confines its works of charity to only those who pay their dues for its support. And that is all the charity to which Odd-fellowship can lay any honest claim. All the sophistry of the lodge advocates "hath this extent—no more."

Let the chaplain be heard for himself:—"Those who say that it is a religious institution are mistaken. It is a beneficent institution. It teaches morality of the highest type. No man can be a true Christian without being in a large sense a moral man. If any man observe strictly the teachings of Odd-fellowship, he will be a better man. Nor is it an irreligious or anti-Christian institution. It inculcates a belief in a Supreme Being, the creator and ruler and preserver of the universe. The peace of the members is not disturbed by theological discussions. There is a judicious toleration and freedom and broad fellowship. Again, the charge of the chaplain at the grave shows that the organization is not anti-Christian, but is scriptural as touching the questions of mortality and immortality. And in the same line the accusation that the chaplain cannot use the name of Christ in the prayers of the lodge is untrue."

1. It is not "a beneficent institution." In the case of sickness or accident, from the lodge, long run a member can obtain money benefits, in but he has previously deposited that money in the lodge, as in a savings bank. He is only receiving his own.

2. "It teaches morality." So does common sense, as a stepping-stone to respectability. There is no virtue in *that*. The Christian religion teaches a better condition than morality, even "of the highest type."

3. "If any man observe strictly the teachings of Odd-fellowship, he will be a better man." And if he will leave the lodge and "observe strictly the teachings" of Christ in his "Sermon on the Mount," he will be a very much "better man" than Odd-fellowship ever made.

4. "No man can be a true Christian without being in a large sense a moral man." True, but he would have made the expression stronger by saying that "a *true* Christian is a perfectly moral man."

5. "Nor is it an irreligious," etc. That is, it is pure Deism, not Christianity. Christianity is a *vital* religion; Deism and Odd-fellowship are not. Their beliefs cannot save a man from sin and eternal woe. "Theological discussions are not permitted in the lodges;" therefore "the peace of the members is not disturbed" by them. Pure Deism is free from excitement, because it is a weak and unauthorized religion, without special requirements of duty, while it tends to induce moral lethargy. It is not Christianity. It inculcates a dangerous liberalism, leaving each member to form private religious opinions ("judicious toleration," the chaplain miscalls it), "with freedom and broad fellowship." Socialism claims nothing more, and even less, for it does not pretend to be a religion—merely a worldly reform.

6. "The organization (Odd-fellowship) is not anti-Christian, but is scriptural as touching the questions of mortality and immortality." It needs no Scripture to teach the mortality of man. The evidence of it is in every home. Plato taught the immortality of the soul; but he was human. Christ taught mankind to fear "him who is able to cast body and soul into hell;" intimating that immortality in eternal punishment is not desirable; and he also taught that "this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This description applies only to Christians or followers of Christ, and no one else. Is it not better to enjoy eternal life in and through Christ than to experience a painful immortality out of him?

7. "The accusation that the chaplain cannot use the name of Christ in the prayers of the lodge is untrue." The action of the Grand Lodge of Odd-fellows in Newport (N. H.), October 15, 1891, sets this question at rest. It clinches the nail so closely that no individual or even State Grand Lodge can extract it. We quote verbatim from the report: "Vigorous resolutions were adopted petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, *that the name of Christ* CANNOT *be used in lodge-rooms.*" That ought to settle it with every chaplain of the order.

THE NATIONAL INDUSTRIAL CONVENTION.

A motley collection of politicians met at St. Louis last week, to form an alliance for campaign work in the coming Presidential contest.

The official report seated 264 delegates from the Farmers' Alliance, 53 F. M. B. A., 82 Knights of Labor, 97 National Farmers' Alliance, 25 National Citizens' Alliance, 97 Colored F. M. B. A., 27 National Citizens' Independent Alliance, 75 Patrons of Industry, 25 Patrons of Husbandry; total, 677. The Farmers' Alliance was given 25 delegates-at-large, and 13 minor detached organizations and individuals were given a representation of 58. In addition, Miss Frances E. Willard, Lady Somerset, Clara Hoffman and F. H. Ingalls were admitted to the platform as delegates of the National Women's Christian Temperance Union.

President Polk, of the Farmers' Alliance, after objections from Powderly of the Knights of Labor, was elected chairman of the convention. Ben Terrell, of Texas, and Miss Willard were chosen vice-presidents; the latter, responding to the call of the convention, was enthusiastically received and made a ringing address of congratulation. John W. Hayes, a Knight of Labor, was selected for secretary.

The daily papers fully reported the proceedings of the convention, which, from the incongruity of the elements composing it, the various aims and ambitions of the parties represented, and the personal prejudices of the delegates, were certainly inharmonious. Conferences and mass meetings, however, brought the delegates into better temper before the second day's session, and the work proceeded more smoothly. Still there was considerable friction manifested at times.

At length the platform of the convention was completed and adopted. Stripped of much of its verbiage, it goes on to say:

In order to restrain the extortions of aggregated capital, to drive the money changers out of the temple, to form a perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity, we do ordain and establish the following platform of principles:

1. We desire the union of labor forces of the United States, this day accomplished, permanent and perpetual. May its spirit enter into all hearts for the salvation of the Republic and the uplifting of mankind.

2. Wealth belongs to him who creates it. Every dollar taken from industry without an equivalent is robbery. If any will not work, neither shall he eat. The interests of rural and urban labor are the same; their enemies are identical.

3. We demand a National currency, safe, sound, and flexible, issued by the general government only, a full, legal tender for all debts, public and private, and that without the use of banking corporations, a just, equitable means of circulation, at a tax not to exceed 2 per cent, as set forth in the Sub-Treasury plan of the Farmers' Alliance, or some better system; also by payments in discharge of its obligation for public improvements.

4. We demand free and unlimited coinage of silver.

5. We demand that the amount of circulating medium be speedily increased to not less than $50 per capita.

6. We demand a greater income tax.

7. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence, we demand that all National and State revenues shall be limited to the necessary expenses of the government, economically and honestly administered.

8. We demand that postal savings banks be established by the government for the safe deposit of the earnings of the people, and to facilitate exchange.

9. Your sub-committee upon land plank beg to submit to your approval the following: The land, including all the natural resources of wealth, is the heritage of all people, and should not be monopolized for speculative purposes, and alien ownership of lands should be prohibited. All lands now held by railroads and other corporations in excess of their actual needs, and all lands now owned by aliens, should be reclaimed by the government, and held for actual settlers only.

10. Transportation being a means of exchange and a public necessity, the government should own and operate the railroads in the interest of the people.

11. The telegraph and telephone, like the postoffice system, being a necessity for the transmission of news, should be owned and operated by the government in the interest of the people.

12. We demand that the government issue legal-tender notes and pay the Union soldiers the difference between the price of the depreciated money in which he was paid and gold.

Resolved, That we hail this conference as the consummation of the perfect union of the hearts and hands of all sections of our common country; the men who wore the gray and the men who wore the blue meet here to extinguish the last smoldering embers of civil war in the tears of joy of a united and happy people, and we agree to carry the Stars and Stripes forward forever to the highest point of National greatness.

Such is the platform which will be considered by the future convention for the nomination of President and Vice President of the United States.

Miss Willard had prepared for this platform a couple of planks—one demanding universal suffrage without distinction of sex, and the other advocating prohibition of the liquor traffic by the national government. It will be observed that neither plank was incorporated in the general platform.

On this subject Mrs. Helen Gougar expressed herself as follows, and it probably voices the opinions of all prohibitionists in the Union: "It is the grossest insult to womanhood that I ever witnessed in any convention. The People's party does not hesitate to use the women to help win victories, but that is all the use they seem to have for them. No woman with any self-respect or dignity will identify herself with such a party."

Miss Willard will survive her defeat in this convention, and neither lose prestige as a courageous reformer, nor the esteem of the people as an earnest Christian woman.

MORE BRUTAL COLLEGE STUDENTS.

Westminster College, a classical and scientific institution, established at New Wilmington, Pa., in 1852, was recently the theatre of student brutality seldom if ever experienced in a respectable seat of learning. It is, however, only another example of lawlessness, or impatience of restraint, nurtured by an unhallowed ambition to excel rather in brute force than in mental acquirements. How far the "athletic" sports permitted in these institutions as sources of rivalry are responsible for this growing recklessness and partisan malice, the educational authorities of the country must decide. The frequent repetition of these disgraceful acts can only tend to depreciate the value of college courses.

The story as told by a newspaper correspondent at New Wilmington is as follows: "A fierce feud is raging at Westminster College here between the freshmen and sophomores. The freshmen have their flag floating from the college building and resist all attempts on the part of the sophomores to haul it down. Several fierce encounters have occurred, during one of which the sophomores captured five freshmen and tied them hand and foot. They then took two of them out in the country and placed them in a smoke-house, where they remained for eight hours, and were nearly frozen when found by a farmer. One of the others was thrust into a sewer and two were put in a cellar, where they remained until morning. These men are now confined to bed suffering from bruises and exposure. Sunday night

the least of the college buildings was destroyed by dynamite. Last night the police were out in full force, but were powerless to do anything. Both classes are armed with revolvers, clubs and knives, mounted on horses and in wagons and all disguised, so that it is impossible to identify them. The faculty have ordered the classes placed in jail in a body and several arrests have been made. The faculty have the names of the dynamiters and if the mob does not surrender every one will be suspended."

"Suspended" is too mild a term to use in this connection. Something more severe should be substituted for a punishment that attaches to far less reprehensible offences against the peace and dignity of colleges.

A THOROUGH DEMAGOGUE.

If any reader of the *Cynosure* has ever considered T. V. Powderly, the leader of the Knights of Labor, in any other light than that of a demagogue, he has greatly mistaken the character of this pestilent politician.

At the "National Industrial Convention," held in St. Louis last week, Mr. Powderly executed a series of maneuvers that fully testify to the untrustworthiness of his political character.

Hitherto he has expressed himself greatly in favor of prohibition, and by his exertions in its behalf had induced Miss Willard to depend upon him as a firm coadjutor in her temperance work.

At the convention, however, instead of giving aid and comfort to Miss Willard and her associates by advocating the adoption of her prohibition and woman-suffrage resolutions, he persuaded Miss Emma Curtis, of Colorado, to propose the following substitute: "We demand that the question of universal suffrage be submitted to the legislatures of the different States and Territories for favorable action."

"Some one," says the *Inter Ocean's* report, "immediately demanding the previous question, the substitution was made by a crushing majority amid volleys of cheers, Miss Curtis blushing like a rose and laughing heartily at the success that had crowned her efforts. Miss Willard, seated upon the platform, looked sober, as if attending a funeral.

"Powderly hurried to the platform and held a hasty conference with Miss Willard. Soon afterward, before the roll-call, which was demanded, could be taken, the announcement was made in Powderly's name that Miss Curtis' proposition had been withdrawn, as part of the platform, to be offered later on as a simple resolution. To the surprise of everybody, and the chagrin of Powderly, General Weaver and other leaders, Miss Curtis arose and declared she had done no such thing.

"It was now apparently the purpose of Powderly, having kept Miss Willard's minority report out of the platform, to placate her and her friends by having the convention adopt the Willard plank as a resolution in place of that of Miss Curtis.

"When a roll-call was finally reached on what had now become Miss Curtis' minority platform report, the vote was taken by States. Secretary Hayes declared the minority report carried, 254 to 246, counting the Knights' organization as voting solidly yea. Meanwhile Miss Willard and Lady Somerset had slipped out of the hall unobserved, and did not return."

Afterwards, when the woman-suffrage question was again brought before the convention, the acting chairman announced that it had nothing to do with prohibition. Washburne, of Massachusetts, insisted that Miss Curtis' resolution was a substitute for both of Miss Willard's minority resolutions concerning prohibition and woman-suffrage, the idea being that wherever throughout the nation woman-suffrage was secured, prohibition would soon follow. The previous question was called, and Miss Curtis' resolution, now thoroughly separated from the platform, was adopted without further opposition.

Since the foregoing was written, the *Inter Ocean* prints an interview between an Associated Press reporter and Miss Willard, from which we make the following excerpt:

"'Do I think Mr. Powderly acted in the convention in entire good faith? Indeed I do,' said Miss Willard with warmth. 'I have great admiration for Mr. Powderly, and so far from believing that he or the Knights of Labor in the convention acted in bad faith, I think they stood squarely up for the women till they saw that it was going to put them greatly at odds, when they decided it wiser to vote for suffrage as a separate resolution.

"'Mr. Powderly told me that he was not the author of the Colorado resolution, and that the use of his name in attempting its withdrawal was wholly unauthorized by him.'"

Well, notwithstanding Miss Willard's whitewashing of Mr. Powderly in this ardent manner, we are still of the belief that the adoption of Miss Curtis' resolution by the convention as a separate principle and no part of the platform, in no wise relieves him from the taint of demagogueism; and henceforth the Prohibitionists will do well to ignore advances of himself and his knights as friends of the cause which they support.

WHEATON COLLEGE.

The addition to the building is being completed. The Spence heating system has just been put in and works satisfactorily.

The Junior class are using the chemical labratory which has been fitted up almost entirely at their expense, with the help of Prof. Whipple. Each chemical student has a table with shelving, compartment drawers, gasoline burner, hot water faucet and drainage. Principal J. W. Roberts, of the Tacoma High School, Washington, has offered to donate a gross of re-agent bottles, so that each student may be supplied with a set of re-agents. The remainder of the first floor will be used by Prof. Whipple as his recitation room and the cabinet of natural history. The second floor is to be used as a library and reading room. The third floor will probably be devoted to the musical department, and the fourth floor will contain two society halls.

Some of the young men have organized a senate, which meets every Saturday morning from ten to twelve A. M. They propose to discuss such questions as are pending before the United States Senate, or are otherwise of public interest. The young gentlemen of the Preparatory School have organized a literary society known as the "Kreitonian."

Mr. J. G. Brooks, of the Junior class, delivered an oration in the Belden Avenue Baptist church, Chicago, Feb. 22. The day was observed at the College by the students at a meeting beginning at 3:15 in the afternoon. The program was entirely an extemporaneous one and a number of the students are evidently learning to think while facing an audience and to utter their thoughts.

J. W. Fifield, of the class of '89, was chosen to represent the students of Chicago Theological Seminary at a meeting of the seminaries in and about Chicago. Possibly many of those who see this note may remember that Edgar Wylie, also a graduate of Wheaton College, filled this same appointment last year.

MISS WILLARD'S PLATFORM.

When an Associated Press reporter, after the St. Louis mongrel convention adjourned, asked Miss Willard, "What will the Prohibitionists do now?" she replied emphatically:

"You may just put this down as what I think they will do. On the 29th of June in the city of St. Louis will be held a national convention of the Prohibition party, the delegates to which will be from every State and Territory in the Union, with a fair sprinkling of women among the delegates, and that convention will hew out a platform, heart of oak every plank, sound on economic principles, treating of government ownership of all highways and means of communication, also of monetary reform, ownership of land, prohibition and woman suffrage. The platform will mean what it says and say what it means.

"Candidates will be chosen for President and Vice President, and we will have the spectacle presented of two tickets in the field among the divided reform forces who seek the people's good."

We believe in Miss Willard and the Prohibitionists; but when it comes to mixing them up with Powderly and his secret societies, his predilections for Roman Catholicism, and his demagogueism, the *Cynosure* stands aloof.

—Since the surrender of the Louisiana State Lottery to the majesty of United States sovereignty, as previously reported, the management of that peculiarly iniquitous institution, it is said, contemplate its early removal to the sunny clime of Nicaragua, where a milder degree of moral restraint and a greater postal freedom may be enjoyed. Its emigration will not be regretted.

—In the New England Letter of last week the amount so generously raised by friends for the New England Secretary was wrongly stated, owing to a mistake in the footing. It was $75, as given in Bro. Stoddard's report.

—It is now stated that thousands of United States pensioners are living in foreign countries, with no intention of ever resuming their residence in this republic. A member of Congress who thinks that such persons should not receive these stipends from the government, has introduced a bill providing that no more pensions be paid to them. The measure seems to be an equitable one. If America is not good enough for these Americans, they have no right to look to her for their support. The pension list, even so far as it is legitimate, is a very heavy burden on the taxpayers.

—A note from John G. Fee, Berea, Ky., Feb. 23, brings cheering reports of a religious revival in progress at that place: "Twenty-two persons here, in church on last Lord's day, made a profession of faith in Christ. The work has been going on for two weeks. We hope to have it continue and override the commotion Eugene Fairchild and W. C. Wright have made by what is called 'the New York paper'—an effort to control testimony against sect. I had la grippe for three weeks, but am now able to preach, visit, work, and help in meetings every day and every night. Pray for me."

—The *Law Times*, a standard legal authority, calls attention to the fact, not always remembered by lawyers when drawing up wills, and seldom known by other persons who with their own hands attempt to bestow their property on their heirs, that in disposing of real estate the word "devise," is appropriate, while "bequeathe" applies more particularly to the disposition of money and personal property. The misplacing of either word may so invalidate a will as to leave a loop-hole for crafty lawyers and dishonest heirs. A word to the wise may save their executors and administrators a world of trouble.

—John B. Alden, 57 Rose street, New York City, announces the publication of Strong's Bible Concordance and Lexicon, which shows every word of the text of both the Old and New Versions, and every occurrence of each word, a feature that carries a very forcible idea of the completeness of the work, especially as it also embraces a *comparative* concordance, presenting all important differences between the two versions. It includes, also, the peculiarities of the Bible language as exhibited in the English, Hebrew and Greek tongues; also, a Hebrew and Chaldaic Dictionary-Concordance, and likewise a Greek Dictionary-Concordance. The whole work will contain about 1,720 quarto pages, bound in fine cloth, red edges, price $5.00; half Russia, price, $6.00; half Turkey Morocco, very strong, price $7.50. Specimen pages sent on application.

—A noon prayer meeting, held daily from 12 to 1 o'clock, has been established at 221 West Madison street (the *Cynosure* building), in which a Christian spirit pervades the exercises, and to which all persons are invited. Quite recently one attendant has become soundly converted and is now actively engaged in city missionary work. On Tuesday, also, a converted mariner, Captain McNeil, who led the services on that day, testified that by the help of our good brother, Rev. William Fenton, he had been induced to forsake Freemasonry, and is now warning people to avoid the lodge and its evils. He said that as a seafaring man he had visited many climes and addressed Masonic lodges; but when he was converted, the Holy Spirit restrained him from further visits to those places. He encountered one difficulty, however, and it has probably affected other Christian men in the same manner. He had heard so much of God's Word mixed up in the rituals of the order (and he might have added, in a mangled form), that the devil had blinded him to the enormity of its evils; but when Bro. Fenton had enlightened him, he saw the abomination as it is, and is now freely giving his testimony against it.

The Home.

HE LEADETH ME.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright—
Out of the sunshine, into darkest night;
I oft would faint with sorrow and affright--

Only for this: I know He holds my hand,
So, whether in a green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day:
In every path of thine, I lead the way."

So whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no helpless, broken reed;
But his own hand, sufficient for my need.

So where he leads me I can safely go:
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—*Anonymous.*

THE GIRL IN THE HOME.

A bright, sweet, intelligent young girl in the house, enlivening its prosaic duties, adjusting her youth to its environments, bringing new ideas to its life and arrangements, is something exquisitely charming. She is like a beautiful bookmark, silken and perfumed, between the leaves of a sometimes hackneyed, commonplace volume.

To the house, when she comes in, she brings the breezy air, the nerve and dash of a new generation. It is she who ties the bows on the backs of the chairs, paints the sketches in water-colors on the walls, does the Kensington embroidery on the "throws," and fills the little cabinet with her china cups and souvenir spoons. It is she who attracts other young lives to the house, and fills it with the sparkle of joy and mirth, as a magnet draws filings of steel. To her is the home indebted for its music and song, and its attitude of being—socially—abreast with the times.

How jaunty and tasteful are her garments, constructed with all the innocent exaggerations allowable to riotous, blooming youth! Her plumed hat and reefer, as they hang on the rack in the hall, give an indescribable suggestion of all for which they may stand! Yet she, herself, is the real blossom and adornment of the home, its spell and enchantment.

The young girl should consider that, though the outside woman is the exception, the woman in the home is the rule. The home is the enduring institution of the highest civilization and Christianity. The woman who is there situated, with no divine call to a mission outside of it, must there find her happiness. If she fails to do this, she will never find it elsewhere. Let the young girl "ponder these things in her heart."

What is it that goes toward the creation of a home from which true happiness may spring? and what measure of power and responsibility, concerning such issue, is vested in her?

The melody of home is like that of music. It has certain properties, dependencies and relations of tones which produce harmony. From time immemorial the task of their adjustment has been delegated to woman. The young girl is the woman of the future; and she cannot learn too early in life to assist in such artistic adjustment; for, though artistic, it is an art which springs from the recognition of morals and principles antecedent to all art. It involves the exercise of patience, forbearance, unselfishness and sweetness of temper, and willingness to yield in matters non-essential. It requires enthusiasm, courage, fortitude, and love, which are the "fulfilling of the law;" above and beyond these things, a thorough appreciation of the fact that this present life is but a stepping-stone to a better and happier beyond.

What a comfort may such a daughter prove to parents facing life's shady side! What a help and inspiration to brothers and sisters with whom she is associated! What a promise for the home of which, in future, she may become the sacred center!

And how may a weak young girl become armed and equipped and "sufficient" for undertakings so strenuous and important?

By that same power which enabled the apostle to say: "I can do all things through Christ, which strengtheneth me."—*Exchange.*

THE ROYAL JEWELS IN THE TOWER OF LONDON.

The coronation crown of Queen Victoria occupies the center, and the highest place in the case. It was used for her coronation when she ascended to the throne in 1838. It is considered as being the most gorgeous and tasteful crown in Europe. It weighs three pounds and a quarter, and is adorned with no less than two thousand seven hundred and eighty-three diamonds. A brief description will no doubt be interesting.

The band or circlet which forms the base of the crown, and which fits the head of the Queen, is of pure gold, studded with many brilliant diamonds. It is apparently about an inch and a half wide, and inside of it is fitted a crimson velvet cap, bordered with royal ermine. Rising from the band, and supported by it, are four golden branches which meet together and form two arches, thus making the upper part of the crown. From the center of the arches rises an orb, or globe, of about two inches in diameter, made of diamonds of the first water. From the center of the globe rises a cross, also composed of diamonds, with a magnificent sapphire in the center. On the band, or circlet, at the points from which the arches rise, are four Maltese crosses. The first is on the front of the crown, and contains seventy-five brilliants, surrounding the ancient, famous ruby which was given to the "Black Prince" in 1366 by the King of Castile. The other crosses are set with an emerald center, and surrounded with diamonds. The band is edged above and below with two hundred and forty-one beautiful pearls. In front and immediately under the large ruby, set in the circlet, is a magnificent sapphire, surrounded by smaller sapphires, emeralds and small brilliants.

There are set in the crown 2,783 diamonds, 277 pearls, 17 sapphires, 5 rubies, and 11 emeralds, forming altogether one of the richest, most magnificent and dazzling crowns in the world. It far exceeds anything in the goldsmiths' art that we ever looked upon. We had visited and examined the rich collection of jewels in the green vaults in Dresden, a description of which is given in Europe and Bible Lands, and we also saw some of the jewels of the pleasure-loving kings of France, but nothing to compare with the gorgeous crown of England's honored Queen.—*D. L. Miller, in the Gospel Messenger.*

WHAT IS LIFE?

One day, when the birds had sung themselves quite weary, a long pause ensued, broken at last by a philosophical chaffinch in these words:

"What is life?"

They all were rather startled at this interruption, but a little warbler answered at once:

"Life is a song."

"No, it is a struggle in darkness," said a mole, who had just succeeded in getting his head above the ground.

"I think it is a development," said a wild rose-bud, as she unfolded her petals one by one, to the delight of a butterfly who came to kiss her, and who exclaimed:

"Life is all enjoyment!"

"Call it rather a short summer's day," hummed a little fly as it passed by.

"I can not see in it anything but hard work," was the lamentation of a small ant, as she struggled on with a straw ever so much too big for her.

The magpie only laughed to cover his own poverty of thought. The general indignation at such levity might easily have produced a quarrel, had not at that moment the rain began to fall, whispering sadly:

"Life is made of tears."

"You are all mistaken," called out the eagle, as he sailed through the air on his majestic wings. "Life is freedom and strength."

Meanwhile it had grown dark, and a practical-minded bullfinch proposed that they should go to rest. And the night wind rustled softly through the leaves:

"Life is a dream."

Silence lay over town and country, and the dawn was near, when the scholar in his lonely room extinguished his lamp and sighed:

"Life is but a school."

While the youth, returning from a night of revelry, moaned in his heart:

"It is one long desire, ever unfulfilled."

"It is an eternal mystery," whispered fitfully the new-born morning breeze.

Then suddenly a rosy light spread over the horizon and tinged with its glow the tips of the forest trees, as it rose into the sky. And as the morning kissed the awakening earth, a mighty harmony rang through the world:

"Life is a beginning!"—*Woman's Herald.*

THE STOLEN SERMON.

A minister had been preaching one evening in a village at some distance from his home, when on his return he was stopped by a footpad, who presented a pistol and demanded his money. The minister allowed him to take his watch and money; and the thief feeling some papers in his pocket took them also away with him, saying, that for anything he knew there might be banknotes among them. These papers were, however, manuscript sermons, written out at length in a fair and legible hand. Some months afterwards, a respectable man called upon the same minister, recalled to his recollection the robbery, stated that he was the robber, restored the watch and a sum of money equivalent to that which he had taken away, and stated that the cause of his making restitution was, that upon looking over the papers he found a sermon with the words, "Thou shalt not steal." The singularity of this circumstance induced him to read it, and the impression produced upon him by its warnings was so powerful that he abandoned his profligate course, became an altered man, devoted himself to industrious labor, and took the earliest opportunity of restoring the property he had stolen.—*Anonymous.*

SOME QUEER CRADLES.

What queer cradles some little folks have! The Indian baby is strapped to a board and hung up in a tree or carried on its mother's back. He has no toys; and if the sun shines in his face or the storm beats on his head, it does not matter.

In Lapland the cradle looks something like a big slipper. The baby is laid in it, covered up with a sheet. There are holes in each side of the cradle, and through these a stout cord is laced across to keep the baby from tumbling out. When the Lapland baby's mother attends church she leaves him outside to keep warm in a hole made in the snow. Sometimes several cradles are left in a cluster, and then the children set up such a chatter that they disturb the meeting.

When the Laps are traveling from place to place, these cradles are slung on the mother's shoulders. And they go through some dreadful storms and snow-drifts.—*Sunbeam.*

OUR BOYS ARE WHAT WE MAKE THEM.

Every moralist hard up for a theme asks at intervals: "What is the matter with the sons of our rich men?" The question is followed by statistics concerning the wickedness and bad endings of such sons, bringing in just now, as the most recent example, the case of young Raum, son of the pension commissioner.

The trouble with the moralist is that he puts the question wrong end first. There is nothing wrong with those foolish sons, except that they are unlucky. But there is something altogether wrong with their fathers.

Suppose that a fine specimen of an old deer-hound, very successful in his business, should collect untold deer in a small park, fatten them up, and then say to his puppies—"Here, boys, I've had a hard life catching these deer, and I mean to see you enjoy yourselves. I'm so used to racing through woods and hunting that I can't get out of the habit, but you boys just pile into the park and help yourselves." Such a deerhound

as that would be scorned by every human father. The human would say to such a dog—"Mr. Hound, you're simply ruining those puppies Too much meat and no exercise will give them the mange and seventeen other troubles, and if distemper doesn't kill them they will be a knock-kneed, water-eyed lot of disgraces to you. For their sake and yours, keep them down to dog-biscuit and work them hard."

That same human father does with great pride the very thing that he would condemn in a dog or cat. He ruins his children, and then when he gets old, profusely and sadly observes that he has done everything for them, and yet they have disappointed him. Mr. Raum, who gives to his son an office which he has not deserved and enables him to disgrace his father and his friends, deserves no more sympathy than any Mr. Fagin deliberately educating a boy to be dishonest.

The fat, useless pug dogs which young women drag wheezing about at the ends of strings are not to blame for their condition, and the same thing is true of rich men's sons. The young women who over-feed the dogs, and the fathers who ruin the sons, have themselves to thank.

No man would advocate the thing, perhaps; but who can doubt that if there could be a law making it impossible for a man to inherit anything but a good education and a good constitution, it would supply us in short order with a better lot of men.—*N. Y. Sun.*

LIVING FLOWERS.

If you could kiss the rose's velvet mouth,
To charm the cruel canker worm away,
And cry, "Awake, O North wind, come, thou South!
Breathe on my flowers to-day,"

Would you not love to save them from the blight,
And flush them into beauty fresh and new?
To bring them gifts of fuller life and light,
Sunshine and limpid dew?

This you *can* do for fairer flowers than these,
Flowers that have thoughts and feelings like your own!
Whose stems are broken by the stormy breeze,
Whose freshest tints are flown.

Out in the darkness of the miry street
Those bruised lilies in their weakness lie,
Down-trodden by the tramp of reckless feet—
Left there alone to die.

Go, raise them gently, wash away the stain
On their white petals with your tender grief;
Your tears shall fall like showers of precious rain,
Cleansing each sullied leaf.

Oh, give those human blossoms human love!
Uplift the fallen seventy times and seven;
Save these sweet living things to bloom above
In the fair land of heaven.

—*Sarah Doudney, in Night and Day.*

TEMPERANCE.

AN UNGODLY SCHEME.

A bill prepared, it seems, expressly for the liquor-sellers, has been introduced in the Assembly of New York. On this bill the excise committee of the Assembly was to give a hearing Feb. 11. The bill proposes to destroy the civil damage law, the Sunday law, and to permit an all-night ball license where "public necessity" requires. The police are to be forbidden to detect illegal selling under pain of criminal punishment, and the boudsmen of licenses are to no longer need real estate qualifications.

This is only additional proof that the whole rumsellers' tribe belong to the swine family; and if any of the Gadarene herd of swine survived the plunge into the sea, these are their true lineal descendants, for they are exceedingly devilish in their thirst for the happiness and blood of helpless women and children.

During the last ten years we have thought that before the end is reached it would come to something like this, when the rum power would demand all the good life-blood of the nation. Surely they are rapidly approaching that time. This bill is a league with Sabbath desecrators, outlaws, prostitutes, murderers, thieves and devils. We hope it will not pass. We hope the American people, and especially the citizens of the Empire State, will come to their senses on this question without being scourged by such madness as this. But, if not, we say let it come, and when the flames kindled by this rum demon shall devour every decent man's home; when rum-soaked hands shall spoil his daughter of her virtue; when the rum-inspired thief shall steal his silver and gold; when the rumseller shall drink up his blood, perhaps then churches and respectable citizens will arise and put away this monster. God help us. —*Wesleyan Methodist.*

TIMELY WARNING.

The following are extracts from an address given by Prof. L. W. Parish of the Iowa State Normal School, and published in the Iowa *Messenger.*

"Every Christian girl should require total abstinence as one of the essentials to the winning of her love.

"If this were indeed the rule, what a reform should we witness in American society, and what a heavenly brightness would there be in the sky of many a family where now the dull clouds of anxiety overhang, and even the lurid light of the swift tornado fills with mortal terror.

"Oh, the pity that every generation of young women has to learn for itself, and often through bitter experience, the fact that a man who will not give up a bad habit before marriage for the sake of her he loves, seldom does so afterwards to please his wife or even save his children.

"Oh, that our American girls had always the wisdom and courage to show their unconquerable aversion to this and other evil habits of young men by declining any intimate friendships with those who refuse to be worthy of it! I believe that a W. C. T. U. of our girls with this as a fundamental principle would work more of a reform among our young men than is well realized.

"And you young men, strong and brave, who glory in your strength and feel confident that you have the will-power to control the dangerous habit; who despise the weakness of those who yield their wills to the seductions of drink; oh, young men, are you stronger and more gifted than those great and noble souls, the Goughs, the Wirts, the Woolleys, who in the pride of their youth went down before this insidious destroyer until their pride was in the dust and their manhood reduced to the level of the brute; it is true, in weary middle life they struggled back again to decency and final usefulness, but only after years that might have been beautiful with prosperity and usefulness, all black and blasted with scenes too dreadful to remember? Are you stronger than they to resist, if some unforeseen temptation or discouragement adds its unexpected influence to the already dangerous power of the social glass? Or if you fall, dare you hope, like them, to rise again? Have you not known many a man of stronger will and brighter intellect than yours, who have failed! Oh, the anguish, the despair of that word for those who have thus wrecked their lives!

"Young man, the danger you are courting is like the deadly quicksand, innocent to look at, but subtle, cruel and implacable.

"If you would know the meaning of this struggle read the life of any man who by the grace of God has come out of it in his right mind.

"Listen to the words of one of our most brilliant lawyers, John M. Woolley, of Minneapolis, who describes his own despair. 'Oh, young men! for your sake and the sake of your children, see to it that you have not in your life history a page like that from the life of John D. Woolley.'"

CIVIL DAMAGES IN PENNSYLVANIA.

There is a statute in Pennsylvania which does not seem to be very widely known, but which could be made very effective in the hands of men determined to see it enforced. It is the law which provides that saloon-keepers shall be held responsible in damages for injuries resulting from their sale of liquors to intoxicated persons. The Supreme Court of the State has lately made a decision which sustains the law as constitutional and equitable. A poor widow sued a liquor-seller because he sold liquor to her husband until he was unable to guide his steps homeward, fell into a gutter, contracted pneumonia and died. A jury gave the widow substantial damages, and upon appeal the Supreme Court sustained the verdict and the law. It brushed away without much ceremony the pleas made for the saloon-keeper, that pneumonia, and not liquor, was the immediate cause of death, and that the man took the liquor voluntarily. The court replied to the last plea: "Every drunkard not only takes liquor voluntarily, but whenever he can get it, and because of his weakness the law makes the saloon-keeper responsible for selling to such persons. He has not the will power to resist the temptation, and for this reason the sale to him is forbidden." A very good, brief temperance lecture delivered from the Supreme bench.—*Presbyterian Observer.*

AN IDEA FOR THE WORLD'S FAIR.

Editor of the *Voice*, New York: Inasmuch as the brewers and distillers propose to make at the World's Fair in 1893 an extensive exhibit of the process of making beer and liquors, and to open a German beer-garden to sell their wares, why wouldn't it be a capital idea for the Prohibitionists to secure space near the liquor exhibit and open a building, labeled, say, "The Beer-Whisky Annex, Showing the Finished Products of the Liquor Business," and in this have exhibited life-size pictures of those twenty St. Louis murderers, with the story of each, with similar collections from other cities; flashlight photographs from the dives and slums of New York, Chicago and other cities; pictures from the wards of insane asylums where alcohol patients are confined and from the haunts of misery in the drink-cursed districts, etc. A chamber of horrors based on fact and true to life? It seems to me this would be more practical and more effective than to attempt to boycott the Fair. R E. Minisco.

New York City.

It is doubtful whether the managers of the Fair would for one moment entertain the proposition, having allied themselves with the distilling and brewing interests. If *they* are willing, however, there is originality enough in the scheme to insure it the patronage of the temperance element in attendance at the Fair; but it would be unpopular and the recipient of much animadversion, because of its truthfulness, among the liquor-sellers and drinkers.—Editor Cynosure.

SALOON MALICE.

Under the headings—"Hired to Do Murder—Another Iowa Haddock Case," a correspondent of the Chicago *Daily News*, writing from Ottumwa, Iowa, February 15, relates the hiring of two thugs by whisky dealers to assassinate two witnesses who were ready to testify to their unlawful sales of liquor. A more dastardly outrage it is difficult to imagine, and one of the assaulted men was nearly killed. Robert Yates and John Erickson, members of the Ottumwa Temperance Council, have recently signed the pledge, and were witnesses against several saloon-keepers in important suits now pending. The two witnesses had just left a saloon, which they had casually visited, when they were overtaken by two men named Charles Cody and "Dick" Gallagher, who struck them on the head with heavy iron pins, rendering them unconscious. They pounded Yates until they thought him dead and then dragged him to a railroad track, where they left him to be killed by a passing train. Erickson meanwhile recovered consciousness and reported the affair to the officers, and Yates returning to consciousness dragged himself to his home near by more dead than alive. Gallagher, it is alleged, will turn State's evidence on the trial, exposing the whole murderous scheme. His testimony, it is hoped, may lead to the punishment of all the guilty parties.

Rum makes trouble everywhere. There is great agitation in England because the government proposes to compensate liquor dealers for pecuniary loss in retiring from the business. But there is no talk of compensating families for the losses which the liquor traffic has inflicted upon them.

Sake drinking, according to a writer in the *American Antiquarian*, is one of the great curses of Japan. In 1889 the amount of rice converted into sake amounted to 15,000,000 bushels. Pledges to abstain from the habit are frequently among the picture offerings in Japanese temples.

Of the 90,207 arrests in New York City last year, according to police reports, no less than fifty thousand were attributable to the liquor traffic. Nearly forty thousand were directly credited to the traffic by police.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON XI.—First Quarter, 1892.—March 13.

SUBJECT.—Promise of a New Heart.—Ezek. 36: 25-38.

GOLDEN TEXT.—A new heart also will I give you, and a new spirit will I put within you.—Ezek.63: 26.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Ezek. 36: 25-38. T.—Ezek. 11:14-20. W.—Deut. 30: 1-8. T.—Jer. 24: 4-10. F.—John 3: 1-8. S.—Tit. 3: 1-8. S.—1 Cor. 2: 6-16.

COMMENTS BY E. E. FLAGG.

1. *A new heart.*—vs. 25–27. The doctrine of regeneration was plainly taught in the Old Testament, though in our Saviour's time it was not understood even by "masters in Israel," like Nicodemus. There is one infallible test by which we can always tell a true work of the Holy Spirit. It is a cleansing power. "From all your filthiness and from all your idols I will cleanse you." How can a man be truly "born again" and remain in the lodge? The new nature will be at war with its worldly associations and Christless ceremonies. A revival that doesn't take men out of the lodge, nor cleanse them from the tobacco habit; that does not write, "All for Jesus" on the pocketbook and over their places of business, is a spurious one, and will only cumber the church with worldly, useless members. When God puts his Spirit within us, then we have the mind of Christ; then we "shall walk in his statutes and keep his judgments." The old nature cannot love God; the new nature cannot help loving. All that is hard and distasteful to the natural heart becomes easy and delightful when the new heart is given. There will be no need then of pledges and resolutions; no need to be in a state of chronic perplexity regarding God's will as it stands related to our daily conduct, for his law will be written in our hearts, as the laws of harmony are written in the soul of a Beethoven.

2. *A blessed restoration.*—vs. 28–31. "And ye shall dwell." The partial restoration of Israel was an earnest of their entire and permanent restoration in the latter days. But the promise has another and more individual meaning. Along with the clean heart and the new spirit comes the joy of being restored to all those privileges which have been forfeited by sin. "I will also save you from your uncleannesses." All sin is unclean. We may not realize this because society to-day would not tolerate the grossness of many practices that were allowed two or three centuries ago. We have made clean the outside of the cup and platter; but how is it within? The Jews in our Saviour's day had renounced idolatry. For hundreds of years no visible idol could have been found in any Jewish home; and yet, as in Ezekiel's time, they had "set up their idols in their hearts;"—in that which should have been the temple of the living God. To these idols they clung, rejecting the blessed Jesus, and their house was left unto them desolate." The history of the Jews is of no more importance to us than the history of any other nation unless we appropriate to ourselves those practical lessons which God designs to teach us. Are they clean of soul, clean of hands, who vote to license the liquor traffic, the very fountain of uncleanness? Tobacco is not only filthy in itself but leads to all manner of moral filthiness. Are they clean who sell it, though members or even officers of the church? But the time will come when she will be purged from her uncleanness; when the pruning knife will be applied, and her dead branches cut off. It will be a fiery cleansing whose "fearfulness" will "surprise" all "hypocrites." "I will call for the corn," etc. "As a master calls for a servant. All the powers and production of nature are the servants of Jehovah." Many would come out from the lodge, but they think they cannot afford to lose the money they have put in. They would quit selling tobacco, or keeping their places of business open on the Sabbath, but they fear to lose their custom. But the silver and the gold are his. How much better to trust God in simple faith to keep his promise, that if we seek righteousness first, all that we need will be added unto us.

3. *For his name's sake.*—vs. 31 38. Nothing melts the heart like a sight of the cross. The self righteous must always miss what he who feels his vileness is freely given,—a sight of God's wonderful grace and goodness. "Not for your sake." In the prayer, "Hallowed be thy name," how much is included of which those who use it never stop to think. If we trust God he will give us our daily bread, and deliver us from evil, "for his name's sake." He will not allow it to be profaned by the taunting unbeliever, as if he was not able or willing to fulfill his word. "Then the heathen . . . shall know." Nothing so honors God in the sight of the world as simple faith on the part of his children, and it is the thing which our Saviour has told us will be most lacking at his second coming. "I will yet . . . . be inquired of." God had said, before this, that "he would not be inquired of by the house of Israel." Their sins had cut them off from communion with him. Only by repentance could that communion be again restored. Another thought is pertinent here. The desolate land will not become as the garden of Eden, nor the ruined cities be built again without hands. "The Gospel must first be published to all nations," said our Lord; "and then shall the end be." If we are anxious for his coming, shall we not give freely both our money and ourselves to evangelize the world, and thus fulfill the conditions?

RELIGIOUS NEWS.

BAPTIST.

—Probably the best attended theological seminary in the United States is that of the Baptist denomination, situated at Louisville, Ky. There are 225 students in all.

CHICAGO BETHEL.

—There are 300,000 men and boys employed on vessels on the inland waters of the United States and Canada, the Western rivers and the great lakes, and twice that number of longshoremen, such as freight-handlers, lumber-shovers, grain-trimmers, coal-heavers and ore-shovelers. Looking after the spiritual interests of this vast army of workingmen, their wives and families, is the Western Seamen's Friend Society, which has recently entered upon the sixty-second year of its work in their behalf, and is now reaching about 300,000 of these men and boys, carrying to them the Gospel of the Lord Jesus Christ, and gathering regularly into Sunday-schools 6,000 children. The work in Chicago is in charge of Rev. S. Shinn, superintendent of the Lake Michigan district, and his assistant, the Rev. Malcolm McNeil, a converted sailor. During the past season of navigation these gentlemen addressed open-air meetings when the weather was favorable, and when it was stormy a religious service of preaching, song and prayer was held nearly every day in the Bethel reading-rooms, at the northwest corner of Franklin and South Water streets. To those who attended these meetings, religious tracts were distributed and received with gladness. This winter it has been proposed to establish in Chicago a floating Bethel, anchored near the Northwestern railroad bridge, large enough to accommodate a fair congregation. Appeals have been made to various churches for material aid to build this Bethel, which will cost $12,000, or more. Plans have been drawn, and as soon as the subscriptions will warrant, it is expected that the Bethel will materialize. The field is a promising one, and should be a fruitful one under the management of these earnest and devoted brethren.

CONGREGATIONAL.

—The American Congregational Church Union, at its thirty-ninth annual meeting in New York City, changed its name to the "Congregational Church Building Society." It has done a large work in the past and advanced from year to year. Ten years ago the union aided in erecting forty-eight buildings for church uses; last year one hundred and ninety-two. In ten years the receipts and the work have quadrupled.

—Prof. Henry E. Gordon, who has been for eleven years at the head of the Tillotson Academy at Trinidad, Colo., one of the schools of the New West Education Commission, writes: "God is with us. We have had a most remarkable demonstration of the power of God. Every scholar in the Academic Department but one boy has made the decision for Christ. Twenty-two conversions since Dec. 18. The city is stirred as never before in its history, and nearly fifty have professed conversion. Nearly all the churches are holding special meetings."

EPISCOPALIAN.

—Whittaker's Protestant Episcopal Almanac for 1892 reports a membership in the Episcopal church in the United States of 530,288. The clergy number 4168; parishes and missions 5685, and for the last year the contributions were $13,418,053.34.

JEWS.

—Rabbi Samuel Sale, of St. Louis, has created somewhat of a commotion in Jewish circles at home by proposing a change of the Judaic Sabbath to the day observed by Christians as Sunday.

—The British Society for the Propagation of the Gospel among the Jews has had an existence of forty-eight years, and its income according to the last report has reached $31,620. The field of operations includes not only the British Isles, but Germany, Austria, Turkey, and Russia as well. In Wilna Hospital 24,000 were treated last year. And in all, as the report states, "thousands of Jews have been drawn to the Cross and throne of Jesus."

LUTHERANS.

—The practical seminary at Brecklum, in Schleswig, Pastor Dr. Jensen, director, has already prepared forty young men for the Lutheran ministry in the United States.

—It is reported that so soon as the funds are forthcoming a German Lutheran bishop will be appointed for Jerusalem. The German emperor is interested in this movement.

—In the year 1780, there were only 70 ministers, 300 congregations, and probably about 30,000 members of the Lutheran church in this country; in 1823, 175 ministers, 600 congregations, and 45,000 communicants; in 1853, 850 ministers, 1,750 congregations, and 200,000 communicants. The statistics at the end of 1891 show 5,028 ministers, 8,388 congregations, 1,187,854 communicants. That is in round numbers six times as many ministers, five times as many congregations, and six times as many communicants as there were less than forty years ago.

—Census reports on the Lutheran church in the United States are of prime importance. The most powerful factor and force in the development of the Lutheran church in America, particularly in the Northwest, has been her system of parochial or congregational schools. The bulletin mentioned reports an attendance of 141,388 in these schools. Of these 13,716 are in the North-Atlantic Division of States. The South Atlantic States report only 1,271. The stronghold of the system and of the Lutheran church are the North Central States, the attendance here being 122,463. The South Central States report an attendance of 3,316. The Western Division reports 622.

METHODIST EPISCOPAL.

—Reports of the Book Concerns are highly gratifying. The sales at New York and its depositories for 1891 were $1,061,076.38, with a net profit of $133,412.68, while the sales of the Western concern were $1,141,038.02 with a net profit of $171,074.13. The business at Chicago alone increased $90,674 over the previous fiscal year. Of the Eastern concern, the net capital is $2,000,618 21, while that of the Western amounts to $1,130,337.83. In 1880 the capital of the Western concern was $330,000; it had then $1.54 for each dollar of indebtedness; in 1888 it had $4.06 for every dollar of liability, and now it has $8.47 for every dollar it owes. With a united net capital of $3,130,956.09, with enlarged facilities and improved presses and machinery, and with the enthusiastic co-operation of the presiding elders, pastors, and people, the outlook for the publishing interests were never brighter or more flattering for the future.

—Bengal conference met Jan. 14 in Calcutta. Bishop Thoburn presided. This conference was set off from the South India conference five years ago. It has thirty-one members and eight probationers. Twenty-three were present. During the last four years the number of members and probationers in the different stations and circuits of the conference has very nearly increased threefold. There are now 4,414. The leaders of the conference are tried men of long experience.

—There is a great religious revival along the coast of Hancock county, Me., this winter, the enthusiasm at West Tremont having reached such a pitch that a new dance hall has been turned into a Methodist church.

—Rev. Ross Taylor announces that the treasurer of the Bishop Taylor African Fund, also the *African News*, are now permanently located at 210 Eighth Avenue, New York City.

PRESBYTERIAN.

—During the five years' pastorate of Rev. Dr. J. L. Withrow over the Third Presbyterian church, Chicago, 1,082 members have been enrolled, of whom 533 were received on profession of faith.

—No less than twenty-one members of the senior class in McCormick Theological Seminary, Chicago, have devoted themselves to foreign missionary work.

—There are 105 German Presbyterian churches in the United States, with a membership of 11,000.

REFORMED PRESBYTERIAN.

—Rev. J. C. McFeeters, of Philadelphia, has been in collaboration with other R. P. ministers, preparing a sort of Covenanter Church Manual. It will contain about 200 pages and be issued early in March.

SEVENTH-DAY BAPTISTS.

—The Seventh-Day Baptists return, for 1891, 8,748 members, 1,796 of whom are non-residents, or live remote from churches of their denominations. There are 5,395 members of Sunday schools. The missionary society returns a revenue of $11,939 for domestic and foreign missions.

UNITED BRETHREN.

—The influence of a Christian college on the community in which it is located is shown in the following: Nineteen ministers of the Christian denomination reside at York, Neb., the seat of York College. Recently they organized a ministerial institute, which meets weekly, with Rev. Prof. A.B. Stratton as president. The church house in that city having become too small to accommodate the increased congregations, the trustees sold the church property to the German Methodists, and have purchased a lot on which will be erected a more commodious church edifice

NEWS OF THE WEEK.

CHICAGO.

Edward Burling, the well-known architect, died Feb. 22.

Attorney Goodrich, of the Drainage Board, believes that the Sanitary District has no legal power to afford relief to the city by increasing the capacity of the Illinois and Michigan Canal.

The Illinois Central Road dismissed its general freight agent, Horace Tucker, after thirty years' service.

Banks Cregier, son of ex-Mayor Cregier, filed a bill in the Superior Court charging fraud and illegal action on the part of City Electrician Barrett and other officials in the purchase of fire and electrical apparatus.

On a banner stretched across the stage over the Stars and Stripes Sunday night, the audience at Central Music Hall read these words: "The Government of the United States Is Not, In Any Sense, Founded on the Christian Religion." This was the text upon which the Socialist speakers of the evening based their remarks in favor of keeping the Columbian Exposition open on Sunday.

COUNTRY.

J. Painter & Son's west end mill at Pittsburg, containing thirty puddling furnaces, has been shut down owing to dullness in the iron trade.

Whitecaps assaulted Robert Underhill, a simple-minded mute, near Branchville, Ind., Thursday night, shooting him in the head, inflicting a serious wound. The whitecaps were driven off by Underhill, his wife, and sister-in-law, two of them being badly hurt.

President Harrison and family went to Virginia Beach, Va., Friday, for a week's recreation.

Peter Smith, colored, of Springfield, Ohio, has patented a self-binder that uses straw instead of twine for binding.

Weightman Thompson was found guilty at Raleigh, S. C., Friday, of the murder of W. W. Pearson, wife, and two children near Goldsboro last December, and sentenced to be hanged April 14.

A shipment of 20,040 pounds of tin, valued at $4,200, from the Temescal mines in San Bernardino county, California, was made to New York Friday.

President W. W. Tracy Friday, called a meeting of the Illinois Republican League for Springfield March 10.

Wheat in Southern Minnesota is in bad condition, it is said, on account of a lack of snow. Many fields will be plowed this spring.

Hiram Sweet, for fifty years a resident of Wabash county, Indiana, died last week, aged 82 years.

Hiram Case, one of the oldest pioneers in Michigan, died Thursday night at Three Rivers, aged 95 years.

Each county in South Dakota will be canvassed for donations for Russian peasants.

Negroes at Nashville, Tenn., are making preparations to emigrate to Oklahoma.

The executive committee of the People's party will meet at Omaha May 11 for the purpose of perfecting the arrangements for the holding of the National convention of that party on July 4.

The Newmarket (N. H.) Savings Bank suspended Friday. The deposits are about $191,000.

John P. Sutton has tendered his resignation as Secretary of the Irish National League of America.

At Pittsburg, Pa., Tuesday, Charles Rodrus shot and probably fatally wounded his wife because she refused to share a recently inherited fortune with him

An appeal for funds is made by the executive of the Irish National League to Irish Nationalists and friends of home rule in America.

Fifty thousand dollars additional for the World's Fair was appropriated by the New Jersey Legislature Tuesday.

Charcoal burners at Emerson, Mich., thrust a dissolute woman into a charcoal kiln and left her there five hours. Though the fire was not hot enough to burn her, the woman was overcome by smoke and never regained consciousness after being taken out.

The annual meeting of the Michigan Patrons of Industry opened at Grand Rapids Tuesday. Fifteen thousand members were represented by the delegates present, against 50,000 last year.

Eastern capitalists are said to be plotting to secure most of the mining lands at Creede, Colo., where rich discoveries of gold were made recently.

The United States and Brazil mail steamship Advance is detained at quarantine at New York. She left Santos on Jan. 23 and Rio Janeiro on Jan 25. An epidemic of yellow fever broke out on the Advance, and seventeen of the seamen were stricken. Three of them died.

One death from typhus occurred at New York Tuesday and four new cases were discovered, making a total of 103 up to date.

While returning from a dance Tuesday morning three men were struck by a train at Hawkins Station, Pa. Two were killed almost instantly and the other fatally injured.

Grover Cleveland held a reception at the Hotel Cadillac in Detroit Tuesday evening. It is estimated that 15,000 persons grasped the hand of the ex-President.

Unless rain falls in Arizona within the next three weeks the losses to cattle-owners will be immense, it is said.

The fifteenth annual convention of the National Electric Light Association opened at Buffalo, N. Y., Tuesday.

The Kenosha Watch Case Company, of Kenosha, Wis., and the Rockford Watch Case Company, of Rockford, Ill., have consolidated, with headquarters at the latter place.

A number of farmers of Livingston county, Ill., are to move to points in Northern Iowa and Southern Minnesota.

President J. W. Collins, of the California National Bank, which suspended recently at San Diego, was arrested Wednesday, charged with the embezzlement of $200,000.

Major A. M. Sevier, formerly railroad commissioner of Missouri, died Wednesday at Neosho, Mo.

Violent earthquake shocks were felt at San Diego, Santa Ana and Los Angeles, Cal., Tuesday night.

The Congressmen and newspaper representatives who visited Chicago Friday returned to Washington Wednesday. Everybody was delighted with the excursion and enthusiastic about the World's Fair and its undoubted success.

The Rt. Rev. William J. Frost, D.D., LL. D., died at Carlyle, Ill., Wednesday aged 82 years.

Charles T. Wills has foreclosed a mechanic's lien on Dr. Talmage's Tabernacle in Brooklyn, and the structure will be sold by the sheriff.

Dr. W. C. Roberts, president of the University of Lake Forest, Ill., it is said has accepted a call to the Senior Secretaryship of the Presbyterian Board of Home Missions.

The Boston and Albany will soon build the nicest depot in New England at Boston. It will cost about $1,000,000.

Colonel R. G. Ingersoll will begin suit against the Rev. A. C. Dixon, of Brooklyn, for slander, the latter having said that Ingersoll advocated the dissemination of obscene literature.

In the case of Dr. Scott Helm, Surgeon General of Arizona, well-known in Chicago and St. Louis, on trial for criminal malpractice at Phœnix, A. T., the jury brought in a verdict of not guilty Wednesday.

The outlook in the iron and steel trades is reported to be not so good as it was a few months ago.

Governor Winans Thursday nominated George H. Barbour, of Detroit, as a member of the Michigan World's Fair Commission.

Mortgages and notes worth $200,000 belonging to W. W. Townsend, of Minneapolis, have been lost in the mails. The package was mailed Jan. 14, it is said, since which time nothing has been heard of it.

At San Francisco, Cal., Thursday, the jury in the Curtis case again reported that they were unable to agree and were finally discharged. They stood ten for conviction and two for acquittal.

Professor William McAdams, of Alton, Ill., Wednesday dug up a bundle of fossilized vegetation which he estimates had been buried nearly 2,000 years.

At Philadelphia Thursday the Rt. Rev. Ignatius Hortsmann was consecrated Roman Catholic Bishop of Cleveland.

L. F. Thierson Thursday was elected Grand Patriarch of the Wisconsin Independent Order of Odd-fellows.

One death from typhus and two new cases were reported at New York Thursday.

(*Continued on 16th page.*)

DONATIONS.

Southern Ministers' Fund:

Lewis Roberts	$ 50
F F Dresser	15 00
Elder A B Lipp	1 85
Previously reported	201 12
	$218 47

Free Tract Fund:

S H Moore	$ 85
Previously reported	7 70
	$8 55

Current Expense Fund:

M S Hutchinson	$ 1 00
J W Baird	50
J P Baird	50
J W Reed	50
R G Reed	1 00
J Kennedy	1 50
J A Reid	1 00
R J Armstrong	50
E Whipple	2 00
Mrs E Yerkes	1 50
A Hamilton	2 00
J B Dodds	6 00
R M Stevenson	50
T Kingsnorth	3 50
M L Worcester	10 00
Miss Etta Allen	10 00
Ira Green	20 00
A C Higgins	10 00
Jno Compher	4 50
R Ingram	1 50
Rev J M Faris	1 00
Dr H McCreary	5 00
Prof J Johnson	2 00
Prof J A Gray	1 00
R Hammond	10 00
Rev J W Logue	5 00
J A Conant	19 00
Miss Julia Hulburt	5 00
W T Wilson	50
J H Patton	50
Jno Crabs	3 50
H G Hanson	7 00
D S Dean	8 50
Estate of Jno Hays Gray	37 50
" " Mary M Kauffman	25 00
Previously reported	962 92
	$1171 42

W. I. PHILLIPS, *Sec'y and Treas.*
221 W. Madison St, Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 22 to Feb. 27:

Wm Meredith, Rev T Epps, T Hembrough, W Heldman, Rev J J McClurkin, J Forbes, Dr M Veenbur, I Leadbetter, Rev J T McMahan, Rev H Woodson, A Arend, Rev W F Brooks, C D Coppock, E Williams, J W Modlin, J Marks, Mrs M Taylor, R Lynn, H G Hanson, S McClay, D S Dean, W D Johnston, L C Livesay, Rev F Fresselt, J S Pope, W T Peters, Rev M Frykman, L Miller, J L Wadsworth, W. T. Warnock, J A Rouser, H H Carter, L E Reynolds, Miss E E Flagg, J McClung, G Jamison, B M Sharp, J B Crall, Rev. H Best, J A Thompson, H Gilmore, Rev R A Padey, J R Yoes, B A Bailey, Mrs C M Candee, J O Dresburg, J Glass, Rev H H Hinman, T Coggshall.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	87½	@	89¾
Winter No. 2	93½	@	95
Corn—No. 2	40	@	40⅜
Oats—No. 2	29¼	@	30½
Rye—No. 2	84	@	84½
Bran per ton	14 00		14 50
Hay Timothy	11 00	@	12 00
Butter, medium to best	18	@	24
Cheese	09	@	13
Beans	1 40	@	1 55
Eggs	15	@	15½
Seeds—Timothy	1 18	@	1 23
Flax	93½	@	99
Broom corn	04	@	07½
Potatoes, per bush	28	@	33
Hides—Green to dry flint	4	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 75	@	4 35
Common to good	4 00	@	4 70
Hogs	4 53	@	4 85
Sheep	4 25	@	4 75

NEW YORK.

Wheat, No. 2	1 04¾	@	1 09¼
Corn	49¼	@	52
Oats	36	@	38½
Eggs	16½		17
Butter	18	@	30½
Wool	21	@	24

KANSAS CITY.

Cattle	1 25	@	4 65
Hogs	3 90	@	4 65
Sheep	4 00	@	4 55

Royal Commandments; or, Morning Thoughts for the King's Servant's. 20
Royal Bounty; or, Evening Thoughts for the King's Guests. 20
The Royal Invitation. 20
Loyal Responses. 20
Sunlight Through Shadows. 20

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Containing colored studies of children at play, illustrative of seashore and country life, in simple colors, the whole repeated in outline for filling in from the paint box.

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Quarto, full cloth, gilt edges, elegant designed stamps in gold and colors.....2.00

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The book with its manifold illustrations will prove an attractive one both to old and young, and it strikes us as being the best descriptive book upon Africa, including an account of its explorers and eminent missionaries.—*Missionary Herald.*

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College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts

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Home and Health.

COMPLICATIONS OF INFLUENZA.

The grippe or influenza itself is not particularly dangerous, according to a writer in the London *Lancet*, but its complications are serious, and its sequels are of a peculiarly low and depressing type. The attack is commonly very sudden. The first symptoms are a chill, nausea, and a feeling of general illness, followed quickly by severe and persistent headache, break-bone pains in the limbs and trunk, fever and great prostration.

A violent paroxysmal, irrepressible and harsh cough with soreness in the chest, is common. Coryza—running at the nose—may or may not attend it. When the disease is uncomplicated, the worst is over by the third day, and the fever by the fourth or fifth, though the debility may continue for weeks or months.

The most serious complications of the disease is acute bronchitis. This may appear early or late. The breathing becomes rapid and difficult. A spasmodic cough is almost constant. The expectorations are glairy and tenacious. With all this there is the peculiar prostration of the grippe.

A more common complication is pneumonia, of which there are three varieties —croupous, congestive and bronchopneumonia. Although these complications are dangerous, yet recovery is the rule under prompt and careful treatment.

A third complication of the grippe is connected with the heart. If patients sit up, they become faint. Some die of simple failure of the heart; others are saved from death only by careful attention on the part of the nurse. After the grippe has passed off, a tendency to faintness and neuralgic pains may remain for weeks or months.

Another complication shows itself in a diarrhœa; still another affects the nervous system, and is characterized by pains in the head or elsewhere, or by weakness in certain parts of the body, such as the hands or arms.

As to treatment, the doctor must decide in view of all the symptoms. But the patient should in every case take to his bed. To keep about is exceedingly dangerous, especially as exposing the patient to the above complications.

PURE AIR IN COLD WEATHER.

As the cool weather compels us to close doors and windows and seek artificial heat, we women, who are confined so much to the house, ought not to forget that headaches and nervousness are but nature's protests against pure air. To walk briskly for almost half an hour will almost invariably cure either of these ills; or where a walk is impossible, a good draft of fresh air through all living rooms for five or ten minutes will have the same effect. Frequently in the evening, when reading or in ordinary conversation one feels dull and sleepy, to thoroughly purify the air of the room will rouse one, mentally, in a surprising manner.—*Arkansaw Traveler.*

HOW TO RESTORE HEALTH.

Whoever would perform efficiently the difficult task of nursing the sick, says Hermine Welten in the *Chautauquan*, must first curb his belief in marvelous cures, in extraordinary means, and hearken only to the voice of reason; for what is necessary for the preservation of health is indispensable for the sick; and only he who exactly follows the best directions for a general care of the health, —always of course with modifications in various cases of sickness,—can make pretensions to a noble fulfillment of duty.

Seven things are absolutely necessary to maintain or restore health: fresh air, light, warmth, rest, cleanliness, the correct seclusion and well-timed offering of food and drink. The lack of only one of these requisites may hinder the exercise of a physician's skill and bring to naught both good-will and wisdom.

HOME ECONOMICS.

Taking cold is usually the result of carelessness. Running out in the cold without a wrap, perhaps with the sleeves up while washing, to hang out the clothes, and going in the wet without rubbers, are some ways colds are brought on which often result in severe sickness, and death. Keep warm and dry as far as possible, and there will be less colds and better general health.

Never let the feet become cold and damp, or sit with the back toward the window, as these things aggravate any existing hardness of hearing.

As a remedy for throat diseases and catarrhal fever, the following is recommended: Beat the white of an egg or two to a froth, and mix with lemon juice and granulated sugar, taking a teaspoonful every hour until cured.

The oil of white birch bark, which gives to Russia leather its peculiar aromatic and lasting qualities, when dissolved in alcohol is said to be excellent for preserving and waterproofing various fabrics. It renders them both acid and insect proof, and in no way destroys their pliability.

It is quite probable that you may need the services of a physician some day; but you can postpone the time indefinitely by keeping your blood pure and your system invigorated through the use of Ayer's Sarsaparilla. Prevention is better than cure.

Rev. William Hollinshed
Of Sparta, N. J., voluntarily says:

"To Whom it May Concern:

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Afflicted With Boils

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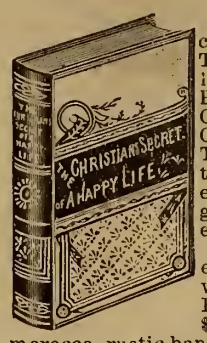

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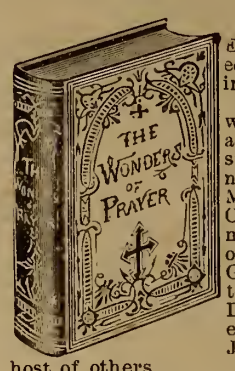

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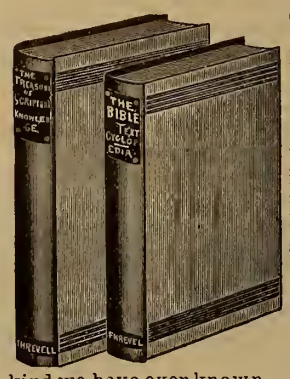

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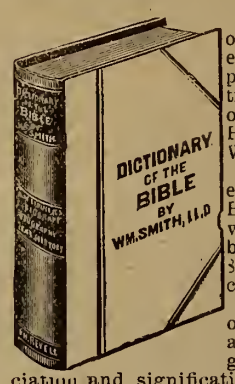

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SOME POINTS IN POULTRY-KEEPING.

Flaxseed is an excellent condition corrective and egg producer as well.

Hens shou'd never be overfed. If gorged with food, it makes fat instead of providing elements which go to make up an egg.

Lime is a purifier, and should be used often for washing coops, perches and nest boxes. Sprinkle the places most frequented by them with air-slaked lime.

Poultry-keeping can be made an auxiliary to other pursuits, without infringing upon the time of the keeper, and will bring in a handsome return for the food and care given them.

Take special note of the following: Be sure that the ground floor in the poultry house is enough higher than the surrounding ground to keep it perfectly dry. Damp floors are very productive of disease.

Hen's nests must be occasionally removed and kept clean. Straw is better than hay. Tobacco stems covered with straw are an excellent preventative of insect breeding, especially when the hens are sitting.

Corn consists almost wholly of starch and oil. While it is a good food for fattening, it is one of the worst for producing eggs. No one food contains all the necessary elements, therefore, a variety should be given. Let the poultry-keeper make a study of feeding in a scientific way.

Do not be alarmed at the idea of the scientific part of it, for science is nothing more than perfectly right and exact practice, and a sensible person need not be afraid of it. Oats, wheat and buckwheat should enter largely into their diet, with an occasional feed of fresh meat, if possible.

An egg is rich in various elements that is not generally understood. For instance, it contains a large portion of sulphur, oil, phosphorus, lime and nitrogen. The shell is nearly all lime, and hence the character of a hen's digestive apparatus is to be considered. It must be necessary to furnish her with a supply of gravel, and if this consist of limestone it will serve the purpose of nutriment as well as to perform the mechanical action in the gizzard.

A few rusty nails kept in the vessels from which fowls drink daily will be found very conducive to their health.—*Miss H. M. W., in Farm, Field and Stockman.*

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NEWS OF THE WEEK (*Continued from 13th page*).

A bar of gold bullion worth $73,440 was shipped from Phœnix, A. T., Thursday. It is the result of a six weeks' run of the Harquahela mine.

C. N. Vaughan, of Denver, Colo., is insane from the effects of treatment for drunkenness at Dwight, Ill. He was attacked suddenly and drove people from a hotel in their night clothes.

Conductor Robert Duffy, of the Omaha road, died at West Superior, Wis, Thursday, as the result of injuries received. His father dropped dead when told the news.

Lewis Asher, a farmer who lived at Edenton, Clermont Co., Ohio, died Wednesday, as the result of a hog bite received nearly a year before.

FOREIGN.

De Cobain, member for East Belfast, Ireland, charged with immoral conduct, is likely to be expelled from the British House of Commons.

Tuesday, near Zacapa, General Enriquez and party were ambushed by a company of soldiers sent out by the Guatemalan Government, and shot to death.

C. A. Fyffe, English author and historian, is dead.

Melting snow has caused destructive floods in Spain and Portugal.

Washington's birthday was celebrated in Paris by a banquet and a reception by the wife of Minister Reid. American flags were freely displayed throughout the city.

In the British House of Commons Tuesday disestablishment of the Welsh church was voted against by a majority of only 47.

Official announcement is made that Germany has abandoned her colony in Southwest Africa.

Minister Reid has secured from the French Government permission for the authorities of the Columbian Exposition to send free to France stereotypes of pictures, and other matters to be used in French journals to stimulate interest in the Fair.

In the house of a Spaniard at Paris, Tuesday, a quantity of explosives was found. The police believe that an attempt is to be made to blow up the Spanish Embassy.

The chimney of a factory at Checkheaton, Yorkshire, England, fell Wednesday, burying a number of young women. Fire broke out, and added to the horror. Eight bodies have been recovered.

There were more encounters in Berlin between the police and mobs, and many rioters received severe wounds. It is thought that one effect of the demonstrations will be that efforts will be made to furnish work to the unemployed. Already the Socialist members of the Council have proposed that a special meeting of that body be held to discuss an urgent motion that employment should be found for the needy by starting public works. Berlin is not alone in her troubles. Distress is prevalent in every populous center of Germany, and the cry for bread is clamorous. During the week bread riots have occurred in Dantzic and Brunswick. Meetings of the hungry poor have been held in Hamburg and Breslau.

A body of 4,000 unemployed men in Berlin, after listening to inflammatory speeches, marched to make a demonstration before the Emperor's castle. When near the castle they were met and, after a fight, routed by the police. Sixty of the workmen were wounded and eighty taken prisoners. Another body of 2,000 workmen while marching down Unter den Linden was attacked by police. A number were wounded and the leaders were arrested.

It is likely that the proposition to erect a monument to James Russell Lowell in Westminster Abbey will be carried out.

The editor of the *Volkspresse* and Herr Frey, a socialist, were arrested at Vienna Friday for feeding starving workingmen.

E. S. De Cobain, a fugitive from justice, was expelled from the House of Commons Friday.

It was announced to a committee of the Reichstag Friday that Germany intended to abandon the possessions in Southwest Africa.

Three directors of the Australian Mercantile Loan Association were each sentenced to seven years' imprisonment for frauds in connection with that institution.

The steamer Forest Queen was sunk in collision with the Loughbrow in the North Sea, off Flamborough, Friday. The captain alone was saved.

In France, M. Loubet, who was summoned to undertake the task, has succeeded in organizing a cabinet which is made up as follows: M. Loubet, President of the Council and Minister of the Interior; M. De Freycinet, Minister of War; M. Ribot, Minister of Foreign Affairs; M. Bourcois, Minister of Public Instruction and the Fine Arts; M. Rouvier, Minister of Finance; M. Develle, Minister of Agriculture; M. Pocher, Minister of Commerce; M. Richard, Minister of Justice and Public Worship; M. Viette, Minister of Public Works; M. Cavaignac, Minister of Marine.

One hundred and fifty thousand bushels of corn have been received at Torron, Mexico, from the United States for distribution among the half famished people of this section of the State of Durango.

Changes in Health

Why a Spring Medicine is Necessary.

Of all the seasons in the year, the Spring is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is one of the causes of the sluggish, tired feeling so general at this season, and which must be overcome or the health may be

Entirely Broken Down.

The old-time domestic remedies are now generally discarded in favor of the standard blood purifier, Hood's Sarsaparilla, which has attained the greatest popularity all over the country as the favorite Spring Medicine. Hood's Sarsaparilla soons expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, and gives to the blood the purity, quality and tone necessary to good health. It gives nerve, mental, bodily and digestive strength.

Spring Medicine.

"I have used Hood's Sarsaparilla in my family for the past four years, and for a thorough blood purifier it has no superior. It is invaluable as a spring medicine; it invigorates the whole system and tones the stomach. I always take it in the spring." L. U. Gilmyn, Aurelia, Iowa.

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AT THE

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'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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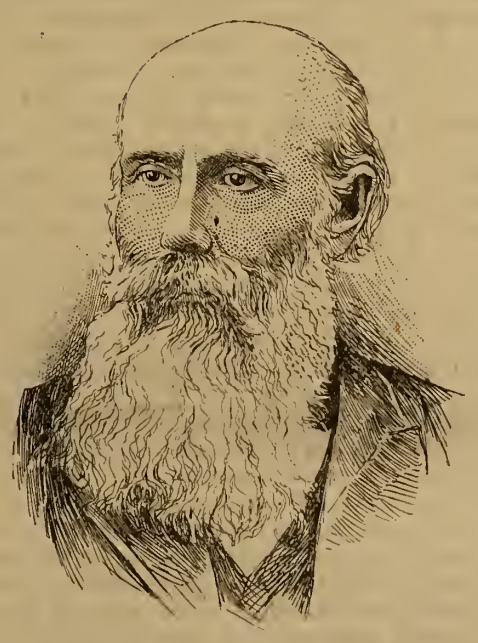
By a unanimous vote of the Faculty of the Union Park (Congregational) Theological Seminary, in this city, President Charles A. Blanchard, of Wheaton, has been invited to address the students of that institution (about two hundred) on Friday, the 18th inst., upon the subject of secret societies. In the history of the anti-secrecy reform this event is deemed one of the most important that has as yet occurred.

Several months ago we presented the readers of the *Cynosure* with a portrait of Rev. James P. Stoddard, together with an interesting sketch of his career as a reformer, from the pen of ex-President J. Blanchard. Quite recently we have come into possession of the above "counterfeit presentment" of his well-known features, which much more satisfactorily portrays them. In this connection, we wish to call attention, more particularly, to Bro. Stoddard's work in New England as the active agent of the N. C. A. His continuous labors there during the past two years have been fruitful in extending the anti-secrecy reform among ministers and laymen; a great local organization for consolidating and augmenting the work has been formed; two very successful district conventions have been held under his auspices, at which some of the best talent in New England has been exhibited in opposition to the evils of the lodge system; a faithful band of men and women have been set at work in extending this reform, and a series of weekly parlor meetings at his home are producing the very best results in turning away the steps of the unwary from the haunts of secrecy, and of reclaiming some who had already been misled into taking the horrible obligations exacted in the Masonic lodge. This is but a brief sketch of what Bro. Stoddard has accomplished in the cause. Thousands of tracts have been widely distributed throughout New England with the best effect, and the light is beaming brightly from his office at 218 Columbus avenue, Boston. The past numbers of the *Cynosure* contain a very fair sum-



REV. JAMES P. STODDARD.

mary of his labors, and the results of them are written to his credit, and that of his co-workers, in the records of heaven.

Mr. Stoddard about the year 1872 entered the field of organized opposition to secret, oath-bound societies, and became the Corresponding Secretary and General Agent of the National Christian Association. This position he retained until June, 1890. During this period of service, through the beneficence of Philo Carpenter, the *Christian Cynosure* was presented with a valuable and permanent home at 221 West Madison street, Chicago, the present headquarters of the Association. By Mr. Stoddard's aid and influence, also, an agency was established at the national capital, over which his son, W. B., now ably presides. Since Mr. Stoddard's connection with the Association a corps of competent lecturers upon the evils of the lodge system has been organized, and millions of pages of anti-secrecy literature—expositions, tracts, etc., have been distributed far and wide. Whatever of prosperity the work of the Association has enjoyed has been witnessed and shared and augmented by his efforts.

A good sister, writing from Brookville, Pa., says: "Our town is ruled by lodge and saloon, and strangers say it is the worst for its size they have ever been in; and for these very reasons it is the place for stirring anti-secrecy reform work." It is gratifying to learn, however, that there are good men and women living there, and the Pennsylvania State Convention, this month, might arrange to move upon Brookville with possibly the best effect. It seems to be an unturned field, ripe for the breaking-plow.

A MISSIONARY HYMN.

DEDICATED TO REV. JAMES P. STODDARD.

BY MRS. DANIEL POWERS.

(*Air: "From Greenland's Icy Mountains."*)

Have courage, Christian soldier, the battle is the Lord's;
Your years of patient service doth merit rich rewards;
His hosts around you rally to spread your work abroad,
And reap a golden harvest for the glory of our God.

Speed on, thou mighty chieftain--with burning truth go forth,
Invade the works of darkness, from south to farthest north,
Till o'er our blessed nation the lamp of light shall shine,
To lighten every Mason, illume each pagan shrine.

Down with Masonic altars and every secret clan,
With all their idol worship to curse their fellow-man:
No secret gag-law bondage will honest men endure
When once they've been deceived inside the tyled door.

Press on, thou godly leader of anti-secret cause;
Long thou hast faced the danger of mad Masonic laws;
For the sake of truth and freedom, for right against the wrong,
For homes, for wives and children, for church and state, be strong!

THE NEW YORK STATE CONVENTION.

ADDRESS BY REV. J. P. STODDARD, THE NEW ENGLAND AGENT.

"No man can serve two masters."—*Matt. 6: 24.*

This is true equally in civil and religious services. No man can be loyal and obedient to two governments that are not in harmony, any more than he can worship idols and serve the living God at the same time. If any man would be a disciple of Christ, he must not only follow him, but he must forsake all others. So, too, if a man would be a dutiful citizen in a Republican or Democratic State, he must sever every tie and annul every obligation to any government, home or foreign, civil or ecclesiastical, secret or open, that is inimical to an undivided allegiance.

There are not only two religions, the true and the false; but two governments: the open and the secret, both appealing to the American people for their countenance and support.

The one is constitutional, and ordained of God. The other is a human device, without the Divine sanction.

One is for all alike; the other for the initiated and obligated only. The one requires its officials to do justly and walk humbly before God; the other makes lofty pretensions, bestows the most superlative and grandiloquent titles, and obligates, or swears, its officers and members to partiality and proscription. The one recognizes the inalienable right of all men "to life, liberty and the pursuit of happiness;" the other demands the surrender of "private judgment," under penalty of ostracism, persecution and (in some cases)

PENNSYLVANIA STATE CONVENTION,

AT PITTSBURGH, MARCH 21 AND 22, 1892.

The State Anti-Secret Christian Association of Pennsylvania, auxiliary to the National Christian Association, will hold a General Convention in the SECOND UNITED PRESBYTERIAN CHURCH, Sixth Avenue, near Smithfield Street, PITTSBURGH, MONDAY and TUESDAY, MARCH 21 and 22, beginning at 2 o'clock on Monday afternoon.

The Address of Welcome will be delivered (D. V.) by the pastor of the church, Rev. D. S. Littell, D. D.

Bro. W. B. Stoddard is exerting himself manfully in the effort not only to make this Convention a grand success, but to have it surpass in numbers, interest and importance, even the recent New York State Anti-Secrecy Convention, and is much encouraged by the prospect.

Arrangements will be made for the entertainment of all who may attend.

Friends of the cause in Western New York and Ohio, and all those in Pennsylvania, are cordially invited to attend this Convention.

Good speakers are being engaged, and the entire programme of the Convention may be expected in next week's issue of the *Cynosure.*

Bro. J. P. Stoddard and his Celebrated Lodge Chart will be present.

death. The one is an ordinance of God, antedating the creation and fall of woman, open as the starry canopy, of which Jehovah is the Supreme Sovereign and only Head; the other held its first congress of rebel apostates in hell, where the "secret empire" organized for aggressive warfare, under the Most Puissant Sovereign Grand Commander, and made its first victorious assault on this earth in the garden of Eden. It is a government of strife, despotism, and blood, of which Satan, that old serpent, the devil, is the supreme sovereign and only head.

In the twelfth chapter of Revelation we read, "There was war in heaven;" that "Michael and his angels prevailed;" that "the great dragon was cast out;" that peace was restored in heaven, and the arena of conflict transferred to this earth. "Woe to the inhabiters of the earth and of the sea, for the devil has come down to you having great wrath." Defeated and banished from heaven, the devil, attended by his retinue of malignant angels, aspired to the government and God-ship of this world. That the "seat" and dwelling-place of Satan is on the earth is twice asserted in the 13th verse of the 2nd chapter of Revelation, by "Him who hath the sharp sword with two edges." As indicative of his royal power, Christ speaks of him in the 12th and 14th chapters of John as "the prince of this world;" and Paul, in his Epistle to the Ephesians and "to the faithful in Christ Jesus," warns them "against the wiles of the devil." Aside from Scripture proofs, there are abundant evidences of the presence and ceaseless activity of the devil and his angels in the struggle that is being waged.

Admitting, as we must, the existence and antagonism of these rival kingdoms, we are prepared to investigate that department of the Satanic empire in which some learned and careful students of the subject find the image of the beast of Revelation (13th), and to decide intelligently the question, Should adhering members of the Masonic and other secret orders be recognized as worthy of citizenship and official trusts, by granting charters for their lodges; or should both members and orders be held and treated as foreigners whose avowed principles are hostile to the purposes of a God-ordained, constitutional government, administered by divine right for the common good of all?

It is a significant fact that our most eminent statesmen and philanthropists have never employed the secret lodges in promoting their beneficent plans, nor have they spoken or written in their praise. On the contrary, they have condemned the whole system as selfish, clannish, un-American and anti-Christian. Washington, although once inducted into Masonry, absented himself from all lodge meetings during the last forty years of his life. His "Farewell Address" to the people is a faithful testimony and warning against the insidious principles of the whole system.

John Quincy Adams said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

President Millard Fillmore united with over thirty other distinguished citizens, jurists and statesmen in an address to the American people, in which they affirm that "the Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Thaddeus Stevens, Charles Sumner, Charles Francis Adams, Wendell Phillips and Ulysses S. Grant, of our own country, and Lord Beaconsfield of England, all political leaders and sagacious statesmen, have left faithful warnings against secret societies, which, in the words of Disraeli, "have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre." If warnings like these pass unheeded, we have just cause to fear that the people would "not believe though one rose from the dead" to sound the alarm. Let us not incur the awful penalty pronounced upon "the earful and the unbelieving."

As citizens, we have but one interest, and as patriots we should have but one opinion.

The question should be relieved from all party environments and dispassionately tested by the facts. What are the facts?

First. Both the Grand Lodge of Masons and of the Odd-fellows in Massachusetts are incorporated under the statutes of the Commonwealth. I have this statement from Charles Endicott, the present Commissioner of Corporations. This is an indorsement by the State which makes every citizen of the Commonwealth a party to the work of every subordinate lodge under the jurisdiction of the two chartered grand bodies, and you and I are compelled by our legal representatives to give countenance to their existence, and, if subject to military duty, we might be ordered to fight in their defence. What the State charters, the State must protect in case of peril; and the people, of which we are a part, constitute the body politic and must respond when called upon to preserve order or protect any corporation or interest upon which our law-makers have set the great seal of State.

The law-makers of Massachusetts have only followed the example of our general government. The Masonic Hall Association of the District of Columbia holds a charter from Congress, granted in the spring of 1864. The way in which this charter was secured will give us an insight into their peculiar methods. The official records are kept in the Senate library in Washington, and can be read by any respectable citizen.

Senator Grimes, of Iowa, was chairman of the Committee on the District in 1864. On the 24th day of March he presented Senate bill No. 130, asking that it pass without change. This bill, drawn up by Masons, and presented by Senator Grimes at their request, provided for the incorporation of the Masonic Hall Association of the District of Columbia, and was so worded as to include all Masonic bodies then existing, or that should at any future time be recognized in the District. It provided, in detail, "that the officers and members of the several Masonic bodies named" in section first be created and made separately and individually bodies politic and corporate, by their individual names, to use and exercise separately and individually all the rights and privileges incident to such corporations. "It provided, further, that any Masonic lodge, chapter, council, commandery, or consistory, not herein named but which may exist or hereafter be instituted in the District of Columbia, may enjoy all the rights, powers and privileges granted to the Masonic bodies collectively or individually by the several sections of this act."

The spring of 1864 was one of the most critical periods in our nation's history. Patriotic statesmen were engrossed with grave questions of civil war, and this bill, having no immediate connection with the contest, seemed destined to a safe and speedy passage. A trivial incident, however, arrested its progress, and led to a careful analysis of its provisions. Calling attention to certain initial letters, Senator Morrell asked if in passing the bill they were not liable to confer titles of nobility prohibited by the Constitution of the United States. A lengthy discussion followed, in which the whole nefarious plot was exposed.

Senator Doolittle remarked: "It is the most comprehensive section I ever saw put into a law, I believe. It says the officers and the members of the several Masonic bodies named in the first section of the Act are hereby created and made separately and individually bodies politic and corporate, and gives to each power to hold personal and real estate and make their own rules. There is no limit as to stock and no limit as to real estate; and under this bill the corporation created might buy the city of Washington, run all its hotels and, perhaps, all the banking establishments in the District."

Of course the unmasked bill did not pass. Congress and the country were in no condition to meet opposition. It was a critical juncture in the issues of the fratricidal and bloody combat, and to avoid further dissension a modified bill was passed, authorizing a single corporation, with limits and powers well-defined. This modified act passed the Senate April 15, and the House of Representatives April 22, and was signed by the President April 26, 1864. It is a recognized act in the District, under which valuable franchises are held by the District Grand Lodge of Masons. The emissaries of the secret empire, who drew the original bill, signally failed in their purpose, but a conspiracy is just as clear as it could have been in the event of success. The attempt of Benedict Arnold to betray his country failed. Aaron Burr was unsuccessful in his ambitious schemes. Jefferson Davis suffered defeat, and the Masonic plot to obtain a charter broad enough to cover the entire District of Columbia proved abortive; but Arnold, Burr and Davis were traitors, conspirators and rebels, though each was intercepted and thwarted in his devilish scheme, as were the sovereigns in the "secret empire." All were alike conspirators and should share equally the odium attached to the crime of constructive treason, attempted betrayal, and relentless foes. Vallandigham and his compeers were execrated for confederating with the Rebellion, while men professing loyalty were scheming and plotting in the halls of Congress to enthrone a despotism in the very heart of the nation.

Why treat Masonic traitors more leniently than Ku-Klux leaders or Knights of the Golden Circle? Foiled in this attempt to capture the nation's capital for Masonic purposes, by direct legislation, the next recourse of the craft to win position and power was to more indirect methods. The time was auspicious for schemes of all sorts, and the army presented an ample field for operation. Signs, grips and passwords became the passports to favoritism in the army, and furloughs were given or refused as applicants gave the shibboleth of some secret order; and the impression widely prevailed that the highway to military promotion lay directly through the Masonic lodge. Scores and hundreds of instances, well-authenticated, are at hand, showing that this was not a vague conjecture, but an actual fact; and thus the army that crushed a gigantic rebellion was ambushed and captured by the "secret empire." Regarding obligations given in secret cabals as paramount to military or civil law, avowed traitors were shielded by their accomplices in the mystic brotherhood. This was the boast of Confederates, and often urged by Union men as a valid reason for joining the lodge. Prisoners were released, or allowed by their guards to escape, and criminals on the gallows were rescued on exhibition of the grand hailing sign of distress. Thirty thousand soldiers were drawn up in line to witness the execution of a number of men sentenced to be hung, when General Butler was in command at New Orleans. Butler was a Mason and some of the condemned were his brothers. A Mason who stood in that line of witnesses, stated at a public meeting in Putnam, Connecticut, that a reprieve had confidently been expected, and they were not disappointed. After the condemned were placed in position, a messenger from Butler's headquarters arrived with an order from the General, whereupon every brother was removed and only such as belonged to the "cowan," or common herd of humanity, were executed.

In the Grand Lodge report of Louisiana for 1863 you may gather facts of deep and solemn import. Take a single case officially given by the Grand Master: When the city was closely invested by the Union army, it was necessary to obtain information for Masonic purposes, from beyond the lines. Brother Driver (says the Grand Master,) volunteered to execute this hazardous commission. On approaching the enemy he found a brother in command who understood and recognized his duty. Brother Driver was received with the utmost cordiality and treated with that respect due to an honorable member of our ancient fraternity. His papers, bearing the Grand Lodge seal, were not opened or examined. He was furnished free transportation for himself and baggage to and from all points he wished to visit, and he returned in perfect safety, having executed his mission without the slightest inconvenience on account of the disturbed condition of our country.

I do not give the precise words, but the exact facts as officially published in the Grand Lodge report.

This is certainly a remarkable, though probably not a rare, instance of subordination of military law to the behests of the secret empire; and be it remembered that this was not the act of an ignorant, hot-headed Masonic zealot, but the deliberate betrayal of sacred trusts by an army official who understood his duty to a brother Mason, and promptly performed it.

Doubtless, clemency was shown by rebels in many instances to Union soldiers; but does any one suppose that rebels bestowed favors without expecting as much and more in return? A comrade of my boyhood, whom I met many years afterward in Iowa, said: "I would like to join the

Masons, but an injury received in the army prevents me." When asked why he desired to be a Mason, he replied: "They always protect and help each other." In proof, he said: "I was in charge of a supply train, and suddenly we were surprised by a band of guerillas. Hostilities at once began, and several on both sides were killed. The guerilla commander rode up to me and asked, 'are you in command of this train?' 'I am,' was the prompt reply. 'What are you killing my men for?' 'When attacked we have a right to defend ourselves.' 'I will show you, you —— —— of a ——! Give me your pocket-book.' Receiving and opening the pocket-book, he found a Masonic jewel which had been sent by an army officer for repairs. 'Is this yours?' he asked. 'It is,' I replied. 'I advise you to wear that pin where it can be seen, if you want to avoid trouble.' He ordered a retreat, and soon disappeared in the mountains, leaving me to bury my own and the rebel dead."

An educated colored man in Rockford, Ill., said to me: "I am going South to teach, and I am thinking of joining the Masons." "Why do you do that?" I asked. "They tell me the Klu-Klux and night-riders are very bad down there, and that if I join the Masons they will protect me." This was doubtless true, for the Ku-Klux and night-riders were, many of them, Masons acting under other names. But the strange thing is that it seemed never to have occurred to Bro. Wilbro or Bro. Searls that they must GIVE as well as receive protection. They must cover their brothers with the mystic shield if they would be sheltered by it. What they receive from the guerilla or the night-rider, the guerilla or night-rider had a right to demand of them; and upon their prompt response depended their own security.

You say, perhaps, these are incidents of war, which is itself a repeal of ordinary restraint; we may expect better things of the secret orders in peaceful times. Granting that there is some truth in this claim, it is not in reason to presume that an agency so potent in war should become entirely inactive in time of peace.

What, then, is the *post-bellum* record of this ancient brotherhood, whose ambition finds expression, and whose members catch inspiration from their popular stanza?—

> "Onward, and all earth shall aid us;
> Ere our peaceful flag be furled
> Masonry at last shall conquer,
> And its altar be the world."

Freemasonry claims an affiliated membership of 617,832, and a non-affiliated membership of 382,543, or a total in the United States of 1,000,375. It is not an easy matter to obtain reliable statistics of the minor orders, which are the junior members of the same family. Boston, with a population of 448,477, reports, in the Business Directory for 1892, 853 lodges. In 1889, Washington, D. C., with a population of 203,459, reported 316 lodges. Of the Boston lodges only 78 are named Masonic, leaving 775 distributed among the satellites in the system.

The United States Congress of 1888–9 contained 409 members. Of 272 who were interviewed, 155 belonged to the Masons, and 20 to other secret orders. If, as is fairly presumable, the same proportion existed among the 137 members not seen, then that fraternity which Millard Fillmore, Wm. H. Seward, and more than thirty others, denounced as "a conspiracy trampling upon the rights of the people and defying every government it cannot control," had a voting majority of 64 members in our national Congress in 1888–9.

But do you say these men are not conspirators —they are patriots? I reply, there is room for an honest doubt so long as they hold allegiance in a government that declares them to be "aliens and foreigners to every government save that of Masonry," and adds: "We are a nation of men, only bound to each other by Masonic ties as citizens of the world, and that world is the world of Masonry; brethren to each other all the world over, foreigners to all the world beside." Jefferson Davis said that the great mistake of his life was when he withdrew from Congress, instead of remaining where he could have done more for the Southern Confederacy than in the open field. Perhaps these men have learned wisdom from their illustrious brother, and do not propose to repeat his mistake. The man who supposes the secret empire capable of an honest, open contest is grossly ignorant, or he has studied their manual of tactics to little purpose. Let him read and ponder the utterances of Brainard, who in his day was the honored orator of the craft. Speaking of lodge emissaries, he puts the case fairly: "They are in almost every place where power is of any importance. They are distributed, too, with means of knowing one another and the means of keeping secret and the means of cooperating in the desk, in the legislative halls, on the bench, in every gathering of business, in every party of pleasure, in every domestic circle, in peace and in war, in every enterprise of government, among enemies and friends, in one place as well as in another." If these honorable members of Congress are patriots, they should cease to occupy the places of janissaries and spies for the secret empire; and until they do come out from their hiding-places we have a right, and it is our bounden duty, to regard them with grave suspicion.

Coming a little nearer home, I close with one or two practical cases. A Mr. Keep was county superintendent of schools in Rock Co., Wisconsin. He employed Mr. Gould as his assistant, who did most of the work. Mr. Keep removed to Minnesota, and Gould was told that those who had the appointing power had made out papers for him, and they would be delivered when he became a Mason. Bro. Gould refused the conditions, and of course did not get the appointment.

Brother Stark renounced Masonry at Ashley, Ill., where I was holding meetings some years ago. He gave as his reason for joining the order that he had an important suit pending, and his lawyer told him that as his opponent was a Mason he could not succeed unless he took as many degrees as the other man had taken. He was "entered," "passed," and "raised to the sublime degree of a Master Mason," and won the suit.

With multiplied scores of such instances in the highest and lowest places of power, it is no marvel that the keen-sighted, far-seeing patriot, Wendell Phillips, wrote: "Considering the great forces which threaten the welfare of our nation in the next thirty years, and how readily and effectively they can use any secret organization, such should not be allowed to exist."

In brief: We have learned—

1. That no man can serve two masters.
2. That Satan, "the prince of this world," is the god and supreme head of the "secret empire."
3. That the whole lodge system has been strongly and repeatedly condemned by the purest and most patriotic statesmen in our nation.
4. That the Legislature of Massachusetts has made every citizen of the commonwealth a party to the secret empire by chartering the Grand Lodges of Masons and Odd-fellows.
5. That Masonry conspired, at the most critical period in our civil war, to capture the District of Columbia, by smuggling a bill through Congress, which Senator Doolittle declared would put all the personal moneyed interest of Washington within the grasp of the brotherhood.
6. That civil and military law was superseded by the Masonic bond of protection and relief.
7. We are told that a Mason is "a foreigner to every government save his own."
8. We find in the Congress of 1888–9 a probable voting majority of 64 linked in the bands of the secret fraternity.
9. We find them rendering verdicts in the courts, and withholding or granting certificates to teachers, and practically farming out the legislative, judicial and educational powers, prerogatives and privileges among their number.
10. Lastly, we hear their grand orators boasting of having secret spies "at every point where power is of any importance;" and are such men safe custodians of the people's liberties, or worthy to receive the votes of freemen? Nay; the rather, should not the nation arise in the spirit of '76 and sweep the whole system from the court-rooms and legislative halls of the land? Will they do it? Never, so long as Christians support Masonic preachers with their money, or fellowship oath-bound lodge members at the communion table. Never, so long as Christians join with the reckless throng in voting these sovereigns of the secret empire into offices of state. Never, no, never! The work of reform and the nation's redemption must begin at the house of God. The time has come for the disciples of Him who ever spake openly to the world, and for every patriotic citizen who has given countenance to the lodge, or withheld a testimony against it, to "right about face" on this question. Will the church and the nation do this? They ought to, but will they? The future must answer to God, and the nation's fate must wait the decision.

Let others do as they will, but shall we delay to put on the invincible armor, and battle valiantly with weapons not carnal but mighty through God to the pulling down of strongholds?—knowing full well that He who has said: "These mine enemies bring hither and slay them before me," shall not fail or be discouraged, until "all principalities and powers are subjected under Him whose kingdom is everlasting, and of the increase of whose power there shall be no end." AMEN.

ANTI-SECRET SOCIETY MEETINGS FOR WOMEN.

The anti-secret society meetings held Friday of each week at 218 Columbus avenue are proving of great interest and benefit to all who are aiming to remove hindrances in the way of the advancement of Christ's kingdom. Each week a paper is read on some particular phase of the work. On last Friday the speaker was Miss Elizabeth E. Flagg of Wellesley, well-known for her literary efforts both as editor of the *Home Guard*, newspaper correspondent, and the author of valuable books on the evils of Freemasonry.

Her paper was carefully prepared, and showed clearly the necessity of women becoming better acquainted with the oaths, the requirements and the harmfulness of secret societies. The chief objections were shown to be the necessity of taking solemn oaths which bound the oath-taker in such a way that it was possible for him to be brought into most trying circumstances, especially if he is a Christian man.

It was also shown that the tendency of the lodge is to draw men away from church influences, the lodge many times taking the place of the church; and its devotee claims that the religion of the secret society is equal, if not superior, to the religion of any church.

The harm to home-life was also spoken of, and the speaker thought it was to be deprecated that men preferred the associates found in lodge rooms to the company of their wives and children.

The large sums of money taken from the amount which would otherwise be used for the advancement of church or home interests was another evil of secret societies, the speaker said.

She claimed that it could be clearly proven by those who had withdrawn from lodges that the lodge was demoralizing in its tendencies; that indulgence in intoxicants proved a snare to young men who became members; and were the whole system of secret societies done away with it would be well, their influence being harmful to civilization, rather than helpful, the whole foundation it was claimed being contrary to the Christ example, as our duty is to treat all with whom we come in contact with a fraternal spirit, and the wife, daughter, mother or sister of a lodge member is no more worthy of protection than are women who are not connected by such ties to organizations.

The man should be so broad and large-minded that he would scorn to wrong any woman or refuse to give her aid or protection be she connected by male relatives with lodges or not.

Miss Flagg gave her thoughts with an earnestness born of conviction, and the listener was made to feel the importance of not only arousing herself to take definite action, but also to endeavor to awaken other women. The meetings are held every week, and all are cordially invited to attend.—*Woman's Voice, Boston.*

MASONRY.

With the light that is shining on the system of Freemasonry, it is difficult to see how any honest inquirer after truth can fail to discover that that system is totally and thoroughly bad. The only consistent thing for a Christian to do, is to renounce forever the Christless institution.

It being the obligation that makes a Mason, one does not cease to be a member until he fully renounces all allegiance to the fraternity. So long as one is bound, to any extent, by Masonic obligation, he has not renounced. The Word of God forbids all fellowship with the unfruitful works of darkness.—*Free Methodist.*

NEW ENGLAND LETTER.

A pleasant occasion—A colonial peacemaker—The Conant ancestry—Some more testimony on the endowment orders—A timely answer to Dr. Townsend.

Any occasion which helps to restore the fading colors of New England's early history, is one to gratefully make a note of. Such an occasion was the recent dedication of the new church presented by Hezekiah Conant, Esq., of Pawtucket, R. I., to the Congregational Society of Dudley.

Behind the pulpit is a memorial window representing neither angels, virgins nor apostles, but a simple, God-fearing man of the olden times without any halo around his head, engaged in the blessed work of making peace between two combatants, who are also dressed in the garb of colonial days. Over it is inscribed the legend, "Blessed are the peacemakers, for they shall be called the children of God." On the right and left, respectively, are the Scripture texts, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," and, "Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." This Puritan saint, who has waited two hundred and sixty-eight years for posterity to canonize him, was Roger Conant, the ancestor of Mr. Conant who donated the church, and also of our own J. A. Conant, the honored president of the New England Christian Association. He is represented in the act of preventing a quarrel between the doughty Captain Miles Standish and a certain Captain Howes, of the Cape Ann colony, in regard to the use of a landing stage to which the Plymouth colony possessed a prior right. The dispute between the two ran so high as to threaten to terminate in bloodshed, when through Roger Conant's timely interference peace was restored. Doubtless this ancient worthy would have been much astonished to know that his brave and Christian act would have been thus commemorated to future generations; but I perfectly agree with the donor, who said in his letter of presentation that "he preferred it to any picture of celestial beings." It is to be hoped that no occasion will ever arise when the church at Dudley will need such an object lesson, but I am sure that if it ever should be so unfortunate, this picture of Saint Roger, "the first citizen and the first governor of the Salem Colony," will be more potent to check strife in its beginning than all the allegorical charities that were ever painted.

The address by Frederick Odell Conant, Esq., of Portland, Me., was rich in historic lore. The Conants came from Devonshire, in the southwestern part of England—

> ...."Sunny Devon, moist with rills,
> A nunnery of cloistered hills,"

as sung by Elizabeth Barrett Browning. The first of the family of whom there is any authentic record was John Conant, born about the time of the Reformation. He had a grandson, John, who went to Oxford and achieved collegiate honors at a time when such honors were a distinction indeed, and became a minister of the Established Church. During the civil war, however, he ranged himself on the Puritan side, and was one of the divines appointed by Parliament to draw up the Confession of Faith, Longer and Shorter Catechisms, and Directory of Worship still used by Presbyterians and Congregationalists in England, and, in the early part of the century, in America also. A mingled flavor of piety and scholarship runs through these old family records. This Dr. John Conant must have been a rare character. One of the best Oriental scholars of his day, and Regius Professor of Divinity at Oxford, his sermons and lectures had to be published posthumously because he was too moddest to allow it to be done during his life-time; while so generous was he that when left the larger part of his father's estate, he at once turned it over to a younger brother who was burdened with a large family, while for twenty years he constantly bore the expense of the schooling of from twenty to forty poor children. Grand old Puritan divine! Surely heaven seems brighter and better worth striving for when we think of meeting there such a sweet and sturdy spirit as yours.

The younger sons, Christopher and Roger Conant, sailed for the New World in 1623. The former either returned to England, or fills one of those nameless graves on Burying Hill—so pathetic as we remember with what breaking hearts those early settlers of Plymouth must have laid away their precious dead, knowing that even the mounds must be leveled flat, for fear the Indians would see and count them. How could they have borne it, save through their "hope of a better resurrection," their faith, which "endured as seeing Him who is invisible?" But Roger Conant, mentioned in Hubbard's early annals as "a pious, sober, and prudent gentlemen," was destined to leave his mark on his day and generation. He died in what is now Beverly, on his estate of one thousand acres, in 1679, having been Selectman, Representative to the General Court, one of the Justices of the Court of Quarter Sessions, and really the first Governor of Massachusetts, for he filled all the duties of that position three years before Endicott arrived from England to take it; and whether he was ever given a commission from the king, or not, he had one direct from the people, which is enough to make every true Republican grant him the honor without stopping to ask what the antiquarians think about it.

The cut of the church in the Webster *Times* shows an edifice not only very substantial, but chaste and beautiful in design. It was given by Mr. Conant as "a monument to perpetuate the memory of his ancestors, and a tribute of affection to his parents, Hervey and Dolly Conant, who were born, lived and lie buried in this town." It is "dedicated to the service of God, to the cause of Christianity, to the promotion of science, and to the best interests of mankind."

Mr. Conant's letter of presentation is a noble document, and one to which we can imagine the old Puritan, Roger Conant, subscribing with hand and heart. Alluding to the fact that some people seem to think that there is a natural antagonism between religion and science, he says: "Ignorance is the mother of crime....Christianity and science must go hand in hand....I believe the farmer is called to his farm, the manufacturer to his factory, the mechanician, the carpenter and builder to their constructions, the doctor, lawyer, preacher and teacher, each to his profession, and they will each win a reward in proportion as they have been of service to the world. ....They have toiled and suffered to feed, clothe and shelter God's creatures and relieve suffering humanity, and have at last come up before the Great Judge of all the earth. Their hands are clean and their hearts are pure, their faith is good, but, unable to show it otherwise than by their works, it will be as with Abraham of old, counted unto them for righteousness." This is the true Gospel of labor, which makes all work sacred because it is done for the King.

Long may the donor live to see his gift enjoyed by a grateful people; and when he and all the *Cynosure* readers have become

> "Shadow shapes of memory,
> Joined to that vast multitude
> Where the great are but the good,"

may Saint Roger still preach from its blazoned window the Beatitude of the peace-makers.

Lawyer Fay, who has been appointed receiver for the Bay State League, presented some startling facts in the Supreme Court, the other day, that ought at least to make the legislature which could charter such a fraud mortally ashamed of itself. He found, on trying to take possession of the offices of the corporation at 74 Tremont St., the doors locked, the safe secured by a combination lock, and the Supreme Officers out of the way. They were forced finally to make their appearance, and surrender the papers of the corporation to Mr. Fay, but they have not been seen since. Investigation showed that many of the books had been destroyed or stolen, or else the accounts falsified; and in some instances numbers of pages had been torn out. Mr. Fay states it as his firm belief that French and Hamilton, the secretary and the treasurer, bought them official positions for the express purpose of plundering the certificates holders. Thus these poor working people—a majority of them women—have been cruelly robbed of their hard-earned savings; and all this has been done under the great seal of Massachusetts! "Many, many families have been brought to proverty through the influence of these orders." This is the testimony of Mr. Stokes, of the Associated Charities of Boston. Lawyer Anderson says the Golden Lion is the most honest of all the orders with which he has come in contact, but out of thirteen assessments which it levied, eleven were illegal. Its Supreme Chaplain, who had been a wood-worker at $10 a week, was voted a salary of $7,500 a year, which is nearly $150 a week, and certainly better pay than most ordained ministers receive. Lawyer Fay said he had found that the men who engineered these schemes were fugitives from justice. These testimonies were given at a recent hearing before the Legislature, when—oh, the pity of it!—ex-Gov. Robinson appeared as counsel for these defendants. He would not have disgraced an honorable name more had he appeared as counsel for the Louisiana lottery.

Rev. Lucien L. Kimball, the nephew of Elder S. C. Kimball, of Newmarket, N. H., has written a most able article to the *Traveller*, in reply to Dr. Townsend's "Bombshell," in which he supplies what the latter so strangely left out—"the demoralizing and corrupting influence of Freemasonry and Odd-fellowship," which has brought about this sad state of affairs, not only in the Methodist church, but in other denominations. I am sorry to see a violent attack on this brave young minister in the *Morning Star*, and very likely he will be the victim of others, for he has spoken too much truth, and said it too well, not to stir up the enemy; but, however bitter and uncalled for these attacks may be, every one who loves Christ and is jealous for the honor of his Bride, will thank and congratulate Bro. Kimball for the heroism with which he has stepped into the lists.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., March 2, 1892.

The signing of the treaty for the arbitration of the Behring Sea dispute by Sir Julian Pauncefote for Great Britain, and Secretary Blaine for the United States, which occurred here this week, was an event of more than passing interest to the English-speaking world, although the treaty must be ratified by both the British Parliament and the United States Senate before it can bind either country; but no doubts are expressed of its prompt ratification.

Although the proceedings of the arbitration commission were secret and will not be officially made public until the Senate acts upon the treaty, it has become known that the board of arbitration will have seven members—two representing this country, two Great Britain (one to be a Canadian), and one each from the neutral governments of France, Sweden and Italy. It is surmised that the questions to be arbitrated will in substance embrace what exclusive jurisdiction Russia exercised in Behring Sea prior to the transfer of Alaska to the United States; whether Great Britain recognized such rights; whether Great Britain obtained any rights in Behring Sea by her treaty with Russia in 1825; whether Russian rights passed to the United States with Alaska; what are now the rights of the United States in Behring Sea? What shall be done to protect the seals? When two such powerful nations as the United States and Great Britain agree to submit their disputes to peaceable arbitration, it exhibits an object-lesson in international affairs that will not be lost upon the weaker nations of the world.

Many important decisions were handed down by the United States Supreme Court upon the resumption of its sittings after the regular February vacation. Among them were a decision in favor of the United States in the Sayward case, brought by the Canadian authorities for the purpose of getting the Supreme Court to pass upon one phase of the Behring Sea case; one upholding the constitutionality of the McKinley tariff law, including the sugar bounty and reciprocity clauses; one against the release of Fielden and Schwab, the Chicago anarchists, from prison on writs of habeas corpus, and one reversing the decision of the lower court fining Trinity church of New York city $1,000 for having brought an English clergyman to this country under contract, to serve as rector, in violation of the alien contract law. Justice Brewer, who announced the latter decision, said that while the services to be rendered by the rector to the church might come within the letter of the law, they certainly did not come within its spirit. Other decisions affirmed the constitutionality of the anti-lottery law, and the constitutional right of the Speaker of the House of Representatives to count members present and not voting as making part of a quorum. Owing to the large number of persons

—nearly 3,000—employed in the Government Printing Office, and the fact that the building in which the work of that office is carried on is considered to be in a very bad condition from every standpoint, its walls being cracked and shaky, its fire-escapes entirely inadequate, and its sanitary arrangements primitive and deficient, much interest is felt in the effort which is being made to get Congress to provide a new fire-proof building. Every year the question comes up, and every year Congress goes away without having settled it; and the Government, instead of setting a worthy example to private employers by properly housing its employes, brings shame upon Senators, as was testified to by Senator Gallinger in a speech to the Senate, when they visit the great newspaper offices of the country, and note the accommodations provided for their employes and think of the present Government Printing Office.

The local temperance people are greatly pleased at having obtained promises from both Senate and House committees that an unfavorable report would be made on the bill introduced at the request of the liquor-dealers to repeal so much of the law prohibiting the sale of liquors within one mile of the Soldiers' Home as applies to the city proper; in other words, to allow the re-opening of a number of bar-rooms that the law closed. In view of the boasts made by the liquor-men of their ability to have this bill passed, the temperance victory is one to be proud of.

Mme. Tel Sono, the high-caste Japanese lady, of whose lecture I spoke last week, has so interested temperance and religious circles that a local Tel Sono Association has been formed and already has a considerable membership. Mm. Tel Sono will enjoy the privilege of being able to reach the high-caste Japanese women, in her missionary work, which no foreign missionary has ever been able to do, and the result is expected to be very gratifying. She spoke here this afternoon on home-life in Japan, and as she spoke to women only she told many things not touched upon in her lectures to mixed audiences. *

REFORM NEWS.

LETTER FROM THE WASHINGTON AGENT.

FLATTERING PROSPECT FOR A GRAND GATHERING MARCH 21 AND 22, AT PITTSBURGH.

Wilkinsburgh, Pa., Mar. 3, 1892.

Dear Cynosure:—"Large bodies move slowly." "In the multitude of counsel make war." I have observed the first, and endeavored to be governed by the second of these proverbs during the week past.

Reaching Wilkinsburgh last Thursday, much of my time since has been given to selecting the best location for our coming State Convention. I had thought of Washington county, but I found roads there very uncertain at this season of the year. A convention would be well-sustained there, if held at a season when farmers could generally reach it. Pittsburgh or Allegheny seemed, all things considered, best located for a general gathering in this part of the country. The matter of place, finance and entertainment, comes in for consideration, and might cause one unacquainted with the people to hesitate. But I find the same genial, warm-hearted sympathy that has made conventions here, in other days, a marked success. Though many who have stood in the front of the conflict have fallen by the way, God is raising up others to stand in their places. Unless I entirely misread the feelings of the people, those who recognize the danger to which the church and nation are subjected because of this undermining evil, are ready and anxious to meet, and, if possible, form some plan by which the people may be informed, led to turn, and thus avert the calamities toward which we are drifting. As surely as water unrestrained runs down hill, God is opening the way, and I am trying to walk in it.

The time for our convention is March 21st and 22d, opening at 2 p. m., on the 21st.

The place, the Second United Presbyterian church, Sixth avenue, near Smithfield street, Pittsburg.

I have written to some friends, stating the time as March 28 and 29, one week later. The reason for this change is not to conflict with the convention of the American Sabbath Association, which is to be held at the time first selected. Y. M. C. A. and other gatherings make it seem inexpedient to place the date later. Though the notice is brief, we remember reformers are "minute men."

The church, the hospitality of which has been so cheerfully and kindly granted us, has a seating capacity of 900 or 1,000.

Rev. D. S. Littell, D.D., the pastor, promises the address of welcome. Those who know the Doctor's way of doing things know what this means.

It is suggested that our convention proper close with the Tuesday afternoon session, and that a mass meeting be called in the City Hall or one of the large halls. It is believed that in this way many more could be reached. There are eighteen Lutheran churches in and about Pittsburg, which require their members to keep out of the lodge. Their testimony does not allow that they unite in religious exercises in churches other than their own. They antagonize the lodges for the same reason that the N. C. A. does. I am assured that they will encourage this convention as far as their testimony will allow.

I had the pleasure of meeting ten Lutheran pastors yesterday, and talking over the situation freely. Rev. J. H. Schuh, of Allegheny, though extremely busy has promised a brief address.

If I am able to carry out my plans regarding this convention, one hundred dollars or more will be needed to meet the expense. A committee should be appointed at the convention to audit all accounts. Any moneys placed in my hands to aid in this matter will be duly handed them. Should more than enough be received for the present need, it will be used for the furtherance of the cause, as the State committee may direct. Though I have had but little time to look for pledges and money, a liberal disposition has been manifest. God has plenty of money in the Keystone State, and if his stewards will do their duty reforms will not lack for support.

Committees have been appointed in some of the churches to see what can be done toward entertaining those who will attend. There will be no lack. Those expecting to attend from out the city should write me a postal at once, that they may be assigned for entertainment. *There will be plenty of speakers.* The Boston agent will show the royal road to Hiram's grave with his chart. We shall expect President C. A. Blanchard to discuss the American Mechanics and the minor orders the first evening.

The official call of the State President, next week, will doubtless give the program.

The following is taken from the Pittsburg *Times*, February 29, 1892:

A Decisive Effort Made to Have the United Presbyterians Permit Members to Join the Grand Army and Junior Mechanics.

At the next session of the United Presbyterian Synod, embracing the churches of Western Pennsylvania, an effort will be made to secure decisive action relative to the recognition of the Junior Order United American Mechanics and the Grand Army of the Republic. The United Presbyterian is, numerically, one of the strongest denominations in this section. There are thirteen churches in Pittsburg alone. Antipathy to secret societies is one of the rules of the denomination. It happens, however, that the two orders named have nowhere as firm a footing as in Pittsburg, Allegheny and the other towns of Western Pennsylvania, where the United Presbyterian church's chief strength lies.

For years past United Presbyterian ministers have observed the increasing growth of the Grand Army and Mechanics from among their flocks. Efforts to check it have failed. Men will not leave the church for the orders, but there is a growing tendency to strain the point of objection to secret societies, join them in spite of the church and conceal, as far as possible, connection with the orders from the church officials. It is to avert this defiance of ecclesiastical authority that an effort will be made to harmonize with the organizations named.

I have not been able to find the author of this statement. It may have had its rise in the restless brain of some news-gatherer, or in the wish of some non-United Presbyterian in that body. It is a significant fact that similar notices appeared simultaneously in several of the daily papers. If the statement be true, the party or parties making it evidently think that they have a strong case, or fail to recognize the situation. It is rare that law-breakers in the church thus publish themselves and express their hopes. If the author of this, or any one favoring making the United Presbyterian church the foster-mother of oath-bound secret societies, will make their desire known, they will be given an hour in the convention to give their reasons. The pastors of the U. P. churches are too sensible a body of men not to see that the real question involved is, whether they shall now give up the testimony they have so long borne, for which the fathers have labored and prayed, or whether they will maintain the same.

Will this lodge take one of them into its secret meetings without he is initiated? Can the church analyze the teaching of every lodge that may gain prominence in certain localities, before entering, to see whether she may adopt it or not? A church attempting this would be in a continual strife. It is Masonry, Clan-na-Gael, Ku-Klux, Orangeman, or any lodge that may come along, or it is none. Satan did not ask Eve to murder—only to eat what God forbade. But murder followed. Let us have a fair and frank discussion of this whole matter. All who love Christ will desire to act for his glory in all things.

My P. O. address, till after the convention, will be box 292, Wilkinsburgh, Pa.

W. B. Stoddard.

REV. WM. FENTON IN NEBRASKA.

Omaha, March 2, 1892.

Editor Cynosure:—In compliance with a request to say something about the people of Omaha and other cities of Nebraska, I would say that the First U. P. church of Omaha heard the testimony of the Masonic fraternity publishers in evidence of the false swearing practiced by Masons in their lodge-rites of devil-worship; this testimony was, of course, privately denied by a Mason who heard the evidence.

The secretary of the Y. M. C. A. of Omaha, Mr. Hollander, cheerfully allowed the Y. M. C. A. Hall to be used for an exposition of the many evils of Freemasonry.

The doors of the First Lutheran church were opened twice for testimony against secret societies. The Lord has many friends in Omaha who hate secret societies as they hate the devil. One pastor, at least, the rector of All Saints, whom the editor of the *Midland* calls "the presumptuous corrector of the world," is a Freemason, and writes letters in the Omaha *Bee* in advocacy of Masonry; he calls the testimony to the existence of hell in the future state "Calvinism," and not the place for Masonry but the church.

At Humboldt, Mr. Bissell is zealous in behalf of truth that exposes lodgery. Elder Babcock, pastor of a church four miles from Humboldt, is an ex-Mason. At the close of an Anti-masonic sermon he testified that if he had heard one-hundredth part as much about Masonry as he heard in that sermon before he united with the Masons, he never would have joined hands with them. He called upon the congregation for a rising vote as to their opinions of Masonry, and the entire congregation arose in testimony against the institution.

Elder G. W. Hawley, pastor of the Methodist Episcopal church in Humboldt, cheerfully welcomed an Anti-masonic preacher to preach in his

(*Continued on 9th page.*)

CORRESPONDENCE.

THE SALOON, THE LODGE AND THE CHURCH.

Biggs, Cal., Feb. 18, 1892.

Dear Cynosure:—In yours of Feb. 4, I find an article headed, "Which is Worst, the Saloon or the Lodge?" Well, I will say that the lodge is as much worse as can be. I imagine so, for the reason that the saloon does not profess to be a medium by which good can be accomplished. It is bad, beyond comprehension, and its principles and supporters know and acknowledge it; but the lying lodges come to us in the shape of deception. They profess to know and serve God, but in practice they deny him. They tell us to join them and it will make us better, when the tendency is to make men worse. Instead of leading to God, they lead from God, and by their deceptions they give a false respectability to the saloons by patronizing them and by taking in the proprietors and parading them with the full marks of the beast in the streets. Then, to cap it all, comes in a sin-cursed church, with its hypocritical ministers, and they join this motley crew and put to shame the cause of God and his people, deceiving the simple-minded by covering up the deformity of the mystery of abomination. If the church would divorce herself from the lodge and saloon and put on her purity, then the lodge and saloon would hide their deformed heads, and sink in their own corruption. Purify the church, and you will kill the lodge; for then you come in the

strength of Israel's God, and this gives you Gospel temperance, which is the medium through which God intended to destroy the works of the devil.

Oh, for an uncompromising separation, and then we shall have the victory through our Lord Jesus Christ. Then the church would shine forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Garret Keppel.

CAN MASONIC OATHS BE EVADED?

Schaller, Iowa, March 1, 1892.

Editor Cynosure:—I heard a Masonic brother not long since employ a subtle method of endeavoring to evade the force of the Masonic oaths. He admitted that a man joined Masonry without knowing before-hand to what he had to swear, what he was to swear to conceal, and what he was to swear to do, and that he did all this upon the assurance of the officer administering the oaths and representing Masonry, that he should find nothing that should interfere with his duty to himself, to his family, to his state, or to his God.

The subtlety was this: He maintained, therefore, that if something should be required of him that he considered wrong he was not bound by his oath in its intention, and thus still kept his oath and maintained good standing in Masonry.

The stern question arises: "Is that true?" Are Masonic oaths given and taken in that sense? Are not the Masonic oaths carefully framed to thwart any such mental reservation? The candidate for the Master Mason's degree promises and swears that he will help a brother Master Mason who is in trouble under all circumstances, murder and treason alone excepted, and that at his own option. Now, there are a great many degrees of meanness and wickedness short of murder and treason that get men into trouble. A Master Mason swears to help him out of these.

The candidate for the Royal Arch degree swears that he will help a Royal Arch, who is in trouble, *whether right or wrong*. How can a Royal Arch Mason *evade that oath* and *still keep it*, and retain his Masonic standing?

The fact is, the matter is taken out of his hands and mind, and his duty is defined for him in terms that hold him with bands of steel to do that which does violence to himself, his family, his state, his fellow-men and his God.

He can truly refuse to do those things, break the wicked oath, dissever the artful net, and step out among freemen. That is his remedy. Truly yours,

W. C. Paden.

THE "HOME RULE" SCHEME IN UTAH.

Ogden, Utah, Feb. 24, 1892.

Editor Cynosure:—In the *Cynosure* of February 18, on the first page, is a short reference to Utah affairs, the first sentence of which is: "Mormonism, afraid of defeat in its secret longing for supremacy, and anxious to perpetuate its peculiar dogmas and practices untrammeled by the restrictions of statehood, is now endeavoring to obtain, through Congress, a species of 'home-rule' that shall give it independent powers in its civil and religious government."

The "home-rule" scheme for Utah is Democratic rather than Mormon. The man who drafted the bill, and to whom all agree belongs the honor, if such it be, of that plan of legislation for Utah, never was a Mormon. He was once a member of the Idaho legislature, and one of the foremost men to push through the "Idaho test-oath," by which all Mormons in that State are disfranchised. When he came to Utah he put himself at the head of the Liberal party, and was one of the political managers who secured for Ogden the first anti-Mormon municipal government. He has always been known as an anti-Mormon, and his law partner is often called "a Mormon-eater." But this plan was a Democratic scheme to push through Congress legislation which might give a limited statehood, because there was no hope of getting statehood, and they preferred half a loaf to no bread. This measure is engineered by the Democrats, and opposed by the Liberals.

Another bill, called the Teller bill, is also before Congress. This bill provides for statehood. The Liberals are opposed to this measure, but the Republicans favor it. Mormon Republicans are canvassing the Territory in the interests of it.

The Utah lobbyists in Washington are not all Mormons. It may not be safe to pass any measures in regard to Utah which depend on the sincerity of the Mormons; but it would be more in harmony with facts to oppose Utah legislation because of the insincerity and the scheming of politicians, regardless of their religion. The Mormon church in Utah is no safer in the hands of the politicians than is the cause of Christ and good morals, as supported by the evangelical churches. The fact is, professional politicians, who are tinkering Utah politics, care very little for religion, true or false, or for morals which stand in the way of their ambition. Let Congress be wary of the Mormons, but more wary of the politicians. Bad men, like corrupt trees, do not bring forth good fruit. Yours truly,

Amos Judson Bailey.

LITERATURE.

Our Day for March is, as usual, a strong number. Its leading article, "Signs of the Times in German Theological Faculties," by Rev. G. R. W. Scott, D.D., of Andover, Mass., is a capital review of the religious aspects in Germany, and indicates the value of reforms instituted under the present emperor. "Under his rule the empire is making steady material advance . . . . and under his influence piety is coming to the front. The signs of the times show that the fatherland is having a spiritual uplift." This is very cheering. The whole article will repay a careful reading. A statistical paper on "The Congested Districts in American Cities," by Carroll D. Wright, United States Commissioner of Labor, copied from the *Popular Science Monthly* for February, is filled with significant facts and figures, and is a timely presentation of the evils of over-populated towns and cities and the benefits of dispersing the surplus denizens to suburban homes. "Legalized Robbery in the Louisiana Lottery" is the title of a valuable paper by Judge Frank McGloin of the Louisiana Court of Appeals, transferred from the pages of the *Forum* for January last. It is a brave arraignment of the most gigantic gambling institution of the day. Rev. Joseph Cook's Review of "Mr. Spurgeon's Character and Career" forms the first Prelude of his 223d Boston Monday Lecture, delivered February 1, and received with the heartiest sympathy by the audience. There is nothing finer in this number of *Our Day*. At the same lecture was also sung "Evermore," the current Boston Hymn, by Mr. Cook, printed with the Prelude. Whether the lecturer "drops into poetry," or confines himself to prose, one never loses sight of the genius that is sure to pervade both. "Book Notices" by no means form an insignificant feature in this periodical, if one would know the value of the better class of literature of the day. "Vital Points of Expert Opinion" cover the "Decadence of Caste in India," by Rev. Dr. Geo. F. Pentecost, in the *Independent*, and "Obstacles to Reform in New York City," by Rev. Dr. David J. Burrell, in the *Christian Statesman*—two choice selections. "Questions to Specialists" possess more than ordinary interest for Christian educators; and the editorial notes deal with current topics of importance agreeably treated. Published at 161 La Salle street, Chicago, and 28 Beacon street, Boston. $2.50 per annum.

Scribner's Magazine for March opens with a poem "On a Bust of General Grant," believed to have been the last written by J. Russell Lowell, with a *fac simile* of his penmanship—a graceful tribute to the great American warrior and president. The more important illustrated prose articles are as follows: The Water Route from Chicago to the Ocean, by Chas. C. Rogers, Lieut., U. S. N.; Small Country Places, by Samuel Parsons, Jr., Superintendent of Parks in New York; The Wrecker (continued), by Stevenson and Osbourn; American Illustration of To-day (concluded), by Wm. A. Coffin; Paris Theatres and Concerts—The Opera, the Opera-Comique, and the Conservatoire, by Wm. F. Apthorp. Other contents include: A New England Kismet, by Alice M. Earle; Reflections of a Married Man, by Robert Grant; Two Portraits, by Lloyd M. Garrison; Speed in Locomotives—The Limitations of Fast Running—Train Speed a Question of Transportation—A Practical Experiment, respectively by M. N. Forney, editor of the *Railroad and Engineering Journal*, Theodore N. Ely, General Superintendent of Motive Power, Pennsylvania Railroad, and H. Walter Webb, Third Vice President, N. Y. Central—a valuable symposium on this important topic; A Girl of Pompeii, by Edward S. Martin, and editorials. The illustrations are very fine, and the entire number especially attractive. Chas. Scribner's Sons, New York.

The March *Century* fairly excels its always acceptable issues in the aggregation of literary and artistic charms which it presents. The description and many views of St. Paul's Cathedral in London, contributed by Mrs. Schuyler Van Renssalaer, is a feature seldom surpassed in interest and execution. This paper is of unusual importance because of the prominence of St. Paul's as the one great cathedral of the Renaissance period and because of the undying reputation of its builder, Sir Christopher Wren, who needs no other monument to commemorate his genius. Next in importance is the illustrated article by Richard Rathbun on the United States Fish Commission and some of its work. "The Italian Old Masters" introduces Giorgione and three magnificent specimens of his genius. Paderewski, the celebrated musician, forms the subject of a critical study by William Mason, a biographical sketch by Fanny M. Smith, with a portrait and a description of his professional practice by Richard W. Gilder. The Naulahka, by Kipling and Balestier, and Characteristics, by Dr. S. Weir Mitchell, are continued. Two new serials—Ol' Pap's Flaxen, by Hamlin Garland, and the Nature and Elements of Poetry, by Edmund Clarence Stedman—are begun. Other minor attractions are found in the portrait of Miss Beatrice Goelet; Gay's Romance, by Mrs. Burton Harrison; Middle Georgia Rural Life, illustrated, by Richard M. Johnston; Our Tolstoi Club, illustrated, by Dorothy Prescott; The Village Romance, illustrated, by Viola Roseboro'; The Farmer and Railway Legislation, by Henry C. Adams; An Acquaintance with Hans Christian Andersen, by Boyesen; with poems by Aldrich and others, and the usual well-filled and pleasant departments. New York: The Century Company. $4.00 per annum.

The *Cosmopolitan* for March is rich in embellishment and variety of letter-press. Among the most attractive papers in its pages are the Columbian World's Fair, by M. H. DeYoung, U. S. Fair Commissioner, and Elizabeth Bisland's graphic sketch of the Cathedral at Cologne, both finely illustrated. The full-page frontispiece, "St. Valentine's Morning," is copied from an artistic water color by Leon Moraa. Literary and dramatic interest clusters around the following articles and their accompanying engravings: Fair Imogene upon the Stage, by Chas. E. L. Wingate; Strawberry Hill and the Countess Waldegrave, by Adam Badeau; An Episode in Mexico, by Eleanor S. Sea; From an ex-Guardsman's Notebook, by Henry A. Herbert and Thomas Donnelly; Trailing Yew, by Patience Stapleton; A Night with a Leopard, by MacMahon Challinor; The (English) Cartoons of John Tenniel—reminiscences of old political eras, from *Punch* and other periodicals, by E. C. Reynolds; The Touch of the Wand (poem), by Wm. Waterfield; The Archbishop's Unguarded Moment, by Oscar Fay Adams; Problems of Aerial Navigation, by the editor; Social Problems, by Edward Everett Hale; A War Time Postscript, and American Fiction Again, by Brander Matthews. New York: $3.00 per annum.

The March installment of the *Ladies' Home Journal* (Philadelphia: The Curtis Publishing Co.) maintains its character for versatility and unfailing interest in the advancement of woman's kingdom. Ella Wheeler Wilcox contributes the initial poem—"March," a sonnet. Many of the articles are illustrated. The general list comprises the following papers and contributors: A Royal Recluse, by Ada C. Bond; Are Women Inconstant? by Junius Henri Browne; Her Infinite Variety—a poem, by Harry Romaine; Unknown Wives of Well-known Men—Mrs. Chas. H. Spurgeon, by Frederick Dolman; The Lost Star—a poem, by Samuel Abbott; Clever Daughters of Clever Men—Gabrielle Greeley Clendenin, by Francis E. Smith; Mr. Beecher as I Knew Him, (continued), by Mrs. Beecher; Artistic Ideas in Ribbon Embroidery, by Maude Haywood; The American Girl who Studies Abroad, by Varina A. Davis: Are Our Girls Too Independent, by Mrs. Frank Leslie; A Brief Prelude, by Margaret B. Snow; The Brownies Through the Year, (continued) by Palmer Cox; and the usual departments, conducted by the editor, Rob't J. Burdette, T. DeWitt Talmage, Mrs. Lyman Abbott, Miss Parloa, and others.

We welcome with much pleasure the first number of a deserving periodical, which we trust will succeed in weathering all the difficulties of a new enterprise. It is "*Historia*: An Illustrated Monthly Magazine of Historical Stories, for Young People; Vol. I., No. 1. Conducted by Frederick B. Cozzens. Published by the Historia Company, Chicago, Ill. Price $1.00 per year." This initial number bears date of this current month, and contains the following articles, written in a direct and simple style to suit the capacity of the class of readers for which it is intended: "Old Ironsides" and Her Victories, by Geo. L. Moulton, illustrated; Fierce Battle in Mid-air, by Harold Bernard; Fighting the Mexicans, by Lieut. J. Harmon, illustrated; General Marion and His Men, by Joseph Q. Chancred, illustrated; How Richard Cœur de Leon Earned His Name, by Albert T. Sawyer; Questions of the Day—full of interest.

St. Nicholas for March is very well-filled with its customary attractions of stories, pictures and verses. The frontispiece shows us two fine-looking boys of Holland—nice honest faces that one likes to look upon and love. There are continuations of Tom Paulding, Two Girls and a Boy, When I Was Your Age, and the Admiral's Caravan, with a great variety of equally pleasant matters for younger and older readers. Altogether it is a number to make a boy forget his troubles, and possibly his duties; but no boy can read it without profit as well as pleasure. Grown-up people will also find something in it to interest them; and it is no wonder that it has become a favorite in the families which it regularly visits. New York: The Century Company. $3.00 per annum.

OBITUARY.

DANIEL G. FOSTER

died at Delavan, Walworth county, Wisconsin, February 18, 1892, at the ripe age of 90 years.

He was born in New Hampshire in 1802. When two years old his parents moved to Otsego, Co., N. Y., where they lived about fourteen years; from there they came to Cayuga Co., remaining ten years. Their next and last residence in the State was Perry, Genesee Co.

He was married Dec 25, 1829, to Miss Caroline Braynard. Five children were born to them in Perry and two in Delavan, three of whom have already passed over the river.

In the fall of 1837 Mr. Foster, having imbibed the Western fever, at that time somewhat prevalent in Perry, came on a prospecting voyage around the lakes to Milwaukee. From Milwaukee his journey to Delavan was made on foot, with only an Indian trail to guide him. After a short visit with old friends he made a selection of a tract of land on Sec. 21 and returned for his family. In June following he came and took possession. After six years he changed his location to sections 6 and 7, where he succeeded in subduing and cultivating a beautiful farm of 300 acres, continuing his work until age and infirmity compelled him to retire from active toil. His closing hours were spent at the home of his daughter-in-law, Mrs. Judson Foster, in this village.

Religiously, Mr. Foster was a Baptist and was one of the constituent members of the Delavan church, there being now but one left. At what period he embraced religion we are not informed, but those who have known him for more than forty years are willing witnesses to his unswerving fidelity to Christian principles. He was a man of positive convictions and possessed the courage of those convictions, so it was not difficult to find his position on all moral questions. The following truthful tribute to his memory is furnished us by his Bible-class teacher, showing the esteem in which he was held by those best acquainted with him:

"Our Brother Foster, while in health, was ever a faithful member of the class, and remained with us some time after he lost his hearing, cheering us by his personal readiness to help. Of his Christian character no one who knew him could doubt. His life-long steadfastness bore testimony of the truth and of his faith in Christ. Naturally of a timid, shrinking disposition, yet he was bold and decided in maintaining the right, without regard to numbers or popularity. He was in the front ranks in the temperance and anti-slavery interests in the day when it cost something, and was hard to bear the scorn and obloquy heaped upon those who took the unpopular side of these questions.

"His convictions of oath-bound secrecy were deep and strong, and while he acknowledged that he could not see how they were to be overcome, yet his faith was strong that God in his own good time and way will accomplish it. It only remained for him to do his duty. As he could not reconcile the obligations of those secret oath-bound organizations with the Christian's obligations to Christ and his church, when the church threw open its doors to them he withdrew his active walks with them, claiming that the original charter was annulled. His testimony has been given; his stewardship ended; he rests in peace."

E. L. H.

CONRAD YOES,

of Crawford county, Arkansas, quietly passed away November 2, 1891. Born in December, 1799, he lived about seventy-five years in the State where he died. For over sixty years he preached the Gospel, refusing all compensation for his labor. Over hills and through valleys, in heat and cold, he freely carried the messages of grace. He believed in a union of God's people, and prayed and contended for it. He was also strongly opposed to secret societies. At the last he expressed a desire to live no longer, and was ready to go. He leaves two sons and five daughters to mourn his loss.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 10, 1892.

MISUSING THE BIBLE.

There are certain classes of men, under various names, who make it a business to tinker the Bible to make it fit their own notions of what is right, what is wrong, and what is inspired, and consequently what should be believed and followed, and what, also, is not of divine origin, and therefore unworthy of credence.

First, there are the Swedenborgians, who get their primal existence as a church from the writings of a human philosopher, whose voluminous dogmas are believed with the strength of faith with which orthodox Christians receive the teachings of the Holy Scriptures; and this is the way in which they treat the Bible:

"The books of the Word are all those which have the *internal sense;* but those books which have not the internal sense are not the Word. The books of the Word in the....New Testament are the four evangelists—Matthew, Mark, Luke and John, and the Revelation. *The rest have not the internal sense.*"

"In the Word there is an *internal sense*, which is spiritual, *for the angels*, and an *external sense*, which is natural, *for men.*"

"The Word in the letter cannot be understood, but by means of doctrine drawn from the Word by one who is enlightened; for the *literal* sense thereof is accommodated to the apprehension of even simple men; wherefore *doctrine* drawn from the Word must serve them for a lamp."—*The New Jerusalem*, pp. 59, 60.

Now here we have thrown out, as not possessing a spiritual sense, the Acts of the Apostles, all of Paul's Epistles, with those of James, Peter, John and Jude. The disciples of the Lord Jesus Christ, ever since the second century began, have thought that the "internal sense," the spiritual exposition of all the New Testament which the Swedenborgians accept as genuine, is found in the very epistles discarded by them. All of us now believe, on the best authority, that God as surely speaks to us in the Epistles as in the Gospels; and it is very certain that they, with the Gospels, are inspired by the Holy Ghost. We would not like to doubt this, for the "internal sense" in all is the same, and appeals with the same force to our hearts as an inspired message from our Father's throne.

Secondly, there now comes the Roman priesthood, who tell us that the Bible is *the source of all heresies*. Do they know whose book it is which they thus accuse? But is the Bible to blame for heresies? Yes, if the Protestant religion is a heresy; but not otherwise. Christ said to the Sadducees (Matt. 22: 29), "Ye do err, *not* knowing the Scriptures." He makes *ignorance of the Scriptures* the source of heresies. He does not agree with the Roman priesthood. The Bereans, too (Acts 17: 10, 11), were more noble than the Thessalonians because they *searched the Scriptures daily*, and were thus prepared to oppose all heresies that might spring up to thwart the religion of Jesus Christ. That would seem to settle the question whether "the Bible is the source of all heresies."

The Mormons, also, were not satisfied with the accepted versions of the Bible in our own time, and so Joe Smith made a translation (or claimed to), to better fit their understandings and beliefs. It is something like the "King James Bible," only they have made changes in it not authorized in the Hebrew or Greek Scriptures. This much may be said its favor—that it apparently bears more marks of ignorance concerning the "internal sense" of the Bible, than malicious alterations of the text.

Even the elder Booth, head of the Salvation Army, took the "King James Bible," threw away a large portion of it, and printed the rest as a good-enough Bible for his army.

The men who wrote the degree lectures for the Masonic fraternity cut out of the Scriptures which they incorporated in their rituals whatever reference to Christ and his salvation they found therein.

The Romanists say that the common people must not read the Scriptures for themselves, but receive them, at second hand, through the priesthood. God says they are so plain that a wayfaring man, though a fool, shall not err in getting at the truth from them. So much for the dogma against the private interpretation of the Scriptures.

Peter says of Paul's obscure writings—those that are hard to understand—that they do no harm except to those who are both unlearned and unstable, and that they do *them* no harm unless they *wrest* them—that is, do absolute violence to them. (2 Peter 3: 16.)

What shall we say then of Ingersoll, Thomas, Abbott, Swing, Briggs, *et al.*, who skip over those texts in the Bible from which they dare not let the light shine upon their dogmas, lest its effulgence should divulge their shame and dissolve their false doctrines "into air, thin air?"

The truth is, when a church or a society falls into practices which the Bible condemns, it is much easier to *wrest* the Scriptures in their behalf than it is to reform their evil practices. Hence they hail with gladness any teacher with a silver tongue who can fill their itching ears with comforting words—who will cry "peace" instead of repentance and reform. Thus they misuse the Bible and deceive themselves.

THE "HOME RULE" FOR UTAH.

With all due respect for the opinions of our esteemed correspondent in Utah, whose letter we print on page 6 of this issue, there is evidently more Mormonism in the proposed "Home Rule" for that Territory than he is disposed to admit. We do not believe that he is prejudiced in favor of Mormon religion or politics, or that he designs to misstate the position of affairs in Utah; but there is certainly a discrepancy between his statements and those which we receive from other trustworthy sources.

Our first reference touching the scheme for "Home Rule" for Utah, printed February 18, charged the origin of the measure upon Mormon influence in Congress. Our correspondent attributes its conception to an anti-Mormon, backed up by the Democratic party in the Territory, by whom, he says, it is being engineered.

Leaving the reader to follow out the details of our correspondent's letter, and to form his own opinion of their correctness, we turn to a well-written article by R. F. Clay, in the *Christian Standard* of February 13, which gives an apparently truthful version of the political situation in Utah.

Referring to the alleged public abandonment of polygamy by the Mormons, he says: "The meaning of it is to deceive the people of the East, and especially Congress, and thus secure statehood; and when statehood is secured the suspended practice will be restored by the Mormon State of Utah. Last year, in a single night, the Mormon political party, or, as it is called here, 'The People's party,' was disbanded, and it was said they would divide between the Democrats and Republicans. But when the August election came on, it was seen that there was not enough division to deceive any one in this city. The Liberal or Gentile party beat both the so-called Democratic and Republican parties in this city election. There was probably one-tenth of the Mormon votes that stood with the Republicans, the other nine-tenths being Democrats. If the Lower House of Congress had been Republican so would this nine-tenths have been Republican.

"At the time of this so-called division of the People's party, it was published that there would be no effort made to secure statehood for Utah at this time; but *Congress had hardly assembled before John T. Caine, the Mormon delegate to Congress, introduces a bill* [the Home Rule measure] *to give them control of the Territory, and thus prepare the way for Mormon statehood; while Senator Teller, of Colorado, offers a bill to give them statehood.* The so-called Democratic and Republican parties here are clamoring for the passage of one or the other of these bills, while the Liberals [the anti-Mormon citizens] are solidly opposed to both of them."

With reference to the ostensible abandonment of polygamy by the Mormons, the writer in the *Christian Standard* remarks: "In view of these facts, it behooves everyone at all interested in the welfare of this Territory to 'go slow' in accepting these professions of Mormons. It is safe for Congress to leave Utah as she is until there are enough Americans in this Territory to control it. Then it can come into the Union as an American State, and not as a Mormon State. If statehood was granted now, Mormon judges would be elected, and they would see that any law they might pass in their Legislature was not enforced against either the principle or practice of polygamy."

For the present this will suffice.

AN INTERESTING EVENT.

Sunday, March 20, will be celebrated as "Reminiscence Day" by the patrons, officers, teachers and scholars of the Chicago Avenue Sunday-school at the Chicago avenue church, corner of La Salle street. This Sunday-school, originally founded by Dwight L. Moody more than thirty years ago, has a remarkable record in the history of the religious institutions of the city, and has enjoyed an immense popularity as shown in the continuously large number of its attendants. The amount of good which it has accomplished; the boys and girls it has rescued from immoral and vicious practices; the hearts that have been comforted, and the souls that have been saved through its instrumentality—these are written in the archives of heaven, although but imperfectly known upon earth. The material records of the school were destroyed in the great fire of 1871, and have never been replaced. The "Reminiscence Day," however, is designed by Mr. J. M. Hitchcock, who for more than twenty years has been the faithful superintendent of the school, and his associates, to bring together as many as possible of the former and latter attendants, and others familiar with its past history, and from their recollections of by-gone years collate a fund of information that can be obtained in no other manner, and which may be preserved as a memorial of the worth and usefulness that this work has always developed. In this respect it will be an occasion replete with intense interest. *All* the old friends of the school are invited to be present and participate in the exercises. The special services will begin in the church at 3:00 o'clock Sunday afternoon and continue until 6:00 o'clock in the evening. The customary Sunday-school hour (from 3 to 4 o'clock) will be filled with brief addresses by some of the first superintendents, interspersed with the Sunday-school music of thirty years ago. At 4 o'clock the children will be dismissed, while the adults will remain to listen to the experiences of old officers, teachers or scholars. At 5:30 a plain lunch will be served in different parts of the building, affording an excellent opportunity for renewing acquaintances of the cherished past. Altogether, it bids fair to be a notable reunion.

DR. GUNSAULUS' POETRY.

Since I expressed warm admiration for Dr. Gunsaulus' speech on Congregationalism in the Auditorium, I have received the following poetry attributed to him, and clipped from the organ of a secret insurance club, the Royal Arcanum, which name means "the king's secret." The name is exceptionable. The poetry is inferior as literature, and worse as religion. I give it to the *Cynosure* readers, as I wish never to mislead their opinions of men or things.

Once in my life I attended a theatre. It was the Tremont, in Boston, started by professed Christians, who promised the public it should exclude drabs and liquors, and be indeed and in truth a school of morals. I saw in that theatre, that night, all that an honest man and Christian should loathe, and have entered no theatre since, except Brigham Young's, at Salt Lake City, when the building was undergoing repairs, and no play was on.

In the Tremont, that night, the afterpiece presented an old, gray-haired, brandy-blossomed deacon, who was made to enter a whisky-shop to cure his colic, and made an assignment with a poor flower-girl, on the stage, before the would-be *elite* of Boston! The religion of Jesus Christ was personated in that deacon. Dr. Gunsaulus (if he wrote it), has done a similar thing in the limping rhymes below. I hope there is some mistake.

From the age of sixteen to eighty, I have carefully observed professing Christians. In Pennsylvania I attended seven camp-meetings one year—Methodist, Albrights, Winnebrennarian, and one or two others. I have studied and communed with Episcopalians, Presbyterians, Meth-

odists, Lutherans and Free Baptists; and if Dr. Gunsaulus' "Deacon Frisbee" is intended to represent any class of church officers, it is gross falsification; if not, it violates all rules of just poetry. What does he think of the saloon-keeping "Deacons" of Freemasonry? I hope there is some mistake. J. Blanchard.

ASHES ON THE SLIDE.

BY REV. DR. GUNSAULUS.

When Jim and Bill and I were boys, a many years ago,
How gaily did we use to hail the coming of the snow!
Our sleds, fresh painted red, and with their runners round and bright,
Seemed to respond right briskly to our clamor of delight,
As we dragged it up the slippery road that climbed the rugged hill
Where perches the old frame meeting house, so solemn-like and still.

Ah, coasting in those days—those good old days—was fun, indeed!
(Sleds at that time, I'd have you know, were paragons of speed!)
And, if the hill got bare in spots, as hills will do, why, then
We'd haul on ice and snow to patch those bald spots up again;
But, oh! with what sad certainty our spirits would subside,
When Deacon Frisbee sprinkled ashes where we used to slide!

The deacon he would roll his eyes, and gnash his toothless gums,
And clear his skinny throat, and twirl his saintly, bony thumbs,
And tell you: "When I wuz a boy they taught me to eschew
The godless, ribald vanities which modern youths pursue!
The pathway that leads down to hell is slippery, straight and wide,
And Satan lurks for prey where little boys are wont to slide."

Now, he who ever in his life has been a little boy
Will not reprove me when he hears the language I employ
To stigmatize as wickedness the deacon's zealous spite,
In interfering in the play wherein we found delight;
And so I say, with confidence, not unalloyed with pride,
"Gol durn the man who sprinkles ashes where the youngsters slide!"

But Deacon Frisbee long ago went to his lasting rest—
His money well invested in farm mortgages out West;
Bill, Jim and I, no longer boys, have learned through years of strife
That the troubles of the little boy pursue the man through life—
That here and there along the course wherein we hoped to glide,
Some envious hand has sprinkled ashes just to spoil our slide!

And that malicious, envious hand is not the deacon's now—
Grim, ruthless Fate! that evil sprite, none greater is than thou!
Riches and honors, peace and care come at thy beck and go—
The soul, elate with joy to-day, to-morrow writhes in woe!
And till a man has turned his face unto the wall and died,
He must expect to get his share of ashes on the slide!

DR. LYMAN ABBOTT'S HERETICAL DOGMAS.

A singular discussion has been recently conducted between Dr. Lyman Abbott, of the *Christian Union*, and the *Inter-Ocean*, of Chicago. Dr. Abbott, pastor of Plymouth church, Brooklyn, takes the ground that the Ten Commandments do not require prayer, public or private; do not prohibit vulgar and obscene language; do not prohibit selfish indifference to, and carelessness of, human life, and do not prohibit gambling or perjury.

The *Inter-Ocean* takes issue with the *Christian Union* on each one of the points named, and says that, so far as it remembers, Colonel Ingersoll never has made such preposterous statements concerning the Decalogue. We are entirely agreed to the doctrine of the *Inter-Ocean*, both positive and negative. We believe that the Ten Commandments are a perfect law of life, and that the assault which Mr. Ingersoll has been making on the Bible and the Christian religion for years is, in almost every particular, more decent and Christian than the writings in the *Christian Union* to which we above refer. It is singular that such blindness can come upon a professed Christian minister as to lead him thus to write.

THE SOUTHERN MINISTERS' FUND.

But little has been said in this paper, for several months, concerning the Southern Ministers' Fund, which was created for the special purpose of furnishing preachers in the South with the *Cynosure* as an anti-dote to the lodge power. The work has progressed, however, and there is reason to believe that it has proved beneficial, especially among the colored congregations. Last week we received the following from a pastor of the African M. E. church in the Indian Territory:

"I am more than thankful to you for sending me the *Cynosure*. It saved me from the lodge, and through its teachings I have saved two of my fellow-ministers, and put a halt to many more" (who were inclined to join the lodge). "I am a young minister, a graduate of the theological department of Howard University, at Washington, D. C. My wife and self are teaching school here, and we find there is a great work to be accomplished here among my people, who were formerly slaves to the Indians. There are three colleges here for the whites and Indians, but none for the brother in black. I still desire to have the *Cynosure* sent to me, and if any brother will send it to me, it will be as bread cast upon the waters. I am not able to pay for the paper."

With such testimony as this from the very people for whom the Southern Ministers' Fund was established, there is certainly a strong appeal to the readers of the *Cynosure* and all friends of the anti-secrecy reform to donate liberally for its maintenance. A few dollars, now and then, judiciously expended in this work is sure to bring about gratifying results. The Negro is tractable and conscientious, and may be, in this way, kept from forfeiting his soul's best interests in the secret places of iniquity. Donations for this fund may be forwarded to W. I. Phillips, Treasurer, 221 W. Madison St., Chicago.

—A dispatch from East Tawas, Mich., last week, indicates a fresh outbreak of sectarian rancor and its inevitable consequences. The trouble originated in the formation of a branch of a secret organization supposed to be opposed to Roman Catholics, and it is stated that the social, business and political circles in the city are bitterly divided against one another. Political lines are ignored, and the approaching city election will be fought solely on the religious issue. The trouble caused by this affair already manifests itself. Several prominent attorneys, physicians and merchants have been identified as members of the order, and a complete boycott has been declared against them. One cigar manufacturer, whose wares are sold all over the country, cannot find a market for his product. Dealers in the city who have heretofore purchased cigars from him, have not only refused to purchase more, but have destroyed the cigars they had on hand, refusing even to sell goods of his manufacture. The whole affair shows the folly of creating secret societies for sectarian or political purposes. The truth never needs concealment in a just cause, and the exposure of any evil goes a long way towards its suppression.

REFORM NEWS (*Continued from 5th page*).

pulpit on Sabbath evening. Freemasons were not comforted in that sermon, but in a way that none unacquainted with the principles of Masonry would recognize Masonry in the sermon.

On Monday evening a fair-sized audience attended an Anti-masonic lecture in the Christian church. Elder E. S. Eyerly, of Kansas, was present and took part in the exercises, testifying to the bad character of Masonry.

On Tuesday evening Mr. Bissell opened his house for a further presentation and discussion of Masonry.

One pastor in Humboldt refuses to allow anything to be said in his church against secret societies, and indeed it seems as if it is *his* church. All of his official members are said to be Masons. The superintendent of the Sabbath-school is a Mason, and said to head a gang of secret society rowdies. He talked of riding somebody on a rail. This is the place in which Bro. Stoddard and others were pelted with rotten eggs some years ago. But the Mayor, who ordered the arrest of Rufus Smith for preaching in the open air, is said to have come to an untimely end.

The pastor of the church that rejects the truth expresses his sympathy with Masonry in a very substantial way, and intimated that he belongs to a secret society, and when asked to name the society to which he belongs, declined to do so, proving himself to be an adept in secrecy, not daring to come to the light lest the works of darkness be reproved.

When "truth has fallen in the street, and equity cannot enter, and he that departeth from evil giveth himself for a prey," it shall "displease the Lord, and his own arm shall bring salvation." There is a problem with the M. E. church: The Bible teaches to "deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord." But the M. E. church seems to have turned the key on the charnal house of the lodge. For example, an Anti-masonic pastor of an M. E. church sees a Mason in the church, and knowing him, therefore, to be a child of the devil, a sworn enemy of righteousness, if he takes up Christian labor with him to recover his soul from the snare of the devil, he may be morally certain that he will meet with enough Masonic diabolism in almost any M. E. conference to protect the Mason and defeat the good intentions of the pastor. The following clipping from the Humboldt *Enterprise* of January 29, 1892, indicates the heaven-daring infamy of the lodge in Humboldt, and may suggest a word of comment from yourself. How long will it be before Christian Indians are preaching the Gospel of Christ to "pale faces?"

Lodge notice of the pagan Indian Sun worshipers:

RED MEN:—Regular council of Seminole Tribe No. 7, on the sleep of the 3d sun of every seven suns.

W. H. Ungles,
E. W. Tucker, C. of R.
Sachem.

Is it not time for the "stones to cry out" when Christian churches are so corrupt that they cannot reprove such worship practiced by their members?

Resolutions adopted by Seminole Tribe No. 7 to Bro. F. M. Williamson:

"26th Sun of Cold Moon G. D. 401 Hunting Grounds at Humboldt, Neb., Wigwam of Seminole Tribe No. 7, to Chief and pale faces, greeting:

"Whereas, The Great Spirit in his infinite wisdom has seen fit to send the white-winged messenger to the private Wigwam of our beloved Brother F. M. Williamson and wife, and borne away in its white canoe across the dark river the spirit of his two sons and one daughter,

"*Resolved*, That this Tribe extend to Brother Williamson and his wife our heartfelt sympathy in their affliction.

"*Resolved*, That while we extend to them this brotherly sympathy, we also share with them the promised assurance that when the messenger comes to bear them away, it will be to a re-union with them in the Happy Hunting Grounds reserved for all the faithful.

"*Resolved*, That a copy of these resolutions be presented to our bereaved brother and his wife, and also be spread upon the records of this Tribe, and be published in our city papers and in the *American Red Men*. E. A. Tucker, J. F. Stevens, J. A. Waller, Committee; W. H. Ungles, C. of R."

W. Fenton.

FROM THE COLLEGE AGENT.

Oberlin, O., Feb. 24, 1892.

Dear Cynosure:—On Tuesday last, I visited Adelbert College of Western Reserve University at Cleveland, O. This institution was located for many years at Hudson, Summit Co.; but its position and surroundings were not favorable. Finally it was thought advisable, and it was removed to what is called here, the East End. Since that, the college has prospered greatly. The buildings are large and commodious, there is a fine library, and they have a full faculty of able professors, with Dr. Thwing at the head, as president. And they have upwards of 700 students in course, at the present time.

I was received very kindly, while I presented the object of our reform work; and the president and Prof. Platner, the librarian, agreed, without hesitation, to receive our anti-secrecy books. In looking through the library I found J. Q. Adams on Masonry, and four or five volumes printed in 1828 and 1830, in connection with the discussion of Capt. Wm. Morgan's revelations.

This city has advanced wonderfully since I first saw it in 1835. Then it was only a village, with a pier and a lighthouse, for lake navigation. Now it has 300,000 inhabitants and covers a wide territory. S. F. Porter.

The Home.

THE CLOCK.

The old clock stood on the mantel shelf
('Twas constantly talking to itself);
And these were the words it seemed to say,
As it ticked on loudly night and day—
Tick, tick, tick, tick, how the moments fly;
Use well each one as it hastens by.

When hearts were heavy, and hands were weak,
From "its small corner" it seemed to speak
Of the strength that comes from duty done,
The weakness from trying work to shun;
Work, work, work, work, for the moments fly;
Improve them now, for they hasten by.

When quick, sharp words to the lips would rise,
And tears of anger would fill the eyes,
The old clock ticked from its corner shelf,
Be true, be true to thy better self;
Check the angry word, for moments fly;
And never return, when once gone by.

When joy was filling the heart and home,
And days of sunshine and light had come,
It merrily ticked the hours away;
Rejoice, be glad, while the light doth stay:
Give thanks to God: for the moments fly,
And joy, like sorrow, will soon pass by.

Through the days of weariness and pain,
The clock ticked on in a cheerful strain;
The days of sunshine too quickly go;
The days of darkness are hard, I know;
"One tick at a time," I tick the day,
"One day at a time," you live alway.

Strength will be given to thee to-day:
Thy Saviour will be thy strength and stay;
And balm there is for thy aching heart;
Thy father doth know each bitter smart;
Trust on, hope on as the moments fly,
For sorrow, like joy, will soon pass by.

Tick, tick, tick, tick, how the moments fly;
And now thy life hath passed nearly by;
"The hour of death," with its chilling gloom,
Has come to thee in this quiet room;
Trust on, pray on with thy latest breath;
And rejoice! for Christ hath conquered death.

Tick, tick, tick, tick, fast the moments fly;
For the eternity's dawn is nigh;
There time shall cease in an endless day;
The things of time shall have passed away;
Rejoice, rejoice! In that bright home
Not a thought of pain or death shall come.

It was this I heard the old clock say,
As it ticked the days and hours away;
O mortals! hasten the time to use,
Nor thy golden gift from God abuse;
Do well thy work ere thy days shall cease;
And working for God will bring thee peace.

—*Mrs. M. L. J. Hadley.*

"NOT GOING TO CHURCH."

There are excuses and excuses, and explanations and explanations, and reasons and reasons for not attending church, a few of which Burdette "shows up" in his characteristic way:

So you are not going to church this morning, my son?

Ah, yes; I see. "The music is not good;" that is a pity; that's what you go to church for, to hear the music. And the less we pay, the better music we demand.

"And the pews are not comfortable;" that's too bad—the Sabbath day is a day of rest, and we go to church for repose. The less work we do during the week, the more rest we clamor for on Sunday.

"The church is so far away; it is too far to walk, and you detest riding in a street car, and they are always crowded on Sunday." That is indeed distressing; sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long, always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed car with a hundred other men, breathing an incense of whisky, beer and tobacco, and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right in your very ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.—*Robert J. Burdette.*

SPURGEON AND THE LITTLE BOY.

The death of Mr. Spurgeon—London's celebrated preacher—recalls the many branches of his noble work, and reminds us of a pretty story gleaned from a gentleman connected with his well-known orphanage. One holiday when it was customary for the friends of the boys to take them out for a few hours, and treat them to cakes and goodies, the great man was sitting in the garden surrounding the Home—a lovely spot situated in one of the many suburbs of the metropolis—and, as he meditated, a little fellow of some seven summers approached, and timidly plucking at the sleeve of the man who to him was the embodiment of all that was good, said, "Mr. Spurgeon!"

"Yes, my child."

"If you knew of a little boy who had no father and no mother, would you be sorry for him?"

"Why, yes, my child, you know I would."

"And, Mr. Spurgeon, please, if on a holiday when all the other little boys had some one to play with and friends to take them out and give them cakes, while that little boy had none, would you still be sorry for him?"

"Of course I would, my child;" and a humorous twinkle gleamed in the eye of the great man.

"But, Mr. Spurgeon, if that little boy stood before you, would you be so sorry that you'd give him a penny to buy cakes with?" and the little lips quivered, and the big tears stood in the earnest blue eyes.

But before they could drop, the small boy was on the great man's knee, with a bright, shining sixpence pressed tight in his little hand, and soon shouts of laughter could be heard as Mr. Spurgeon, in his own inimitable way, chased back the tears and brought sunshine into the eyes and the heart of the little orphan boy.—*Pacific Methodist.*

SCHOOL LIFE IN SWITZERLAND.

The system of education in practice among the Swiss is enlightened and far-reaching. Not only are pupils under a strict and kindly discipline while at school, but they are also made to feel that the warning and protecting care of their tutors is over them, whenever they are outside of the father's house. As soon as the child is in the street, he has passed from the circle of his home, and that moment begins the school's authority. Regulations, printed on slips and dropped in every house, contain, among a score of others equally sensible, the following rule relating to out-door manners:

"Delay of any kind between the scholar's home and school is not allowed. No whooping, yelling, throwing stones and snow-balls, teasing children, or ridiculing age and deformity can be endured. Grown persons shall be met with civility as they pass. Thus shall honor be reflected on the school."

Once in the class-room, the pupil is taught deportment, as well as his "three R's;" he is told how to walk, stand and speak, and a blot upon his book and a smudge on his face are regarded as equally bad. "A book befouled is wasted," said a teacher to the author of "The Swiss Republic," "and our economical habits will not suffer such loss. Turn over any of our books in daily use, and you will find none of them torn or defaced by scribbling." The same rule applies to the school-building and furniture. The desks look as if they received daily washing and polishing; not a spot of ink is to be seen on their surfaces, not the slightest evidence of the mischievous boy's knife. The corridors and stairways show neither spot nor scratch; the walls are free from finger-marks, and no bits of paper litter the floor. The children, representing all grades of society, from patrician to peasant, are neatly and comfortably clad. None are dirty, ragged, or shoeless. "If a child goes to school with his face begrimed, or his clothes torn," says a teacher, "he is washed and mended, and then sent home. The mother is ashamed on finding that some other person has had to wash her child, and the child is so mortified, that it never becomes necessary to repeat the experiment."—*Youth's Companion.*

SUN SPOTS.

We are yet in ignorance of the constitution of the sun; but the generally accepted theory accords with the other theory of the solar heat. The sun is believed to be, in the main, a mass of intensely heated gas and vapor, powerfully compressed by its own gravity. The central part is entirely gaseous, because its temperature being from physical necessity higher than that of the photosphere, or inclosing envelope, is far above the so-called "critical point" for every known element. No solidification, no liquefaction even, can therefore occur in the solar depths. But near the surface radiation to space is almost entirely free, the temperature is lowered below the "critical point," and, under the powerful pressure of gravity, condensation of the vapors begins and thus a sheet of incandescent cloud is formed. And here is where the spots come in. These "spots" are supposed to be shallow cavities in this sheet of cloud, depressed several hundred miles below the general level, and owing their relative darkness to the cooler vapors that fill them. Astronomers think that they are caused by descending currents from the upper regions of the solar atmosphere. They are visible almost continually, but at intervals of eleven years they seem to burst out with excessive violence in great numbers. A curious fact, hitherto unexplained, is that they never have been seen on any part of the sun except in the region within forty-five degrees of the equator.

One thing is pretty certain, and that is that the sun spots are in some way connected (probably in a causative manner) with magnetic storms on the earth, and with electrical phenomena such as the recent extraordinary aurora borealis. Some scientists, too, are inclined to believe that there is a connection between solar disturbances and earthquakes and volcanic eruptions, but this has not been clearly shown. It is clear, however, that man knows very little of the universe that he inhabits.—*Chicago Evening Journal.*

WORKING FOR JESUS.

All the bright summer afternoon Mary sat busily sewing. Her companions were playing upon the lawn. Why did she not join them? She was making a dressing-gown for papa, and wished to have it finished upon his return home. It was almost dark when the last stitch was taken, and Mary carried it to papa's room, and placed it on a chair by his bedside, with a little slip of paper pinned to it, on which was written: "For my dear papa, with the love of Mary."

"Mary, Mary!" called the girls.

"Yes, I am all ready," she answered; and away she ran to join them.

"How happy you look; after sewing all the afternoon, too! Do you like to sew for so long a time?" asked Annie.

"No; but I have been working to-day for papa, and it has seemed very pleasant. I love him so much that nothing seems hard that I can do for him."

"That is what Miss Alice, our Sunday-school teacher, told us," replied Annie. "She said love makes labor light."

"And she also said that it was just so in working for Jesus," added Fanny.

"Working for Jesus! What do you mean?" asked Carrie.

"That if we love Jesus we shall seek to please him. If we are kind and loving, and try to do good to others, this will be working for him."

"Will Jesus be pleased with us if we do so?"

"Yes," said Mary. "More pleased than papa will be when he sees the gown I have made for him."

"You cannot help loving him if you will only think how much he loves you," said Fanny. "He died for you."

"I think the more we do for those we love, the better we love them. And if we will try every day to work for Jesus in every way that we can, we need not fear but that we shall love him."—*Exchange.*

FLITTING WINGS.

A BOSTON MONDAY HYMN.

Birds that seeks a sunnier sky,
On thy heart thy wings rely:
Over land and over sea,
God his promise keeps with thee;
Never faithless, nature brings
Fitting climes to flitting wings.

Soul that fears God's judgment bar,
Truth thy instincts see afar.
So has feared each balanced soul,
Since the orb began to roll.
Souls are God's work. We shall see
Judgment in Eternity.

Doom looks through the door of death.
Evermore thy conscience saith:
I am, God is, and in this
Double truth is woe or bliss.
Thou from God canst never flee,
Friend or foe of his must be.

Breath of God enkindles man,
Instincts match their Maker's plan;
Wing to air he mates aright,
Inborn faith to fadeless light.
While we live, or when we die,
God in man can speak no lie.

Southward speed, through storm and calm,
Out of snows to groves of balm:
Wing, my soul, thy certain flight,
Through the noontide and the night;
Over land and over sea,
God his promise keeps with thee.

—*Joseph Cook*

TEMPERANCE.

PROHIBITION IN THE BRUSSELS TREATY.

Telegrams from W. C. Wharton, Assistant Secretary of State, and a letter from Hon. James G. Blaine, in response to inquiries from the *Union Signal* office, have elicited the information that the gist of the famous Brussels Treaty, as far as prohibition is concerned, is stated thus: "In the districts of this zone where it shall be ascertained that either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall be likewise prohibited there. Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months. The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the *regime* and conditions determined by each government."—*Union Signal.*

SCIENTIFIC TEMPERANCE INSTRUCTION.

The drink system here and in other lands stated concisely is: A poison appetite ignorantly formed, fed by a conscienceless traffic defended by law—because the majority, the law-making power, want to drink the poison. Its victims fill the poorhouses, the madhouses and prisons. Their graves are often dug with the hangman's shovel at the foot of the gallows. If all the heartaches, the cries of sin and misery that are the result of this thing should be voiced in one, it would be a wail outcrying all other sorrows combined.

What is the Department of Scientific Temperance doing to overthrow this gigantic evil,—this awful drink system?

It is undermining its foundations, it is taking out its corner-stone. The ignorance of the masses as to the inherent perils of beginning to drink is the darkness that leads to ruin, the bulwark of the traffic that fattens at this feast of death. This department is dispelling that ignorance. It is letting on the light. It is teaching the future men and women of our nation with the steady drill of the schools that alcohol is the product of a fermentation that changes food to a narcotic poison. That it is the nature of a little to create an imperious, uncontrollable and destructive appetite for more, and the consequences of that awful appetite to the three-fold human system, mental, moral, physical, are destructive. Nearly thirteen million children in this country are already under temperance education laws.

Are these laws being enforced? Are the children getting this warning instruction? Four things in the school-room are absolutely essential in order that they shall:

1st. A series of well-graded text-books that contain the whole truth against alcoholic drinks and other narcotics, together with the general laws of hygiene, three different grades of books for ungraded schools and four for graded.

2d. A course of study ordered by school boards, or whoever marks out the curriculum, that shall require at least three lessons per week for fourteen weeks of each school year, and lessons as regularly learned and recited with text-books in the hands of all pupils able to read, as in the case of other studies.

3d. The same examinations and tests for promotion in this as in the case of other branches.

4th. The interested teacher.

We shall never take the world for Christ until we have taught all people God's law of abstinence from the brain poisons that harden the heart at his command—"Come unto me."—*Mrs. Mary H. Hunt.*

DRINK AND THE DEATH-RATE.

The relation of drink consumption to the death-rate formed the subject of a communication recently made to the Manchester Medico-Ethical Association, by Mr. Meacham, district medical officer. The reporter recorded it as his experience of thirty years of work among all classes of the people, that a very large percentage of disease is directly attributed to the influence of alcohol. In congested parts of the city this was especially the case, and he urged on the association the duty that rested on it, doing all that lay in its power to aid the corporation of Manchester in the efforts that were being made to promote temperance principles among the masses. Mr. Meacham attributed twenty-one per cent of pauperism met with to the hereditary influences resulting from drink excesses. He had compared the children of drunkards with those of temperate parents and found that the latter possessed vast advantages over the former in respect to healthfulness and freedom from disease.—*Med. Press and Circular.*

THE CONVENTION CITY.

A short time ago a number of the aldermen and prominent local Republican leaders of Minneapolis held a secret meeting at which it was decided to amend the existing liquor ordinances so that saloons could be open on Sunday, as well as removing a number of the restrictions on other days. The newspapers learned of it and freely commented upon it, so when it came up in the Common Council for action it was defeated. The only reason given for wanting the saloons open on Sunday was that the city should have a metropolitan air about it during the National Republican Convention next June, and that the present law against Sunday liquor selling would inconvenience many of the delegates to the convention who might wish to drink on Sunday.

A YOUNG WOMAN'S STAND FOR TEMPERANCE.

A word fitly spoken is like apples of gold in pictures of silver.

At a large boarding house in the South, a guest was asked at dinner if she would have some plum pudding with wine sauce. "I will have some of the pudding, but none of the wine sauce," was her reply. Her friends laughed at her and insisted that she should take some, but she replied, "I decline upon principle; I take no alcohol in any form."

The conversation turned to other topics, but after dinner, a young man, whom she had noticed sitting opposite her and requesting a word with her, said: "I want to tell you how much good you did me to-day by your prompt and decided rejection of the wine pudding sauce. I had been deliberating what I would do, being strongly tempted by the smell of it, which reached me. I think I should have yielded to my desire, and the solicitation of my friends, who called my resolutions a whim, if I had not heard your refusal. That gave me the courage to resist the temptation. I have an inherited appetite for liquor, but by the grace of God I have been enabled to control it, but if I had got a taste of wine to-day, I feel confident I should have fallen again."—*Worcester Times.*

THE GERMAN EMPEROR ON BEER.

What explanation will those give of the efforts of Kaiser Wilhelm to secure laws against drunkenness, who have insisted that beer was a temperance drink and pointed to Germany as a proof of it? The kaiser says that drunkenness has become a national peril, and is using all his influence for its repression. But the tenacity with which the people hold to their idol Gambrinus, may be see in the almost unanimous vote by which the bundesrath the other day rejected the kaiser's bill. The dispatch says the rejection had "a sobering effect on the kaiser," but the pity is that it will likely have an opposite effect upon the nation.—*Christian Standard.*

NUGGETS.

A temperance society has been established in Harvard College.

Seventy women in New York are said to be engaged in the saloon business.

Neal Dow is still living in a house that he built in Portland, Me, nearly 65 years ago. He is 87 years old.

Hon. Carroll D. Wright, the well-known statistician, is authority for the statement that for every dollar paid in by the saloons for their licenses, about twenty-one dollars is paid out by the people.

Grow more fruit. Brewers in Philadelphia ascribe the falling off in the consumption of beer last year to the abundance of fruit. It was particularly noticeable when watermelons were in great supply.

Josephine Eltzholtz, M. D., Hyderabad, India, writes that the Mohammedan begums (princesses), who, as a rule, are much more orthodox than the men, have an idea that there is brandy in all English medicines, and will take no prescriptions from a physician except for powders and pills.

Out of 70,000 British troops in India, 18,000 are teetotalers. Sir Frederick Roberts himself says that "for every 5,000 teetotalers enrolled, the strength of the British army is practically increased by another battalion." The authorities in India make an annual grant of 8,000 rupees for temperance work.

The Excise law now under consideration by the Mississippi legislature is being stoutly resisted by the liquor trade, which is organizing all over the State to prevent the passage of the bill. The license varies from $700 in small towns to $1,500 in towns of more than 2,000 inhabitants, and the local option and restrictive provisions of the law are very effective.

Ex-Governor Hoyt, of Wyoming, says: "At our first election, before women voted, we had a perfect pandemonium. The streets were filled with men partially intoxicated; all were armed with knives and pistols; it was dangerous to pass through them; the bullets were flying at random. At the next election women voted, and perfect order prevailed at the polls, and has prevailed ever since."

Perhaps the worst feature of the plan to sell intoxicating liquors at the World's Fair is the probability that under this guise the dreaded and demoralizing barmaid will be introduced into our country as a permanent institution. Petitions should be sent to the Congressional and State commissioners on this subject, also on the general one of intoxicants at the Fair and Sunday-closing. The local directorate in Chicago is by no means a finality on any of these questions. Let us remember this and act accordingly.—*Union Signal.*

The Department of State at Washington, in response to the request of the National Temperance Society, has instructed every consul of the United States to procure information to be used at the World's Temperance Congress on the quantity and kind of intoxicating liquors produced in the country where he is stationed; the government mode of dealing with the liquor traffic there; the relations of intemperance to poverty, immorality and crime; and the efforts, if any, being made to discourage the manufacture and sale of intoxicants.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON XII.—Subject.—Quarterly Review.—March 20, 1892.

GOLDEN TEXT.—Seek ye the Lord while he may be found; call ye upon him while he is near.—Isaiah 55: 6.

DAILY READINGS.—M.—Isa. 11: 1-10. T.—Isa. 26: 1-10. W.—Isa. 37: 14-22, 33-38. T.—Isa. 55. F.—Jer. 31: 27-37. S.—Jer. 37: 11-21. S.—Ezek. 36: 25-38.

Lesson I.—The Kingdom of Christ.—Isaiah 11: 1–10. Golden Text:—He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Ps. 72: 8.

Central Truth:—Jesus Christ is the promised Messiah and his kingdom will bring peace and salvation to all the earth.

Lesson II.—A Song of Salvation.—Isaiah 26: 1–10. Golden Text:—Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.—Isa. 26: 14.

Central Truth:—God's goodness and justice call for the fullest expressions of gratitude.

Lesson III.—Overcome With Wine.—Isaiah 28: 1–13. Golden Text:—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20: 1.

Central Truth:—Intemperance is an overflowing scourge, leading to untold evils.

Lesson IV.—Hezekiah's Prayer and Deliverance.—Isaiah 37: 14–21, 33–38. Golden Text:—The righteous cry, and the Lord heareth, and delivereth them.—Ps. 34: 17.

Central Truth:—God is the hearer and answerer of prayer.

Lesson V.—The Suffering Saviour.—Isaiah 53: 1–12. Golden Text:—The Lord hath laid on him the iniquity of us all.—Isaiah 53: 6.

Central Truth:—Jesus Christ, by his life, sufferings, and death, has made atonement for the sins of the world.

Lesson VI.—The Gracious Call.—Isaiah 55: 1–13. Golden Text:—Seek ye the Lord while he may be found; call ye upon him while he is near.—Isaiah 55: 6.

Central Truth:—God invites all men to come to him and be saved.

Lesson VII.—The New Covenant.—Jeremiah 31: 27–37. Golden Text:—I will forgive their iniquity, and I will remember their sin no more.—Jer. 31: 34.

Central Truth:—The way of salvation is through a new heart bestowed by Jesus Christ.

Lesson VIII.—Jehoiakim's Wickedness.—Jer. 36: 19–31. Golden Text:—To-day if ye will hear his voice, harden not your hearts.—Heb. 3: 15.

Central Truth:—The word of our God abides forever, against every effort to destroy it or prevent its fulfillment.

Lesson IX.—Jeremiah Persecuted.—Jer. 37: 11–21. Golden Text:—I am with thee, saith the Lord, to deliver thee.—Jer. 1: 19.

Central Truth:—They that suffer with Christ shall also reign with him.

Lesson X.—The Downfall of Judah.—Jer. 39: 1–10. Golden Text:—Behold, your house is left unto you desolate.—Matt. 23: 38.

Central Truth:—The way of transgressors is hard.

Lesson XI.—Promise of a New Heart.—Ezekiel 36: 25–28. Golden Text:—A new heart also will I give you, and a new spirit will I put within you.—Ezek. 36: 26.

Central Truth:—A new heart and a new life are the need and the hope of the world.

LESSONS FROM THE LAST DAYS OF JUDAH.

Sin is the sure road to ruin.

There is no escaping from the ruin without forsaking the sin.

The end comes slowly to give motive and opportunity for repentance.

God sends messengers to warn and entreat.

He not only warns, but encourages and promises.

When there is no other remedy he cuts down the old tree that a new shoot may grow from its roots.

God's kingdom is sure to come at last. There is a dawn of a new day beyond the darkest night.

Two truths stand out prominently in the portions of Scripture studied this quarter. First, the natural perversity of the human heart. Left to itself it will follow after evil. Secondly, the wonderful forbearance and mercy of God. He will save, if it can be done, the soul from its own folly!

RELIGIOUS NEWS.

ASSOCIATE REFORMED PRESBYTERIAN.

—The minutes of the Associate Reformed Synod of the South show 81 ministers, 121 churches, 9,086 communicants, net gain of 546 last year, 687 teachers, and 6,448 scholars in the Sabbath-schools. Total contributions of the church last year $47,539.17. There are 27 Young People's Societies, with a membership of 831; 67 Women's Missionary Societies, with a membership of 1,654. The synod has a prosperous mission in Mexico, where two foreign ordained ministers and their wives, two unmarried foreign female missionaries, five male and three female native workers are laboring. There are ten stations, with 232 communicants, 19 Sabbath-school teachers and 178 scholars.

BAPTIST.

—Close communion among American Baptists is said by the *Independent* to be dying out. That paper regards this result as due in large part to the influence of Mr. Spurgeon's rejection of the doctrine of close communion. The *Independent* adds: "We do not mean to say that the considerable majority of the great and grand Baptist denomination do not still hold to that practice, in obedience to a shrewd syllogism against whose authority their hearts rebel; nor do we doubt that the pressure of that practice is still driving as many as ever out of the Baptist body; but the wall is breaking down on every side, and Christian fraternity is asserting itself in both theory and practice."

—The Baptist May meetings in Philadelphia promise to be great mass meetings. The lowest estimate of attendance is 25,000 and the largest 125,000.

BRETHREN.

—It is estimated in the *Evangelist* that 2,000 members have been added to the church within the past three years, and that the probable total membership is 10,000 or 11,000. Unanimity on doctrinal points is as quite satisfactory, and the church is in the enjoyment of peace.

CONGREGATIONAL.

—The death of Prof. Lewis French Stearns, D. D., of the Bangor Theological Seminary, removes one of the most gifted of theological scholars and teachers in this country. He was the son of the late Dr. Jonathan F. Stearns, so long the honored pastor of the First Presbyterian church of Newark. N. J., and nephew of Dr. George L. Prentiss, of the Union Theological Seminary. He was the brother-in-law of President Scott, of Rutgers College, whose wife is a younger sister. His life was largely devoted to teaching, as professor of history and belles-lettres in Albion College, Michigan, and since 1880 as professor of systematic theology at Bangor. He was in the pastorate only three years. On the resignation of Dr. Shedd, he was called to the vacant chair in Union Theological Seminary, but declined it. His paper before the Congregational council in London last year on "The Present Direction of Theological Thought in American Congregationalism," was declared the ablest theological paper which was presented to the great International Convention.

—The new Manual of the Union Park church, Dr. Noble's, is out; and from it we gather the following facts: The net gain for the year in membership has been fifty-three, making the total number at the last annual meeting, Dec. 9, 1891, just 1,106. There were thirty-six baptisms administered during the year; eleven children and twenty-five adults baptized on confession of faith. There was a great ingathering in January of the current year; but these additions will go into the next report. The total benevolences of the church were $21,-134. Of this sum $2,714 went to foreign missions.

—Dr. Cuyler, Prof. Thwing and Dr. McArthur addressed a meeting at Broadway Tabernacle, New York, Feb. 24, in behalf of the formation in churches of total abstinence societies.

—B. Fay Mills, the evangelist, is to begin work in Portland, Ore., on March 12th.

EPISCOPALIAN.

—The *Living Church* has a report of the Eastern Convocation of the Episcopal church in Massachusetts. It says: "The liturgical paper by Rev. W. Williams upon the subject: 'The Forms of the Administration of Baptism,' denied infant baptism as a custom coincident with the early days of Christianity, and spoke of immersion as the rule and custom of the church, thereby indorsing the views of the late Dean Stanley in the *Nineteenth Century*."

FRIENDS.

—The Friends are said to number about 100,000 in England and America. Their largest mission work is in Madagascar, where they began work in 1868, and now have eighteen missionaries, fourteen native pastors, 370 other native assistants, and 230 societies with 4,000 members.

LUTHERANS.

—The First Swedish Lutheran church of Rock Island, Ill., has a membership of 3,077.

—The extraordinary growth of the Lutheran church in this country is said to be a surprise to the census authorities. Its reported membership is now 1,200,000, and its members are found in every State and Territory of the United States. So this church has really attained national proportions, and its determination to nationalize its character is a strong movement.

—Pastor Ewald's Swedish church, in Chicago, numbers 1,800 members, with 1,000 Sunday-school children.

—There are 474 Lutheran parishes in Russia, some of which are as large as whole American States. The pastor of Irkutsk in Siberia lately traveled 600 miles over dangerous roads in order to visit 99 Lutherans. The 49 churches in Caucasia, a province as large as Ohio, have only one pastor!

METHODIST EPISCOPAL.

—The Quadrennial General Conference of the Methodist church will convene in Omaha, May 1, 1892. Five hundred delegates will be present from all quarters of the earth. The conference will continue in session one month.

—The Board of Church Extension of the Methodist Episcopal church has, during a little more than a quarter of a century, aided in the erection of eight thousand churches, nearly one-third of the whole number of churches in the denomination.

—The Japan Mission of the Methodist Episcopal church was commenced in 1872, and reported in 1890 23 foreign male missionaries, 41 female missionaries, of whom 19 are wives of missionaries, 2,815 members, and 718 probationers. In all of the Japan Protestant missions the first of this year there were reported 175 married and 39 unmarried male missionaries, 189 unmarried female missionaries, and 32,380 members.

—A remarkable revival has been in progress for three weeks in Delaware, Ohio. Five Methodist and one Presbyterian churches have joined in the work. Over 500 conversions are reported. Sanctification was accepted by scores, and great enthusiasm was aroused in the great number of ministers who met there weekly.

—The sales and profits of the Methodist Book Concerns, East and West, for the past year were very large. A dividend of $125,000 has been declared for the support of superannuated ministers and of the widows and children of dead ministers. This sum will be divided among the annual conferences.

PRESBYTERIAN.

—Biddle University, at Charlotte, N. C., is the only school of its grade, under the auspices of the Presbyterian church, south of the Mason and Dixon line. It is situated in the midst of an impoverished and aspiring people, eager for the advantages of a Christian education. It has now 54 candidates for the ministry.

—Pres. W. C. Roberts, of Lake Forest University, has accepted a call to be senior secretary of the Presbyterian board of home missions.

—Rev. Dr. G. F. Purves, of Pittsburgh, has been called to the chair of New Testament Literature in Princeton Seminary.

—Dr. Simon J. McPherson, of Chicago, has recently announced some startling facts. One of them is that the Presbyterian Social Union spends more money for its monthly banquets than it does for city mission work. Another is that if all the churches and chapels of all the Protestant denominations in Chicago were crowded to the doors they would not hold one-fourth of the population of the city.

UNITED BRETHREN.

—The United Brethren year book for 1892 is filled as usual with denominational statistics, together with a complete Ministerial Directory, date of conference meetings, etc. The following are the statistics for 1891: Conferences 48; organized churches 4,103, being a decrease of 100; itinerant preachers 1,476; local preachers 484; members at the end of the year 199,265, being a gain of 2,142; Sunday-schools 3,429; scholars and officers 247,824; conversions in Sunday-school 8,913; amount raised for preachers' salary, $520,780; church expenses, $376,529; total collected for missions $68,026.02, an increase of $14,985.39; for church erection fund, $6,098; Sunday-school general fund and children's collections, $3,609; educational beneficiary fund $1,554; colleges, academies and U. B. Seminary $53,826.15; total amount raised for all purposes $1,114,035.15, an increase over last year of $141,738.72; number of church houses 2,-753, valued at $4,146,994; number of parsonages, 518, valued at $443,674. The necrological report shows the death of 23 ministers.

UNITED PRESBYTERIAN.

—The new buildings of Tarkio College, Tarkio, Mo., will be on a more beautiful site than the old one—in a campus of twenty acres, extending over the prairie hills, but within easy reach of the village. The new location, writes one, seems designed by nature for this very purpose. The proposition of the Hon. David Rankin to give $20,000 if the citizens of Tarkio would also raise $20,000, was accepted, and the money has been raised, twelve thousand of it within twenty-four hours.

—For a long time the Sabbath-schools have contributed to church extension, but it is only five or six years since the plan of building Sabbath-school memorial churches was adopted. The following are the memorial churches and the amount given by the schools for each: Second San Francisco, $2,401.85; Colfax, Wash. $2,121.11; Horton, Kan., $3,181.75; Colorado Springs $2,131.51; Pueblo, Col., $4,748.49; a total gift of $14,584.71; that is a good record.

NEWS OF THE WEEK.

CHICAGO.

William Henry Bradley, the venerable Clerk of the United States Circuit and District Courts, fell dead while taking a bath in the Athenæum Building.

Dr. Henry M. Scudder, Jr., who is confined at the detention hospital on suspicion of insanity, and who is also charged with murdering his mother-in-law, had his examination deferred a week.

The Drainage Board adopted the route for the channel, which was proposed and advocated by Chief Engineer Williams.

The body of Dr. Robert G. Mitter, who has been missing since Christmas, was found in the river at the Twefth Street bridge.

A number of new electric lines will be built by the Chicago City Railway Company.

W. J. Carpenter was chosen President of the Chicago and Illinois road.

COUNTRY.

At Quincy, Ill., Edith Bolinger, 17 years old, was adjudged insane. Several weeks ago, in the absence of her parents, a number of friends went to her home for the purpose of giving a masquerade surprise party. The sight of masked persons frightened the girl so as to throw her into brain fever, which left her devoid of reason.

One thousand four hundred and forty sparrows were killed in Morgan county, Ill., during the time the statute was in force.

R. C. Thompson was given a verdict of $1,100 in the United States Circuit Court at Madison, Wis., against the Northern Pacific railroad company. Thompson was assaulted by a conductor and brakeman at Superior.

At Omaha, Neb., ex-Councilmen Morearty and Madsen, and Councilman Madsen and Street Commissioner Flanagan were arraigned in the District Court charged with soliciting and accepting bribes.

Secretary Blaine has given official notice of a definite agreement for the establishment of a commercial reciprocity treaty between France and the United States.

Des Moines, Ia., contains over 200 places where liquor can be bought, it is said.

At Springfield, Ill., Monday in the case against J. M. B. Kehlor and Milton Knight, of St. Louis, for alleged violation of the inter-state commerce law, Judge Allen decided that Congress had no power to make any law regulating railway rates between points in the United States and points in foreign countries.

Hiram Lee, of Fairmount, Ill., died of starvation. The rapid accumulation of wealth unbalanced his mind.

Ten seal hunters are said to have been frozen to death Saturday off the Newfoundland coast. Three others are missing.

John Anderson, a Dane under arrest at Cleveland, is said to have over thirty wives.

Monday the United States Supreme Court affirmed the decision of the Supreme Court of Illinois in the cases of Samuel Fielden and Michael Schwab, the Chicago anarchists.

Binding twine has been advanced in price from three to four cents a pound, it is said.

Matthew Bland Harrison, World's Fair Commissioner for Minnesota, died at his home in Duluth Monday, aged 26 years.

President Greenhut, of the whisky trust, was arrested at Joliet, Ill., Monday, on the indictment found against him at Boston, and released on bail.

Congressman Springer, of Illinois, is confined to his home by a complication of diseases, including acute erysipelas.

The ceremonies attending the dedication of the Columbian Exposition buildings, Oct. 11, 12, and 13, 1892, are to be very elaborate and impressive. The committee having the matter in hand will devote $300,000 to that purpose. It is expected that the President of the United States and his cabinet, many of the Senators and Congressmen and Governors of the States, numerous representatives of foreign governments, and 10,000 militia and several thousand regulars will be present.

Charles F. Blackmeir died of leprosy at San Francisco, Monday. His body could hardly be held together.

Three shocks of earthquake were felt at The Dalles, Oregon, Monday.

Eleven gambling houses were closed at Milwaukee, Monday.

At St. Paul, Tuesday, articles of incorporation were filed by eleven iron mining companies, having a total capital of $21,500,000.

The Supreme Court of Ohio rendered a decision in *quo warranto* proceedings against the Standard Oil Company, prohibiting it from fulfilling trust agreements.

At Milwaukee Tuesday afternoon the Watertown local, on the Chicago, Milwaukee and St. Paul road, ran into the rear end of a train loaded with employes of the road, killing seven men. A switchman forgot to close the switch.

At a special meeting of the Chicago Junction railway and the Union Stock Yards company at Jersey City Tuesday, an agreement with Messrs. Armour, Swift, Morris, and other packers was ratified which practically establishes a trust.

Judge Shipman, of New York, Tuesday, upheld the patent of Charles F. Brush, obtained in 1879, and granted a perpetual injunction against the United States Electric Lighting company.

Iowa Masons will build a $65,000 temple at Cedar Rapids.

Archbishop Ireland, who was recently summoned to Rome by the Pope, will be appointed cardinal prefect, it is said.

Gold has been discovered in the Humburg district in Arizona, the ore of which, it is said, runs from $600 to $800 a ton.

At Indianapolis Tuesday night, the State Woman's Prison and Reform School for Girls was burned.

William Boone, of Hudson, Mich., celebrated his 100th birthday Tuesday. He claims to have seen George Washington at Philadelphia in 1797.

At Monroe, Mich., Tuesday, damage suits aggregating $170,000 were begun against the Flint and Pere Marquette and the Lake Shore road on account of the rear-end collision near the Toledo tunnel Nov. 28.

Storms in the region about New York, Tuesday, wrought damage to shipping and to property along the beach at summer resorts and prostrated telegraph wires. At Atlantic Highlands, N. J., the tide was the highest ever known. At Lancaster, Pa., a snow of worms was reported.

The Rev. D. M. Van Horn, aged 55, was arrested at Athens, Ohio, Wednesday, charged with forging promissory notes.

Charles Kepple, aged 11 years, hanged himself at Freeport, Pa., because his father reproved him.

Father James Cregan, of New York, was arrested Wednesday, for obtaining money under false pretenses.

John L. Woods, of Cleveland, Wednesday, gave the Western Reserve University $50,000.

Graduates of the University of Illinois will no longer be required to take part in commencement exercises.

Three more cases of typhus fever were reported Wednesday at New York.

It is estimated that fully forty of the sealers who were driven off Newfoundland coast Saturday, have perished.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 29 to March 5:

Y M C A New York, J Lamb, W Knight, R A Hayes, B Gaddis, A M Paull, S Wardner, E Whipple, J B Coffin, Rev W H Turkington, Mrs D Church, S Bingham, W P Clark, O A Chillson, T Hudson, M L Miller, W B Margerum, Rev J K Glassford, S Shuh, C Reynolds, R A Cullor, W H Stevenson, G Bullard, J Gray, W A Kindel, Mrs R Dunlap, I K Morris, J C Berg, G Durfee, D F Campbell, N P Eddy.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	87	@	87⅜
Winter No. 2	92	@	94
Corn—No. 2	40	@	42
Oats—No. 2	29	@	33
Rye—No. 2	86	@	87½
Bran per ton	14 00		
Hay Timothy	9 00	@	13 00
Butter, medium to best	18	@	29
Cheese	09½	@	13
Beans	1 40	@	1 70
Eggs	14½	@	15
Seeds—Timothy	1 20	@	1 25
Flax	97½	@	1 01
Broom corn	04	@	07½
Potatoes, per bush	28	@	33
Hides—Green to dry flint	4	@	5
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 70	@	4 35
Common to good	3 50	@	4 10
Hogs	3 50	@	5 00
Sheep	5 15	@	5 65

NEW YORK.

Wheat, No. 2	1 03½	@	1 07¾
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Eggs	15		17
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HOME AND HEALTH.

DIPHTHERIA.

Diphtheria is one of the most deadly and contagious diseases known. Cases are cited where it has been communicated by airing contaminated clothing many months after the death of the person to whom the clothing belonged. Dogs and cats are said to carry the germs of this disease from house to house in their fur. Like fur, woolen clothing is a good vehicle for the carrying of the poison, and it is probable that the disease is oftenest conveyed in this way. As it is a disease which for the most part attacks children, the safest way for those who have families of children would seem to be to keep as far away from infected houses as possible. Many people suppose that after nine days have passed from the date of exposure without serious consequences all danger is over. This popular notion, without doubt, is largely responsible for a carelessness which tends greatly to the spread of the disease, for good physicians recognize that it often appears as late as three weeks from the date of exposure, and sometimes even at a more remote time.

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After prolonged research and experiment in Pasteur's laboratory, M. Chamberlain is reported to have come to the conclusion that no living germ of disease can resist the antiseptic power of essence of cinnamon for more than a few hours. It destroys microbes as effectively if not as rapidly as corrosive sublimate. Even the scent of it is fatal, and M. Chamberlain holds that a decoction of cinnamon ought to be taken freely by persons living in places affected by typhoid or cholera. There is nothing new in this. In the oldest known medical prescriptions for infectious diseases cinnamon was a prominent ingredient, and it was in great request during the plague of London. There is no reason for doubting that the physicians of those early days were as familiar with its medical properties as with its odor.—*New York Post.*

OVERCOMING STOVE GAS.

Of the most recent novelties one is a house stove introduced in England. The grate is swung on trunnions, and can be reversed. After fresh coal has been added at the top, the reversal is made, and the green coal is thus brought to the bottom in an easy manner, to answer the purpose in question, namely, the gases from the coal, passing upwards by means of this arrangement through the red portion of the fire, previously at the bottom, are almost consumed before reaching the chimney.

NAMES FOR THE GRIP.

In the *Congregationalist* a physician writes interestingly about the grip. In Jackson's day his opponents called the disease "Jackson's itch," and Tyler's opponent called it the "Tyler grippe." The Russians call it the Chinese catarrh, the Germans often call it the Russian pest, the Italians call it the German disease, the French call it the Italian fever and the Spanish catarrh. The Italians invented the term influenza in the seventeenth century and attributed the disease to the influence of certain planets.

REMEMBER:

A brisk walk in the open air is good for headache, also a light and very wholesome diet is very beneficial.

Don't forget to expand the lungs more or less every day. Take long and deep inspirations and it will help against taking on disease.

Fevers are often induced by exhaustion, and may be relieved by restoring normal conditions to the body and taking plenty of rest.

Loss of appetite is one of nature's ways of saying "don't feed me any more till I can take care of the surplus food that has been forced upon me."

Time taken for needed rest is not wasted. Stretch out on the bed, close the eyes and lie still, and the tired nerves and muscles will rest, even if there is no sleep.

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Is the sister of Mr. W. S. Huntley, of Cortland, N. Y., a well known carpenter and builder. Her frank statement below gives only the absolute truth concerning her illness and marvelous recovery by the aid of Hood's Sarsaparilla. She says:

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A Waste of Money

but finding it would comfort her, I began taking it. In a few days the bloating began to subside, I seemed to feel a little stronger, but thought it only fancy. I was so weak I could only take ten drops of Sarsaparilla at first. In two weeks I was able to sit up a few minutes every day. In a month **I could walk across the room.** One day I asked what they were to have for dinner, and said I wanted something hearty. My mother was so happy she cried. It was the

First Time I had Felt Hungry for Two Years

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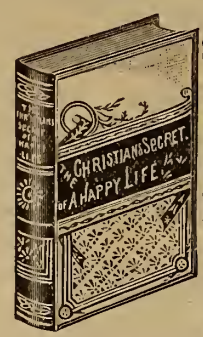

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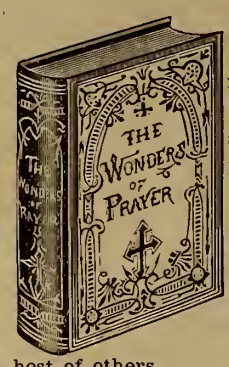

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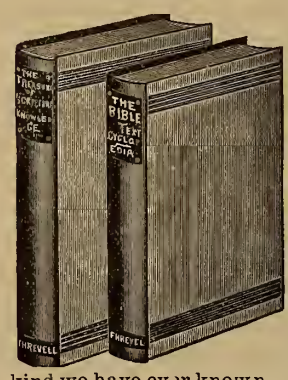

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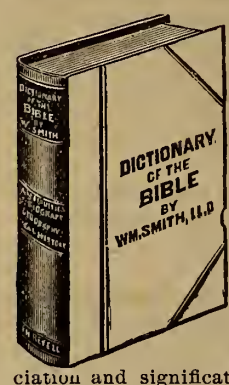

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FARM NOTES.

DOINGS AT THE EXPERIMENT STATIONS.

A trial of silage made from apple pomace as food for pigs resulted unsatisfactorily at the Illinois station. The pomace kept well, and chemical analysis of it showed an apparently good composition for feeding purposes, but the pigs ate very little of it.

At the Georgia station nitrogen was found to be the most effective element in fertilizers on oats; cotton-seed meal was the only substance that paid a good profit. The Fultz made the largest yield of any wheat grown, though the Walker, which is a week earlier, is considered the most trustworthy, one year with another.

At the Illinois station two trials were made, in each of which two pigs were fed soaked corn and two others dry corn, with no other feed. The pigs fed soaked corn ate more and gained more than those fed dry corn. In one trial they gained more and in one less in proportion to food eaten than those fed dry corn. The differences were not great in either case.

The first of a series of experiments with rye grown for green forage in the winter has been reported from the Florida station. The rye was planted broadcast and in drills on three plots on poor, sandy soil, fertilized with manure and commercial fertilizers. On one plot the crop was cut for fodder and on another seven cattle and two colts were pastured. A considerable amount of green forage was easily and cheaply produced during the winter and early spring.

THE AMERICAN HEN.

The time has come when the importance of the poultry interests should be recognized in this department.

The poultry products of the United States had a farm value of at least $200,000,000 last year, and no less than 16,000,000 dozen eggs were imported at a first cost of fifteen cents per dozen, or nearly $2,000,000, while the average annual value of such importations during the past four years has been $2,216,326.

Such facts emphasize the necessity for encouraging the increase of domestic fowls of all kinds, and they further indicate beyond question that this industry is important enough to demand the special consideration of this department.—*Secretary Rusk.*

CARE OF CALVING COWS.

A great deal of trouble is experienced with cows when calving because of sheer carelessness. This is a process of nature, and there should be no trouble; but if we antagonize nature in other directions, we cripple her all around. Many a cow has no special attention paid to her either while she is carrying her calf, or at calving time. She is permitted to get along the best way she can; and not unfrequently the system is in such a weakened condition that to expect her to calve with safety is foolish.

But she should not be killed with kindness. She should not be fattened, for instance. She should simply be kept in good condition, and every one's judgment will suggest what that is. Milk secretion should not be greatly encouraged before calving.

The animal's food should consist principally of the bone and muscle-forming varieties. And after calving great care should be taken that she does not get cold, and her food for a few days should be of a non-stimulating character. The system for a time needs opportunity to recuperate, and until it has had a chance to do that no additional strain should be put upon it; for a time the machinery should be run at a low speed.—*Farming World.*

POULTRY POINTS.

In fowl-culture, nothing can take the place of a "keen eye" and a "quick mind" to see that "all is well."

Gather your eggs as soon after laying as may be. They are liable to be broken in the nests and eaten by the hens, thus laying the foundation of a very bad habit.

The farmer must breed white fowls. They are just as good in every respect as dark ones, and better in this feature, viz.: their appearance upon the meat stand in market is fine and clean, their pin feathers being white, are not noticed, whereas every dark pin feather is sure to stand out in bold and ugly relief.

Book-keeping is just as necessary in poultry-keeping as in ordinary mercantile business. Debit the hens with all food, buildings and general labor in their behalf, and credit them with all eggs, poultry, and stock sold. Then, at the end of the year, or in fact any time, your financial standing will be readily discovered.

Absorbents are of great value to the poultry house Dry loam, muck, coal ashes, etc., are splendid for "taking in" not only moisture and dampness, but also the various noxious gases, such as ammonia and carbonic acid gas, which are always present in greater or lesser quantities. A pure, dry atmosphere is essential to health.

Perhaps your flock of poultry needs new, fresh blood for its invigoration. If so the sooner the matter is attended to the better. A good male bird has considerable value, and therefore it is folly to expect to obtain such, save by the payment of a good price. A real good fowl is cheaper at $5.00 than a poor one is at seventy-five cents or $1.00.

Bulk is a great desideratum in grain fed to poultry. This is obtained by mixing bran with cornmeal, and feeding oats rather than much corn. Cornmeal alone is far too heavy. The digestive organs cannot extract all the nutriment contained in such solid substances. Mix the same, however, with light bran and the case is entirely different.

There is nothing like keeping fowls busy. Idle hens as truly as idle boys are sure to "get into mischief," which in the case of the hens consists very often in the acquisition of that very annoying and troublesome habit "egg eating." Keep the hens scratching most of the time, thereby giving them something to do and promoting their general health and prolificness.—*Farm, Field and Stockman.*

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NEWS OF THE WEEK (*Continued from 13th page*).

Governor Boyd, Wednesday, removed Director General Greer, of the Nebraska World's Fair Commission, and appointed Joseph R. Garneau, of Omaha, to fill the vacancy.

During the four months ended March 1 the packing-houses of the West packed 7,750,000 hogs against 8,173,000 for the corresponding period last year.

The Rev. Harrison Thompson, aged 72 years, of Lebanon, Ill., committed suicide Wednesday, by jumping into a cistern. He was deranged by grip.

Dr. Nathaniel Ware Hawes, of Boston, is said to be under indictment charged with tampering with the United States Grand Jury and endeavoring to prevent the indictment of whisky trust officers.

Wednesday the New Jersey Senate passed a bill appropriating $1,000 toward the National monument to be erected at the World's Fair in commemoration of the emancipation of slaves.

The Rev. Edgar Pinkerton, a missionary from Cincinnati, died at Bahai, Brazil, Thursday, of yellow fever.

Dr Ira Remsen, professor of chemistry in Johns Hopkins University, has been offered a position in the faculty of Chicago University.

Governor Boyd, Thursday, removed Sam Brass, of the Nebraska World's Fair Commission, and appointed M. F. Weiss, of Hebron, to fill the vacancy.

Duluth, Minn., offers a substantial bonus to any one who will erect a factory for smelting iron ore in that city.

Thursday J. W. Collins, president of the California National Bank at San Diego, committed suicide by shooting.

Michigan railroads earned $96,472,329.60 from Jan. 1, 1891, to Jan. 1, 1892. They earned $93,075,802.67 during the same period in '90–91.

At the annual Methodist conference of the Kansas district at Kansas City, Mo., Thursday, the Catholic church was attacked for meddling with public affairs.

Mrs. Justina Heinzman, of Bay City, Mich., was taken to an asylum Thursday, having been made insane by the news that she had been granted a pension.

It is reported from Ottawa that the difficulties between Canada and Newfoundland are in a fair way of adjustment.

The Iowa State Republican Convention will be held at Des Moines March 17.

Mary Galvin, of Duquesne, Pa., followed her husband into a neighbor's house Wednesday night, and threw a bucket of lye in his face. Galvin will die. Mrs. Galvin was jealous. Two children were also fatally burned by portions of the lye.

Emil Barthel, a section foreman, has been found responsible by the coroner's jury for the collision at Milwaukee, Wis., Tuesday. He left a switch open.

Wednesday night the Coldwater (Mich.) National Bank was robbed, about $20,000 in cash being taken; also a private deposit of $40,000 Philadelphia and Reading deferred bonds. One thousand dollars reward is offered for the arrest of the robbers.

Articles of incorporation of the Chicago, Lake Geneva and Northwestern railroad, with a capital of $2,000,000, were filed at Madison, Wis.

Noah Porter, ex-President of Yale College, died at New Haven, Conn., Friday, aged 81 years.

Friday the Baltimore Methodist conference voted against admitting women as delegates.

Mrs. George Bansworth, Dubuque, Iowa, died Friday, having eaten biscuits raised with arsenic instead of baking powder.

Postmaster General Wanamaker is investigating a system of locating and numbering country houses with a view to extending the free delivery of mail.

Friday the Nebraska Prohibition Convention at Lincoln adopted a platform declaring for government ownership of railways, telephones, and telegraph systems and woman suffrage.

Gold ore which assayed $30 a ton is said to have been found at the foot of Spanish Peaks, near La Junta, Cal. The vein is eight miles in length.

Five men were fatally burned by an explosion of fire-damp in a mine near Mahanoy City, Pa., Friday.

FOREIGN.

Two dynamite bombs were exploded in the entrance of the princess Sagan's residence on the Fouberg St. Germain, Paris, Monday. No one was hurt.

Parnell's estate at Avondale is to be sold at auction.

Thirteen men were injured by the fall of a scaffold in Liverpool Tuesday, eight fatally.

The free distribution of bread at the *Volkspresse* office to the poor of Vienna, Tuesday, ended in a riot because there were not loaves enough to go around.

Rioting is reported in Tripoli, the result of the issue of a firman by the Sultan making natives liable to conscription.

Immigration has been prohibited by the government of Queensland, Australia.

Charles Foster, Secretary of the Treasury of the United States, arrived in London Wednesday.

Mr. Ross, claim settler of the National Marine Insurance Company, has been appointed British arbiter in the Behring Sea case.

A mob of hungry men, chiefly of the criminal class, raided the butcher shops and bakeries of Dantzic, in West Prussia, Friday. The police finally dispersed the rioters.

An attempt was made by anarchists to blow up the gendarmerie at Saint Ouen-sur-Seine in France with dynamite bombs Friday morning, but rain extinguished the fuses.

The French commercial expedition under the command of M. Muzon has failed to reach Lake Tchad, and is now returning to the Congo.

Whitelaw Reid, the United States Minister to France, and M. Jules Roche, Minister of Commerce, have arrived at a definite agreement for the establishment of a commercial treaty between France and the United States.

Twenty thousand people in Northern Hungary are reported to be starving, the government refusing them aid because they are of the Slav race.

It is reported that thousands of people are out of work in Vienna, Austria, and are starving. As a result of the McKinley law, 12,000 pearl workers are thrown out of employment.

It is rumored that a bargain has been made between the Roman Catholic church and the Conservative government at Ottawa, Canada, by which the church has pledged itself to give Conservatives the entire Catholic vote.

Threatening letters have been received by the King of Greece in consequence of his dismissal of the Delyannis Ministry.

The price of coal continues to advance in England.

Numbers of Portuguese fishermen were drowned during a recent storm, most of the victims being married men.

M. Loubet, the new Prime Minister of France, accompanied by his Ministry, made his appearance in the Chamber of Deputies Thursday, and announced his policy.

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By a unanimous vote of the Faculty of the Chicago (Union Park Congregational) Theological Seminary, Pres. Chas. A. Blanchard is to address the students (about 200) on the subject of secret societies, in the seminary chapel, between 5 and 6 o'clock P. M., on Friday, March 18. This will be an important event in the history of the anti-secret reform.

The visit of Pres. Chas. A. Blanchard and Rev. W. C. Paden, of Schaller, Iowa, to Sac City, in that State, recently, in the capacity of lecturers opposing the secret lodges, as set forth in our correspondent's letter in another column, was an event that promises to do good by stirring up the minds of the people on this important subject. The influence of the addresses delivered was such as to cause a deep impression upon the community, and while the truth was welcomed by many, it aroused the antagonism of the lodge adherents to a degree that resulted in their sending for Rev. F. W. Evans, a strong advocate for the Masons and Odd-fellows, to come to Sac City on the 22d, 23d, and 24th instant and lecture in their behalf, to neutralize the growing opposition to the lodges. Pres. Blanchard speaks very favorably of the labors of Rev. Mr. Paden in the reform work.

The *Free Methodist* prints a very fair summary of the proceedings of the New York State Anti-secrecy Convention at Binghamton, last month, and adds: "We believe great good was done by this gathering of Christian people to confer together as to how to tear down this modern Moloch, organized secrecy, which swallows up the spirituality of all who enter its embrace." The Free Methodist element in the convention was represented by a strong delegation of ministers of that denomination, which is in very close harmony with the work of the N. C. A. Why cannot other churches have the same light and walk therein?

Teed, the Koreshan prophet of the Church Triumphant, or some similar religio-financial office, met with a severe set-back when he attempted to control the Economites, and is now reported to be seeking a combination with the Shaker Society at Mt. Lebanon, Columbia county, New York. The Shakers, however, are suspicious of his movements, and his advances are not warmly received. The opinion of Elder Frederick W. Evans, governor of another Shaker community, is thus given in the daily press: "The opinion I formed of Dr. Teed was that he is a schemer. From his propositions to our society, I was led to the conclusion that Dr. Teed desired to amalgamate the societies, with himself at the head. Besides, his plans are too visionary." It is likewise stated that the Shakers have received an intimation that Dr. Teed, after moving his San Francisco society to Chicago, will send two men and two women to Mount Lebanon, presumably to become members, but really to proselyte in his favor. They do well to doubt his integrity.

Complaints are frequently made by subscribers to the *Cynosure* that in publishing the crimes committed by Freemasons the names of the guilty parties and their victims are withheld by the editor. The reason must be obvious to every thoughtful mind. It is no part of the *Cynosure's* duty to subject interested but innocent parties connected with these criminal offenses to persecution and violent death for making known the truth. We are not warring with individuals, but with the evils of the secret systems to which they belong; and while we would rejoice to see the guilty ones brought to sincere repentance, and saved, we would like, also, to see the implacable offenders brought to merited punishment. If Freemasons are accused of heinous crimes and misdemeanors in these columns, our readers may rest assured that the evidences of their guilt, and the names of the guilty, are in the possession of the N. C. A., together with the addresses of our informants, upon whose statements we have no reason to cast a doubt.

Elsewhere in this issue we print the Official Call for the Pennsylvania Anti-secret State Convention at Pittsburgh, March 21 and 22, with a most encouraging letter concerning it from the Washington agent, and on this page the authorized program of the proceedings during the two days' sessions. A letter from Rev. Nathan Callender, President of the Pennsylvania State Anti-secret Association, from which issues the official call, makes these timely suggestions: "There is, in my judgment, no issue before the country that more vitally concerns us than the lodge question. It concerns us in every single interest known to us. I do not think the saloon question is paramount to it. We are deeply responsible for its progress and its very existence among us. Nothing can be more important to us, as a free people, than *organized work*. Our coming convention is to organize us for business, much as an army is organized, both for defense and for work. It deeply concerns all classes, politically, socially and religiously. No man can be a true reformer and ignore the anti-secret question. Let every lover of purity and freedom in Pennsylvania rally to this convention. Nothing but my age and pressing infirmity could keep me away. My prayers shall be for this very important gathering."

PENNSYLVANIA STATE CONVENTION.

The annual meeting of the Pennsylvania State Christian Association, opposed to secret societies, will be held in the SECOND UNITED PRESBYTERIAN CHURCH, Sixth Avenue, near Smithfield Street, Pittsburgh, Pennsylvania, MARCH 21ST and 22D. OPENING SESSION at 2 P. M.

PROGRAMME.

2:00 P. M. Devotional. 2:30. Address of Welcome—Rev. David S. Littell. 3:00. Appointment of Committees. 3:15. Address "The Lodge Opened"—Rev. J. P. Stoddard, Boston, Massachusetts.

EVENING SESSION—7:30. Prayer and Scripture Lesson. 7:45. Address—Rev. Wm. Dillon, editor *Christian Conservator*, Dayton, Ohio. 8:15. Address—President C. A. Blanchard, Wheaton College, Illinois.

TUESDAY MORNING—9:30. Devotional. 10:00. Question box and five-minute speeches. 11:00. Reports of Committees on Enrollment, State Work, Finance.

AFTERNOON SESSION—1:30. Prayer. 2:00. Addresses, fifteen minutes each—Rev. J. L. Weaver, Burgettstown, Pa.; Rev. J. Schuh, Allegheny, Pa.; J. M. Moss (attorney at law), Cameron, W. Va., and others. 3:30. Reports of Committees on Resolutions, Correspondence, etc.

LAST SESSION—7:30. Prayer, followed by two addresses, probably Rev. J. P. Stoddard, Boston, and Prof. W. J. Coleman, Beaver Falls, Pa. Subjects announced at convention.

☞The public are cordially invited to attend any and all sessions. Entertainment will be furnished those from a distance. Churches in sympathy are requested to send delegates. All expecting to attend or desiring further information, should address

W. B. STODDARD, AG'T N. C. A., WILKINSBURG, PA.

RULED OUT OF ORDER.

BY REV. J. P. STODDARD.

I was not present, but am credibly informed that, during the past week, when a candidate for assistant pastor in one of our Boston churches was being examined, the question was asked: "What are your views upon secret societies?" The pastor in the chair immediately ruled the question "out of order," and so it passed. The pastor is a Mason; and when I called on him he declined to give me his views on the subject, or to allow me to distribute Mr. Moody's tracts at the door of his church to a retiring audience. The assistant pastor is not a member in, and has no fellowship with, the secret societies. Is this yoking up a Mason and one who has no fellowship with the unfruitful works of darkness in pastoral labor according to 2 Cor. 6: 14? I simply ask the question.

FRUITS.

Accepting an invitation to meet a pastor and a few male members of his church on Monday evening, Feb. 29, the subject of secret societies was freely considered. By request I opened the discussion with brief informal remarks, and then, in the old-fashioned Methodist style, each one was called upon for remarks. Of some twenty who spoke, four favored lodges to which they belonged. Four gave clear seceders' testimony against societies of which they had once been members, and the system had not a single apologist among those who had never belonged.

"I have no personal knowledge of secret societies," said one young man, "but, whether good or bad, I have no time to give to them. Since I became a Christian, Christ and his service are my chief delight, and I have neither time nor taste for anything outside of Gospel work." This w the prevailing sentiment among the young men

who spoke, and it showed that a faithful pastor had been instructing them out of God's Word; that the seed had taken root, and that already the fruits appear.

"LET NO MAN TAKE THY CROWN"

finds a ready and determined respondent in the venerable Dea. Leadbetter of Auburndale. Leaning upon his staff, like Jacob of old, he looks without misgivings or clouded vision to the *not* to him "far away" but near at hand "home of the blest." Bro. Wm. F. Davis, or some other competent person, ought to gather and arrange the events of his long and useful life, to be given as a legacy to those who come after him. The storm was raging without, but within was the tranquil and holy joy and hearty fellowship of a Christian home. The unwelcome "grip" which came unheralded and seized husband, wife and brother, had so far relaxed his grasp as to leave all comfortable and in prospect of speedy recovery when I bade them farewell on Thursday last. He spoke of Bro. Davis' letters and a recent visit as having given him courage and much comfort in time of trial. May the Lord spare our faithful brother and his estimable companion for many years of service and reward in earth before they go hence.

SIGNS, GRIPS, PASSWORDS AND OATH OF THE FARMERS' ALLIANCE.

["I have come into possession of signs, grips and passwords, etc., of the Alliance lodges. I have tested the grip and passwords, by writing them in a conspicuous place where I knew that that they would be seen by some of the lodge members. I tell you, they were soon erased. I also drew a picture of the grip and laid it by the secret words, and that was removed also. I am being assailed by the order, branded as a thief, etc., because they cannot find how I came in possession of these secrets and the obligation of the Alliance, which you have already received from me." —*The correspondent who sends us this contribution.*]

THE CRAZE FOR SECRECY.

The average human being delights in mystery; and nothing pleases him or her so much as the possession of knowledge, even though it be of the most trivial character, which is denied to the bulk of his associates. It is this fact which gives the various secret societies so strong a hold upon the popular mind, and nowadays no organization, no matter what its object, is considered perfect which has not its secret work and rituals, its grips and signs and passwords.

All classes of society are pervaded with this craze for secrecy, the latest candidate for the support of lovers of the mysterious being the Farmers' Alliance, that order being equipped with a full outfit of "signs and wonders" for the mystification of the bucolic mind.

PRELIMINARIES.

Before a member can enter the lodge-room he must go through a set form of procedure. Two barred doors interpose between the awful secrets of the lodge and the outside world. Approaching the first of these the visitor, if he be one of the elect, gives two distinct knocks with his knuckles and pauses, and immediately follows with a single knock. When the doorkeeper throws open the door the member whispers in his ear these words: "Sustain the union." That gets him to the second door, which opens directly into the lodge. The second sentinel receives these whispered words:

"SUSTAIN THE UNIT."

As soon as he is past the barriers the member

SALUTING THE PRESIDENT.

advances to the vice president, clasps his hands over his stomach as if testifying to the fact that he has had a good supper, then unclasps them, and brings the right hand with a sweeping gesture down to his side. Having gone through this performance with all due solemnity the member is then allowed to take his seat. What the penalty is for neglecting to go through with the whole rigmarole is not stated, but nothing less than an instant appeal to the chief executioner could be commensurate with the vast importance of the occasion and the heinous character of the crime.

When a brother wishes to challenge another, to ascertain if he be of the elect, he gives him a grip, which consists of putting the small finger

THE GRIP.

between the third and fourth fingers, and then there is a shake twice and a pause, and then one shake. The dialogue with the grip is:

Question: Hello, I ought to know you.
Answer: Why so?
Queston: Why, don't you remember?
Answer: Why? Oh, yes—yes.

This part of the program seems to have been taken verbatim from the stereotyped dialogue of the bunco steerer and his hayseed victim, and it was doubtless selected as a part of the ritual because of its familiarity with most farmers.

Before using the grip, however, if an Alliance man falls into conversation with another and wishes to ascertain whether he be a brother, he allows his right hand to stray toward his neck in

SIGNS OF RECOGNITION.

the region of the collar band, somewhat as though he were in search of a flea. If the auditor be in fact a brother, he is supposed to respond by making a dive with his hand for the back of his own neck in sure-enough flea-hunting fashion. These signs and gesticulations are so entirely frequent and commonplace that the outsider, ignorant of their real meaning, is certain to set them down as merely the insignia of unusual hunger on the part of pulex irritans, or mayhap of a demonstration by cimex lectularius. The importance of having such a code of signals in a community where all are Alliance men cannot be over-estimated, and can be appreciated at a glance by the initiated.

THERE ARE SEVERAL SIGNS OF DISTRESS

by which the need of assistance may be expressed. Thus, if a brother be in need of help he must cross his hands in front of his body and rest them on his stomach, in about the same attitude and with much the same expression that he would assume after partaking too heartily of cucumbers or unripe apples—in other words, as if he had an attack of the stomach-ache. Between his hands he must always hold some object, a pencil, or a crowbar, or a four-horse wagon. Thus, if he falls into the water and be in danger of drowning and a man be on the other shore who may be a brother, the one in the water must quickly put his hands on his stomach and keep them there until he is rescued. If the proverbial straw be not at hand to hold between his hands, the best thing to do will be to swim ashore and get a stick, or a plank, or any other handy object. Having obtained this, he may then resume his former position in the water and silently appeal by his posture for aid. If the observer be not a brother and does not understand the signs, the Alliance man should

IN DISTRESS.

make up his mind to drown as gracefully as possible.

WE HAD ALMOST FORGOTTEN

one portion of the formula. Having obtained the object and clasped it over his stomach with both hands, the person in danger must say, very slowly and deliberately, "Hello! hello!" Then pause a few seconds and remark again in the same calm tone, "Hello!" In reply, if the person appealed to be a brother, he must respond, also slowly, "O. K., O. K.," then pause and again remark "O. K." Having done all this according to order, the process of rendering assistance may be entered upon.

THE IMMENSE VALUE

of such a system of recognition can be appreciated by a man who, for instance, happens to fall into the hands of the Indians and is about to have his skull smashed with a tomahawk and his scalp torn off. It may be necessary for him, in the agitation of the moment, to consult his manual in order to make certain of the exact order of using the various signs, but, of course, the gentle savage will suspend operations until the proper course of procedure can be carried out.

SIGNALS OF DISTRESS

may be given in other ways. Thus, if it be after dark and the persons whose attention it is desired to attract be at a distance, a lantern may be used. It must be swung in the air twice, and then, after a pause, once a again. A cow bell

A NIGHT SIGNAL.

may be rung in the same way, or a revolver or gun fired, always, however, remembering the pause between the first two shots and the third. If this pause be not made the person in need of assistance is no true member of the order, and, of course, no help will be extended to him. The vast importance of care in using these signals is thus seen. Burglars may be in the house, whitecaps may be preparing to flog or maltreat, or other danger may threaten, but there will always be time to give these signals with due deliberation and with the proper pauses.

THE OATH OF THE FARMERS' ALLIANCE.

[Copied from the official ritual.]

"I, ————, in the presence of Almighty God and these witnesses, do solemnly promise and affirm that I will never reveal any of the secrets of the order to any one not entitled to receive the same.

"I will never, under any circumstances, write, engrave, indite, or print, or in any way make any impres-

sion, picture, or design, that would convey any idea of the secret work, signs or passwords of this order.

"I will faithfully support the constitution and laws of the order.

"I will never wrong, or defraud, or deceive, a member; nor will I permit it to be done, if in my power to prevent it. In my intercourse with a member, I will always speak the truth.

"I will not oppose the admission of any one to membership solely on account of a personal matter, nor will I propose any one whom I have reason to believe is an improper person, or who would be an improper member.

"I further solemnly affirm that should I be expelled, or dismissed, from the order, I will faithfully keep this obligation as sacred out of the order as when a member.

"SO HELP ME GOD!"

ORANGEISM—AGAIN.

[The seceding Orangeman who contributed the article on "Orangeism," and the ritual of the Royal Arch degree of that order, to the *Cynosure* for February 18—which exposure is vouched for by another seceding Orangeman—sends us the following additional proceeding pertaining to the conferrance of that degree:—EDITOR.]

I omitted what I should have mentioned. In the Arch degree, when the candidate is thrown on the floor, the Master strikes on the floor, and says, "Death!" Then, after the gun has been fired, while the Master places his hand on the candidate's heart, the Master of Ceremonies says:

Is there yet life in him?

Master: There is yet life in him.

Master of Ceremonies: Can he be raised?

Master: Yes. The Lion of the tribe of Judah hath prevailed on his behalf. We (or I) will raise him by the grip of the Lion of the tribe of Judah. He is then raised by the grip, which is afterwards explained to him.

You mentioned, editorially, a friend who verified the truthfulness of my exposure of this degree, but who objected that it did not go far enough. I gave it to you in as few words as possible, as it takes one hour to be initiated into the Arch degree. The Master of Ceremonies, or the Worshipful Master (whoever presides), is reading almost constantly while the candidate is being bamboozled, delivering what must sound to a spiritually-minded man like a jargon of unintelligible gibberish, as it is a mixture of Scripture and devilism. THAT SECEDER.

UNITY THROUGH SEPARATION.

BY REV. JOHN BOYES.

It is pleasing to find the Christian churches of England in all the large centres of population drawing closer together, establishing local councils for directing political, educational, social and philanthropic work; starting local magazines for the spread of religious literature; and in many other ways fraternizing in efforts to reach the masses of the people. The day of denominationalism seems to be setting, and a day of wide Christian sympathy and effort to be dawning. Ministerial fraternals abound almost everywhere, a thing which twenty years ago was almost unknown.

The deaths of Mr. Spurgeon, Cardinal Manning, Dr. Donald Frazer, and others, have produced in many places, and fostered in others, a unity of spirit such as few thought to be possible. The Established churches and the Nonconformists have felt the losses to be national, and have unstintingly acknowledged their indebtedness to each other. The passing away of Mr. Spurgeon has called forth universal recognition and sympathy to an extent that was never seen before. In this case, pre-eminently, death, which is regarded as a divider, has been a uniter. Around his grave all sects and all sorts and conditions of men were gathered. If he had been measured by some of the doctrines he had preached, especially in the early years of his ministry, few would have followed him to the grave; but so wide were his sympathies, and so intense and passionate his love for his fellow-men, that the creed vanished like a phantom before the grandeur of his own personality, and the preacher stood forth as the ambassador of God to men. Mr. Spurgeon always held and taught the great central verities of the Christian religion—salvation through Jesus Christ, the incarnate Lamb of God; life through the Holy Spirit, and faith in the Lord Jesus, the Shepherd and Bishop of souls.

Mr. Spurgeon's funeral was the testimony of a nation, not to the might of the sword, nor the brilliancy of the pen, nor the sagacity of the statesman, but to the life of faith in the Son of God. It was a testimony to Christian character, and a child-like love which has rarely been equaled. On the day preceding the funeral, from eleven o'clock in the morning to midnight, an unbroken series of meetings was held in the Metropolitan Tabernacle, each of which was crowded. The afternoon meeting consisted almost exclusively of ministers and students of all denominations. The sight of fully 5,000 men of all phases of Christian thought gathering round the bier of one of their number, was a scene which will not soon be forgotten. Bishops, together with the highest dignitaries of all the churches, have vied in expressing their admiration for his character and his work—a character which has never been sullied, and a work of incalculable magnitude and worth. Never in the history of the nation has there been such a wide-spread sympathy and enthusiastic admiration for a Christ-like life. The death, like the life, will be rich in imperishable influences, which will gather strength as the world grows wiser and better. God is using death as well as life for the educating and perfecting of Christian brotherhood.

Retford, England, Feb., 1892.

ANTI-SECRECY IN CANADA.

Canada is an inviting field to the anti-secret reformer. Freemasons, Odd-fellows, Foresters, Orangemen, etc., are found everywhere, and the Patrons of Industry are "roping in" the farmers. Orangeism prevails, and has for years played a notable part in political matters. Most of the influential citizens, many of the leading church members, and hundreds of ministers of the Gospel belong to one or more orders. Most of those outside of the lodges have never taken the pains to examine their principles and workings, and are content to say, "I see no harm in them." They would change their attitude if they only knew the truth. A remarkable instance of this kind came to our ears recently. A Presbyterian minister, located southwest of this, was asked, a few years ago, what he thought of Masonry. He replied that he knew very little about it, but saw no harm in it. Some time after he attended a Masonic funeral. He noticed that there was no reference to Christ in the first prayer, but thought it was an oversight. Perceiving the same omission in the second prayer, he stepped up to the chaplain and asked: "Have you no intercessor? Do you not pray in the name of Christ?" The chaplain replied: "You have heard it all." Then and there—in the midst of the funeral ceremonies—he administered a scathing rebuke and condemned their Christless order. From that day he began to purge his church of secretists, and, we understand, was so happy as to win from the lodge all who had been led away by it. Light is what is wanted.

Early in the winter Dr. Parsons, of Toronto, read a paper before the Presbyterian council, touching upon this subject, that excited some discussion. He did not take as high a stand in opposition to secret orders as we do, but his utterances fell like a bomb into their camp. The friends of secrecy in the council rallied to their defense; correspondents deluged the papers with communications; society papers flew to arms in defence of their respective orders; lodges passed resolutions condemning Dr. Parsons' representatives; and many pulpits discussed the subject pro and con. The agitation has now died away, but it is to be sincerely hoped that it was not without a good effect.—*Associate Presbyterian Magazine, Chesley, Ontario, for March.*

METHODISTS SPEAK.

In the *Western Christian Advocate* of December 10th, 1891, is found a letter from an anti-secret Methodist. And even though the editor of that paper discounted it in the appended note a small per cent, it still has value, and should have gone not only at par, but at a premium, for sober facts.

"AGAINST SECRET SOCIETIES.

"I have just read the article 'An Itinerant Clubbed,' in the *Advocate* at hand, and want to say to you that, in my judgment, the responsibility of the Methodist Episcopal church for the secret societies of the land is fearful. There is no justification for one of them. As a parody on the religion of Jesus Christ, they are as a swarm of lice on his spiritual body. Their existence argues a failure on the part of their adherents to apprehend the real nature of the kingdom of Christ. The evidence of this, as it has fallen under my observation, is conclusive. I can point to men, for example, who have shown that their secret society has a deeper hold on their moral nature than the blood of the atonement; and for me to say therefore that the moral virus that is thus running in their veins must be purged by that blood or they cannot be saved, is putting the case mildly. I affirm, after forty years of experience in the Christian life, and in which I have been an observer of men and things, that I know nothing of that blood, or what I state is the truth. I have for long years witnessed with the deepest distress that the adherents of secret societies turn their backs on Christ in their ultimate choice between the one and the other. I am speaking of people having the obligation of the Christian name upon them. I have already referred to these societies as a miserable 'parody' on the religion of Jesus Christ. Every one of them plants itself under the shadow of this religion, and in this regard is a devil's trick to win. It is a reflection upon and a supplanter of this religion. As I have often said, the religion of Christ is everything or nothing. If it is everything, there is not the slightest need of one of these parasites, a secret society, to a Christian man or woman, and the conclusion is inevitable that the existence of the swarm argues an ignorance of, and an alienation from, the blood of Christ on the part of their adherents. How illustrative is this of the Scripture, that the heart of man in his natural state is the heart of a leper!

"I have said that the responsibility of the Methodist Episcopal church for these societies is fearful. They are baptized by her from her pulpits, in her sanctuaries, so that in the eyes of the common people there is no difference between them in their holiness, which is a lie, and the missionary societies, for example, which are also baptized from her pulpit as the offspring of the Lord Jesus Christ. Now, shall we have, or are we ever going to have, a reform in which every plant which the Father hath not planted shall be cast out, and Christ shall be all in all? Fraternally yours, "GEORGE ANGEL.

"*Mansfield, Ohio.*"

The above is an ultra view; but will serve all the better as a caution against excess on the other side. There is great danger of belonging to too many societies. Keep the cause of God first: "Every one in his own order."—*Ed. West. Chris. Advocate.*

We recently rode on a train with a Methodist preacher and made allusion to non-affiliating members of secret orders. He said not one in fifty of the ministers that have joined the orders act with them. As piety comes up in the Methodist Episcopal church the orders will go down. The religion of Christ cleans the orders out of Methodists as light comes to them as well as other Christians. God has but one set of morals for men of all churches. We hail with gladness every dawn of day and ray of light that comes to bless any church.—*Christian Conservator.*

NEAL DOW.

Neal Dow, who was born in 1804 at Portland, Me., shows so decidedly his great age that news of his decease at an early date would not be surprising. He lives in the city where he was born. His parents being Quakers he was educated in that faith. In 1839 he was chief engineer of the Portland Fire Department. Twice, in 1851 and 1854, he was mayor of his native city. The Maine liquor law, which was passed in 1851, was drawn by him, and his name is known chiefly as that of its author and the staunch defender of prohibition principles. In 1858 and 1859 Mr. Dow was a member of the Maine legislature. He was in the Union army from December, 1861, to November, 1864. In 1857, 1866 and 1874 he made oratorical temperance progresses in England. He "ran" for the Presidency in 1880, and received more than 10,000 votes. The chief principles of the Maine liquor law were incorporated in an amendment to the Constitution of the State, accepted by a vote of three to one, 1884.

NEW ENGLAND LETTER.

A Jacobite club in Boston.—No license in Medford.—Long pastorates.—The power of the pulpit; is it waning?—Other matters.—The Carney Hospital.

It may surprise some people—it certainly did the writer—to learn that on the anniversary of the execution of Charles I. there were enough zealous and enthusiastic Jacobites in the city of Boston to gather together at one of her hotels and drink a good many toasts in strong Scotch ale to the memory of the royal martyr, and that cross between a scapegrace and an imbecile known as Charles Edward, the Pretender. Their object, however, is not the restoration of the house of Stuart to the British throne, but the purely esoteric one of clearing their memories from the scandal which they consider has been heaped upon them by partisan historians. These men, befuddling their brains with Scotch ale to do honor to a defunct royal line whose infamous record is enough to make even the muse of history blush, should have been born a few centuries earlier. What could be more anomalous, more ridiculously out of touch with our modern life, or our Republican institutions, than a Jacobite club in America?—and of all places, in Boston!

The story that Lieutenant Peary has discovered the descendants of one of the vanished Norse colonies in Greenland, of whom the world had lost all knowledge for six hundred years, lacks confirmation; but if it is true, they may possess traditions which will shed light on the early Norse occupancy of New England, and silence the sneers of skeptics who refuse to believe in Prof. Horsford and his mystical Nurebega. Not a breath of all the great world's doings;—of its changes, its discoveries, its wars and revolutions, can have reached this colony since the time of the Crusades. Think of it! What a find for the antiquarians!

Medford, whose name has gone out to all the ends of the earth on the barrels of rum shipped from her distilleries, is to emerge from her chrysalis and become a city;—it is to be hoped a prohibition city. To this end many of her citizens are earnestly working. The churches of Medford, however, have a serious difficulty to contend with, in the fact that they have accepted "the price of blood" to carry on their charitable and religious work. The Mystic church, for instance, where Gen. Lawrence, the head of the Lawrence distillery, attends, derives a large part of its revenue from his ample donations. Such a church needs some very earnest praying for, unless indeed it has reached that stage where prayer is of no avail. The reports from the town-meetings show a great and most encouraging gain for no-license, but little Dracut, undeterred by the shameful story of her past experience with high license, has again clutched at the $3,000 bribe, and voted in the saloon. There must be a great deal of what the old theologians used to talk so much about—total depravity—in Dracut's town government.

I see that Dr. Edward Robie has just completed a forty years' pastorate over the Congregational church in Greenland, N. H. It is said that no other living New Hampshire clergyman has had so long a pastorate. Those who met him at one of the recent State conventions at Dover, will remember the Doctor's genial face, and the sound Gospel sermon which he preached. I think it will generally be found that where a minister, in these days of short pastorates, develops such qualities, he is remarkable in other respects. "staying" Rev. Edmund Dowse, of Sherburne, a few miles from the writer's home, can boast a still more noteworthy record, for he was born and has lived all his life in the same parish where he lately completed half a century of ministerial service. Soundly orthodox, holding every jot and tittle of the faith delivered unto him from his forefathers, with his kindly smile and well-preserved face and figure, which does not seem to me to have altered any since I heard him preach in my childhood, he looks as if a picture of one of New England's old divines had stepped out of its frame. Many people now look upon the pulpit as playing second fiddle to the press; but I doubt this, even though it may not be the stern censor of morals, the umpire from whom in questions of religion or ethics there was no appeal, which it used to be in olden days. So long as the Lord has chosen "the foolishness of preaching" to be his most effectual instrument, not only for the conversion of sinners, but for their warning and reproof, I believe it will continue to be such to whatever height the power of the ubiquitous, omnivorous press may reach. It is certainly a fact that no newspaper attack on Masonry will begin to rouse up the lodge like a sermon against it from the pulpit; and even when it is not a noted or in any way distinguished clergyman who preaches it, he will wake to find himself as famous the next morning as the combined power of the lodge can make him. The press teems with prohibition articles—well-written, full of unanswerable logic, damning facts and stinging satire, which have no more apparent effect on the saloon monster than pelting a crocodile with roseleaves; but let the pulpits of the land unite in preaching against the licensing of this hoary evil in any form or shape, and the realms of King Alcohol would feel in their most secluded corner and to their utmost limits the shock and jar of the cannonade. The wrath of Tammany against Dr. Parkhurst shows how sensitive even the vilest men in office are to public condemnation of their acts from the pulpit, especially from one filled by a noted or popular clergyman. Surely this would not be so if the power of the pulpit had suffered any perceptible diminution. Bro. Stoddard, in seeking first to rouse the ministry of New England to give their testimony against the lodge, is building the work on a stable foundation, and even now the result has more than justified the wisdom of his course.

The prison labor laws are making trouble in the Cambridge House of Correction, where discipline, health and morality suffer from the enforced idleness of the convicts. It seems to me marvelous that men with any pretensions to common sense should blunder and boggle so over a problem which admits of such a very easy solution. In this matter let the State step in and forbid any contracts for prison labor made with manufacturers who refuse to pay as much as to honest men outside the prison. Then let all, or at least the largest share, of the prisoners' earnings go to support their families, instead of leaving them, as is so often the case, a charge on public charity. Where they have no families, their wages can go to support the expenses of the institution; and where there are indications of genuine reform, a part can be laid up to be used and held in trust as a fund for their needs when their terms of imprisonment have expired. What could be more just and equitable?—and, on the other hand, what more wasteful and morally ruinous than the present system?

The typhus fever, brought by Russian Jews to Middlefield, is emphasizing afresh the dangers to which even country districts are exposed from the ignorance and filthy habits of this class of emigrants. They landed from the Massila, and were hired in New York by the proprietor of the Church mills, to take the place of some New Hampshire hands that had struck. It was impossible to make them understand the meaning of quarantine or red flags; but as the air of New England is fortunately not much more favorable to typhus than to yellow fever, it is hoped the germs of the dread infection will not spread; but when will our law-makers stop higgling over questions of tariff and currency and take hold of problems which are fast beginning to mean life or death to the American people?

The Carney Hospital matter still continues to stir the public mind, and there have been two or three excited hearings before the Legislature. Shall a sectarian institution receive $10,000 from the State funds? This is the burning question. Dr. Miner, Rev. Thomas E. Leyden, and Mrs. E. Trask Hill have made matters lively for the opposing side, which has Gov. Russell for counsel, and is seeking, but with very bad success, to prove that Carney Hospital, where Catholic sisters have the entire management, and only Catholic priests are allowed, is not a sectarian institution.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., March 9, 1892.

The Associated Press, the leading one of the great newsgathering associations of the country, claims to be perfectly fair and strictly impartial in reporting the news which it furnishes to hundreds of daily papers, in every section of the United States, and in the main it lives up to its claim. It is for that reason all the more aggravating that its reports of Congressional proceedings show a disposition to underrate the importance of the movement on the part of the Christians of this country to prevent the opening of the World's Fair on Sundays. For instance, I quote from the opening paragraph of its report of the Senate proceedings on Monday, which was published in most of the morning papers of the country yesterday: "The first half-hour of the Senate was consumed in the presentation of petitions, most of them of the stereotyped character, from religious associations for the closing of the World's Fair on Sundays." Now this is, I protest, not a fair report of the presentation to the Senate of petitions against the opening of the World's Fair on Sunday, signed by thousands of men and women known in their own localities as leaders in every movement to better the condition of their fellow mortals. If the Associated Press will not speak in favor of the movement, it should not speak slightingly of it.

A very large and enthusiastic audience attended the fifty-eighth annual meeting of the Congression, Temperance Society, Sunday evening, but, to their shame be it said, there were very few members of Congress present—the new Senators and members have almost to a man forgotten or neglected to join the society. Representative Dingley, of Maine, the president of the society, for the tenth time presided over the annual meeting and made the opening address. He said that it was desirable that such an organization should be maintained at the capital as a witness that we are a Christian nation, and that in God's time this cause, in which rests the safety of the homes of the nation, shall conquer. Senator Colquitt, of Georgia, made a strong and earnest speech, closing with these remarks: "It is a grand thing to have a pleasant home, but during the nights of this bleak and freezing winter the cry of the neglected wife and the ill-treated child may be heard from one end of the land to the other. God save me from meeting the man who can look upon the misery of this land and not want to rise up and join anybody to crush out this great social curse. Call me crank, call me fanatic, call me what you will, but as long as I have a heart I shall raise my voice for temperance and for the protection of society." A resolution against the sale of liquors in connection with the World's Fair was adopted, and Representative J. B. Taylor, of Ohio, in a few remarks, said it would be a lasting national disgrace if saloons should be allowed in the Columbia Exposition, or the Sabbath be desecrated by its opening; and his faith in Congress caused him to believe that not a dollar would be appropriated until steps had been taken to prevent either of those evils.

Rev. Dr. J. L. Nevins, who has been doing missionary work in northern China, is here endeavoring to secure additional missionary workers for that field. He says that the number of converts in the province of Chan Tung, with a population of about 40,000,000, has increased within thirty years from about thirty to nearly 40,000, and that about 10 per cent a year is being added to that number, a per-centage which he thinks might be largely increased if more active workers are placed in the field.

The House of Representatives adopted the resolution setting apart March 22, 23 and 24 for the consideration of the bill for the free coinage of silver, by the decisive vote of 190 to 84.

The Senate this week passed a bill prohibiting the sale of firearms and ammunition to Indians residing upon reservations.

The President yesterday sent the treaty, signed last week, providing for the arbitration of certain questions relating to rights of the United States in Behring Sea which are disputed by Great Britain, to the Senate without recommendation. It is expected that he will in a few days send a special message to Congress concerning the refusal of the British government to renew the *modus vivendi*, which will expire May 1 next, together with copies of the correspondence.

A joint committee, composed of seven Representatives and three Senators, left here this afternoon, in charge of the remains of the late Representative John W. Kendall, of Kentucky, who died suddenly Monday night from the effects of a stroke of apoplexy, for West Liberty, Ky., where the interment is to be made.

Representative Springer is somewhat better, although not yet considered out of danger. Representative Mills is suffering from a relapse of erysipelas in his ankles, brought on by his attempt-

ing to walk too soon. Secretary Blaine is confined to his bed with an attack of the prevailing malady. *

REFORM NEWS.

THE PENNSYLVANIA CONVENTION.

OFFICIAL CALL BY THE PRESIDENT OF THE STATE ANTI-SECRET ASSOCIATION.

In harmony with plans and ways adopted under the effective agency of W. B. Stoddard, our Washington agent, and his father, the venerable J. P. Stoddard, and many others in our noble State, I, as President of the Pennsylvania Anti-secret Association, issue

THIS CALL TO ALL REAL REFORMERS

of this State, and as many in other States as can favor us with their presence, to meet in convention in the Second U. P. church in Pittsburgh, Pa., on MARCH 21 AND 22, instant.

This convention is called to effect a more permanent and aggressive union of our strength and effort in overcoming the "*Secret Empire*," which combines in antagonizing every single interest of church and state, and the Christian home.

Let such men be elected to fill the various offices as can fill them better than we have done; and our prayers shall be that God may direct you to the wisest and best measures. Yours, in God and truth, NATHAN CALLENDER,
President.

Montdale, Pa., March 9, 1892.

WILKINSBURGH, Pa., March 11, 1892.

DEAR CYNOSURE:—As would be naturally expected, as the time of the convention approaches, the interest increases. On Monday I attended the United Presbyterian ministers' meeting. There were about thirty present. Time was given your agent to speak of the convention. I requested that they assist me in the circulation of notices, and entertaining friends from a distance. Several promised to ascertain who in their congregations would entertain and report.

Learning of a conference of the Missouri Synod Lutheran pastors on Wednesday, I looked them up. Though in the midst of their deliberations as I came in, they stopped and voted me the five minutes I requested to speak of the convention. They expect to attend and will give notice in their churches.

About $75 has been pledged, or paid, toward the expense. Ten thousand programs are being mailed as fast as I can superintend the work. My hope is to secure enough to meet the expense of the convention before we gather, that contributions at the convention may go toward the State fund. Pennsylvania should have a live agent constantly at work. There is plenty of money here to support such a man. If each who may read this will do his or her duty, there will be no lack.

Those expecting to attend, who have not done so, should drop me a card at once, that entertainment may be provided.

The convention proper does not open till 2 P. M. There will be a gathering for prayer and conference at the church at 10 A. M. Shall we not pray earnestly, dear friends, that God may bless this gathering to the conversion of some in error, and the furtherance of his glory in the earth?

The latest lodge news I have seen in the daily papers was an account of a row at a funeral. A man belonging to some half-dozen lodges died. The wife wished all the parade possible, and so invited all the lodges to participate. The I. O. O. F. and K. of P. wished a prominent part, but the Masons purposed to do all or none. The former lodges did not purpose to hang on to the little end of the kite, and so indignantly refused to fly their banners. They evidently have not learned the duty of good children. It would certainly seem appropriate for the parents to go ahead.

Can not this funeral business be fixed some way so if a man desires to damn his soul, and destroy his body, by belonging to forty different lodges his remains can have all the honor they can give with their flags and brass-band parades? Surely a man should have what he has paid for!

Since last writing I have talked with Dr. Reed, editor of the *United Presbyterian*. He knew nothing of the effort which the daily papers said would be made to change the law regarding secret societies, and did not believe that any proper steps had been taken in that direction nor that a change was generally desired. The Doctor, though a very busy man, expects to attend the convention.

The large attendance of United Presbyterians should put to silence any who may be misrepresenting the church in this matter. Let us all "come up to the help of the Lord against the mighty."

Address, till after the convention, Wilkinsburg, Pa. W. B. STODDARD.

FROM THE NEW ENGLAND AGENT.

BOSTON, March 10, 1892.

Hindrances and obstructions have at length been overcome, and the following certificate of incorporation was this day received:

No. 4862. *Commonwealth of Massachusetts.*

Be it known: That whereas James M. Foster, Lewis E. Lincoln, Ezra T. McIntire, Anna E. Stoddard, Abby A. Rockwood, James P. Stoddard, William Gay, John A. Conant, Samuel A. Pratt, Elizabeth E. Flagg, Francis A. White, Eunice H. Powers, Stephen Grover, and John B. White, have associated themselves with the intention of forming a corporation under the name of the New England Christian Association, for the purpose of promoting and maintaining the principles and practice of the Christian religion by educating the people, through the medium of public lectures, the dissemination of literature and other lawful means, in regard to the nature and dangerous influence of all anti-Christian organizations, institutions, customs and movements; and having complied with the provisions of the Statutes of this Commonwealth, in such cases made and provided, as appears from the certificate of the President, Treasurer and Directors of said corporation, duly approved by the Commissioner of Corporations and recorded in this office; now, therefore,

I, William M. Olin, Secretary of the Commonwealth of Massachusetts, do hereby certify that (here the names above are repeated) their associates and successors are legally organized and established as, and are hereby made, an existing corporation under the name of The New England Christian Association, with the powers, rights and privileges, and subject to the limitations, duties and restrictions which by law appertain thereto.

Witness my official signature hereunto subscribed, and the seal of the Commonwealth of Massachusetts hereunto affixed, this tenth day of March in the year of our Lord one thousand eight hundred and ninety-two. WM. M. OLIN,
Secretary of the Commonwealth.

[Seal]

The officers elected were: President, James M. Foster; Clerk, Elizabeth E. Flagg; Treasurer, Lewis E. Lincoln; Corresponding Secretary, James P. Stoddard.

J. M. Foster, S. A. Pratt, A. A. Rockwood, E. T. McIntire and Mrs. A. E. Stoddard were elected a Board of Directors until the annual meeting in December, 1892.

JAMES P. STODDARD.

BRO. FENTON IN NEBRASKA AND COLORADO.

COLORADO SPRINGS, March 10, 1892.

EDITOR OF CYNOSURE:—The U. P. church of Superior, Nebraska, rejoicing in the publicity of the truth about secret societies, opened its house of worship on short notice for the manifestation of the truth. Its pastor, Rev. E. S. Martin, who is a son of Dr. Martin, late President of the Ohio State Association, opposed to secret societies, was most cordial in his sympathy. The pastor of the Presbyterian church adjourned the prayer meeting of his church to attend the lecture. When all the people know the whole truth about Masonry, the Masons will be put to shame. Though the Masons do not fear God they will fear the people.

The Free Methodists of Denver were holding a conference of ministers of Colorado when I arrived, and they bade the truth a most cordial welcome; and a lecture was delivered in their church on Monday evening last.

The Reformed Presbyterian church, Rev. J. M. Wylie, pastor, participates in the work, and a lecture was delivered in his church on last Tuesday evening.

In this city, Colorado Springs, arrangements are made for me to speak this evening; and then, to-morrow, I proceed over the mountains to the Pacific coast.

Yesterday morning it was snowing in Denver, and a fur overcoat was very comfortable here last evening; to-day it is bright and sunny.

W. FENTON.

PROGRESS OF ANTI-SECRECY IN NEBRASKA.

HUMBOLDT, Neb., March 5, 1892.

It may interest you to know that Rev. Wm. Fenton, while on a lecture tour in Nebraska, took in Humboldt, and did some good work against the lodge, although he was with us but a short time. His first lecture was given in the Seventh Day Baptist church, four miles from town, on their Sabbath, Feb. 28. In spite of too short a notice and bad roads, a fair audience gathered and a good degree of interest was awakened by the startling things said on the great subject. At the close of the lecture, the pastor, who has been a Master Mason, though now non-adhering, gave a noble testimony before his people. He said it was his purpose, if anything he knew to be untrue was said, to tell them so plainly; but he had nothing of the kind to say; it was all true, so far as he had knowledge. He had learned much that he did not know before, and added, that had he known a tenth or even a hundredth part of what the brother had told them, he never should have entered the lodge. In appreciation of the lecture, he proposed a rising vote of thanks. It was unanimous, and most hearty.

On the following Lord's-day evening, Bro. Fenton preached in the M. E. church, from 1 Kings 16: 31. It was a telling discourse, without any direct mention of Freemasonry, but with much that pointed straight to it. So some of us thought at the time, and have so said since. One lady-hearer said to me, that she saw points in the sermon that made her think of Freemasonry. To say the least, some eyes were partly, if not fully, opened to receive the light.

The second lecture, on Monday evening, in the Christian church, occupying two full hours, was all that could be desired. Elder E. S. Eyrely, of Nortonville, Kansas, who was present, sat as chairman and conducted the opening exercises. These over, Bro. Fenton announced as his subject Freemasonry as a religious system, and proceeded at once to turn the idolatrous thing inside out. He did it in a masterly style, using the Bible and Masonic authors. A goodly number of of Masons were present to see it done, while others, not present, were well-represented by their wives, more willing, it may be, to hear than they. They seemed to give thoughtful attention, but whether any of them received the truth and are now rejoicing in it, I have not yet learned. Others of them, "lewd fellows of the baser sort," probably, were there and made fun of the occasion, but not in a way to cause a disturbance. For the time, they saved their indignation, but as soon as out of the church, gave full vent to it.

(*Continued on 9th page.*)

CORRESPONDENCE.

QUESTION AND ANSWER.

KINNEY'S CORNERS, N. Y., March 2, 1892.

There are Christians—earnest, devoted lovers of Jesus—who say, when approached on the subject of Masonry and kindred societies, "We do not believe in them, but are not you Anti-masons too radical? Do you not go too far when you make men mad at you and cause disturbance in church and society, by your continued protests against secret societies? Would it not be better to say and do less in that direction and concentrate your energies in purely Gospel work and in doing what you can for the cause of Christian holiness?"

I answer: Holiness in heart and life is precisely the thing for which, as Christian Anti-masons, we are contending. It is because our High Priest is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," that we oppose Masonry, which in many respects, from the Bible standpoint, is unholy, unclean, and harmful.

I would not longer endure the persecutions of

the lodge, but that the powerful address of Dr. Carradine in the Centenary M. E. church at St. Louis, Jan. 9, 1891; the unanswerable arguments of Joseph Cook at the Chicago Anti-secret Convention of Christians in 1890, and the exposure of Masonry by Edmond Ronayne, Past Master of Keystone Lodge No 639, Chicago, all showing the anti-Christian character of the secret lodges, leave me no alternative but to stand shoulder to shoulder with those who are for freedom and Christianity as against the despotism and idolatrous ceremonies of Masonry.

It is said that Savonarola, upon being offered the red hat of a Cardinal, if he would cease his attacks upon the errors of the Romish church, replied: "I will have no hat but that of the martyrs, red with my own blood."

If one could speak like that, in the dim light of centuries ago, shall not those "whom Jesus hath made free" be faithful to the trust reposed in them by the Master in these last days, and bear witness against sin of every name and nature wherever found. Christian.

BEREA COLLEGE, KENTUCKY.

Lind, Wis., March 7, 1892.

Dear Cynosure:—Berea College (Berea, Ky.) is passing through a crisis similar to that which occurred in the history of Wheaton College some twelve or fourteen years ago. The causes and character of movement are similar. The venerable founder and ex-President of Berea is being assailed with a hostility and bitterness much like that which was bestowed on the (then) President of Wheaton. The objects in both cases is manifestly to *suppress Christian testimony against popular iniquities*, and the astonishment is that, in either case, fair-minded men should have lent themselves to an undertaking so unreasonable and unjust.

The occasion of this attack was the publication of the Autobiography of Mr. Fee, in which certain personal convictions, for which he desired to be *solely responsible*, and which he had *never* sought to have endorsed by the college, are made the ground of an attack on "his mental and moral character, and of an attempt to subvert the original purposes of the college."

The attack commenced in the *Congregationalist* of November last, and was followed up by a *private* circular sent from New York City to the patrons of Berea College, requesting them to withhold their benefactions until such changes should be made in the board of trustees as should be acceptable to what was assumed to be "the wishes of the donors." This circular was followed by another, bearing date February 10, equally replete with misrepresentation and injustice. The reading of these papers has filled me with astonishment, sorrow and indignation. I am strongly reminded of a similar deliverance made by an *ex-parte* council at Wheaton, in which a venerable college president was condemned on partial, perverted and false testimony.

Mr. Fee is assailed because of his private opinions about baptism. With equal propricty they might have issued a screed against Dr. Gordon, of Boston, or the late Mr. Spurgeon, for Mr. Fee has never attempted to make either the college or the church of which he is pastor responsible for his views. He has only sought to vindicate the well-known principles on which the college was originally founded,—that it should be "opposed to slavery, caste and sectarianism." These features have from the first been a part of its constitution and by-laws.

That there was no just occasion for this attack is evident, when we consider that no change in the constitution, by-laws or policy of the institution was suggested. The change proposed by the New York circular is, that Berea shall become like Oberlin and Amherst—non-committal on the question of schisms in the Body of our Lord. Such a change is not in harmony with the constitution or the original purpose of the founders of Berea College. The real innovators are the authors of the New York circular.

Among the utterly groundless charges set forth in this circular, I quote the following: "Mr. Fee's distrust of Congregational churches is in striking contrast with his sect which he has been instrumental in forming, which is called the Christian Missionary Association of Kentucky." Again: "He has established a missionary board, under his special control, and, so far as his influence goes, has cut off the work at Berea from close fraternal sympathy with all other bodies of Christians."

Supposing this were all true, it constitutes no good reason for an attack on the college; for the college is in no sense responsible for Mr. Fee's private opinions. Nor is it a just occasion for assailing a venerable servant of God who seeks to do good in a different way from the men who signed this circular. The fact is, that these statements have but a small element of truth. I helped organize the Christian Missionary Association of Kentucky, and am as competent to speak of its character and history as the editor of the *Congregationalist*. Mr. Fee has never had, or sought to have, "exclusive control" of this association. It was organized to aid some feeble churches, mainly in the mountain region of Kentucky, that could be best aided by those who were on the ground and best knew their history and necessities. It does not represent *churches*, but simply a few individual Christians, and in no sense constitutes a sect. Those who represent it as such do so through malice or ignorance.

So far from Mr. Fee's having sought to cut off the work at Berea from close fraternal relations with other Christians, he has sought only to keep it from exclusive sectarian relations, and to bring it into intimate relations with *all* Christians. The unpardonable sin (?) of Mr. Fee is, that he had spoken against a denominational system that prefers peace to purity. He was unwilling to endorse a minister and a church that defended *Freemasonry*. Trusting that the good men who signed those circulars will soon see their mistake, I am yours in Christ, H. H. Hinman.

WAYSIDE NOTES.

GATHERED FROM ORIGINAL AND SELECT SOURCES.

THE ANIMAL HAS TEETH.

"Our faithful witnesses who went through the Morgan-murder campaign are fast leaving us; and where are the young men to take their places? Nearly all the sound and healthy ones are drawn into some one of the hundred lodges, as soon as old enough, and many of the younger still are training as cadets in the minor temperance scouts and relief-corps. How can we expect it will be otherwise, when no word of warning from the pastors of our churches ever falls on their ears? 'Our pastor,' they say, 'never says anything against our joining.' 'It cannot be very bad.' 'He preaches against intemperance and other evils.' I am glad to say that two young Masons in our village are using their influence to keep their friends out of the lodge, and have sent, they say, to your office for Finney's book for this purpose. I have admonished them concerning the dangers of the secret empire, as the animal has teeth."—E. L. Harris, *Delavan, Wis.*

IDLENESS, OPIUM AND SECRECY.

Referring to the missionary massacres and other troubles in China, last year, Dr. J. T. Gracey traces the origin of the riots to the fact that a large number of the government ex-soldiers, living on pensions, with nothing to do, form a restless community, wandering over the country, loafing at opium dens and fomenting disaffection and disorder. Another factor in the riots was found in the secret societies of the empire, the existence of which he thinks has been too much overlooked. "So it appears," says the *Student* of Haverford (Friends) College, Penn., that *war* was at the beginning of the trouble in creating *soldiers* to draw *pensions* which would permit them to live in idleness, *smoke opium* (forced upon China by other wars), and then to plot together in *secret lodges* against the government."—Joseph W. Leeds.

SHARP BUSINESS MEN.

"Besides the religious aspect of the Anti-masonic reform, I think it well for you to give some space to show how Masons cheat and bamboozle the rest of the world in ordinary business transactions."—J. W. Moss, *Cameron, W. Va.* [The subject is a prolific one, surely, and as capable of demonstration anywhere as the simplest problem in geometry.—Ed.]

FROM A LODGE TOWN.

"Our town is a hotbed of secret societies, of almost all kinds. Last night I handed the *Cynosure* to our minister (Presbyterian) to read your Washington agent's letter about the convention in Pennsylvania. After he had read it, I asked him if he thought it advisable to try to have the convention. He replied, 'No,' and gave a few flimsy reasons, which I met in short language, to his utter surprise. All our ministers (some society men) are afraid to tackle the secret empire. I hope that some day a lecturer will drop in here and surprise the stronghold of old 'Subtle.' We are exceedingly well supplied with lodge and liquor and nominal Christianity. A. F. Houser, a Baptist evangelist from Duluth, a converted Catholic, labored here with great success; but he knows nothing, or very little about secret societies. He said to my daughter that if he should talk against secret societies, it would spoil his revival work. At the presentation of a flag to our school by some of these patriotic orders, recently, he prayed for a blessing on them. All our ministers seem to be afraid to do or say anything against the secret system—rather the reverse."—A. Bonnet, *Brooksville, Pa.*

THE WORK IN ARIZONA.

"We are having a grand victory over sin and the lodge. The Free Methodists have organized a church here. All the Anti-masons, nearly half of the M. E. church, have come into the new building; and some Masons, and also some Odd-fellows, have renounced their lodges, and have been saved; and still the work goes on. We will have here a good field for the *Cynosure*. God bless the good work! May it never cease until all the 'widows' sons' are saved."—(Rev.) J. K. Glassford, *Phœnix, Ariz.*

KIND WORDS.

"I am not a subscriber of the *Cynosure*, but I like it—think it is the best edited paper in the country, but I am absolutely too poor to subscribe for it."—(Rev.) D. Ogleby, *Richview, Ill.*

GOOD WISHES.

"I like the *Cynosure* very much. I get about eight papers; but I think the *Cynosure* is THE paper. I read it, and then send it out to some of my acquaintances. Were I able, I would like to send it to hundreds of persons. If the people were enlightened on the evils of secretism, as the *Cynosure* exposes them, they would soon forsake them and help to expose them. I think the liquor traffic and secretism are the two great evils of our land, and I have been talking, praying and voting against them for the last twenty years. I expect to continue to do so while I live, if they are not banished before I die. Wishing you abundant success in proclaiming the right, I remain yours for a speedy victory."—Geo. W. Pritts, *Scottdale, Pa.*

LITERATURE.

We have received from the American Tract Society a little book entitled, "Evidences of Christianity." It comprises Jenyns' Internal Evidences, Leslie's Method, Lyttleton's Conversion of Paul, Watson's Reply to Gibbon and Payne's Comments of Hume on the Miracles, and an extract from West on the Resurrection. It is a well printed, compact volume of nearly 600 pages, and is sold by the Tract Society for 70 cents. It will not be specially valuable to ministers or others who have large libraries including some or all of the separate treatises mentioned as contained in this book; but for a person who desires to know a little about the evidences for our faith, and who has not a large number of books, it is a most excellent work. In this day, when the foundations seem reeling on every side, most Christians would be helped and comforted by the reading of such a book as the one above named. We hope that it may have a circulation commensurate with its real value and the needs of the church. The Tract Society's store is at the northeast corner of Wabash avenue and Madison street.

Rev. E. P. Marvin, of Lockport, N. Y., is the author of a thin volume, in paper covers, entitled "Ecclesiastical Amusements," which has reached a circulation of over 40,000 copies. It is founded on 2 Cor. 6: 14–18, and is a testimony of great strength, by reason of its truth and convincing spirit, against the frivolity and worse that enters into the entertainments of the church for pecuniary advantage or social recreation. The style is pleasing, almost colloquial; and the proof-texts and the numerous opinions of the great and good introduced by this author show the folly and danger of being lovers of pleasure rather than of God, even though the amusements of the church are ostensibly for purposes that should be for his glory, but, as conducted, are more frequently to the injury of his cause and the shame of the church. Mr. Marvin's little book is commended to the reader by Rev. Drs. John Hall and Howard Crosby, and by leading Christian newspapers. It is published by A. W. Hall, Syracuse, N. Y. Price 25 cents.

The strong personality of the late Rev. C. H. Spurgeon always stamped itself upon his writings, and appeared, perhaps, no more strikingly than in the quaint and frequently unique manner in which he would, in a brief sentence or two, sum up his criticism of the many publications sent to him for review. A notable instance occurs in "New Notes for Bible Readings," by S. R. Briggs, published by the F. H. Revell Co., Chicago.

An article on "Social Life in Chicago," by Mrs. Reginald de Koven, the daughter of Senator Farwell, is to be one of the features of the April number of the *Ladies' Home Journal*. Mrs. de Koven takes up in her article many of the prevalent misconceptions regarding society in Chicago, and it is said that her paper is one of the best presentations of Chicago's social advantages which has ever been written.

The *Household Companion* for March, published at 220 Washington street, Boston, contains four pages of fine sheet music, "Love's Old Sweet Song," for voice and piano, and a very full and varied repertory of literary and social papers for the home circle. $1 per annum.

OBITUARY.

MRS. AMANDA BASSETT BANKS

died on the 8th of February, 1892, at Northville, Wayne Co., Mich., in the 81st year of her age.

Mrs. Banks was born in Eaton, Madison Co., N. Y., 1811, of Puritan ancestors, of whom she learned the true principles of truth and justice.

While a young girl, the tragedy of Morgan was enacted in a neighboring county, and the impressions made by it upon her mind were never effaced. On the contrary they were strengthened and developed by after-years of research and the study of whatever was available and authentic in regard to organized secrecy in various forms.

In 1833 she was married to Freeborn H. Banks, who, at the age of 88 years, survives her. For fifty-eight years they dwelt together.

Soon after their marriage they removed to the (then) Territory of Michigan, settling near Walled Lake, where they entered upon a pioneer life, the trials of which we of the present day have but little idea. Six children were born to them, four of whom remain to mourn her loss.

Before the *Cynosure* was issued, she became a subscriber to it—fully twenty years ago; and it has been her great pleasure to read and circulate it, and not it alone, but very many tracts and books (Miss Flagg's especially), given and loaned, that all who would might read and have light on the works of darkness. The publishers of these publications can no doubt recall her orders for them, which she scattered abroad among neighbors and ministers.

In 1874 the family removed from the farm to the town of Northville, Wayne Co., Mich., where the remainder of her life was spent, and where her heart and home were ever open to the orphan and the afflicted. Her willing hands unconsciously builded a monument of gratitude in the hearts of suffering humanity.

Her last illness was only of a week's duration, and comparatively free from pain; as she expressed it, she was "only tired." Though carefully attended by her daughter, Dr. Gertrude Banks, a physician of long practice, earthly help proved vain.

Her earthly career was an exemplification of her Redeemer's command, "Bear ye one another's burdens, and so fulfill the law of Christ."

LUCIA BANKS SIBLEY.

Wixon, Mich.

LODGE NOTES.

What is credited as being a piece of the pavement of King Solomon's Temple has lately been made into a scarf-pin to adorn the breast of an American Mason.

The New Hampshire Odd-fellows' Mutual Relief Association, of Manchester, was organized Feb. 3, 1890. It now has 960 members, and has paid to the beneficiaries of deceased members the munificent sum of $58,000, in less than two years.

At the close of the year 1890, Ohio had 81 defunct Rebekah Lodges out of 324, leaving 243 active lodges. Were these 81 lodges alive, with the average of 40 members to the lodge, Ohio would have, with the natural increase, about 18,000 members in the Rebekah Lodges. — *American Odd-fellow.*

The *Watchman* says of the coming conclave of the Knights of Pythias: "It is probable that a majority of the citizens and business men of Kansas City are not aware of what a meeting of this kind means for the city, with from 15,000 to 20,000 Sir Knights in camp, and from 100,000 to 200,000 strangers in the city. It means every hotel and boarding-house filled and over one million dollars spent during the week."

The legislation of the Sovereign Grand Lodge requiring every lodge to pay at least $2 per week benefits is meeting with considerable opposition, and an effort will be made to have the legislation repealed. A solution of the problem of requiring lodges to do their full duty to needy members is still needed. Too many lodges haggle over paying benefits and some resort to very questionable methods to deprive members of their just and legal dues.—*National Odd-fellow.*

It is the mission of Odd-fellowship to bridge over and heal the differences existing between the various creeds, in order to unite those in a bond of common brotherhood who otherwise would have remained at perpetual distance from one another.— *The Companion.* ["Bridge over" is good, but evasive. Odd-fellowship "skips" the religion of Christianity, *cannot* use the name of Christ in its lodge prayers, and "harmonizes" the other creeds by ignoring all.—EDITOR.]

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7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?.
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 17, 1892.

"NOBLES OF THE MYSTIC SHRINE."

There has been considerable curiosity manifested in relation to the new secret order of which is known commonly as the "Mystic Shrine."

On page 7 of the issue of the *Cynosure* for January 14, 1892, was printed an extensive and apparently truthful history of the origin of the "Shrine" and its introduction into this country, several years ago, by the play-actor, Wm. J. Florence, who died last fall. At that time the order was considered not a burlesque, but rather as a fanciful adjunct to the Masonic institution.

On the 1st of the present month of March, in Chicago, was given a "reception and ball of Medinah Temple, Ancient Arabic Order of Nobles of the Mystic Shrine, at the new First Regiment Armory," the first of a series of annual festivities to be given by this order. From the description of the affair in a daily paper we make the following extracts:

"The order numbers among its members many of the most prominent business and social men. The organization is nothing if not exclusive. *Only thirty-second degree Masons or Knights Templars are eligible to membership*, and at to-night's affair only Nobles of the Mystic Shrine and persons who have been vouched for by some member will be permitted to enter the sacred precincts of the temple.—It is a purely social organization."

From this description it is evident that the "Mystic Shrine" is simply a Masonic side-show, very exclusive, very social, and very convivial for those who delight in "passing from labor to refreshment." Of which more anon.

The order has temples instead of lodges. Members are familiarly known as "Shriners." The officers of a temple, collectively, form a "divan." Their titles are as follows: Illustrious Potentate, scherif Sultani; Chief Rabban, scherif al Sahib; Assistant Rabban, scherif al Alam; High Priest and Prophet, scherif al Iman; Oriental Guide, scherif al Ayn; Treasurer, scherif al Miri; Recorder, scherif al Katib; First Ceremonial Master, scherif al Ezra; Second Ceremonial Master, scherif al Wakil; Director, scherif al Wakil; First Assistant Director, scherif al Maugwin; Second Assistant Director, scherif al Hagin; Marshal, scherif al Amal; Captain of the Guard, scherif al Rays; Outer Guard, scherif al Hafiz; Musical Director, scherif al Geena; Medical Director; scherif al Sayhad; Alchemist, scherif al Muhalim; Grand Lecturer, scherif al Mudarris; Master of Wardrobe and Stage Manager, scherif al Azra; Electrical Director, scherif al Wakif; Captain of Arabs, scherif al Rays; First Lieutenant of Arabs, scherif al Hafiz; Second Lieutenant of Arabs, scherif al Muzair; Captain of Arab Escort, scherif al Mohn. Amid such a redundancy of "scherifs," one cannot help wondering whether there are any but officers in the temple. All these, when on duty, must wear the temple uniform. On parade, there is, besides, an Arab Patrol, which, dressed "in beautiful costumes," follows the "noble shriners." All the latter wear the national red fez cap of the Arabs.

In the Chicago show, the other day, the "Imperial Recorder and his wife" led the parade. The Pullman Military Band and Orchestra, with fifty instruments, supplied the music.

Among the "star acts" of the evening was an exhibition drill given by the Arab Patrol of Medinah Temple, consisting of thirty select men from the drill corps of St. Bernard Commandery, Knights Templars. At the conclusion of the drill there was a "grand march" of the entire company, which the press reporter describes thus in advance: "The word grand is totally inadequate to express the sight to be presented at this juncture. Under the varying colors of the calcium lights, the long columns of marching nobles, dressed in the gorgeous robes of the order, and bedecked with glittering diamonds, will present a sight never before seen in this city. For the first time the officials of the order will appear at the head of the marchers in their oriental robes of state. No prince or potentate ever donned prettier robes than these. They were made in Arabia especially for the officers of this organization. Even Solomon, were he to gaze upon the march to-night, would envy the officers' good luck."

In the language of the enthusiastic Frenchman, who could not find words to otherwise express his admiration, on another occasion, "it was all grand, magnificent—pretty good!"

The order, although comparatively young in the United States, has grown with remarkable rapidity since its introduction. Mecca Temple, the first established, and the largest in the country (Medinah Temple, of Chicago, being next in point of membership), claims nearly 1,400 "shriners." In the United States and Canada are more than 18,000 members. The principal temples in the Union are: Mecca of New York; Allepo, of Boston; Lu Lu, of Philadelphia; Moslem, of Detroit; Saladin, of Grand Rapids, and Osman, of St. Paul. There is but one—Salaam Temple, of Olney—in this State besides Medinah Temple.

The fraternity observes the ancient Arabic custom of burning incense within the mystic sanctuaries of their shrine during the ceremonials of a deceased brother. We might add that its general religious character is on a par with that of Blue Lodge Masonry.

The word "convivial" in a preceding paragraph is not unadvisedly introduced in this connection. It covers a large portion of the "work" of the shriners.

The Masonic *American Tyler* of February 25 contains a very suggestive illustration of the objects of the Mystic Shrine in a large cartoon, representing a cage on wheels filled with shriners, and drawn by a camel over a railroad. The portraits of the fellows in the cage might suggest to some humorously inclined beholder the aptness of keeping them sequestered in more permanent quarters for a term of years. They seem, however, to be quite jolly, even in confinement. They are evidently on a pilgrimage over the desert sands of an imaginary Arabia. Preceding the cage, and immediately behind the camel, is a small car, labeled "Provisions," above the top of which are visible demijohns and bottles inscribed "extra dry," etc., with boxes marked "cigars" and "cakes," for some of which one of the captive shriners is ineffectually reaching through the grates of the cage. On top of this unique conveyance lies a model of the Egyptian Sphynx, and at each end is, respectively, a brakeman and a "guard" with a metallic horn for giving signals, or for enthusing the camel and his driver. These officials are clad in the oriental raiment of the shrine, big diamonds and all. In the distance are seen palm trees and a pyramid. If the whole is not a burlesque, it is something of which the order ought to be thoroughly ashamed. But it won't.

This cartoon serves to introduce to the Masonic reader the progress of a "Moslem Caravansary" on a desert trip to visit some distant temple of shriners. The fanciful journey is between Detroit, Mich., and Wilkes Barre, Penn., and the description of the pilgrimage is quite in keeping with the cartoon,—too frivolous to be reproduced.

For all these things somebody will be brought into judgment in the great and terrible day of the Lord.

A WARNING FROM JOSEPH COOK.

Joseph Cook was greeted by a full and appreciative audience in Tremont Temple, Boston, at his recent one hundred and twenty-eighth appearance in the Monday Lecture course. Among the many and excellent things said, there was none received with more hearty applause than his condemnation of "guilty-edged secret societies." The following paragraphs were most loudly cheered by the audience:

"It is certain that in the immigration of late years there has been evidence of the existence of secret societies dangerous to law and order and hostile to every theory of American institutions. (Mr. Lodge's speech on Immigration, H. of R., February 19, 1891.) 'China is saturated with secret societies. So is Southern Europe. Very startling facts have been legally ascertained and officially published concerning the Mafia of New Orleans. Murders are increasing, and it is believed that not a few of them are committed in compliance with orders of secret societies. Any society that employs assassination as a weapon ought to be made an outlaw and driven from the face of the earth.

"It will not be understood that distinctions of color or race can be safely introduced into any scheme for sifting immigration. Let us erase the color line decisively and permanently, not only from our citizenship but from our immigration laws. Let us not make John Chinaman a victim of the hoodlums of the sand lots. Let us have one rule for East and West. There are many more dangerous immigrants who come to us from Europe, especially from Bohemia and Italy and Poland, than have reached us as yet from beyond the Pacific.

"Let us resolve that America shall be neither a hermit nation, nor a Botany bay. Let us make our land a home for the oppressed of all nations, but not a dumping-ground for the criminals, the paupers, the cripples, and the illiterate of the world. Let our republic, in its crowded and hazardous future, adopt these watchwords, to be made good along all our oceanic and continental borders—*Welcome for the worthy, protection to the patriotic, but no shelter in America for those who would destroy the American shelter itself, and no ballot for the man who takes his politics from any alien power.*"

These are strong and brave words, but no more energetic and just than the exigencies of the times require.

THE LODGE DEMON IN THE HOME.

Many years ago a reputable correspondent of the *Christian Cynosure* became acquainted with a lovely maiden, living in her father's house, whose strange experiences we here give to our readers.

She was a member of an old, respectable and wealthy family, beloved for her many virtues and kindness of heart.

She grew to womanhood among many friends and admirers. Her father's hospitable home was the centre of attraction for persons of intelligence; and in due time the happy daughter of the household was wooed and won by a young gentleman in every way worthy of her affection.

After their marriage they took up their abode in a neighboring city, where they lived in ease and comfort. Children were born to them. The husband prospered in business, money poured into his coffers and soon he became a man of wealth.

But sickness and death entered this happy family, first removing the father, then all the children, and the once joyful wife and mother was left in lonely widowhood.

She continued to live in luxury, on the income of her estate, for more than an entire decade, spending much of her time in traveling in her own and other lands, seeking comfort in her loneliness.

Many sought her society, and, among others, a man of education, who possessed but few of this world's goods, but what he lacked in property was, to outward appearance, made up in intelligence and respectability.

After counseling with friends, she married him, sharing with him her beautiful home.

The honeymoon had scarcely ended when she made the unpleasant discovery that her husband wished her to set apart several thousand dollars for his special use. Her suspicions were aroused, and soon her peace of mind vanished. She would not consent to a division of her estate, and this determination became the cause of many disagreeable interviews between them.

They had not been long married when, one night, she complained of weariness, and retired earlier than usual. About midnight she awoke with a terrible sensation of smothering, and, on arousing herself, she beheld in the gas-light her husband standing over her, holding a sand bag, with which he was trying to kill her.

Failing in his attempt, which awoke her, he looked like a fiend. He seized her by the throat, and tried to choke her. In her agony she struggled out of bed and across the room, coming, at length, to an outer door, which in the contest was broken.

At this juncture, she in her desperation seized and plucked from his face a handful of his whiskers. This drew from him a cry of pain, which at once aroused the servants and brought them to the scene of the struggle. When he heard them coming, the cruel husband released her and ran out of the house.

The servants found their mistress sadly bruised and battered, but the only fracture of her bones

was in one finger. A tooth was also found broken.

The husband, leaving the house, immediately went to a police station and surrendered himslf, saying that he had killed his wife.

Having been placed in confinement, he being a 33-degree Mason—and the members of that fraternity being sworn to aid and protect each other,—he sent for three other high-degree Masons, for consultation.

In the course of time, he underwent a so-called trial for his offence, but under the influences by which he was surrounded, he was acquitted on the plea of insanity. An expert physician, from a distant place, who was engaged to watch the husband for a while, pronounced him SANE; but the Masons lost little time in sending him off to some sort of an asylum for demented persons.

During the excitement attending these events, two Masonic friends of the wife were sent to her residence to obtain some bottles of medicine, which she had formerly taken to cure the dyspepsia, but into which her husband had introduced poison. Failing to kill her in this manner, however, he had resorted to the sandbag.

Friends came from far and near to offer to the unfortunate wife their sympathy. The newspapers were filled with the details of the attempted wife murder, and in one or two of them some striking headlines appeared in connection with their reports of the crime, such as "Cleared by Masons!"

The terrible ordeal, and the publicity given to her, well-nigh crushed the unhappy wife. Said she, in a letter to our informant, "Every night I live over again the scene of that terrible life-and-death struggle."

As soon as she was able she secured a decree of separation and resumed the name of her first husband.

She has evidence that her second husband had a mistress, who at one time desired to marry him, and for whose comfort he endeavored to provide by destroying his wife.

Three years have passed, and the recreant husband is still in the asylum, and (it is alleged) *feigning* insanity. There he enjoys great freedom, it is said, receiving his Masonic friends—he has no other,—who drink and play cards with him, while he is clothed and fed at the expense of the State. His friends know that if he were released he would be tried for the assault, and they keep him there, hoping that his victim will die.

This truthful story is given to the public with the desire that it may open their eyes to the terrible evils that are committed by men sworn to protect one another.

Here the matter rests. The wife is at peace after her troubled life; her lawful protector is a murderer at heart, a prisoner who dares not seek release, but who is protected by an oath-bound society, sworn to assassinate its own members when they prove recreant to their obligations, but which virtually confers liberty upon all its adherents to commit every manner of crime against all who are not Masons.

COLORED MASONS IN THE SOUTH.

A correspondent of this paper, living at Knoxville, Tenn., the other day, made some interrogatories as to the character of the colored Masons in the South, suggesting, among other things, that the lodge system followed by them might not be genuine Masonry, but an imitation gathered from the expositions of the work of the fraternity published by the N. C. A., and that they were working under no better authority than their separate lodge associations. To a certain degree his letter carried plausibility; and to settle the question we addressed a note to Rev. R. N. Countee, a colored business man in Memphis, asking for the facts in the case. The following is his reply:

"The colored secret societies are not imitations, but are just such institutions as the whites have, using the same oaths, pass-words, grips, and, in fact, are as deceitful in every particular. I myself worked Masonry, before I renounced it, with some of the leading white Masons of the country, and was always recognized by them as a great luminary in that constellation, which, I have since found out, is all darkness. I am glad to say that our work here against the iniquity of the lodge is becoming more and more potent. A large number of Masons have left the lodges, and now in the parade they can hardly raise 100 men, when, heretofore, their parades would bring out from 300 to 500. Pray for us."

Such testimony as this may be freely accepted in making up the record of evil in the lodges. East or West, North or South, Masonry is the same, in arrogance and falsification, and equally exclusive in its benevolence. It is probable that, were it possible, the color line would be as strongly marked in Masonry as it is in social life at the South. But the oath is stronger than blood.

TO OUR NEW ENGLAND READERS.

Special notice is hereby given that a pastor who has taken and bestowed the degrees in Odd-fellowship will (D. V.) present his views of that order from a Christian standpoint, at the regular Monday evening meeting in Suite 1, Hotel Howland, No. 218 Columbus Ave., Boston, March 22. The meeting will open at 7:30 with a prayer and praise service; lecture at 8 o'clock P. M. All friends in Boston and vicinity are cordially invited.

JAMES P. STODDARD.

—"The Lodge Demon in the Home," in another column, is an authentic narrative sent to us from an Eastern State. The names, if published, might startle our readers by their prominence.

—Rev. G. W. Hyatt, the popular secretary of the American Missionary Association, whose office was recently at Cleveland, Ohio, has received and accepted a call to the pastorate of the Congregational church in Kalamazoo, Mich.

—The exposition of the lodge signs, grips, and passwords, which is printed on page 2 of this issue, with illustrations, relates to only the secret bands of the Farmers' Alliance, such as flourish in Kansas and Missouri, and which form the basis of Rev. Willard C. Boardman's excellent articles printed in the *Cynosure* last fall. There is reason to believe that our correspondent holds the key to the secret work of the Alliance as set forth in this exposition.

REFORM NEWS (*Continued from 5th page*).

There was loud, angry growling and "gnashing of teeth" at the lecturer, declaring him a hypocrite and his lecture a "pack of lies." Less than this could not have been expected. That nothing more hurtful occurred, is a marvel, accounted for only by the restraining power of truth and the presence of God with his faithful servant, speaking fearlessly in his name. With this small exception, scarcely worth a passing notice, I am glad to say, as I can with absolute truth, that the lecture was well received, and by some believingly. Good judges speak of it as able and convincing. As some express it, "Good seed has been sown." Of the three pastors—all there are at present—two attended the lecture and manifested a commendable interest at the time, but have shown a deeper interest since by word and action.

Tuesday evening a few Christian friends met at my house for parlor services, conducted by Bro. Fenton, who gave us further light on idolatrous worship as taught and practiced by Masons. It was an occasion of much interest. One of the pastors, alluded to above, was present. At the close he purchased my Freemasonry Illustrated—*seven degrees*—as he said, to inform himself more perfectly.

"Truth is mighty and will prevail." Saith the Lord, by the prophet, "My word shall not return unto me void," and in this case it did not. Yours joyfully,

WILLIAM C. BISSELL.

PROGRESS OF THE WORK IN IOWA.

SCHALLER, Ia., Feb. 29, 1892.

EDITOR CYNOSURE:—Two interesting anti-secrecy meetings were held last week at our county-seat, Sac City, Sac Co., Ia. On Wednesday evening, the 24th, I lectured on the relation of Freemasonry to Christianity and to Christian Duty, to a fair audience of 175 or 200. You will doubtless hear from this meeting from another correspondent. After the lecture was over, the only reply that was brought to the front was the old argument in regard to the family being a secret society. Thus men still fail to draw the plain distinction between things *private* and things *secret*. The family has its private affairs, but they are open secrets. Whenever a family begins to have secrets, things that must not be mentioned under penalty, then they begin *to have skeletons in their closets.*

On Thursday evening Pres. Chas. A. Blanchard, of Wheaton College, Wheaton, Ill., gave an admirable address on "Secretism." Not an unkind word was spoken, and yet his words went down to the bottom. He carries a knightly lance that no secretist can stand against. He gave the freedom of the floor to any man who found objection to any of his facts or who found objections to any of his inferences from admitted facts. He paused frequently in his discourse to give any who desired it the opportunity to speak. Several took advantage of his offer and endeavored to divert attention and switch off the discussion upon minor issues.

Most objection was taken to the President's affirmation that the segregation of either men or women into separate organizations for any lengthened time led to deterioration. In substantiation of this he instanced the army. Of course, the argument was that the separation of men into secret permanent organizations from which women are forever excluded leads to deterioration. The lecturer also instanced colleges exclusively for either sex. No objection was taken to this instance; but some soldiers present took occasion to dispute the other position. It seems strange that any man who has read any of the world's history outside of his own country, or has had any experience in army life, should fail to observe that army life is beset with dangers to moral life and character, which are not found in civil life, where men are set in families, and that to these temptations thousands and tens of thousands yield who would not do so under the usual circumstances of civil life. *This historical fact and the inference remain impregnable.*

The President's argument clustered around three points. There are three, and but three, institutions ordained of God; namely, the family, the state, and the church.

He charged secretism with striking at each and all of these. Secretism takes time and money from the family; secretism defeats the ends of justice; secretism puts men on the wrong scent for the salvation of their souls. Take it all in all, it was a trenchant and courteous discourse, and eminently designed and fitted to cast a flood of light into some of the *dark places of the earth.* The whole effort will do good. Yours for reform,

W. C. PADEN.

SAC CITY, Iowa, March 3, 1892.

On the evening of February 24, the Opera House having been secured for that purpose, Rev. W. C. Paden, of Schaller, Ia., gave us a grand lecture.

His subject was: "The Relation of Freemasonry to Christianity and Christian Duty." For about two hours the words which fell from his lips were good, interesting and pointed. He proved that Freemasonry is a religious institution by its standard rituals, and he also proved that Freemasonry is a Christless religion. So plainly did he present these facts that all could understand, and no small stir was created by them among the Masonic brotherhood in and around Sac City.

Bro. Paden is a young man, full of life, and earnestly opposed to secretism. He is lifting his voice in opposition to the evils of the lodge which is now so prominent in the world; that is blighting our home relations; interfering with our civil government, and crowding the (so-called) orthodox churches with Christless men. Our prayer is that the Lord may help Bro. Paden to do his work unflinchingly, and not to fear friend or foe.

REV. F. I. WATERS.

REV. H. H. HINMAN IN WISCONSIN.

LIND, Wisconsin, March 8, 1892.

I have recently given a lecture to a full house in the Free Methodist church at Pardeeville, and in the Wesleyan church near Tomah. In each case much good seemed to be done. At Tomah I continued to preach for ten evenings. Then, after meetings at Hortonville and Dale, I came here, where I have labored with the Wesleyan people for a time. Though there are some that would like to make an exception in favor of the G. A. R. and the Good Templars, they tolerate straight Christian doctrine. I expect to stay with them some days longer. H. H. HINMAN.

The Home.

JOY AND PEACE IN BELIEVING.

Sometimes a light surprises
The Christian as he sings;
It is the Lord who rises
With healing in His wings.
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly, then, pursue
The theme of God's salvation,
And find it ever new;
Set free from present sorrow,
We cheerfully can say,
E'en let th' unknown to-morrow
Bring with it what it may.

It can bring with it, nothing,
But He will bear us through:
Who gives the lilies clothing
Will clothe His people too.
Beneath the spreading heavens,
No creature but is fed;
He who feeds the ravens,
Will give His children bread.

The vine nor fig tree, neither
Their wonted fruit should bear,
Though all the fields should wither,
Nor flocks nor herds be there;
Yet God the same abiding,
His praise shall tune my voice,
For, while in Him confiding,
I cannot but rejoice. —*Wm. Cowper.*

HOW TO STUDY THE BIBLE.

Study the Bible with an obedient spirit. This is not simply a rule of life, it is also a rule of interpretation. Jesus said, "If any man will do his will he shall know of the doctrine whether it be of God." One must love the truth and hold himself subject to it if he would learn the truth. Nothing blinds the understanding and warps the judgment like a perverse will. When men are determined to do wrong they can persuade themselves that wrong is right. It is doubtful whether there has ever been an error that has not had its honest advocates. When men will not obey the truth which is offered them they are given over to believe a lie. A sort of moral blindness falls upon them, and they lose any capacity they may have had to perceive the truth. Of course this blindness exists in varying degrees, just as men obey the truth they know with greater or less faithfulness. But no man can rightly interpret the Bible unless he comes to it with an obedient spirit. A film will be formed over his eyes by any lurking purpose in his heart not to obey its precepts, if they should happen to cross purposes he has already formed.

The law is not arbitrary, it is a law of the human mind. Christ's saying does not mean that the obedient man will have the truth miraculously revealed to him. He means that an obedient spirit is a necessary condition of knowing the truth. There is a sort of sympathy which one must have with the truth in order to know it. We must love the beautiful and have a cultivated taste in order to appreciate works of art. We must love a man if we would really know the best that is in him. In some such way the organ of spiritual knowledge is an obedient spirit which proceeds from love of the truth.

For example, suppose an unregenerate man begins the study of the Bible. He does not go far before he finds that he is commanded to repent and believe in the Lord Jesus Christ. He realizes that to obey will involve a complete change in his life. If he obeys he will find that God has other truth for him which he will make plain. If he disobeys he cannot expect to interpret aright any portion of the Scripture beyond this precept. Simple matters of fact—truth such as the intellect can apprehend—he may understand; but he will have no power to discern the spiritual. "The natural man receiveth not the things of the spirit of God; * * * neither can we know them, for they are spiritually discerned." 1 Cor. 2: 14.

This law applies with equal force to the Christian. If he will not do the truth he shall not know the truth. Men have found in the Bible justification for war, polygamy, slavery and other social evils because they wanted to practice them. Worldly amusements, the use of intoxicants, alliance with men of the world, devotion to fashion, Sabbath-breaking and kindred habits, lead to many false interpretations of Scripture. Those who do such things want the Bible on their side, and will misinterpret whatever condemns their habits. And the worst of such perversions is, that those who indulge in them come after a time to believe that they are true interpretations. They lose their capacity to know the truth.—*Rev. A. E. Waffle, in the Interpreter with the Bible.*

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said, "Well, I'm off. I'm sorry; but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly; "a daughter. But she's a darling."

And then they parted, the stranger in the city getting into a street-car bound for the park.

After a block or two, a group of five girls entered the car. They all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch-basket; each was well dressed. They, too, were going to the park, for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls; for he heard one of them say with a look of disdain, "I suppose those ragamuffins are on an excursion, too!"

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone; but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheeks, as she asked of his sister, "This little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer; but she finally said, "Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if 'twon't make Freddie better."

"I am glad you are going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, mebbe, Freddie 'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where she lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks, she left the car; but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper, "She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back, "It's because she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for the nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling and no mistake, God bless her." And then he told his friend what he had seen and heard in the horse-car.—*Religious Herald.*

ON SAYING "YES."

I think there are parents who might say "yes" to their children much more frequently than they do. It is very touching to see a family of children who are planning for themselves some little treat or pleasure, select the youngest, because he is the pet or the one whom they suppose to be for some reason the most in favor, to go and ask papa or mamma, as the case may be, to give the coveted permission; as if papa and mamma were two dread tyrants, who must be approached with the utmost tact and discretion and taken in a genial mood, or the little petitioners would not obtain the desired boon.

Many a time I myself have been approached by some small friend and requested to "ask mamma for me; she would do it for you, I know, but she would say 'no' right away to me." And I, feeling that this would probably be the case, have exercised whatever tact I possessed with the mother, and when I have won the coveted permission I have gone with the happy sentence: "Yes; mamma says you can do it," to gladden the heart of the little petitioner waiting without.

Surely this is all wrong. It is true that a wise mother is obliged during the course of a day to refuse more than she is able to grant, but every child ought to have an assured confidence that these refusals are all the result of no tyranny or caprice, but that they are given in a spirit of perfect kindness and truest love. Often a busy mother has no time to explain her reasons for a refusal; sometimes it is best not to explain; in either case the child must accept the decision, and he will do it cheerfully if he is absolutely sure that mother would gladly say "yes" if she could. That is just the trouble. Why should Polly wear the blue frock instead of the garnet one? Why must Jake's new hat be a derby when he wants a soft felt? Why will you make gingersnaps when the children prefer cookies? Why cannot their tastes, ideas and preferences be suited when it would do no harm? Many people seem to think that the proper way to bring up a child is to cross it as much as possible.

Sometimes it is an excellent plan to allow a child to have its own way even when you know the result will not be in accord with the best judgment. A young girl of my acquaintance went once with her mother to purchase a pair of gloves. She selected a pair which were of a delicate pearl-color, while her mother thought it best that she should have brown.

"Mamma," said the girl, "I do want the pearl-colored ones very bad."

"It is true," answered the mother, "that they are prettier, but they will not be so durable."

"Mamma, do you say that I *must* get the brown."

"Oh, no," replied the mother. "I wish you to

use your own judgment; only remember if you buy the pearl-colored ones that they will soil easily, and yet you must wear them as long as you would if they were brown, for I cannot afford to get you an extra pair."

"Mamma," said the girl, "I will be very careful of them; and they are so very pretty that I think I must have them."

So they were bought and the happy girl went home with her treasure; of course they soon grew soiled and shabby, still Bertha wore them until they were worn out.

"Mamma," said she, when at last she had another pair, "you were right and I was wrong about those old pearl-colored things. Your judgment was better than mine, and you were so sweet about it. You did not scold me a bit, or say 'I told you so' once, but I have learned my lesson. I never will be so silly again."

"That is all I want, my child," answered her mother, smiling as her daughter gave her a kiss and ran gaily out of the room.

Sometimes parents say "yes" in such a rude and grudging way, that the granted pleasure is more than half spoiled.

"Yes; take it and be satisfied."

"Yes; go if you want to."

"Yes; go along. I am glad to be rid of you."

"Yes; take yourself off, do, and I'll have a little peace and quiet for a time."

Have not these sentences a familiar sound? Ah, fathers and mothers, say "yes" whenever you consistently can. The day will surely come when it will be out of your power to make your children happy any more; and when you say "yes," say it cordially, with all your heart.

"Yes; you may go, and I hope you will have a beautiful time."

"Yes; you may take one. Doesn't it taste good?"

"Yes; you may have that. Mamma loves to give it to you."

Such little sentences as these make every privilege twice joyous. They sweeten the cake, make the dress still prettier, and the party more delightful than it could be otherwise to the loving, sensitive childish heart, and it is just such little things like these which turn the tide for good or evil in an impetuous child nature.—*Christian at Work.*

WIVES AND PROPERTY.

I never knew an Indian to sell his wife's ponies, or anything belonging to her, without her consent. I have known him to receive from a white man a good offer, which he is anxious to accept. He merely replies, "The horse is not mine; I must ask my wife." He goes home and asks her simply if she will sell, making no attempt to influence her decision. She says immediately, "No; I will not sell." He tells the white man, "My wife does not wish to sell;" and nothing further is said.

More than this, an Indian will very seldom sell a horse, or anything valuable of his own, or make any important decision, without consulting the partner of his joys. It is a very common reply to an offer or suggestion of any kind—concerning a change of residence—the acceptance of a position—sending the children to school—"I must first ask my wife."

An Indian woman makes and sells a pair of moccasins. The money is hers. She uses it as she sees fit. If she wants to buy ear-rings while the family is in need of bread, or give it all to the church, of which her husband is not a member, she is at liberty to do so. On the other hand, if the man earns money from the sale of his crops or his cord wood, he often—I do not say always—puts it into his wife's hands to spend for the family necessities, or perhaps insists upon buying her a new dress or shawl.—*Elaine Goodale Eastman.*

GLADSTONE'S HOPES.

"I must speak a word of congratulation and hope in regard to the temperance question. Although the Parliamentary proceedings on the subject in 1890 were negative and not affirmative; although they appeared to consist substantially only in the rejection of a bad plan and not in the adoption of a good one, yet they had this effect: they dispose for all time of the monstrous and enormous claims for the compensation of publicans which the present government acknowledged. If upon the foundation bill which the government introduced it had been possible to make these claims they would have proved an impenetrable fort against every attempt to deal effectually with the drink traffic. There were some positive results also. In various parts of the country new life and a more equitable spirit has been infused into licensing boards. Those approaching my period of life may not witness it, but many of you will see a thorough and effective reform of the laws connected with the traffic in alcohol, with the acknowledgment of the right of local populations to settle the question whether within their borders public houses shall exist."

SIGNS OF SPRING.

Sounds of gusty driving rain
When we wake at midnight hour,
Ice-tipp'd branches on the pane
Beating music to the show'r.

Crows that caw from steaming woods,
Robins piping in the glades,
Buds that from their winter hoods
Peep and blush like pretty maids.

Grateful odors of damp earth,
Boist'rous glee of muddy rills,
Shouting, brawling, in their mirth,
Down the bare flanks of the hills.

Here and there a crocus' head
Thrusting up to dare the cold,
While its sisters, warm in bed,
Stir their coverlids of mould.

Spring is coming; spring is near;
She is whispering in the air.
Soon the blithe nymph will be here,
Shaking blossoms from her hair.

—*James Buckham, in Harper's Bazar.*

TEMPERANCE.

INTEMPERANCE IN NORWAY.

There is lamentation and woe among the advocates of temperance in Norway. The official report concerning the consumption of alcohol in Christiania during the last twelve months is just out, and shows that the consumption of brandy in that town has been larger during the first six months of the last year than has been the case for the same period for many years past. In 1890 Christiania had been drinking 179,975 litres of alcoholic drinks by the end of June; last year the figures has risen to 188,836 litres. With regard to the whole country the report is almost as bad, for it shows that more "braendevin" has been consumed from January to July, 1891, than at any equal period during the last decade. Is it the severe winter which has to answer for these facts, or it is that the revival of interest in their own poets has caused the Scandinavians to act upon the advice of so many of their skalds, ancient and modern, whose drinking songs belong to the gems of the poetry of the North? Who knows but the good Bishop Franzin, with his inspired drinking songs, is really as much at the bottom of the mischief as the publicans and sinners themselves?

PROHIBITION IN IOWA.

The Iowa State Temperance Alliance, at its recent session in Des Moines, adopted the following resolutions:

"1. It is the sense of this convention that the sentiment of the people of Iowa respecting prohibition is as strong to-day as ever, and that the election of a Democratic Governor is not justly attributable to prohibition, but to the fact that undue importance was given to other issues during the campaign; and that while the Democratic party made prohibition the chief issue, the Republicans too often virtually ignored it.

"2. Any government which for a consideration licenses a business that debauches all who engage in it, and produces poverty, insanity, and crime everywhere, not only surrenders its God-appointed place as the protector of the innocent and helpless, but becomes a bribed partner of the criminal classes.

"3. We regard the question of prohibition in Iowa as paramount to any political issues now at stake, and will hereafter give our suffrages or influence to no individual or organization that is not true to prohibition.

"4. If any change is made in the prohibitory law we earnestly demand that our Legislature provide for better enforcement, to the end that all peace officers shall file information and prosecute for violations or be removed from office.

"5. We hold that the States respectively have full authority to legislate concerning the sale of intoxicating liquors within their borders; therefore, when the people have by law interdicted or restricted the sale thereof, it is the duty of the Federal Government to respect their action and collect no revenue from the traffic within such State except from persons permitted to sell under State authority; and whenever the laws of any State shall prohibit or restrict the sale of intoxicants we demand that Congress, in the exercise of its power to regulate commerce among the States, shall forbid under proper penalty all persons, except those duly authorized by local authority, from transporting liquors into such States.

"6. We look with abhorrence upon the proposition to raise money by the licensed sale of intoxicating liquors at the Columbian Exposition, and we believe Sunday-opening of such exposition would be contrary to the moral sense of the majority of the people of this country."

A TABLE OF HORRORS.

A well-known New York newspaper has collected the doings of rum as reported in the daily newspapers for the months of December and January. It presents a most horrible story. Ninety-two killings, fatal cuttings and shootings, sixty-seven serious woundings, twelve cases of inhuman brutality, twenty-seven deaths from the effects of alcoholic poisoning. The names, dates, places, are all given in the awful three columns of closely printed matter. What is the dreaded typhus in comparison with this hydra-headed blood-thirstiness! We would like to compel every apathetic and complacent member of our churches to read this table of horrors, and re-read it until his hardened soul would become an agony of earnestness to overthrow this curse of curses tolerated among us.—*Charles Roads, in Phila. Methodist.*

NUGGETS.

A temperance society has been established in Harvard College.

Eighty-five towns in the province of Manitoba have local option.

A man should be in sober earnest when he swears off from drink.

Unfermented wine is used in all but two of the churches in Oklahoma.

Nevada is to have scientific temperance teaching in schools for two years.

Liberia imports 70,000 gallons of intoxicants for every missionary it receives.

The W. C. T. U., of Orange, N. J., own their headquarters, costing $26,000.

It is said that one-tenth of the many suicides in France can be traced to alcohol.

Seventy-eight thousand voters of Glasgow, Scotland, declare themselves in favor of local option.

In 1889 there were 171,368 retail liquor dealers in the United States; last year there were 240,797.

Avoid smoking. "It's the devil's leading-string, commencing with a hair and ending with a cable."

Auburn, Me., with 13,000 inhabitants, has one day policeman, and three at night. Prohibition prohibits in Auburn.

Mr. Gladstone writes to a correspondent: "Our present licensing system is a discredit and a calamity to the country."

One who has kept a record says that 2,000 women have been murdered by drunken husbands since the beginning of 1891.

In Kentucky they have local option in more than half the counties, and this was brought about by temperance organizations.

Gojumra in Japan is a total abstinence village, and each house has a motto on the door, "Frugal in all things; liquors prohibited."

The value of the food products of our country for a single year is about $600,000,000. The cost of alcoholic drinks is about $1,485,000,000.

BIBLE LESSON.

STUDIES IN THE GREATER PROPHETS.

LESSON XIII.—First Quarter, 1892.—March 27.

SUBJECT.—The Joyful Coming of Christ's Kingdom Foretold.—Isaiah 35: 1-10.

GOLDEN TEXT.—The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.—Isaiah 35: 10.

Open the Bible and read the lesson.

COMMENTS BY E. E. FLAGG.

1. *A rejoicing creation.*—vs. 1, 2. When Adam fell, the earth was cursed for his sake and grew thorns and thistles, but the second Adam will restore it as it was before the curse. For this blessed day the whole groaning, travailing creation waits. When Christ comes to reign in glory, then our lost Paradise will be regained. The birds in uninhabited islands of the sea explored for the first time are said to be tame and fearless, and the noxious weeds are unknown that trouble us in civilized lands. A regenerated humanity would of itself make a regenerated earth.

2. *The blessings of Christ's kingdom.*—vs. 3–7. Paul tells us to comfort one another in tribulation with the blessed hope of Christ's appearing, "and the more as ye see the day approaching." We make too little of the Christian duty of encouraging each other; of strengthening weak hands that they may fight the good fight of faith. Example goes a long way. Courage and cowardice are both alike contagious. The atmosphere around a brave, earnest Christian will be charged with spiritual electricity. No one can come within its range and keep from feeling the subtle influence. We owe it to others to take a firm stand for the right, for by failing to do so we may find the blood of souls upon our garments at the last day. "Say to them that are of a fearful heart, Be strong. Fear ye not." These fearful hearts abound in the churches to-day. They will follow the lead of a stronger spirit in questions of reform when they would never have the courage to strike out independently for themselves. "Fear not." Why? Because God will save us from all the wrath of the enemy if we but put our trust in him.

"He will come with vengeance." It is said that in preaching Christ to outcast and oppressed races, the missionary who dwells on his meekness and gentleness, to the exclusion of those other and more masculine qualities which make him, as a human being, the most manly man that ever lived, will not gain so many converts; for they cling to the idea of a Christ who will be a Protector, and to whom they can look to redress all their wrongs. When we think of the abuses existing in the world; of the untold miseries inflicted by the liquor traffic on the weak and helpless; of the rich who oppress the hireling in his wages; of the tyranny of secret societies, and the manifold ways in which they are perverting justice; and then reflect how weak are our individual efforts to stem this great tide of iniquity, we may well find comfort in the thought that when Christ appears the second time it will be as a Judge to right the wrongs of those who have no helper. "He redeemeth the souls of the poor and needy;" he will also "avenge them speedily." He will "come with a recompense." The humblest service done for him shall not pass unrewarded. "Then the eyes of the blind shall be opened," etc. Spiritually and literally this was accomplished, though only partially and on a limited number, at Christ's first advent; but when he comes to reign as universal King, then this prophecy will be fulfilled in all its completeness. The rejuvenated earth will not contain, as now, vast areas of desert land, nor will there be spiritually any waste soil in his vineyard. In the average church of to-day the drones are many, the workers few. The great majority of professed Christians are the receptive kind, always absorbing but never giving out. The purified, redeemed Zion will be very different, for it will be full of beneficent, never-ceasing activities in which all will bear their part.

3. *The highway of holiness.*—vs. 8–10. A highway is a traveled road,—one that has been cast up by the labor of many hands. So the way of holiness is one that the feet of saints and martyrs have trod, and "they of whom the world was not worthy" have helped to build it. There is always an attractive power in true holiness to draw others the same way. Genuine holiness will take away the stumbling-stones that there be nothing to cause the unwary to fall. It will not shrink from unpopular crusades against evil. It is owing to this lack of genuineness in so many "holiness" professors, that this way is practically unoccupied, and the great mass of the people are walking in by-ways of error and sin. "It shall be for those; the wayfaring men, though fools," etc. The true rendering of this obscure passage is: "even fools," that is, the simple, the unlearned, the babes in knowledge, cannot go astray, because he will be with them. Even if there is not another in one's own family or community to be his companion on this highway of holiness, he will not walk alone, for Christ himself will be with him. Who would not dare to stand alone against the world in such glorious companionship? "No lion shall be there." This follows from what has just been said. The adversary which goes about as a roaring lion will not dare touch the Christian who keeps close to such a Guide.

RELIGIOUS NEWS.

BAPTIST.

—A correspondent of the *Standard*, writing from Wisconsin, says: "Thirty-three of the largest cities in this State, with a population ranging from 4,359 to 204,468, contain one-fourth of the inhabitants of Wisconsin. In these cities are to be found one-fourth of the Baptist churches of the commonwealth, and one Baptist member to every seventy-two of the population, while the general average for the State is, one to every 122 of the people. Ten years ago in these cities we had one Baptist member to every forty-one of the population, so that we have failed to keep up with the procession."

CONGREGATIONAL.

—Rev. Dr. Edward Robie recently completed a pastorate of forty years over the Congregational church at Greenland, N. H. Dr. Robie is in his 72d year, and no living New Hampshire clergyman has had so long a pastorate. The Greenland church is 186 years old, and has had but seven ministers, the first two covering a period of 97 years. It speaks well for the church.

—Noah Porter, D.D., LL.D., formerly president of Yale College from 1871 to 1885, died at his home in New Haven, March 4. He was born in Framingham, Conn., in 1811; graduated at Yale in 1831; was appointed tutor in the College in 1833; was pastor of the Congregational church in New Milford, Conn., and Springfield, Mass., from 1835 to 1846, when he became Professor of Metaphysics and Moral Philosophy at Yale, continuing in this position for twenty-five years. In 1871 he succeeded Dr. Woolsey in the presidency, which position he retained until 1885. He was one of the most laborious of scholars, teachers and literary workers. He was one of the principal editors of the latest edition of Webster's Dictionary.

—Congregationalists in London, Eng., recently held what they called a "Self-Denial Week." This was proposed and observed as an initiatory incident of the "Forward Movement" in the work of foreign missions, under the London Missionary Society, felt to be an immediate and most urgent necessity. One result of it, as the cable reports, was that of special gifts amounting to $50,000.

—The First Church, Toledo, Ohio, pastors Dr. W. W. Williams and Rev. D. M. Fisk, has made a new departure. This church, always Congregational, after nearly forty years of Presbyterian association now unanimously and heartily seeks Congregational fellowship, and thereby adds greatly to denominational strength in northwestern Ohio.

EPISCOPALIAN.

—The Church of England missionaries in Japan want fifty more missionaries during the next three years. Bishop Bickersteth, who has been visiting them, says: "If my life is spared, I will gladly bear the cost of one more European laborer as a thank-offering for what my eyes have seen and my ears have heard of the triumphs of the Gospel in Japan."

—Trinity Protestant Episcopal church, Pittsburg, Pa., has accepted the bequest of $100,000 of the late John H. Schoenberger, on condition that free pews should be adopted and daily services held.

—The excitement in Belfast and neighborhood, says one of the Irish correspondents, over the election of a successor to the late Dr. Reeves, bishop of the Protestant Episcopal church, proved that the Irish Protestant Episcopal church is not by any means so united in doctrine and ritual as it was twenty years ago. The ritualists are making headway very fast.

LUTHERANS.

—In 1860 the number of Lutheran church buildings and chapels in Philadelphia was 10, and now it is 40. The gain from 1880 to 1891 has been 22 ministers, 18 congregations, and 3,940 confirmed members; so that there are now 62 Lutheran ministers, 46 congregations and missions, 12,277 confirmed members, and an estimated Lutheran population of 36,831.

MENNONITE.

—From the 4th Bulletin of Church statistics issued by the Census Bureau, Washington, we learn that there are twelve separate branches of the Mennonite church in the United States, claiming 550 organizations and 41,451 communicant members. From the same source we learn that the German Baptists or Dunkards (3 divisions) have 69,190 members.

METHODIST EPISCOPAL.

—A great revival is in progress at Trinity church, Lima, Ohio, under the labors of pastor T. L. Wiltsee. Beginning with the week of prayer, the meetings lasted eight weeks. About 250 were at the altar, and up to date 220 have united with the church. Some were converted at their homes. The whole city has been moved; the end is not yet.

—The Methodist Episcopal church will soon be giving one million for foreign missions alone. Here are the figures:

Missionary society	$622,000
Woman's foreign missionary society	263,000
Grand total for foreign missions	$885,000

An increase in the combined income of only $115,000 would bring it to a million. The American Board have fixed upon the million line as their goal; so have the Presbyterians.

—The New York *Sun* quotes from the *Cincinnati Enquirer* the following: "Bishop John M. Walden, the resident Bishop of the Methodist Episcopal church, was yesterday made a thirty-third degree Mason;" and comments thus: "We suppose that this raises the Right Reverend prelate to the exalted dignity of a Grand Prince Kadosh. Long may he live!"

—The ministerial vote on the question of the admission of women to the Methodist General Conference stands: Whole number of votes cast, 10,753; in favor, 5,602; against, 5,151; majority, 451; number required to change the restrictive rule, 8,067. It, therefore, fails to carry by 2,465.

—Bishop Newman reports Omaha Methodism busy preparing for the coming session of the General Conference. The new opera house has been secured, which is one of the handsomest in the country. The two galleries, with the boxes and space for 300 on the stage, will give accommodation for 1,500 spectators.

—Bishop Taylor's "self-supporting missions" in Africa received, last year, $29,359.90, and expended about the same amount. Bishop Taylor has just been on a hasty trip to London to complete arrangements for the building of a new steamer for the Kassai River, to enable the missionaries to reach the populous and healthy regions beyond.

—The great revival at Monroe, La., resulted in about 300 conversions and 239 accessions to the Methodist Episcopal church South.

—The movement in the Methodist church for the admission of women in the general conference has received among the ministers, a majority of 451 votes. But a change of this kind in the constitution, or "restrictive rules," requires a three-fourths vote. Out of 10,753 ministerial votes in the several conferences throughout the country, the proposed measure received 5,602; but that is 2,465 votes less than the required three-fourths. This does not necessarily end the question; but it at any rate postpones it until a very much greater unanimity is secured.

PRESBYTERIAN.

—Enrollment of scholars and teachers in schools of New York presbytery, 1887, 24,925; 1888, 25,346; 1889, 26,025; 1890, 26,178. Gain in four years, 1,253, or 5 per cent—1¼ per year. The Presbyterian Sunday-schools of New York City gave to the Board of Publication and Sunday-school work: 1887, $563; 1888, $516; 1889, $1,036; 1890, $1,141. Total, $3,256, or 3¾ per cent of the entire amount raised was given to support Sunday-school work in the United States. The Presbyterian Sunday-schools of New York City contributed to the Sunday-school committee of the presbytery, in four years, $1,319, or 1¾ per cent, was given to further Presbyterian Sunday-school work in the greatest Sunday-school home missionary field in the United States.

ROMAN CATHOLICS.

—There are 151,614 Roman Catholic Negroes in the United States, the largest number of whom, 80,000, are in the Diocese of New Orleans, and the next largest, 35,000, is that of Baltimore. They have 27 churches for their exclusive use, and 33 priests; and there are 100 schools for colored children, attended by 6,460 pupils, with 8 orphan asylums, 1 foundling asylum, and 1 hospital. During 1890, 4,558 colored children and 590 adults received Catholic baptism.

—Dr. Barrows, editor of the *Christian Register*, made an extended trip into the Southland recently to study the condition of the Negro. He says: "When one goes through the South, and sees the vast number of Methodist and Baptist churches managed entirely by the colored people themselves, he finds very little indication that Roman Catholicism is making any headway, at least in the country districts, with the colored people. They are thus far essentially Protestant. In the cities, however, Catholicism is making some advance."

SEVENTH DAY BAPTIST.

—The Missionary Society has arranged for the celebration of its Fiftieth Anniversary at Nortonville, Kan., Aug. 25, 1892, and for the commemoration of the William Carey Centennial at the same time and place.

NEWS OF THE WEEK.

CHICAGO.

Antonio Cribaro, a wealthy Italian, murdered his wife and then committed suicide.

Colonel Roswell Marvin Hough, the founder of the Stock Yards, is dead.

New England Congregational church adopted a memorial to the late William H. Bradley, who for twenty-seven years was a deacon of that church.

COUNTRY.

Fred Lappin was imprisoned at Fairfield, Ill., Sunday night for the murder of his father in Arrington township, Wayne county.

The first entry of goods to be exhibited at the World's Fair was made at New York, Monday. The articles come from Port Limon.

A formal waiver of the appeal from the decision in the Hopkins-Searles will case was filed Monday at Salem, Mass., in behalf of Timothy Hopkins and wife.

Gen. Russell A. Alger said in an interview Monday that he was a candidate for the Republican nomination for President.

Kansas Democrats are said to be arranging a deal with the People's party whereby the former will gain three Congressmen in return for supporting the National ticket of the People's party.

The funeral of Noah Porter, ex-president of Yale College, was held Monday at New Haven, Conn.

Rufus T. Collins was convicted of wife-murder at Gordon, Ga., Monday. He paid a Negro $50 to shoot his wife.

The new bark Invertrossachs, insured for over $250,000, has been lost at sea, and it is believed that ten of her crew have perished.

Henry Nottingham, ex-superintendent of the Lake Shore & Michigan Southern Railway, was found dead in a Cleveland hotel, Monday.

F. W. Talbert, founder of the International Order of Mechanics, was killed at Florence, S. C., Monday, by two boys, one of whom he had cowhided for slandering his daughter.

Seven trunks belonging to New York and Chicago dressmakers filled with costumes valued at $6,000 were seized by customs officials, Monday, at New York.

Joseph Solomon Moore, the well-known writer on free trade topics, died at New York, Saturday.

Four persons were bitten by a mad dog Monday night at Springfield, Ohio.

Sidney Green, a farm hand living near Elgin, Minn., was tarred and feathered Saturday night and ridden on a rail. Last fall he eloped with another man's wife.

Three oil wells, each flowing 150 barrels of oil a day, were bored near Portland, Ind., during the past week.

Prof. Swift, of Rochester, N. Y., has discovered a comet that can be seen with an opera glass.

Fall River (Mass.) cotton manufacturers report an increase in dividends of $40,950 for the present quarter over the corresponding quarter in 1891.

Five freshmen and two sophomores were expelled from the University of Michigan, Tuesday, for dissipation.

Charles Wing, a leper, now in a hospital at Philadelphia, was a cook in the Peabody Hotel when he first came down with the disease.

At Pueblo, Col., Tuesday, Mansfield & Pollard's livery stable burned, together with twenty-three horses.

The elections, Tuesday, in the Province of Quebec resulted in the defeat of the Mercier party. De Boucherville's majority in the new House will be about thirty.

Presbyterians of Hiawatha, Kan., spent Tuesday afternoon at prayer to prevent the World's Fair from being kept open Sunday.

Trains were blockaded, telegraph wires prostrated, street car traffic stopped, and pedestrianism made almost impossible by a storm in the Northwest Wednesday night. At St. Paul many of the schools and stores were closed. The storm is said to be the worst since Jan. 12, 1888.

Wednesday the Iowa House of Representatives passed a resolution favoring the re-submission of the prohibition amendment to the people.

Housesmiths of New York are preparing to strike on May 1. Thursday the iron manufacturers and builders formed an "Iron League" to contest the strike.

Suits were filed in the United States Circuit Court, Thursday, against the city of New Orleans by heirs of six of the Italians lynched there March 14, 1891, claiming $30,000 in each case.

In a wreck on the Big Four railroad at Acton, Ind., Thursday, a conductor and a brakeman were killed.

The consolidation of the Tennessee Coal and Iron Company and its two principal competing companies is reported to have been effected.

Commencement exercises were held in the dental department of Iowa University, at Iowa City, Thursday.

Wednesday the commencement exercises of the medical department of Iowa University were held at Iowa City.

At Lansing, Mich., Wednesday, the Michigan & Mackinac Railway Company and the Cincinnati & Michigan Railway Company were consolidated.

Wednesday a bill was introduced in the Canadian Parliament prohibiting the importation of contract laborers.

Prof. Charles W. Scribner and J. P. Gordy, Wednesday, were elected to the faculty of the University of Illinois.

Waldo Adams, manager of the Adams Express Company, died Wednesday at Boston, aged 56 years.

Bishop Henry M. Turner, of the African Methodist church, says that the only way to settle the race question is to send the Negroes to Africa.

William B. Merrill, of Denver, Col., was sentenced to fourteen years' imprisonment at hard labor, Tuesday, for perjuring himself to secure a divorce.

The Standard Oil Company is said to possess all the gas leases in Indiana, with the exception of those of Peru and Kokomo.

Flour and cornmeal, worth $150,000, will be sent to Russia on the steamer Missouri.

J. D. White, a postal clerk, brother of the general superintendent of the railway mail service, pleaded guilty at Dubuque, Iowa, Tuesday, to robbing the mails.

Wednesday the State Bank of Evanston at Evanston, Ill., was organized, with a capital stock of $100,000.

Judge Borgett, of Lincoln, Neb., was shot, Wednesday, by a man named Warner, whom he had fined recently for drunkenness. Borgett's wounds are not likely to prove fatal.

Rob Musgrave, of Terre Haute, Ind., convicted of attempting to defraud insurance companies, was denied a new trial, Wednesday, and sentenced to the State prison for ten years.

H. A. George, of Eau Claire, Wednesday, was elected Grand Chancellor of the Wisconsin Grand Lodge Knights of Pythias.

Katie Pfluger was forcibly abducted from school at Pumneytown, Pa., Wednesday.

The New York Assembly Ways and Means Committee decided that the appropriation for the World's Fair should remain at $300,000.

Representatives of railway and lake lines met at New York and formed an agreement on rates on the same basis as last year.

Chauncey B. Welton, of Madison, was elected Department Commander of the Wisconsin Department, G. A. R., Thursday.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 7 to March 12:

Z Graves Rev S A Alt, Geo W Pritts, B Rohrer, Dr W M Miller, A Knox, Rev E J Buehrer, K Marsh, J P Stoddard, Miss E Merrick, J H Gray, J B White, H M Woodford, H S Halstenson, C Hoover Sr, H Van Blarcom, W H Ross, M Phillips, S C Taylor, S Kirkpatrick, S Dekker, R E Rose, H Rupers, Rev T M Chalmers, L Champe Sr, E W Hicks, W M Breaden, F Byrer, Capt T A Wilson, O Schreder, Mrs M A Hanson, J R Latimer, Rev Ad Bartling, Rev S A Bumstead, W Chestnut, A C Bundy, W L Enlow, S Creswell, Mrs M Carnes, I Ganoung, T M Chalmer, W Park, J M Johnson, Miss A Cozier.

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CHICAGO.

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Winter No. 2	87	@	89¼
Corn—No. 2	39	@	39¼
Oats—No. 2	29	@	29¾
Rye—No. 2	82	@	84
Bran per ton	13 75		14 00
Hay Timothy	11 50	@	13 50
Butter, medium to best	24	@	28½
Cheese	09½	@	13
Beans	1 45	@	1 70
Eggs	12½	@	13
Seeds—Timothy	1 21	@	1 28
Flax	96½	@	98
Broom corn	04	@	07½
Potatoes, per bush	25	@	32
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 70	@	5 25
Common to good	3 40	@	4 00
Hogs	4 00	@	5 10
Sheep	4 50	@	5 65

NEW YORK.

Wheat, No. 2	1 01¼	@	1 05¼
Corn	48¼	@	49½
Oats	35	@	41½
Eggs	14		14½
Butter	17	@	29
Wool	18	@	30½

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Cattle	1 50	@	4 40
Hogs	3 30	@	4 75
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The idea that cold baths are healthy in winter and dangerous in mid-summer.

That rain-water is more wholesome than "hard" water.

That bed-rooms must be heated in cold weather.

That the misery of everlasting scrubbing and soap-suds vapors is compensated by the comfort of the lucid intervals.

That a sick room must be kept hermetically closed.

That it pays to save foul air for the sake of its warmth.

That "draughts" are morbific agencies.

That catarrhs are due to low temperature.

That even in mid-summer children must be sent to bed at sunset, when the air begins to be pleasant.

That an after-dinner nap can do any harm.

That the sanitary conditions of the air can be improved by the fetor of carbolic acid.

That there is any benefit in swallowing jugfuls of nauseous sulphur water.

That rest after dinner can be shortened with impunity.

That out-door recreation is a waste of time.

That athletic sports brutalize the character.

That a normal human being requires any other stimulant than exercise and fresh air.

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If trustworthy statistics could be had of the number of persons who die every year or become permanently diseased from sleeping in damp or cold beds, they would probably be astonishing and appalling. It is a peril that constantly besets traveling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But, according to *Good Housekeeping*, it is a peril that resides also in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family, often suffer the penalty of sleeping in cold rooms and chilling their bodies, at a time when they need all their bodily heat, by getting between cold sheets. Even in warm summer weather, a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide.—*Scientific American.*

TREATMENT OF BURNS.

The doctor hears a great outcry as he nears a boarding-house, and some one calls: "Run for the doctor, quick;" but he is at hand, and goes within. A child had been playing near the stove while the breakfast was in preparation, and succeeded in depositing on its abdomen part of the contents of a dish of hot gravy. The result is a blister as large as a man's hand extending from umbilicus to epigastrium; child is 2 years old. Its writhings are very similar to convulsions, its screams arousing every one in the house. The doctor, cool and collected in that babel of confusion, takes from the shelf an unbroken package of saleratus, pours half of its contents into a tin wash-dish, adds enough water to this to make a thick paste, and covers the burn with the mixture, making the application half an inch thick. As soon as this is applied the child stops crying and is free from pain. Leaving orders to keep the child quiet all day, and not to allow the soda to become dry for eight hours, he quietly leaves the room.—*Dr. C. S. Cope.*

HOW TO TREAT CORNS.

Corns are somewhat a result of the constitution; but there is no question that the rubbing and slipping of an ill-fitting shoe is a frequent occasion of them. No radical cure for them has yet been discovered. They may be greatly helped, though, by being soaked for twenty minutes in warm water, then pared or scraped with a very sharp knife, and painted with iodine. Lunar caustic is excellent also, but not exactly safe, as it sometimes burns so deep as to leave a serious sore. A salve made of white or yellow wax, spermaceti and almond, or castor oil, in equal quantities, is excellent to rub upon corns and callousness. Apply just before going to bed, after bathing, but not soaking the foot, and rub in thoroughly.

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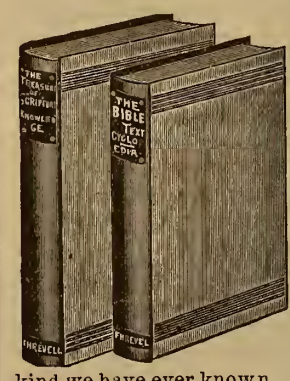

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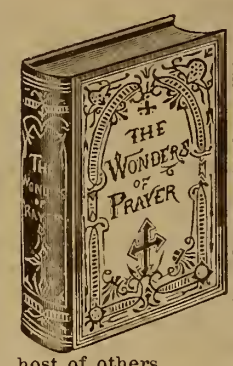

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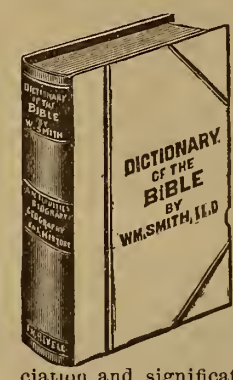

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Farm Notes.

HEALTH ON THE FARM.

Much has been written with reference to healthful methods of living. The farmer has been warned against too free use of the pork barrel, over and over again; and while it seems to be true that our pork-eaters are as healthy and long-lived as our beef-eaters are, it is nevertheless true that a steady pork diet is not the best diet. If we were asked to lay down general rules for healthful methods of living on a farm we should say: First, a comfortable house with large airy rooms; a strict regard for cleanliness about the premises, that is, that all decaying matter should be scrupulously removed from any location near the house; good drainage; frequent bathing; as much labor-saving in all departments, in the house and out of it, as possible; and a variety of foods. The chicken is frequently drafted for the farm-table, perhaps too frequently, for fowl is hard to digest. Fresh beef in summer is not practicable, unless bought of a butcher. But—stating again what has been stated many times—the sheep furnishes an easy means by which the farmer can supply himself with fresh meat at any time of the year. With a flock of sheep one can be slaughtered at any time, and what is not needed of the carcass for home consumption can be disposed of. This feature of the benefits of sheep husbandry alone is enough to commend sheep-breeding to the farmer.—*Selected.*

TO PROTECT TREES.

To prevent mice and rabbits from girdling trees use a wash made as follows:

Fresh lime slaked with soft water (old soap suds is the best). Make the wash the same thickness as to wash house or fencing. Where one peck of lime is used, while hot, add one gallon of crude carbolic acid, one-half gallon gas tar, and four pounds of sulphur. Stir well.

For summer wash, leave gas-tar out, and add in place of it one gallon of soft soap. Wash the last of May or June. If the miller has laid the egg which produces the borer, this wash is death to the egg. The millers, moths and beetles will not deposit their eggs in a tree thus washed.

It is claimed that this wash will prevent both apple and peach tree borers. Wash the trunk and limbs as far as the rough bark goes. A man or boy can wash 200 to 500 trees a day with a good flat brush.

A weak lye is a very useful and perfectly safe tree wash. Old soap suds will keep the bark smooth and the borers off, if the trees are washed two or three times in the summer season. If a pint of crude carbolic acid is added to fifteen gallons of old soap suds or lye it will keep insects off for months.

EVERYDAY MATTERS.

Keep watch of the price of cow feed, and when you can buy it cheap enough, lay in a supply.

The first step toward increasing the profits from your dairy will be to cull the herd. Look it over and see if this is not true.

Turn and rub cheese daily to keep them bright and free from mould. Carelessness never pays in making cheese, more than anything else.

When feeding a cow do not try to see how little you can give her and have her "do pretty well," but how much you can get her to eat and "do pretty well."

If you intend to build up a dairy herd it will pay you to feed your young heifers something besides corn—give them some oats. You will reap the good of it in their progress as well as in the churn.

Ploughing by steam is now a common practice on the Pacific coast. There are those who think that electricity will soon be used for the same purpose.

A Maine firm say they can buy for $1.50 per barrel to-day apples that they paid $3.50 for a year ago. Very fair apples are selling at $1 per barrel in the Maine markets.

The United States Department of Agriculture has distributed a large number of camphor trees, which are becoming domesticated in this century, giving promise that in time, camphor will be produced here in paying quantities.

Milk cans should be washed in cold or tepid water first, and then rinsed in boiling water before they are exposed to be aired. The addition of a little soda and borax to the hot water increases its cleansing properties.

If you carry milk to a factory or ship to market, it will pay you to cool it at once as soon as drawn from the cows. It don't make a man feel very good to have his milk rejected because "it is off" after he has spent time cooling it. But he did not do it soon enough.

More than any other of the stock quarters, the dairy barn must be kept free from impurities. Pure oxygen, and not poisonous nitrogenous vapors, is what nature has designed and provided to renovate the life blood. This principle works the same in animals as with mankind. Milk may be poisoned through bad air drawn into the lungs of a cow, or the bad odor will affect it in the pail after being drawn from the cow.

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NEWS OF THE WEEK (*Continued from 13th page*).

A royal commission has been appointed to ascertain and report for the information and consideration of Parliament the fullest and most reliable data possible respecting the effects of the liquor traffic in Canada.

Thursday, the Board of Directors of the Standard Oil Company passed a resolution to dissolve the trust, it is said.

Ross Kells, superintendent of the motive power of the Erie Railway, died Thursday at Dansville, N. Y.

The National Department of Agriculture reports that farmers hold of last year's crop 171,000,000 bushels of wheat and 860,000,000 bushels of corn. The wheat reserve is the largest ever reported.

A bill now pending in the New York legislature substituting hanging for the electric chair will be favorably reported.

Men are working overtime at Mare Island Navy Yard to get cruisers ready in case they should be needed at Behring Sea.

John F. Winslow, a noted iron manufacturer, whose firm built the Monitor, died Thursday morning at Poughkeepsie, N. Y.

Prince John Zobiesk, grandson of the King of Poland, was arrested at Mount Kisko, N. Y., Thursday, for stealing a horse and wagon.

At Grafton, N. D., a man and his team were frozen to death within the city limits in Wednesday's storms. Half a mile from Devil's Lake, N. D., William M. Griffin, a farmer, was found frozen to death. At Badger, Iowa, Thomas Oneson was blown from his wagon and instantly killed.

A. P. Wood, formerly editor of the Dubuque *Tribune*, died Thursday at Dubuque.

Gold in abundance is said to have been found in a decomposed quartz ledge near Cottonwood Springs, Cal.

The factories of the Boston Rubber Shoe Company will not be shut down as long as usual this spring, owing to the improved condition of the rubber trade.

Hereafter the rules against dealing in puts and calls will be strictly enforced by the New York Produce Exchange.

King Oscar II., of Sweden, in a letter to President Bonney, of the World's Congress Auxiliary, says that he may visit the World's Fair.

At Las Vegas, N. M., Wednesday evening the Rev. B. J. Chrevas, a colored Methodist minister, fell dead in a pulpit while preaching.

Mrs. Sallie Enos, of Morgantown, Ind., swallowed a needle when she was a child. Recently it was taken from her leg near the knee.

The Rev. James Gallagher, a Catholic priest of New York, was fined $5 Thursday for drunkenness.

At the Indiana State Republican Convention, Thursday, the following delegates at large to the National convention were elected and instructed to vote for the re-nomination of President Harrison: Richard W. Thompson, of Terre Haute; ex-Congressman S. J. Peele, of Indianapolis; ex-Secretary of State Charles N. Griffin, of Hammond; N. T. Depauw, New Albany.

FOREIGN.

Advices for thirty centers of the Argentine Republic indicate that general trade is reviving.

German colonists on the Volga, in Russia, numbering 300,000 souls, are in an extremely destitute condition, it is said. They received less aid from the government than the Russian peasants.

Authors of London held a meeting Tuesday to consider the project of erecting a monument in Westminster Abbey to the late James Russell Lowell.

Vienna police have forbidden further free distribution of bread to the starving workmen of the city.

At Kolaschin, in Albania, a wedding party of Albanians accidentally wounded one of the party of Montenegrins, whereupon the Montenegrins fired into the party of Albanians, killing and wounding nineteen.

It is reported that the German steamer Messina foundered off the Scilly Islands Feb. 19, and that but one man out of a crew of twenty-five was saved.

Foot and mouth disease is spreading in Scotland.

The medical college at Lyons, France, has been closed on account of disturbances created by the students.

Snow fell to the depth of eighteen inches in Lancashire Thursday. In North Wales railway and telegraphic communication were greatly interrupted.

A meeting promoted by the Chamber of Commerce was held in London Friday to further arrangements for the World's Fair.

Thursday the French Foreign office announced that the commercial treaty with the United States had been concluded. The Senate of Spain approved the commercial treaty with the United States by a vote of 90 to 50.

George Woodgate Hastings, member of Parliament for the East Division of Worcestershire, pleaded guilty of embezzlement at the Old Bailey, in London, Friday, and was sentenced to five years' penal servitude.

Three hundred miners were entombed by an explosion of fire-damp in a colliery near Charleroi, Friday. It is feared that nearly all perished.

Maitland Francis Moreland, an Oxford tutor, aged 65 years, was sentenced to ten years' penal servitude at London, Friday, for attempting to blackmail members of the nobility.

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Sleep is Sweeter

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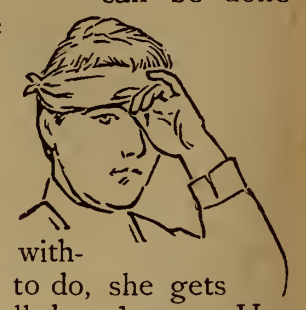

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Pres. Charles A. Blanchard is in attendance at the Pittsburgh Anti-Secrecy Convention.

As we go to press, Tuesday morning, the Pennsylvania State Anti-Secret Convention is in session at Pittsburgh, and in the next issue of the *Cynosure* we hope to give a full report of the proceedings. The program, as printed last week in these columns, is an excellent one, and there is every reason to believe that the exercises and the spirit of the gathering will make it a most encouraging event in the progress of the anti-secret cause.

Lady Henry Somerset, one of the talented coeditors of the *Union Signal*, has returned to England; that is, she is to sail April 13 from New York. On the 17th instant she addressed a meeting of miners at Pittsburgh; and is announced to address another at Portland, Me., in honor of Neal Dow and Mrs. Stevens, and still another in Boston, April 7, at the Tremont Temple, for Mrs. Livermore and the W. C. T. U. of that city. Her mission to England is in behalf of temperance work among women, in which she is to be assisted by Miss Helen L. Hood and Miss Florence Balgarnie, who will leave America within a few weeks. In the meantime Lady Somerset will contribute liberally to the columns of the *Union Signal*. The work of augmenting and perfecting the World's Christian Temperance Union, in the hands of these earnest and talented women, can hardly fail to prosper.

From all accounts, it is evident that the New England Christian Association, recently chartered in Massachusetts, enters upon its work of reform under the most favorable circumstances. In the words of a resolution passed at a preliminary meeting of its projectors in February, "it is not intended to interfere in any way with the National Christian Association, but to put ourselves in a position to more effectually co-operate in its noble work of enlightening the people upon the great evils of secret societies." A letter from Rev. J. P. Stoddard remarks: "Considering the ability of the N. C. A., its management has been *generous* to this part of the work, and I believe the brethren appreciate it. I am confident your New England secretary does." One thing is certain: "The field is the world," and so large, and the work so great, that there need be no clashing of interests. Rather, we may hope to be helpful coadjutors in the cause of reform. "So mote it be."

To those whose subscriptions have recently expired, we would urge their immediate or early renewal. We are pushing the anti-secrecy reform in the *Cynosure* to the best of our ability under divine strength and guidance, and tenderly appeal to every friend of the cause to be as liberal in holding up our hands in the great contest in which we are engaged as circumstances will permit. We need every dollar now due us to advance the work and meet our current expenses from day to day. Your indebtedness may be small, but the payment of a dollar or two from each of those who owe us would tend to encourage us greatly and send us on our way rejoicing.

The troubles in Germany, in which unemployed laborers have borne the most prominent part, are of a class to which any absolute monarchy may at times be subjected. Such a nation depends upon its military strength to enforce laws conceived in despotism—laws which would find no place in a constitutional government—laws which are liable to be accentuated and made more oppressive by a sovereign who lacks good judgment and prefers to rule by will-power. The Emperor has shown firmness and bravery, as, indeed, he well may with a great standing army to give emphasis to his policy, whether it be right or wrong. There is no doubt that he has overstepped the bounds of control established by the cooler and milder policy of Bismarck, and has, in consequence, aggravated the situation with which he was confronted. Let us hope that experience and more mature judgment will yet make him a wiser sovereign.

Last Sunday was a joyous day at "Moody's Church," corner of LaSalle street and Chicago avenue, in this city. Twenty years ago Mr. J. M. Hitchcock, one of the directors of the National Christian Association, became the acting and active Superintendent of "Moody's Sunday-school," and ever since, with unflinching zeal and energy, he has devoted himself to the responsible duties of that office. The close of his second decade in it was properly celebrated as "Reminiscence Sunday," and more than 2,000 men, women and children gathered in the spacious church. Among those present were business men, high in public office and esteem, who, in the "long ago," were superintendents, teachers and scholars in the mission. The reunion was full of the spirit of Christian love and benediction, and the hearts of those who participated in the exercises are lighter and better for the genial influences of the occasion.

T. T. Fortune, the originator of the Afro-American League, gives, as one reason for such an organization, the fact that nearly every secret society debars the colored man from its so-called privileges. Among the rest he mentions the Good Templars. The colored members did not ask for separate lodges; they did not desire them, he says. But the British and American branches re-united at Saratoga, N. Y., a few years ago, and the condition of union forced upon the British body by the sharp practice of Finch, now saint of the order, was an acknowledgement that its division of the lodge, eleven years before, because of the color-prejudice in America, "was odious and unsound in principle." This is the version of an intelligent and prominent colored man of the boasted action at Saratoga; and he is nearer correct than the patrons of this secret order, who claim that there is now no race line separating the temperance ranks, as any one with a grain of wit may see in the records of that meeting.

What leaders are the honest farmers allowing into their secret F. M. B. A. and Alliance? In a speech at Des Moines, Iowa, sometime since, which is in print, H. H. Haaf, farmer, lawyer, walking delegate, prohibition guerrilla, Ishmaelite, and what not, said: "Right there in Wheaton, Illinois, under the eaves of that college which has for its motto, 'All things secret are to be opposed,' I organized out of those men a lodge of F. M. B. A., and gave them the grip and password." He goes on to say that farmers must keep out the mere professionals, lawyers and walking delegates who sneak into their lodges, and ruined the Grange in 1876. They must keep their secret work to prevent this." But the fact about this lodge organizer is that he is of the very class on whom he demands the doors to be shut. He came two or three times to Wheaton, to organize his F. M. B. A. lodge, and brought one of the State officers; but the Wheaton farmers had too good sense to take all his statements for fact, and pointedly rejected his secret lodge, with its pagan altar and ritual. They organized an open Alliance, which is successfully maintained.

THE AGE OF GOLD.

BY MRS. VICTORIA ALEXANDRA STONE.

The stars are shining on the brow of God;
This day has faded in the crimson West;
The hills are tipped with sunset's stainless blood,
And all the world is sinking into rest;

Is sinking into rest, but ere long wakes
To walk the ways of earth with strife and care;
To usher in those restful days, when breaks
The light beyond, which never dawneth here.

And so I sit and wonder if that day,
By prophets sung and patriarchs foretold,
Will ever dawn, when night shall pass away,
And bring the long, long promised age of gold.

The world is sad with sorrow and with care;
Our feet press onward towards the churchyard mould
But faith still watches for the morning star,
When night shall end, and bring the age of gold.

We hear his footsteps on the hills of God;
He comes by way of heaven's unnumbered stars;
His lances flash like Israel's flaming rod,
And angel hands lift high the shining bars.

'Tis all for love, although the world be lost!
Love for the Lamb who leads us with his fold;
'Tis all for love, though he hath paid the cost,
And through his might shall dawn that age of gold.

Oh, glorious day! Oh, promise from afar,
By prophets sung and patriarchs foretold;
Our eyes shall see the blaze of Bethlehem's star,
When time rolls on and brings the age of gold.

Steamburgh, N. Y.

CHRISTIANITY IN THE U. S. CONSTITUTION.

BY J. C. K. MILLIGAN.

Brothers Hinman and Gault have given their views of the United States Constitution. The latter has shown that some of its features are not entirely "compatible with our being a Christian nation." The Christian is required to "acknowledge God in all his ways;" to "swear by his name;" and to choose rulers who "fear God and rule justly." Christian America, in its civil Constitution, fails to obey these laws of God, and thus mars the glory of our political institu-

tions; and it does this in the face of Gospel light and mercies.

But Mr. Gault weakens the force of his argument, and is out of touch with many who would aid him in the reform he seeks, when he says, "The Constitution *expressly repudiates* some of the fundamental principles of Bible Christianity." He specifies the omission of all reference to God in the preamble and in the oath, the claim to be the supreme law, and the prohibition of a religious test. These are not an "express repudiation;" that is, a formal rejection, in so many words, of God and Christ and the Christian religion; but they are only a failure to recognize them. For, as Judge Story testifies, any attempt to reject Christianity would have been crushed by a storm of public indignation.

The omission of God's name in the preamble and in the oath does impugn the Christian intelligence of its framers; but it by no means "repudiates" God as the author of civil government, nor denies that his name gives sanction to the oath. Personal sins of ignorance or of omission are less guilty than those that are willfully committed or forced on others by making them a condition of civil rights and privileges. A Christian may carelessly or ignorantly pray only to God and never to Christ; yet who can justly call him an infidel, or say that he "repudiates" Christ? The book of Esther omits the name of God; but neither the noble queen, nor Mordecai, nor the writer of the book, "repudiated" God. The terms of communion by which the R. P. church tests its members and officers do not name Christ. Does that church, did Mr. Gault in entering it, "repudiate" Christ? Masonry is not condemned simply for omitting the name of Christ from its ritual, but for exalting the order above the church as a saving power, for humiliating the Christian to a level with the Jew, infidel or pagan, and for enforcing un-Christian, blasphemous and criminal rites.

The failure to recognize God as the supreme founder and ruler of the nations was sinful, and is a blot on the *magna charta* of American liberty; but this neglect did not prevent the constant practical recognition of God through all our history by the people and by public acts of worship in national and State courts, legislatures, prisons, ships and forts. However perfunctory may be the use of God's name and worship in these services, they are proof and demonstration that the failure condemned was not a repudiation nor prohibition of Christianity. To assert the contrary is a groundless speaking evil of dignities, and gives aid and comfort to infidels in their wicked effort to realize this atheistic repudiation.

The Constitution's claim to be supreme law does not "repudiate" Christianity. The framers of the Constitution meant only that the people, and not the king, had supremacy in government. They had suffered from kings who claimed that by the grace of God they had supreme authority and denied to the people any share in the administration of government. The advocacy of this claim by the church led to the reaction of French infidelity, and doubtless had some influence on Franklin, Jefferson, Madison and others. But far wider and deeper was the influence of English Puritans, Irish Presbyterians and Scotch Covenanters, whose heroic lives and martyr deaths had vindicated the rights of the people and demonstrated their authority under God to set up kings and dethrone them, to establish government and overturn despotic power by the sword. Those who were imbued with this Christian faith were not only dominant in, but were, the nation.

This deep conviction as to the rights of the people, the difficulties in the way of the development of their new departure in civil government, and especially the ignorance then prevalent in the reformation churches as to the divine prerogatives in government, are all essential to the explanation of the omission of God's name, of the claim that the people ordain the Constitution, and that it is supreme law. The Westminster Confession and all other reformation creeds are silent as to Christ's civil authority and dominion, and are strongly Erastian in the powers of the magistrate over the church and in matters of conscience. The R. P. and U. P. testimonies, dated in 1806 and 1858, even now stand alone in clearly presenting the civil authority of Christ as an article of Christian faith. Yet to say that the reformers of the Evangelical churches "repudiate" Christ and deny his kingly claims, would offend God's people and make ourselves false witnesses for Christ.

The silence of the Constitutional fathers was as innocent as that of the reformers and church fathers. In setting up this government they did not give due glory to God, nor own the supremacy of Christ; but these principles of Christianity were not then understood, and even now are in dispute among Christians. Yet the founders of the American government did "expressly" acknowledge God's supremacy over human governments in the Declaration of Independence and the Articles of Confederation; and even Jefferson and Madison never repudiated it in their infidel writings; much less did the Constitutional Convention mean to do so. No fair construction can make the omission to be a repudiation of God or his law. Besides, the substance of our civil jurisprudence is formally based on the Bible, and the supreme courts have over and over declared Christianity to be the common law of our land. These decisions authoritatively interpret the Constitution as Christian.

The Constitution is negatively rather than positively un-Christian; there is failure to require Christian morality, but there is no rejection of God or his law, no prohibition of religious worship or of any Christian duty, and no obligation to repudiate these. In fact, without a change in the Constitution, Congress might stop all national Sabbath desecration and complicity in the liquor traffic; might establish Christian marriage and divorce, and, with the President, might lift up the government administration to the high plane of loyalty to the Lord Jesus as the nation's King. There is no Constitutional basis giving permanence to such legislation and administration; but if public sentiment were awakened to elect Christian legislators and administrators, to enact express Christian laws, and to amend the Constitution so as to give them validity and permanence, there is nothing in the Constitution to forbid this desirable reformation.

The prohibition of a religious test was not intended to repudiate Christianity. The circumstances of its enactment show that it was only designed to guard against the Erastian union of church and state, a civil establishment of religion such as had driven our Pilgrim fathers into exile. Against this the National Reform represented by Mr. G. protests as strongly as does the United States Constitution. The relation of church and state was then a burning question, whose true solution was unknown. Virginia had established Episcopacy; Maryland was dominantly Catholic; Carolina and New Jersey and Pennsylvania were Presbyterian; New York was Dutch Reformed; New England was Congregational. Sectarian rivalry made union of the sections impossible, if any sect were to be preferred; hence a sectarian establishment was forbidden, and freedom to all was guaranteed.

But, unfortunately, instead of *sectarian*, they used the word "religious," which, in its primary sense, includes the recognition of God and obedience to his law, as well as conformity to the creed and outward rites of a sect. Hence infidelity and secularism have gained an ascendancy and interpreted the Constitution as forbidding any preference of Christianity over Mohammedanism or pagan idolatries. But even with this interpretation crystalized into supreme law by the now abrogated treaty of Tripoli, there is no power in the Constitution, or under it, to prevent the election of a Christian President, the selection of a Christian Cabinet, and the inauguration of a Christian administration. We have all this to-day, or might have, if the Christian sentiment of the nation would sustain the aspirations and aims of the Christian men who are heads of departments in the present national administration.

Christianity is put at a disadvantage by the silence of the Constitution and its religious test clause; and its present interpretation is incompatible with Christianity, as it ought to be in a Christian nation like ours. But that the Constitution repudiates Christianity, or forbids the enactment of Christian morality, is not sustained by the facts of our history, nor by the letter of the bond. It is defective in its Christian character; but the barrier to Christian government is not so much in these defects as in the refusal of so many Christian men to carry their religion into politics and to vote as they pray; it is in the antagonism of Christian voters to each other and to the Christian reforms that are imperatively needed, and in the sectarian or cowardly failure of Christians to stand together in asserting and maintaining their Christian rights and liberties.

New York.

GARRET OR PARLOR?

BY REV. JAY BENSON HAMILTON.

The garret is a storage-place for the refuse of the household. To its gloom and dust and cobwebs are consigned the broken, worn-out or useless articles which we do not care to destroy. I saw two old-fashioned spinning-wheels not long ago. One was in the garret. It was broken, and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of color and bright bunches of ribbon. The old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a gray old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly, "It belonged to my grandmother. Its music accompanying her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and my dear old grandmother. Both are in heaven now."

May I introduce to you a saintly old man? He is an aged minister of the Gospel. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor, although he has made many rich. Does he sit in the parlor, surrounded with tokens of appreciation and affection? Alas, no! He sits in the garret, lonely, neglected and almost forgotten. Fellow-Christian, when your minister retires, shall it be to the garret or to the parlor?

Hackettstown, N. J.

THE LORD'S PRAYER AND LODGE PRAYER.

The question whether the absence of Christ's name from the "Lord's Prayer" does not justify its omission from lodge prayer, is plausible. But it misses the point in issue.

It ignores the principle contended for, and recognizes, only, a not indispensable formula.

In point of fact, the very name of this prayer associates it with the Lord Jesus Christ, and to use it is to recognize him as Lord.

This is as un-Masonic as the formula "for Christ's sake," or "In the name of our Lord and Saviour Jesus Christ."

The point is not that a certain word is omitted, but that it cannot be used. It must not be implied, recognized or understood. The real point is even something beyond this, if possible. It is the absolute ignoring of the one who cannot be ignored in prayer and religious services by any Christian, and whose relation to true religion is such that the formal utterance of his name is not a necessary thing, however natural and suitable.

The omission of his name from the Lord's Prayer does not secure the same effect, nor answer the same end, as the willful and intentional and necessary suppression of his name in the lodge. In fact, if the lodge used this very prayer it could not use it under its title, "The Lord's Prayer," for that would be as un-Masonic a recognition of Christ the "Lord," as the formula "for Christ's sake."

Either would be abhorrent to Blue Lodge Masonry. What we complain of, is not that the lodge omits a formula that we by no means claim to be indispensable to prayer. Yet the question that has been raised assumes that this is the sum of our criticism. We do not think it must always be used. But the other party claims that it must never be used, and that is another thing. Where a recognition of Christ is well understood, as it always is in a church, for example, the utterance of his name in a formal way may be unnecessary. But the case is opposite when it is well

understood, as it is in the Blue Lodge, that he can have no recognition, and that this is the inner reason why the outward utterance of his name is impossible.

The question is one of fact and not of words. Against this fact, the prayer bearing the Lord's own name in its title makes no contention. Against this fact the lodge must contend or else surrender a cardinal principle. CRUCIFER.

IMMORALLY CONSTITUTED SOCIETIES.

Some social bodies are immoral in their very nature. Such are all secret, oath-bound societies, as the Freemasons and Odd-fellows. As a matter of course, no consistent Christian can have fellowship with these. They are in their very essence a perversion of the social nature of man. They are combinations for selfish ends; and so far as they introduce any aims that contemplate, professedly, the common good, they become necessarily the rivals of the social institutions of divine appointment, viz., the family, the state and the church. All beneficent aims are comprehended in the spheres of these institutions. If, because of their imperfection, any voluntary association is formed to supplement the deficient action of either the church or the state, such voluntary organization should only be a temporary expedient. And such voluntary societies should be in loyalty to the state and to the church and to Christ himself, who is King and Head of both.

But an organization that is rightful in its ground and principle, may be immorally constituted. Take the family, for example. This is a divine institution. But a Christian has no right to enter into the family relation in disregard of the authority of his Master. If a Christian man or woman should enter wedlock with even a tacit agreement that the family thus constituted should not be in loyal subjection, as a family, to Christ, that would be for a follower of Christ to be unequally yoked with an unbeliever.

In like manner the political society of a nation, or the governing body of citizens, may agree together in a written compact or covenant, usually called a constitution of government, that the political being thus constituted shall hold all religious truths and untruths on a level; that as a political organization it will pay no attention either to Christianity, or Judaism, or Mohammedanism, or infidelity. In other words, the state, which is a divine institution, decides in its constitution, as it is left by its Divine Author to determine its constitution for itself, that it will not stand in an acknowledged relation of loyalty and subjection to Christ, as the Ruler of nations. It places itself, in its very constitution, in this attitude of non-acceptance of the authority and law of Christ in national affairs. This is the immoral constitution of a social organization of divine appointment. And just as the consistent follower of Christ is to be separate from all organizations that are wrong in principle, so he is to be separate from all that are right in principle as God's ordinances, but wrong in their constitution in their want of acknowledged and practical loyalty and obedience to Christ.

We do not wait just now to show that, when the principles of the written constitution are destitute of loyalty to Christ, practical disloyalty will be sure to appear in the administration of the government. This aspect of the subject will be taken up at another time.

Just at present we point the application of the above argument. Our own nation, the creature of God, has not placed itself in right relations to the Author of its existence. It studiously ignores Christ and his supreme and authoritative law for national conduct. It is Christless in its constitution, and consistently Christless in many of the most important practical features of its goverment, as in the calls for the observance of a day of thanksgiving. It is thus an example of an immorally constituted social and political organization. In this case, therefore, the divine command will be heeded by every consistent and faithful Christian, "Come out from among them, and be ye separate, saith the Lord."

This command, given originally to the Corinthian Christians, is one of the most fundamental principles of the ethics of all social relations. God herein expresses supreme law for all the followers of the Lord Jesus Christ to-day and for all time. If Christians at Corinth in the days of Paul were met with the practical question as to what social relations they might consistently hold with those who were not followers of their Master, how much more must Christians in these days of multiplied social organizations of every kind be confronted with this question? True, indeed, in our country it is not a question of separation from the worshipers of idols, as it was at Corinth. But that is not material to the spirit and substance of the divine command. Cultured infidelity may rule to-day, and in our land, just as completely in social relations as idolatry ruled in social relations in Greece in the times of the apostle to the Gentiles. The main point at issue is the attitude of the social organization toward Christ and his authority. If this attitude, on the part of any social body, is an attitude of disloyalty or hostility; or, rather, if it be not positively an attitude of obedience and loyalty, then the duty of the faithful follower of the Lord Jesus to-day is the same as that of his followers in Greece, or Rome, or Asia Minor, of old, namely, to come out and be separate, and to have no fellowship with the unfruitful works of darkness.—*Political Dissenter.*

SUNDAY IN THE ORIENT.

Sundays are an exponent of national life. The Lord's day is a nilometer. As the Egyptian sees an augury in the rise or omen in the lack of supply in his sacred river, so we find an unerring register of the spiritual vitality of a people upon which we may predicate the health or famine which will follow. Man is the same in the Occident and Orient. His needs as an immortal being are the same. The channels through which we supply them vary, being suited to his environment.

Seven summers have been spent in Europe. I recall scores of continental Sabbaths spent in various places from Norway in the north to Spain in the south, both in Protestant and Papist lands. Morning service is held, but the afternoon and evening are generally given to pleasure and dissipation; it may be in the beer garden, bull fight, theatre or circus; it may be scenes less exciting. The Roman Catholic abbe says of his people in France: "The theatre is their church, licentious songs their sacred hymns, dances and shows engage them instead of instruction and prayer. The holy day is the day of the week most profaned." Even in Protestant Switzerland popular elections have been held on the Lord's day. Now America is fast adopting this continental Sunday. Europeans and Americans carry into the treaty ports of China and Japan, into Calcutta, and other great mercantile centres of India and into other cities of the East, their tastes as to Sunday-keeping. Some, there are, who carry their conscience with them. Some do not. Indeed, in short European trips I have known evangelical doctors of divinity from America to spend Sundays in pleasure travel by steamer and rail, and sight-seeing, which desecration they would heartily rebuke at home. These are exceptional, it is to be hoped. The law of God is not annulled in any latitude or longitude. One of them confessed to me that he was self-condemned.

In a year's absence, during 30,000 miles of travel in Oriental lands, I have had opportunities of seeing the observance and neglect of the day of rest. Never have I ridden from town to town on Sunday in a train of cars, and the jinrikisha and street-car also is ordinarily avoided. As the fruit of these wide observations it may be said that there are three classes, in the Orient as in the Occident: heathen who pursue their vocation day after day with no let up, or stated rest day; also those Europeans who make the holy day simply a holiday, and thirdly, those Christians, native and foreign, who give it more or less respect as a day of worship.

Antiquarians think that in ancient calendars China marked the seventh day with a character indicating rest. Le Place says that the septennary division of time is the oldest monument of human civilization. No such landmark among pagans is found to-day in the far East. The Oriental, of course, has festivals which diversify the year, and which furnish some release. But as a whole, the nations of the East live a calmer life than we, and are not wrought up to the intensity of excitement which is shown in our Western world. It cannot be said that the Chinese show any sign of physical decrepitude, although the wheels of labor have no Sabbath rest.

The influence of foreign residents on the heathen too often neutralizes all the instruction of devoted missionaries.

"Do you know when Sunday comes?" a heathen Cantonese was asked. "Oh, yes; it is the day when you Christians take an excursion to the White Hills." Had he lived at Hong Kong he might have known the return of the Christian's holiday by the eighty miles' steamer excursion made to and from Macao.

What would be thought of a church in New York that allowed the work of building to proceed on Sundays? How valuable would its testimony be on behalf of Christianity, so long as it suffered the law of God in this regard to be trampled under foot? Yet such has been the case the past year in the building of the union church place of worship at Hong Kong. No wonder that the question was put by a recently arrived missionary, "Shall we Christianize the heathen, or will they heathenize us?" The upshot of the matter is just this: the vitalizing of public sentiment at home is essential to the maintenance of our country's honor abroad. As law-abiding citizens we claim the day of rest for ourselves and our fellows. We demand that the law protect this privilege from abuse. It cannot enforce a religious observance of the day, but it can enforce an orderly enjoyment of the liberty of rest from toil.

One of the judges of our Supreme Court has said, "Where there is no Christian Sabbath, there is no Christian morality; and without this free government can not long be maintained." We are waging a war with alien influences. To yield this rest day is to undermine all other institutions that give to America its civic lustre and its social power. To yield this heritage of our fathers is to invite disorder, moral degradation and national ruin. To maintain Sunday as a civil institution is, on the other hand, a sure method of perpetuating our social prosperity and our national life.—*E. P. Thwing, in the Christian Statesman.*

BE FREE.

If a man wants to be a man he must be free. Slavery is the foe of manhood. A man who is subject to the will of another cannot use his judgment, his reason, his intelligence, his will, his conscience, his hands, his tongue; and can never while thus bound be such a man as God made him to be.

There are other fetters besides fetters of brass which bind men and hold them fast. There are men who, bound by agreements, bargains, obligations, pledges, oaths and vows, are not free, and *never can be free* till they cut these cords and kick themselves clear of these green withes and strong bands.

God would have his servants free. He has said to them, "Ye shall know the truth, and the truth shall make you free." But how often persons allow themselves to be bound! They promise to keep secrets of which they know nothing; to obey commands, the nature of which they cannot even guess. They bind themselves, soul and body, with bands which they know not how to break. "The fear of man bringeth a snare," and in this snare they find themselves taken.

There are men who have guilty knowledge of the sins of others, who have been made the confidants of others' iniquities, who have become partakers of the wrong-doing of others through pledges and promises; who dare not rebuke iniquity because they are bound in its chains; who have pledged themselves not to expose things which should be exposed, and to cover up villainies which no Christian man should try to conceal.

All this is wrong. No man has a right to bind himself with such bands. When you see two or three boys in close conversation, and hear one say, "Don't you tell," you may be very sure that there is mischief and deviltry on hand; and when men descend to such tricks it is certain that they have something on hand which needs covering up.

It is not necessary that a man should tell all he knows; it is not necessary that he should be a tale bearer, or an evil speaker; but it *is* necessary that he should separate himself from evil; that he should have no fellowship with the unfruitful works of darkness; and that he should keep a conscience void of offence toward God and man. It *is* necessary that he should be free from participation in other men's sins, and that he should be free to denounce, expose and rebuke wrong-do-

ings; and no man should have the power by a wink or a word, or by laying a finger on his lips, to hush his voice of honest testimony or indignant rebuke.

Man of God, be free! Keep clear of every entanglement; make no blind promises; let no man entrap you; shake off the fetters which men have forged; go to God and ask him to break your bonds, and pray that you may ever have grace to stand fast in the liberty wherewith Christ hath made you free, and be not again entangled in the yoke of bondage!—*The Armory.*

NEW ENGLAND LETTER.

Two hundred years ago—Prohibition notes—A notable sermon from Dr. Gray—Our New England Christian Association incorporated—The Hub and Lady Somerset.

It seems well nigh impossible to think that just two hundred years ago the witchcraft delusion was one of the burning questions in every New England community. As this superstition was at that time universal in Europe, and the executions for this fictitious crime were as numerous as they were sanguinary—especially in Catholic countries—the wonder is, not that our forefathers believed in such a widely prevailing error, but, that they should have the sturdy good sense to recover from it so soon and acknowledge with sorrow their dreadful mistake. Indeed, this sad episode in our early history might never have occurred at all if the children whose mysterious sickness was the starting point of the excitement had been attended by a doctor wise enough to prescribe a dose of birch for their complaint, instead of ascribing it to the hand of Satan. As people in those days had not discovered that they had "nerves," it must have been hard for the doctors when called on to diagnose a case they did not understand, for they could not call it "nervous prostration," or hide their ignorance under any other name in the category of nervous ills. So, perhaps, we ought not to blame them for doing the best they could under the circumstances, and laying it all to the evil one. At the same time, we cannot help thinking that when Chief Justice Sewell held his solemn yearly fast to implore forgiveness for his share in the miserable business, that Salem physician might well have kept him company. It is of itself a high compliment to the Puritans that the few occasions on which they committed acts that their posterity would be glad to forget, look as black as they do. If their early annals did not show so white a page, their hanging of witches and persecuting of Quakers would not cast so deep and sombre a shadow.

What they would have said to see so many of their descendants diving into hypnotism and theosophy and such uncanny speculations, can only be imagined, but I think they would give their benediction to those of their posterity who are to-day fighting the devil in forms of which they never dreamed. The day after the recent town meetings in Massachusetts, whisky went down one cent a gallon. So reports the whisky trust. Those "republics in miniature" have spoken out with such a decided voice against the saloon that it is no wonder the whisky trust feels chilly over it. The rum-sellers of Worcester are holding secret meetings to consider the advisability of keeping their places open after the first of May, by laying in a stock of one per cent beer, and using it as a blind to sell something stronger; but if there is any sincere effort on the part of Worcester officials to enforce the law, their scheme will not work; still, such desperate expedients show that they are driven to the wall. There is talk of a branch Keeley cure in the rum-ridden city of Pittsfield, Mass. Think of licensing some one to scatter the germs of small-pox or yellow fever, and then laying on the tax-payer the burden of building and maintaining a free sanitarium for the treatment of the unfortunate victims!

In my last letter I mentioned the no-license fight at Medford. It has been crowned with a glorious victory, an overwhelming majority being found on the side of prohibition. What a pity that the name of this old historic town must continue to be associated with the rum mills in her midst which she can have no power to prohibit or remove because sanctioned by the national government!

Cambridge is agitated over the question of "annexation." A great city is omniverous. Many of her citizens, however, object to having their flourishing little municipality swallowed up by Boston—especially as it would nullify all the results of their noble fight for prohibition, and bring them once more under the rule of the liquor power. On the other hand, will this absorption of prohibition towns help Boston in her warfare for no-license and an honest government? That is a question; but if a glass of pure water is emptied into one of opposite quality, everybody knows the result: it will lose its own clearness, without purifying that with which it is mingled. This may be a fitting parallel or not. Anyway, it is worth considering by the citizens of Cambridge.

Last Saturday's *Traveller* copies in full a notable sermon by Rev. James M. Gray, of the First Reformed Episcopal church, on the "Relation of the Church to Social Problems," in which he handles the subject from a new and original point of view. He believes that the cure of "Absenteeism" is "not in straining the Gospel," but in proclaiming the Word of God; "following the people when they will not follow us." "More street-preaching, more tract preaching, more preaching in halls and theatres....exalting the blessed Jesus as the only panacea for human ills, and waiting the day when He that shall come will come, and destroy that wicked one by the brightness of his coming." He does not believe in trying to fill up the empty pews by any outside device or attraction, but insists that the church shall remain loyal to the terms of her original commission, and make it her first object to save souls. Still, Dr. Gray has no idea that the church should ignore social problems, but that the various clubs and organizations, formed for the express purpose of dealing with these questions, and led, for the most part, by Christian men and women—in many cases by Christian ministers—who have kindled from her altars the fires of their zeal and self-devotion, from the proper and sufficient channels for their discussion from a Gospel stand-point; thus leaving the pulpit on the Sabbath free for its legitimate work. These views, from one of Boston's most noted preachers, gain additional weight from the fact that Dr. Gray is himself a strong advocate of all the social reforms of the day, and has in his own church a Men's Social Union, meeting fortnightly for the express purpose of discussing these great problems. Nor has he, when occasion arose, shrank from alluding to these subjects in his sermons. He simply combats the idea of their usurping the place of Christ and him crucified, as if food and raiment were more than eternal life. I think no thoughtful mind can fail to see that Dr. Gray is right. A full Gospel, preached in the pulpit and practiced in the pews, would mean new life to every organization which has been formed for putting down evil, or ameliorating social wrongs.

Our New England Christian Association is at last an incorporated body. Its purpose is thus defined in the paper of agreement: "to promote and maintain the principles and practice of the Christian religion, by educating the people through the medium of public lectures, the dissemination of literature, and other lawful means in regard to the nature and dangerous influence of all anti-Christian organizations, institutions, customs and movements."

This is a broad platform; broader, indeed, than the framers originally designed; but it was found that a more specific designation of the object would be a bar to incorporation; for secret societies being incorporated, too, to charter another society for the express purpose of pulling them down, was in the opinion of the State Commissioner too obvious an inconsistency to give it his seal of approval. But the law tolerates a good many inconsistencies that are quite as glaring, as, for instance, licensing the sale of intoxicating liquors, and then punishing men for drinking them. The platform, however, is none too broad for a subject so vast as the secret lodge system, which clasps hands with every other form of false belief; which shelters the saloon under its mantle, and connects itself with a good cause only to defile and destroy it; and so I consider this as only another instance in which the Lord has overruled the wrath of man and made it to praise him.

The *Record* and *Herald* have been making themselves ridiculous by publishing a list of Boston's 400, which is about as funny for some of the names it includes as for some it leaves out, some of her most distinguished men and women being among the excluded. Lady Henry Somerset has said some things lately which will not please the Anglo-maniacs. She says that "the very lowest of English manners and customs which all the truly respectable and cultured class of English people deplore and are ashamed of, are the ones they are trying to graft on American life." "Boston," she says, "is exquisitely refined, and amazingly hypercritical. It possesses more distinct literary taste than any city I have ever known—quite as if a coterie out of the heart of London had been picked up and planted here. It is the muse of America; but," Lady Somerset adds, "it is not a progressive muse." "Progressive" in this case, may bear a variety of meanings, of which the citizens of the Hub can take their choice. Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., March 16, 1892.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," was the text of a sermon which has resulted in the establishment of what is an entirely new branch of church work in Washington, although it has been successfully operated elsewhere. The sermon was preached by Rev. Mr. Holmes, assistant pastor of one of the largest local churches, last Sunday evening, for the purpose of interesting the congregation in a new philanthropic enterprise to be called the "Boys' Club," the object of which is the entertainment and instruction of boys belonging to the classes not usually reached by the church; the street waifs and such; and it succeeded not only in arresting the attention of the large crowd present, but in touching every one interested in the home mission work of all our churches. The keynote of the sermon was that it is the duty of the church to help the poor, the degraded—aye, even the disgraced and the friendless, to lead better lives; and a feeling reference was made to the recent adoption of a resolution by members of one of our churches approving the action of their pastor in officiating at the funeral of a fallen woman, for which he had been harshly criticised, notwithstanding he was but following the example set by Jesus Christ.

The "Boys' Club" is to be formally opened in two rooms on the ground floor of the church next Saturday evening, and thereafter it is to be open two nights in each week. Books, papers, etc., are to be furnished for all who may attend the meetings, and short talks on interesting topics are to be given from time to time, illustrated with stereopticon views. The new club starts with a hearty God-speed from thousands, and, if it meets with the success expected, will soon be duplicated in other churches in different sections of the city.

Before our people were through congratulating each other on the breaking up of the gambling known as pool-selling, which has been carried on at the Virginia end of the Long Bridge, ever since the Christians of the District of Columbia secured the enactment of a law by Congress shutting it out of Washington, the announcement is made that the gambling is again in full blast, the lawyers employed by the gamblers having advised them of a way to evade the law recently passed by the Virginia legislature prohibiting pool-sell ing in that State, and yet continue the same old business, only under a new name. It is expected that the Virginia authorities will make a test case in order to have the courts pass on the legality of the gambling conducted under the new method. It will be two years before the Virginia Legislature meets again, so that if the gamblers' lawyers' advice holds before a court, the young men of Washington will be in danger of catching the gambling fever from this pest-hole for two more years.

A protest from the Baltimore Conference of the Methodist Episcopal church against the enactment of further oppressive legislation against the Chinese, as tending to cripple missionary work in China through retaliatory measures, was this week presented to the Senate. On the same day the United States Supreme Court reversed the decision of the California U. S. Courts and decided that a Chinese merchant residing in this country had a right to visit China and return at his pleasure; and that the restrictions of the anti-Chinese laws applied only to those coming to this country for the first time.

The chaplain of the Senate made a most feeling

allusion to Senator Morrill, who is dangerously ill, yesterday, in his prayer opening the Senate. He said: "Remember thy servant, our brother, in his sickness. We bless thee for his life—the true and pure and beautiful and useful life. If it please thee, spare his life yet longer. Preserve and strengthen him, and keep him in mind and purpose in thy peace. May the wings of thy protection overshadow his home, so that those who watch so tenderly may be sustained and comforted by thy grace."

The executive committee of the District of Columbia Red Cross Association, which is receiving contributions for the Russians, meets this afternoon to make arrangements for a mass meeting.

Several meetings have been held here this week under the auspices of the local Sunday-school Union, at which addresses favoring the organization of normal schools for the special instruction of Sunday-school teachers were made by Mr. William Reynolds, of Peoria, Ill., and Prof. H. M. Hamill, superintendent of Normal Sunday-school work in Illinois. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

PUTNAM, Conn., March 16, 1892.

I stopped off between trains, for a couple of hours, with our long-time friend, Bro. George Buck. He has for some time been confined to his house by an attack of the grip, or something resembling it. He seemed to be slowly regaining his strength, until about three weeks ago, when he suffered a sudden and serious relapse. For a time his condition was considered critical, but prayer, careful nursing and skillful medical treatment have resulted in a partial restoration, so that he is able to converse and sit up a part of the time. His confidence in Christ as his personal, present and eternal Saviour, is unshaken in this time of sore testing, and to his faithful wife he often says: "Oh, that these hours of weary waiting were over!" His interest in the true church of Christ and all reforms does not abate. He feels perplexed about his relation to the Congregational church in Putnam, and deeply grieved that its pastor, Rev. Mr. Sargent, should use his pulpit and the Sabbath-service to advocate secret societies and encourage their members by commending them to God for his blessing on their "good work." He had hoped better things from one who professes loyalty to Him who said nothing in secret, and assumes to be an ensample of the flock, and teach the way of truth and life by a godly walk and conversation. May the true Shepherd watch over and protect his own sheep in Putnam, and raise up our dear Bro. Buck to stand for the right, is my prayer,—one, I hope, in which many will join. J. P. STODDARD.

REV. H. H. HINMAN IN WISCONSIN.

LIND, Wisconsin, March 8, 1892.

There is probably more real opposition to the secret orders in Wisconsin than in any other State with the same number of people. This is due to the fact that it has a larger percentage of Germans and Scandinavians, who are either Roman Catholics or Lutherans, educated to look with disfavor on all secret combinations. But this opposition is largely latent, and confined to denominational lines. The fact that neither Romanists nor Lutherans co-operate to any extent with other Christians, restricts and almost neutralizes the scope of their influence. The *Christian Cynosure* has met with scant favor among them; first, because it has advocated prohibition, and, second, favored free rather than parochial schools. Large numbers of these denominations are beer-drinkers. Some are saloon-keepers, and nearly all oppose the prohibition movement. A few Lutheran ministers have taken the *Cynosure*, but they have largely dropped it in deference to the anti-prohibition movement in their churches.

The most needful reform among the foreign-born peoples of Wisconsin is a higher appreciation of *temperance as a part of Christianity*, and a diminution of that exclusive spirit that separates them from Christian brethren. If Lutherans held and practiced the principles taught by Luther to a far greater extent, and if all Christians believed more fully in the great doctrine of justification by faith, there would be a far higher and better condition of Christian morality in the world. What we want to-day is *another Reformation*—a modern Luther, or a John the Baptist, "to prepare the way of the Lord." Experience shows that no active aggression can be made upon any one form of evil while we practice or countenance an evil that is equally manifest. These Lutheran churches will never make any headway against the lodge system so long as their members visit the saloons. Neither will the American churches ever effect anything in opposition to the liquor traffic so long as they endorse or consent to the lodge system. All men hold that *other people* shall be consistent.

The Christians of Wisconsin, of American origin, are not different from those of other States. The churches that testify on the lodge question are the Free Methodist, the Wesleyan, and the United and the Reformed Presbyterian, which are not numerous or influential.

H. H. HINMAN.

REV. WM. FENTON IN COLORADO AND UTAH.

SALT LAKE CITY, Utah, March 16, 1892.

EDITOR CYNOSURE:—The deacons, other members of the Baptist church at Colorado Springs, and the pastor's father are Freemasons, all sworn under penalty of death to forever conceal the truth from us. The pastor belongs to no secret society, but, of course, while he assumes as Christ's minister to place men of bad character in fellowship with Christ, he cannot believe the truth, and therefore he persists in saying that he knows nothing about Masonry, while he is hearing the truth about it. But it is manifest that if he knew God he would know the truth. He is a sample of the majority of the pastors that I meet with.

The United Presbyterians of that city rented me their church for the purpose of an Anti-masonic lecture. The notices of the lecture, posted by permission in conspicuous places in the city, were soon torn down. However, a few attended the lecture, in which the diabolism of Masonry and the base ingratitude of Masonry to Christ was exposed. The landlord of the hotel, who is a Baptist and a Mason, attended. In the morning, as he lifted my valise into the carriage to take it to the depot, he commented upon its weight, and inquired if it contained nuggets of gold; upon being informed that it contained books filled with what he had listened to last night, he said, "Such stuff is not worth carrying about." But Masonic, Odd-fellow, Knights of Pythias and other lodge libraries are filled with such stuff as that; and Masonic publishing houses do nothing but print such stuff as that to fill men's hearts with. The landlord wears his Masonic badge and advertises the Baptist church in his office, reminding us of the blacksmith who had his wife belong to one denomination while he belonged to another, so that he could get the blacksmithing from both denominations. It would seem that the devil thinks he has got title-deed in fee simple of Colorado Springs.

Proceeding on my journey westward, and stopping for the night at Salida, 7,000 feet or more above the level of the sea, I attended the Salvation Army meeting in the evening; and in the morning, at 4:40, we ascended still higher, to Marshall Pass, 10,856 feet above the sea. Pausing at the summit, no sooner had the train stopped than the snowsheds at a distance of about 50 feet in the rear of the train fell upon the track. The sublimity of this mountain scenery, that of the Royal Gorge, and the Black Canon, all between Colorado Springs and Grand Junction, on the Denver and Rio Grand railway, has often been described; but the few people scattered in these cold snowy regions are not to be envied for their homes. Doubtless, it is pleasanter to travel over these mountains in the summer time. Let those travel this way in the winter time who are compelled to, but not others.

Arriving at Grand Junction too late to make the connection to reach Salt Lake City before Sabbath-day, I tarried there. Grand Junction has a population of 3,000, and its elevation is 4,594 feet. The people here are proud of their future, for it is discovered that this extensive valley of desert-like appearance is capable, by irrigation, of producing the finest of fruit; the soil being a rich yellowish loam, regarded as the best of soil for fruit. The secret lodges here are so blended with the churches that it is difficult to say to which the people devote the most enthusiasm. The W. C. T. U. has a small free reading-room. The seven saloons pay an annual license of $1,500 each. On last Saturday night 80 gamblers were arrested. On Sabbath evening the streets are dimly lighted, while the saloons are brilliantly illuminated with electricity. The gin-shop religions of the lodges are proverbially no barrier to the saloon traffic. The Baptist pastor invited me to a seat on the platform at the evening service, but he did not invite me to preach; while he himself belongs to no secret society, many of his members do, he tells me; and he may have feared that I should have testified against the lodges had opportunity been given. However, a good-sized audience assembled in the main street to hear me preach, and thus my own soul was freed, and it is hoped that God's word that was spoken to their souls will not be in vain.

Arriving in this city on Monday last, I stepped, yesterday, into the Mormon book-store to purchase a book. I inquired for a Mormon Bible. Joe Smith's book was placed in my hand. I asked the salesman, a middle-aged man, if Joseph Smith found all of that engraved on plates. This dupe of the devil told me that he did. Crossing the street, I entered the Mormon Tabernacle, in which seats are provided for 8,000, and 2,000 more find standing room. Its roof is a prolate semi-ellipsoid, with transverse and conjugate diameters, respectively 250 feet and 150 feet; it rests upon nothing but the vertical walls of the building. There is no impediment to the sound of the speaker's voice but the gallery, supported by smooth, round pillars, and the acoustic properties of the tabernacle are so near perfection that the dropping of a pin at one end may be heard at the other. The attendant, whose business seems to be to inform visitors, and to sell books and pictures relating to Mormondom, says that the huge organ, said to be the largest in the world, was built by Mormon mechanics within the walls of the tabernacle, and almost wholly of native material. He offered to sell me a photographic likeness of Joseph Smith, the founder of Mormonism. The most striking feature in the debased human physiognomy is the great, cunning eye, full of undisguised laciviousness. It inspires the feeling that such an one is just the tool for Satan and his unclean spirits to accomplish a great undertaking like Mormonism. It is said that this cunning false prophet submitted the plates which he professed to have found to the distinguished classical scholar, Professor Anthony, who, seeing at once that they were but senseless, unmeaning scratches, reported accordingly; but the cunning prophet made capital out of even that by saying that their meaning was too occult for the distinguished professor to decipher. The "Liberals" (*i. e.*, Anti-mormons) now have control of the municipal government, but perceive the necessity of earnest effort to maintain it. And it seems to be conceded by the Liberals that it would be unwise to confer Statehood upon Utah Territory at present.

They say that when one leaves Mormonism he joins a secret lodge, which, of course, merely changes the form of devil-worship, Masonry being the bond of Mormonism. If the national integrity of a righteous nation is to be preserved, Mormonism must be destroyed. True liberty cannot be conserved and goodness maintained without righteous laws founded upon the Ten Commandments. W. FENTON.

CORRESPONDENCE.

SOUTHERN BARBARITIES.

NEW ORLEANS, La., March 14, 1892.

EDITOR CYNOSURE:—We are still in the midst of Southern barbarities and the prejudiced Negro secretists; yet our "God is able to deliver." It seems as if Southern barbarism is continually increasing.

Politics in Louisiana is pretty warm just now, but in the interior parts the Negro must be careful how he "walks on the cross"—*i. e.*, speaks of politics. The Democrats have three State tickets: the McEnery, or pro-lottery; the Foster, or anti-lottery; the Tallahan, or people's ticket. The Republicans have two State tickets, both claiming to be anti-lottery: the Leonard, or anti-Administration, and the Breaux, or Administration—Federal. The *Tribune* is supporting the Breaux faction, with hope of a unit being formed before election.

I herewith hand you a copy of the Report of the Committee on Lotteries and Southern Barbarism, which was presented to the First District Baptist Association of Louisiana, which met in Algiers, La., Feb. 22 and closed on the 26th. The report was unanimously adopted.

The Association, at its last annual session, elected an out-and-out solid anti-secret ticket, as follows: President, Rev. John H. Flemings; Vice President, Rev. Charles W. Williams; Recording Secretary, Rev. Francis J. Davidson; Corresponding Secretary, Mr. Rushian Johnson; Statistical Secretary, Prof. Jones Henderson; Treasurer, Rev. Henry C. Green; Historical Secretary, Dr. S. T. Clanton; Historian, Rev. A. S. Jackson.

The writer preached the missionary sermon to fully 400 delegates and spectators, from Numbers 13: 30, "And Caleb stilled the people, and said, Let us go up at once and possess it" (the Land of Palestine), "for we are well able to overcome it." The lodge received its share during the discourse. After the sermon many were the cheers and handshakings that greeted me, which made us feel that though little agitation of the anti-secrecy reform is going on in our churches, still God has many yet who have never bowed to Baal. Pray for us.

Yours in Christ, F. J. Davidson.

THE REPORTS OF THE COMMITTEES.

INTEMPERANCE.

The influence of strong drink, and the baneful effect of the saloon, have been sufficiently reported on, and recommendations sufficiently strong have been already presented by the special Committee on Temperance.

SOUTHERN BARBARITIES.

With shame it must be admitted that prejudice against us on account of our color, our previous condition, and our weakness consequent upon that condition, has made us the most oppressed people, all things considered, who live in any civilized land at the present day. We are shot at, whipped, drowned, hanged, and even inhumanly burned, upon every pretext. Wherever and whenever that feeling of prejudice rises high enough, and without cause waxes hot enough, to demand Negro life, we have had, with seldom redress, to make the offering.

We cry unto the better element of the white people of the South; we cry unto the respectable portion of the Southern press; we cry unto the white Christians and their pastors in the churches of the South; we cry unto the people all over this country; we cry unto God, "How long" shall these things continue to afflict us so sorely, to reflect upon civilization, and to prejudice heathen nations against the Christian religion, which is sent them by missionaries who go from this land wherein these barbarities are practiced upon the weak and defenseless.

We would urge upon our people the wisdom of being careful to observe the golden rule—to continue to be patient and forbearing, and yet, as men, to ever remember that our homes, our children and our wives are sacred trusts committed to us, to esteem, cherish and defend. Respectfully submitted. A. S. Jackson, chairman; H. C. Green, W. Bazile, J. L. Dennis, and Frank Davis, committee.

REPORT ON LOTTERIES.

Gambling is a vice in all its forms, in all places, under all circumstances. Whether it is the gaming of an individual who wishes to replenish his purse; or an institution of charity, or a Christian church, eager for money for current expenses, for building, or for missions; or whether it be a commonwealth, even our own Louisiana, seeking by a gigantic game of chance to meet the expenses of government, gambling is a vice. (See Luke 12: 31–34.)

We again insist that the attitude of this body remain as it has been for the past several years; that we uncompromisingly set ourselves against games of chance being introduced into the plans of raising moneys for our churches and benevolent objects; that during the remaining brief period over which the charter of the Louisiana State Lottery is yet to run, we do, as zealously as ever, discourage and discountenance the patronage of our people to the iniquitous concern by sermons, and by the same course of discipline in this matter which has been in force for the past years in our churches.

We recommend that in every effective and proper way we do all we can, to the end that that Red Dragon, which seems to be now cowed by the recent decision of the Federal Supreme Court, be driven out of the State, and prohibited, by strong preventive laws, from entering upon its work of ruin among us again.

Your committee respectfully submit the above. A. S. Jackson, chairman; H. C. Green, Frank Davis, Walter Bazile, J. L. Dennis, committee.

DISGRACEFUL PERFORMANCE IN A CHURCH.

Coventryville, N. Y., March 3, 1892.

Dear Cynosure:—Thanks for your paragraph, "Is Piety Becoming Extinct?" in your issue of Jan. 28th. It drew forth a sermon from me "On Church Entertainments," on Feb. 7th. Imagine my mortification when I learned during the succeeding week that several members of the Y. P. S. C. E. were practicing a drama to be performed *in my church.* I at once notified one of the trustees that such desecration, if effected, would be instantly followed by my resignation; to no avail, however, for I enclose you a "bill of the play." The program is one fit for a common concert hall, but when we consider that a stage, with its accessories of scenery, orchestra, etc., is erected for its production; that (as I am informed) the play comprehends a murder and is bristling with profanity; a stranger might well ask, "Is this a house of God?"

As making matters worse, I may state that on the evening previous the weekly prayer meeting is held; on the Saturday following, a sermon preparatory for the Communion on Sunday in the church is preached. Language fails to afford words in which sufficiently to condemn such inconsistency. The theatre has ever held the opposite extreme from the church, both in its aims and its effects. The world of non-professors are ready with jibe and jeer, to condemn the attempt to unite such opposing forces. Can the Gospel succeed which has to be eked out in such a way? Are we to believe that in making a ladder to heaven God borrowed a stick from the devil's plantation? If souls are to be won for the kingdom, it will only be done by or through the purity of the Christian life. In the increasing encroachments of the worldly (sinful) desire for amusement in the church, the words of St. Paul in 2 Cor. 6: 14–18, are worthy of attention. Let our churches be kept pure and sacred if they are to be considered houses dedicated to God. Yours for the Gospel, J. F. Geddes,
(meanwhile) pastor, as above.

[The "bill of the play" accompanying the above letter, announces "The popular drama, 'Under the Laurels,' at the First Congregational church, Coventryville, N. Y., Thursday evening, March 3d, '92, with a 'cast of characters' and a 'synopsis of scenery.'" Then follows: "Among the musical attractions of the evening will be vocal selections, banjo solos, by Mrs. E. B. M——, Mr. Linn E——. Grand concert by the Coventryville band at 7 o'clock; drama at 7:30. Admission, 25 cents; children, 15." The pastor will probably resign.—Editor.]

WAYSIDE NOTES.

GATHERED FROM ORIGINAL AND SELECT SOURCES.

AN APPEAL.

A colored minister of the Gospel, B. F. Berry, pastor of the New Hope M. B. church, in Van Buren, Ark., writes to us, desiring to have some kind Christian friends send him Spurgeon's or other equally instructive books for his private study. Like most of his class in the South, he is too poor to purchase these helps, but will gratefully accept all that may be sent to him. Second-hand, half-worn, or thrown-aside volumes will be thankfully appreciated.

WORDS OF WARNING.

Republican form of government in our great cities is a practical failure, and it was so admitted by the framers of the Illinois Constitution of 1870. If we ever lose our liberties it will come through the evil influences of municipal misrule. Large cities are not favorable for the raising of good men and women. If you want to see where we are drifting I ask you go to Chicago and other great cities, and there you will find the climax. Just so certain as I stand here this government will fall. Great increase in wealth leads to luxury, luxury to weakness, and weakness to lapse.—*Governor Fifer, of Illinois, at Joliet, Feb. 20, 1892.*—[And this "lapse" will be largely due to the saloons and the secret lodges; 6,000 saloons and 1,200 lodges to 300 churches—and this is the proportion in Chicago to-day—is a fearful strain on any municipal government.—Editor.]

A RELIGIOUS WAR THREATENED.

If the "patriotic" secret societies keep on opposing Catholics when running for public office, for the sole reason that they are Catholics, we shall begin to vote against their friends for the sole reason that they are the candidates of the Know-nothings. We shall not be the first to introduce religion into politics, but if the issue is forced upon us, depend upon it we will defend our rights to the end of time.—*Catholic Review, New York.*

MASONIC "BENEVOLENCE."

"Only a few days ago, a heart-sick Mason, who had been ill, and had paid into the lodge about $800, in the past, but who, in his sickness, had fallen behind in his dues one payment, was dropped by his lodge. The die was cast, he was getting old, and this single lapse on his part gave them an excuse to get rid of him. In vain he offered to pay all arrearages, but they absolutely now refuse to accept his offer. His age is in favor of his early demise, and in a few years his insurance would have been due to his heirs. When he found they would not restore him to his lodge standing, owing to his lapse, he pleaded with them to give him back a little of his invested funds. But no; they had his money; in his poverty and dotage these benevolent brethren have no further use for him."—*A correspondent, who knows the sufferer.*

THE LODGE IN THE CHURCH.

The Dayton, Ohio, *Christian Conservator* learns from a correspondent in Ontario, that a Liberal from the United States said in Canada that the Central Ohio Conference had fifty ministers, and there is not a member of a secret society among them. The *Conservator* knows certainly of one of their number who is an Odd-fellow; and if the full list is wanted, address Rev. B. W. Mason, Junction City, Ohio, and the list of Liberals with their respective orders will be given.

LITERATURE.

The *Arena* for March opens with a "Battle Hymn of Labor," by Nellie Booth Simmons; followed by these other articles: Psychical Research—Some Interesting Cases, by Rev. M. J. Savage; Full-orbed Education, by Prof. Jos. Rodes Buchanan; The Three-fold Contention of Industry, by Gen. J. B. Weaver; Revelation Through Nature, by Henry Wood; The Alliance Wedge in Congress, by Hamlin Garland; Buddhism and Christianity, by Chas. Schroder; The Telegraph and Telephone Properly Parts of the Postoffice System, by Hon. Walter Clark, LL.D.; Madame Blavatsky in India, by William Q. Judge; The War of the Roses, by Will Allen Dromgoole; A Prayer of the Heart, by Julia Ann Wolcott; A Spoil of Office, by Hamlin Garland. Editorials: The Dead Sea of Our Nineteenth Century Civilization—I.; Uninvited Poverty; Behind the Deed the Thought; Book Notices. Illustrations in this number: Portraits of Gen. J. B. Weaver, Judge Walter Clark; Jerry Simpson, and eight Farmers' Alliance Representatives in Congress—John G. Otis, John Davis, Ben. H. Clover and William Baker, all from Kansas; O. M. Kem and W. A. McKeighan, from Nebraska; Thos. E. Watson, from Georgia; K. Halvorsen, from Minnesota. Published at Boston. Price $5, per annum.

The March issue of *American Gardening* has a fine frontispiece—a view in the gardens of Monte Carlo, at Monaco, illustrating "an account of a little world of evergreens and tropical plants in a limited corner." Another beautiful full-page engraving represents a thrifty multi-grafted Lady Banksin Rose-stalk in a Charleston (S. C.) Garden, illustrating the opening article—A South Carolina Rose Garden. Other leading papers, with numerous illustrations, are as follows: Taste and Tact in Arranging Home and Other Grounds, continued; Some Promising New Fruits—Pears and Apples; The Filmy Ferns; Wild Flowers for Town Gardens; Palms for House Culture; Growing Specimen Ferns; also the following horticultural and floral departments full of practical suggestions and instruction: Fruit and Vegetable Notes; Buds, Blossoms and Fruits; Comments by Readers; Dictionary of Seasonable Garden Work; Questions Asked and Answered; Current Garden Lore, Gathered World-wide, and Light from Societies; also papers on: "Hard-Stemmed Greenhouse Plants; An Experience in Electo-Horticulture; How to Make a Hot-bed; The Frost-Killing of Fruit Trees; Timber-Tree Planting," etc., etc. A charming number. New York: The Rural Publishing Co.

Ex-Postmaster-General James has written an article on "The Ocean Postal Service" for the April *Century.* Mr. James advocates a letter-rate of two cents an ounce for ocean-postage, and a reduction in the rate on international money-orders. He thinks this reform more needed than that of a lower rate of postage on domestic letters.

Senor Castelar's "Life of Columbus" and the series of papers on the architectural problems of the World's Fair will begin in the May *Century.*

Lodge Notes.

[From secret society publications.]

The Khedive of Egypt, who died recently, was a noble of the Mystic Shrine.

There are forty Mystic Shrine bodies in foreign lands, and about sixty in the United States.

The Masons of Cedar Rapids contemplate the erection next year of the finest Masonic temple in Iowa.

Grand Secretary King, of Ontario, reports 492 sisters and 423 brothers in the eleven Rebekah Lodges of that jurisdiction.

The Grand Chapter of Royal Arch Masons of Pennsylvania is in its 97th year, and is the oldest Royal Arch grand body in the world.

Nearly 21 per cent of the 78,000 Master Masons under the Grand Lodge of New York are Royal Arch Masons, and nearly 12 per cent Knights Templar.

The Grand Lodge of Texas is raising a fund of $100,000 to establish a Masonic Home for Widows and Orphans. About $28,000 has already been secured.

Rev. J. T. Smith, of Kansas, formerly of Virginia, has an apron that was worn by George Washington when Master of his lodge. Another old Masonic apron is owned in Marion.

In 1890 there were in North America 651,028 Master Masons, 154,898 Royal Arch Masons and 84,923 Knights Templar. The percentage of Templars to Master Masons is 13. In 1880 it was nearly 9.

All true Freemasons put their trust in God, and they neither formally recognize nor have any communication with a rite that is ignorant of God and disloyal to his rule as Grand Architect of the Universe.—*American Tyler.*

The religion of Odd-fellowship is of great simplicity. It is religiousness rather than theology, and consists in the practice of moral truth and virtue, in a system of practical duties rather than in a system of speculative theological tenets.

At the regular monthly banquet of the Daughters of Rebekah of Eldorado, Kan., about forty people were poisoned by drinking coffee. All were taken sick. Two doctors administered medicine and to-day all are better and none of the cases will prove fatal. What the poison is or how it got in the coffee no one knows.

Bro. Evan Evans died in Burlington, Iowa, Jan. 12, 1892, in his 86th year. He was one of the signers of the petition for the first lodge in Iowa, organized at Burlington in 1840. Of the eight original members of that lodge but two now survive, Grand Secretary Parvin of Cedar Rapids, and Bro. William Thompson of Bismarck, North Dakota.

Bro. Gen. Wm. P. Innes, for many years the highly esteemed Grand Secretary of the Grand Lodge of Michigan, and Chairman of the Committee on Foreign Correspondence, has just been honored by being elected Grand Master of Masons in Michigan. We congratulate the craft in Michigan, and also our able and excellent Bro. Innes.—*Keystone.*

To the Uniform Rank (military branch) Pythian Knighthood of the present owes its vitality, vigor, success, power, influence, and, in a general way, its permanency and prosperity. The Uniform Rank has brought to the order a constant flow of the bright, active young men of the country. It has been indeed a great factor in the promotion of the interests of Pythian Knighthood, and it should have its full credit.

Members of a subordinate lodge of Freemasons having recommended a political candidate in their fraternal capacity, the Grand Master wrote: "The occurrence gives me the opportunity to say that Masonry is non-partisan, non-sectarian, non-political, and must remain so. I shall arrest the charter of any lodge in this jurisdiction that, in its lodge capacity, lends its aid for or against any aspirant for a political office."

The recent Minnesota Grand Lodge of Masons passed the following constitutional amendment: Any lodge which shall knowingly receive or retain any man who daily or habitually uses malt or distilled liquors or opium to excess, or who possesses any habit which has a tendency to impair one's mental or physical condition, or who has gained admittance through misrepresentation as to age or occupation, or is engaged or shall hereafter engage in the business of saloon-keeper or bar-tender, shall, on satisfactory proof, be deprived of its charter by the Grand Lodge, if in session, or by the Grand Master, if not in session.

It is not the extremes of heat and cold so much as the sudden changes in temperature that cause certain climates to be unhealthful. When, however, the system is invigorated with Ayer's Sarsaparilla, these changes are rarely attended with injurious results.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 24, 1892.

WANTED—A TEMPERANCE PARTY.

It is evident that a large proportion of both the Republican and Democratic parties, upon one of which, in the present order of things, will undoubtedly fall the choice of the next President of the United States, are opposed to prohibition, and consequently quite as friendly to the perpetuation of the saloon. That is to say, there are those in both parties, if not saloon-keepers or bar-tenders, who are liberal frequenters of the "sample-room" and bestow upon it their patronage and influence.

The bulk of both these parties oppose total abstinence and prohibition. The nearest that a large proportion of either of them ever comes to indorsing the temperance cause is in its advocacy of high license, which would never reduce the sale of intoxicating liquor one gallon, but would concentrate the traffic in the saloons of those who could pay the increased license. The less saloons, the greater the patronage secured to each.

The majority of those who belong to the several minor political parties are a mixed crowd which largely frequents the saloons; and if, through any influence, they can be induced to forsake their own factions, it is very likely that they would sooner take refuge in the Democratic stronghold. At present, the Republicans need expect but little aid and comfort from seceders from the labor parties, the socialists, the greenbackers, the farmers' alliances, or the free coinage men; for they were formed to combat both of the most prominent parties.

Consequently the approaching Presidential campaign bids fair to be the usual hand-to-hand fight between the Republicans and Democrats, while the other factions may be counted, as heretofore, mere skirmishers in the field, ready to join either party that offers the most promising inducements. But the saloon party, if any, will probably get most of the deserters.

The prohibitionists, embracing the most earnest temperance workers, and having the purest object in view, cannot, under the circumstances, consistently support either of the other existing parties, and, alone, cannot yet hope to win in any general campaign. Therefore it is better that they should maintain an independent organization, untrammeled by any of the usual retrictions of party machinery, and vote and pray in behalf of their principles, waiting patiently for the time when, under God, those principles shall triumph, as they must, and the liquor traffic shall cease to curse the country.

But occupying this pure and earnest position, growing stronger daily in the hearts and influence of noble men and women, there may come a time when the Republican party shall seek a coalition with the prohibitionists; when the weakness of the dogma of high license shall be revealed, and the necessity of other and stronger principles shall become apparent; when it shall be found necessary to save the country from becoming a nation of drunkards, with all the horrors of that catastrophe visible to the most thoughtless—then the power of truth will be felt, and the work of prohibition performed to the satisfaction of those who are now laboring for that blessed end.

Such a coalition, without a compromise of principle, occurred when the old Whig party and the Freesoilers united their forces against Southern slavery. That coalition brought on the crisis and the arbitrament of war, but it brought slavry to an end. Now let the successors of that noble political combination, the Republicans, casting away their partisan prejudices, unite with the Prohibitionists, and a similar result in our social condition would be sure to follow. There would be, no doubt, another bloody struggle, but the saloon would "go," and with it the increasing evils which its present encroachments are bringing upon this nation.

We do not urge this coalition of Republicans and Prohibitionists. The offer of it must come from the former party. The Prohibitionists should continue to work upon their present lines of warfare, strong and independent in the right, sure, at last, to meet with divine and human approbation if they remain true to themselves and the cause which they have espoused.

But the Republicans should be able to see the benefits to be derived from such a change of policy, in the additional strength and grandeur to be derived from it.

One important advantage to be gained by this union of Republicans and Prohibitionists would be the accession to the ranks of the new party of all the anti-saloon people who now vote with the Democratic party, if they saw in the new party the elements of strength and victory for the temperance cause. The existing issues between the Democrats and Republicans are not vital as compared with the destruction of the saloon power—a measure which every interest of the nation now demands.

"PATRIOTIC ORDER SONS OF AMERICA."

Of this growing order, Edmond Ronayne, in a private letter, says: "It is the old 'United Order of Deputies' society. I look upon it as a sort of political club, and nothing more. We can all understand how that cunning, scheming system known as Romanism is putting forth every possible effort to destroy the public school system of this country, and to bring our educational institutions, if possible, under the control of Rome. It (Romanism) works in secret, and, of course, directly through politics. The Bible has been cast out through the influence of a Roman Catholic woman, and our schools are filled with Romish teachers. The priests are busy, through the confessional, and are untiring in their efforts to gain complete control of our school system; and Americans—native and otherwise—fully understanding this, have set themselves to work to circumvent, if possible, the Jesuitical scheming of this priestly power. They can only accomplish anything successfully through politics, and hence they are banded together under the name of the 'Patriotic Order Sons of America,' to oppose the unpatriotic and designing priesthood of Rome. Their object is to try and keep Catholics from gaining such offices, either national, State, or municipal, as would give them an opportunity to work out the destruction of our public schools and other cherished American institutions. They are all republican in politics, and thoroughly American (patriotic) in principle, while, opposed to them, is the Catholic power—democratic in politics and Romish in principle. Rightly considering that Romanism must be beaten at its own game, and partly by its own methods, they have organized republican clubs throughout the country, and, of course, from the very nature of the case, they must work with some degree of secrecy, to effect their objects.... God has been using various agencies for that purpose since the Reformation, and who knows but that here, in our own beloved republic, he is now using the P. O. S. A. to defeat the wicked scheming and popish trickery of the Mother of Harlots."

"INDEPENDENT ORDER OF CALANTHE."

An attentive correspondent in a Southern State sends us nearly all the constitution and part of the by-laws of a society bearing the above name. To us it is a new institution, about which we could wish to know more, and any information concerning its secret work will be thankfully received and printed. It has some connection with the Order of the Knights of Pythias, but, it would seem, remotely, as we gather from the documents before us.

The Supreme Grand Lodge of the World, K. of P., was organized at Washington, D. C., August 11, 1868.

The highest body of the Independent Order of Calanthe is a "Supreme Court," and Article I. of its constitution provides that "the meetings of Supreme Court shall be at the place and time of the bi-annual session of the Supreme Lodge, Knights of Pythias, N. A., S. A., E., A. A."

The elective officers of the Supreme Court consist of a Most Worthy Supreme Counsellor, a Supreme Worthy Inspectress, a Senior Directress, a Junior Directress, a Register of Deeds, a Register of Accounts, and a Receiver of Deposits, who are selected by ballot at each stated meeting. The membership of the Supreme Court consists of the foregoing officers, the delegates present (active members of subordinate courts) who participate in its organization, and all Deputy Supreme Counsellors, Worthy Counsellors, Worthy Inspectors, Worthy Inspectresses, Past Worthy Counsellors, and Past Worthy Inspectors of the subordinate courts under its jurisdiction. All the appointive male officers of the Supreme Court are brethren chosen by the Most Worthy Supreme Counsellor, and all the female appointees are sisters selected by the Most Worthy Supreme Inspectress at the time of their installation.

The Supreme Court is the source of all true and legitimate authority in the order, wherever established, and possesses original and exclusive jurisdiction and authority, as follows: To establish, regulate and control the forms, ceremonies, written and unwritten work, and to change, alter and annul the same, and to provide for the safe-keeping and uniform teaching and dissemination of the same; to provide, print and furnish all rituals, forms, ceremonies, cards, odes, charts and certificates; to prescribe the form, material and color of all regalia, emblems, jewels, and charts, and to designate the uniform of the order; to provide for the emanation and distribution of all pass-words, and to regulate the mode and manner of using the same, and generally to prescribe such regulations as may be necessary to secure the safe and easy intercourse and identification of the brethren; to establish the order in States, districts, territories, provinces, or countries where the same has not been engrafted; to provide a revenue for the Supreme Court by means of a representative tax on each court and charges for supplies furnished by it and dues under its jurisdiction; to provide for annual and semi-annual returns from each court; to hear and determine all appeals from subordinate courts, when the same are properly brought before it, in accordance with the regulations of the order, and to provide by legislation for the enforcement of its decisions; to enact laws and regulations of general application to carry into effect the foregoing and all other powers reserved by this constitution to the Supreme Court or its officers, and such as may be necessary to enforce its legitimate authority over the subordinate courts under its jurisdiction.

Vacancies that occur, except in the offices of Most Worthy Supreme Counsellor and Most Worthy Supreme Inspectress, are filled by the Supreme Counsellor or Most Worthy Supreme Inspectress, as may be required.

Each subordinate court is represented in the Supreme Court by its Worthy Counsellor, Inspector and Inspectress, or their proxies, each being entitled to one vote.

A quorum for business in the Supreme Court consists of representatives from any three subordinate courts under its jurisdiction.

In the sessions of the Supreme Court the Supreme Chancellor of the Order of Knights of Pythias has the supervision of the arrangement of the altar, or any other necessary floor work, and attests all warrants and policies.

Further information concerning this secret order will be printed in future issues.

PRES. BLANCHARD TALKS TO STUDENTS.

President Chas. A. Blanchard, having been invited by the able Faculty of Union Park Congregational Seminary to lecture on the secret lodge, the lecture was delivered in the seminary chapel, on Friday evening last. It is notable that the invitation was tendered by a unanimous vote, and the event has considerable importance in the progress of the anti-secrecy reform.

We are told that there are a few Masons and Odd-fellows among the students, though it is hoped that none of them receives aid from the Educational Committee, as both the Triennial Convention and the State Congregational Association have declared against aiding of fraternity students into our pulpits with the churches' money. At first, two or three of these students talked of "staying away" from the lecture; but that Masonic argument was doubtless given up, for the chapel was filled.

Dr. E. P. Goodwin and a few other prominent gentlemen were present, and Mrs. Case, Mrs. E. A. Cook and several other ladies occupied seats among the audience.

The students listened with marked attention, and the applause at the close was very loud, cordial and prolonged.

Pres. Blanchard's speech at the Evanston Biblical Institute (Northwestern University) was

published at the *Cynosure* office, and speedily sold out. This new address, we learn, is soon to be printed and given to the public. A large edition should find ready distribution. It was exceedingly able.

A CHAMPION OF ODD-FELLOWSHIP.

Rev. W. C. Paden writes from Schaller, Iowa, March 14:

"I received, Saturday, word from Rev. L. Mendenhall, of Fairfield, Jefferson Co., this State, that an Odd-fellow lecturer has challenged them for a debate. He offers to pay all expenses, and threatens to publish them if they refuse. They have, of course, accepted the challenge. The following is the statement of the question: '*Resolved*, That Odd-fellowship is a Christian institution, and therefore in no way conflicts with the church of Christ, in its spirit or practice, or the duties of American citizenship.'"

The probability is, the fellow will back down at the show of opposition, and the debate be lost to the world.

A BLIND LEADER OF THE BLIND.

A Miss Sullivan, teacher in the Massachusetts School for the Blind, gives a little girl's, Helen Keller's, questions to the Boston *Globe*, and asks clergymen and others to answer them—such as: "Who made God?" "How do we know we have a soul?" etc.

This Miss Sullivan, a Christian (?) teacher in a Boston charitable institution, says that she has told her blind pupil "not to think of God as a person," and has not "allowed her to read the Bible, lest it should give her erroneous conceptions of God!" Some of the answers gathered by the *Globe* employ the common infidel cant of giving the name of "Calvinism" to the teachings of future retribution in the Bible, because it seems safer to sneer at a man than at the Bible. Dr. A. A. Miner, a hereditary Universalist, gives manly and Christian answers; and Dr. Meredith, originally a Methodist, writes Scripture and good sense. Several divines justly speak of poor Miss Sullivan as unfit to teach a little blind child. J. B.

—"Remember the sabbath (seventh) day, to keep it holy." All that this divine command requires is the observance of every seventh day to keep it holy, and the great majority of earnest Christians are obedient to it. The heathens called it Sunday, but with the true Christian it is the "Lord's day," and consecrated his worship.

—By a curious oversight, or a more singular association of ideas, the latest *Missionary Review of the World* prints the following paragraph among its items of "organized missionary work and statistics:" "More than 2,000,000 barrels of beer were brewed in Milwaukee last year." But it must be acknowledged that this item is certainly a plea for more active home mission effort.

—A correspondent favors us with information that Rev. Smith Baker, of Minneapolis, Minn., a prominent speaker at the recent Congregational gathering at the Auditorium in this city, when a resident of Lowell, Mass., was a great Masonic light. Perhaps a greater light has since illumined him, beside which the tallow-dip of the lodge altar seems dim and contemptible. Let us hope so.

—There are not only noon prayer meetings held at 221 West Madison street daily, in the committee-room of the N. C. A., but also evening meetings, at which old and young—Hebrew and Gentile—have found Jesus as their Saviour. The evening meetings are under the direction of Mr. R. A. Torrey, superintendent of the Moody Institute, who is in hearty sympathy with the objects of the N. C. A. The noon meetings are also frequently full of interest, and are led by various evangelists.

—A veteran reformer and subscriber, H. N. Waldo, of Arcade, N. Y., writes to us as follows: "I am now past eighty-six years old; voted against slavery as soon as there was any ticket of the kind to vote, and have lived, contrary to my expectation, to see slavery done away; but so long as ministers of the Gospel, and a large majority of professed Christians, vote with the Democratic and Republican parties, I do not expect to see the alcohol curse done away. We have, I think, nearly one hundred male members of Protestant churches, and the largest vote we have ever received directly against King Alcohol was 19. When will Christians learn to vote as they pray? How inconsistent it looks to hear professors talk temperance and vote with rum parties." We commend to our old friend a careful perusal of the editorial in another column, "Wanted—A Temperance Party." Such an organization is neither impossible nor inconsistent with the necessities of the times.

—The *Christian Conservator* tells of a man in eastern Ohio, who wished to build a barn. He had heard of the Masons, and in the innocence of his heart applied to some of them to erect the building, but found, to his surprise, that they were not that kind of Masons. Which reminds us that the Freemasons laid the corner-stone of the old Chicago Chamber of Commerce with their usual hifaluting ceremonies, but so stupidly that the practical masons were obliged to relay it before proceeding with the superstructure. The Freemasons are only good as "boss" builders.

—Are the readers of the *Cynosure* all supplied with *review* reading? There is but one monthly magazine in the United States devoted to reform, and that is *Our Day*, published at 161 La Salle street, Chicago, by the Woman's Temperance Publishing Association. Joseph Cook and Miss Frances E. Willard head the editorial corps of this powerful publication. He has lectured on both sides of our globe, and she is the president of a union which surrounds it. The March number resembles "a sea of glass mingled with fire." No person who reads a review should be without it.

—The *Christian Standard* (Cincinnati) notifies its readers that it has recently "received a large invoice of baptisimal pants." Aside from the bad grammar of calling India-rubber trousers "pants," one can hardly help asking what sort of pantaloons did John the Baptist wear when he baptized in Jordan, or the apostles, when they baptized 3,000 in Jerusalem on the day of Pentecost? It may be all right to wear water-proof "baptismal pants," but it is a custom without scriptural precedent, and on a par with several other remarkable innovations of the modern church.

—The manager of a denominational publishing house at the East makes public his experience with a printers' union which attempted to interfere with the affairs of his office. The appointed functionary of the union asked the printers of the concern if they were union men, and when told that they were not, he ordered them to join the order within a given time or vacate their positions. Then the controlling spirit of the office appeared on the scene, and also received a similar command in behalf of his men from the lodge deputy. The answer was summary, and consisted of an open door and an urgent invitation to depart without standing on the order of his going. He went—and returned no more. The lodge was foiled.

—One of the professors at Wheaton College, speaking of the recent improvements made in the laboratory of that institution at the expense of the junior class, remarks that the new appliances are superior to those presented in the Bunson Laboratory at Heidelberg, Germany, where he was educated. This is gratifying testimony to the enterprise and commendable emulation of the students. The rooms in the east building of the college are fast approaching completion, and the entire building will soon be ready for occupation. The alterations appear to be in every way satisfactory to all concerned. It is hoped that the opening of the spring term will find this excellent institution enjoying the full tide of prosperity which it deserves.

—Unless one is very careful, when referring to "Old John Brown of Osawatomie," there is likely to be a good deal of confusion evolved. A correspondent of the *Inter-Ocean* writes: "There has been an error of long use in referring to Old John Brown of Harper's Ferry fame, as 'Osawatomie Brown.' There were two John Browns in Kansas. One, Old John Brown, who lived on the Pottawatomie, seven miles southwest of Osawatomie, and John Brown, a nephew, who lived in and kept hotel in Osawatomie, and to distinguish them apart he was spoken of as Osawatomie Brown and the famous Abolitionist as Old John Brown. I went to Kansas from St. Louis in 1857, and was told that Osawatomie Brown was on the boat and was very anxious to see him, but was told of the difference between the two. I also afterward stopped at the hotel kept by Osawatomie Brown in Osawatomie, Kan. I do not know as it makes much difference, but I thought I would let you know as a matter of history that there were two John Browns, and that the famous Old John Brown was not Osawatomie Brown." So it would seem that it is "Pottawatomie Brown" whose soul is still marching on. Verily, we live and learn.

—"Grandma Gilbert," of Oakland, Ill., writes to the *Christian Standard*, Cincinnati, Ohio, as follows: "I see in last week's *Standard*, in Bro. B. B. Tyler's New York Letter, about George Washington being immersed by John Gano. I have printed evidence of R. M. Gano, the great grandson of John Gano. He was living in Dallas, Texas, three years ago. He says his great grandfather, John Gano, baptized General Washington in the Potomac river. John Gano was chaplain in the Revolutionary war. He convinced George Washington that immersion was scriptural. He was the founder of the Baptist church in New York City. Washington and family were identified with the Episcopal church. He never severed his connection with that church." The item is one of more interest than importance; and if Washington was immersed, the event was in entire harmony with the practices of the Episcopal church, which leaves the mode of baptism to be selected by the individual upon whom the rite is conferred. It would not affect his standing in the church.

—In a recent sermon preached by Rev. J. L. Riley at Cynthiana, Ind., he used the following language: "Secret orders, or societies, have had their enemies, or opposers, who have not been slow to prefer grave charges, and these charges, when sifted, have amounted to mere quibbles, as a rule. One charge has been that they were planning the overthrow of our government, while the facts have proved the contrary." Mr. Riley is a Cumberland Presbyterian pastor. It has been conclusively shown by ex-Pres. Blanchard, in a previous volume of the *Cynosure*, that the Southern Rebellion was instigated in the secret councils of Masonic societies. Benedict Arnold, the greatest traitor of the Revolutionary war, was made a Mason at New Haven, April 18, 1765, R. W. Whiting being then Master of the lodge. And it is a matter of history that the Knights of the Golden Circle, which was a semi-military order, with oath-bound obligations and secret machinations, was among the worst foes with which the North had energetically to contend, on account of its sneaking methods.

—We are in receipt of the seventh annual catalogue of the course of study of the North American Normal University of Fostoria, Ohio, of which Alfred N. Kelly is the president. The spring term began on the 15th instant, with seventy-five students. The curriculum comprises penmanship, commercial instruction, shorthand, telegraphy, type-writing, common English branches, teachers' courses, science, liberal arts, Bible study, elocution and oratory, fine arts, and music. The college of Bible study is unique, and its design is to fit young men and women, free of charge, for active evangelical work. The intention is to afford every facility for a thorough knowledge of the Holy Bible as the Word of God and the only sure foundation of practical and spiritual Christianity. Mr. Kelly, who visited this office last week, is an earnest opponent of secret societies, and relates a most gratifying experience in this connection. The young men attending the commercial course, and perhaps others in the university, had been invited, from time to time, to unite with the secret orders in the town, but through the instructions of Mr. Kelly had been restrained. The lodge men, incensed, sent the president notice that if he kept up his opposition to the lodge, his school would lose heavily in patronage. Undeterred by these threats, he continued to lecture against the oath-bound secret fraternities, full of faith in God and the success of his work; and the result was an increased number of students at the next term. Religious services are held at the university twice each day, and a successful revival among the students was traced to these meetings.

The Home.

GOODNESS AND MERCY SHALL FOLLOW.

Pass over the mountains before thee,
Fear not, for God's kindness is o'er thee.
Though the path may be rough,
His strength is enough;
Listen not to a coward heart's pleading,
Be sure of the Spirit's wise leading,
Do thy duty, and be at thy best,
For God will take care of the rest,
And goodness and mercy shall follow.

Take the task that beside thee is lying,
It waits for thy strenuous trying;
Though it tax all thy skill
It will yield to thy will;
The brave heart is conqueror ever,
Then make but an earnest endeavor,
And do what the Master commands
With leal heart and diligent hands,
And goodness and mercy shall follow.

Speak the word that God gives to be spoken,
Break the bonds that God says shall be broken,
Nor shrink from the fight
To be fought for the right.
Obey him with true loyal meekness,
But hinder no cause by thy weakness.
Have faith, and work on to the last,
Let all doubtings remain with the past,
And goodness and mercy shall follow.

So often his help has been given,
So near is the present to heaven,
That no space for fears
Has been left by the years.
So, cheerily facing the morrow,
Go forward to joy or to sorrow;
The God who has blessed all thy days
Will be with thee in all the new ways,
And goodness and mercy shall follow.

—*Marianne Farningham.*

TWO PLAIN SISTERS.

One of our young sisters, who has spent a good deal of time and means adorning her mind and soul with gems of truth and usefulness, has been canvassing in some of our cities. We had the opportunity of reading a letter she wrote to one of her friends at this place. For the benefit of those who think they might as well be out of the world as to be out of fashion, we quote the following from her letter:

"Well, I wondered and wondered, before I started out, what people would think of me for dressing the way I do. I have been convinced since I am here that I have had as much respect, yes, more, shown me on account of my plain dressing than I would have received otherwise.

"One lady, after looking at my articles, said, 'Yes, I like them very much, but I like your bonnet better.' She said it was so neat and pretty. I asked her if she knew why I wore that kind of a bonnet? and she said 'No.' I said, 'The church to which I belong believes in plainness and uniformity, and we all wear that kind of bonnets and dress plainly.' The lady said, 'I get so tired of fashionable dressing and other things that society demands of people these days, and wish I could get away from it somewhere.' I talked with her a few moments, and she said she felt she had had a good little visit with me and thanked me for it.

"At another house, one of the finest in this town, the lady told me before I left, that she didn't usually admit agents, but my personal appearance was so different from most agents that she thought she would invite me in. She gave me her order, too.

"Sometimes silly young girls, who think themselves 'some,' but who are far from real ladies, will stare and chew gum and snicker. Such things are not pleasant, of course, but I don't care, for I think the poor things do not know any better. I tell you I believe if we stick to plainness, with neatness and cleanliness along with it, we are going to gain in the end. I think our church is the one church destined to carry out the truth of the Bible till the end of time. I hope I may always be an humble and faithful member of our church."

This reminds us of an intelligent young sister who, some years ago, received an invitation to a very fashionable wedding in an aristocratic family. At first thought it occurred to her that it would never do to attend the wedding in her plain attire, and she resolved not to go. But she finally decided that she would go, attired neatly and plainly, as becometh women professing godliness, and take her religion with her. She was kindly received and pleasantly entertained. The well-cultured guests—though in the height of fashion themselves—tried not to embarrass the young sister by staring at her, but labored to make her feel welcome. When the hour came for the vote of "honor," this sister was surprised to hear her name announced as the one elected. She was then led to the table, and occupied the seat of honor in harmony with Luke 14:10, which says: "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher."

The sister returned to her home, feeling fully persuaded in her own mind that plain, neat Christian attire, accompanied by intelligence and good manners, was no hindrance in good society.—*J. H. M., in Gospel Messenger.*

A CHILD'S FAITH.

In a town of Holland there lived a very poor woman. One night her children asked her in vain to give them bread, for she had none. The poor woman loved the Lord, and knew that he was good; so with her little ones around her, she earnestly prayed to him for food. On arising from her knees, the eldest child, a boy about eight years old, said softly: "Dear mother, we are told in the Holy Book that God supplied his prophet with food brought by the ravens."

"Yes, my son," the mother answered, "but that was a very long time ago."

"But, mother, what God has done once, may he not do again? I will go and unclose the door to let the birds fly in."

Then dear little Dirk, in simple faith, threw the door wide open, so that the light of their lamp fell on the path outside.

Soon after, the burgomaster (a magistrate or one employed in the government of the city) passed by, and seeing the light, paused, and thinking it very strange, he entered the cottage and inquired why they left the door open at night.

The widow replied, smiling: "My little Dirk did it, that the ravens might fly in to bring bread to my hungry children."

"Indeed!" cried the burgomaster; "then here is a raven, my boy; come to my home, and you shall see where bread may soon be had."

So he quickly led the boy along the street to his own house, and then sent him back with food that filled his humble home with joy.

After supper, little Dirk went to the open door, and looking up he said, "Many thanks, good Lord," then shut it fast again; for though no bird had come, he knew that God had heard his mother's prayer and sent them timely help.—*Sabbath Reading.*

TWENTY-FOUR GOLDEN RULES

Some one has prepared the following rules for boys and girls, which is certainly worthy of very careful study. The young readers will find it very profitable to cut out these rules and put them where they can be often read. With an earnest and persistent effort to obey them there is no doubt but they will tell favorably on their future lives. Some of the eminent men of the past in early life adopted such rules, to which in after-years they attributed, in a large measure, their great success. I am sure at least of this, no one ever adopted and followed carefully rules like the following whose life was a failure. Success in its truest sense is doing right, and no one succeeds really who does not do right. I shall never know the number of boys and girls who will cut out these rules and carefully put them away in some book or drawer with the resolution that they shall be the rules of their lives. But I do know that there is One whose eye watches over all who will know and his blessings rest upon every one who sincerely endeavors to follow these golden precepts. Then, too, in keeping them to the best of your ability you will know that the smiles of heaven are upon you. Here are the rules:

1. Respect and obey your parents.
2. Love your brothers and sisters sincerely.
3. Never speak evil of one another.
4. Never strike, nor lie, nor cheat, nor steal.
5. Be strictly honest, even in the smallest matters.
6. Save what you can, so that you may be able to give to the poor.
7. Do not mock the deaf, the lame or the blind.
8. Always address the aged with proper respect.
9. Do not soil or injure your clothes.
10. If you find anything, return it to the owner.
11. Avoid the company of bad children or companions.
12. Never be cruel to any living thing.
13. Do not covet what is not your own.
14. Try to improve at school every day.
15. Guard against low and vulgar language.
16. Eat with thankfulness whatever is set before you.
17. Never chew nor smoke tobacco or other narcotics or drink any intoxicating drinks.
18. Be exact in your behavior at all times.
19. Put your clothes and playthings in their proper places.
20. Avoid eating any kinds of unripe fruit.
21. Always answer distinctly, correctly, and modestly.
22. Shun all kinds of gaming as great evils.
23. Become the young disciples of Jesus Christ.
24. Pray daily to God, and by your service praise his holy name.—*Religious Telescope.*

WHY, JESUS IS WITH YOU.

Many years ago a poor German emigrant woman sat with her children in the waiting-room of an Eastern station. A lady passing to a train, struck by her look of misery, stopped a moment to speak with her. The story was soon told. Her husband had been buried at sea. She was going to Iowa, and "it was hard to enter a strange world alone with her babies." The stanger had but one instant. She pressed a little money into the poor creature's hand. "Alone?" she said; "why, Jesus is with you! He never will leave you alone." Ten years afterward the woman said: "That word gave me courage for all my life. When I was a child, I knew Christ and loved him. I had forgotten him. That chance word brought me back to him. It kept me strong and happy through all my troubles."—*Northwestern Christian Advocate.*

USELESS LIVES.

How useless our lives seem to us sometimes! and how we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows no titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of a harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after-years, and, as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say, "I have not lived in vain."—*National Presbyterian.*

SOUR PEOPLE.

Sour people not only have a hard time in getting through the world themselves, but they make it hard for other people.

The more sour people profess to have religion, the harder they make it for the Lord to reach those who have much to do with them.

Sour people who claim to be Christians make sinners think that the Lord is opposed to anybody having a very good time in this world.

Sometimes people are sour because they have just enough religion to make them miserable, and not enough to make them happy, and sometimes they are born that way.

Sour people are very often made more so by brooding over their troubles, and thinking only of themselves and their disappointments, instead

of meditating upon the goodness of God and his unfailing kindness.

Sour people ought to remember that a "merry heart doeth good like a medicine; but a broken spirit drieth bones."

Nothing can so quickly take the bitterness out of the heart and put a smile on the face that will keep sweet in any climate as to become well acquainted with the Lord Jesus Christ.

An insane man turned loose with a shotgun would not do as much harm as some people do with bitter hearts and long faces.—*Christian Guardian.*

LITTLE SERVICES.

I cannot do great things for Him
  Who did so much for me;
But I should like to show my love,
  Dear Jesus, unto thee;
Faithful in very little things,
  O Saviour, may I be.

There are small things in daily life
  In which I may obey,
And thus may show my love to thee;
  And always, every day,
There are some little words
  Which I for thee may say.

There are small crosses I may take,
  Small burdens I may bear,
Small acts of faith and deeds of love,
  Some sorrow I may share,
And little bits of work for thee
  I may do everywhere.

—*Anonymous.*

TEMPERANCE.

THE MONEY SIDE OF THE LIQUOR TRAFFIC.

In any of the established departments of trade, in ordinary buying and selling, there should be an equal exchange. To this rule there may be many exceptions, such as auction sales and numerous special bargains, but the statement is one which will hold good in every application which I propose to make. For instance, you go to a dry-goods store and purchase five yards of black cloth, for which you pay five dollars. You now put down all the items of value:

1. The raw material.
2. The bringing of the raw material into its present condition.
3. The privilege of obtaining a small quantity.
4. The time, risks, abilities, and responsibilities of the merchant.
5. Any other items which may exist.

These, added together, should make exactly five dollars. But suppose that after giving to every item its full value, you only have four dollars, and that you have paid one dollar without receiving anything in return. Suppose the merchant knew that this was the case, that he deliberately put your dollar into his drawer without giving you anything for it; then you have a right to conclude that you have been cheated. If this merchant constantly acts in this way; if for every five dollars received, he only gives back four, he is certainly constantly guilty of defrauding his customers. If the dry-goods dealers in your town so transact their business that they take one dollar of every five which they receive from the people, and willfully agree among themselves that for it the people shall receive nothing in material, labor, risks, time, responsibilities, or in anything else, then the dry-goods business in your town turns out to be a serious imposition. Should this practice pervade the trade throughout the country, I think there would be no difficulty in convincing any reasonable person that, conducted in such a manner, it was an enormous swindle, and that something should be done to bring about a change.

What has been said of the dry-goods business, is equally true of the grocery business, the flour business, or the furniture business. Why should it not be true of the liquor business? Why should the grocer be called a thief when he charges one dollar for an article knowing that all the items represented in it can only aggregate fifty cents, while the saloon-keeper across the street, who is doing far worse, passes for an honest man? The rule which I have named ought to test the liquor business as well as any other, and tested by this rule, who will pretend to say that this traffic is not proved to be a gigantic fraud?

Here is a mechanic who works hard for six days, and on Saturday he receives fifteen dollars for his labor. With this he can get food and clothing for himself and family; but instead of going to the butcher or to the tailor, he goes to the tavern, and within the space of three hours he hands over to the tavern-keeper all he earned during the week. What does he get in return? Why is it that the man who stands behind the bar and who twirls the glasses, can take this money which represents days of hard toil? Does he possess some unusual talent which makes his time a hundred-fold more valuable than the time of the mechanic? Or, is there in the article he sells some peculiar value which renders it extremely costly? Put down every item of value which in any way may become connected with the intoxicating beverages which are given for this money. Make the most liberal allowance. If you choose to do so, you may look at the transaction as merely a matter of dollars and cents, but will you pretend to believe that this mechanic has not been cheated?

In the city of New York there were nine thousand liquor saloons, receiving, on an average, twenty dollars a day. This made the total average daily receipts one hundred and eighty thousand dollars. In a Western town, seven hundred dollars in new bills, which were so marked that they could be recognized, were paid to a number of workmen on Saturday night, and it was discovered that more than half of these same bills were deposited in the banks by the saloon-keepers before noon of the following Monday. Did the men who paid these amounts to the saloons get any equivalent in anything? Putting the very lowest estimate upon the work of the men and the very highest estimate upon what they received, can we by any legitimate process escape the conclusion that these saloon-keepers were a set of swindlers?

In one of our large cities, on one side of the street, within the space of about a quarter of a mile, I counted nineteen saloons, all apparently doing a thriving business. Probably there were as many on the other side of the street. Do the men who enter these places with their money in their pockets come out with anything which equals what they took in? And when we look, not simply at one street, but all over the city, over the State, and over the entire nation, what do we see? Supposing there is nothing more than an exchange of money and rum, is there not enough robbery even in this to brand the traffic as an outrage upon humanity, and to cause every one who believes in honest dealing to strike a blow which will help to destroy the abomination?

But the paying of money is only a very little part, and as long as our eyes are forced to look upon scenes of blood, and as long as our ears must hear the last wails of murdered souls, one might wonder that we should refer to it at all.—*Rev. J. T. Michael.*

TEETOTAL PREACHERS.

That so considerable a proportion of the ministry have become total abstainers is no less creditable to themselves than gainful to the community. We say this quite irrespective of the question as to whether total abstinence is or is not an extreme and abnormal human condition. Ministers and others actively engaged in religious and philanthropic work have to deal not so much with the healthy as with the diseased conditions of society, and it is for them to consider whether, in the effort to bring back the sunken and lost portions of the human brotherhood to whom they are especially sent, they are not called upon to make this sacrifice, and to assume what may seem to them an extreme position in order that they may, from its vantage ground, the better help those who are in extreme need.—*Modern Church.*

THE SLAVERY OF DRINK.

The terrible domination of intemperance and its evil effects are drawing attention in various parts of Europe. Our London correspondent gives the following: "One of the leading daily papers in London has opened its columns to the discussion of 'The slavery of drink,' and twenty letters are appearing in each issue upon the great national transgression. No one has attempted to justify the traffic; a few say they know how to drink; and that moderation is wise. But the burden of the advice is upon the remedies of the evil, and the overwhelming weight of the argument condemns drinking. One writer alleges that drinking is undoubtedly a disease, affecting the mind and the body, while another denies it is any more a disease than smoking, and that it is the habit that produces the disease. The drink and its component parts are severely handled. One writer declares that he knows a licensed house in London where the proprietor pays at the rate of one dollar and twenty-seven cents per gallon for sherry, and retails it at six dollars and fifty cents per gallon, giving him a profit of over four hundred per cent gross."—*Presbyterian Observer.*

DRINKING AMONG WOMEN.

One of the recent incidents in connection with the police records of this city, was the arrest of two elegantly dressed young women, costumed in silks and sealskins, who were intoxicated and disorderly on Broadway. They were accompanied by a well-dressed young man, and the three went into a well-known Broadway restaurant, and when the waiters refused to serve them in their condition, one of the young women tipped over a table loaded with china and silver. They were taken to the police station on West 30th street, escorted by four policemen and a large crowd of people. Their residence was given as Jersey City, and one of the young women had fifty dollars in bills in her pocketbook. It was said of them that both the women were married, and that they were near relatives of a prominent city official. With so much drinking as is still prevalent in so-called respectable social circles, it is not surprising that women as well as men become the victims of the drink habit with all the degradation which it involves. It is time for somebody to lead in an old-fashioned total abstinence revival, thus to stay the tide which is now bearing so many of both sexes to ruin.—*New York Paper.*

The pledges to the national fund of the Prohibition party amounts now to over $1,060 per month.

The Prohibitionists of Michigan will hold their convention at Grand Rapids, March 17th and 18th. Chairman Dickie is expected to be there.

Look not on the wine when it is red, when it giveth its color in the cup; when it moveth itself aright. "*At the last it biteth like a serpent and stingeth like an adder.*"

Some of the postmasters appointed by Wanamaker in Wisconsin are also saloon-keepers, and the postoffices are in some instances kept in the same room with the bar.

Chauncey M. Depew used to smoke twenty cigars a day, but finding it injurious to his health he quit the use of tobacco entirely. It is not too late for others to try the experiment.

In Nebraska, under high license, the beer consumption has increased since 1880 from 40,000 barrels to 108,000. In Kansas, under prohibition, it has decreased from 32,000 to 16,000 barrels.

The Chairman of the State Committee of the State of Illinois has apportioned the work of getting signatures to the Million Voters' Agreement among the counties. They expect to get 92,000 signatures.

Judge Tainter, of Hartford, Conn., decided that wholesale liquor-dealers located outside the State cannot sell liquor in Connecticut without taking out a license in each county where the liquor is sold.

The Scottish Temperance League directors, in view of the approaching general election, have resolved, in co-operation with other national temperance associations, to hold a national temperance convention early this year.

Illinois is said to be the stronghold of the whisky power. The internal revenue collections of this State for the year ending in June were more than twice that of any other State—New York yielding $16,565,522, while Illinois paid $38,464,312.

Of the 90,207 arrests in New York City last year, according to the police reports, not less than 50,000 were attributable to the liquor traffic. Nearly 40,000 were directly credited to the traffic by the police. And the records also showed that crime of all kinds kept increasing in that city faster than the population.

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON I.—Second Quarter, 1892.—April 3.

SUBJECT.—The Way of the Righteous.—Psalm 1: 1-6.

GOLDEN TEXT.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm 1: 1.

| Open the Bible and read the lesson. |

COMMENTS BY E. E. FLAGG.

1. *The blessing of the righteous.*—v. 1. This may have been intended as a preface to the book of Psalms; it is certainly an epitome of its general teachings. We have no clue to the date when it was written, as the psalms are not placed in chronological order. It may have been one of the first that David wrote; it may have been one of the last. We can imagine him, when a hunted outlaw, finding solace in this beautiful composition; and, with even more likelihood, we can think of it as the product of his old age, when a life's experience had taught him how hollow and false is all worldly prosperity that has not its root in God. This beautitude depends upon three conditions: (1.) Not walking in the counsel of the ungodly. Many people think this has reference only to taking the advice of the notoriously wicked, but it has a much broader application. To be conformed to the world so as to order our life by the world's customs and opinions instead of our own conscience and the Word of God, is to "walk in the counsels of the ungodly," just as surely, if not to such a degree, as if we took an infidel for our bosom friend. One sharp line separates the saint and the sinner, and we cannot choose our friends from the ranks of the neutrals any more than we can ourselves be neutral. This is a point not sufficiently thought of. They who listen to the voice of worldly prudence and compromise principle, are walking in the counsel of the ungodly; and it must be remembered that such counsel is most dangerous when it comes in this subtle and specious form. (2.) Nor standeth in the way of sinners. One who puts himself in the way of evil, fancying that he is strong enough to resist it, will be swept on with the tide. This is one of the objections to secret societies. To join them is to stand in the way of sinners. Infidels, saloon-keepers, vile and licentious men, are found more or less in all oath-bound orders. It has often been asked, "Can a Christian be a Mason?" Whether we answer yes or no, it is plain that he is in a very dangerous place when he calls such men "brothers," and swears to keep their criminal secrets, for this is surely to stand in the way of sinners. (3.) Nor sitteth in the seat of the scornful. The road from God is always downward. It is first walking. He is on the move and can as easily go one way as another. Then he stands in the way of sinners, showing an increased delight in their company. Then he makes his deliberate and permanent choice and sits down with the scornful. He only is safe who shuns the first beginnings of evil by making the Bible instead of the world "the man of his counsel."

2. *Characteristics of the righteous man.*—vs. 2, 3. Delight in God's law is always a mark of his true children. A loving son will delight in reading over a letter from his absent father, which to strangers would possess very little interest. The Christian "meditates" in that law. The Bible is to him the Book of books, outweighing in interest, as well as importance, every other. "He shall be like a tree;"—not a dead fossil, but a living, growing thing. "Planted;"—rooted and grounded in the soil of God's Word, not carried about by divers and strange doctrines. "By the rivers of water." This means "canals for irrigation." By keeping his heart continually open to every spiritual influence, he is like a tree planted in well-watered soil; even the drouth does not affect it. So periods of spiritual drouth, which shrivels and dries up a superficial experience, will not affect the Christian who is daily nourished by prayer and the reading of God's Word. "He bringeth forth his fruit." Being in the Spirit he will bring forth the fruits of the Spirit. "In his season;" not always the same, but a variety of fruit adapted to different periods. Sometimes it is peace, sometimes joy, sometimes long-suffering under injuries, sometimes patience in trial; but never will the Master come seeking fruit and find none. "Whatsoever he doeth shall prosper." This may not be always plain to the eye of sense. The righteous man often has to suffer financially for the sake of principle; but he is the child of a King. If earthly riches are denied him, he has treasure laid up in heaven. He is Christ's, and all things are his.

3. *The curse of the ungodly.*—vs. 4–6. Here we have the opposite picture. "The ungodly are not so;"—neither in their present condition, nor as regards their future lot, is there any point of resemblance. They are like the useless chaff scattered to the winds as soon as touched by the blast of death. Their place on earth will know them no more forever, and their names have never been recorded in the Lamb's book of life. "Therefore the ungodly shall not stand in the judgment," no matter how learned, or how great, or how wealthy he may be, or how much the world may think of him. "The Lord knoweth the way of the righteous." "I know my sheep, and am known of mine." He will attend to and provide for all their wants, while "the way of the wicked shall perish." Their plans will be disappointed, their schemes brought to naught.

RELIGIOUS NEWS.

BAPTIST.

—Rev James Spurgeon, who was co-pastor at the Metropolitan Tabernacle, in London, it is understood, will continue his relation there while Dr. Pierson will be the preacher till his return to this country in June.

—At the new Chicago University there will be four quarters, each consisting of two terms, six weeks in each term. A student will be allowed to choose any two terms in the year for his vacation.

—An illustration of the world-wide influence of Mr. Spurgeon is found in the fact that the professor of homiletics in Doshisha University, Japan, has for several years used a volume of his sermons in the class-room for practical instruction in sermon-making.

CHRISTIANS.

—From the daily *Mail* (Nevada, Mo.) we learn that Nevada University has passed into the hands of the Catholic church. "The deed is given by Mrs. Moriarity, of St. Louis, to Father Ignatius Conrad, of St. Joseph. It may now be considered as thoroughly well settled that a fine school will be in operation there next fall." There was considerable talk at one time of Garfield University passing under the control of the Catholic church. Let the Kansas brethren see in the fate of Nevada University a note of warning.

—The great new church building at Dallas, Texas, will be formally opened June 19, and be used the week following for the State Missionary Convention. M. M. Davis, pastor, reports that he has recently baptized eight Chinamen.

CONGREGATIONAL.

—Evangelist McCord closed a successful series of meetings in Morris, Ill., March 13, Rev. C. C. Warner, pastor. A fellowship meeting of unusual interest was held on Friday, neighboring pastors being present. Mr. McCord's next work will be with Plymouth church, Peoria, Rev. D. B. Spencer, pastor.

—The annual meeting of the Congregational Sunday-school Association of Chicago was held with the New England church, March 10, a large number of superintendents and delegates being present. In the evening the subject, How to secure a better preparation of the lesson by the scholar, was discussed by Mr. C. H. Case of the First Church Sunday-school and by Rev. David Beaton.

—The annual meeting of the various associations for mission and church work connected with the Fourth Church, Hartford, Conn., was held March 6. The reports showed that during the ten years of Dr. Graham Taylor's pastorate the membership has increased from 283 to 675, and that of the Sunday-school from 303 to 925. More than fifty men who had been confirmed drunkards are now active members of the church. There is an urgent demand for increased accommodations for all departments of work.

—Dr. D. K. Pearsons, of Chicago, has just held out a helping hand to Yankton College in the shape of a conditional gift of $50,000. Dr. Pearsons has given his written pledge that he will build for Yankton a science hall, with perhaps a chapel in one of the wings, at an expense of $50,000, provided that by July 1, 1893, the college has become free from debt and has an endowment fund of $100,000. The building is to be called the Ward Hall of Science, in memory of the late Dr. Joseph Ward, the first president of the college. This makes over three-quarters of a million dollars that Dr. Pearsons has given to different institutions.

—Prof. Wm. S. Tucker, of Andover, has been elected to succeed President S. C. Bartlett, of Dartmouth College. Dr. Tucker is fifty-three years of age. President Bartlett has been invited to remain with the college as a lecturer at half his present salary.

LUTHERANS.

—At the Minnesota Conference of the Augustana Synod, held in West Superior, Wis., eleven new Lutheran churches were received. One is in Manitoba, Canada, one in Wisconsin, one in South Dakota, two in North Dakota, and six in Minnesota.

METHODIST EPISCOPAL.

—A revival institute under the direction of Dr. S. A. Keen, will be held in connection with the Joliet district ministerial association, beginning April 5, at First Church, Aurora, Ill. The meeting will continue until Monday evening, April 11. Tuesday afternoon, the first day, will be devoted to missions. Every afternoon after that Dr. Keen will conduct a pentecostal service. The revival institute will be held in the forenoon of Wednesday, Thursday, and Friday; evangelistic services every evening.

—After twenty-six years of arduous work as an evangelist, owing to impaired health, Mrs. Van Cott has been compelled to relinquish her chosen calling, and has returned to the business in which she was associated with her husband prior to his death.

—The tenth annual report of the board of managers of the Woman's Home Missionary Society shows that the society has seventy-one conference organizations, 2,147 auxiliary societies, including circles and bands, and 63,264 members of all classes. The number reported last year was 1,925 societies inclusive, and 48,200 members. The increase during the year is encouraging—222 societies and 15,064 members. The society has invested in buildings and property for the accommodation of its work about $200,000. Its receipts up to date have been—cash, $488,400; supplies, valued at $299,159.

—Thomas H. Lynch, M. A., D.D., for forty-three years a conspicuous figure in the Southeast Indiana conference, was buried at Indianapolis, Ind., March 6.

—W. H. Mead, of Bishop Taylor's first party to Africa, and one of his best-known missionaries, died in Nhangue Pepo, Angola, Africa, Dec. 23, last. The wife and four children survive. The eldest child, aged fourteen, with native help, made the coffin, and Mrs. Mead read the burial office at the grave.

—The Methodist Episcopal hospital at Portland, Ore., was recently the recipient of a $10,000 donation from Father Hoffman, who is eighty-two years old.

—Nearly 2,000 Wesleyan ministers have signed a memorial to the English Government praying for the suppression of the opium traffic in India.

PRESBYTERIAN.

—The Presbyterians have established a new theological seminary at Omaha. It has a faculty of five professors and a junior class of nine members.

—The Presbyterians have three missions among the Indians, and to these tribes: Senecas, Dakotas and Nez Perces. The United Presbyterians have one, the Warm Spring, Oregon. They have also another projected, the Sinemesho, and have $3,700 in hand for it. $1,054 were expended on the Warm Spring Mission, '91. The Presbyterians expended $9,500 on the Dakotas; $3,770 on the Nez Perces; $2,750 on the Senecas; $16,020 in all. The Covenanter church expended on Indian missions $3,509.80.

—The Presbyterian church of Scotland is, next to the Moravian church, *the* missionary church. Last year from a membership of 185,000 in 570 churches it raised $400,000.

PROTESTANT EPISCOPAL.

—The missionary society of the Protestant Episcopal church has received a lot situated on the corner of Twenty-second street and Fourth avenue, New York City, worth $100,000, and $50,000 additional with which to build suitable headquarters.

ROMAN CATHOLICS.

—Probably the largest congregation in America is that of the Church of St. Stanislaus Kostha, Chicago, which has 30,000 communicants. The number of attendants at the several masses every Sabbath frequently exceeds 15,000.

REFORMED CHURCH.

—The College of Northern Illinois, a struggling institution of the Reformed church, located at Dakota, Ill., called a public meeting for the purpose of considering the interest of the college. Taking advantage of the experience of Dr. Isaiah Villars, they pressed him into service. He delivered an address on "The relation of college and community," which was followed by pledges of nearly $900 toward the liquidation of a debt of $5,000. The Reformed brethren think that this is the beginning of the end of the debt.

REFORMED PRESBYTERIAN.

—Brooklyn congregation has become two bands. On Friday evening last Mr. Carson and his followers met in the old church and decided to call their organization the Central Presbyterian church. Some were for uniting with the United Presbyterians, but they were in a hopeless minority. Saturday evening's papers announced that Mr. Carson would preach, Sabbath, on their church's new creed and its mission.

UNITED PRESBYTERIAN.

—The L. M. S. of Central Illinois Presbytery, will meet at Washburn, March 30, at 10 A. M. Business meeting, reports from societies, election of officers and unfinished business. 7:30 P. M. conference and other exercises.

NEWS OF THE WEEK.

CHICAGO.

The Council voted down Alderman Martin's repealing ordinance to the "compressed air" franchise.

The Council passed the South Side loop and cross-town line ordinances.

Articles of incorporation were filed at Springfield, Ill., Friday by the Chicago Union Elevated Railway Company. Capital stock, $17,000,000; board of directors, John Tyler, Thomas F. O'Malley, William M. Bell, George E. Scott, and George M. Eckels, all of Chicago.

Frank Poledna was recently found guilty in Judge Anthony's court of the murder of Dominick Gibbons, the jury fixing the penalty at death by hanging.

Jennie Moore and Sarah Gothard, who give spiritualistic seances, were fully acquitted of the charge of running a place of amusement without a license.

COUNTRY.

Joseph Leon died at Muncie, Ind., Monday of blood poisoning, superinduced by cigarette smoking.

Jacob Boehm & Co., wholesale liquor dealers at Denver, Col., failed Monday. Immediately afterward Boehm poisoned himself. After his death it was found that he was a forger.

Work on schooners is being pushed at Mare Island, Navy Yard, so that a formidable fleet can be sent to Behring Sea if necessary.

John W. Bright, a wife murderer, was hanged by a mob at Springfield, Mo., Saturday night. Deputy Sheriff George W. Williams was shot dead while trying to protect his prisoner.

The Mitchell G. A. R. Post received the most recruits of any post in Indiana last year.

Henry Briceland, a life prisoner in the Pennsylvania penitentiary, has applied for a pardon after twenty years confinement. He claims to be able to prove his innocence.

The lower house of the Missouri Legislature Monday passed the re-disstricting bill, giving the Democrats fourteen districts and the Republicans one.

In the case of the State against the Simmons Hardware Company, of St. Louis, Judge Sherwood Monday declared the Missouri anti-trust law unconstitutional.

New York brokers, it is said, have defrauded the government of $100,000 in customs duties by a system of underweighing and false entries.

Benjamin Page died in Bloomingdale, N. Y., Insane Asylum Monday where he had been confined twenty-seven years. At one time he was prominent in New York society.

Numerous iron mills at Pittsburg have discharged part of their forces as a measure of retrenchment.

E. E. Stevens and George D. Mitchell, New York attorneys, arrived at San Francisco Monday on their tour around the world on bicycles.

Thomas McCue fell eleven stories, 120 feet, down an elevator shaft in New York Monday, and was able to get up and walk about.

Eugene H. Clapp, a Prohibitionist leader and prominent business man, died Thursday at Boston, Mass.

It has been discovered that Plainfield, N. J., is built over a large and swift subterranean river.

The New York Central will incorporate a village under the name of "Depew" near Buffalo, N. Y. The company's car works will be located there.

Abraham Wanola and Mrs. Rainage were found frozen on the prairie near Winnipeg Monday night. It was ascertained that he carried the woman four days before she died.

Attorney General Hensel, of Pennsylvania, Tuesday filed a bill in equity, asking the court to declare null and void the deal by which the Reading Railway Company practically secured control of the anthracite coal business.

The Legislature of Texas Tuesday refused to invite Senator Hill to address both houses in joint session.

Near Ouray, Col., Tuesday a vast body of honeycomb quartz, running $60 in gold to the ton, was broken into in the Ironclad mine.

At Tiffin, Ohio, Tuesday, Walter Snyder shot Edwary Naylor, Burt Crobaugh and Thomas Downey. He then committed suicide.

Delaware sent six cars of native woods Tuesday to be exhibited at the World's Fair.

The nineteenth death from typhus took place at New York Tuesday.

The bill making it a felony to deal in lottery tickets was signed Tuesday by the Governor of Kentucky.

J. P. Downey, of Fall River, Mass., was elected President of the National Textile Workers' Association at New York, Tuesday.

Azel Grover, a noted victim of dropsy, died Tuesday at Beaver Dam, Wis. He had been "tapped" 310 times, the water drawn from him weighing 4,800 pounds.

Tuesday the Federal grand jury at Boston returned indictments against Asa Potter, formerly president of the Maverick National Bank, and Colonel Jonas H. French and Thomas Dana, directors.

(*Continued on 16th page.*)

DONATIONS.

Collections taken by H. H. Hinman in October and November, 1891.

Robt Wilson	$5 00
Robt Spear	1 00
Collection in Free Methodist church, Aurora, Ill	1 00
Mrs Hodgman	2 75
Jno Bradley	3 50
Mrs E Hinsdale	5 00
Mrs Geo Clark	1 00
Rev D Yant	1 00
J Wilson	1 00
Collection at Senecaville, Ohio	1 65
Rev E L Harris	5 00
D Whitmore	50
O Tichenor	6 00
Rev J B Galloway	2 00
W Hamlyn	5 00
Mr Holt	5 00
D S Dean	1 00
G A Howland	5 00
W Young	1 00
D Andrews	1 00
A Austin	2 00
Chas A Webb	1 00
Jas Allen	1 00
W D McGill	3 50
Geo McKerron	5 00
J Gilmour	1 00
D S Faris	5 00
J F Icke	3 00
Collection at Vernon, Wis.	5 60
	$81 50

W. I. PHILLIPS, *Sec'y and Treas.*
221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 14 to March 19:

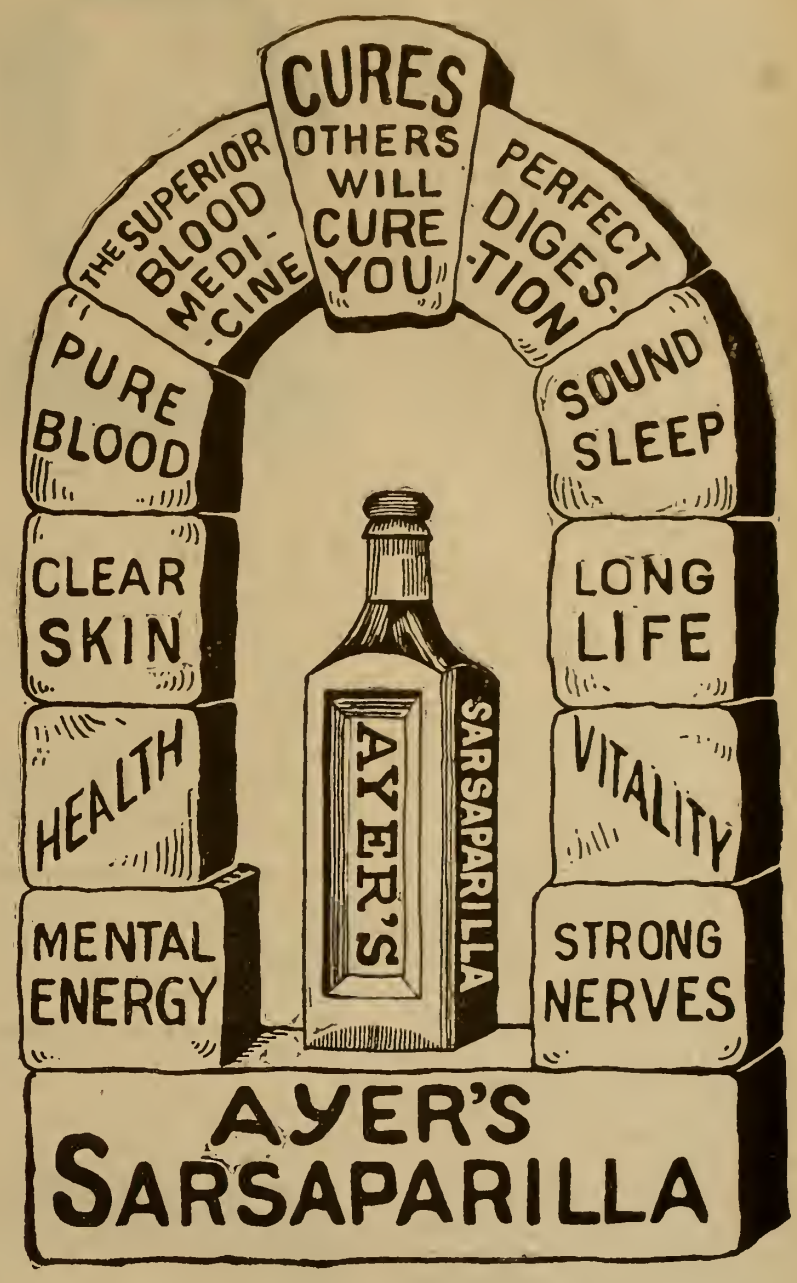
K I Moore, L D Brown, J A Jarvis, Mrs M Connet, A C Lane, C M Strickler, Rev W O Dinius, J A Conant, J R Willson, J S Hitchcock, Dea S Howard, W Stewart, T E Clark, D D Miller, M Shaw, H S Curtis, S Horine, E J Chalfant, I C Welcome, S R Turner, J Cation, W D Lowrey, T B McCorkle, W H Holcomb, Sr, Rev J McKelvey, H N Waldo, Mrs A Stone, J Shelly, L Wilson, A A Johnston, J R Thompson, Rev S O Irvine, A Sutor, J Collins, J M Adair, Rev R O Brandt, E H Collins, E B Webster, W Jenks, E A Cackley.

NEW EDITION.

The Carradine Sermon; Are Secret Societies a Blessing or a Curse?

Over 10,000 printed within a year. Every one reads it. Especially good for distribution among church members and the better class of citizens.

During this month the N. C. A. issues its second edition. To encourage a wholsesale circulation, it offers them, during March, postpaid in lots of 50 for one dollar, or less than wholesale prices. It is a 20-page pamphlet with neat cover. If on receipt of pamphlets you are not satisfied, return them and get your money.



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REFERENCES, all Banks and Mercantile Agencies in New York City or Brooklyn.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	82¼	@	84
Winter No. 2	87	@	87¾
Corn—No. 2	36½	@	37½
Oats—No. 2	27½	@	30½
Rye—No. 2	81½	@	82
Bran per ton	13 25		14 00
Hay Timothy	10 00	@	11 50
Butter, medium to best	24	@	28½
Cheese	09½	@	13
Beans	1 45	@	1 70
Eggs	12½	@	13
Seeds—Timothy	1 16	@	1 26
Flax	97½	@	98½
Broom corn	04	@	07½
Potatoes, per bush	25	@	32
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 60	@	5 10
Common to good	3 40	@	3 95
Hogs	4 70	@	4 85
Sheep	4 90	@	6 25

NEW YORK.

Wheat, No. 2	98⅛	@	1 02¼
Corn	46	@	48½
Oats	34¼	@	46¼
Eggs	14		14½
Butter	18	@	29
Wool	18	@	30½

KANSAS CITY.

Cattle	1 75	@	4 20
Hogs	4 00	@	4 60
Sheep	4 00	@	4 50

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each.

Sermon on Secretism. By Rev. I. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arra of the objections to all secret societies, an to Masonry especially, that are apparent t all. 5cts each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5cts each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth $1.00.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

HOME AND HEALTH.

WORSE THAN THE TYPHOID FEVER.

A reporter of the Chicago *Tribune* says, I called on a doctor to ask him what he thought of the talk about typhoid fever. He is one of those doctors who can afford to be brusque, and your brusque man is apt to be honest. He heard my question, and still looking over his book, never lifting his eyes, he replied: "There are worse things than typhoid fever stalking the streets of Chicago, and men are running after them instead of avoiding them. I mean the long dresses which fashion has ordered women to wear. A long dress on the street picks up the refuse of the walks, and the woman who wears one carries enough germ-life to her home to sicken the whole family. I would like to see these people who are always on the alert for epidemics take care of themselves and use a little common-sense. If my daughter wore one of those long dresses, which she does not to my knowledge, I would make her take it off in the outhouse and have it cleaned before it was brought into her own room."

TAKE CARE OF YOUR EYES.

The eyes, like good servants, will work as long as they can possibly hold out for the tasks imposed upon them, even when the tasks are most unreasonable. The owner of the eyes, like a good master, should be careful not to put such strain upon them, lest they give way under it altogether. A writer in the *Youth's Companion* says: "The value of the sight is never fully appreciated until it is lost or impaired. Few persons realize that the eye is an intricate piece of mechanism, with a vastly more complex and delicate adjustment than the costliest watch. Even in our public schools the children and youth are allowed to abuse it in a most perilous way, the teachers seeming to be perfectly ignorant of probable disastrous results.

"It is a disgrace to our educational institutions that half of our students bring away from them myopic—short-sighted—eyes, and that, even in our grammar-schools, children who have hardly reached their teens become life-long slaves to spectacles, formerly regarded as the almost exclusive badge and burden of old age. And it must be remembered that short-sightedness is not a mere inconvenience, but a disorder that tends toward ultimate visual disorganization."

HOME ECONOMICS.

A large earthen bowl should always be used for stirring cake in.

To freshen leather chair seats, valises, bags, etc., rub them with the well-beaten white of an egg.

A rug under one's feet is restful when long standing is necessary, as in ironing or in washing dishes.

To prevent tin pans from rusting, rub fresh lard on them, and set in a hot oven until thoroughly heated.

If the kitchen-table has no castors, buy a set, and put them on. It is not a difficult matter, and will save a deal of strength.

Soak clothes, that fade, over night in water in which has been dissolved one ounce of sugar of lead to a pail-full of rain-water.

When washing fine white flannels, add a tablespoonful of pulverized borax to a pail-full of water. This will keep them soft and white.

To banish red ants from the pantries, strew whole cloves around the shelves. The same is also considered a good moth exterminator.

Clocks are too cheap for the tired housewife to spend her time and strength in running from the kitchen to some other room to consult one.

To keep flatirons clean and smooth, rub them with a piece of wax done up in a cloth, then scour or rub them on a paper strewn with coarse salt.

Oil of turpentine or benzine will remove spots of paint or varnish from cotton or woolen goods. They should be washed in soap-suds after the application.

Many vegetables are better for not having the skin cut before being cooked. For this reason, as well as ease in cleansing, a vegetable brush is a necessity.

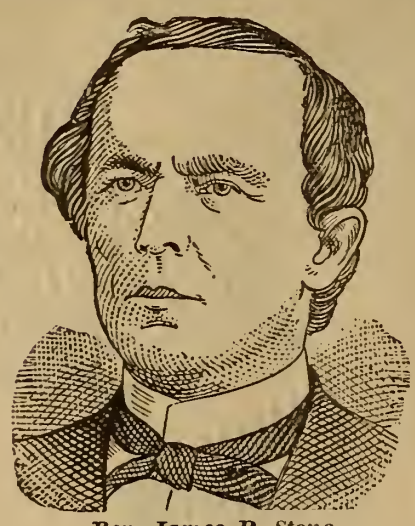
Put a little pearline in the greasy pots and roasting-pans, and it will greatly facilitate cleaning them, especially if you stand them on the range to heat the water.

To set delicate colors in embroidered handkerchiefs, soak them ten minutes before washing in a pail of water in which a desertspoonful of turpentine has been stirred.

If paint has been spattered on window-panes, wet the spots with water, and rub thoroughly with a new silver dollar; or they may be washed with hot, sharp vinegar.

Not only have a high stool, which permits of your sitting to do many kinds of work, but an easy rocker, in which you can do many others, or can rest in an occasional odd moment.

When a stove is cracked, a cement may be made of wood ashes and salt, in equal proportions, mixed to a paste with cold water. Fill the cracks with this when the stove is cool, and it will soon harden. —*American Agriculturist.*



Rev. James P. Stone
of Lower Cabot, Vt., formerly of Dalton, N. H.

A Faithful Pastor

Is held in high esteem by his people, and his opinion upon temporal as well as spiritual matters is valued greatly. The following is from a clergyman long influential in New England, now spending well earned rest in Cabot, Vt.:

"C. I. Hood & Co., Lowell, Mass.:

"We have used Hood's Sarsaparilla in our family for many years past, with **great benefit.** We have, with confidence, recommended it to others for their various ailments, almost all of whom have certified to great benefit by its use. We can

Honestly and Cheerfully

recommend it as the **best blood purifier** we have ever tried. We have used others, but none with the beneficial effects of Hood's. Also, we deem Hood's Pills and Olive Ointment **invaluable.** Mrs. Stone says she cannot do without them." REV. J. P. STONE.

Better than Gold

Mr. Geo. T. Clapp, of Eastondale, Mass., says: "I am 82 years of age, and for 30 years have suffered with running sores on one of my legs. A few years ago I had two toes amputated, physicians saying I was suffering from gangrene and had but

A Short Time to Live

Eight months ago as a neighbor urged me, I began taking Hood's Sarsaparilla. The whole lower part of my leg and foot was a running sore, but it has almost completely healed and I can truthfully say that I am **in better health** than I have been for many years. I have taken no other medicine and consider that I owe all my improvement to

Hood's Sarsaparilla

It is better than gold." **"I cheerfully verify** the above statement of Mr. Clapp, whom I have known 30 years." J. M. HOWARD, Druggist, Eastondale, Mass.

HOOD'S PILLS are purely vegetable.

Troublesome throat diseases are rapidly and permanently cured by Dr. Bull's Cough Syrup.

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness.

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Books sent *postpaid at 20 per cent discount* from retail rates, if purchased in connection with a subscription to the *Cynosure.* Any book, however, can be purchased at retail rate named, but postage or express *not* paid.

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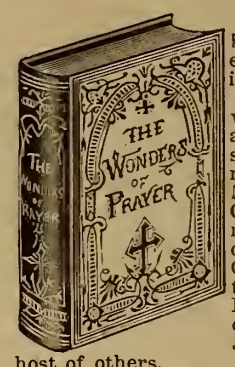

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FARM NOTES.

HORTICULTURAL.

Select seed now.

Cut your cions before it is too late.

Get out manure while the ground is frozen. Spread it on grass land.

Get the sash for the hot-bed ready to use, that is, if you have not already started your bed.

If you wish summer blooms of pansies it is time the seeds were in. If you have not hot-bed or cold frame, start in window.

It is true in breeding as well as in growing crops, the man who weeds the closest and most intelligently is the one who grows the largest crop and at the least cost.

According to testimony at the Iowa horticultural meeting, Shaffer's Colossal, because of its shallow root, suffers from drouth, although it will stand thirty degrees below zero.

The cutting away of large limbs of fruit trees is murderous work. There would be no occasion for it if the trees were properly pruned when small. When large limbs must be cut away the stumps should be coated to protect the exposed wood.

Some people wait until they are all ready to set out trees, then make out their order and send it to the nursery to be filled, with a postscript at the bottom, "Fill at once as my ground is ready," forgetting that thousands of orders may be in ahead of them, and that they must be filled first, and their tardy order must take its turn. Order early.

Currants and gooseberries are easily grown in rows six feet apart; plants four feet in the row. Cultivate, manure, and apply wood ashes. Use Paris green or white hellebore to destroy the currant worm. Trim up the bushes and thin out so as to make the application of insecticides more convenient. Of varieties, Red Dutch, Victoria, White Grape and White Dutch are good. Fay's prolific is, however, the king of red currants, being an immense bearer, and of excellent quality.—*Farm, Field and Stockman.*

AGRICULTURAL.

Drain the roadways.

The first item towards good roadmaking is drainage.

Improve the roads, lessen the fences, save the manure.

How many acres do the fences on your farm waste?

How is the road along your farm? Can it be improved? How?

A road-bed with water seeping through it cannot furnish a good road-bed.

Potatoes are best kept in a cool place—just above freezing is a good temperature.

Poor roads are the heaviest tax most farmers bear. Reduce the tax by improving the roads.

Good roads, clean culture and few fences will help on the day when farming will be more profitable.

How did you find the school the last time you visited it? Any improvement since you were there before?

What did your fence corners produce last year? Are they going to be used the same way the coming season?

Did you ever figure on the amount of corn you could raise on the land used in fences and the waste land they make?

Money invested in permanent hard road improvements is as good an investment as can be made in the farmers' interest.

If you have bad roads one step towards improvement is to open up all ditches now so there is no standing water on the road-side.

With thoroughly good hard roads, farm horses would last longer, wagons and harness would last longer and a team would be able to haul twice as much on an average at a load

If you are in favor of good roads and your township or district will not build them by a money tax, see that men are elected as town trustees or highway commissioners that will see that every man works out his tax with an honest day of honest work. Elect men that have head and backbone.

So far as we know the University of Illinois is the first institute of the kind to provide for University Extension Lecture on subjects pertaining to agriculture and kindred topics.

Work for good roads, but don't borrow money to do it. A bonded debt is easier made than paid. Levy a tax, spend the money wisely, and build a certain amount of good road each year. Keep that in repair, and a very few years will see miles of good highways.

A farmer in Cavan county, Ireland, applied half a ton of salt to an acre of oat stubble in January. In spring he planted potatoes on it. The potatoes on this salted land were a good crop and free from disease, while those on unsalted land were hardly "worth lifting."

Among the premiums given at one of the most successful fairs in Kansas last year was a suit of clothes valued at ten dollars for the "largest collection of Kansas dogs all owned by one man, with speech or paper showing how owner makes a living." There were several entries.—*Farm, Field and Stockman.*

For rheumatism and neuralgia you cannot get a better remedy than Salvation Oil.

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NEWS OF THE WEEK (*Continued from 13th page*).

Prohibitionists of Michigan began their State convention at Grand Rapids, Thursday. A resolution antagonizing fusion with the People's party was adopted.

The place of meeting of the Prohibition National Convention has been changed to Cincinnati—but the date remains the same, June 29–30.

Max Strakosch, the famous musician, died Thursday in the home for incurables at Fordham, N. Y.

The Iowa Republican Convention at Des Moines, Thursday, elected Harrison delegates to the Minneapolis convention, but sent them uninstructed.

A report antagonistic to the coal road combine was on Thursday presented by an investigating committee of the New York Senate.

The Straits of Mackinac are not likely to be open before April 1.

Mrs. Belle Shadinger, of Cincinnati, a passenger on the steamer Guiding Star, died of fright Wednesday night when the vessel was found to be on fire near Lawrenceburg, Ind.

Thursday Professor William J. Tucker, of the Andover Theological Seminary, declined the Presidency of Dartmouth College.

Charles J. Van Depoele, a famous electrician and inventor, died Friday at Lynn, Mass., aged 46.

An inquest was held at Cincinnati, Ohio, Friday, on the body of a child 2½ years old, the victim of "Christian Science" treatment.

Colonel J. B. Hart, of Aberdeen, S. D., Friday was elected Commander of the State Grand Army of the Republic.

Indiana banks may resist the collection of assessments under the new tax law. The National State bank of Logansport has already decided upon that course.

The Michigan Prohibition Convention was held at Grand Rapids Friday. The following delegates to the National convention at Cincinnati were chosen: John Russell, Samuel Decker, Mary T. Lathrop, A. B. Cheney, J. K. Johnston, Marion B. Baxter, Dr. Rena Medwolds, E. E. Bostwick, D. W. Gundon, and Dr. H. A. Reynolds.

Cattle are dying in large numbers in Indian Territory from cold and exposure.

Flax can be raised in any part of Texas with more profit than can cotton, it is said.

The delegates-at-large to the National convention, chosen by the Iowa Republican convention, are: D. C. Chase, John H. Gear, E. E. Mack, and J. S. Clarkson.

Two cases of sudden blindness caused by the grip are reported from Vicksburg, Miss.

Michigan Knights of Pythias Thursday elected W. H. Loomis, of Grand Rapids, Grand Chancellor of the Lodge.

Secretary Blaine continues to improve.

A. W. Adams, of Brownsdale, Pa., while sleeping in a hotel at Pittsburg Thursday night, arose, dressed himself, and went to a depot, where he had his pocket-book checked. He returned to the hotel and retired again, without awaking.

Friday the resignation of the Hon. Thomas A. Moran as Judge of the Appellate Court of the First Illinois District was accepted, and the Hon. Henry M. Shepard appointed as his successor.

Robert McClure, agent of the Law and Order Society at Pittsburgh, Pa., was indicted for perjury Friday. The charge was preferred by a newsdealer whom he had prosecuted for selling papers on Sunday.

At Nashville, Tenn., Mrs. Richard Melrose, her daughters, Minnie, Katie, and Mattie, and her oldest son, David, were poisoned by drinking coffee containing arsenic. Mattie and Katie died and the others are in a critical condition. Robert, the younger son, is suspected of the crime.

Conductors and brakemen on the Canadian Pacific Railway struck Thursday.

FOREIGN.

Seven cattlemen were suffocated by gases from a stove in the forecastle of the Spanish steamer Navarro, on her last voyage to London.

A plot to assassinate the Sultan of Turkey is said to have been discovered at Constantinople. Two alleged conspirators have been arrested.

Special bureaus will be established in Russia to report annually as to the condition of grain, so that measures may be adopted to avert famines in future.

J. E. Guenzburg, a Jewish banker at St. Petersburg, failed for 6,000,000 roubles (about $4,620,000) Monday, owing in part to the animosity of the government. The Berlin, London, and Paris stock markets were affected by the failure.

General Gourko asked permission of the Russian Government to expel all the inhabitants of Warsaw except 50,000, but it was refused.

At Raccor, Peru, an attempt was made to burn an aged foreigner, on the ground that he was a heretic.

The Italian steamer Colombo arrived at Genoa Tuesday from Brazilian ports with forty-four cases of yellow fever.

Much interest is being manifested in Germany over the coming exposition, and Commissioner Wermuth says more room will be needed.

Cape Colony proposes to make a complete exhibit of its products at the Fair.

Reports that the German Government is in financial difficulties are declared to be without foundation.

Seventy-five deaths from yellow fever have occurred at Rio de Janeiro during the past fortnight.

It is reported that the nihilists of Paris are preparing to attempt the assassination of the Czar.

Manager Moulton

Says "Hood's Sarsaparilla Puts New Life Into Me."

Mr. John S. Moulton, of Salem, is known all over the country. He was the originator and for many years manager of the Bennett & Moulton Opera Co., and is now manager of Mechanics Hall, Salem, as well as partner in the Moulton-Ericson Photographic Company. What he says will be of great interest:

"I have used Hood's Sarsaparilla in the past, am using it in the present and probably shall in the future. When tired and run down it puts new life into me and makes me

On Good Terms With Myself

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"Six Weeks With La Grippe

Was my sad experience early in 1891, and I was even then very weak and unable to work over a few hours. Being urged to take **Hood's Sarsaparilla**, I did so, and in 10 days I could work, sleep well, had a good appetite, and gained in health and strength." CHAS. ERSWELL, Toledo, Ohio.

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'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A novel scene occurred in the House of Representatives at Washington, one day last week, when the Jewish Rabbi Hirsch, of Chicago, was invited by the regular chaplain to open the morning session with prayer. The Rabbi accepted, and was received with general approbation. As Congress is a non-religious body, of course it is as non-sectarian and non-committal as a Masonic lodge.

The Behring Sea discussion, which has been in progress for some time between the United States and Great Britain, touching the right of the latter to capture and carry away seals in those waters, is likely to be amicably ended this week. A great deal of undue "jingoism" has been expended upon this vexed question; but the probability of a settlement of it by force and arms is gradually diminishing. It would be a very foolish war.

Last week the Grand Jury of the Criminal Court in Chicago startled the country by indicting nine members of the City Council on charges of bribery in the transfer of franchises and undue privileges to speculating corporations. The evidence against these men, all elected by Democratic votes, is very conclusive, so far as it has been made public, and when the cases come to trial, it is expected that a great flood of official corruption will be exposed. The Board of Education is also to receive juridical investigation, on suspicion of similar offences.

The demise of the livery-stable keeper from whose establishment the celebrated white horse and buggy went forth to carry Dr. Cronin to his death, a few years ago, leads a morning daily paper to recall the mishaps and disasters that have overtaken parties intimately connected with his assassination. The list numbers eight who are now dead. One fell from a ladder and was instantly killed; one was crippled permanently by a fall while on his way to a meeting of the Clan-na-Gael; another, a saloon-keeper, failed in business and left the city; one met with a violent death in a rolling mill, and another was shot down by a policeman from whom he tried to escape. Several other deaths have occurred among the less active but bitter enemies of Dr. Cronin. Altogether, the divine disapproval of that brutal murder by sworn and secret enemies of the doctor can be traced in the course of these occurrences.

The story of a benefit society that wasn't of much benefit to its adherents, comes from Cincinnati. If we knew the name of the society, we would publish it. A woman, the mother of four children, the wife of a man who had been confined to his bed with the rheumatism since last December, was recently committed to the Longview Insane Asylum, crazed by overwork. Compelled to support the entire family, the benefit society to which the husband and father belonged having suspended its payments to the unfortunate man, the burden of her increased cares rendered her hopelessly insane. Organized secrecy is not to be trusted when it comes to true and tried benevolence.

The Odd-fellow lecturer who challenged the anti-secrecy reformers of Iowa to meet him in debate, offering to pay all expenses, and threatening to publish them if they failed to accept his challenge, has backed down, and the debate is lost to the world. The question which he proposed to discuss was this: "That Odd-fellowship is a Christian institution, and therefore in no way conflicts with the church of Christ, in its spirit or practice, or the duties of American citizenship." His position was untenable, and Rev. W. C. Paden, of Schaller, was prepared to successfully combat it had the discussion occurred. We intimated, last week, that the retrocession of the Odd-fellow was to be expected.

Pres. Eliot, of Harvard College, declares that "polygamy is completely abandoned as a doctrine of the Mormon church, and has been made a crime by the votes of Mormons." Ostensibly, for the purpose of deceiving the government, this may be so; but if any one believes that the Mormons are any less polygamists in spirit and in truth than they were before the Federal courts interfered with their peculiar institution, let him read the letter from Rev. Wm. Fenton, in another column. The Mormon doctrine on this subject, delivered to Bro. Fenton by a Mormon, at Salt Lake City, no doubt reveals the true sentiments of the Mormon people, revealing a shocking degree of depravity in the Mormon heart.

We surrender a large part of this issue to a report of the proceedings of the Pennsylvania Anti-Secrecy Convention in Pittsburgh, last week. Whatever it lacked in attendance was evidently made up in the spirit of earnestness, vigor and wisdom exhibited at every session. The veterans of the reform, as usual, led the van, but they were ably supported by the cheering words and forcible arguments of the noble ministers of the neighboring churches who rallied to their aid. Altogether, in the language of the Washington agent, because of the good spirit manifested by these reformers, assisted by the power of God, "our convention was a success; this is why every convention guided by the hand that holds the universe will be a success."

Perhaps Rev. J. P. Stoddard may be criticised adversely for his reference to the Mormons in one of his addresses at the Pennsylvania Convention. Referring to the murderous and secret oaths of the Clan-na-Gael and the Mafia, he also spoke of the perpetrators of the Mountain Meadow massacre (by the Mormon horde of "Danites,") who, he said, were bound by a similar oath, and it is a warning against secret societies. He then spoke of Joseph Smith, the Mormon prophet, having been a Freemason, and his lodge having rebelled against some order, it was expelled, and became the founders of the Mormon Endowment House, making some modifications in the Masonic rites. Mr. Stoddard, as usual, "spoke by the card;" but he was not so rude and abusive of the Mormons as is a recent issue of the Boston *News*. Speaking of Pres. Eliot's fulsome eulogy of these people, the *News* adds: "That he should have chosen as a theme for his ill-advised rhapsody on religious liberty the blood-stained, intellectually stunted, morally vitiated, debauchery contaminated Mormons is past all belief. Still further to put them on the same plane with the Puritan fathers, whom all the world reverences, is an outrage to common sense and decency and must seem like a jest even to thick-witted elders, to whom this fatuous drivel was directed."

OUR REDEEMER.

BY MRS. IDA M. WARD.

Go to yonder Calvary,
Where Christ dies upon the tree;
See the blood flow from his side
And the sun in darkness hide.

Rends the temple's vail in twain,
Making priestly rites in vain;
Christ atoned for man's great fall,
When he entered, once for all.

Go, then to that guarded grave,
Where the mighty One, to save,
When redemption's work is done,
Comes forth as this world's true Sun.

When you've done all this, you'll know
Something of that cross of woe;
Something of the wondrous love
Bringing Jesus from above.

If you cannot understand
Why redemption was so planned,
You can take the love most free,
He has offered you and me.

Walworth, Wis.

NEED OF REVIVAL.

BY REV. WM. WISHART, D.D.

That there is a very low and dead state of religion in the churches among us at the present time will, we think, be obvious to any one who will take a proper view of the state of society. The wheels of the church's progress drag heavily, or seem to stand still. The work of evangelization does not keep pace with the increase of population in our country. Look at our nation at the present time; and is it not true that iniquity greatly abounds, and the love of many is waxing cold? Infidelity,—cold, careless, inhuman, Christ denying and God-defying infidelity—is boldly avowed by many. The precious truths of the Gospel are regarded and treated as the impostures of a past age, only calculated to enthrall the human mind. Such infidelity is wide-spread and on the increase. Like the flood cast out of the mouth of the dragon, it is poured into our large cities from foreign countries. And it is not only attempting to subsidize learning and science in subserviency to its dark designs, but diffusing its deadly influence, like a fearful contagion, among the illiterate masses in the dark lanes and crowded streets of our populous cities, triumphing in the misery which it inflicts and the ruin which it works.

Sabbath desecration, drunkenness, fraud, violence, and all manner of uncleanness follow in its train. Look at the church herself. And who will say, that she is not deeply affected by the atmosphere with which she is surrounded? How many of her members seem to be entirely taken up and totally occupied with the things of the

present life? "What shall we eat and wherewithall shall we be clothed?" They are pursuing wealth, pleasure or promotion, and their minds are so intensely occupied with these things, that the Word and ordinances seem to have but little effect upon them. They cling indeed to the forms of religion, but how often do they deny the power thereof. They do not tremble and weep and bow their heads when they hear the Word preached. Nay, they walk in the midst of ordinances and they touch, taste and handle them with the coldness of death. Is it not true that the churches at present are becoming more and more careless in relation to purity of doctrine, relaxed in discipline, and that they are seeking to accommodate their teaching to the ever shifting spirit of the age, and their practice to the taste and example of the world that knows not God? Is it not true that a spirit of rationalistic skepticism entensively prevails in the churches, which threatens to subvert the very foundations of our faith and hope, and that this spirit has become a *lying spirit* in the mouths of many who profess to be prophets and teachers in the church of God? Certainly, we have great need of a revival of religion. And why is it not granted? What is the cause? We answer—the cause is not in God—Father, Son, and Holy Ghost—nor in the Word and other ordinances which God has appointed as the channels of his grace. For God is waiting to be gracious—his Son is pleading, and his Spirit striving with sinners, and there is no defect in his Word and ordinances as means of grace; they are still "mighty through God to the pulling down of strongholds." But we must look for the cause in ourselves; it is not in a righteous God but in sinful man. And I might mention the inherent depravity of the human heart which always opposes itself to the power of the Gospel and the work of grace. I might mention the power and malice of Satan, who fills the minds of men with darkness and prejudice, lest the light of the Gospel should shine into them. I might also mention the cares, pleasures and possessions of this present world, which preoccupy the hearts and minds of men, and shut out the light of the Gospel. But these are hindrances common to all periods and states of society, while it is evident that there is some cause or causes of the withholding of the Spirit, peculiar to the times in which we live. What then are these causes? The inquiry is important. We must know the cause of the disease before we can apply the proper remedy.

1. Then is there not reason to fear that in the rush and hurry of these times many are thrust into the ministry who are not divinely called and sent. They may have the external call of the church but they have not the internal call of the Spirit. And it is not to be expected that the Spirit will give such a ministry any real success; that he will make it the means of converting sinners and of quickening and reviving his church. The language of God in regard to such ministers is: "I sent them not, nor commanded them; therefore they shall not profit this people at all." Jer. 23: 32.

2. The spirit of discord and division in the church is another hindrance to the work of the Spirit. It is true that for these divisions of the church those who depart from the truth, and not those who adhere to it, are responsible. Revealed truth is the only foundation of Christian unity. It is however equally true that these divisions are grievous to the Spirit and a great hindrance to his work.

3. The laxity of discipline is another hindrance. There is scarcely any offense so scandalous as not to be tolerated in some branch of the church. The mutual ambition of different denominations to excel one another in numbers, has led to the abandonment of scriptural discipline. The visible body of Christ is burdened and weighed down by dead members, which ought to be cut off in order to the health and activity of the body.

4. Another hindrance is the covetousness of the church as well as of the world. Large corporations, composed to a great extent of church members, refuse thousands of employes the time necessary to attend to, and improve the means of grace.

5. Finally, I may mention the *want of faith* in the possibility of a revival. God has promised to pour out his Spirit in these latter days. Do we believe his promise? "To him that believeth all things are possible." We pray for a revival of religion, but do we pray in the exercise of faith? "All things whatsoever ye shall ask in prayer believing, ye shall receive." "We know that if we ask anything according to his will he heareth us." God will yet revive his church, but when he does so, it will be in answer to the prayer of faith.

Monmouth, Ill.

AN OPEN LETTER TO BISHOP WALDEN, OF THE M. E. CHURCH.

BY REV. D. OGLESBY.

Bishop:—The *Central Christian Advocate* of March 2 says that "Bishop Walden was made a thirty-third degree Mason at a special meeting of the Supreme Council, held at the Scottish Rite Cathedral, Cincinnati, on Monday of last week."

When I read this, Bishop, I was overwhelmed with mingled feelings of astonishment, humiliation, sorrow and shame.

What motive prompted you, Bishop, to take this step?

Did you suppose that you would learn anything valuable, or anything at all that you could not learn some other way? Don't you know that the secrets of Masonry have been revealed over and over, again and again, by as good and true men as live? You could have procured all the information, or foolish nonsense, which you obtained in climbing up or down into this den thirty-three degrees, for a dollar or two.

I am curious to know the motive that prompts a Christian and a Bishop to become a Mason.

Allow me to ask, Bishop, did you think it would give you more influence for good, and enable you to bring more sinners to repentance and to Christ? If so, what made you think so?

Have you ever known a Mason high up in the lodge—a 33-degree Mason—converted? Have you ever known any Mason converted? You must know, Bishop, that Masonry has no Christ in it. His name is excluded from its prayers. It is *more* than a mere social institution. It has its divinity (the Grand Architect), its altars, its devotions and prayers. It binds its devotees together by horrid oaths.

Millions of its deluded subjects have and do live and die saying, "Masonry is as good a religion as I want."

Your example, instead of leading men to repent and forsake their sins, will confirm very many in the delusion that Masonry is as good a religion as men need.

You must know, Bishop, that Masonry and Christianity are opposites, the zenith and nadir in motives and results. Christianity enjoins love to our fellow men, without any discrimination. The essence of Christianity is love. Christianity is supreme love to God and universal love to our fellows. Masonry is rooted and grounded in selfishness. It is a clique bound together, a selfish clan, by the most shocking and barbarous oaths.

They are sworn to keep each other's secrets; to defend and help each other; and, in some of the degrees, not so high as the 33d (and you ought to remember them, Bishop), they are to keep secrets, "treason and murder not excepted." How do you reconcile this with the Master's example? for he said, "In secret have I said nothing." How will you answer *Him* at his judgment bar?

These are awfully serious questions, Bishop. You may pooh-pooh them now, and do so at your peril.

Your whole influence is now, by this act, published to the world, on the side of sustaining and upholding this "work of darkness."

Your high position in the church gives you much influence. How many young preachers, seeing that Bishop Walden is a high Mason, will be "roped in." What a mighty lever it is in the hands of the fraternity! This is the reason why they could afford to call a "special meeting of the *Supreme Council.*" They were going to catch big game, and then publish the news to the world. "Oh, Shame, where is thy blush?" "How are the mighty fallen?"

Seventy or eighty years ago, when candidates came up for admission in conferences of the M. E. church, Bishop George would ask, "Do you belong to any oath-bound secret organization?" If they answered in the affirmative, he would say, "Stand aside."

Now we have one of the Bishop's successors in office, proclaimed as a 33d-degree Mason by a "special meeting" of a "Supreme Council," in one of the chief advocates of the church. It is said that "there is but one step from the sublime to the ridiculous;" and it strikes me most forcibly, Bishop, that you took that step to obtain the 33d degree in this system of darkness.

I would advise you to read Rev. Lebbeus Armstrong's sermon on the text, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," etc. Mr. Armstrong, too, was decoyed down into this dark den until he reached the 33d degree. There were mitigating circumstances in his case. Masonry was not then exposed. He had no opportunity to learn, outside of the lodge, what was done on the inside. But now it is different. Any one may know *all* without *swearing* to cover it up.

Very few ministers ever go farther than the 3d degree. They don't care to talk even of that. Shame seems to haunt them whenever they think of it. But their tongues are tied, their mouths are closed. They dare not lift their voices against it. To do so now would be to "make themselves of no reputation" in the church. It would shut them out of the great stations and high official positions.

Is it any wonder that the church is losing its spiritual power? that churches now are but little more than places of entertainment? that four-fifths of its membership are women? that the old-fashioned class-meetings are dead? that most of the family altars are fallen down? that 90 per cent of the population of our country belong to no church at all? that vastly more than half never darken the door of a church? Oh, Bishop! if you would do as Mr. Armstrong did, you might counteract the great evil of your example; but if you keep silent, and by so doing, sanction the works of darkness instead of "reproving them," God only knows the fearful account you will have to give in that day when every man must give an account to Him who said, "In secret have I said nothing."

Richview, Ill.

FAITHFUL UNTO DEATH.

BY MRS. VICTORIA ALEXANDRA STONE.

It was night on a plantation in Southern Alabama. A party of young people were assembled, and music and the rhythmic tramp of merry feet fell upon the still, fragrant air of night. Suddenly a shout was raised, and the party rushed wildly out into the darkness. The house was on fire!

A strong wind was blowing from the east, fanning the flames, which burned with fierce intensity, illuminating the surrounding country, and even extinguishing, for the time, the very stars overhead. Suddenly a cry arose, and a woman's voice exclaimed: "My baby—my daughter!—Save her! She is in that upper chamber!"

The house was now wreathed in flames. They rose many feet above the roof—they burst from the windows—and the very air seemed alive with their steady crackle and roar. Not a man stepped forward—not a hand was raised—for who could enter that furnace of fire and live? It would mean death inevitable.

Suddenly a gigantic Negro stepped from the crowd, and mounting the ladder that still leaned against an open chamber-window, disappeared in the burning building. The people held their breath in suspense; a few moments more, and the building swayed and tottered; a storm of sparks and a cloud of black smoke swept upward. The roof had fallen in!

One beam still stood firm. Another moment, and the dark figure of the Negro was seen creeping upon it. He walked to the center, holding the infant in his outstretched arms. Three men stepped from the crowd, and, standing perilously near the burning building, the Negro flung the child into their arms—and the next instant the beam fell, and the Negro was buried in the fire!

Was he lost? It seemed so; and yet, in a few moments, from out the midst of the smoke and flame, his form was seen, creeping painfully on its hands and knees. Strong and willing hands lifted him from the fiery furnace and laid him gently upon the grass. Men gathered about him, and women wept aloud.

His master knelt by his side. "Do you know me, Tom?" The Negro turned his sightless eyes

toward him, and his lips moved: "Hallelujah! Hallelujah!" Not a sigh, not a groan, not a murmur of pain escaped him; but always, "Hallelujah! Hallelujah!"

Men and women stood with pale faces watching the dying man, while the flames in the background still crackled and roared. A few moments more, and the Negro lay dead. Not a word had escaped his lips but, "Hallelujah! Hallelujah!"

A few rods from that spot, near the edge of a wood, is an old graveyard. Near the southwest corner is an old headstone, blackened by time and nearly covered with moss; and yet upon it the curious stranger may be able to decipher the inscription:

Tom, a Negro slave,
Died to save his master's child,
June 14, 1854,
Aged 26 years.
"Faithful unto death."

Steamburgh, N. Y.

EXTENT OF THE OPIUM VICE IN ASIA.

It is not Hudson Taylor of the Chinese Inland Mission alone that is authority for the statement that "more than 100,000,000 of China are, directly or indirectly, sufferers from the use of opium." The writer of the article on opium in the last edition of the "Encyclopedia Britannica," states that the number of those who use it to be 100,000,000 or 125,000,000 as the population may be 300,000,000 or 400,000,000.

And now the British Government in India, to increase its revenue, has authorized the licensing of shops throughout India and Burmah for the free sale of opium. These licenses are issued in a very unusual form. Those who take the license come under obligation to sell a stipulated amount or to pay a forfeit! Thus the government almost compels the holders of the license to stimulate its subjects to consume a deadly poison! The door is thrown wide open for all the inhabitants of India to take that which at once destroys the body and the soul.

The unrestricted sale of opium is permitted in Java, with its 20,000,000 of population. It is also permitted in the French possessions in Southeastern Asia, with a population of 8,000,000 or 10,000,000. The vice is also carried by the Chinese immigrants into Siam and all the island of the Eastern Archipelago. If the populations of the various countries in Asia in wbich the free sale of opium is permitted are added together, the aggregate number is more than 600,000,000! In Europe and America the sale is restricted to medicinal use, by the direction of physicians, and the vials and boxes containing it, when thus given out by druggists, are carefully labeled "poison!"

So the laws of China once prohibited the sale and use of opium, the violation of which was punished by death. So earnest were the Chinese to prevent its introduction into the country that the government became involved in a costly war with England about it, at the close of which a treaty was made in which England recognized China's right to prohibit the introduction of opium, but left it with China to seize the vessels that smuggled it in and confiscate the vessels and cargo! But as the smugglers were Englishmen and ships English ships the Chinese were afraid to execute the law, and so opium was brought in English bottoms from India to China from 1842 to 1860.

After thus fighting the traffic for sixty years the Chinese Government, finding it could not stop the smuggling of opium into the country by British vessels, finally gave up the contest and submitted to legalize the horrible traffic which it could not destroy. And once admitting it into the country it could not enforce the laws against its sale and use, and shops were opened in every city and town and village in the empire. The next step was, as they could not keep out the opium from India, to begin the cultivation of the poppy in China itself. Now, the opium made from the native grown poppy is said to be three times as much in quantity as that imported from India.

In the districts where it is thus grown the price of the native opium is very cheap, and its consumption has spread among men, women and children, so that some resident missionaries in these districts say that sixty and seventy out of every 100 of the people are more or less opium-eaters. When I went to China in 1844 it was supposed that 2,000,000 used it. Before I left China I estimated that the 2,000,000 had grown to 40,000,000, while Hudson Taylor now puts the number of those who use it directly or indirectly at 100,000,000.

Now, let us sum up the enormous extent of this curse. The population of India and Burmah, according to the census taken last year, is 285,000,000; that of China is 350,000,000—some make it 400,000,000. The island of Java counts its 20,000,000, to which the French possessions in Southeastern Asia adds at least 10,000,000 more. The Eastern Archipelago has. say, 5,000,000, making altogether a total of 670,000,000. The curse of Asia has been saddled upon that continent by Christian Europe. For this terrible blight cast upon the greatest of the four quarters of the globe the British Government is chiefly responsible. A hundred years ago the East India company commenced to monopolize the production of opium for sale in China, and the government at home gave to the company the protection of the British flag. Since 1858 the British Government has had a monopoly of the production and sale of opium. Great Britain is thus directly responsible for the prevalence of the opium plague among the 670,000,000 people in Asia. —*N. Y. Evangelist.*

NINETEENTH NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

Until the present century the policy of Europe, in dealing with crime and pauperism, was the best possible if the object had been to propagate and increase them both. The States of the New World necessarily copied many of the methods of the old. Unfortunately, along with much that was true and wise, they copied and perpetuated many old blunders. But with the advance of modern thought, especially with the enormous widening of the sphere of scientific knowledge, have come new and better ways of dealing with the defective, the criminal and the pauper.

The National Conference of Charities and Correction, which meets annually in one or other of the chief cities of the nation, brings together a representative body of the people throughout the land, whose business it is to deal with the poor, the ignorant and the criminal, or who are devoted as good citizens to the work of private charity. Its object is the introduction of enlightened methods of grappling with the evils and misfortunes of life. It combines the best philanthropy of all creeds and all shades of political opinion, upon the broad platform of humanity. It does not conflict with any form of existing benevolence, but it aims to place before the country, by the aid of the press, such details of practical information, with the results of experimental altruism, as cannot but be helpful to all.

The 19th session of this important National organization will be held in Denver, June 23 to 30, 1892. The preliminary program has just been published and extensively circulated. It offers an attractive series of meetings; its topics include many of the important social problems of the day. It has standing committees upon State Boards of Charities, Reformatory Work, Kindergartens and Child-saving, Care and Classification of the Insane, Commitment and Detention of the Insane, Charity Organization in Cities, The Indian Policy in its Relations to Crime and Pauperism, The Colony Plan for the Feeble-minded, Immigration and Migration Between States, Defensive and Preventive Measures Against Pauperism and Crime, and the Co-operation of Women in the Management of Charitable and Penal Institutions. Each of these committees has charge of a general session of the Conference, and several of them will also conduct special or sectional sessions, in which they will discuss their subjects in detail.

The membership of this Conference is one of its unique features. It has no salaried officers and no selfish benefit to offer to any one, so its doors are opened to all the world; whosoever will may come in, on a footing of the most perfect equality. The fact that you are interested in its work, makes you a member, and entitles you to a seat and a voice in its discussions. Anyone desiring further particulars as to reduced railroad fare, hotel accommodations, etc., may address Alexander Johnson, secretary, Indianapolis, Ind., who will send circulars and answer inquiries.

PENNSYLVANIA STATE CONVENTION.

THE ANTI-SECRECY RALLY AT PITTSBURGH.

The annual meeting of the Pennsylvania State Christian Association, opposed to secret societies, held its first session on Monday afternoon, March 21, in the Second United Presbyterian church, on Sixth avenue, at Pittsburgh. About 200 persons were present.

The meeting was called to order by W. B. Stoddard, the Washington agent of the National Christian Association, who has labored faithfully to make this convention a grand success.

Rev. Dr. Samuel Collins, of Allegheny, was elected chairman.

The session was opened with devotional exercises.

Rev. David S. Littell, D. D., pastor of the church in which the convention was held, in welcoming the delegates, said:

"It is not a matter of formality with me, but from the depths of my heart I welcome you. This is a cause in which the U. P.'s, R. P.'s and many other 'P.'s' can unite. God has given us three brotherhoods: the brotherhood of humanity, the brotherhood of the family and the brotherhood of Christ. These are the only brotherhoods God gave us, but man has seen fit to organize other brotherhoods which are directly opposed to those which God gave us. These brotherhoods organized by man instead of uniting humanity divide humanity. They also divide both the church and the family. That they are bound to keep things from the church and bound to keep the husband from telling things to his wife makes them not Christ-like, and they are, therefore, not Christian. What Smith teaches is Smithanity and what Christ teaches is Christianity."

His sentiments were loudly applauded.

The following committees were then appointed:

Committee on Enrollment—Rev. W. J. Golden, chairman; Rev. J. S. McKee and T. M. Slater.

Committee on State Work—A. B. Dickey, chairman; Rev. William Dillon and Rev. S. J. Shaw.

Committee on Finance—Rev. R. C. Wylie, chairman; Rev. W. B. Stoddard and Rev. A. W. Myers.

Committee on Resolutions—Dr. D. McAllister, D.D., chairman; President C. A. Blanchard and Rev. S. Collins, D.D.

Correspondence—Rev. D. S. Littell, chairman; Rev. W. J. Coleman and Rev. John Friday.

Entertainment—J. S. Arthur, chairman; Miss Ada Hick, Mrs. Dr. Collins and Mrs. Dr. Littell.

Rev. J. P. Stoddard, of Boston, delivered a lengthy address on "The Lodge Opened." He said: "I ought to know something about the lodge, as in my city there are 853 lodges." He then produced a chart illustrating the various degrees and scenes in a lodge. He stated that when a man became a member of one he threw away his rights. He then proceeded to describe the joining of a secret society. He said the "victim" is ushered into a room, where his left breast is laid bare and the point of a sharp instrument is placed against him with the warning not to divulge any of the secrets. The victim, he said, is then asked to swear that in the presence of Almighty God he will not divulge any secret confided to him. This, the speaker said, prevented the husband from telling his wife of any of his doings at the lodge. He then referred to a Boston lodge, where he said several of its members became intoxicated, and yet the husband could not tell this to his wife and receive her counsel and prayers in the matter of associating with them.

The wife (he added) has as much right to know what the husband is doing as the husband has to know what the wife is doing; yet if the husband tells his wife of his doings at the lodge he forfeits his life—has his throat cut. Secret societies part those whom God has joined together. Multitudes who are in those lodges to-day would have never thought of joining them had they known more of the inside.

Devotional exercises marked the opening of Monday evening's session, and were conducted by Rev. J. W. McGill, of the Sixth United Presbyterian church in Allegheny.

The first speaker was the Rev. W. J. Coleman, of Beaver Falls, Pa. He attacked secret societies and asserted that they are a menace to good society. Men, he said, join them to gain advan-

tages over their fellowmen. They join to secure advantages in politics. Where is the benefit of the jury system when there are those on the jury who are sworn to obey the officers of their societies? The members of these societies have all that an honest man has and all that dishonesty and underhand measures can give.

Continuing, he said: "What does the lodge ask of the man? He swears to obey when he don't know what it is going to ask him. Taking for granted that it is honest, the man who takes that oath ought to know something about it. There are officers to govern, and the many must obey the few. It is of importance to a Christian who follows the Lord. He goes to the lodge and is asked to swear to do something, he knows not what. When a man buys a horse, if he has any revenue, he knows something about it. When he takes a wife to himself it is generally supposed he has had some acquaintance with her. But when he goes into a lodge he swears to something he don't know." As an illustration of the situation the speaker referred to the promise given by Herod to the siren, who pleased him—to give her whatever she would ask. She consulted her mother, who told her to ask for the head of John the Baptist. Herod was sorry, but he had blindly given his word, and had to keep it.

Professor Adler favored the convention with a solo.

President Charles A. Blanchard, of Wheaton College, Illinois, then took the floor. He said the question had been asked why do secret societies multiply and flourish? A man said at a convention in Boston that they might as well try to take a census of the lice in Egypt as to try and count them. The reason they multiply, he said, is not because they lack the denunciation of some of the best men against them. Daniel Webster, John Adams, John Quincy Adams, Charles Sumner, and others are on record as opponents of secret societies, and Freemasonry in particular. Many of the greatest evangelists, among them D. L. Moody and Dr. D. L. Munhall, say that secret societies are antagonistic to the spirit and teachings of Jesus Christ.

Take organizations such as the Friends and the Lutherans, and more than 700,000 people in the United States who are Christians say that secret societies are an evil. They say, he continued, that a secret society that admits a man and shuts out his wife, weakens the matrimonial tie and injures the home. It yokes good and bad men together, and the evil, or those who are not Christians, are in the majority. The Christian Freemasoning, the Knights Templar, at some of their conclaves have to carry away wine bottles by the wagon load. Put a good man into the lodge and he will be led into bad habits by the bad men in it. Put a sober man in it and when he leaves the lodge at 2 A. M., a bad man has a better chance to lead him to bad places than if they were not joined together in the same lodge.

Secret societies, he said, tend to subvert civil law. It is harder to punish a man for crime than if he did not belong to the lodge. If he belongs to the lodge he will get three months in jail, when if he did not he would go three years to State's prison. It gives an evil man the power over the jury, the sheriff, the witness, and sometimes the judge. As an indication, he said, in this country, where secret societies abound, there will be 400 murders and seventy-five executions. In England, where secret societies are much fewer, there will be 400 murders and about 375 executions. These are the charges, he said, and they are not answered. As to mutual assurance, it was all right, but there was no need for secrecy and whispering, "Don't say anything about it."

The speaker then turned to ridicule and said that it was not necessary for a man to secure the help of honest men if he was honest himself, to first swear that he would have his head cut off, or his body cut in two, or his skull lifted and his brains exposed to the scorching rays of a noonday sun, if he revealed any of the secrets.

The reason they flourish, he supposed, was because of the avarice that makes men want to get something and give nothing, using the lodge's influence. Also the ambition to be a Grand Master, etc., and lord it over somebody. Another reason he set forth was the desire for a chapeau, sword, gloves, etc., to look fine when marching and dressed up. He concluded by urging his hearers to keep up the work against secret societies.

THE SECOND DAY'S SESSIONS.

At 10 o'clock A. M., on Tuesday, the convention resumed its discussion of the evils of secret societies, with Rev. Samuel Collins, of Allegheny, in the chair.

Twenty or thirty United Presbyterian ministers and laymen were present.

Before the regular hour for business a praise service was held. The prayers of some of the ardent opponents of secret societies and some 25,000,000 or 30,000,000 members thereof were stirring. "Show them," prayed the Rev. Mr. Milligan, "that we are the children of light, and give us strength to bring them out of the depths of darkness and perdition. Lord, let the blessing rest upon all those who are engaged in this work."

Rev. J. P. Stoddard suggested that the convention address a letter to Premier Gladstone requesting an expression of his views on the secret society. A motion to this effect was carried.

Five-minute speeches were next in order.

Rev. J. P. Stoddard arose and related an incident. He had been invited to speak in a New England church; but after the invitation was extended the attention of the minister of the church was called to the fact that a large number of members were Orangemen. The lecture was postponed, but he (the speaker) prayed, and later on he was invited to a meeting in the same church. He exposed the Masonic initiation ceremonies, and afterward, four men arose in the audience and attested to the fact that what Mr. Stoddard said was true. Then he proceeded to compliment these four men who had the courage to forsake their lodges and henceforth oppose secret societies.

The chair called for questions pertinent to the subjects under discussion. A woman in the audience asked why one secret society man will not trust another.

Mr. Stoddard replied that perhaps one had not performed what was required of him by his order.

Question two—Which is the more responsible, the major or the minor order?

Answer—They are all wrong; they are a menace to the government, etc.

Question—Are secret societies revolutionary in character?

Answer—All revolutions work through secret societies as do conspiracies.

To a similar question he proceeded to answer that during the late war he was in New Orleans when several Southern spies, some of whom were Masons, had been condemned to be shot by a court martial and approved by Gen. Butler, who is a thirty-three-degree Mason. The condemned were brought out, and before the shooting, Gen. Butler ordered their release.

Question—Is connection with an oath-bound secret society in keeping with Christianity?

Answer—The writer of this evidently has some strange views. I hope he will make himself known.

To another question he answered that as well permit the worship of Baal to our altars as to take in the secret society. I am even opposed to the Grand Army societies. The Grand Army is an insult to every man who joins it. Let any soldier approach any Grand Army door and he must swear to be loyal to the country he has saved; it's an insult to make a veteran take such an oath.

In the course of his remarks, Mr. Stoddard spoke of ministers who were great camp-meeting speakers and who kept quiet regarding secret societies. As an instance, he spoke of a great Boston minister, Dr. Bates, a Methodist. He is a Mason, but the speaker thought from a conversation with him that he was opposed to secret societies at heart.

"Let the little snakes go where the snakes belong," was the way he expressed himself regarding the societies in which children were admitted. He was opposed to Good Templars, and all such societies, as detrimental to the church. He said that the god of Masonry was not the God and Father of the Lord Jesus Christ.

Regarding the disfellowshiping of church members who belonged to secret societies, he said: "All ought to lose their fellowship. Those who belong to secret societies are using a form of worship. It is false worship in the secret lodges." The question is, whether such worshipers should have communion with the church, and he thought not.

Rev. Mr. Temple thought the reason why young men went into secret societies was because there was not enough testimony against them in the churches. The young men do not come to the churches because the secret societies have already stolen them. He thought the time was coming when all secret societies would be blotted out. "We can't spare the young men from the church," he said. "Let us lift up our voices like trumpets against the secret societies. In my town there is not a minister who lifts up his voice against these works of darkness."

Then Rev. J. P. Stoddard went to the chart and said the name of Christ is mentioned in the Masonic ritual once in the final obligation of the Knight Templar degree. There, he said, a skull containing pure wine is given the candidate, and before drinking, repeats the oath, calling on Christ to visit upon him the sins of the human being of whom the skull was formerly a part, as well as his own, if he should ever reveal the secrets of the temple; during which horrible ceremony the Knights pointed their swords at the breast of the devotee.

Rev. S. M. Stewart was the next speaker. He had been a soldier, and he knew of the secrecy of orders for generals. He spoke of the counterfeit expositions of Masonry and of the Grand Army, and stated that there could not be a counterfeit unless there had been a genuine exposition, and that the exposures of Masonry were true.

Rev. Mr. Robertson was the next speaker. He said there was abundance of evidence that the secret societies were evil. His remedy was to overcome evil with good. He believed that thousands went to the lodges, not for the religion in them, but for other reasons—temporal benefits. He believed in brotherhood, but not in the brotherhood of Cain. The brotherhood of Christ was the only one that would benefit the world. His address was one of the best of the day, in that he proposed remedies that the church does not now offer. "Let the three great brotherhoods," he said, "of Man, Family and Christ, be promoted, and then we do not need secret societies. Lift up the workingman. Make your homes pleasant here on earth, and then we will have no need of secret organizations which claim to make life pleasant for members."

The Rev. Mr. Campbell, a Wesleyan minister, said that he had besought Stephen Collins, formerly councillor of the Junior Order of United American Mechanics, to advocate the divinity of Christ in the lodge, but received the reply that it would do no good and might be harmful.

The Committee on Nomination of Officers of the State Association reported as follows; and the report was adopted:

President, the Rev. R. J. George, D.D., Beaver Falls; Corresponding Secretary, the Rev. J. S. T. Milligan, Pittsburgh; Treasurer, R. C. Wylie, Allegheny; Vice Presidents, E. J. Chalfant, York; the Rev. P. J. O'Connell, Philadelphia; and the Rev. N. R. Luce, Union City. It was also voted that a State agent be elected, at a salary of not less than $500 a year.

Rev. Mr. Wylie, for the Finance Committee, reported the expenses of the convention to be $124.-24; balance in the treasury, $4.57; individual contributions, $110; convention collections, $36.-92. The report was adopted. Mr. Wylie then called for subscriptions for State work.

At the afternoon session Rev. J. L. Weaver, of Burgettstown, Rev. J. Schuh, of Allegheny, and others made addresses upon the subject of secret societies. Mr. Weaver attacked especially the Masonic order, claiming that it was an obstacle in the way of Christianity, a temptation to young men, and a deception. He argued that a man could not be a good Mason and a good Christian, and claimed that 70 per cent of the Presbyterian ministry were opposed to secret societies. He was followed by Rev. Mr. Stoddard, who made a plea in behalf of temperance, but opposed the secret order of Good Templars.

Rev. Dr. McAllister claimed that the fault lay with the church. If it wished the suppression of secret societies it should work and not talk to accomplish this end.

The report of the Committee on Resolutions was presented by Dr. McAllister. The purport was that the Christian church was opposed to secret societies as they were inimical to the general welfare. The report was adopted.

REPORT OF COMMITTEE ON RESOLUTIONS.

Resolved, (1) That God himself, as the Creator of man and the Author of society, has comprehended all social relations and duties for mankind in three institutions, namely: The family, the state, and the church.

Resolved, (2) That secret orders, instead of being in any way in harmony with or helpful to these divine institutions, are in necessary and inherent antagonism to them. Organized secretism is the deadly enemy of the confidences and happiness of the home; it corrupts the doctrines, worship and discipline of the church; and it strikes at the very foundations of all justice and right in the administration of the affairs of the state.

Resolved, (3) That it is the imperative duty of the church, as God's great reforming agency, to see that she herself, first of all, is free from this curse of secret societies, not only by maintaining a pointed testimony against them, but also by the faithful and uncompromising exercise of discipline, absolutely prohibiting her communicants from being members in them.

Resolved, (4) That while the church of Christ should keep her own skirts clear from all polluting contact with secret orders, the individual members of the church should lead the way in the political reformation that will put these selfish, unpatriotic and disloyal organizations under the ban of the civil law. The principles affirmed by the United States District Court in Utah in condemnation of Mormon oaths as disloyal, cover all such oaths as those of Jesuits and Freemasons. And when a civil court in any measure condemns these iniquities as destructive of the welfare of the state, shall not the members of the church, as Christian citizens, and particularly her ministers, take their appropriate place in the vanguard of anti-secret reform?

Resolved, (5) That to meet more effectively the specious arguments and false claims in favor of secret orders as benevolent societies making provision for the poor, we recommend that the churches give more systematic attention to such scriptural benevolent arrangements as will provide funds for special cases of misfortune, sickness and death, and thus remove all possible plea of necessity, as made by many Christians, for uniting with secret so-called beneficiary societies.

DAVID MCALLISTER, Chairman,
S. COLLINS.

The convention closed with the evening session.

Rev. J. H. Schuh in a long address denounced the charitable secret societies, which he called a hollow pretense and a sham. It was simply lodge charity and not Christian charity.

Among the communications received during the meeting was one from E. D. Glenn, of Johnstown, Grand Chief of the Knights of the Golden Eagle, giving the qualifications for entrance into that order, but only extracts were read, in order that exceptions might be taken to it.

Mr. Stoddard, of Boston, again discoursed on the oaths of secret societies. He blamed all the massacres from Mountain Meadow to that of Chief of Police Hennessy, of New Orleans, on oath-bound secret societies. He called the members of societies wolves and sharks, and said the Mason's oath deprived a man of all private judgment, and that it was more menacing to civil liberty than that of the Jesuits. He spoke of the Chinese Highbinders, the Clan-na Gael and others. Touching on the oath of Masonry, he said, no law of the land or anathema of the church can affect it. The covenant which makes the Mason unmakes the man.

FROM THE WASHINGTON AGENT.

PITTSBURGH, Pa, March 24, 1892.

DEAR CYNOSURE:—The convention has come and gone. Its echoes are still in the papers. A brother, in a recent ministers' meeting which I attended, said of a certain measure, "It must be right; the Pittsburgh *Leader* and Father O'Crackerty are opposed to it." Judging from the same standpoint, our convention must have been right. Had the father of lies written the report which appeared in that paper, it could scarcely have been farther from the truth. Many of the papers manifested a disposition to treat us fairly. A column was given on the front page of the *Press* which very fairly represented the facts. The *Commercial Gazette* had over one column that would have impressed the candid reader with the fact that we were more than a gathering of cranks to fight mullein-stalks

Indeed, considering the natural desire of editors to please their readers, we were generally treated with respect.

The sessions were all fairly well attended. The names of 118 delegates and friends were reported by the Enrollment Committee. The attendance varied from 200 to 600, President Blanchard having about the latter number to listen to him on Monday evening. A rain storm, and the return of some delegates to their homes, diminished the Tuesday evening attendance; but it was nearly as large as that of Monday evening. The attendance was not local. Many towns of western Pennsylvania and eastern Ohio were represented. Among the churches distinguished by the attendance of members, I noticed the following: Lutheran, Free and Wesleyan Methodist, M. E., U. B., U. P., R. P., and Presbyterian; Friends (No Sect), Congregationalist and Baptist. A large proportion of the delegates were ministers. This was but natural, as they do not usually go behind screen-doors with bad men when seeking to learn "piety, morality and science." The addresses were generally concise and pointed. They differed as widely as the individuals presenting them. President Blanchard, as usual, hit the nail on the head at every stroke. Prof. Coleman's "Outside View" showed an "inside knowledge." Rev. Mr. Weaver brought words of courage and cheer. He believed that 70 per cent of the Presbyterian ministry were at heart opposed to the lodge, though but few were present to testify. Rev. Wm. Dillon's clear, loving, cutting address was received with applause. Rev. J. H. Schuh's address has been complimented by many. It was logical and convincing. I never heard the lodge charity claim so thoroughly answered.

The New England agent acted his part as "general all-around man," as usual. There was not time for brief replies to all the questions asked, or many of those who wanted only five minutes to speak. The resolutions presented by Dr. McAllister drew out much warm discussion.

The last resolution was not unanimously adopted. A report of the arguments presented, *pro* and *con*, would be of interest, but time forbids mention here. The Committee on Correspondence reported a shower of letters—some of them too long to read.

I shall not forget the warm and cordial welcome extended us by the pastor of the church in which we met. Dr. Littell left undone nothing in his power to show us that we were indeed, as he said, most cordially welcome. God will bless him, if the newspapers don't.

Cash and pledges, aggregating about $285, were secured to the State work. They will be duly reported by the treasurer-elect.

I secured *Cynosure* subscriptions about as fast as I could ask the friends to take it. How could they refuse, with God's spirit and love for the advocacy of truth urging them to do their utmost to overcome that which would destroy our free institutions.

There seems to be but one opinion of the friends regarding the convention. All unite in a belief that it has been a success. A success financially; a success as to attendance; and, above all, a success because God's Spirit was there in awakening, convincing, convicting and, I trust, converting power. To the one who looks by faith beyond the veil, the straws of clay and earth, called wealth, appear insignificant. What is it which makes a woman clad in calico stand at the street corner on the so-called St. Patrick's day for hours, shivering with cold and holding an infant of days wailing in her arms? You reply, "the brass band and men marching bedecked with green ribbons." No, that is not the secret of it. There is, down deep in that woman's heart, a longing for something better than she has ever found at home. She knows not the "joy that passeth understanding," and her longing heart grasps for earth's straws, if perchance they may bring relief to that troubled heart. Not so with the true reformer, if in his advocacy of truth God prospers him, send applause and gold, he may be thankful; but, believing the God who has given him every blessing he enjoys, he looks beyond the changing, fleeting things of earth, and while the multitude march by to kill the snakes on St. Patrick's day, or bury a dead Mason with a brass band, to be eaten with worms, he is willing, yea, glad, to meet with the few or many who may gather in God's house to calmly and thoughtfully consult as to what may be done to save the marching rabble. This is why our convention was a success. This is why every convention guided by the hand which holds the universe will be a success. W. B. STODDARD.

REFORM NEWS.

REV. WM. FENTON IN MORMONDON.

SALT LAKE CITY, Utah,
March 17, 1892.

EDITOR CYNOSURE:—To-day is a Mormon jubilee, and about 5,000 people, ninety-five per cent being females, assembled in the Mormon tabernacle, nearly every woman having a child in her arms. Programs of the exercises were distributed. One of the exercises named was: "Prayer at high-noon," an expression belonging to the sun-worship practiced in Masonic lodges, scandalizing the Bible.

It seems to be a well-established fact that oaths with Masonic penalties, taken in the Endowment House, are the bonds that unite the people of Mormondom.

The Assembly Hall is a building 68 feet by 120 feet, about one-fourth as large as the tabernacle. It is used when the weather is too cold to warm the tabernacle sufficiently. As I went into the hall, a Mormon, 79 years of age, followed me. Some paintings on the ceiling of the hall attracted my attention. Pointing to one of them my attendant, the Mormon, informed me that *that* represented the prophet Maroni presenting the plates of the Book of Mormon to Joseph Smith; that Maroni had them hid in a hill at Palmyra, (New York); that by the help of Urim and Thummin, Smith was enabled to read as much of them as is printed in the Book of Mormon. After translating that, he returned the plates to the prophet, who hid them in the hill again; but, said the Mormon, they are bound to come forth again at the proper time; and he quoted the words of Christ to prove why they should be concealed for the time being, Acts 1: 7. I was interested, and an attentive listener. He went on to explain the other paintings on the ceiling. That, said he, is the three apostles, James, Peter and John, making Joseph Smith (who was represented kneeling at their feet) a priest after the order of Melchisedek; and (pointing to a third picture) he said: That is the apostle John blessing Joseph Smith. I asked him if Smith actually saw these apostles in the form of men. He assured me that he did, as certainly as Christ saw Moses and Elias. I asked him if he believed in a plurality of wives. He answered by saying that Jesus Christ was a polygamist. I asked him for the evidence of that. He said: If Judge Zane had half as much evidence against me as there is that Christ was a polygamist he would soon have me in the pen. And for proof that Christ was a polygamist he referred to the marriage at Cana, recorded in the second chapter of John; and by misapplications and interpolations of irrelevant passages of Scripture from other parts of the Bible, he undertook to show that at that marriage Christ was the bridegroom and Mary and Martha were two of his wives. For, said he: "Did he not call himself a bridegroom?" When I remarked that Christ was represented in the Bible as a bridegroom only in a spiritual relationship to the entire Christian church as the bride,

(*Continued on 9th page.*)

CORRESPONDENCE.

THE GRAND ARMY "ARCHITECT."

G———, Ind., 1892.

EDITOR CYNOSURE:—Does the Grand Army of the Republic, as such, in its religious devotions in any of its organized capacities, render worship to the same God that the religious portion of its members do when joining in religious services in their respective churches? Take this expression, used in resolutions of condolence for a comrade, or for a friend of a member of the Women's Relief Corps:

"WHEREAS, it has pleased the Great Architect of the Universe to remove," etc.

The above is in keeping with all the kindred secret society orders.

It seems to the Christian mind a blasphemy to call the Eternal Jehovah by such names, and so

lightly speak of him before whom angels veil their faces. But the irreverence comes from a want of a proper respect, and recognition, of the living and true God; and it will be so while all secret orders worship nature as God, or render homage to the creature, instead of the Creator. W.

A HIGH-DEGREE MASON RUMPLED.

[On the 13th instant, Rev. J. M. Foster, pastor of the Second Reformed Presbyterian church in Boston, preached an effective sermon in opposition to secret societies. The Boston *Evening News*, next day, printed a defective report of the sermon, which caused the writer of the following letter to express his dissatisfaction to Mr. Foster. We also print Mr. Foster's reply.—Editor]

Boston, March 15, 1892.

Rev. J. M. Foster, pastor Second Reformed Presbyterian Church, Boston,

Dear Sir:—I clipped the enclosed from the Boston *Evening News*, last night, and being a Freemason of high degree, and also a man who not only believes but also practices the golden precepts taught by our Lord and Saviour Jesus Christ, I must say that I was astounded to find that a minister of the Gospel, who apparently is wofully deficient in the knowledge and practice of that ancient and honorable body of Freemasons, should make such wholesale charges without first making a thorough investigation. Let me propound a few questions to you: Are you aware that George Washington, the Father of his Country, was a prominent Freemason? Also Benjamin Franklin and President of the United States James A. Garfield; also, most of the prominent ministers of the Gospel of various denominations in this our beautiful city of Boston; also, that our present Governor, Wm. E. Russell (whose character is above reproach), have all been or are members of this ancient institution? Are you aware that the pillars of nearly every Protestant church in America and Europe are Masons?

Now, do you really and truly believe that all these are bad men and cut-throats? Or don't you think that either of these men whose names I have mentioned have even surpassed yourself in Christian work? Your remarks indicate that you have something very startling to reveal about Freemasonry. Pray, why did you not do it? Are you wroth because of not having gained admission to a lodge of Freemasons? If so, I regret that you have not more Christian forbearance. Kindly *give me some of your evidence as to the wickedness* you seem to infer, and when you are down town please call in and see me at my office, as I am always pleased to meet good men, whatever their belief or doctrine.

You probably have little conception how numerous the Masonic bodies are all over the civilized world, and not least in Boston, and that the churches would fare worse without Masons than they would without intellectually hospitable and Christianized teachers of the way of eternal salvation.

Hoping to hear from you, and also to have the pleasure of meeting you at an early date, I am

Yours in Christian brotherhood,

John Mattson.

Mr. Foster's Reply.

56 Pinckney St., Boston, Mass., March 17, 1892.

Bro. Mattson:—Your communication of the 15th inst. has been received. I am sorry you did not hear the sermon. The impression might have been different from that produced by the garbled report you have seen.

You are in error in designating Freemasonry as "an ancient order." It took its rise at the Apple-tree Tavern, Covent Garden, London, England, June 24, 1717.

It is true that Washington was initiated into the Masonic lodge. It is also true that he absented himself from all lodge meetings during the last forty years of his life.

The greatest statesmen have repudiated the lodge. John Quincy Adams said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land." President Millard Fillmore and forty other leaders in politics, in an address to the American people, said: "The Masonic fraternity trample upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control." Thaddeus Stevens, Charles Sumner, Charles Francis Adams, Daniel Webster, Wendell Phillips, and U. S. Grant opposed secret societies. In Boston, Joseph Cook, Rev. A. J. Gordon, D. D., of the Clarendon Street Baptist church, Rev. A. A. Miner, D. D., Rev. Dr. Plumb, Rev. Dr. Roberts, Rev. Dr. Bates, and others oppose the lodge.

Every Christian should repudiate the lodge, because secretism is opposed to Christianity; because the lodge administers oaths which are unlawful; because it uses the time and money belonging to the church and the family; because it is essentially selfish, and because it is idolatrous, worshiping not God in Christ, but "the god of this world." Yours, J. M. Foster.

WAYSIDE NOTES.

GATHERED FROM ORIGINAL AND SELECT SOURCES.

FARM HANDS WANTED.

A letter from Rev. C. G. Fait, at Monango, Dickey Co., North Dakota, says: "There will be great demand for farm-hands in North Dakota the coming season. About one-fourth of the wheat crop raised last season was standing in the stack, unthreshed (in January last). The failure to finish up the threshing last fall is attributed to a scarcity of both men and machines. All kinds of men can find employment on the farms at good wages. The undersigned would like to employ a man by the year who is a genuine reformer—free from the lodges, free from tippling, free from gambling, and free from profanity—a genuine Christian. From $2.00 to $2.50 per day was paid for hands from the commencement of harvest until late in the fall."

G. A. R AND MASONRY.

In a preamble to some resolutions of condolence adopted by the "Howell Woman's Relief Corps, No. 32," in a neighboring State, the other day, the removal of a "sister" by death was attributed to "The Great Architect of the Universe." Now, will some one tell us whether the worship of Freemasonry and the G. A. R., to which the "Relief Corps" is auxiliary, is similar, and whether the two orders are not identical in many other respects? If the truth could be known, it is probable that close relations between them would be found.

MUNICIPAL CORRUPTION AND ROMANISM.

The (Chicago Baptist) *Standard's* New York letter notes the recent sermon of Rev. Dr. Parkhurst, of the Madison Square Presbyterian church, exposing the municipal corruption in that city. As President of the Society for the Prevention of Crime, he touched upon the pernicious influence of Tammany in giving the people such disgraceful rulers. The correspondent thinks that "beneath all the evils of Tammanyism lies Romanism." Quoting the remark of John Brisben Walker before the Catholic University at Washington, that the Catholics (himself being one) of New York are "chiefly responsible for the existence of both these evils"—"corrupt city rule and the evils of unlimited drinking saloons"—the correspondent adds: "Tammanyism in this city is but another name for Romanism. Romanism is the root and trunk of the tree; Tammanyism is its flower and fruit. All New Yorkers were humiliated on a recent public occasion when Archbishop Corrigan appeared upon the platform, and Mayor Grant, who was presiding on the occasion, arose before the whole audience, knelt at the archbishop's feet and kissed his hand. Romanism controls this city, from the mayor down to the woman who washes the court-house steps. Romanism is entrenched in every saloon, and is supported in no small part by the income received as the price of permitting sin of every kind to abound. It would be possible to go into all these matters at great length and to prove every statement here made as well as to justify even stronger assertions than these."

THE JESUITS.

"The idea which the average non-Catholic has of the Jesuits, corresponds with his idea of a Satanic corporation. Consequently the critics are not prepared to admit that Loyola was anything less than a monster, crazy and tyrannical, who invented with the devil's aid a means of holding men a few centuries longer to the Catholic superstition." So says the New York *Catholic Review;* and it requires only a perusal of several books written by the Jesuits to confirm this idea. Out of their own publications do God and man condemn them.

LITERATURE.

Distinctive Principles of the Covenanters. By Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, Chambers street, Boston. Published by the author, 56 Pinckney street, Boston.

Rev. J. M. Foster is one of the truest and most practical reformers of the day, as his articles printed, from time to time, in the *Cynosure* abundantly testify. His activity in advocating the most prominent reforms of the day is only equaled by the depth and earnestness of his efforts for their adoption. A strong thinker, he does not often lack power and thoroughness in his work, and whatever he writes is worthy of perusal, even if it fails to convince the reader of its importance.

The pamphlet before us is a synopsis of the doctrines of the Covenanter church and the work which it is designed to accomplish. It consists of five distinct essays, as follows: "The Church Christ's Witness;" "The True Church;" "The Book of Psalms the Church's Manual of Praise;" "Our Political Dissent;" "The State and Secret Societies." Considered in the light of theological teachings, or as urgent pleas for social and political reform in several directions, these essays embody much wholesome thought and a safe course of action to be followed in the promotion of the best interests of the church and the nation. The following is his touching dedication: "To the memory of my father and mother, in the hope that their faith shall live in their children's children, this tract is dedicated."

The *Review of Reviews* for March fully maintains the extraordinary interest of its monthly portrait gallery. Its frontispiece is a fine picture of the late Mr. Spurgeon. In the "Progress of the World" the best of Grover Cleveland's new photographs is reproduced, as is also the newest and best of Postmaster-General Wanamaker. There is an excellent portrait of Mr. Blaine, a very fine one of President Harrison, another of Justice Fuller, another of the late Justice Bradley, of the Supreme Court. There appear the faces of Chairman Bland of the Coinage Committee; the late John Jay Knox; Judge Foster of Chili; the late Duke of Clarence; his brother George the present heir to the British throne; the late Benjamin Scott, for fifty years Chamberlain of the City of London; the young Khedive of Egypt; Anderledy, generalissimo of the Jesuits; Clemenceau, who has just overthrown the French Cabinet; of M. D. Freycinet, the defeated French premier; of M. Chadourne, lately expelled from France; of Lord Vivian, the new English minister to Rome; of the distinguished philanthropist, Lady Sandhurst, who has lately died; of Professor R. T. Ely, the head of Wisconsin's new School of Economics and Politics; and, what is rarely seen, a portrait of Mr. D. L. Moody. The character sketch of Mr. Spurgeon has a fine sitting portrait of Mr. Spurgeon in his library, and a full-page showing Mr. Spurgeon in the pulpit in the days of his prime, thirty years ago. The character sketch of Cardinal Manning has a large portrait of the late Cardinal, and the sketch of Sir Morrell Mackenzie has a sitting half-tone portrait of that eminent physician. In the leading Articles of the Month appear excellent portraits of Mr. Hamilton W. Mabie, of the *Christian Union*; Editor Flower, of the *Arena;* Professor Virchow; the late Khedive; M. Durnovo, the Russian Minister of the Interior; and Heinrich von Sybel, the great German historian. Certainly this great array of fine illustrative portraiture is worth more than the price of the magazine. Published at 13 Astor Place, New York.

The *Missionary Review of the World* for April opens with a fitting tribute to Charles Haddon Spurgeon, by the editor-in-Chief, Dr. A. T. Pierson, who has been supplying Mr. Spurgeon's pulpit during his illness. Rev. James Johnston, of London, England, reviews "A Generation of Christian Progress in India," picturing graphically the advancement made in the last forty years in that country. Other articles of timely interest fill the department of Literature of Missions. Mr. Johnston's article is supplemented by three other most stirring ones in the International department, the first by Rev. Henry Mansell, D.D., of Cawnpore, on "The Great Pentecost in North India;" the second by Rev. T. J. Scott, D.D., principal of the Theological Seminary at Bareilly, "The Quick Baptism by North India Missionaries;" and the third by Rev F. L. Neeld, of Bareilly, on "Hindu Puritan Reform—The Arya Somaj." The "Monthly Concert of Missions" also takes up India and Hinduism, and is ably treated by Dr. J. T. Gracey. The "General Missionary Intelligence" department, as usual, sums up the work in all the fields. Published by the Funk & Wagnalls Company. 18 and 20 Astor Place, New York. $2 per year.

An Australian pearl-diver will recount his experiences in the April *Century*. He says that one of the strange effects of diving is the invariable bad temper felt while working at the bottom of the sea; and as this usually passes away as soon as the surface is reached, it may be supposed to be due to the pressure of air inside the dress, affecting the lungs, and through them the brain. A diver often becomes so angry at some imaginary wrongdoing on the part of those in the boat above that he gives the signal to be pulled up, "with the intention of knocking the heads off the entire crew,"—only to forget what he came up for when the surface is reached.

Vick's Illustrated Monthly Magazine for March is replete with a great variety of good things of seasonable import, in literature, floriculture, horticulture and "garden-sass." The illustrations are numerous and expressive. Rochester, N. Y.: The Vick Publishing Co.; 50 cents per year.

In Brief.

General Booth, while in India, was presented, by a woman penitent, with the nose-ring which she wore. Other penitents gave up their gods. All these things he boxed, and brought to England as curios.

Not long ago in London a preacher indulged in this little bit of sarcasm over a small collection: "When I look at the congregation," said he, "I ask, Where are the poor? And when I look at the collection I ask, Where are the rich?"—*Exchange.*

The World's Fair buildings are rapidly taking shape. One million dollars a month is being expended in the buildings alone. It is expected to be ready to dedicate in October, 1892, the anniversary of the landing of Columbus at San Salvador. All the relics of Comlubus and his party that can be procured will be brought to Chicago for exhibition.

Mrs. French-Sheldon, the explorer of Africa, headed a retinue of 108 persons, all black; and, starting from Zanzibar, went first to Mombasa, thence 350 miles into the interior through pathless jungles. In interviews with local chiefs, she always appeared in full court dress, which was not without its impression. Her purpose was to investigate the social condition of the natives, and her observations will be given to the public in a book.

Mrs. Potter Palmer will drive the last nail used in the completion of the woman's building in the World's Fair. The head of the nail is so made as to bear the coat-of-arms of Montana, reproduced in native gold, without a trace of alloy in its composition. The figures, which are to be in different colored gold, will be wrought separately, and then fastened together, making the task not only a delicate, but exceedingly difficult one, and one requiring much skill and patience, as the figures are to be wrought, not engraved. This is the work of Montana women. The women of Nebraska are going to contribute a hammer which shall be worthy of contact with the aristocratic nail. The hammer is to be made of native Nebraska woods, inlaid with gold, silver and pearl.

It is asserted that the electric heater is so nearly developed on a thoroughly practical basis that it can be available at a slight increase in cost over present methods, an increase which the electricians say should be more than made up in the superiority of cleanliness and convenience. In the broiling and wilting July days of the near future the housewife in her cool kitchen may press a button and have the strongest, hottest fire she needs at a moment's notice. The cooking done, a touch on another button will set the same power to work on the electric fans. On cold winter mornings the fire may be started by a touch on a button beside the pillow, and the domestic infelicities caused by discussions as to whose duty it is to get up and start the fire will be avoided.—*Boston Journal.*

The size of the biggest ball ever fired from a cannon was four feet in length and weighing 2,600 pounds. Such were the dimensions and weight of the enormous projectile fired from the largest cannon yet manufactured at Krupp's works at Essen, for the fortifications at Cronstadt. It is made of the finest quality of cast steel and weighs 270,000 pounds (about 135 tons). The caliber is 16 1-4 inches and the barrel 44 feet long, the core having been removed in one piece. The greatest dlameter is six and one-half feet, and range about twelve miles. It will fire two shots per minute, each estimated to cost £300. At the trial the projectile was propelled by a charge of 700 pounds of powder and penetrated nineteen inches of armor, going 1,312 yards beyond the target.—*London Tidbits.*

The new metal, aluminum, which is now coming into such wide use, was not reported in 1880, 1881 or 1882; in 1883 the quantity reported was eighty-three pounds, valued at $875, or $10.54 per pound; the product increased in 1884 to 150 pounds, in 1885 to 483 pounds, in 1886 to 3,000 pounds, valued at nine dollars per pound; in 1887 the product was 18,000 pounds, valued at $3.28 per pound; in 1888 the production was 19,000 pounds, and in 1889 the quantity produced rose to 47,468 pounds, valued at $97,335 or 2.05 per pound. The reduction in the price has continued, until it is less than one dollar per pound; and it is claimed that it may be so cheaply extracted from clay in which it is abundant, as to be sold at a few cents per pound and still give the manufacturer a profit. If so, there is practically no limit to the uses to which it may be put.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 31, 1892.

CHEAP SILVER—CHEAP MONEY.

It is recorded of Solomon that "he made silver in Jerusalem as stones," and that "silver was nothing accounted of" in his reign. The obvious reason of the decline in value was the extreme plenteousness of the metal. It simply followed the law of supply and demand, and its commercial value became comparatively small.

Nor was this result on account of any demonetization of silver, nor of any falling off in demand. In the greatly extended commercial relations with neighboring countries, the demand must have largely increased. It was merely because the supply was still greater.

Whether all, or any, of this silver was mined in Palestine, or whether it was all imported, we do not know, but in either case the result was the same.

Nor was this decline in commercial value regarded as a calamity. On the other hand, it seems to have been regarded as a great achievement of the great and wise king. The same process has been going on in our land, and throughout the world. The enormous production of silver during the last twenty-five years has reduced its commercial value about forty per cent, and, in spite of legislation, the decline must continue until the rapid accumulation is arrested—a result that is not at all probable. Ought we to regard this abundance and cheapness of silver as a calamity? Ought we not to regard it as a beneficent providence? We so regard the cheapness of other metals. The decline in the price of iron, and especially of steel, has added greatly to our individual and national prosperity. The fall in the price of aluminum from $200 to less than fifty cents per pound has made its use possible in innumerable instances in which human well-being will be promoted. Silver has many other uses than as a measure of value. Its use in the arts must greatly increase. Whether it will ever become to us "as stones" remains to be seen; but, whatever puts its use for common purposes within the reach of the laboring poor, who constitute the great mass of the people of this world, will be a most undoubted blessing.

Can free coinage arrest this decline? It does not seem probable. The present law, which requires the purchase of 4,000,000 ounces per month, and which provides for the consumption of nearly, if not all, that is produced in our land, has failed to keep up the price. It has, under this law, touched a lower point than ever before. Would free coinage diminish its production? No—it would increase it. Suppose this decline were arrested, and the commercial value of an ounce of silver were considerably increased, would it be a benefit to mankind? No—it would simply help the owners of silver mines, and it would help them at the expense of their fellowmen. The world is not suffering because of the cheapness of copper and steel. Why should it suffer because of a decline in silver?

But it is said that we need more money, and we need a cheaper material than gold out of which to make it. Well, if cheapness is the object, then paper is cheaper than silver, and as a medium of exchange is vastly more convenient. In neither case is silver or paper worth more than its commercial value. Silver dollars and paper dollars are in each case not actual dollars, but only our *nation's promises to pay.* Nobody will be made rich by their issuance, except as we can exchange for them our labor and its products.

Cheap silver will greatly benefit us as a people, but cheap money ought to be regarded as a calamity.

Since the above was written the House of Representatives at Washington has voted upon the reconsideration of the vote by which the House had previously refused to table Bland's free coinage bill. The vote was a tie, 148 members against 148; a result that amazed and tended to discourage the free coinage men. The opposition to the bill consisted of sixty-seven Republicans and eighty-one Democrats; the support of it consisted of seven Republicans, 132 Democrats, and the entire nine Farmers' Alliance or Independent members. This test is not final, but indicates a strong probability that the effort to flood the country with silver money will be defeated in Congress.

The "true inwardness" of free coinage of silver is easily understood. If the owner of a piece of silver that is actually worth only 70 cents had only to take it to a mint to get it made a legal tender for 100 cents, he has evidently made 30 cents on the transaction, minus the cost of transportation and the few cents charged by the government to cover the actual expense of coinage. The net profit could not be less than 25 per cent.

Dr. Koch, president of the Imperial German Bank, the great financial institution of Germany, thinks the passage of a free-silver law would have a very bad effect on American prosperity. Any sudden change in the currency would have a disturbing effect, and so much more the change to a baser metal. The result of such a step would be to turn the current of gold still stronger toward Europe, to lower American credit, and ultimately to hurt those who expected the greatest benefit from the law.

NEW YORK AND CHICAGO.

New York and Chicago are representative cities of the United States. New York, the oldest and largest, had a population, in 1890, of 1,515,301, and Chicago, of 1,099,850. The gain in the census in the latter within two years is probably 100,000. Possibly New York now contains 1,600,000 souls. These cities, aggregating, at a reasonable estimate, 2,800,000 inhabitants, make a remarkable text for a sermon on municipal morality. No man or woman who has love and veneration for our American institutions has much reason to take pride in the present status of either city, and, as patriots, cannot indorse their political government.

"At least one-third of the citizens of New York are Roman Catholics, of whom (says a periodical printed there this month) 7,000 are saloon-keepers, who employ at least 15,000 Roman Catholic bar-keepers to assist them, and these 22,000 have relatives and friends connected by marriage that swell the number of persons directly interested in the liquor traffic to the formidable list of 200,000. All are Roman Catholics."....."In the police force there are at least 2,000 Roman Catholics who are friendly to the saloon-keepers; and among the other thousands employed in the city government, nine-tenths are Roman Catholics." There are 9,000 saloons in the city.

How about Chicago? Nine-tenths of her population are foreign-born or their children born to them here. We have 6,000 saloons, with probably 140,000 bar-tenders and other persons directly interested in their support. We have a police force largely made up of Roman Catholics. We have a city government mostly run by foreign-born citizens. We have more than 1,200 secret lodges, and only about 300 churches, a large proportion of which cannot be classed as devoted to orthodox Christianity.

And these are typical American cities.

THE SABBATH QUESTION WORLD-WIDE.

The International Federation for the Observance of Sunday is an important association—a union of various national and local organizations in European states which are aiming to secure Sunday rest for all classes. Its chief office is at Geneva, Switzerland, and its secretary, E. Deluz, was also secretary of the Sunday rest congress, which was held during the Paris exposition. Last week the New York Sabbath Committee received a copy of a recent memorial from the Federation, in which these pointed passages occur:

"The closing of the Chicago Exposition on Sunday is, in our humble judgment, a duty of the highest order from whatever point of view it is regarded. The Exposition will employ a large personnel. To deprive them of their weekly rest for so long a period is to rob them of a right which they cannot lose without more or less injury to their health of body and mind, to their family and social life, and to their moral dignity. In our old continent we know too well the evils of every kind which accrue to the individual and all connected with him through the deprivation of that blessed halt which comes with every seventh day, to renew physical strength, to refresh the faculties of the mind and to satisfy the aspirations of the heart—that we feel bound to hold on high on such an occasion as this the banner of Sunday observance, just as the people of the United States have heretofore so nobly done at the expositions of New York and Philadelphia.

"It is certain that your decision upon the matter before us will have a serious influence upon our old Europe, where we are striving by means of congresses and our various associations to promote in all circles the wise use of Sunday. If your decision is on the side of Sunday closing the noble example which your country will once more give to the world will contribute to the progress of the cause of Christianity and humanity, which we are defending, and will put honor upon American industry."

In connection with this important question, we are pleased to learn that Pres. Charles A. Blanchard addressed a fine audience in the College chapel at Wheaton, last Sunday evening, upon this topic. The president takes the ground that "the Sabbath was made for man," and that its proper observance rests upon the divine commandment.

THE OPIUM VICE.

On the third page of this issue we print a startling paper on the extent of the opium vice in Asia, which appears to be assuming enormous proportions, and threatening to work immense injury to the people of that continent. If that were all, the danger would be sufficiently appalling, but the vice appears to be invading other countries to an alarming extent.

Giving credence to the statement of two Hindoo students who came to the United States from England, not long ago, and delivered lectures upon the evils of the opium traffic, there are about 10,000,000 ounces of this drug annually grown in their country, under the sanction and control of the Government of India. One-fourth of this product is consumed in that empire, and the balance is exported to China and other nations.

The debasement which this trade, said these Hindoos, has brought upon the very name of Christian nations in heathen lands, and the effect which it has had in almost paralyzing Christian labor there, is demoralizing. Among other fears expressed by these lecturers is that the continuation of the traffic in their country will bring the return of the plague, which formerly visited it. "Only fifty years ago," they said, "our grandfathers did not dream that opium would bring ruin upon us, and now from the statistical reports of the Government and from the history of the opium curse itself, we can prophesy with absolute certainty that this opium traffic will bring the like calamities, if not worse ones, to the other nations of the world, if it is allowed to continue longer." This prophecy may well be heeded. Let the opium vice get as firm a hold upon the citizens of the United States as has the drink-habit and the lodge, and this nation would be in a most deplorable condition. As a form of iniquity, it is more to be dreaded than the saloon and its influence. As a source of physical and mental degeneracy it is unsurpassed.

—The Prohibition National Convention will meet in Cincinnati, Ohio, June 29 and 30, instead of at St. Louis, Mo., as at first announced. It is desirable that every State and Congressional district should be represented on that occasion.

—There is a great difference between higher education and higher criticism. The one tends to build up the student to the stature and image of a perfect man, mentally and morally; the other is an iconoclast, whose tendency is to belittle the great and good in higher education, and to create doubt and suspicion as to the truths of God.

—Citizens of Philadelphia, last week, forwarded a number of memorials to the United States Senate, asking that Congress refuse any and all appropriations for the Columbian Exposition unless coupled with a restriction absolutely closing the gates of the Fair on the Sabbath. There is a strong undercurrent of similar feeling on this subject in other places besides Philadelphia, to which an early expression should be given. Opposition to the Sunday-closing of the Exposition ought to be promptly met.

—The pastor of a new religious society in Washington, known as "The People's Church," recently created a sensation among his auditors,

by taking the ground that a man cannot, under the prevailing commercial methods, be a Christian and achieve great success in his vocation. In the course of his sermon he had the courage to say: "It is impossible to reconcile the principles of any Christian denomination with the sharp practices of commerce." The sermon has received a large share of unfavorable criticism, while many of his statements met with a candid acceptance.

—The recently-elected Bishop Brooks is rather independent for a churchman. He writes letters to the clergy on paper bearing his individual instead of his Episcopal monogram; he appears in public church services without his robe, and not long ago, went to an un-Episcopal meeting wearing a coat that was not black. To those outside of the Protestant Episcopal church these may appear to be trifles, but inside of it they are serious offences. Yet it would seem as if the new bishop is blessed with a very fair heritage of common sense.

—The *Cynosure* was evidently not far out of the way, the other day, when it designated Terence V. Powderly as a thorough demogogue. The St. Louis *Vanguard* says of him, that as the leader of a strong secret society and a pronounced Roman Catholic, he "cannot be expected to act contrary to his principles;" and we think that no one ever accused him of being unfaithful to *them*. On the ground that "a man is no better than his principles, and can be trusted no farther," whatever pretension Mr. Powderly may make to religious or political purity, he is only the wily leader of the blind whom he deceives.

NEW ENGLAND LETTER.

A famous almanac.—Dr. Townsend's "bomb-shell" again.—A peculiar case in the Bromfield church.—A correction.—Some irregular doings of lodge cashiers in New Hampshire.

Happening to take down the "Old Farmers' Almanac" to-day for consultation, it struck me that the quotation from Whittier, for March, was peculiarly appropriate, considering the very unspring-like character of the month ever since it came in:

"We wait for thy coming, sweet wind of the South."

Waited, indeed!—while the storm-blasts have raved without, and the white earth, under its chill covering, has looked as bare and dead as if the "yearly evangel" of opening buds and springing grass was never again to be renewed. But at last the cold, sleety patter of fast-falling raindrops, accompanying an old-fashioned "line-storm," proclaim that the spell is broken. Do the flowers know it, I wonder?—May-flowers, and crocuses, and violets? Does a thrill go through the heart of Mother Earth as her babies stir in their sleep? and does she vainly try to hold them back when they want to peep up through the damp clod, with bug-bear stories of old Boreas and Jack Frost still abroad in the land?—which of course the silly things never believe till they have had their own way and suffered the consequences.

Speaking of the "Old Farmers' Almanac," is there a New Englander, "to the manner born and bred," who does not feel his heart warm at the sight of its yellow covers hanging up in the kitchen; or given a higher place of honor, as in the writer's own combined library, study and sitting-room, where, against the dark wood-work of the fire-place, it makes a bright bit of decorative color which I am so much of a Philistine as to prefer to all the spread fans and other exactly out-of-place monstrosities that many people now-a-days consider "so æsthetic." Fifty years ago it was one of the fixed institutions of every respectable New England home, held next in honor to the Bible; eagerly welcomed by old and young, when books and magazines were not as plenty as now, and read through with very little "skipping," from the notice of eclipses and other heavenly phenomena;—I believe I have not yet got over my childish wonder, why the most interesting of these seemed to be always "visible" in Africa or Polynesia, or some other out-of-the-way corner of the globe where only savages could have the benefit of the display, and "invisible" nearer home;—through all the bits of bucolic wisdom scattered along, to the "poetry, humor, and anecdote," at the close. What a never-failing fund of mysterious interest I used to find in the weather prognostications:—"cold, blustering, warm, fine again;"—nor would it be difficult to find among the aged dwellers in country districts not a few who still consult its oracle with undiminished faith, and a sublime ignoring of the weather bureau at Washington. Even the bits of verse, generally from some well-known poet, which headed every month, must have brought their iota of refining influence into the hard prose of the bookless, pictureless life of many a New England homestead. Surely, Robert B. Thomas, whose portrait, now in possession of the Antiquarian Society of Worcester, is shown in its centennial issue for 1892 as a very stately and white-headed old gentleman, with a cane which he looks much too straight and erect to need, and his hair tied in a queue behind,—when he realized the ambition of his life, and published the first copy of his famous Almanac, builded for immortality "better than he knew."

The effect of Dr. Townsend's "bomb-shell" has by no means subsided. A large attendance gathered at the Methodist Ministers' Meeting, at Wesleyan Hall, last Monday, to hear his reply to the criticisms which have been called out by the address on "Clerical Politics." Dr. Townsend remarked in the beginning that no retractions would be made by him from what he had said. He had expected agitation, and wrote for that purpose. Also, that his answer would consist mainly of letters received, none of which were anonymous, although for certain reasons their names for the present would be withheld; but as soon as he had begun to read them, he was interrupted by Dr. Chadbourne, and another member, who insisted that he should not be allowed to go on unless he would give the names then and there. This he refused to do, but offered to submit all correspondence to a committee of laymen, of which he would select one, his critics should select one, and the two should select a third. But this arrangement, though eminently fair, did not suit the opposing side, and an extraordinary scene of confusion ensued, with hissing and cries of "Shame!" Dr. Townsend finally offered, if given two weeks, to so prepare his address that it should contain only letters whose authors were willing to have their names known, and the matter has accordingly been postponed for a fortnight. The interruption may have been, as the doctor thinks, a premeditated plan on the part of his opponents; but they certainly have not gained much by their attempt to break up or delay his evidence. It will be likely to arouse more interest and hit harder when it comes. Their unministerial and unbecoming conduct cannot fail to carry its own commentary with it to the lay mind; and it will not be flattering either to their piety, their good sense, or their honesty.

The Methodist church is a house divided against itself. Her ministers have turned aside to become priests of Baal. The strange fires and unhallowed incense of lodge altars have polluted her holy places. Well may Bishop Foster preach in sadness and sorrow from the text, "Babylon is fallen!" Great was the church of the Wesleys; great is she even now in her shame, but greater yet may she become if she will repent of her sin, and cast from her the false worships that have wrought her ruin.

A rather novel case was the recent expulsion of one of the wealthiest members of the Bromfield Street church, on the charge of failing to attend or contribute to its support. His defence was that "there was trouble in the church with which he did not care to be mixed up; that he had been some of the time abroad, and that when at home he had been faithful to his obligation as laid down in the Discipline, by attending other Methodist churches, and giving liberally to the denomination at large." The eloquence of his counsel, Drs. Townsend and Ela, availed nothing, and his name was stricken from the rolls. An appeal, however, was made to the Conference, and the matter is not yet ended. The pastor, Rev. Dr. Crawford, in summing up the case, said that "the means of grace for Bro. Bishop existed only in the Bromfield Street church, to which he had sworn allegiance upon his admission to membership." This seems like a rather strait-jacket for a man or woman to don who has been made free in Christ. I do not pronounce on the merits of the case, knowing nothing of its true inwardness; but it looks, on the face of it, like another instance of that tyrannical power which the complicated machinery of Methodism allows her to use, and which has so often been manifested by the lodge power for the persecution of her worthiest members.

Referring to my recent criticism of the editorial attack in the *Star* upon Rev. L. S. Kimball, for his article in the *Traveller*, a good brother writes me that it would have been well to have mentioned, as a matter of justice to the editor, his statement that "he is not a member of any secret order, and does not believe in them." I feel that an apology is in order for my neglect to do so. And yet, giving him all due credit, his position is not rendered more, but less, explicable thereby. If a Mason believes in the system, his attack on Bro. Kimball for simply stating facts that he has had exceptional opportunities for observing, could be better understood.

The following item is an interesting instance of the way in which the lodge takes care of the temporal interests of widows and orphans, when communities are foolish enough to entrust such to their charge:

"The New Market (N. H.) Savings Bank has failed, and Hon. Joshua Hall, of Dover, has been appointed receiver, to settle its affairs. The late cashier, Samuel A. Haley, was a prominent Freemason, and was buried with Masonic honors. His death revealed the unsound condition of the bank. This reminds us that all the great bank failures and defalcations in New Hampshire, for the past twenty years, have been caused by Freemasons. Storrs, of Concord, Lane, of Exeter, and Brackett, of Wolfboro, offenders in the three greatest bank catastrophes that have occurred in the State, were all Freemasons, and *all escaped even arrest.* Storrs and Lane were permitted leisurely to emigrate to parts unknown, and Brackett stood his ground, although widows and orphans lost half their property entrusted to his care. All these men were of the highest social standing, until their financial peculiarities were discovered."

The immunity from punishment which the officials of the defunct endowment orders enjoy is without doubt due to the same Masonic shield thrown around them. But the public is getting its eyes open, and the time will come when popular sentiment will echo the words of the brother to whom I am indebted for the above facts: "No Freemason is a suitable person to hold any public office or place of public trust. Their secret oaths disqualify them, however endowed by natural disposition."

Elizabeth E. Flagg.

REFORM NEWS (*Continued from 5th page*).

he flew into a passion and said that they, the Mormons, were sent to instruct and not to be instructed; that he was 79 years old; that he had 19 children, nine dozen grand-children, and nine great-grand-children. And, going away in a rage, he exclaimed: "All the harm I wish you, is that when you are as old as I am that you may be able to do as hard a day's work as I can."

The interruption was untimely, for otherwise, no doubt, he would have gone on and related much more of Mormon superstition and horrid blasphemy. He said enough, however, to settle the fact, in connection with the pictures on the ceiling of the Assembly Hall, that Mormonism is a fit companion of Masonry—a "master-piece of Satan," as Dr. Colver called the latter.

But Mormonism, like Masonry, corresponds to the after-times of which Paul wrote to Timothy, 1 Tim. 4: 1, 2: "Giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron," leaving the "forbidding to marry" to apply to the Romish church.

Mormonism appears to be one stage in the fulfillment of 2 Thessalonians 2: 8–12. "And then shall that lawless one be revealed whom the Lord Jesus shall slay with the spirit of his mouth and shall destroy with the brightness of his coming: even him whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them who are destroyed by the wicked one because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

But we who are Christ's abide in the truth, while the Mormons, Masons and others turn that truth into a lie. Yours truly, W. Fenton.

The Home.

THE CHRISTIAN SABBATH.

O Sabbath! 'tis of thee,
Sweet day of liberty
And worshiping;
Type of the soul's repose.
Day when my Lord arose,
Blest at creation's close,
Of thee I sing.

Thou treasure-house of pray'r,
Thou balm for pain and care,
Thou fount of praise;
Thy mornings breathe release,
Thy evenings whisper peace,
Thy anthems never cease,
Thou psalm of days.

Forth on thy wings of white,
Plumed in celestial light,
Sweet Sabbath day;
Fly all the earth abroad,
Till all thy beauty laud,
Till all adore thy God;
All hope, all pray.

Merge heaven into home,
And where sad strangers roam
A friendship give;
Soothe ev'ry toiler's pain,
Wash every sinner's stain,
Hallow on land and main
All men that live.

Our Father's God to thee,
Author of sanctity,
To thee we sing;
May all the world revere
This day so old, so dear;
O bring thy presence near,
Great God our king.

—*Henry Ostrom.*

ONE PAGE A DAY.

One page of good literature a day, thoughtfully read, must produce beneficial intellectual results, even though the reader find it difficult to recall at will the full thought of the author, or to reproduce a complete sentence, in which that thought, or any part of it, was expressed. Of course, the results of one page a day will be scarcely appreciable. One day's toil will build no temple. But seven days make a week, and four weeks make a month, and twelve months contain three hundred and sixty-five days. One page a day will, therefore, grow in one year into a volume of three hundred and sixty-five pages.

Now, at three hundred pages to a book, one may read in ten years twelve stout volumes. He who in a decade reads, with interest and attention, twelve volumes, is no mean student; and if the reading in five minutes of a single page should stimulate thought that keeps hammering or digging or singing in the reader's brain during the day, when he is at work and his book is shut, at the end of ten years such a reader and thinker will deserve some reputation as a "scholar." He may be, in a sense, a master of twelve big books. And if they be the right books no master of a large library can afford to overlook the claim upon his recognition of this man who reads well one page a day.—*Our Youth.*

COMMON SENSE.

The application of plain common sense to the ordinary affairs of life is indispensable to success. There are many things with which conscience has nothing whatever to do. They come simply under the rule of common sense, propriety, the fitness of things, what is expedient, what is advisable. Of course, the underlying motives should be just, and right and true, and the intention pure; but that is not enough. We are endowed with reason no less than with conscience and faith and hope. Some excellent people have an idea that to apply the ordinary every-day principles of good business management to matters of duty and high principle is something of a profanation. But the most efficient church in any community is the one that is conducted on the soundest business principles, one whose pastor and whose officers possess sound common sense combined with genuine piety. The lack of common sense in many of his followers has often hurt the cause of Christ.

Those who have left a beneficent heritage of good deeds have been men and women not only of pure motives but of wise methods. They have made their investments of time, of labor, of enthusiasm, of money, with skill and forethought and deliberation. They have tested their methods at the bar of common sense, and have adopted such as the experience of the world has proven wise and efficient.—*Christian Advocate.*

RULES FOR USING BOOKS.

While books are numerous and cheap, that does not justify their careless use. The length of time which school and other books last depends on the way they are used. Some people by care keep books neat and in good condition for years, or even a lifetime, while others seriously soil or destroy them in a very little time. Children should be early taught how to handle books. The following rules are worthy of careful study, and their observance would, in a short time, greatly improve the appearance of the books in many households:

Never hold a book near a fire.
Never drop a book upon the floor.
Never turn the leaves with the thumb.
Never lean or rest upon an open book.
Never turn down the corners of leaves.
Never touch a book with damp or soiled hands.
Always turn leaves from the top with the middle or forefinger.

Always open large books from the middle, and never from the ends or cover.

Never open a book farther than to bring both sides of the cover into the same plane.

Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print, nor with the finger, but with a paper-cutter or ordinary table-knife.

Never hold a small book with the thumb pressed into the binding at the lower back, but hold it with the thumb and little finger upon the back.—*Anonymous.*

A SWEET VOICE.

There is no power of love so hard to get and keep as a voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, and yet do the work of a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it needs and feels; and it is hard to get it and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, and get and keep a voice that shall speak kindly at all times. This is the time when a sharp voice is most apt to be got.

You often hear boys and girls say words when they are vexed that sound as if they were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. Often in youth one gets a voice or tone that is sharp, and it sticks to him through life. Such as these get a sharp voice from home use, and keep their best voice for those they meet elsewhere.

I would say to all boys and girls, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it in sweet tones now and it will keep in tune through life. But the kind voice can only come from a kind heart. The inside of us makes the outside. The heart rules the life, and our looks and tones conform to our thoughts and feelings.—*Selected.*

THE LION TAMER.

When Martin, the celebrated animal tamer, who died lately, had retired to private life, he made up his mind one day to pay a visit to his former large menagerie, which he had not seen for five years. It was in Brussels, and he started for that city from his country seat near Rotterdam. At four o'clock, the time for feeding, he entered the menagerie. It was winter time, and Martin was wrapped in a long cloak. He mingled with the crowd, and waited until the animals had received their food, for which they were waiting with wild impatience. While they were eating, he began to cough. Suddenly the animals stopped eating and listened. Then they broke into wild howls of joy, and tore at the iron bars, so that many of the timid visitors fled from the menagerie. The parrots, kangaroos, pelicans and monkeys began to screech and scream. The hyena and the wolves howled. In short, it was a perfect bedlam.

Then Martin stepped forward. With a movement of his hand, and with his powerful voice, he commanded silence, and suddenly everything was quiet. He swung himself over the bars which separated the visitors from the animals, and put his hand in the cages and fondled the beasts. A big tigress showed more joy than any of the others. When Martin's hand glided over her magnificent fur, her limbs trembled nervously, she uttered weak, tender grunts, and through the iron bars with her rough tongue she licked the face of her former master. When he went away she lay down without eating any more food.

In one of the cages was a lion named Nero who had once bitten Martin in the hip, and had been severely punished. Ever after the lion had a terrible hatred for the animal tamer. When Martin approached his cage, Nero made no other motion than to lift his head and eye him intently. He remained in his place, lying still in the back of his cage when Martin came near. Martin spoke to him. He did not answer, but viewed Martin with apparent indifference. But when Martin was going away, the lion, with a mighty spring, entirely unexpected, threw himself against the grating, pushed his paws through the iron bars, and with his claws tore off part of Martin's cloak. By a quick movement Martin escaped any other injury by the animal. Animals remember kindness and unkindness in the way of treatment for a long time.—*Goldthwaite's Magazine.*

IT PAYS TO BE IN EARNEST.

A boy was once walking along a dusty road. The sun was very warm and oppressive; but, as was his usual way, he stepped along quickly, thinking that the faster he walked the sooner he would reach the end of his journey. He soon heard a carriage coming; and when it had caught up with him the driver reined in his horse and kindly asked the lad to ride, which invitation he gladly accepted. When he was seated in the carriage, the gentleman, a good Quaker, said, "I noticed thee walking along briskly, and so asked thee to ride; but if I had seen thee walking lazily, I would not have done so by any means."—*Morning Star.*

I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers, and laughing at the "old man's notions."

A few years later and that lad, who had grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things, "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back on my home temptation came upon me like a drove of hyenas, and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.—*Selected.*

A BOY ADOPTED BY A COW.

A letter from Kansas has a surprising story. It tells of a cow which, when she had lost her calf, showed so much sorrow that it awakened the sympathy of her owner's fourteen-year old son, and he showed her some slight kindness. The grateful cow at once became fond of him, watched for him as she would for her calf, and since then she has shown her pleasure whenever he comes near her. Indeed, no one but this boy can manage the poor animal, and wonderful stories are told of her devotion to him. The Kansas papers say that lately the boy had occasion to go

to a neighboring town, and as he remained away until after milking time, his sister not daring to approach the cow in any other way, decided to personate her brother. So she put on a suit of his clothes, and went into the barnyard. The girl succeeded in deceiving the cow until the boy was seen coming up the road, when instantly the indignant animal kicked the pail over, and made a bound in the direction of the youth, showing unmistakable evidences of delight.—*St. Nicholas.*

RECOMPENSE.

Brave little woman—trudging along,
Patiently, day after day—
Weaving a garment of shining light,
Out of the clouds of gray;
Bearing the burdens and vexing cares,
Like one of the saints of old--
Making the best of a dull, hard life,
With its miseries all untold!

Long have I watched her with wondering eyes,
Faithful,—and sweet,—and strong,--
Doing the work the Master sends;
Making of sorrow—songs;
Questioning never the wisdom that asks
Self-abnegation complete,
Willingly treading the pathway of thorns
That leads to the Master's feet!

I see not the gray cotton gown,
That is faded, and worn, and old--
But the shining gleam of a raimont white,
That glistens in every fold.
I see not the brow that is worn and lined,
From the anxious, toiling years—
But the hallow Divine, that glorifies,
Giving beauty—for ashes and tears!

Somewhere is waiting a fair, dear day--
Meet for such infinite grace;--
Somewhere—oh, somewhere—fruition shall be,
When the angel shall find her place—
Close to the Father, and hear him say,
As he tenderly bids her come,
Out of the valley of darkness and toil,
"My child, thou art welcome home!"

—*Anonymous*

TEMPERANCE.

TO EVERY LOVER OF GOD AND HUMANITY.

The following petition has already received more than a million of signatures, but before the opening of the Columbian Exposition we desire the number repeated, many times, if possible, that as we present the petition to rulers we may be able to say:

This represents the will of the people. Will you help us?

Please cut out the petition, paste blank paper across the bottom, and secure the signatures of as many *women* as you can. After adding the name of the town and the State where the names are obtained, send to Miss Alice Briggs, Office Secretary World's W. C. T. U., Evanston, Ill.

For petition blanks, blanks for endorsement of men, churches, societies, etc., send to

MARY A. WOODBRIDGE,
Secretary World's W. C. T. U.,
Ravenna, Ohio.

Petition of the World's Woman's Christian Temperance Union for the protection of the home. Addressed to the Governments of the world:

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits; and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

THE WORLD'S PETITION.

Let two petitions be circulated simultaneously; one without change or addition for the names of women as petitioners; the other for the names of men, churches, societies, or public gatherings, as indorsers.

Upon the upper margin of the latter write:

"The following petition is indorsed by the citizens of ....., State of ....., U. S. A., whose names are affixed thereto."

Secure as far as possible the names of leading citizens, in line with whose signatures should appear their profession or occupation, as:

"Wm. Strong, pastor.....church; James Jones, mayor."

All names are to be written on the face of the petition, that the back may be left free for pasting upon cloth, which will be done by Miss Alice Briggs, Office Secretary World's W. C. T U., Evanston, Ill., to whom all filled petitions are to be sent.

If the petition is to be indorsed by an association, a lodge, or convention, write upon the upper margin:

The following petition is indorsed by the..... of the town (or city) of....., State of....., U. S. A., to which the names of official members, with the specific office of each, are appended.

Paper can be added to either copy for signatures.

Send for blanks and instructions to Mary A. Woodbridge, American Secretary World's W. C. T. U., Ravenna, O.

IOWA STATE TEMPERANCE ALLIANCE.

The casual looker-on could but be impressed with the thoughtful earnestness, born of moral conviction, which characterized this representative body, in its late convention held in the auditorium of the Young Men's Christian Association building in Des Moines, Iowa. Ministers, judges, lawyers, presidents of colleges, teachers, editors and business men of nearly every legitimate calling, and "elect ladies," to the number of nearly 300, from all parts of the State, composed the body. Many of them were men of prayer, accustomed to look for divine guidance, and whose convictions have crystallized into an intense hatred of the saloon. The impending crisis for prohibition, pending in the discussion of the Gatch bill in the State legislature, doubtless tended to intensify the feeling, and all realized that it was no time for trifling. There was but one voice, and that was that no backward step should be taken, and no compromise of the principle of prohibition should be made.

From reports of the work we learn that much has been done in the way of enforcement in many localities which was encouraging, while, on the other hand, from the influence of executive clemency, the results of the late election, and the uncertainty of legislative action, the enemy has been encouraged, rendering enforcement difficult, and "dives" and "holes in the wall" have increased in number. The address of Prof. D. R. Dungan on "High License in Nebraska" was a model specimen of sustained wit, showing that high license as a regulative measure is not a success. Among the many other fine addresses, those of Hon. D. C. Chase of Mahaska county, and Rev. Frank Evans on "The present status of prohibition," were notable, decidedly optimistic, full of humor and enthusiasm, and giving no uncertain sound. The singing by the Washington glee club of Washington, Iowa, and by the harmony male quartette of Des Moines, were active factors in making the convention a success. The delight of the vast audience was expressed by frequent encores.

The plan of work followed last year, "holding conventions and meetings for educating public sentiment and taking collections" which resulted in largely increased contributions for enforcement, was considered the best, and is to be followed this year. Of the resolutions presented by the committee on resolutions, the third, showing the attitude of the alliance toward the political parties, created the most heated discussion, which finally was crystallized by Judge C. C. Nourse into the following statement, which was passed unanimously:

That we regard the question of prohibition in Iowa as paramount to any political issue now at stake, and will hereafter give our suffrages or influence to no individual or organization that is not true to prohibition.

The Republican party in Iowa has nothing to fear if it is true to its pledges. The recent decision of the United States supreme court in the McKinley tariff case is full of hope for the temperance people of Iowa. In brief, "Justice Harlan held that the object of the journal required to be kept by Congress was not that it might be consulted to determine the authenticity of an act of Congress, but that there might be a publicity of proceedings. The signatures of the two presiding officers, and of the president, was complete authentication of a bill, providing the forms required had been complied with. The suggestion that there might be a deliberate conspiracy between the presiding officers and the president to make a law not passed by Congress the court said could not hold. The enrolled act the court held was conclusive." If this is true, it is believed that we have *constitutional prohibition*, and when we have the requisite legislation to meet the new conditions prohibition in Iowa will go out of politics.—*Rev. B. D. Alden, in the Northwestern Christian Advocate.*

APPEAL TO GOD.

As I was meditating upon the temperance work, the thought came forcibly to me that all Christian prohibitionists should take our grand and noble cause to the Lord in every prayer.

We hear occasionally some earnest member petitioning the Lord of hosts for force and power sufficient to capture and destroy Satan's most destructive field-piece which he has ever brought to bear upon the human race—the abominable, detestable and loathsome liquor traffic.

Christian co-laborers, we must arouse ourselves. We must petition Almighty God to eliminate from us the spirit of lethargy and repose, and to increase our courage, zeal and enthusiasm with which to push this great and holy work.

"The effectual fervent prayer of the righteous man availeth much." "If two of you shall agree on earth as touching anything they shall ask, it shall be done of them by my Father which is in heaven." "Then ye shall call upon me and ye shall pray unto me and I will hearken unto you." What glorious promises these are, and they should be words of encouragement and consolation to every one of us.

If we have God on our side, who can successfully resist us? Victory will certainly be ours, if we but look to the Lord for help, and will put our whole soul, mind and body in the work. We will then be able to hurl ourselves against the enemy with such a force that knows no recoil, with such a force that knows no resistance.—*R. L. Russell.*

There are ten thousand tectotalers in the railway service of Great Britain, and twelve thousand among the sailors in the naval service.

John G. Whittier in a recent letter writes: "I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization."

An old colored man who recently addressed a temperance meeting, said: "When I sees a man going home with a gallon of whisky and a half-pound of meat, dat's temp'rance lecture nuff for me, and I sees it ebery day; I knows dat everything in his house is on the same scale—gallon of misery to ebery half-pound of comfort."

In the Hawaiian islands there are about fifty native temperance societies, with a membership of over two thousand. Their pledges includes opium and awa as well as alcohol. Awa is an intoxicant manufactured by the natives, and said to be more disastrous in its effects upon the human system than even the imported liquors.

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON II.—Second Quarter, 1892.—April 10.

SUBJECT.—The King in Zion.—Psa. 2: 1-12.

GOLDEN TEXT.—Blessed are all they that put their trust in him.—Psa. 2: 12.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Psa. 2. T.—Zech. 2: 6-13. W.—Mal. 3: 1-6. T.—1 Tim. 6: 11-16. F.—Heb. 1: 1-12. S.—Rev. 19: 6-16. S.—Rev. 22: 1-7.

COMMENTS BY E. E. FLAGG.

1. *The impotent rage of Christ's enemies.* Vs. 1–3. In Acts 4: 25, 26, the authorship of this psalm is ascribed to David. Though written fifteen centuries before Christ, it is an exact portrayal of the maddened rage of the Jewish rulers against him when they conspired together for his crucifixion. The parable of the nobleman (Luke 19: 14) is a good commentary on this psalm, "We will not have this man to reign over us." This was the cry of the unbelieving Jews; it is the cry of the unbelieving world to-day. "Why" do the people and their rulers "rage," when their utmost fury can avail nothing against Jehovah? "Why" do they "imagine a vain thing," and suppose that all their craft combined can defeat his eternal purposes? It can be through nothing else than the deceiving power of Satan, the prince of this world, who, St. Paul declares, "still worketh in the children of disobedience." "Let us break their bands asunder." They are cords of love by which Jesus seeks to draw the world to himself (see Hosea 11: 14); but he was rejected at his first coming, and he will continue to be rejected until he appears the second time in judgment. The wicked cannot direct their rage against him personally, for he is no longer in the flesh; but the same spirit which leads the managers of the Columbian Exposition to trample on the Sabbath, and license the sale of liquor on the Fair grounds, is identical with that described by the psalmist;—an arrogant, rebellious, defiant spirit, which would gladly throw off every vestige of respect for the divine authority;—which says of God and his Son, "Let us break asunder their bands and cast away their cords from us."

2. *Christ enthroned as universal King.* Vs. 4–9. God is here represented as laughing at the complete futility of all the efforts put forth by the wicked. The righteous are sometimes alarmed at the assaults of infidelity, but if Jehovah is not concerned for the result why should his people have any fear? Their part is to fight bravely for the truth, but not to count the forces of the enemy. "He shall speak unto them in his wrath." If men refuse the cords of his love they must be bound with the fetters of judgment. The only alternative of eternal life is eternal death. All the world-powers must bend to Christ, or be broken to shivers as an iron rod breaks the potters' vessel. We are reminded here of the stone which smote the image of Nebuchadnezzar's dream, so that in an instant it became like the chaff of the summer threshing-floor. Their destruction will be instantaneous and complete. "Yet have I set my King upon my holy hill of Zion." This was done in the counsels of Eternity, and now we are rapidly nearing the time for this kingdom to be established. Every Christian can hasten the day by giving himself and all that he has in whole-hearted service to Christ. When the Bride has made herself ready, then her Lord will come; but how little do the worldly, self-seeking professors who crowd the churches to-day realize that they are in the condition of the Laodicean church, needing all things, but practically denying that they need anything.

3. *The final exhortation.* Vs. 10–12. The psalm ends with a solemn exhortation, both to governments and to individuals, to submit to God's Son. "Be wise." Kings and rulers need especial wisdom, because on their action depends the fate of nations; but they are often only crowned fools like the Czar of Russia, whose barbarous and imbecile policy is working such misery to his own subjects and, indirectly, so much evil to other countries. But it is to America's rulers and legislators that the greatest light has been given. Is our government "wise" when it licenses the liquor traffic, thus binding upon its citizens the enormous tax which this curse entails? But the political unwisdom of such an act is a small thing beside the moral folly. Christ should be recognized in our government, and the principles of his religion should be the groundwork of all our laws and legislative acts. This psalm, written more than three thousand years ago, is enough to teach us that there can be no real recognition of God in government which does not include his Son; but so long as the Christless lodge religion is upheld by law, and professed by leading men, such recognition is vain to expect. "Kiss the Son," in loyal homage, before sudden destruction comes upon them. Like a sweet strain of music after the crash of the thunder, this psalm ends with a benediction: "Blessed are all they that put their trust in him;" that have submitted, and, being his, have no reason to be afraid even in the most troublous times. Shall we not all seek to be thus blessed, by beginning to live at once the life of simple faith in Jesus?

RELIGIOUS NEWS.

BAPTIST.

—The church at Omro, Wis., has about 110 members. The pastor, who seems to be an energetic and systematic worker, has established thirty-six committees in the eight departments of his church work, and this arrangement not only makes every communicant an active worker, but some of them are employed on several committees.

CHRISTIAN ENDEAVOR.

—One hundred and eleven Christian Endeavor societies were enrolled in one week recently; 24 of these were Christian (Disciples), 20 Presbyterian, 20 Congregational, 6 Methodist Episcopal, 6 Lutheran, 4 Baptist, 4 Cumberland Presbyterian, 2 Friends, 2 Free Baptist, 2 Reformed, 2 United Brethren, 1 Methodist Protestant, 1 Reformed Presbyterian. and 14 union societies.

CONGREGATIONAL.

—The Nebraska State Minutes for 1891 show a list of 174 churches and 140 pastors. The total membership is 10,280, a gain of 436. There have been added 1,054 on confession and 781 by letter. The membership in the Sunday-schools is 14,696. There are 84 Christian Endeavor societies with 3,026 members. Contributions for home expenses were $121,697, for benevolence, $17,155. Five ministers were installed and nine ordained. Ten new churches were organized.

—Dr. George F. Pentecost, returning from India, is to supply the pulpit of the First church, San Francisco. for several Sundays, possibly for a year, beginning about April 1.

—The work of Rev. B. Fay Mills in Oregon opens with great promise. It is probable that before his return to the East he will visit Tacoma, Los Angeles, Oakland, San Francisco, Salt Lake City, and possibly Helena, Mont.

—Rev. E. P. Hammond has been holding meetings twice a day in City Mission Hall, New Haven. Ministers and theological students are working with him, and find the children very impressible. March 14, Mr. Hammond addressed the ministers on the Conversion of Children.

—The church at Waukegan, Ill., is flourishing finely. This church has had a peculiar history and was nearly moribund when Dr. L. N. Stratton assumed the pastorate. It is now growing, and is recognized as one of the most potent religious factors of that thriving town. Four valuable members were just received, making thirty-five additions during the past fifteen months.

—The Washburn (Wis.) church, Rev. A. Thompson, has had a prosperous year in all departments. Twenty-two have just joined the church.

METHODIST EPISCOPAL.

—The annual commencement exercises of Garrett Biblical Institute, Evanston, Ill., will be held May 1–5. On Sunday, May 1, the baccalaureate sermon will be given in the morning by Prof. C. J. Little, and in the evening the annual address by Bishop Hendrix of the M. E. church South. On Monday, Tuesday, Wednesday, and Thursday following will occur the usual examinations and meetings, closing with the exercises of the graduating class on Thursday afternoon.

—The annual report of the Chicago home missionary and church extension society, just issued, shows that the receipts for the year were $16,706, including $2,483 from the parent missionary board. During the year fourteen places of worship were opened under the society's auspices, and ten churches erected. The membership of the churches organized by the society is reported at 4,192, and the Sunday-school enrollment at 9,215.

—The Methodist Episcopal hospital of Brooklyn, N. Y., has secured funds enough to warrant the managers in letting the contracts for the erection of the main or administration building. During the past year 1,045 patients were treated, and all expenses paid.

—There are in the Methodist Episcopal church more than 15,000 ministers, 14,000 local preachers, 100,000 official members, and 300,000 Sunday-school officers and teachers.

—Children's Day program for June 12, prepared by Dr. Payne of the board of education, is out in good season. It is entitled "The League of Honor," and presents an object lesson in the shape of a pyramid, on the several planks of which are placed as the service progresses, the mottoes, "Honor Yourselves," "The Bible," "The Church," "The Sabbath," Temperance," "Your Parents," "Truth," "Knowledge," and "Christ." The program has several original hymns, of which Dr. George Lansing Taylor and Dr. C. H. Payne are the authors. The new music is mostly by Professor Ford.

MISCELLANEOUS.

—There is an Anglican fraternity called the Order of the Holy Redeemer, which some people are trying to introduce into this country, whose published purposes are, among other things, "to labor, for the increase of the practice of Reservation of the Host and to oppose fellowship with other Christians." Full members must be unmarried, the grade of associate member being allowed to those who marry. And it imagines itself to be a Christian order.

—There are in Boston 251 Protestant churches and missions and eleven Jewish. There are thirty-four Roman Catholic churches.

PROTESTANT EPISCOPAL.

—It has been decided that if sufficient money is at hand the corner-stone of the Cathedral of St. John the Divine will be laid on the festival of All Saints, November the 1st, 1892. The corporation of Trinity church have made a gift of $100,000 to the cathedral.

—The *Churchman*, in an editorial, says a bon mot has been going the rounds of the clubs to this effect: "The Methodists say, 'You can *believe* what you like if you only *do* what's right,' and the Roman Catholics say, 'You can *do* what you like if you only *believe* what we tell you,' and the Episcopalians say, 'You can believe what you like and you can do what you like if you only *go to church*.'" The editor adds: "There is just enough truth in the sneer to give it a timely sting to our easy consciences."

REFORMED CHURCH.

—The First and Second Reformed churches of Albany on March 22 celebrated the two hundred and fiftieth anniversary of the settlement of the first pastor of the old church from which they sprung, the Rev. Johannes Megapolensis, of Holland, who served from 1642 to 1649.

ROMAN CATHOLICS.

—Our missionaries in Africa, says the *Ave Maria*, will have another friend in the person of Mr. Richard Dorsey Mohun, of Washington, D. C., whom President Harrison, on the recommendation of Mr. Blaine, has appointed commercial agent from the United States to Bomba in the Free States of the Congo, the head of which is the King of Belgium. At his request, it will be remembered, Leo XIII. placed them under the patronage of the Blessed Virgin.

SABBATH OBSERVANCE.

—It is well known by Christian workers that the first Sabbath in April for many years has been observed by the different Sabbath Observance Associations of the world, for special preaching and teaching upon the proper observance of the day. Therefore ministers and Bible-school workers and Christian Endeavorers are earnestly requested to remember the subject in some pointed teaching, as the Spirit of the Lord shall guide them, on the first Lord's day in April.

UNITED PRESBYTERIAN.

—The total receipts of the Board of Home Missions last month was about $16,000, of which over $10,000 was from legacies.

—Over two thousand copies of "The State and Secret Societies," by Rev. J. M. Foster, of the Second church, Boston, have been distributed by the New England Anti-secret Association. It gives some ideas on a State as well as on secret societies.

—The Fourth Annual Institute of Our Young People will be held at East Liverpool, Ohio, commencing on Thursday evening, May 19, and closing on Sabbath evening, May 22. All local young people's societies by whatever name called, and all Presbyterial young people's societies are entitled to two delegates each. Delegates are requested as soon as chosen to report their names and addresses to Hugh R. Moffet, chairman, Monmouth, Ill., in order that the roll of members of the Institute can be made up in advance of the meeting.

—The Wisconsin Presbytery met at Lisbon church on Feb. 16. J. B. Galloway was re-elected moderator for the ensuing year. A call from Arlington congregation for J. B. Galloway was presented, and he asked the privilege of holding it till matters could be adjusted between Arlington and Caledonia congregations. These congregations were united in one pastoral charge, with two-thirds time at Arlington and one-third time at Caledonia. J. B. Galloway tendered his resignation of Vernon, and it was directed to take the regular order.

—Westminster College, New Wilmington, Pa., has recently had an unenviable amount of advertising in the press of the country. A good-humored struggle between the Sophomore and Freshman classes over a flag on a holiday has been made the occasion of the most extravagant and untruthful report. No evidence of the havoc described remains.—*Pittsburgh Christian Instructor, March 17.*

—Topeka, Kan., has a very successful mission, conducted by a committee of its Christian Endeavor Society, in which there are one hundred and fifty scholars and two societies of Christian Endeavor

NEWS OF THE WEEK.

COUNTRY.

Five persons named Leahay were burned to death in a house near Springfield, Minn., Saturday night.

North Dakota is said to be receiving more from the sale of school lands than was ever received by any other State.

Injunction suits were begun against twenty saloons at Muscatine, Iowa, Monday.

Governor Fifer, of Illinois, has issued a proclamation designating April 8 as Arbor Day.

Monday four men were killed by the explosion of a boiler at St. Louis, Mo.

Monday permission was given to organize the Angus State Bank at Abingdon Ill., with a capital stock of $25,000.

Six men were killed at East Jordan, Mich., Monday, by the explosion of a sawmill boiler.

Walter C. Leighty, a postal clerk, was arrested at Hastings, Neb., Monday, charged with using the mails to extort money.

The People's party is to put a full ticket in the field in Georgia.

Monday the Standard Oil Trust was dissolved by the unanimous vote of the stockholders.

Governor Boies, of Iowa, has made the following appointments for the next biennial period: J. J. Dunn, Dubuque, State Oil Inspector; Labor Commissioner, J. R. Sovereign; Dairy Commissioner, A. C. Tupper, Osage; Pharmacy Commissioner, J. H. Pickett, Oskaloosa; Fish Commissioner, Judd Griggs.

Charles B. Ambs, Monday, confessed to having made the fraudulent change in the Illinois House Journal showing that Representative Norseworthy did not vote on the "cow bill."

Collectors of Canadian ports have been ordered to see that the pork products of American hogs slaughtered or cured in bonds be not branded and exported as Canadian.

Snow is eight inches deep in parts of South Dakota. Fierce storms have also prevailed in Illinois, Iowa, and Nebraska.

Dr. D. Hayes Agnew, one of the physicians who attended President Garfield, died Tuesday at Philadelphia.

Two dwellings at Anderson, Ind., were blown up Monday night by explosions of natural gas, causing a loss of $6,000. No one was hurt.

Tuesday the Chicago, St. Paul and Kansas City railroad system was leased by the Chicago Great Western Company for a period of ninety-nine years.

The Gatch license bill was defeated in the Iowa House of Representatives Tuesday by a vote of 52 to 46.

Professor John Williams White, of Harvard College, has decided not to accept the professorship in Chicago University offered to him.

Mrs. Andrew Reid, Jr., discovered a painting by Jean Baptiste Greuze in a second-hand store in Baltimore which she bought for $20. The painting is worth thousands of dollars.

The New York Senate Tuesday passed a bill appropriating $300,000 for a State exhibit at the fair.

Ex-Governor Thayer, of Nebraska, yesterday filed notice that on March 29 he would make application to have the Gubernatorial controversy re-opened.

At Anderson, Ind., Monday night, Jasper Pastelle's house was wrecked by an explosion of natural gas, and he was fatally injured.

The Wisconsin Supreme Court Tuesday decided that the apportionment of the State into Assembly and Senate districts, made by the Democratic Legislature of 1891, is a violation of the Constitution and therefore void.

Over 300 cabinetmakers at St. Louis, Mo., struck, Wednesday, for nine hours' work and ten hours' pay.

The Illinois winter wheat bulletin says the area seeded last fall, 1,895,146 acres, was 4 per cent larger than that of 1891. Very little damage has been done by cold weather in northern and central counties; but in the sounthern part of the State the crop will not be more than 50 per cent of that of 1891.

Over twenty bodies are said to have been recovered from a mine at Dunbar, Pa. The men were entombed June 16, 1890.

(*Continued on 16th page.*)

Beware of imitations, dilutions, and substitutes of Dr. Pierce's *genuine* medicines, offered at what pretend to be "cut prices." For the genuine, there's one price, and *only* one price—but, they're *guaranteed*. They're the *cheapest* medicines you can buy at *any* price, for if they fail to benefit or cure, you have your money back. *You pay only for the good you get.*

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 21 to March 26:

S A Pratt, Rev N L Heidger, Miss M R Berry, W A Davis, H E Hunter, C Coleman, A J Yoder, S Rowley, J Hamilton, C S Allen, J Bradford, I Potter, L M Samson, I G Nelson, Rev R P McClester, A Gray, J H Jones, Dr H Neal, Rev B M Amsden, O A Chillson, S E Ross, J Shigley, L M Long, G Goodell, D L Garver, A Mayn, Dr A H Hiatt, Mrs J A Milligan, F C Dearborn, J W McPherson, T Fraser, W O Shaw, J H McGlade, D B Willson, W Tisdell, R B Bonar, J F Janney, J P Dops, Mrs S S Hamilton.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	78¾	@	80
Winter No. 2	83	@	84
Corn—No. 2	36½	@	38¾
Oats—No. 2	28	@	30½
Rye—No. 2	79	@	80½
Bran per ton	13 50		14 25
Hay Timothy	9 50	@	11 00
Butter, medium to best	24	@	28½
Cheese	09½	@	12
Boans	1 35	@	1 60
Eggs	12	@	12½
Seeds—Timothy	1 15	@	1 25
Flax	96½	@	97
Broom corn	03½	@	07
Potatoes, per bush	26	@	30
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washod)	24	@	29
Cattle—Choice to extra	4 50	@	5 05
Common to good	3 45	@	3 95
Hogs	4 65	@	4 80
Sheep	4 60	@	6 10

NEW YORK.

Wheat, No. 2	95¾	@	1 01½
Corn	47	@	49
Oats	34¼	@	40¼
Eggs			13½
Butter	18	@	29½
Wool	18	@	30½

KANSAS CITY.

Cattle	1 60	@	4 25
Hogs	3 50	@	4 60
Sheep	4 00	@	4 50

BEATTY Pianos $175. Organs $48. Want Ag'ts. Cat'lg FREE. Dan'l F. Beatty, Washington, N. J.

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

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History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revolation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry in League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be followshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

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HOME AND HEALTH.

THE CARE OF BOYS' CLOTHING.

When Jack's coat begins to be shabby it can be wonderfully freshened—if taken in time—with new braid and buttons, by neatly mending the lining, and by being sponged with ammonia and water. *Good Housekeeping* says if the collar is much soiled, lay it out flat and take a nail brush, a basin of warm water and a cake of castile soap and thoroughly clean it. When partially dry press in shape; first laying a piece of thin cotton cloth over it. If the whole coat, after it has been sponged with ammonia and water, is carefully pressed with a cloth laid over, it will look quite new; especially if the frayed lining at the wrists and the upper arm has been renewed with a nice piece of farmer's satin or of dark silesia.

Going from coat to vests, if the old buttons are ripped from vests and they are cleaned and pressed, and the braid renewed, the pockets looked after, and the lining neatly patched, they too, take a new lease of life. Pantaloons may have the frayed edges neatly overhanded, the buttons replaced, thin portions carefully and invisibly darned to a piece placed under to strengthen, then be pressed into shape, and look fairly well for a while. After that the prudent mother will cut them over for Johnny's school pants, with the blessed certainty that there will be plenty of patches. If, when the knees of Johnny's short pantaloons are mended, they are ripped up the sides, and the piece set in is nicely pressed at its join with the upper part, and then stitched and hemmed as before, the repairing will hardly show. Sometimes the lad comes in with the appearance of having been riding on a buzz-saw, and, certainly, he has been known to slide down a rough hemlock board—and then there are various damages to repair. The seam should be ripped, the patch set in as neatly as possible—taking care that the twill or check matches exactly—and be carefully pressed. When it comes to sleeves, a round patch on the elbow is never advisable; if the seams are ripped, a piece nicely fitted and pressed will be scarcely noticeable. At the first signs of wear a piece of the goods should be placed under the threadbare spot, and it should be neatly darned with stout twist; nowhere does the traditional "stitch in time save nine" more than in this prompt darning of thin places.

BUTTERMILK AS A BEVERAGE.

From different parts of the world comes the common praise of buttermilk as a beverage. In fact, it is becoming quite a fad all over the world to drink buttermilk. The physicians recommend it, while its price is adjusted to the finances of the most unwealthy. In all hot climates it is drunk at meals and between meals, while now the northern cities of the United States have numerous wagons and stands along the street where buttermilk is sold by the glass, as often as low as three cents a pint. The material that goes by this name, however, is not what in warm climates would be called the genuine article. There are several grades of buttermilk. The real, rich article comes from the churn that has but half done its duty, and thereby left little lumps of butter and any quantity of cream globules in the buttermilk. To this is sometimes added a third of a glass of rich cream. This makes a truly delicious drink. The next grade of buttermilk is the pure article, but taken from the churn that has done its duty and got out all of the butter fat from the cream. When it is fresh it is very palatable with a chunk of ice in it on a hot day in summer. This is the genuine article of the farm, and makes a good drink in the hay-field or while at other hard work on the farm. The last and worst quality of buttermilk is the article usually sold in large cities, where the inhabitants do not know a butterfly from a bumble bee, and are in no sense experts on cow products. The third-class article is nothing but old sour milk or clabbered milk worked awhile in the churn to thoroughly mix it. This article sells readily on the streets and in restaurants for three cents cents a glass on hot days.—*American Dairyman.*

SEASONABLE DISHES.

Cold Slaw.—Cut cabbage very fine, salt it, and pour over it a sauce made of two spoonfuls of whipped cream, two of sugar, and four of vinegar, all beaten well together.

Rice Waffles.—With half a pint of cold boiled rice mix four ounces of butter, and salt to taste. Add a quart of milk, mixed with the beaten yolks of five eggs, and a pint and a half of flour. Just before baking add the beaten whites of eggs; beat all well together.

Pickled Chicken.—Cut up two chickens and boil them till the meat drops from their bones. Add salt to taste. Put the meat into a jar, and pour over it a pint of spiced vinegar and a pint of the liquor in which the chickens were boiled. When cold cut in thin slices. This makes a nice supper dish and very appetizing sandwiches for children to take to school for lunch.

Parsnips.—Wash, scrape and cut in thin slices; put in a sauce-pan and nearly cover with water. Add a piece of butter, season with salt and pepper, and stew slowly with a tight cover on until the water is nearly all gone and the vegetable is tender. Stir occasionally. Remove the parsnips, add a little milk to the liquor left in the sauce-pan, thicken it with butter and flour stirred together; pour over the parsnips and serve.

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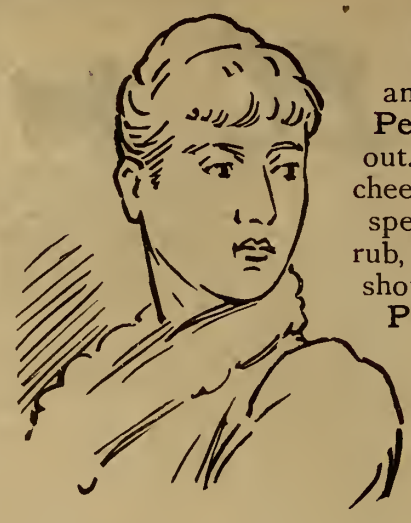

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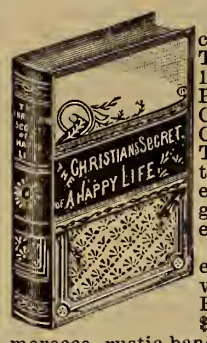

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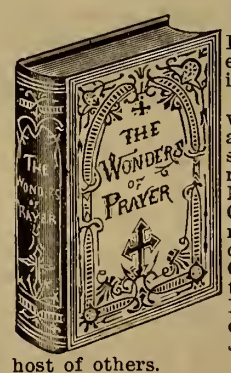

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Farm Notes.

YOUNG CATTLE FOR BEEF MAKING.

The English are adepts in the production of their favorite meat, and hence ought to be good authority on the subject. One of their writers advises us that the right kinds of cattle for beef-making are always young, not more than five or at most six years old, of whatever breed they may be. Barren heifers, or four-year-olds that have had only one calf, are as a rule the most satisfactory females to fatten, and are the best meat when fat. Each year after four will, as a rule, knock a half-penny a pound off the value of the beef. A perfect grazing animal should have a sound constitution, a good digestive apparatus, well sprung ribs, each of which is about two inches wide, a broad and level back, wide hips well filled with flesh, a loose skin that is slick and mellow in the hand, fine hair that touches like sealskin, a level flank filling one's hand, short legs, and fine bone, a placid countenance, graceful movements and a good length of body.

THE SCIENCE OF WOOL GROWING.

This is a subject which should be more generally studied and better understood. A French contemporary directs attention to the influence on the quality of the fleece of the food which the sheep eats, and dwells on the following four points: (1) To obtain the right quality of good wool the sheep must be well fed; (2) if the sheep receives too much food, or food which is not sufficiently nutritive, the wool lacks strength, is destitute of grease, and becomes in consequence flabby, rough to touch, dry and harsh; (3) regularity in the distribution of the food is very important; faults in this matter affect the quality of the wool; (4) there is a difference of opinion about the action of certain food on wool. All, however, agree in ascribing a marked influence to fertile pastures. The wool of sheep that enjoy such pasturage is abundant; the fibre is long and is characterized by its softness, whiteness, luster, and strength. Sturm, who is a high authority on the subject, has proved that all the foods which promote perspiration produce fine wool.

FARMERS' WIVES.

Farmers' wives are in many cases sadly broken down, both in mental and bodily health, and there are in consequence many discouraged farmers. The fault lies as much in the manner of doing as in the quantity of work attempted. I have seen in the work of ironing much done that is unnecessary; every coarse towel ironed, even to the last inch, when folding and pressing so as to make it lie neatly in its place in the linen drawer would answer every purpose. So with undergarments—every seam and hem must lie as smoothly as the hems in the table linen, and all for naught; for John will be just as grateful for the clean towel with a few wrinkles in it, and the sleep of the babies will be just as sweet in the folds of the badly-ironed night-dress.

I hold that it is quite as important for a wife and mother to know how and when to "slight" work to advantage as it is to know how to do it well, for there will come a time in the life of every woman—more especially in the life of those whose circumstances will not permit of much hired help—when the art of slighting to advantage may save doctors' bills, the discomforts of general ill-health and time passed in hopeless invalidism. Study the art, sisters! Teach your children, if you will,

"Whatever you do, do with your might;
Things done by halves are never done right,"

but reserve for yourselves the privilege of doing with as much "might" only as health and circumstances will permit.

"Don't, let me beg of you, don't" let the work of the day linger along into the afternoon of the long summer days especially; let something go undone rather than make it a rule. There will be exceptional days when it will be an absolute necessity, but let these exceptions be rare.

And now after this prefatory "don't, let me divulge the secret of health for every farmer's wife. It is the afternoon nap, or, as a neighbor of mine, a busy farmer's wife and model house-keeper, puts it, "Take a lie-down." "To sleep. Perchance to dream." What of it. You will feel that there is this piece of work I might be doing, or that article I would better be mending, or, I'm not very tired after all. Flee away such thoughts! Look to the results, which I assure you will be most gratifying both to yourself and to John, who, if he is the dear, good man I think he is, will appreciate the effects of "nature's sweet restorer" in the brightening eye, the restful smile and the freshened color of the cheeks.—*Felicia in Country Gentleman.*

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NEWS OF THE WEEK (*Continued from 13th page*).

Roger Q. Mills was elected United States Senator from Texas Wednesday to fill the vacancy caused by the resignation of John H. Reagan.

E. R. Sanborn, of Sanborn, N. Y., was elected Supreme Councillor of the Royal Templars of Temperance at Buffalo, N. Y., Thursday.

After April 1 the financial departments of the Wisconsin Central and Northern Pacific roads will be consolidated.

Dr. Edward J. James, of the University of Pennsylvania, Thursday refused the offer of Dr. William Harper to found a department of finance and economy in Chicago University.

M. H. Lake, of Michigan, Thursday was elected Supremc President of the Patrons of Industry.

Charles Fairfield was found dying in the poor-house at Owasso, Mich., Thursday by friends. He formerly lived at Toronto, Ontario, and during the last ten years has spent his entire fortune in searching for his wife, who eloped.

John Givin, superintendent of the Iowa division of the Rock Island railroad, died Thursday at Des Moines.

Superior Judge Troutt, at San Francisco, decided to admit M. B. Curtis, the actor awaiting trial on the charge of murder, to bail in the sum of $50,000, and he has been released.

Three safes were robbed at Rockford, Ill., Friday, during the noon hour.

Three members of the schooner Winnie Laurie's crew are said to have been eaten by their comrades. The schooner arrived at New York Friday, sixty days without food.

Mrs. Henry Lards and her two children, of Adrian, Mich., were fatally burned Friday by a gasolene explosion.

There is prospect of a tin mill at Duluth, Minn.

Governor Pattison, of Pennsylvania, Friday, pardoned Editors Mellon and Porter, of the Beaver *Star*, sentenced to six months' imprisonment for libeling Senator Quay.

Friday the Legislature of Mississippi defeated the bill appropriating $50,000 for State display at the Columbia Exposition.

The Rev. Rodney D. Robinson, of Clarkston, Mich., was suspended from the Methodist ministry Friday, on the charge of immoral teaching and immoral conduct.

In executive session Friday the Senate practically completed consideration of the Behring Sea arbitration treaty. In view of the absence of a number of Senators, the final vote upon the ratification was deferred. It is understood that a resolution looking to the withholding of the exchange of final ratification until the modus vivendi is renewed, will accompany the treaty.

John W. Gorman, a museum freak known as James Kenndey, died at St. Louis, Mo., Thursday. At the post-mortem examination over a pint of nails, tacks, glass and screws were removed from his stomach.

The London *Times'* Buenos Ayres correspondent says that the Argentine Republic will refuse to accept the offer of reciprocity made by Secretary Blaine.

FOREIGN.

The Czar has bestowed a gift upon Captain Sargent, the commander of the steamer Indiana, which took a cargo of provisions from Philadelphia to Libau for Russian famine sufferers.

Louis Cartigny, the last French survivor of the battle of Trafalgar, died at Hyeres Monday, aged 101 years.

Arthur Thomas, the well-known writer of operas, committed suicide at London Monday by throwing himself under a train.

Peasants who were dissatisfied with the distribution of relief by the authorities at Orecho, Hungary, attempted to burn a burgomaster and his family, but were prevented by some farmers.

Buddhists in Eastern Siberia have revolted against forced conversion by Russian orthodox missionaries. Missionaries and Russian authorities have been forced to take refuge in fortresses.

The revolt of the Lushai tribe in Northern Burmah is spreading.

Recent movements of Russian troops, it is said, have caused considerable alarm in Austria.

The Reichstag Wednesday referred to a committee a bill providing for a supplementary credit of 2,500,000 marks to be devoted to the German exhibit at the Columbian Exhibition.

Engineers at the Hebourn colliery, Durham, were stoned and seriously hurt by strikers Tuesday because they refused to join the strike.

By a fire which destroyed four houses at Amsterdam, Wednesday, five persons were killed and twenty injured.

Ninety houses have been destroyed by a conflagration at Immenhausen in Hesse-Nassau.

Chancellor von Caprivi has been relieved of the functions of the presidency of the Prussian Ministry, it is said, but he will retain the position of Prussian Minister of Foreign Affairs. Count von Eulenburg, Grand Marshal of the Court, will succeed General von Caprivi as President of the Ministry. Dr. C. von Bosse has been appointed Minister of Ecclesiastical Affairs, Public Instruction and Medicinal Affairs to succeed Count von Zedlitz-Trutzschler.

Joseph Joyce, a Parnellite, was sentenced to be hanged for the murder of an anti-Parnellite.

It is said that famine-stricken provinces of Russia are now provided with food sufficient to last until May.

The Wood will case in which Mrs. Parnell, formerly Mrs. O'Shea, was left $1,000,000 by Mrs. Wood, which will be contested by Sir Evelyn Wood and six nieces, was settled in London Thursday.

Fifty-two Anarchists were sentenced to imprisonment for terms ranging irom twenty-five days to two years and eight months at Rome, Thursday.

Drought prevails in South Australia. Sheep are dying by hundreds.

Captain Ponthier is conducting successful operations against the slave traders on the Congo, in Africa.

A decree has been issued dissolving the legislative chamber of Greece, and fixing May 15 as the date of holding elections.

The new extradition treaty between France and the United States was signed at Paris Friday by M. Ribot and Whitelaw Reid, the American Minister.

Three leaders in the recent riots in Berlin were found guilty and sentenced to terms of imprisonment varying from two to four years.

Balloons are said to be used by the Germans to spy upon the movements of Russian troops on the frontier.

The decree prohibiting the export of wheat meal from Russian ports on the Azof and Black Seas has been repealed.

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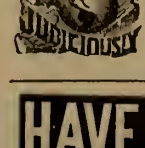

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There is a plausible rumor that the secret Farmers' Alliance in Kansas is seeking a political coalition with the Democracy of that State. Such a combination would be an anomaly, lacking adhesiveness; but if it can be kept together long enough, may result in a Democratic victory; for the Alliance, in that case, would play only second fiddle to the Democrats. Such a coalition might be a menace to the present prohibition laws of Kansas, and would certainly keep in power a very undesirable political element.

Rev. William Fenton, one of the most devoted anti-secrecy reform workers, is in California. This month he expects to visit San Diego, Riverside, Los Angeles, San Francisco, San Jose, and Sacramento; afterwards Portland, Ore.; Tacoma, Seattle and Spokane, Wash., and then home by the Northern Pacific, perhaps stopping at intermediate places. Whenever a good opening for an anti-secrecy lecture is found, Bro. Fenton will probably fill it and be heard. Friends on the Pacific coast will find him an influential speaker.

A source of much gratification is the unanimity with which the legislatures of several of the United States, and a few of the European nations, have voted liberally for placing exhibits in the Columbian Exposition, with the express understanding that their exhibition buildings shall not be opened on Sunday. This provision is made, perhaps, as much to save overworking their exhibiting agents as for honoring the Christians' holy-day; but, whatever the motive, the examples should not be lost upon the Fair Directory, or Congress, when it decides to bestow more money upon the Exposition.

We make room, in this issue of the *Cynosure*, for the address of President Chas. A. Blanchard before the students of the Chicago (Union Park) Congregational Seminary, on secret associations. It is a careful and exhaustive review of the evils of the lodge system, and the close attention with which it was received augurs well for the influence which it will have upon the lives and labors of these young men as they go forth to preach the Gospel of Him who said: "In secret have I said nothing," and in opposition to whom Freemasonry and Odd-fellowship are officially arrayed. It deserves a more extended circulation than the forum and the *Cynosure* can give it.

"The Masonic death-penalty," says the *Voice of Masonry*, "is expulsion." Yes, "expulsion" (of life), with throat cut across, tongue torn out by its roots and buried in the rough sands of the sea; with breast torn open, heart plucked out, to be devoured by the vultures of the air; with body severed in twain, bowels taken from thence and burned to ashes; with other brutal mutilations! "Expelled!" Really, one might as well be killed at once as to undergo "expulsion" under such unpleasant circumstances. What a humbug is every defense of Freemasonry!

The Free Methodist church in Illinois is placing itself nobly on the record of effective anti-secrecy work. This church has authorized groups of evangelists, who go from town to town to hold revival meetings and otherwise aid in the spread of Gospel truth. To these evangelists the respective chairmen of the various districts furnish anti-secrecy tracts, such as those by Moody, Roberts, Finney and Smith, for distribution in connection with their services. Among these earnest workers in the church, may be mentioned Miss Deborah Margretts, who is, at this writing, holding meetings at Winnebago, Illinois. The Free Methodist church long ago registered its earnest opposition to all secret societies, and is ever consistent in maintaining it.

Respecting the position of the *Cynosure* upon the question of Mormon Statehood, polygamy and other peculiarities pertaining to Mormonism, we ask a careful reading of the letter from Salt Lake City, from Rev. B. F. Clay, pastor of a Christian church at the headquarters of the "Latter-day Saints." The letter was written at our special request, in order to strengthen the case against the Mormons, and we have reason to be well-satisfied with the result. Our readers may be assured that the following, recently uttered by Joseph Cook in a prelude to a recent Boston Monday Lecture, is a true transcript of the charges upon which the people of these United States have arraigned the Mormons: "The Mormons have yet a majority of ten to fifteen thousand in the Territorial vote. They act under priestly control. Polygamy is not abandoned. The Mormon church publications contain the names of books that advise and champion polygamy precisely as heretofore. Mormon hymn-books yet eulogize social pollution:

> "'God bless the wife that strives,
> And aids her husband all she can
> To obtain a dozen wives.'

"In spite of all disclaimers by the Mormons, President Harrison is justified in saying that Utah will bear watching. All the real experts in this discussion are of the same opinion."

The results of a general discussion of Sunday peculiarities and Sunday rest indicate the growth of a healthful sentiment among the more thoughtful of this country. Six States have voted not to exhibit their contributions to the Columbian Exposition on Sundays. It is stated as probable that trainmen on railroads running to the Columbian Fair grounds, or in connection with it, will strike rather than perform Sunday work. A judge at Atlanta, Ga., has decided that a prominent newspaper advertising agency cannot collect anything from a patron for Sunday advertising, because it is illegal. This fits several other States besides Georgia. The retail grocers in Philadelphia will make war upon all their class who violate the Sunday law to the injury of the rest. These are "straws" of considerable significance. The power of petitions upon Congress in the direction of proper Sunday observance may yet prevail.

THE CHURCH AND THE LODGE.

AN ADDRESS DELIVERED BEFORE THE CHICAGO THEOLOGICAL SEMINARY, ON REQUEST OF THE FACULTY, BY PRESIDENT CHARLES A. BLANCHARD, OF WHEATON COLLEGE.

DEAR FATHERS AND BRETHREN:—It is the business of a minister to apply the Word of God to the ways of those to whom he preaches. If we have any call we have one from God. If we are to deliver any message, it is one from Jehovah to men. "The prophet that hath a dream, let him tell his dream," but let the man who has God's Word speak it faithfully. Those professed preachers who have no word from God, or who, having one, refuse to apply it to the conduct of those to whom they preach, are enemies to the souls of men. It is important, also, to remember that if we deliberately refuse to test one institution by the divine Word we shall really apply that Word to none. If we say we will not judge slavery by God's Word, then we shall probably refuse also to judge by it the theatre which from every bill board flaunts its indecencies in the faces of honest men and women, or to the Sunday cars, which slaughter the bodies and souls of employes, and rattle and ring all through what should be the sacred quiet of the Lord's day.

The minister is called a watchman. It is the duty of the watchman to be on the lookout for dangers and to give timely warning of their approach. The minister is called the shepherd. It is the duty of the shepherd not simply to lead to the pasture, but to kill the wolf and fold the sheep, so that even while he sleeps they may be safe. The minister is to be a good soldier. It is the business of a soldier to fight. While he may at times be assigned to garrison duty, his chief business is war; and I think it needless to say that there is danger of our failing to keep in mind the profession which we make, the business to which we are called.

If this view of the case be correct, then certainly we have no right to be ignorant of secret societies; for whether they be good or evil, they are one of the characteristics of the age in which we live. Within a few weeks I gave an address in a town where there were three churches, all of them weak and living by permission of the world, while at the same time, in that town, there were said to be sixteen different secret orders. In another town where I recently spent the Sabbath, there were two churches, both of them largely sustained by men who do not profess Christianity, and ten secret lodges of various kinds. The Masonic order claims in the United States, more than six hundred thousand members. The Odd-fellows claim nearly as many. The Knights of Pythias claim more than half as many. These are but three out of scores of different orders, some of them professing good objects, most of them composed exclusively of men and all of them drawing money by hundreds of thousands of dollars from the earnings of the people.

In this very city there are reported in the directory something like a thousand lodges. There are, I believe, counting everything that pretends to be religious, only about three hundred churches. The figures in New York, Boston, New Orleans, Cincinnati and St. Louis will not differ materially. I think it safe to say to-day that in the United States there are four lodges to every church. I do not affirm this, for it would be difficult to make the count, but from facts known

this would seem to be a fair inference. It seems needless to say that a man standing in a pulpit from seventy to one hundred times a year, addressing men who are continually solicited to unite with these orders—addressing men who, many of them, have already united with them, and are paying in their money year by year for their support—it seems needless, I say, to declare that the minister who preaches to such a congregation ought to know the character of these lodges which are continually bidding for his members, and, what is more, bidding for the men who *ought* to be his members, and who are not, and who are not likely to be.

Some ignorant and some untruthful people affirm that it is impossible for us to become acquainted with these orders without being initiated into them. This is so absurd a falsehood that it seems almost an insult to an intelligent audience to take time to refute it; but since the statement is frequently made, I perhaps ought not to pass it without brief remark. There are three sources of information open to all who choose to inform themselves, by which they may become thoroughly well-acquainted with these lodges. In the first place, while the societies are secret, they desire to be well enough known to secure the money and membership of those who are not at present with them. There are various means which they take to accomplish this end. One of them is the holding of public services for installation of officers, dedication of lodge halls, baptism of children, the burial of the dead and the laying of corner-stones. As is well known, they not only lay the corner-stones of their own buildings, but whenever they can do so they delight to advertise themselves at the corner-stones of buildings erected at the public expense. Any person who desires so to do is permitted to look on when these installations, baptisms, dedications, burials and corner-stone layings are in progress. He can hear the songs which they sing, the remarks which they make, the prayers which they recite; he can see the men who conduct these services; and while he will not be able from these alone to know all about these organizations, it is safe to say that he will know enough to form an opinion which will be of considerable value.

Still further, these organizations have all, or most of them, a literature, and in the aggregate this literature at the present time is considerable. Men who spend their entire time in building up these lodges and in administering their affairs, have, in cyclopedias, dictionaries, manuals, trestle-boards and treatises on jurisprudence, etc., declared what the orders are, what they propose to do, and, in large measure, how they propose to do it. Of course any one who chooses to take the time and spend the money can purchase and read these books, and, reading them, will know more about the organization than do a large majority of the members of them. For it is a sad fact that very few of the members of secret lodges are at all intelligent respecting the organizations to which they contribute their money and influence. A third source of information, also open to all, is in the testimony of those who have for conscience' sake abandoned these lodges. The little societies which are now being organized on every hand have not as yet lasted long enough, and done injury enough, to awaken the Christians connected with them to the duty of testifying against them; but Odd-fellowship, the Knights of Pythias and Freemasonry have for years been revealed, so that any one who will may know the ceremonies of initiation, the obligations and penalties, which persons uniting with these fraternities accept. Freemasonry, particularly, has been so thoroughly set forth by men like President Finney, of Oberlin, David Bernard, of New York, Mr. Edmond Ronayne, of Chicago, and hundreds, yes, thousands of others, that no public teacher is excusable for ignorance concerning it.

Thus far we have considered these points, namely: First. It is the minister's duty to know the forces which are acting upon the men to whom he preaches. Second. The lodges are among the most potent powers at present affecting the life of the church. Counting, as they do, their membership by hundreds of thousands, their revenues by millions, and their lodges, chapters, councils, commanderies, posts, camps, courts, wigwams, etc., etc., by tens of thousands, it is obvious that they are one of the great forces affecting men for good or ill. Third. It is apparent that these organizations can be known by persons who choose to inform themselves. The public services which they hold, the literature which they put forth, and the testimony of conscientious men who, having united with them in ignorance, have come out from them and borne their testimony against them, afford a full and complete guidance for every honest man who desires to know the truth concerning them and to act as Christian duty requires.

Availing ourselves of these sources of information, there are several facts which we think the candid observer will speedily arrive at. In the first place, he will see that while the names, rituals, forms of obligations and non-essentials generally of these different organizations vary, their principle is substantially one. There is no way in which a person can consistently justify one of them and condemn the rest. Even a secret temperance order involves all the essential principles of Freemasonry, and the man who is a faithful and enthusiastic member of one of these organizations cannot be a consistent enemy of the rest, nor of any of them. It appears, also, to one who considers the history of these organizations, that Freemasonry, next to the Society of Jesus, the oldest of present secret organizations, is practically the mother of the horde of secret societies which now crowd upon us as the frogs took possession of Egypt. In the history of the Grange, for example, we are told that the persons who organized that fraternity were Masons; the Knights of Pythias are, in our cities and towns in general, promoted by a little circle of Freemasons and Odd-fellows, and while largely different in membership from the Masonic order, they nevertheless have a little circle of influential men who are members of both organizations. This is true, so far as I am informed, of all modern secret orders.

Another fact which will very presently appear to the candid searcher after truth, is, that these organizations are religious in character. While this is true of all of them, it is in a marked degree true of Freemasonry; and as this organization is mother and model of other lodges, a detailed examination of its professions and claims in this regard seems needful. In the first place, the mere looker-on who had never read at all would arrive at the conclusion that Freemasonry was a religious organization. The various Masonic bodies have chaplains, prelates and priests. All of them have what they call an altar. One of them has a baptismal service, by which the children of members of the organization are in a sense inducted into it while yet in infancy. The burial services which are prepared for them in case of the death of members of the organization intimate that the person who has belonged to it and died is sure of an eternity of happiness, because of his relation to the order. So clear is this impression that ordinary Masons who have no interest in denying the truth, say without hesitation that the man who lives up to his Masonic obligations is sure of heaven. Or, as they more frequently put it, "Masonry is good enough religion for me."

These religious officers and implements, together with the impression produced upon common men by the services of the order, are two proofs that this lodge is religious in character. But the most decisive evidence is contained in the statements of the learned and influential men of the order. For example, we find in Mackey's Lexicon of Freemasonry, page 369, an article entitled "Prayer." The author says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Mr. Daniel Sickels, a 33d-degree Mason, who has occupied many if not most of the offices in the higher bodies in New York State, says, in his notes on the third degree: "We now find man complete in morality and intelligence, with a state of religion added, to insure him the protection of Deity and to guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." These words are found in his "Freemasons' Monitor," on pages 97 and 98.

One of the most popular Monitors ever prepared for use in the Masonic order is that of Thomas Smith Webb. Many editions of it have been printed. One of them was published by Mr. John C. W. Bailey, of Chicago, and in addition to the Monitor, it contains a synopsis of Masonic law and usage, by Robert Morris, one of the principal Freemasons of Kentucky and one of the leading Masonic authors of the world. On page 284 of this Monitor, in the treatise on Masonic law and usage, the article "Religion" contains these words: "The meeting of the Masonic lodge is strictly a religious ceremony." "No lodge or Masonic assembly can be opened or closed without prayer." "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form."

Robert Macoy is another prominent Freemason of the United States. He has edited the Cyclopedia of Freemasonry, originally prepared by George Oliver, a distinguished English Freemason. In this Cyclopedia, under the article "Builder Smitten," page 42, the author says: "The members of our society, at this day in the third stage of Masonry, confess themselves to be Christians. The vail of the temple is rent, the builder is smitten and we are raised from the tomb of transgression." The same writer, in the article "Faith," on page 102, says that "a true Christian faith is the evidence of things not seen, the substance of things hoped for. This, maintained and well-answered *by walking according to our Masonic profession*, will turn faith into vision and bring us to that blessed mansion above where the just exist in perfect bliss through all eternity, where we shall be eternally happy with God, the grand geometrician of the universe, whose Son died for us and rose again that we might be justified through faith in his most precious blood." Once more, in this same article, on the 74th page, in the article entitled, "Dancing," the writer says: "Dancing is not a Masonic accomplishment, although it usually accompanied the rites of spurious Freemasonry.....Notwithstanding this, some provincial Grand Master, instead of taking the brethren at their provincial meetings to church, as in the good old times of Inwood, Horn and Oliver, for the purpose of invoking the blessing of God on their labors, lead them to a ball in full Masonic costume, as the gentry of old used to exhibit their servants and archers at an Assize or county meeting, in blue coats and badges; whence, instead of a praying institution, as Masonry is, it becomes a dancing institution, which it decidedly is not." The same work, on the 48th page, under the title, "Cassia" says: "When the Master Mason exclaims, 'My name is Cassia,' it is equivalent to saying: 'I have been in the grave; I have triumphed over it by rising from the dead, and, being regenerated in the process, have a claim to life everlasting.'"

Mackey's Lexicon of Freemasonry, once more, on the 16th page, under the title, "Acacian," says: "A term derived from *akakia*, and signifying the Mason who by living in strict obedience to the obligations and precepts of the fraternity is *free from sin.*"

It would not be difficult to multiply quotations of this sort from the whole field of Masonic literature, but persons who will not be satisfied with these would not probably be convinced by any number of extracts which might be given.

It will be at once observed that some of these writers refer to the Lord Jesus Christ. Persons, however, who are conversant with the writings on this subject, will understand that while Masonry distinctly claims a religious character, and professes to send those who conform to its obligation to what they call "the Grand Lodge above," the organization is, clearly and distinctively, not only non-Christian, but anti-Christian. This is evident, in the first place, from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble, serving, and aspires to be useful to others. The religion of Freemasonry is proud, vain, and loves display. It is fairly stuffed with such titles as Worshipful Master, Grand Master, Grand High-Priest, Grand King, Prelate, Prince, Sovereign, etc. Then, too, the regalia which is used by the fraternity belongs in the same catagory of anti-Christian characteristics. The aprons and collars which are used by the lower degrees might seem more a subject for mirth than serious objection; but as one advances toward the higher degrees, the ignorant and barbaric love of feathers and collars is continually manifested. The same thing

is to be observed in some of the other orders which have sprung from Masonry; notably, the Knights of Pythias, who delight to parade in the garb of soldiers.

The fact that the religion of Freemasonry cannot be Christian, again comes out in the membership of the order. A man may unite with the church and be a bad man, but he must also be a hypocrite, for he must at least profess sorrow for his sins, love for God, love for his fellow-men, and a purpose to live a holy life. No church will receive a man unless he so covenants; but men are received into the Masonic church on the payment of the initiation fee and the taking of the oath, without any purpose expressed or understood to live a holy life. The prayerless, godless, profane, drunken members of the lodges do not break any part of their covenant if they continue in their vices and sins.

In fact, strange as it may appear, Masons seem quite proud to say that pirates, savages, robbers and murderers are members of their order in good and regular standing. The book entitled, "The Mystic Tie," containing facts and opinions illustrating the character and tendency of Freemasonry, edited by Albert G. Mackey, whose Lexicon of Freemasonry has already been mentioned, contains, we believe, something like nine different articles showing that pirates, savages, robbers, murderers, or men combining two or more of these characters, have been Masons in good standing and have promptly recognized their Masonic obligations when called upon to do so. It does not require argument with intelligent persons to show that an organization admitting persons of these classes, without any professed purpose to change their actions, is not Christian.

Still further, the explicit statements of the later Masonic writers contradict directly the earlier authors who claim that Masonic religion is Christian. Webb says, in the quotation above made, that Christians, Mohammedans, Jews, Buddhists, Parsees, Confucians and pagans in general, are all eligible to Freemasonry. Of course, if this be the case, Masonic religion cannot be Christian. On page 402 of Mackey's Lexicon of Freemasonry, above quoted, under the article "Religion," the authors says: "The religion of Freemasonry is pure theism, on which its different members may engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry." This statement is of high authority, and its purport is perfectly plain. The Christian who joins the Masonic lodge may engraft his belief in Christ on the deism of Masonry, but he must not introduce his Christianity into the lodge nor connect its truth or falsehood with that of Freemasonry.

The article, "Blazing Star," on the 61st page of this same Lexicon, says: "Formerly the blazing star was said to commemorate that light which appeared to guide the wise men of the East to the place of our Saviour's nativity; but as this allusion, however beautiful, interferes with the universal character of Masonry, it is now generally omitted and the blazing star is said to be an emblem of Divine Providence." That is, formerly the ritual of the lodge contained here a recognition of our Saviour, but as this would interfere with the universal character of Masonry, it is to be stricken out. In Chase's Digest of Masonic Law, on pages 207 and 208, the writer says: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry. It would be something else."

If it be true that Freemasonry is a religion, and that it is not the Christian religion, it is evident that it is a false or idolatrous religion, and the hundreds of thousands of men who are forsaking the prayer-meeting, neglecting the Bible, profaning the Sabbath and attending to their lodges, are in danger of losing their souls. They are simply pagan worshipers in a Christian land. They share the advantages of a Christian civilization, but they do not contribute to the progress of the Christian faith which alone renders a Christian civilization possible. While it is true that Freemasonry is less than two hundred years old, it is also true that organizations essentially the same in character have been in the world for thousands of years. The mysteries of India, Egypt, Greece, were all of them similar in character to the lodges which are now meeting over stores, blacksmith shops, and in costly temples which their members have erected all over our land. The effect which these lodges are producing on society is like that which the old lodges produced on the society of their day; and it is certain, either, that the men of our nation will become separated from these secret pagan religions, or that our nation must cease to be Christian. It would seem to be almost unnecessary to ask what should be the attitude of the Christian ministry and the Christian church toward these rival and antagonistic religions which are springing upon every hand, and which are withdrawing members and money from the church. If it is a duty to seek to convert the heathen in Asia and Africa, it is certainly a duty to seek to persuade our neighbors and friends who are being deceived by similar false religions to abandon their lodges and attach themselves to the religion of the Lord Jesus Christ. If the ministry and the church do not exist for this purpose, what are they for?

We know that thousands of worthy men have united with the legion of modern orders in ignorance of their real character, and with no intention of denying the Christian faith. None the less is it true that these lodges are rivals of and substitutes for the church of Jesus Christ. As Lincoln said: "This country cannot continue to exist half-slave and half-free;" so it is evident that it will not permanently continue half-Christian and half-pagan. An honest and intelligent protest on the part of the ministry of our land will save tens of thousands of young men from these snares, traps, and pitfalls, will strengthen the churches, and aid in forming the public sentiment which, in God's good time, will sweep the whole list of secret orders from the earth.

THE CHURCH AND SECRET SOCIETIES.

SERMON BY REV. J. M. FOSTER, PASTOR SECOND REFORMED PRESBYTERIAN CHURCH, BOSTON, MASS., MARCH 13, 1892.

TEXT: "They sacrifice to devils, and not to God."—1 Cor. 10: 20.

There are two kingdoms in this world,—the kingdom of light and the kingdom of darkness; the kingdom of Christ and the kingdom of Satan. Ever since the announcement in the garden: "The seed of the woman shall bruise the serpent's head; it shall bruise thy head, but thou shalt bruise his heel," there has been war between these two kingdoms. And this war will continue until Satan is bound and cast into the bottomless pit. For, as Rutherford says: "The dragon will strike at Christ so long as there is one bit or portion of his mystical body out of heaven." God's people are by grace translated from the kingdom of darkness to the kingdom of light. The command is specific: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you." They are to stand aloof from the whole system of iniquity. "Let us therefore cast off the works of darkness, and let us put on the armor of light: let us walk honestly as in the day." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Secret, oath-bound fraternities, the whole system of secrecy, belong to the kingdom of darkness. The first secret society was organized in the garden of Eden, between Satan and Eve, the mother of us all. Its bitter fruits mankind has been reaping ever since. The controversy between Cain and Abel was the world-old conflict between the world and the church, whether the altar of worship shall be set up in honor of Christ or Satan; and that is the contention between the church and the lodge to-day. Israel, on his death-bed, sharply reproved Simeon and Levi for forming a secret association to avenge the betrayers of their sister, just as he would chide the Orangemen to-day, for entering into a secret conspiracy to oppose the aggressions of the church of Rome: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." In a vision God revealed to Ezekiel how the priests and Levites had formed a secret conclave in the sanctuary to practice the abominations of the heathen, just as so many ministers and church-officers to-day are identified with the heathen worship of the lodge. "And he brought me to the door of the court: and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand: and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? for they say, The Lord seeth us not: the Lord hath forsaken the earth." How striking the resemblance between this and the altar, coffin and regalia of the lodge? Rev. J. Blanchard, D.D., in a convention at Washington, D. C., asked this question: "What is the connection between the heathen altars set up in Israel by Solomon's wives and the altars of the lodge?" The question sent a thrill through the great audience. That question goes to the core. Every lodge has its altar. The altar is the symbol of worship. They sacrifice, not to God, but to devils.

The Saviour, by precept and example, repudiated the methods of the "secret empire." "I spake openly to the world; I ever taught in the synagogues and in the temple whither the Jews always resort; and in secret have I said nothing." The whole trend of the New Testament is summed up in the injunction, "Put off the works of darkness;" "put on the whole armor of light."

The church should forbid her members belonging to secret oath-bound fraternities.

I. *Because secrecy is opposed to Christianity.* Joseph Cook distinguishes between "gilt-edged" and "guilty-edged" secret societies. The Highbinders of California are imported from China. The flowery kingdom is honey-combed with these secret orders. Their chief weapon is murder. The government has tried in vain to suppress them. The Mafia, the Clan-na-Gael, and the Nihilists have been imported from Europe. They use assassination as a means of accomplishing their designs. The Endowment House of Utah and the Masonic fraternity have resorted to murder. These are very different from the Orangemen, the Knights of Labor, Sons of Temperance, and the G. A. R. But all are alike in the element of secrecy, and that is the badge of Satan's kingdom. Go to any prison, and you find criminals old and young, red-handed murderers, petty thieves, gamblers, adulterers, blasphemers and Sabbath-breakers. Some are vicious, others are kind and tender; some are dangerous, others are harmless. But all belong to one class known as law-breakers. So some secret societies endanger life and property, while others have no disposition to invade the rights of any man. But all have covered themselves with the dark mantle of secrecy. Darkness is the tent that incloses the kingdom of the evil one. Secret societies, one and all, are within that "tent of wickedness." God's people are required to come out of that tent and have no fellowship with the unfruitful works of darkness.

II. *Because the oaths administered by secret societies are contrary to the law of God.*

What is an oath? It is a solemn appeal to God to witness the truth of what we say. It is a most solemn act of religious worship. It is to be distinguished from a vow, which is the solemn engagement of the believer to perform certain duties, and a covenant, in which the believer appropriates God's promises and swears allegiance to him, thus making a mutual solemn contract between God and the believer. In the oath God is called as a witness.

But who has the right to administer the oath? As individual members of the social order we are forbidden to use the oath. "Swear not at all. Let your communication be yea, yea, and nay, nay." This was given by our Lord and repeated by his servant James. Its universality cannot be questioned. The oaths that are so freely used in careless, trivial talk, are an abomination. They are strictly forbidden. The use of the oath by the private citizen is a violation of God's law. The oath is to be administered only by the divinely appointed representatives of church and

state. Civil officers were to administer the oath of expurgation when stock (certain beasts), committed by the owner into the hand of another for safe-keeping, had been lost. Ex. 22: 10, 11. The prophet Elijah confirmed his message with an oath when standing before Ahab. 1 Kings 17: 1. The Lord Jesus Christ took an oath before a magistrate. "The High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." This was the Jewish mode of declaring on oath. Paul repeatedly appealed to God to witness the truth of his utterances. See 2 Cor. 1: 28; 2 Cor. 11: 31; Gal. 1: 20. The angel in the Apocalypse confirmed his declarations by an oath: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, that there should be time no longer." Rev. 10: 5, 6. God himself is represented as confirming his declarations in swearing by himself, when he could swear by no greater. "As I live, saith the Lord."

Now of all these Scriptures this is the sum. God administers the oath. The angels who are clothed with the authority of "the thrones and dominions and principalities and powers in heavenly places" administer it. Jewish high priests, Old Testament prophets and New Testament apostles and mininters administered it. Jewish civil magistrates administered the oath, and it is the prerogative of civil officers in every age.

But the lodge is neither church nor state. It is not of God or his Christ. It is a purely human device, bearing many of the marks of the kingdom of darkness. It has no right to administer the oath at all. For it to administer the Bible oath is sacrilege. But to administer the oaths of the lodge is a crime in the sight of heaven. Think of the lodge administering to a professed follower of Jesus an oath "to ever conceal and never reveal their secrets, on pain of having his throat cut from ear to ear, his bowels torn out, his body burned and the ashes scattered on the rough sands of the sea!" Think of a Christian minister taking the Master Mason's oath: "I promise and swear that a Master Mason's secret, given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election!" Think of a Christian minister taking the oath of the Royal Arch degree, which amends the above thus: "murder and *not* treason excepted!" Where is the safety for society when the men to whom it looks for counsel and guidance bind themselves by such oaths? But you say, these are Masonic oaths; surely the oaths of such an order as the Orangemen are less objectionable. The Orangemen originated in 1690, after the battle of the Boyne. Their object was to withstand the Catholic order called Ribbon men. They soon lost sight of this object. They chartered lodges in Canada and the United States. And all that any living man can see that they accomplish is to collect their dues, hold secret meetings and parade the streets in their glittering regalia. In the *Cynosure* for Feb. 18, '92, a page is devoted to the initiation of a candidate in the Arch degree. It is not unlike the folly of Masonry. At a certain point, after being stripped, blindfolded and led up stairways and through divers rooms, branded on the left breast near the heart, "the hissing of the burning flesh and the pain of the operation reminding them of the serpent's bite," and placed on a canvas in which he is repeatedly tossed, by several strong men, nearly to the ceiling (sometimes maiming him for life), "he swears that he will answer all signs from an Arch man; that he will not be present at the making of an Arch man where there is less than a quorum, and that he will never marry a Roman Catholic, adding, 'So help me God, and keep me steadfast in this my Arch obligations.'" Then, having swords drawn across his bowels, breast and throat, he is informed, "This signifies that your throat will be cut from ear to ear, and your tongue torn out by the roots; that your heart will be cut out, burned to ashes, and thrown to the four winds of earth; that your bowels will be cut open, torn out, and the fowls of the air devour them; your body will be sunk to low-water mark, where the tide ebbs and flows twice every twenty-four hours—if ever you divulge or reveal the whole or any part of the signs, words or tokens."

Now I affirm that for any man to take an oath with such imprecations is a crime. But for a Christian to do so is treason against the Lord that bought him. Do you say that this indictment applies to many good men. Be it so—many good men have sinned. David was a man after God's own heart. And yet in the matter of Uriah's wife he committed adultery and murder. God's-people fall into grievous sins. But, blessed be God, when they repent and forsake their sins he pardons them. Nothing, not even our sins, can separate us from the love of Christ. As "holy Rutherford" says, "unbelief may perhaps tear the copies of the covenant which Christ hath given you; but he still keeps the original in heaven with himself. Your doubts and fears are no part of the covenant; neither can they change Christ."

(*To be concluded next week.*)

Reform News.

FROM THE NEW ENGLAND AGENT.

Boston, March 31, 1892.

Friends in Pennsylvania and the Washington agent, who "blazed the way" for the recent convention in Pittsburgh, acquitted themselves creditably, and I need only indorse the full report just read in the "Polar Star" of the movement in opposition to rum, Romanism, rings, cliques, lodges, legalized Sabbath desecration and adultery. To meet with veterans remaining, and recruits filling gaps in the ranks left by those who have "fallen asleep," was cheering and inspiring. If earthly scenes are visible to the "spirits of just men made perfect," there must have been "joy in the presence of the angels of God" when the coming up of so goodly a company "to the help of the Lord against the mighty" was witnessed by those who rest from a *finished* work on this field of conflict.

The "grain of mustard seed" sowed in this field, has sent up its stalk, spread its branches, and put forth its leaves, prophetic of a harvest home in the gathering time. "The birds lodged in the branches thereof" are not of "ill-omen," but the eloquent in utterance and fearless in combat, the tireless in effort, and worthy successors of those dauntless women, "last at the Cross and first at the tomb" of Him who is Victor over "death, hell and the grave."

Monday, I supplied the Baptist and M. E. ministers with tract No. 7, N. E. series. Tuesday I visited the Y. M. C. A. rooms in Boston, Cambridgeport, Somerville, Charlestown and Chelsea, meeting a welcome, and leaving tracts Nos. 6 and 7, with the assurance that they would be distributed at the M. E. Theological Seminary. The "Dean" accepted copies of Bro. Foster's address on "The State and Secret Societies," with the promise to give one to each of the one hundred and more students in his care. Three training schools for evangelists have been supplied, and a number of reading-rooms in churches have received contributions with thanks. Some are yet timid, and I find an occasional specimen of the "baser sort," who think to hide their shame and protect their "ministerial character" by asserting: "If you say that the Masons publish any books, you are a liar, and you know it," etc. Such charges are rather tart and "*Frosty*," but to be expected when we remember the parentage of such "a crooked and perverse generation." With all the satanic art acquired by long practice, it is doubtful if any improvement has been made on what somebody has denominated "the first universalist sermon" by the father of this class of preachers in Eden. Dr. O. P. Gifford said at our convention in Tremont Temple: "The son, when mature, ought to know more than his father." Possibly this is the exception that proves the general statement.

Papal aggression is the ominous dragon by which all other reforms are hidden in the estimation of some excellent people in New England. Danger from other sources is like Prof. Totten's Star of Destiny, "hiding behind the sun," not visible to their gaze. They see only the apocalyptic woman on the scarlet beast, or the great red dragon of anti-Christ, forgetting that the beast on which the woman sat has its *Image*, and that the great red dragon and his filthy consort have a numerous progeny, to whom the power of their parents has been given. No thoughtful Christian can doubt that there is just cause for alarm by reason of the stealthy encroachments of a foreign anti-republican, anti-Christianpower. Rome cannot be too carefully scrutinized, or too vigorously resisted in her schemes to subjugate and rule the world from the Vatican. Zeal to thwart the Jesuits, however, should not blind us to dangers from other quarters, or from the same source under another name; and if histories written by members of the order can be credited, the Scottish or Ruling Rite in the Masonic system is the legitimate child of the papacy, originated, inspired and sent out on its mission from Paris by Jesuits, in the hope of restoring papacy and monarchy in the English throne. Let the doubter read Rebold's History of Freemasonry in Europe, page 161: "The rite called Scottish is a bastard child of Freemasonry, to which the policy of the Stuart interest gave birth. It was introduced in France, between 1736 and 1738, by the Baron Ramsey, who was an instrument of the Jesuits." A. G. Mackey and Robert Macoy each corroborate this statement, and there is the strongest possible proof that the Scottish or Ruling Rite in the whole system was born in Clermont College, in Paris, and that its spirit, aims and methods of work are identical with those of its papal parentage. If failing to accomplish their object of reinstating the house of Stuarts and popery in England by this means, or from any cause, there have been feuds and rivalries between the parent and his child. It should be remembered that family quarrels do not change inborn natures or make peace in communities. As Christ's army is one, so also is the army of anti-Christ. Prof. L. T. Townsend stated that in Mexico he found a lodge where the four principal officers were Jesuits, which would indicate that in that country, cursed with ignorance and superstition, the breach has been healed, and the parent has taken his willing child back to his loving embrace, which is prophetic of what we may expect in this and every land when the struggle comes. Let no child of God trust in the lying vanities of popery or Freemasonry, or go down to Egypt for help, but in the living God, to whom all power of wicked men and devils shall soon be subject.

J. P. Stoddard.

PENNSYLVANIA ANTI-SECRECY CONVENTION.

APPOINTMENT OF A STATE WORKING COMMITTEE.

Washington, D. C., Mar. 31, 1892.

Dear Cynosure:—In reading the report of the late Pennsylvania State Convention, I notice a very important omission. The Committee on State Work, in addition to nominating State officers, recommeded that a State Committee of three be appointed, and empowered to employ, and pay from State funds, such agent or agents as they may secure to further the interests of the cause in the State. Such committee was appointed, by the convention, in the persons of Rev. R. C. Wylie, Wilkinsburg, Pa.; Mr. A. M. Steele, East Liberty, Pa., and Rev. D. C. Martin, Etna, Pa. These brethren can easily meet in consultation. With what funds are in the treasury, and what the people will contribute when they see the work being pushed in the State, we may expect some telling work in the year to come. Those wishing to contribute to the State fund should send to Rev. R. C. Wylie, Treasurer, Wilkinsburg, Pa.

W. B. Stoddard,
Washington Ag't.

REV. W. C. PADEN HEARS A MASONIC LECTURE.

Schaller, Iowa, March 29, 1892.

Editor Cynosure:—The Masonic lecturer has come and gone. Rev. Frank Evans, an M. E. minister, of Des Moines, Ia., gave four lectures in our county last week. Three of these were given at Sac City, our county-seat, and the other at our town of Schaller. I heard none but the last one.

He gave an address of two hours in Hudson's Hall (the M. E. brethren would not allow the church to be used for that purpose), on Saturday evening, March 26. A good-sized audience turned out to hear strong reasons put forth for Masonry. But I am frank to say that the arguments were small, and the wit smaller. There was no earnest grappling with facts and principles in the whole performance. He employed the usual tortoise tactics; he withdrew into his shell,

saying "Masonry is not this, and it is not that, but it is—hold, I shall not tell you; to find out, you must come in. It is very *illogical* for anybody to say he knows anything about Masonry unless he is in it. Nobody in Masonry has ever said anything against it." Such methods did not impress his audience, and his irony and third-class stories and mimicking of pioneer preachers gone home to glory, impressed his audience still less. I had gone there purposing to ask a question or two, or propose an objection; but I observed very soon that gravitation would take care of the discourse; hence I said nothing.

He said that some have the idea that Masonry is a charitable institution; but he denied that it constituted Masonry in any particular. Yet, before he was through, he was drawing on our admiration for Masonry because it came to the relief of the widows and orphans of deceased Masons. He did not specify what per cent of the money these Masons had paid in was given back to their widows and orphans. He denied that Masons stand by each other in crime. What kind of a Mason is he who denies that the Master Mason promises and swears to come to the relief of his brother Master Mason under all circumstances, murder and treason alone excepted, and that at his discretion? What kind of a Mason is he who denies that a Royal Arch Mason promises and swears to come to the relief of a brother Royal Arch under all circumstances, whether right or wrong?

He claimed that Masonry is a science; that it is an art; that it is an educational force; that its object is the development of the highest type of manhood. He claimed that there was a time when "Geometry and Masonry were synonymous terms." When was that interesting period in the history of the race? Does history speak of it? Masonry illustrates its instructions by means of architecture. Reference was made to the five orders of architecture. He did not give us the particulars in regard to the column called "Phallas," or its beautiful teachings. Its lessons do have force. Are they in the direction of the highest type of manhood? "Oh, wisdom, thou hast fled to brutish beasts, and men have lost their reason!"

He made claims for Masonry in reference to the seven liberal arts—grammar, rhetoric, etc. Has Masonry fitted, by her instruction, one solitary man to teach the "deestrict school?" What has Masonry done to advance science, or art, or anything else? In reference to all these things, *why secret?* In his last six sentences he denied the religious claims of Masonry. It is an auxiliary of the Christian religion. How is that to be reconciled, however, with the fact that it leaves Jesus Christ out of its prayers and Scripture quotations? Its prayers certainly indicate religion and religious claims. What religion?

I conclude this report with one single further reference. He strove to meet the objection that in Masonry good men were joined with bad men contrary to the injunction, "Be ye not unequally yoked together with unbelievers." He strove to meet it by referring to Christ's sitting and eating with publicans and sinners. To make the cases parallel, he should have it this way: The publicans formed a secret society, with grips and pass-words, and each one upon joining promised and swore that he would ever conceal and never reveal, and that he would render obedience to the mandates of the lodge. Would Jesus join *such* a lodge? But suppose he did as Masons do? In their secret conclave they consult about the taxes. They decide to increase them, though they are already too high. Jesus has but one vote. He is opposed to the measure; but they outvote him, and pass it, *and he is bound to help carry it out.* Jesus would thus be unequally yoked together with unbelievers and be entangled and sin. Was Jesus in any such relations to the publicans? No. *Then the Masonic reference has no force.*

Mr. S. R. Coyner, of Sac City, gives me some interesting details of their meetings over there.

Mr. Coyner raised some objections and obtained a hearing. The lecturer made the usual denial of Masons helping each other in crime. Mr. Coyner asked him if he would make oath that the Royal Arch Mason did not swear to help his brother R. A. under all circumstances. He really acknowledged that, by denying that the R. A. degree is Masonry! Mr. Coyner got permission to read some matter he had, and being called upon by the audience to do so he read the "New Berlin Trials," with telling effect. Mr. Coyner is an earnest and well-informed Anti-mason, and is doing good work for the cause.

The short of the matter is that the *Christian Cynosure* is felt in all this work, Mr. C. takes it. I subscribed for it as I came through Chicago last fall. It is a conscience quickener wherever it is found. We could not get along without it in our work out here. It is a storehouse of facts in this work and a constant inspiration. I am seeking subscribers for it. I bid you God-speed. Yours for truth, W. C. Paden.

The *League Journal*, in a well-written article, on "Savings Banks and Temperance," indicates the "silver lining" to the "sable cloud" of drunkenness. It hails the increased number of depositors especially among youth and children in the savings banks of the United Kingdom as a bright and cheering sign for temperance reformers; and it claims that the temperance agitation has wrought a great change in the habits of the more intelligent workingmen, directly and indirectly.

CORRESPONDENCE.

DID CHRIST BAPTIZE WITH WATER?

Russell, Kans., March, 1892.

Editor Cynosure:—Permit an old man and a twenty-years' subscriber to the *Cynosure* to ask a few questions of yourself, or of ex-Pres. J. Blanchard, or any of the *Cynosure* readers. First, Is water-baptism requred under the dispensation? or is it plainly laid down in the New Testament that salvation is received by faith in Christ? This is confirmed by so many passages of Scripture that it is unnecessary to mention but few. Am I mistaken, or is the only baptism required that of the Holy Ghost? Did not John (the Baptist) say: "I indeed baptize you with water, but Him that cometh after me shall baptize you with the Holy Ghost?" Did not Christ say: "John baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence?" Are we not taught that there is "one faith, one Lord, and one baptism?" Now, is that baptism of water or of the Holy Ghost? Do not the Scriptures teach that "by grace are ye saved, and that not of yourselves; it is the gift of God?" If this is true, why bring in water as a part of the work of salvation? If we have to do a part of the work by having water applied, then how does Christ save us by faith in him?

[Our old friend will see by John 4: 1, that Christ, as well as John, used the water baptism; and the disciples and apostles, in many recorded cases, did the same. The baptism of the Holy Spirit followed the water baptism. The latter was the *symbol* of obedience; the former the *seal* of the covenant of salvation.—Editor.]

Is not this water baptism a Catholic doctrine, that it saves from original sin, and adopted by Protestants generally? [No, it is the express divine command, that repentant men should be baptized with water; there is nothing human in the ordinance beyond the human agents used in obeying the command.—Editor.]

L. Landon.

THAT RUMPLED FREEMASON AGAIN.

Boston, Mass., March 22, 1892.

Editor Cynosure:—Last Sabbath a gentleman came to our church (the Second Reformed Presbyterian) and listened with the closest attention to our sermon.

After service he announced to one of our officers that he was a Mason, and had come for the special purpose of interviewing the pastor about that shocking sermon that he had preached a week ago, against secret orders. He introduced himself as Mr. Crimes, a high-degree Mason. "I read the report of your sermon last Sabbath, in the Monday *Evening News*. I wish to ask three questions: (1) Did you say the Masonic lodge is guilty of idolatry? (2) Did you say the lodge is guilty of blasphemy? (3) Did you say the lodge is inspired of the devil?"

I answered in the affirmative. Then he said: "I sat down in great wrath, last Monday night, and wrote you a letter, rebuking you for such shameful and calumnious accusations; but, after deliberating, I concluded to consign it to the waste-basket, and come and see you. As you belong to the Scotch Covenanters, I was sure you said these things from a sense of duty. Now, let me warn you against doing the like again. You have made a great mistake. You have done yourself much harm. Why, the Masonic order is older than Abraham. I have indisputable evidence to that effect. There could not have been a Messiah without a Judah. There could not have been a Judah without a lion of the tribe of Judah. There could not be a lion without a lion's paw. As Jesus was the Lion, Masonry was the paw of the lion. Now think of that?"

This man belongs to the Christian church, and is an evangelist.

The inclosed letter has been received in response to the one given before. [Published in last week's *Cynosure.*] It reveals the inwardness of the Masonic defenders:

"Boston, Mass., U. S. of America,
"March 18th, 1892.

"*Rev. J. M. Foster,*

"Dear Sir:—I have received your postal card, pamphlet and letter. I will grant you an interview any A. M., between the hours of 8:30 and 9:00; but if you think you can convert me over to such ridiculous and insane notions as those of charging to the Freemasons everything that is wicked, you have overestimated your abilities tremendously. Any sane man who, *without* asserting *any proof*, says that the Masons caused the assassination of President Lincoln, surely ought to be sent to an insane asylum without delay (or else strung up to the nearest tree). You charge the lodge (*sic*) to be the mother of harlots! How is that? Where is your evidence? I firmly believe there are *more whoremongers among the ministers than any other class of men*, because their avocation is conducive to concupiscence, and the daily newspapers furnish ample proof of their guilt. Why did you not answer my questions? Those ministers you spoke of are almost as little known as yourself in this city, and none command much of any salary, which is the probable reason of their not being able to join the Freemasons. *Good* men and *prominent* and *able* ministers, such as Bishop Phillips Brooks, Lorimer and Savage, you do not find among the brawlers or sensational gabblers. Yourself and those of you ilk are simply talking of something that you absolutely know nothing about. You might as well try to stop the swift current of the Niagara water-falls as to do even the very least injury to an institution more *ancient* and honorable than any other extant. After your church has been established *one-hundredth part as long* as Freemasonry, no doubt your descendants will have common sense enough to mind their own affairs, to preach the Gospel instead of their fantastic illusions, and to be charitable, to feed and clothe the poor, nurse the sick, and try to clean out all houses of ill-fame within a stone-throw of their places of worship. Your statements are too absurd to need any contradiction. Why don't you preach sermons to teach people the sin of practicing the prevention of offspring—abortion, if you please? Also, that it is most essential to the city, to the State, and to the nation, that young damsels remain chaste and virtuous, so as not to have to imitate modesty to their duped husbands, the result of which is usually a speedy divorce, or misery for life? Another theme I would suggest to you, would be to remedy the present wrong of the several thousand young women employed in large dry-goods stores, etc., etc., whose remuneration do (*sic*) not allow of an honest living, but who, against their inclination, must sacrifice their honor to earn a livelihood by immorality. Who but the ministers and Christian press should look into such a degenerate state of existence as this? A certain *good* minister in New York City has recently spent much time in purifying that large city of prostitutes, houses of bad repute, and the like. Now, I strongly suggest to you to do the same here in Boston; and if Pinckney street is the same now as it was two years ago (when I happened to room at No. 57), I assure you there is great need of your commencing on the very street where you now live; not to speak of streets adjacent, and the section in which your church is situated, which is fully as bad as any part of New York, London, or any other large city, not even Paris excepted. Real genuine Christianity seems to be very scarce, just now. I have been listening to

dry, worldly sermons by ministers of all denominations, and cannot comprehend why pastors so very generally talk about current events, happiness, imaginary wrongs of noted men, etc., so as to gain notoriety, instead of showing their congregations the simple and easy way of obtaining everlasting happiness by living strictly according to the Bible, and trusting in our only Saviour. I am yours truly, John Mattson."

No one reading the above can help saying: Satan is still abroad! Yours, J. M. Foster.

THE MORMONS SEEKING STATE DOMINION.

Salt Lake City, Utah, March 25, 1892.

Editor Christian Cynosure:—Your favor with enclosed clippings is at hand. It may seem strange for me to say that there is not the contradiction between Mr. Bailey's letter and mine that was published in the *Christian Standard*, from which you quoted in your editorial comment, that at first seems to exist. Mr. Bailey and I did not have the same points before our minds when we wrote; hence what we said may be literally true, or so nearly so that one would hesitate to pronounce either untrue. You say: "Our first reference touching the scheme for 'Home Rule' for Utah, printed Feb. 18, charged the origin of the measure upon Mormon influence in Congress. Our correspondent (Mr. Bailey) attributes its conception to an anti-Mormon, backed up by the Democratic party in the Territory, by whom, he says, it is being engineered."

In so far as you have misstated the situation here,—which is a very slight misstatement of the facts—you have, I think, been misled by the use of certain words (in Mr. Bailey's letter) which do not mean here just what they do in the East. Possibly one statement in my article also had something to do in misleading you. I refer to the first paragraph you quote from my letter, and especially the portion italicized.

But now I will state the situation as it is understood by the Liberals, or Americans, of Utah.

About a year ago there was a conference between the leaders of the Mormon church and some of the leaders of the Liberal party—these last being Democrats in National politics, but heretofore acting with the Liberal party of Utah, which was made up of Democrats and Republicans, from the States, and of apostate Mormons. The result of this conference was, the Mormon leaders agreed to divide the People's party—Mormons—and these Liberal leaders of Democratic persuasion, few in numbers, be it understood, agreed to divide the Liberal party. The prize played for by these aforetime Liberal leaders was the offices of the new State—if Utah should be admitted into the Union. The Mormon leaders could well afford to pay this price for Statehood, knowing that it need not be for more than one term.

These self-appointed leaders in the movement for division soon discovered that the Liberal party was not to be disrupted as easily as they supposed. In Salt Lake and Summit counties the Liberal ranks stood so firm that the movement failed so far as the Liberals were concerned, while the Mormons did not divide enough to hurt anything. It was promised, as I before stated, that Statehood was not to be asked for, but the herds were too hungry to wait longer.

During the Congressional vacation, Senator Faulkner visited this Territory. It was during this visit, or shortly after, that the now-famous Faulkner-Caine bill was prepared in Ogden, in the office of the man referred to by Mr. Bailey, Mr. H. W. Smith, an attorney, and a legislator of Idaho. He had assistance from his partner and an attorney of this city. These were all Democrats, of the new-division persuasion; but there is hardly a doubt but that it had the hearty approval of the whole Mormon church. These men were really lobbyists for the Mormons. While Mr. Smith was a rabid anti-Mormon in Idaho, and possibly for awhile after coming to this Territory, he is not to-day. While at Washington, a few weeks since, he grossly misrepresented the Federal officials of this Territory, and so notably in the case of Judge Miner, of Ogden, that the bar of Ogden telegraphed to Washington a correction of his statements.

The Teller bill is a so-called Republican (really Mormon) measure of similar origin, except that the ex-Liberals who fathered it were Republicans instead of Democrats. These Republicans thought the Democrats were going to get away with the spoils, and they rushed out to organize the Republican party of Utah, and like the Democratic ex-Liberals succeeded only in breaking their political necks.

This movement for division of the Liberal party upon national party lines only succeeded in taking off about 300 Democrats and Republicans in this city, which is *less than 7 per cent* of the Democrats or Republicans formerly in the Liberal party. It is, therefore, a misnomer to call the Faulkner-Caine bill a Democratic scheme, or to call the Teller bill a Republican scheme, unless we understand them as Mormon Democrats and Republicans. They are both Mormon, with a slight flavoring from the Democratic and Republican ex-Liberals. They are both Mormon political tricks, and, as you say very correctly, "there is evidently more Mormonism in the proposed 'Home Rule' for that Territory than he is disposed to admit." Of all the Evangelical ministers in Utah *only two* are in favor of the division of the Liberal party. Neither of these lives in Salt Lake City. One has been living in Ogden, and I understand the other one lives at Logan.

Since receiving your letter I called upon the best-posted man in Utah, so far as Utah politics is concerned, and showed him Mr. Bailey's letter and your comments. He said, with his finger on Mr. Bailey's letter: "That is in the main correct. It does not give *all of the facts.*" Then touching the quotations in the editorial comments, he said: "That is absolutely true." He then gave me some of the facts I have related above.

A word more. I am not an admirer of all of the Liberal leaders here. Some of them I could not vote for, but they are no worse than the Mormon leaders; indeed, hardly so bad; at least they do not advocate doctrines near so dangerous to either state, society, or church. Some of these men are not partial to religion, it is true; but they do not publicly advocate corrupt political or moral principles. As to what they do in private I do not know.

The ministry of Utah, with the two exceptions mentioned above, are opposed to Home Rule, so-called, and Statehood, at this time. We do not think the time has come for either. *Mormons still believe in polygamy.* In this city, within the past month, several arrests have been made of men and women who were at the time of their arrest practicing it. Within the past ten days, testimony has been given by Mormons, in which they said they "believed more firmly in it than ever. It is an eternal principle." When asked, "How is it, then, the church went back on it?" the same witness answered: "The church will apologize for it yet."

This testimony was given March 22, 1892. Conditions are changing, but they are not yet changed. Until this change comes we ought not to have Statehood. This change will not be here until Mormonism is dead, or Americans are in the majority in Utah. Mormonism will not die soon, and the Americans will not have the majority for several years. What we ask for is to be let alone for a few years. Respectfully yours,

B. F. Clay,
Pastor Central Christian Ch., Salt Lake City.

LITERATURE.

Our Day for April opens with a review of the progress of civilization in Japan, by Prof. Morihiro Ichihara, of Yale University, which is sufficiently exhaustive and encouraging to interest a large class of readers. Rev. John H. Barrows, D.D., chairman of the General Committee on Religious Congresses at Chicago in 1893, in connection with the World's Congress Auxiliary of the Columbian Exposition, devotes several pages to his first report to the president of the World's Congress Auxiliary. It enters largely into the favorable reception of the measure by prelates of all Christian denominations, college presidents and other persons of commanding influence, besides giving numerous details of the work to be accomplished by the congress. The report has the commendation of Hon. Chas. C. Bonney, president of the World's Congress Auxiliary. Rev. J. L. Atkinson presents a historical summary of United States treaties with Japan. Joseph Cook begins a new series of Boston Monday Lectures, season of 1892, the first of which deals with the "Unshaken Columnar Truths" in Scripture and their sufficiency to point out infallibly the way of life—the way of deliverance from the love and guilt of sin—even if skepticism could weaken the more vulnerable portions of the Bible. That any candid reader can doubt the plan of salvation set forth in the Scriptures after reading this lecture is a marvel surpassing belief. What seems to us by far the most important paper in this number is the Reply of the Rev. R. G. McNiece, D.D., of Salt Lake City, to the Question, "What are the newest aspects of the effort to make Utah a Mormon State?" We have room for only one brief paragraph, which very well indicates the tenor of the whole article: "The general feeling among Americans here is, that to grant Statehood or Home Rule to Utah while the Mormons have a majority vote, would be disastrous to the commercial progress of the Territory, to the public school system, and to the interests of free government." Book notices and brief editorial notes and comments conclude a very acceptable installment of this standard review. Boston: 28 Beacon street; Chicago: 161 LaSalle street. $2.50 per annum.

The serial articles continued in *Scribner's Magazine* for April are: Reflections of a Married Man, by Robert Grant; The Wrecker, by Stevenson and Osbourne (illustrated), and Paris Theaters and Concerts, by Wm. F Apthorp (illustrated). The frontispiece represents a socialist meeting on Sunday afternoon, in Hyde Park London, illustrating a new serial on the Poor in Grea Cities, by various writers, begun in this number and enlivened with copious engravings. The first paper of the series is "The Social Awakening in London," by Robert A. Woods. The whole promises to be a most interesting symposium on the subject of urban destitution. Another paper of more than local interest is that on the new parks of New York City, by E. S. Nadal (illustrated). Parties who delight in explorations will be pleased with Frank Mandy's description of "Golden Mashonaland," in South Africa. Another pleasant paper is that introducing the cartoons of the artist Charles Keene in *Punch*, some years ago, which are here reproduced from the originals. Edmund I. Ross, ex-Senator from Kansas, recalls incidents in the impeachment trial of President Andrew Johnson, in 1868. There are also a poem by Thos. Wentworth Higginson, a story by Wm. M. Browne ("Of the Blood Royal"), and editorial notes. New York: Chas. Scribner's Sons. $3 per year.

The April number of the *Cosmopolitan* closes the twelfth volume of this deservedly popular magazine. Its contents, as usual, are multifarious and brilliantly illustrated. The opening paper is timely, relating to Genoa, the Home of Columbus, by Murat Halstead. Other illustrated articles are: The Rustic Dance, by Irving Bacheller (poem); A Romance of Old Shoes, by Elsie A. DeWolfe; Torpedoes in Coast Defence, by A. M. D'Armit; A Living Opal, by Ernest Ingersoll; Homes of the Renaissance, by Wallace Wood; When Day is Done (poem), by Charlotte L. Seaver; The Crew of a Trans-Atlantic Liner, by Wm. H. Rideing; The Rancho of Heavenly Rest, by Forbes Heermans; Princess Ratazanoff, by Casimir M. Podgorski; Marriage of American Women to German Noblemen, by Elizabeth Von Wedel. There are, also: Dumb (poem), by Katharine Lee Bates; A False Prophecy (poem), by Geo. Macdonald; Count Leon Tolstoi, by Madame Dovidoff; Nature's Alchemy (poem), by Clifford Howard; The Theater of To-day, by Cora Maynard; Echo and Narcissus (poem), by Sarah M. B. Piatt; Two English Men of Letters (Chaucer and Hogarth), by Brander Matthews, and Social Problems, by Edward E. Hale. New York: $3 a year.

The second (April) number of the new Chicago monthly for youth, *Historia*, is replete with stirring historical events, including the celebrated "Andrews raid," to tear up the railroad track between Chattanooga and Atlanta, in 1862, by Myron E. Farley; The Story of Macbeth, by Elmer Hay; Fighting the Mexicans (continued), by Lieut. J. Harmon; "Rose, the Flower of Rouel," who died for France, by Albert T. Sawyer; Tales from Josephus—Absalom, by Frank G. Soule; General Marion and His Men (continued), by Joseph Q. Chancred, and Questions of the Day. A very good number. Chicago: The Historia Company. $1 a year.

The Ladies' *Home Journal* for Easter (April), with its delicately tinted covers, finely illustrated inwardly and outwardly, is one of the best issues of this favorite periodical. There is neither lack of variety in its contents, nor of interest throughout. The list of noted contributors embraces Mrs. Beecher, Mrs. Wm. E. Gladstone, Mrs. Reginald DeKoven, Grace Greenwood, Ella Wheeler Wilcox, Palmer Cox, Rob't J. Burdette, T. DeWitt Talmage, Foster Coates, etc. The usual home and art departments are well filled. Philadelphia: Curtis Publishing Co. $1 a year.

The expense of the maintenance of horses and mules in America during the periods of enforced idleness on account of impassable roads is estimated at eighty millions of dollars a year, and with hard, smooth country roads not half the present power would be required to draw loads. These facts, and many more about "Our Common Roads," will be brought out in a richly illustrated article in the April number of the *Century*.

The frontispiece of the April *St. Nicholas* is a copy of Couture's painting of "The Idle Student," a fine art specimen. The current serial stories present new installments, of more or less interest, and there are numerous new and fresh stories, poems, sketches and pictures, making a most entertaining visitor for the young folks. Published by the Century Company, 33 East 17th street, New York. $3 a year

OBITUARY.

HARRIET ELIZABETH KELLOGG

died at the home of her son, Charles A. Kellogg, Wethersfield, Ill., March 5, aged 79 years. Thus ended a life of singular devotion and usefulness.

She was born in Coventry, Conn. Her parents, Selah and Esther Howard Loomis, were grave and pious New Englanders whose lives were given to the church of God. Their children were early dedicated to God and were in their youth taken into the church, several of them under the ministry of the godly Dr. Calhoun. Harriet was acquainted with Harriet Newell and other early missionaries, and gave herself to the foreign work in those days of privation and martyrdom. A sudden death disappointed her hope, and other providences hindered her going abroad; the removal of the family soon afterward to Michigan was among these. In this new country her father kept the first temperance hotel between Detroit and Chicago; and here she was married to Adino Stanley, a young home missionary and graduate of Princeton. In their zeal and self-denial for the cause of Christ the spirit of these young missionaries was one. Mr. Stanley's labors and privations were severe and were over in a few years. A little son and infant daughter were about the same time laid in the grave.

In 1844 Albert B. Kellogg, a merchant of White Pigeon, Mich., took her to his home to be another mother for his six children, and to the family were added three sons and a daughter, who grew to mature years at Wethersfield, Illinois, whither the family removed with grandfather Loomis and his sons in 1850.

The life of Mrs. Kellogg was that of a foreign missionary at home. The buds and blossoms of consecration and self-denial bore most precious fruit of faith in home and Sabbath-school and the church of Christ. Her children, given to God, sat with her at the same communion table. Her eldest she prayed might take up the foreign missionary work from which she had been turned aside; and she saw her prayer answered when he was called to aid in holding Christ's banner against the overflow of paganism by the secret lodge system in our own country. Her warmest sympathy was always given to the cause represented by the *Cynosure* and N. C. A., and she for years found time from many and pressing home duties for volunteer Bible and tract work from house to house. Her unobtrusive and devoted life were like a Psalm, precious in the memory of all who knew her. H. L. K.

JOHN FAIT

died at the residence of his daughter, Margaret Lowe, near Abingdon, Knox county, Illinois, February 27, 1892, at the good old age of 88 years.

When 21 years of age he married Margaret Lindsey, who survives him. They raised a family of ten children, six of whom are still living, and all imbibed the principles of their father regarding slavery, the secret lodge, and the saloon.

The deceased was an old-time Abolitionist, when and where it cost something to oppose slavery. He become an avowed opponent of the lodge during the time of the trials for the murder of Capt. William Morgan. He took a great interest in the *Christian Cynosure* and its warfare upon the lodge system; he also gave what he could to support the work of reform generally. He also took a great interest in the women's work against the saloon, being a reader of the *Union Signal*. He thought that if the saloon ever becomes outlawed, it will be through the influence of woman suffrage.

For many years he held to the religious tenets of the United Brethren church; and, since the split, has held tenaciously to the radical wing of that denomination.

He died, as he had lived, trusting in Christ.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 7, 1892.

A NEGRO PROTEST.

A fair proportion of the 10,000 Negro citizens of Chicago assembled on Sunday evening of last week to listen to a sermon by Rev. Geo. W. Gaines, pastor of the Bethel African Methodist church, on "Recent Southern Outrages on the Negro." In the course of the services the pastor asked the congregation, numbering about 1,000, to join in singing the hymn "America," but they refused to do so, and one said: "I don't want to sing that song until this country is what it claims to be, 'Sweet Land of Liberty.'"

The pastor then threw open the meeting and called for volunteer speeches. The response was an outburst of anarchistic denunciation of the whites for oppressing the Negro. This was all wrong. Anarchy should be the very last resort of an oppressed people.

To a reporter, on Monday, touching the meeting of the evening before, Mr. Frank A. Denison, assistant city prosecutor and a representative colored man, made the following remarks:

"Tis true there have been great wrongs committed against the colored people, especially in the South, but wrongs are committed in all society. Certainly no such conduct as that in the Bethel church is conducive to legislation to right the wrongs. The troubles in the South are in the nature of a reaction that savors of the Ku Klux days, but such men as Bishop Grant, of San Antonio, Texas (who has done more to secure legislation for the colored people than any other man in the United States), take a better view of things. The wails come mostly from the poorer colored element that is degenerating rather than from the better classes. Men who were slave-drivers and who were paid to be brutal and who had no property, are among those who howl the most.

"The better classes worship the name of Senator Charles Sumner, who they know built up the civil rights bill from the very precepts of the Constitution of the United States. They realize that all of the benefits they may expect to gain in this great country must be got by observing the laws and precepts. Those are the sentiments of the better class of colored people, and I have no hesitancy in reiterating that the disgraceful outbreak at the Bethel church will be the subject for censure in every good home."

That the reported outrages committed upon the Southern Negroes are not myths, the following statement, made by a prominent white citizen of the South to a Chicago reporter, bears ample testimony: "In the last year 500 colored men have died by violence in the South, and nine black men have been burned at the stake. In the last hundred years thousands of colored men have been murdered by white men in the South and yet not one white man has been brought to justice."

Now, who is reponsible for these atrocities?

Mr. Dickinson's special plea is that although "'tis true there have been great wrongs committed against the colored people, wrongs are committed in all society." But in any other section of the country such outrages as burning Negroes at the stake would not be tolerated, and the inquisitors would be punished.

Mr. Dickinson also says: "The wails come mostly from the poorer colored element that is degenerating, rather than from the better classes." Perhaps the "better classes" are not being decimated by violent deaths at the rate of 500 a year, "like the poorer colored element," and the latter certainly have abundant reason for complaint. Because they are "degenerating," is it humane or lawful to kill them on the slightest provocation? —to deprive them of "life, liberty and the pursuit of happiness," secured to them by the Federal Constitution and the Civil-Rights law, as well as to "the better classes?" Would it not be more praiseworthy to throw around them better protection under the law, educate them, civilize them, stop this alleged degeneracy, and elevate them to the standard of intelligence, industry and prudence provided for all who live under the stars and stripes?

It is true that during all the long years since the close of the Rebellion many of the Negroes have enjoyed unprecedented opportunities for raising themselves above poverty, have engaged in business, and accumulated competence and wealth, have received instruction from missionary sources—have, in short, become influential members of society.

This is gratifying as far as it goes. It is something to take even a tithe of any long-oppressed and degraded race, and restore it to the image and stature of free, intelligent manhood: and this work should be increased ten-fold by greater efforts on the part of all true philanthropists. In this way, ignorance, poverty, crime and uselessness may be dissipated in all, until all have become members of "the better classes."

It is true that the Negro is to blame for many shortcomings, and that he pays too much of his hard-earned wages for "dues" in the secret lodges with which the South is honey-combed, and possibly he spends too much money for poor whisky, and commits many other misdemeanors—but none for which he deserves to be deprived of his vote or his life, without trial and without justice.

IS THE SEAL WORTH PRESERVATION?

It is not at all probable that we can be driven into war with Great Britain on account of the seal-fisheries. There is too much of good sense on both sides to permit such a conflict.

Yet it is well to inquire, what would be the relative loss and gain to allow the seal-hunters of the world to prey on these denizens of our Northern seas—just as we allowed all men to slaughter our buffaloes? Would it not mean their extinction and a considerable diminution of the income from our Alaska possessions? Yet a six-months' war would cost more, in money, in life, and in morals, than the value of all the seals that ever swam in the seas. Besides, is the preservation of seal-life a *real good?*

For centuries the whalers hunted their prey until whales were nearly exterminated from the ocean. A most important business had to be relinquished, because there was no restraint on the slaughter of these monsters of the deep. The whale oil that fed the student's lamp, half a century ago, has practically disappeared from the market. But the destruction of the whale turned our attention to our mineral oils, and the result is, that we have a far better, as well as cheaper, illumination. The extinction of the buffalo has already become an important influence in favor of the civilization of the Indian. His food supply is cheaper and more abundant than when gotten by the chase. He now has an incentive to industry and economy. Civilization is better than barbarism, just as the ox is better than the bison.

When the African elephant shall be domesticated, as in India, or exterminated, there will be an end of slave hunts and slave-traders. The ivory and the slave-trader are intimately associated. They each imply the continuance of barbarism. So with the seal fisheries. They take the place of more profitable industries.

The seal consumes vast quantities of food-fish, so that its own destruction would add immensely to the world's supply of food. Fewer seals means less of this kind of adornment for the rich, but cheaper and more abundant food for the rest of mankind.

Is the seal worth preservation? Certainly he is not worth fighting for.

Later dispatches inform us that there will be no fight. It is well.

A MISSIONARY TUG-BOAT.

Bro. I. R. B. Arnold has for several years been doing a very successful missionary work along our Western rivers, and the reports from him have served, many times, to cheer our readers and encourage them to make renewed efforts in the anti-secrecy and prohibition reforms.

Bro. Arnold's heart is in this work, and he is doing yeoman's service whenever an opportunity occurs. Last winter we printed a fine engraving of his "floating chapel," the craft in which he lives and moves from port to port on the rivers, and in which he holds some very interesting meetings in the interest of the Gospel and reforms. At the same time we published a description of the boat and the service in which it is engaged, and we are sure it must have received a careful perusal.

The chapel has been a great help in carrying on Bro. Arnold's work; but it has been attended with one serious difficulty. It has been easy enough to float the vessel *down stream* with the current in good weather; but even this motive power has, in stormy weather, been subject to annoying delays. At times the wind is so strong as to blow the chapel against the river banks, so that it will not float even down stream for two or three days.

To obviate these hindrances, Bro. Arnold is anxious to obtain a small steam tug-boat, costing about $1,000, to tow his chapel either down stream or up, notwithstanding the weather. This would make a great improvement in his work, as he would be able to make more appointments in advance on his routes, with a certainty of keeping them. He desires to extend his work, both as an anti-secrecy lecturer and a prohibition advocate, and is very solicitous of having his new steam tug-boat at as early a day as possible.

In his behalf, and in the interest of his labors, which we all feel should receive ample support, it is requested that all who can will contribute to the necessary fund for the purchase of the tugboat.

Bro. Arnold is heartily opposed to the lodge, in all its multifarious forms, as a great public evil. His lectures on Masonry have been well received in several States, including Kentucky and Indiana. Masons and Odd-fellows listened to them attentively, and admitted the truth as presented. A lady told Bro. Arnold, quite recently, that she had been always opposed to Masonry, but that she never before knew that it was idclatry.

Bro. Arnold also labors very earnestly in behalf of the prohibition of the liquor traffic, by lecturing and distributing tracts and other literature on the subject. Anti-secrecy publications are also freely distributed wherever they are likely to do good.

The opportunities of such a mission for accomplishing great results are numerous and may be made very useful in exposing the works of darkness in the lodge and saloon.

Bro. Arnold writes to us that if he succeeds in getting his tug-boat, he will arrange to give, at each appropriate point along his routes, two illustrated lectures on temperance or prohibition, and then two in opposition to the lodges, and also aid in the continual distribution of the N. C. A.'s anti-secrecy publications, either by selling the books himself or boarding, free of expense, an agent appointed for that purpose by the Association. The proposition is generous, and, if put into operation, may result in doing much good.

TO OUR CHRISTIAN FRIENDS.

As is well known, the National Christian Association, by the liberality of the late Philo Carpenter, owns and occupies its own structure at 221 West Madison street. A part of the building is rented to other parties for business purposes, which gives several hundred dollars annually for the anti-secret reform. To rent the unused portions of the building for an income to carry on the anti-secrecy work was the intention of the donor.

On the second floor, fronting pleasantly on the street, is a large apartment which had been vacated by the tenant and which for two months has been used, free from rent, for noon prayer meetings and evening revival services. R. A. Torrey, Superintendent of the Moody Institute, has charge of the evening meetings.

These Christian workers are zealous and active missionaries, and their meetings have been productive, weekly, on an average, of three conversions.

Shall these missions be continued? The workers cannot pay the rent. The N. C. A. cannot afford to give the room rent free, which should net from $24 to $30 per year for the anti-secrecy work.

Will the friends interested in home missionary or city mission work contribute the rent for the room? If the work must be discontinued, any money received will be returned to the donors. If the mission goes on, its progress will be noted from time to time in the *Cynosure.*

Whatever is done, must be done on or before April 30th. Pledges will be received as well as cash.

—Rev. A. T. Pierson, editor of the *Missionary Review of the World* (New York), and a distinguished American preacher, who supplied Mr.

Spurgeon's pulpit during his last illness, has been engaged to preach to Mr. Spurgeon's congregation for five years. The appointment is alike creditable to pastor and people.

—Rev. S. F. Porter, the College agent, is sojourning at Frenchtown, Hunterdon county, N. J., to rest and await favorable weather before beginning active work in the Eastern colleges. He formerly preached at Frenchtown fourteen years, and finds some old friends there yet.

—Rev. Amos J. Bailey, the esteemed correspondent of the *Cynosure* in Utah, has been appointed home missionary agent for the State of Washington. He has for several years conducted a successful home missionary work at Ogden. Rev. E. D. Bailey, of Central Union mission in Washington City, and formerly New England agent for our reform, is a younger brother.

—The new edition of Rev. Dr. Carradine's sterling discourse: "Are Secret Societies a Blessing or a Curse?" of which 4,000 copies were printed last month, is nearly exhausted, only about 500 copies remaining on hand. The offer, heretofore printed in this paper, to sell them in lots of fifty copies for one dollar, or less than wholesale prices, is withdrawn. The sermon may now be obtained at this office (a 20-page pamphlet, in a neat cover) at five cents per copy, postpaid, or for fifty cents per dozen. "Stories of the Gods," by I. R. B. Arnold, is a handsome 32-page pamphlet, in paper covers, which has deservedly enjoyed a large distribution, and may be obtained at this office, during April, at the following reduced prices: Sent, postpaid, in lots of 50 for one dollar, or less than wholesale prices. Ordinarily it sells for ten cents per copy. By this liberal reduction we hope to reach a large number of persons who do not have access to anti-secrecy lectures, and yet who should understand that Freemasonry is a revival of the ancient pagan mysteries. It is an interesting booklet, and contains a valuable fund of information for the home, the school or church meetings. Send in the orders at once.

—Just after the visit of Pres. Blanchard and Rev. W. C. Paden, of Schaller, Iowa, to Sac City, in that State, where they lectured in opposition to secret societies, the lodge adherents engaged Rev. F. W. Evans, a strong advocate of Freemasonry and Odd-fellowship, to lecture in favor of these fraternities, March 22, 23 and 24, to neutralize the growing opposition to the lodges. An attentive correspondent, R. S. Coyner, who was present when Evans lectured, writes to us that he bolstered up the antiquity of the Osirian order, abused the Anti-masons, mimicked pioneer preachers, and employed ridicule to point his old-fashioned, humdrum arguments in favor of the lodges. On the third evening, by permission, Mr. Coyner took the stand, after Evans had finished his closing lecture. Evans, that evening, had said, in substance, that Masons and Odd-fellows were charged with taking oaths to protect each other in crime, but denied these allegations. Coyner inquired if he would confirm his denial with an oath taken before a justice of the peace. After some hesitation he said he would. Coyner then proceeded to read up his authorities against the lodge and lodge oaths, and reviewed the arguments of Evans, until all that the latter had said had been refuted. The publication of the evidence taken in the New Berlin Masonic trials, which Coyner read to the audience, was an eye-opener, and did much to counteract the influence of Evans' visit to the city.

NEW ENGLAND LETTER.

The "Romance of Missions."—President Eliot's Utah speech.—Yale's new departure for women.—The "Fraternal Messenger" and Rev. J. W. Hamilton.

Who shall say that "the romance of missions" is over? In reading about the newly-wedded missionaries—the bride a native of Auburn, Me. —who are to make their home in Kinnegans, in Alaska, almost on the Arctic Circle, the thrill in many a New England heart will recall the feelings with which, in the early part of the century, her Christian households read of the departure of Dr. Judson and his devoted band of missionaries for far-away Burmah. The hardships and trials incident to a missionary station at which mail-ships touch but once a year, and where the only society must be savage, fur-clad Esquimaux, living on seal's-flesh and blubber, can hardly be exaggerated; and yet, aside from the happiness that is inherent in all true Christian service, there may be many sources of enjoyment in their lives of which the ordinary view does not take account. It is always the most highly trained and cultured minds which can best bear isolation. How strange it must seem to look across that narrow stretch of water straight to Asia, the cradle of the human race! to see the midnight sun shining above the horizon all through the long northern day, or setting at noon over Behring's Straits. How weird the gloom of the Arctic night lit up by the Aurora Borealis as by millions of flaming swords! What an enchantment in the Arctic summer, as evanescent as a youthful hope, but, while it lasts, as sweet!

It is disheartening to know—but it must be much more disheartening for them to face the actual fact—that ahead of this devoted pair New England has sent her whisky and rum to neutralize, as far as possible, their best efforts for the moral and intellectual elevation of these poor Alaskans, now our fellow-citizens. How long must the land of the Pilgrims tolerate such a blot on the 'scutcheon?" These rare instances of self-devotion lead one to question the truth of our old ideals of heaven, as a state of paradisical bliss into which no thought of other beings less happy can intrude. People who will thus cheerfully isolate themselves on one of the bleakest and most inhospitable shores known to the civilized world,—all for the sake of Christianizing a handful of Esquimaux savages, would not be content anywhere without some kind of self-sacrificing service for their Master. On what errands of love to the lost souls of other worlds may they be sent; and what wonderful experiences may be theirs, joyful, startling, or thrilling, to be recorded,—who knows?—in the pages of some celestial "Romance of Missions!"

The editors of the *Critic* say that Mollie Eliot Sewall's paper on the "Absence of the Creative Faculty in Women" has been more talked about than any single article they have ever printed. It seems too bad that nonsense should always attract so much more attention than sense; but it is the way of the world. An earnest, thoughtful article, written by a woman who believed in her sex, and had made an exhaustive and philosophic study of its capacities and capabilities, would hardly have wakened a ripple. So President Eliot, unfortunately for the honor of the institution of which he is the head, is better known to the public than almost any other instructor in the country, not because he says such wise things, but because he has so often said such exasperatingly foolish ones. It seems difficult to think that he could have been in his sober mind when he made his much-talked-of speech, last week, at Salt Lake City, and drew that ridiculous and outrageous comparison between the Pilgrim Fathers of New England and the Mormon settlers of Utah. It would not be out of place to recommend to Harvard's president, before he makes another speech, a course of reading which should include Neal and Palfrey. His placing of the polygamous Mormons on the same level with those pure-minded and great-hearted men and women who fled to these bleak shores for liberty and conscience' sake, is an insult which happily they cannot feel; but if their living sons and daughters did not resent it, the very stones which mark their places of rest might cry out.

President Eliot has seemed to systematically range himself on the wrong side of every important question. Ever since he started the key-note, in his enthusiastic endorsement of Cleveland, by saying that the private character of a political candidate had nothing to do with his public life, he has never seemed to open his lips before an audience without saying something which had much better have been left unsaid; but his Utah speech "caps the climax."

His well-known opposition to co-education is one reason why Yale, in the march of progress, now steps ahead of Harvard by throwing open all the privileges and degrees of its post graduate courses to women. The best thing about it is that the decision of the Faculty was practically unanimous, and the fact that this new departure is so cordially welcomed by the press and the leaders of thought everywhere is proof beforehand that Yale will reap as much advantage from it as the women, who need not now be at the trouble and expense of going to Oxford when they wish to supplement their work at Smith or Wellesley. Perhaps Harvard may yet learn, as Lucy Stone says in the *Woman's Column*, that "it pays to be just." Apropos to this subject, it is rather funny, to say the least, that at the recent Hearing on Woman-Suffrage before the Massachusetts Legislature, the remonstrants were only "conspicuous by their absence." Not one appeared, for the reason, as stated in their letter to the chairman, that they preferred to present their arguments in print, as the pros and cons of the question had become so familiar to everybody, that their recapitulation was only a useless waste of time. Of course, the hearings will lose one of their chief elements of interest, and on this account the absence of any representative of the anti-suffrage side is to be regretted; but at the same time it is a tacit recognition, on their part, of their own defeat.

A friend has sent me copies of the *Fraternal Messenger* of the United Endowment League, published at Boston, in the interests of that order. It contains portraits with brief biographical sketches, of all the officers, prominent among whom appears the Rev. J. W. Hamilton, Supreme Chaplain and Trustee; which fact alone would be sufficient reason for giving it more attention than the writer usually bestows on papers of this class. On the first page is a story of the usual sentimental kind found in lodge journals. It is flat and insipid enough, but would that this was the worst that could be said of it! The heroines, two destitute orphan sisters, at first refuse the invitation to attend a supper of the Endowment League because "papa never approved of these peculiar endowment orders," but they are tempted by the prospect of a good time to disregard their dead father's wishes and go; by which means their prejudices are finally dispelled, and "Terry" marries the League's "handsome president." A fair specimen of the way in which the lodge teaches filial duty.

The noticable point about every biographical sketch is that it concludes with the statement that the subject was a prominent Mason and Odd-fellow, or connected with some other secret society, Dr. Hamilton himself being "for sixteen years chaplain of Mt. Lebanon Lodge, F. A. M., and connected with Oasis Lodge, Odd-fellows of Somerville." This shows the fraternity of the United Endowment League, but does not tend to make one more trustful of it from either a moral or financial standpoint. In its "clippings" column I notice the following choice bit of advice to lodgemen: "Don't be too straight-laced like an over-dressed woman, but allow a little freedom of action and speech, and when the meeting is over everybody will go home saying we have had a glorious time." How does this advice sound to pure-minded Christian wives and mothers? Taking advantage of the lapsed element is thus unblushingly defended in true lodge style: "One-third of the members of most of the churches are in a lapsed condition, either living in violation of the moral code, or neglecting the ordinances of God, or failing to contribute according to their ability towards the support of the Gospel." When the church begins to speculate on her lapsed element, this amazing parallel may stand. Meanwhile, I charge Rev. J. W. Hamilton, and other Masonic pastors, with being the cause, in no small degree, of her deplorable condition. The United Endowmeut League is distinctly stated in this paper to be "a ritualistic order," and a ritual, as Webster defines it, is "any prescribed form of religious worship." I know nothing about the ceremonies of initiation, but the fact that it has a ritual as well as a "supreme chaplain" is proof positive that it is only another of the countless forms of false worship that are killing the spirit of vital piety in every church today which tolerates their presence; and I solemnly warn Dr. Hamilton to separate himself from the unclean thing before it be too late, lest when the Judgment books open he find the blood of some of those "lapsed" members upon his own garments. Let him come out, like a brave man, and renounce and denounce the hidden things of darkness; so shall he save both himself and them that hear him.

Elizabeth E. Flagg.

—The Augustana Hospital, controlled by the Swedish Lutherans, of Chicago, was made the subject of a large meeting of Swedes at Farwell Hall, last week. The support of the institution, situated at the corner of Lincoln and Cleveland avenues, was discussed. It is a worthy charity.

The Home.

THAT BLISSFUL LAND.

Beyond the shadows which surround
Our troubled mortal life,
There lies a land where never wakes
The sound of toil or strife;
Where sickness never pales the cheek,
Where starts no cry of pain,
Where gladness settles on the soul,
And never lifts again.

No billows break along its shore,
No tempests sweep the sky;
The beauty of the Lord our God
On all things there doth lie;
Eternal calm, unending peace,
Reign in that blissful land;
O happy they who reach its rest,
And stand at God's right hand!

There all the pure in heart are found,
Their very thoughts are praise;
They sing the endless death of sin,
Christ's triumph song they raise;
Before the pierced feet which led
Their spirits up to light,
They yield the homage of their love,
Arrayed in robes of white.

No more they weep, no more they watch,
No more the Tempter dread;
The dark perplexities of old
Are ever from them fled;
Saved by the all-redeeming blood,
They breathe the balm of bliss,
They know that Christ is theirs for aye,
They know that they are His.

Our Father-God, we long to reach,
Their fellowship of rest,
To see the glory of our Lord,
And be forever blessed;
Guide us through smooth and silent seas,
And o'er the stormy foam,
Until we strike the sunlit shore,
And hear Thy welcome home.

—*Walter J. Mathams, in London Freeman.*

SAD EFFECTS OF OVERWORKED MOTHERS.

A writer, who was once a reporter for one of our large daily newspapers, was once detailed to go to the house of a most philanthropic and talented woman to take notes of a meeting. The drawing-room was filled with an enthusiastic audience, and the hostess was especially eloquent and felicitous in her address. Among other things, she stated that for three days she had scarcely eaten, for a week had scarcely slept, and her family had literally received no attention from her hands, so great had been her feeling of responsibility in this matter of temperance. Her remarks were greeted with the wildest enthusiasm. At the close of the session the reporter was asked to step upstairs for a few minutes, as there was something very important that the president wished to have embodied in the report.

"The scribe did as she was bid, but unfortunately knocked at the wrong door. There was a general shuffle and some whispering, and then the door was cautiously opened a crack by the son of the hostess. His breath was that of a wine-bibber, the room was full of cigar-smoke, and there were cards and bottles on the table. 'I had frequently heard of such performances in the homes of our temperance and other reformers, but this is the first time I had witnessed one,' said the reporter. 'After reflecting upon the matter—and, by the way, I had long enough time for this mental operation, as the mother and president kept me waiting exactly one hour and a half—I determined to do something I never had done before, and that was to tell tales. My disgust and indignation gave me strength, and I committed this indiscretion. This is what the reformer said to me when I had finished: "Oh, my dear, I am sorry you should have been annoyed by the cigar-smoke, but boys will be boys, you know." Then with the greatest ease she turned to the all-absorbing subject of liquor saloons, while my cheeks burned with the fever of an almost uncontrollable anger and shame.'

"Who is responsible for the growth in vice of this once favored son of fortune—he is now a common drunkard, in the parlance of the streets—and who for the boys of other mothers that went to destruction with him? Why, the mother who neglected her own family, who ignored her special and sacred duty for what she considered of more consequence—a universal one."

On an entirely different phase of the subject these points are made.

"The overworked mothers of large families have, in the past, been warmly sympathized with, as was proper, and to a large extent excused, when their children have 'turned out bad'—which was not so proper. The fact is, the relation of the overworked mother to temperance is just as vital and just as absolute as the relation of other mothers to this subject. The responsibilities of motherhood cannot be dodged or shifted.

"Many a boy has gone to perdition, many a girl has listened to the tempter, while the mother was trying to turn her old stove into a mirror. In contrast to this is the woman who, though overworked, thinks first of her children and her influence upon their plastic minds. If washing the windows is likely to interfere with their necessary entertainment, she allows more dirt to collect, and gives herself to her paramount duty. She never uses up the strength which rightfully belongs to her children in polishing stoves, or scouring boards with soap and sand. She does not try to imitate the frills and ruffles of her wealthy neighbors. There are just as few stitches as possible put into the necessary garments, in every way simplified by the sensible avoidance of unnecessary and nerve-rasping details. The boys as well as the girls are encouraged to help in the work, because it is made interesting by the loving tact of the mother, and the promise of the reward of entertainment that is to follow. By and by the overworked parent is relieved of some of her burdens. Her thoughtfulness, her ready sympathy with their childish wants, her willingness and ability to teach in entertaining ways, make so sweet and fascinating an atmosphere that home comes to be of all places upon earth the most pleasant. Home-made bread may be scarce, and mush and johnny-cake plentiful. Jelly-cake and angel-food may not often be seen under this roof, but ginger-bread and graham-crackers will be just as toothsome and much more healthful. There may be some dust under the lounge and the bureaus, and the beds may be destitute of pillow-shams, and the kitchen range may show a black face instead of a silver sheen, but there are picture-papers and school-books, and books from the library, and conversation and discussions, and time for social enjoyment. This mother will doubtless go to bed every night of her life very tired, but she has the satisfaction of knowing that her children are happy, and that her boys are not planning how they can 'shin down' the rain-water pipe, or, shoes in hand, escape from the house without waking father and mother.

"That the liquor saloons are largely recruited from the homes of the overworked is a fact which we all recognize, and have accepted as inevitable. To prevent this awful destruction of soul and body, we have used the best part of our energies in attacking that end of the subject which, by reason of cupidity and ignorance, has so far proved impregnable."

In discussing "the over-neat mother," the writer tells of a young mechanic who was working in a lecture-room where some ladies were earnestly discussing the subject of temperance, and who was asked if he "had something he would like to say."

" 'I thank you very much,' was the immediate response, 'for I really have. I have had work to do here during your last three sessions, and have been much interested and pleased by many things I have heard. But, ladies, pardon me, I beg of you; the feeling is constantly present that, while your work here has a certain merit, it is mostly valueless because you have commenced at the wrong end.'

"There was a moment's pause, and one of the ladies took advantage of it to ask, 'Will you kindly tell us what you consider the right end of this matter?'

" 'The home end,' was the instant response, and the words were electrical. There was not a woman, young or old, who did not respond to this quick, close touch of truth with every throb of her heart and every nerve of her body.

" 'You see before you, ladies,' the speaker went on, 'a man twenty-five years old, who was practically homeless and motherless. I do not say that my mother did not love me, but I do say that no human interest was ever allowed to interfere with the cleanliness and order of the house. This was her first and last consideration. I had a love and, I believe, a talent for mechanics, and if I could have had the tools I needed, and a place that I could have called my own, with full liberty to whittle, plane, and carve, I should not, at eighteen, have spent all my evenings outside with doubtful companions. As long as there was no dust on my bureau, no finger-marks on the door, no litter on the carpet, it made small difference to my mother where I was. The back yard, even, was too sacred a place to be desecrated with shavings; and, though I would have been satisfied with the cellar for a work-shop, that was denied me. From morning till night I never heard anything but exhortations not to spill, not to soil, not to make a litter, and to wipe my feet, and put things where I found them. Well, I got into bad company, went to liquor saloons, and drank with the rest. I never went home intoxicated, because I knew that the consequences of not being able to wipe my feet would be very disagreeable. It certainly never occurred to me that my mother would care about my condition, outside of the trouble and disorder I might cause, and the disgrace of being seen by the neighbors. In this way precious years were wasted, worse than wasted, and long before this I should have been utterly irreclaimable if it had not been for a very lovely and a very sensible old lady, who won my confidence, and who offered me a true home. She found me a teacher, provided me with tools; and, in exchange for this kindness, I promised to stop drinking, and to spend my evenings in the house. I am now self-supporting, and it will not be long before I shall occupy a better position than my present one. So, ladies, I know that, if the mothers of our boys do not take practical hold of the right end of this matter of temperance, it might just as well be let alone entirely.' With these words the speaker turned, and walked slowly down the aisle. His unexpected testimony made a very deep impression upon his hearers, and considerable difference in the subsequent treatment of the subject.

"The mother who cares more for her tablecloth and her carpets than for the moral and intellectual growth of her children may be a radical opposer of strong drink, may attend meetings and belong to lodges; but she is a more powerful enemy to the cause of temperance than even the sellers of intoxicating beverages."—*Timely Truth.*

THE FATHER IN THE FAMILY.

The meaning of "husband" is "houseband." All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues of energy, integrity, honesty, patience, courage, diligence, and practical usefulness.

His children are the younger members of the Lord's family,—brothers and sisters intrusted to his care by his Heavenly Father, to be trained and educated for heaven.

He should never correct his children while impatient or fretful, or while under the influence of passion. If correction is demanded, he should punish them in love, manifesting the unwillingness he feels to cause them pain. He should never raise a hand to give them a blow unless he can, with a clear conscience, bow before God and ask his blessing upon the correction he is about to give. He should encourage love in the hearts of his children, ever presenting before them high and correct motives of self-restraint. He should not give them the impression that they must submit to his control because it is his arbitrary will, because they are weak and he is strong, but because it is for their highest and lasting good and happiness.

The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. The rule of action, zealously carried out by the father when he is present, by the mother when he is absent, will result in blessings to the family.—*Mrs. E. G. White.*

TEMPERANCE.

WHICH SHALL IT BE?

A tidy little home for Betsy and me,
With just enough room for one, two, three?
Or a tumble-down hut with a broken gate,
And a sad-eyed woman toiling early and late:
Which shall it be
For mine and me?

A five-cent glass of beer for me,
Or a five-cent loaf for all of us three?
Beer or baby—wine or wife,
Which do I hold more precious than life?
Which shall it be
For mine and me?

Potatoes and salt with a crust of bread
For the best little woman the Lord ever made,
While the rumseller's wife feeds on turkey and wine,
Bought with my money—if I so incline;
This shall it be
For mine and me!

Tatters and rags for my little one,
My fair, comely baby, my own darling son;
While the rumseller's children go warm and well clad,
On my earnings, wrested from my bonny lad;
This shall it be
For mine and me?

Well, man, do you think me a whole-eyed fool,
Blindly to serve as the rumseller's tool?
Ah! How can I hesitate which to choose,
When it's all to gain—or all to lose;
For mine and me,
For mine and me? —*Anonymous.*

WHY I AM A TOTAL ABSTAINER?

First of all, I never drank, because I seemed to possess an inborn hatred of all intoxicants. Although brought up with wine on the table I could never be induced to taste it, when, as a child, some light wine would be placed to my mouth to sip. To some good mothers this may seem an unwise thing for my parents to have done, but it must be remembered that I was born and brought up until my sixth year in Holland—a country where drunkenness is never seen, but whose people, high and low, believe in a moderate use of light wines, and have been brought up for years in that belief.

But, as I grew older, I began to apply reasoning to my principles. Being early thrown into business life and among men older than myself, I naturally matured quickly. I was about sixteen years old, if I remember rightly, when I began attending public dinners and assemblages in the capacity of a newspaper reporter. Wines were more freely used then at dinners than now, and I soon saw that I must make up my mind whether at these gatherings I should partake of wines or decline them.

I had been trained to the belief that it was always best to err on the safe side, and as I sat down to the first public dinner I ever attended—a New England dinner in Brooklyn—I turned down all the wine glasses set before my plate, and this I have followed ever since.

At first, my principle never to touch liquor or spirits of any kind directed to me the chaffings of my friends. But I made up my mind that there was no use having a principle unless one stuck to it. And just let me say right here to all my young readers who may see these words, I never lost one friend by my refusals, but I made scores of friendships.

Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant literary men dethroned from splendid positions owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars per year, occupying positions which hundreds strive a lifetime to attain, come to beggary from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man, who, two years ago, easily commanded $100 for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and although he can to-day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here. I do not hold my friend up as a terrible example; he is but one of a type of men who convince me and may convince others that a clear mind and liquor do not go together.

I know it is said that when one brings up such an instance as this: "Oh, well, that man drank to excess. One glass will hurt no one." How do these people know that it won't? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a smoldering spark hidden away where we never thought it existed. The spark may be there and it may not. Why take the risk? Liquor to a healthy boy or young man will never do him the least particle of good; it may do him harm.

Then, as I looked around and came to know more of people and things, I found the always unanswerable argument in favor of a young man's abstinence, *i. e.*, that the most successful men in America to-day are those who never lift a wine-glass to their lips. Becoming interested in this fact, I had the curiosity to personally inquire into it, and of twenty-eight of the leading business men in the country whose names I selected at random, twenty-two never touch a drop of wine of any sort. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why did not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of the leaders of trade on both sides of the sea, their decision as to the use of liquor was not apt to be wrong.

And as opportunities come to me to go around in homes and at public places, I find that I do not occupy a solitary position. The tendency to abstain from liquors is growing more and more among young men of to-day. The brightest young men I know, young men who are filling positions of power and promise, never touch a drop of beer, wines or intoxicants of any sort. And the young man who to-day makes up his mind that he will be on the safe side and adhere to strict abstinence will find that he is not alone. He has now the very best element in business and social life in the largest cities of our land with him.—*Edward W. Bok, in the Young Crusader.*

DRUNKENNESS AND DEATH.

That strong drink in all its various forms affects, and very disastrously affects, the death rate, few will have the hardihood to deny. It produces many deaths directly every year through drunken brawls, accident, suicide and murder. Sometimes an entire holocaust is offered up upon the altar of Bacchus through the negligence of some drunken watchman or employe.

Indirectly intemperance causes the death of multitudes every year. It produces many serious diseases. It weakens every organ and vitiates every tissue. By strong drink the stomach is inflamed, the kidneys disordered, the liver hardened, the heart weakened and the blood poisoned. Besides producing specific disease, it so enervates the system that it falls a victim to acute diseases from which recovery would otherwise be possible. In these different ways intemperance greatly increases the death rate.

Nor is it only the hard drinker and drunkard whose life is shortened by strong drink; it cuts off the life of many a man who never becomes a drunkard. In fact, a man who goes on an occasional spree, but who wholly abstains in the interim, stands a better chance for life than the man who, although never drunk, is constantly in small doses taking the poison of alcohol into his system. In the one case the system has a chance to throw off the poison, while in the other it is never free from its effects. The habitual beer-drinker is never healthful and seldom sound. He easily falls a victim to disease and rarely is long lived. In the case of the moderate drinker there is the ever imminent danger of his becoming a drunkard. No man ever becomes a drunkard all at once. Not every moderate drinker becomes a drunkard, but every drunkard was once a moderate drinker. Not every tadpole becomes a frog, but every frog was once a tadpole.—*Rev. Jesse S. Gilbert.*

A UNIVERSAL CURSE.

It is a notable and significant fact that the drink curse has been acknowledged as one of the chief factors in two great evils which now overshadow the civilized world, and that it was also one of the moving causes in a recent event which threatened at one time to plunge two Christian nations into the horrors of war. We refer to the famine in Russia, the ruin and degradation of the natives of Africa, and the quarrel with Chili. In a recent interview with Count Tolstoi, published in the *World* of this city, the Russian philanthropist distinctly mentions drunkenness as one of three things which have led to the present distress. The other two things are improvidence and despair.

The Russian correspondent of the New York *Times* and others who have investigated the famine districts bear testimony to the same facts. The terrible vodka, the Russian drink, is at the bottom of a large part of the misery. As for what rum is doing for the natives of Africa, all the world knows the shameful story. We are rightfully indignant at the hideous cruelties practiced by the Arab slave-dealers in carrying on their traffic among the poor Negroes of the Dark Continent, but it may be doubted whether the rum imported from Christian nations, and largely from our own country, has not been, in recent years, as heavy a curse upon these heathen people as the Arab slave trade.

Slavery may have affected a much larger number of people, but it is not an evil that takes hold of the blood. Rum not only curses those who drink to-day, but it reaches out with deadly and paralyzing grasp upon future generations. We may put an end to slavery by force, but bayonets and cannon will not eliminate the rum poison which we have put into the veins of the African Negro. And then as to the Chilian quarrel, it is a generally conceded fact that the riot in Valparaiso, which started all the trouble, had its occasion partly, if not chiefly, in the drunken antics of some American sailors.

And so it is all around. Whichever way we turn in our effort to ameliorate the condition of mankind, whether it be in its social, political or industrial status, we find this drink curse in the way.—*Christian at Work.*

RUM IN THE WORLD'S BIGGEST CITY.

London has 8,325 miles of streets and a population of 5,847,000—more than the whole of Scotland or of Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 paupers, one-third of whom are children. London has over 36,000 registered habitual criminals. There are over 14,000 policemen, which cost the city over $7,000,000 a year. London has also 14,000 grogshops. How much these cost nobody can figure up. Never will there be any way out of "darkest" London, or the bottomless miseries and degradation of any other city, so long as the grogshop curse is tolerated.—*Advance.*

TO COUNTERACT THE SALOON.

The saloon might be in a great part supplanted if a resort were provided equally attractive and less costly, and not at all mischievous. This is the notion that has found expression in coffee-houses and Holly Tree inns in this country and abroad. Several of these are in operation in this city, and we believe there is no dispute that, so far as they go, they are successful, and that they do counteract the influence of the saloon.—*New York Times.*

RUM MAKES TROUBLE.

Rum makes trouble everywhere. There is great agitation in England because the government proposes to compensate liquor-dealers for pecuniary loss in retiring from the business. But there is no talk of compensating families for the losses which the liquor traffic has inflicted upon them.—*Texas Siftings.*

OUR WASHINGTON LETTER.

Washington, D. C., March 30, 1892.

President and Mrs. Harrison do not countenance by their presence the Sunday social gatherings which a few families here, principally foreigners, or those who ape the manners of foreigners, have been trying to popularize. The Harrisons, on both sides, are descended from a long line of Christians and rigid observers of the sanctity of the Sabbath, and they have always observed it themselves, both in their public and private life. Vice President and Mrs. Morton are also strict in their observance of the Lord's day. Early in their married life they adopted a rule against all forms of Sunday entertainments, and it has never been violated, not even when they resided in Paris, while Mr. Morton was American Minister to France, where to keep the rule meant to deny themselves of many social pleasures which could not be had on other days. The Morton family are regular in their attendance at church; and only last Sunday their two oldest daughters, Miss Edith and Miss Lena, were admitted to membership in one of our local churches. It is a pleasure to note the good example set by the families of our two highest officials.

The Red Cross Auxiliary Society of the District of Columbia has undertaken to raise a fund of $10,000 to charter a ship to carry the provisions to Russia which have been contributed to the Red Cross Society by citizens in all sections of the country, and it looks as if they are going to succeed. Every seat in one of the largest of our churches was filled, Sunday afternoon, by citizens who had gone through a heavy rain-storm to attend a mass-meeting held to aid the project. Among the speakers of national reputation, at the meeting, were Miss Clara Barton, national President of the Red Cross; Senator Perkins, of Kansas; Representative Bailey, of Texas, and Bishop Hurst. One gentleman, a local business man of prominence and wealth, said that if $5,000 could be raised by popular subscription—more than $2,000 has already been raised—he thought he could safely promise to see that the other $5,000 was forthcoming. Enough provisions, donated to the Red Cross, are already in New York or on the way there, to load the vessel which it is proposed to charter.

Hon. Owen Scott, of Illinois, talked very interestingly on "The responsibilities of young manhood," which he considers the most critical period of life, to the Y. M. C. A., Sunday afternoon.

Rev. Dr. E. E. Hale, the distinguished Boston pulpit orator, preached two sermons here, last Sunday.

The Chinese government has for several years been occasionally sending a communication to the State department requesting information as to why this government persisted in discriminating against Chinese immigrants, and none of the answers sent have been satisfactory. It has just sent another, demanding, in diplomatic language, an answer to all of its inquiries on this subject, and intimating that it will retaliate upon Americans resident in China if satisfactory answers are not received. The present anti-Chinese law will expire by limitation next May, but a bill far more restrictive is pending before Congress and will probably pass before then. If it does, some think that China will at once sever all diplomatic relations with the United States, and order all Americans, including the missionaries, residing in China to leave that country.

There is a feeling of relief in administration and Congressional circles since the receipt of Lord Salisbury's last communication concerning the Behring Sea controversy which makes it absolutely certain that peace will be preserved between the United States and Great Britain. Those who have been best informed have at no time regarded war as probable; but while there was a failure to agree as to what should be done pending the decision of the arbitration, there was, of course, a possibility of war, and that possibility was sufficient to cause more or less uneasiness. The Senate, to show its peaceful inclinations, has by a unanimous vote ratified the treaty under which the arbitration is to be conducted, and it is to be hoped that we shall hear no more of even the possibility of a war with Great Britain.

Justice Lamar, of the Supreme Court, has been dangerously ill this week, but he is reported to be slightly better to-day.

A bill has been favorably reported to the Senate, and placed on the calendar, providing for the erection of a statue of Robert Dale Owen, in the grounds of the Smithsonian Institution.

The State Department has been officially notified by the Turkish government that the people of the village Tel Yeyb, who some months ago violently expelled Rev. Mr. Ainslie, an American missionary, have been tried, convicted and imprisoned therefor.

The House committee on the alcoholic traffic yesterday heard arguments on the bill providing for a commission of investigation. *

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON III.—Second Quarter, 1892.—April 17.

SUBJECT.—God's Works and Word.—Psa. 19: 1-14.

GOLDEN TEXT.—The law of the Lord is perfect, converting the soul.—Psa. 19: 7.

| *Open the Bible and read the lesson.* |

Daily Readings.—M.—Psa. 19. T.—Job 9: 1-12. W.—Psa. 29. T.—Psa. 119: 97-104. F.—Deut. 6: 4-12. S.—Deut. 31: 7-13. S.—Josh. 1: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The glory of God as shown in creation.*—vs. 1–6. David was a true lover of nature, or he could not have written this wonderful Psalm. Without doubt his early life as a shepherd-boy had trained him to keen observation of the material world around him, and especially would his eye be directed to the daily and nightly recurring phenomena of the heavens. The fool might say in his heart, "There is no God," but to the simple shepherd-lad watching his flock, the sun could not rise or the shadows of night fall, without proclaiming the glories of their unseen Creator. History has preserved no record of the Ingersolls of that early day, but this Nineteenth Psalm and the name of its inspired author will live to remotest ages. The "speech" of the heavens is one intelligible to all races, for it speaks to "every man in the language wherein he was born." "Their line has gone out into all the earth," from the tropics to the poles. Even among the most barbarous tribes God has not left himself without a witness, sufficient if men would heed it, to lead them to him. The sun, as the most prominent of all created objects, is described under the beautiful figure of "a bridegroom coming out of his chamber and rejoicing as a strong man to run a race." In the East there is no long, lingering twilight of dawn as in Northern countries, but the sun seems to leap at once into the heavens. Nothing is so depressing to man and beast as the withdrawal of his rays; nothing so full of cheer and comfort as to see him shining again in undiminished splendor. Jesus is the Sun of righteousness, warming and cheering every soul that will let him. "There is nothing hid from the heat thereof;" yet it is true that even the material sunlight is not appreciated by everybody as it ought to be. There are city slums where the sun never shines, and there are richly furnished parlors into which he cannot shine, because he is shut out by thick draperies. So while the holy religion of Jesus is shining more and more directly on the world, and influencing even heathen governments, there are many dark places where its light either cannot penetrate, or is willfully shut out. As it is our duty from a hygienic point of view to do away with all obstructions to the free access of the sunshine into our homes, so it is much more our duty to pull down every obstruction which hides from men the Sun of righteousness. Such an obstruction is Masonry, the saloon, the tobacco habit, the Sunday newspaper. The Gospel will never have free course and be glorified, until the church rises in her might, and proclaims the necessity of putting away all these things.

2. *The revealed Word.*—vs. 7–10. The psalmist now turns to Revelation, and shows its superiority to the dim light of nature. "The law of the Lord is perfect, converting the soul." It can reply to every reasonable question which man can ask regarding the purpose of his being or his eternal destinies; while nature proposes far more riddles than she can answer. "It is sure, making wise the simple." There is no room for doubt or perplexity. It is clear, direct, straight-forward,—always saying, "This is the way; walk ye in it." His statutes "rejoice the heart." Wherever the Bible is studied with a loyal, loving purpose to make it the rule of life, it brings joy and sunshine. All the difference between a Christian and a heathen home is made by this one blessed Book. "It is pure, enlightening the eyes." The pagan oracles were so cloudy and indistinct that they could be interpreted one way or another; but the oracles of God are pure from any double meaning, and whoever seeks direction therefrom on any point of duty where he feels in doubt, will find the eyes of his understanding enlightened. "The fear of the Lord is clean, enduring forever." It prompts to that purity and holiness which has in itself the seed of immortal life. David had only a very small part of the Scriptures, and that the portion which is by general consent deemed the least interesting,—the books of Moses; yet he found it more precious than fine gold, and sweeter than honey. How should we, who have the whole Bible from Genesis to Revelation, prize its sacred pages!

3. *The need of divine grace.*—vs. 11–14. Nature and Revelation are alike useless to make us keep God's law, unless he inclines our hearts to do so by his gracious Spirit. This is a truth which David clearly comprehended. "Who can understand his errors?" We may have a head-knowledge of the Bible and be able to explain its obscure passages when we do not understand our own hearts. Even if cleansed and forgiven we may presume we are safe and forget to watch. Our very attainments may tempt us to spiritual pride. "Let the words of my mouth," etc. Our whole lives should be worship; every thought and word in tune with the grand harmonies of Nature and Revelation.

RELIGIOUS NEWS.

AFRICAN METHODIST EPISCOPAL.

—The general conference of the African Methodist Episcopal Zion church will be held in the John Wesley church, Pittsburgh, in May next. Two hundred and fifty ministers are expected. The colored people are exerting themselves to make the occasion a success.

BAPTIST.

—At a meeting of the Board of the Baptist Theological Union held in Chicago, Monday afternoon, March 28, Prof. Ernest D. Burton, of the Newton Theological Institution, was unanimously and enthusiastically elected Professor of New Testament Interpretation in the Divinity School of the University of Chicago.

—There are eight counties in Wisconsin in which there is not a single Baptist church, twelve other counties in which there is only one church, and still eleven other counties in which there are only two churches of the denomination. The total population of these counties is nearly half a million. The number of Baptists in the above churches is 1,564, or one to every 268 of the population. The assessed valuation of property in the above thirty-one counties is $150,000,000.—*Standard.*

—The Board of the Baptist General Association of Illinois will meet in Bloomington, Tuesday, April 12, at 3 P. M.

CONGREGATIONAL.

—Mr. John H. Finley, aged twenty-nine, and a graduate of Knox College, class of '86, was elected March 22 president of that institution to succeed Dr. Newton Bateman, who was compelled on account of poor health to resign. Dr. Bateman retains his connection with the school as professor of mental and moral philosophy.

METHODIST EPISCOPAL.

—Otsego, Mich., has organized a "Methodist relief association." Its special purpose is to care for the poor of the church, and to bury such of the church's poor as may die in need. Any member of the church is eligible to membership by the payment of 50 cents annually.

—The Wesleyan (English Methodist) London mission has captured the historic theater of Sadler's Wells, which will, as soon as the transfer to the Wesleyan Central mission has been completed, become the scene of evangelistic services, and the center of the missionary labors of Rev. J. E. Wakerley.

—Prof. E. H. Moore, Ph.D., has been invited to become head of the mathematical department in the new Chicago university. Dr. Moore has accepted, greatly to the regret of the Northwestern university where he has been associate professor during the past year, and a teacher for three years.

PRESBYTERIAN.

—The death of Rev. Mr. W. D. Dalrymple, a Presbyterian missionary in Bengal, is announced. He died of leprosy, contracted while serving a forlorn colony of sufferers from this disease. He was only six months among them when the signs of leprosy appeared on him, and he slowly wasted away, continuing his service to his fellow-sufferers while he was able.

—Rev. Duncan T. McAuley, for some ten years a minister of the Presbyterian church, died at his home at Americus, Kansas, March 11. He was confined to the house for some months before his death His life was mainly spent in Illinois and Kansas.

News of the Week.

CHICAGO.

At a meeting of the Knights of Pythias held at the Sherman House, Aldine Lodge, No. 129, was charged with violating the rules of the order by selling liquor at a public entertainment.

The charges of criminal carelessness preferred against street car and railway employes in connection with the Thirty-first street crossing disaster, Feb. 10, were dismissed by Justice Wallace.

A laborer alleges that he was thrown from a fast express train by a brakeman, and had both legs cut off by the wheels.

The Second District Congressional Convention elected William Lorimer and E. J. Magerstadt delegates to the National Republican Convention and instructed them for Harrison.

Seven persons were killed and many seriously injured by the collapse of the seven-story building at No. 16 Pearce street.

Stephen A. Douglas, city prosecuting attorney, has resigned.

COUNTRY.

Dr. Parkhurst's charges that gambling and disorderly houses were allowed to flourish in New York were sustained Friday by the grand jury, which censured the police and charged them with corruption.

An explosion of dynamite on Willow street, near Cranberry street, Brooklyn, shattered windows and frightened the residents in the vicinity. It was found that the explosion was caused by a dynamite bomb. No reason is known for the outrage.

It is said that the safe trust, including he Herrick, the Marvin, and the Hall Companies, will go into operation May 1. The capital stock of the new company will be $3,500,000.

In the Evangelical church case Friday, Judge Upson, of Cleveland, decided that the conference held at Indianapolis and conducted by Bishops Bowman and Esher was the legal conference.

A train was blown from the track on the Burlington & Northwestern Railroad forty miles north of Burlington Friday. Four persons were seriously injured.

Almost $1,000,000 in forged paper, bearing John Huntington's name, is said to be held by different banks. Some of the concerns are likely to go under, it is said.

Four men were killed by an explosion in a dynamite factory at Bessemer, Ala., Friday.

Farmers' Alliance members will soon introduce a bill in the House authorizing the Secretary of the Treasury to issue full legal-tender notes to each State not to exceed $30 per capita for each citizen. The State in return will give bonds taxable at 1 per cent.

John Burrier, a school teacher near Lima, Ohio, attempted to punish a pupil, a young man larger than himself, when the pupil with two others set upon him and beat him so that he died in a short time.

At Millersburg, Ohio, Friday, a mob hanged an unknown Negro. He was the only colored man in the county.

President Adams, of the Alabama Alliance, has issued a call for all labor organizations to meet at Birmingham May 30.

Charles D. Drake, late Chief Justice of the United States Court of Claims, was found dead in bed at Washington. He was 81 years of age.

A flour packer in H. J. O'Neill's mill at St. Charles, Minn., exploded Friday, setting the mill on fire and causing $20,000 damage.

Horace Anthony, assistant cashier of the First National Bank at Kasson, Minn., committed suicide Friday.

LaCrosse, Wis., carpenters struck for higher wages Friday.

Between thirty and forty claims of the British Columbia sealers for damages, aggregating $500,000, have been forwarded to the department of Marine at Ottawa, in compliance with the proclamation requesting claims for compensation for loss occasioned by the expulsion of sealers from Behring Sea under the modus vivendi.

Peoria revenue collections for March were $1,722,483.34.

Diphtheria is prevalent in Michigan Agricultural College at Lansing.

Pat Rooney, the Irish comedian, died at New York Monday.

The Hon. Henry Green, of Elizabeth, Ill., died Sunday night. He served ten years in the Illinois Legislature.

A woman living near Holly Springs, Miss., is said to have given birth to six well developed boys Monday.

Italians at Hazleton, Pa., have a plot to kill the Rev. Rosario Nasca because he refused to baptize an infant unless paid in advance.

(*Continued on 16th page.*)

Recovered—sound health for every consumptive who hasn't delayed too long. There's a positive cure with Dr. Pierce's Golden Medical Discovery. Just as it cures the worst of the many forms of scrofula, so it cures, and just as certainly, the scrofulous affection of the lungs that's called Consumption—through the blood.

But, even with this remedy, it won't do to wait. It can't make new lungs, but it can make diseased ones healthy when nothing else will. As a blood-cleanser, strength-restorer, and flesh-builder, there's nothing like it known to medical science. For Scrofula in all its forms, Bronchial Throat, and Lung affections, Weak Lungs, Asthma, Severe Coughs, and every disease that can be reached through the blood, it's the only remedy so unfailing that it can be *guaranteed*.

If it doesn't benefit or cure, in every case, you have your money back.

On these terms, it's an insult to your intelligence to have something else offered as being "just as good."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 28 to April 2:

R G Wood, W W Templeton, J H Rasor, E C Vankirk, J Emerson, C C Hayden, B T Pettengill, M E Brown, H C Spencer, Mrs M B Park, W H Becker, W Hamlyn, Rev L G Almen, J Henderson, F. A. Noe, Geo Swanson Sr, J F Geddes, Rev J S Thompson, C Steck, Rev A T Ayers, J R Denison, J L Yaukey, W Brisco, L Wilson, J H Stutzman, Mr Grindon, S L Fay, P Baldwin. I Hyatt.

"Gentle Spring" loses many of its terrors when the system is fortified by the use of Ayer's Sarsaparilla. With multitudes, this wonderful tonic-alterative has long superseded all other spring medicines, being everywhere recommended by physicians.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	77¾	@	78⅛
Winter No. 2	83	@	83½
Corn—No. 2	38	@	38½
Oats—No. 2	28	@	29½
Rye—No. 2	75½	@	78½
Bran per ton	13 50		14 75
Hay—Timothy	9 50	@	11 50
Butter, medium to best	18	@	25
Cheese	09½	@	13
Beans	1 40	@	1 60
Eggs	12	@	12½
Seeds—Timothy	1 18	@	1 22
Flax	93	@	97
Broom corn	03½	@	07
Potatoes, per bush	26	@	33
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 35	@	4 96
Common to good	3 35	@	3 80
Hogs	4 65	@	5 00
Sheep	5 90	@	6 15

NEW YORK.

Wheat, No. 2	98	@	1 07½
Corn	48⅜	@	49¾
Oats	34¼	@	40¼
Eggs			13¾
Butter	18	@	29
Wool	18	@	30½

KANSAS CITY.

Cattle	1 60	@	4 25
Hogs	3 50	@	4 50
Sheep	4 00	@	5 75

CYNOSURE PREMIUM LIST

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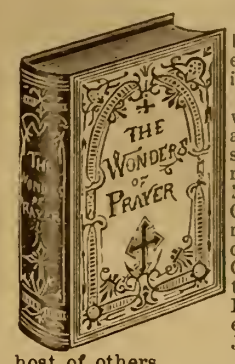

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Custard Toast—Bring a quart of milk to the boiling point, season and add two eggs well beaten. Boil one minute and pour over six slices of buttered toast. Put in the oven until the custard is set.

Creamed Fried Potatoes—Peel and cut into dice some raw potatoes. Fry to very light brown in butter, adding pepper and salt. Just before serving pour over them some thick cream; boil up and serve.

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A little rubbed on the cups will take off tea stains. Put into whitewash, it will make it stick better. As a tooth powder, it will keep the teeth white and the gums hard and rosy. It is one of the best gargles for sore throat, and a preventive of diphtheria, if taken in time. Use salt and water to clean willow furniture; apply with brush, and rub dry. Salt and water held in the mouth after having a tooth pulled will stop the bleeding. Prints rinsed with it in the water will hold their color and look brighter. Two teaspoonfuls in half a pint of tepid water is an emetic always on hand, and is an antidote for poisoning from nitrate of silver. Neuralgia of the feet and limbs can be cured by bathing night and morning with salt and water as hot as can be borne. When taken out, rub the feet briskly with a coarse towel. Salt and water is one of the best of remedies for sore eyes. and if applied in time will scatter the inflammation. Silk handkerchiefs and ribbons should be washed in salt and water, and ironed wet, to obtain the best results. As a fertilizer salt is very valuable. Food would be insipid and tasteless without it. Hemorrhages of the lungs or stomach are promptly checked by small doses of salt. —*Hall's Journal of Health.*

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See that the young calves do not get chilled. Spring is not here yet. Warmth and dry quarters have much to do with the comfort and prosperity of young stock.

We consider a fresh cow's milk good for all purposes when it will boil without curdling. By this test we have had cows that their milk was good at the fifth milking, others that went to twelfth or fourteenth. The milk of most cows is good by the ninth.

"The time will come," said a Scotch farmer to his foreman, "that I can carry the manure for my crop in this vest pocket." "And, when that time comes, my Laird," replied Sunday, "you can carry the crop in your other vest pocket."

If a young tree is growing very fast, it will be best to head back half its yearly growth, for trees that grow so rapidly are apt to get bark-bound and split open; they blossom, but rarely bear fruit, as the blossoms fall off. To make such cutting back most effective it should be done when the trees are in full leaf.

The first consignment of exhibits for the Horticultural Department of the World's Fair was received at the Chicago Custom House, March 14. The exhibits were two bales and one case of rose plants from Aix la Chapelle, Germany, and were consigned to Chief Thorpe of the Horticultural Department. There are many rare rose plants in the lot.

In building a large silo some prefer to have more than one compartment. At any rate it is a good plan to have the size so that an inch or two of ensilage will be taken off each day while feeding. This will always give fresh silage.

To make cheese the year round, have first, a factory so constructed that the temperature is uniform the year round. Second, a good cheese maker. Third, a bountiful supply of good, well-cared for, aerated, 4 per cent milk. The curing room should be from sixty to sixty-five degrees the year around.

Denmark will spend about $5,500 in showing, as a leading feature of its World's Fair exhibit, a Danish dairy, complete and in operation. The dairy interest is one of the most important in Denmark, and the most approved methods and mechanical appliances are utilized in the dairies of that country.

The miserable idea a great many have of hooking a spirited colt with an old poke of a horse, putting a severe bit in its mouth, tying it down, depriving it of all natural gait! It will put in its number of steps, learns to prance, champ its bit, work on one shoulder, bringing on sweeny and other troubles. A few such lessons ruin colts for any and all draft purposes with a man that knows a draft horse.—*Jesse J. Piersol in Stockman.*

There are preventives advertised to keep horns from growing on cattle that do it if applied when the calf is a few days old. When the horns have started they may be taken off with a gouge made on purpose and when they have become quite sizeable or full-grown horns they may be sawed off. See that your cow is free of lice and other vermin, her teeth all right, then give her a pound of linseed meal daily in addition to her regular feed and see if she does not improve in condition.

In a paper on "Management of Cheese Factories," read at the Oshkosh meeting, Mr. O. J. Angus truthfully said, "New factories should not be started where there is not enough milk in sight to warrant the building of a good building and getting the best of machinery and appliances." He might have added, "But do not build larger and more expensive ones than the territory from which you are going to get your milk will warrant."

A lady of Michigan has been very successful in obtaining two flowers instead of one from every flowering sheath of the calla lily. Her method is as follows: As soon as the joint flower is cut or begins to wither, pull the stalk down through the open sheath clear to the bottom. At the bottom will be found standing, close to the stalk, another bud, inclosed in a delicate covering. Cut the old stalk away as close as possible without injuring the bud, and if it has not been kept back too long, it will grow up very quickly.

The Illinois State Board of Agriculture have offered for the State Fair in September, 1892, prizes aggregating $6,450 for county exhibits of cereals, grasses, textile and forage plants, vegetables and fruits. The rules governing entries for these exhibits permit the winning of nine large cash prizes; and all counties making displays may receive $50 each for their exhibits, even if they do not secure one of the large premiums. These exhibits will become the property of the State, and from them will be selected the display of Illinois at the World's Columbian Exposition. This will make a grand display of agricultural products. The Board is in earnest in keeping Illinois at the front.

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NEWS OF THE WEEK (*Continued from 18th page*).

A deep water convention has been called to meet at Mississippi City, Miss., May 31. Ohio, Indiana, Missouri, Kansas, Arkansas, Mississippi, Kentucky, Tennessee, and Alabama are the States to be represented.

Mrs. Mary A. Green, a widow of a revolutionary soldier, died at Clay City, Ill., aged 96 years. She was married when 17 to William A. Eden, who was 77.

Jeremiah Cotto was killed by electricity at Sing Sing, N. Y., Monday, for the murder of Louis Frankelosa, in Brooklyn. Five shocks were applied to produce death.

The Collector of Customs at Victoria, B. C., has received instructions to allow no more sealing vessels to clear for Behring Sea.

The Senate, Tuesday, by a unanimous vote, ratified the Behring Sea treaty without any restrictive conditions.

Arguments were heard by the Nebraska Supreme Court Tuesday for re-opening the gubernatorial contest.

Frank R. Draeger, of Fort Wayne, Ind., shot Mrs. H. O. Fick, of Cleveland, four times Tuesday. She can not survive. He says she had been hypnotizing him for the last five years.

At Port Townsend, Wash., Monday, a Chinese leper escaped from health officers.

Bell telephone earnings for 1891 were $3,126,819, against $2,661,888 for the previous year. It was decided to increase the capital stock from $15,000,000 to $17,500,000.

The Bunker Hill Transportation Company was organized at Bunker Hill, Wis., Tuesday, with a capital of $100,000. The company will operate a line of steamboats between Chicago and Buffalo.

Secretary of State Daniel J. Ryan, of Ohio, tendered his resignation to Gov. McKinley, Tuesday, in order to accept a position as World's Fair Commissioner.

Isaac Witherald, a farmer living near Lebanan, Ind., was whipped by White Caps Tuesday night and warned to leave the county.

Duluth elevators were never before so crowded with wheat at this time of year as they are now, it is said.

Under the vagrancy act, three Negroes were sold at auction Monday at Fayette, Mo., purchasers being entitled to their services during the term of sentence. It is said that the colored people of the town are greatly excited over the affair.

A landslide carried a frame dwelling from its foundation on a hillside at McKeesport, Pa., and deposited it on a church below. The house took fire from the overturned stove, and, with the church and a half dozen other buildings, was destroyed, causing a total loss of $50,000, on which there was $20,000 insurance.

Silver ore averaging $1,800 a ton is said to have been mined near Lordsburg, Cal. Thousands are flocking to the place.

Without a dissenting voice the Wisconsin Farmers' Alliance Wednesday voted to join the People's party.

The Iowa Legislature adjourned *sine die* at 12:30 P. M. Wednesday.

A certificate of incorporation was filed in the office of the clerk of Middlesex county, N. J., Wednesday for the United States Rubber Company. The capital is $50,000,000. Every rubber company of any size in this country is in the combination.

General Daniel Dustin, United States Sub-Treasurer at Chicago, died Wednesday after a brief illness at the home of Mrs. W. B. Myers, his daughter, at Carthage, Mo.

St. Paul has 13,000,000 bushels of wheat in store.

Secretary Blaine has recovered from his illness and is again at his desk and will take up the seal question.

The New York Grant monument will be completed in 1893.

Information has been received that a fleet is killing the animals along the American coast; the catch for a week was estimated to have been 2,252 seals.

The Hon. Whitelaw Reid, Minister to France, has returned home.

Eight thousands bales of cotton, valued at about $3,000,000, were burned at New Orleans, last Sunday. This fire destroyed, also, four blocks of houses, and hundreds were rendered homeless.

FOREIGN.

Liabilities of the Banque Generale des Chemins de Fer et de l'Industrie of Paris, which failed recently, are placed at $10,000,000. Complaints alleging fraud on the part of officers of the bank have been lodged.

Prince Bismarck was 77 years old Friday. An immense number of floral gifts were sent to him from all parts of the empire.

Unemployed workingmen of London Friday paraded under a black banner with the inscription, "We demand the right to work."

Czechs at Prague persisted in celebrating the anniversary of Comenius Tuesday. Crowds were charged upon by the police and and after stubborn fighting dispersed. Large numbers of the mob received sword wounds or were trampled upon by the horses of the mounted police. Many arrests were made.

Dispatches from Rangoon tell of a bloody battle between British soldiers and a native tribe of British Burmah.

Uruguay has appropriated $240,000 for a national exhibit at the World's Fair.

Forty foreign anarchists were ordered to leave Paris within twenty-four hours Wednesday. Ravachol, the leader in the recent dynamite outrages, was captured.

An appeal for aid on behalf of the German colonists in Russia is to be issued.

Two brothers and the wife of one of them have been arrested at Monki, Poland, accused of having murdered over forty persons.

The commissioner who is arranging for the distribution of the flour and grain sent from America for the relief of the suffering peasants in Russia, has written a letter requesting that seed grain be sent from America.

Exports of domestic produce from the United Kingdom in 1890 amounted to £32,000,000, and in 1891 to only £27,000,000.

It is said that the strike of coal-miners in Durham is likely to be prolonged a fortnight longer. Trade is greatly restricted, owing to scarcity of fuel. Hundreds of people are in a starving condition.

The appointment of Dr. Vaughan as archbishop of Westminster, in succession to the late Cardinal Manning, has been approved.

Eight persons were burned to death in a fire at Freiburg Thursday.

Visitors are leaving Paris on account of the frequency of dynamite explosions.

Ulstermen held a meeting at London Thursday to protest against home rule for Ireland.

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Information from Boston is to the effect that six lodges of "Odd Ladies" have been established in that city. Who they are, and what they propose to do, is at present a secret; but they will be very odd ladies indeed if they can keep the secret very long.

It would seem as if the advocates of the Sunday-closing of the Columbian World's Fair are much encouraged by the unanimity with which the better classes of citizens are urging this measure upon Congress. The matter is now in the hands of an important committee, and a decision cannot much longer be delayed.

We shall begin in next week's issue of the *Cynosure* the publication of another Masonic experience, as truthful and almost of as much interest as that published in these columns last fall—the adventures of Mr. John Hopson, in India. This, however, is nearer home, and relates the trial of a Mason for "gross un-Masonic conduct," which lasted for more than eight years, and resulted in his expulsion from the order, simply for his telling the truth.

Prof. L. T. Townsend, of Boston, in his recent attacks upon the methods of the Methodist Episcopal Church, accuses its ministerial members of resorting to bribery to secure votes and appointments, adding that the recent election of a bishop was secured by methods "which would disgrace ward politics." These are serious charges; but, considering the amount of secret lodge machinery which the church controls—or which controls the church—it is possible the Professor is right.

Our Methodist Episcopal friends are to assemble at Omaha next month in General Conference, when the question of admitting women as delegates and participants in its deliberations will become a paramount question. Undoubtedly the struggle for and against this innovation will be warm and prolonged, and general interest will center about the final result of the discussion. The recent conference of the church in New York has again voted in opposition to such representation—168 to 69. But there are numerous conferences which favor the "female brethren" and will support their claims as delegates.

We trust that no one of the *Cynosure* readers has omitted to carefully peruse the sermon on "The Church and Secret Societies," by Rev. J. M. Foster, which was begun in last week's issue and is concluded in this. It is a forcible statement why the churches should forbid their members belonging to secret oath-bound fraternities: 1. Because secrecy is opposed to Christianity. 2. Because the oaths administered by secret societies are contrary to the law of God. 3. Because secret societies use the time and means of their members which belong elsewhere—to the family, the church and the state. 4. Because secret societies are essentially idolatrous. Mr. Foster "speaks by the card." Since he delivered the foregoing discourse he has preached another effective sermon on "Papal Claims," a review of the evils flowing from the papacy and Jesuitism, for a portion of which we hope to find space in an early number.

A crying evil of social life in many of our large cities—the "sweating system," as it is called,—by which grasping proprietors of clothing houses, dress-makers and other manufacturers, employ men, women and children, poverty-stricken, starved and suffering from illness, contagious and otherwise, to work for them as artisans in making garments and other wares for sale, at starvation wages, is likely to be broken up both by Congressional and State legislation. A committee of the House of Representatives is pursuing a rigid investigation of this system, the details of which are simply horrifying, uncovering a large amount of filth and misery, disgraceful to the name of civilization. Public indignation has been aroused against it; and a work of greater importance and quite as difficult as the cleansing of the Augean stables, has been inaugurated. It has not been begun too soon, nor can it be prosecuted too vigorously or too thoroughly.

Congress, last week, passed a bill forbidding all immigration of Chinese into the United States. None of the residents of the over-populated "Celestial Empire," except government diplomats, are to be admitted, and stringent measures for enforcing the act are provided. The law, if it is ever perfected (by passage in the Senate and the signature of the President), it is thought, will result in the driving out of China all Americans sojourning in the empire, including the missionaries, thus inflicting much loss and damage upon our own people. The prevention act now in force, which expires by limitation in May, has never been very effective in keeping the Chinese out of the country, but has promoted a system of smuggling difficult to detect. It is believed that no law can overcome Chinese immigration, as under the present restrictions, the natives land in the British Possessions, are there naturalized and then come to the United States as subjects of the British government. This secures them ample protection against persecution.

The Clan-na-Gael, the secret and murderous Irish society which assassinated Dr. Cronin, has recently issued a circular, in which a proposition is submitted to its members that the various "camps" each organize a rifle club provided with the best modern military rifles and at once begin to instruct its members in the use of that weapon. Those who know the Clan-na-Gael are perfectly aware that its constitution, objects and secret practices are utterly at variance with the standards of civil and religious liberty established by the founders of this Union. The avowed object of this new movement is to "evolve from our society a body of skillful marksmen who will be thoroughly fit to instruct their countrymen (Irishmen) in the use of the only means by which the freedom of Ireland can be accomplished." Whether this is the true motive or not, it is difficult just now to determine. If it is, and the members of the camps are American citizens, the national government has the right and the power to prevent their taking part in any ostensible hostile demonstration against Great Britain, with whom we are at peace; and if they are aliens, it is the duty of our officials to inform the British government of the movement.

Regarding the Indian wards of the United States government, Mr. C. C. Painter, of the Indian Rights Association, in Philadelphia, issues a forcible pamphlet on the Extravagance, Waste and Failure of Indian Education. He bases his facts upon official records, and gives them careful consideration. Space forbids more than mere reference to his conclusions. Prominent prelates of several denominations testify to the success of education as a civilizer, and not the least significant evidence in this direction is the abandonment of military posts in the Indian country and the reduction of Indian raids upon the whites. The trouble has been, wherever failure has occurred in bringing the Indian to a higher citizenship, in the wrong use of means by the agents of the government, so that the funds designed to benefit him have been perverted and wasted, and he has been the sufferer. The pamphlet, which is a powerful plea for better care of the Indians and their interests, closes with the following pointed paragraph: "If there is a solution for our 'Indian problem,' it is unquestionably to be found in the education, literary and industrial, of the Indian children, under Christian and moral influences. There is every reason to believe that it will prove a complete solution of it if fairly tried, and it is confidently asserted that so-called discrediting facts are often falsehoods, or, when true, have their explanation in causes and conditions not inherent in the Indian himself." We shall refer to this topic again.

THE CHURCH AND SECRET SOCIETIES.

SERMON BY REV. J. M. FOSTER, PASTOR SECOND REFORMED PRESBYTERIAN CHURCH, BOSTON, MASS., MARCH 13, 1892.

[*Concluded.*]

III. *Because secret societies use the time and means of their members which belong elsewhere.*

There are three divine institutions for meeting the wants of men—the family, the church and the state.

The family is the divinely-appointed method of restraining vice, fostering virtue, multiplying the human race and developing the better sentiments of the human heart. It has its necessity in the very constitution of our nature and its authority in God's Word: "They twain shall be one flesh." The family has the first claim to be supported. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." To rob the family of its support by alienating its legitimate income to other purposes is a crime which God will not allow to go unpunished. The man who takes the money that should be used in buying bread and clothing for his wife and children, to say nothing of home comforts, and gives it to the saloon, is in God's sight a black-hearted robber. The man who takes the means upon which his family depend for support, and uses it in paying lodge dues and buying rich regalia for dress-parade, is no better. He robs those who are nearest and dearest to him, and offers an affront to

God in preferring a human, useless, and wicked device above a divinely-appointed ordinance.

The church is another divine institution. She is the heaven-commissioned agent to bring sinners to Christ. She is authorized to receive the offerings of her members to carry on aggressive work. God has laid upon every follower of Christ the duty of devoting one-tenth of his income for the support of the church, as a recognition of his stewardship and God's right of property in all that he has. This is the Lord's portion of our substance as much as one-seventh of our time. Charity, or freewill offerings, do not begin until this has been given. The Jews were required to devote one-third of their income for charitable and religious purposes. And in doing so they always found that they were blessing themselves, and withholding more than was meet tended to poverty. And surely Christians, with the world for their field, an exalted and reigning Saviour for their Leader, and the Holy Spirit given because Jesus has been glorified, cannot give less than the Jews for the church's work. Now, a professing Christian who takes the church's portion and devotes it to his personal gratification, or that he may add house to house, is robbing God. "Ye have robbed me, even this whole nation. But ye say, wherein have we robbed thee? In tithes and offerings." And the Christian who takes the Lord's portion to pay lodge fees and purchase degrees and corresponding outfits, is a sacrilegious robber of the church's treasury. The church is robbed to-day by her members who use her portion in building Masonic temples and providing rich apparel and sumptuous banquets. If secret orders were abolished, and the church received the money out of which she has been filched to support them, her work could be so enlarged that all nations might hear the Gospel preached in their own tongues during the present decade. Do you think Christ will not visit for this sin, robbing his treasury to fill Satan's, and that, too, by his reputed friends? Truly this man Christ Jesus finds his foes to be they of his own household.

The state is another divine institution. It is clothed with authority from God. It has its necessity in the constitution of man's nature, and its authority in God's Word: "The powers that be are ordained of God." The state properly demands its support from its citizens.

Now a Christian, paying his taxes, properly providing for the comfortable support and education of his family, and giving to the church "as the Lord hath prospered him," will have nothing left for the lodge. There is no manner of doubt that the money that belongs to the church goes to these fraternities; and until the church is willing to assert her rights and enforce her claims, by disciplining her members who systematically and cruelly rob her to support these fraternities, there will still be the cry of lack of fuuds to carry on her work. "Bring ye all the tithes into my store-house, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing, until there shall not be room enough to receive it." This blessing is being forfeited. My wonder is that the churches do not rise up in righteous indignation and drive out every secret society man who will not consent to sever his connection with the lodge, on the ground that they are carrying her funds to the lodge. Every cent given to the lodge by a church member is robbing the church and robbing God by just so much.

IV. *Because secret societies are essentially idolatrous.*

Idolatry is a capital offense. It is spiritual adultery. It is worshiping the devil instead of God. For this sin Moses had 3,000 Israelites slain in the wilderness. He prophesied: "I know that after my departure ye will utterly corrupt yourselves." He anticipated their apostasy. "They sacrificed to devils and not to God; to new gods that came newly up, whom your fathers feared not." For their idolatry they were led captive to Babylon and held 70 years. "And it shall come to pass when ye shall say, Wherefore doeth the Lord our God all these things? then shalt thou answer them, Like as ye have forsaken me and served strange gods in your land, so shall ye serve strangers in a land that is not yours." (Jer. 5: 19.) Idolatry is the worship of the devil. Paul says: "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils."

Now Masonry is a religion. It has an altar and engages in religious worship—Pagan, Mohammedan and Christian worship at the same shrine. Christ is excluded from the lodge as an object of supreme worship. He may come in and take his place with the heathen gods, but may not displace them; that is the religion of anti-Christ. It is all the devil wants. He is jubilant when Christians will compromise with him. A writer in England said: "We must again recall that most important truth, that whatsoever worship is paid to any but God, is paid to devils." "Cudworth, in his 'Intellectual System of the Universe,' has fully shown that each ancient pagan shrine was willing to fellowship every other, if only it might be fellowshiped in return. The Christian would not have been persecuted for worshiping Christ, if he would have worshiped Jupiter as well. But if Jehovah had consented to take his niche in the Pantheon, among the devils there worshiped, he would have made himself their equal, and so have been as false and wicked as they. But the lodge-god can afford to be liberal. Thieves and robbers are commonly so, of what is not their own. Freemasons do not object to have Christ worshiped, if no Jews or Deists or Mohammedans are present to object to it. Mackey's Lexicon says, page 402: 'Let a man's religion or worship be what it may, he is not excluded from the order, provided he believes in the glorious Architect of heaven and earth.' If, however, his worship be that of Christ, he must keep that worship out of the lodge, if Jews or other haters of the Saviour are there to object." A Christian who accepts such a religion compromises with the devil and gives Satan the lion's share. Do you ask, Why has Masonry such power over men? It can do wrong and yet lives and prospers. Financial crookedness, that wrecks banks and other corporations, does not injure the lodge. It commits murder, and yet its members remain. Why? Because it is a religion inspired of the devil. "It is the muezzin that keeps up Mohammedanism; the mass supports the papacy; and Mormonism draws its vitality and vigor from the Endowment House." Masonry is a living power, because of its religious rites, in which Satan is the inspiring spirit.

And the church must make her choice. To allow her members to serve Christ and the devil, both, is sacrilege. "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" As Elijah said to Israel, on Mount Carmel: "How long halt ye between two opinions? If the Lord be God, follow him: But if Baal, then follow him." As Joshua said to Israel, ere he departed, "Choose you this day whom ye will serve." If the Lord be your God, put away your idols. Brethren, the church cannot serve two masters. Either the lodge must be driven from the church, or God will visit her in judgment. "Whose fan is in his hand, and he will thoroughly purge his floor and gather the wheat into his garner, but the chaff he will burn with unquenchable fire." "Judgment must begin at the house of God. If the righteous scarcely are saved, where shall the ungodly and sinner appear?"

But you say, "There are secret orders that do not exclude Christ from the lodge, and while they are chargeable with dishonoring Christ by hiding their light under a bushel by a profanation of the religious ordinance of the oath, yet their religious exercises are Christian in form." Your admissions are fatal. If they dishonor Christ in secrecy and the oath, that were sufficient to condemn them. But we have an additional count in the indictment: Knights of Pythias, Orangemen, and all these, have a religion of good works. You hear almost daily a member of the lodge saying: "Be a good Orangeman and you will get to heaven. A man gets all the religion he needs there." Now what does this mean? Can men with sinful hearts be good in their own strength? "No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed." Now, if the Orangemen's lodge has the law of God, the members cannot keep it of themselves. It is only by God's grace that a man can love and serve him.. But what about past sins? How are they to be atoned for? Does the lodge provide for that? It is only by the sacrifice of Christ that sinful men can be delivered from the burden of guilt that rests upon them. "So I saw in my dream," says Bunyan, "that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, when it fell in, and I saw it no more."

But Christ gives deliverance from the guilt of sin through the blood, and freedom from the power and love of sin through his grace, only in and by the ordinances of his church. No lodge, or other human organization, can claim these. As a matter of fact, they do not have them. But these mild lodges claim to have a religion that will save their members. What is it? A religion of good works. Can works save any sinner? Paul answers, "We are justified by faith, without works."

Brethren, it is time this delusion were unmasked. I charge the Orangemen's lodge with being a snare of the devil, in which many souls are lured away. It serves the devil in Christ's livery. It drinks to Satan out of the chalice from Christ's house. "Their grapes are grapes of gall, their clusters are bitter, their vine is the vine of Sodom and of the fields of Gomorrah; their wine is the poison of dragons and the cruel venom of asps."

Furthermore, every lodge is an organized system of selfishness. Their leading object is to promote the interests of their own order. To this end they receive only those who will be helpful to them. The rest they exclude. Now selfishness is the prime sin of the corrupt human heart. Instead of making God the center around which our lives revolve, we make self the center of attraction. Christ came to deliver us from this spirit and restore us to God. The object of the church is to effect this work in Christ's name. It takes a whole life-time to do it. It is not complete till death. Selfishness is so inwrought in the very fiber of our carnal nature that its destruction comes in the death of carnality. "It is like ivy in an ancient wall," says Flavel, "which, however plucked and uprooted, can never be wholly gotten out of it till the wall is taken down."

But the lodge lives to cultivate this selfishness. It gives aid and comfort to the enemy that we are endeavoring to destroy. It builds up what the church tears down. It is an insidious foe of the Christian religion. Let me say, once for all, "Avoid it; pass not by it; turn from it, and pass away." "Touch not, taste not, handle not, which all are to perish in the using." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Conclusion.

1. The Reformed churches owe it to themselves and to their exalted Head to exclude from their communion every member of the lodge. No member of a secret society should be fellowshiped until he severs his connection with the lodge.

2. No church, as a body, except the Reformed Presbyterian, makes separation from the lodge a condition of membership. [A mistake. Neither the Free Methodists, nor the Lutherans, nor the Wesleyan Methodists, admit lodge members to their communion or fellowship.—Editor Christian Cynosure.] The United Presbyterian church professes to do this; but it is known that in more than a score of congregations the lodge members enjoy full communion and no action is taken to remove the scandal. The Presbyterian, Methodist Episcopal, Congregational, Baptist and Episcopal churches are honeycombed with secret societies. Nothing is or can be done by these bodies to prevent it.

3. All the followers of Christ who repudiate the lodge should separate from those churches which

fellowship the members of secret societies, and either join only the churches which formally testify against the "secret empire" or organize another body which will occupy the same position.

A REMINISCENCE.

As the lovely spring days go by, and, here and there, a hardy plant or bulb pushes a vigorous shoot through the still cold soil, my thoughts wander back to an experience of more than twenty years ago; and in hopes of cheering some sad heart I tell it here in all its simplicity.

One autumn day the mail brought me a beautiful bulb catalogue, which stirred up such an enthusiasm in my flower-loving nature, that I set to work at once to make out an order for tulips, hyacinths, snowdrops, crocus, and lily-of-the-valley. In a short time the bulbs arrived in good condition, and the work of planting was begun at once.

In our home there was one other as interested in the flower garden as myself; a little nephew of my husband's, the son of his only sister, a widow, left desolate by our cruel civil war. He had come to us because of poor health, more than two years before, his mother hoping that a change would be beneficial. He was a delicate child, with large blue eyes, and the transparent complexion that always accompanies such frail organizations.

No duties were assigned him except the little errands of the farm or home; but he became so attached to the children, devoted so much time to them, and was so gentle and kind, that from the eldest, a flaxen-haired girl of seven years, to the cooing baby-boy, my little flock all loved him like a brother, for his patience seemed infinite and his love never-failing.

He was very intelligent for his years, and became quite a companion to me, as well as the children. When the catalogue came, he was at once interested; helped me select the varieties, and colors; was full of enthusiasm over the making of the flower-beds, deciding the arrangement of planting and the preparation of labels.

To this day, I love to linger in thought over those beautiful October days spent over the bulb-beds. We brought the little children out, set the baby on a robe close by, and went to work. Gussie, warmed out of his usual shy silence, and, happy in this congenial labor, chatted and laughed, as we very seldom heard him. Indeed, we all felt like children that happy day.

In the midst of our happiness I noticed how the dear boy was growing; how he was gaining in flesh and strength; and I began to plan to keep him with us till he was old enough to go back and take charge of his mother's farm. Then I thought how much he was beginning to seem like our own son, and wondered how we could ever spare him.

The bulbs were all planted at last; then the beds were covered with a warm blanket of leaves, and by-and-by the snow came down and covered all with its white robe; but two, at least, of our home-circle often looked longingly towards the spring-time and the blooming of our precious flowers.

The winter passed away. Towards the last of March, Gussie came home from school, "tired," he said, and fell asleep in his chair by the fire. As he remained poorly, we called a physician, who pronounced it some childish ailment, and said he would be well in a few days; but, for some reason, I was strangely anxious. Still he was so cheerful and uncomplaining, that no one except a constant attendant, like myself, could understand how sick he was. To every inquiry he always answered, "I am better, thank you!"

Having the care of him at night, I found there was delirium, and my alarm grew apace, though the physician still insisted there was no cause for anxiety; and to all his friends he seemed so unchanged that they all laughed at my fears; and not till I burst into tears, one morning when asked how he was, could anyone give it a serious thought, or allow his mother to be notified.

Then there were a few days of mild delirium, calling his schoolmates, talking to the children, never making any demands, save calling "Auntie" when I left him for even a few moments; but one morning he said, sweetly smiling: "Auntie, take me up and put me over there close by mother." With fast-falling tears I moved him, and again, smiling contentedly, he fell asleep, not speaking again save to call auntie, till, about midnight, the little spirit fled, leaving an immortal smile on the fair, young face.

There were so many sad things connected with the going out of this little life, I could hardly bear my sorrow. His widowed mother had been summoned by telegram, but had not arrived; and now every effort must be made to prevent her starting, as the dear child was to be taken home, and laid in the home graveyard, by his father's side. Telegrams were flying, and trains were being watched; arrangements to be made for the sad journey, and the hours were full of pain and unrest. So all that lovely Sabbath day, with the little white form resting so still and lovely in our home—his *last* day with us—my heart seemed breaking. The children's incessant asking for "Gussie" was torture, and I was constantly carrying the bereaved mother's anguish as well as my own. Worse than all, I was constantly asking myself, *why* did you not do this, or that, for him? I thought, then, that it was because he was not my own, and I feared I had not done all I would, had he been. I know now that it is the common experience of all hearts that death has stricken.

A kind neighbor came in that sunny afternoon, and, hoping to divert and cheer me, urged me to go out into the yard; she gently drew me on, and our feet unsconsciously wandered to the flower-beds. Sadly I looked down. He helped me make them. He was gone. I should not care for them now. Everything reminded me of him.

My friend stooped over, and parted the brown leaves, looked up and smiled, and said, "Look!" I stooped, and looked, and here and there were strong, vigorous shoots breaking through the half-thawed earth, lifting their heads to the sun, and air; and then the thought came like a blessed reality, for the first time, "He will rise again." In a transport of joy I fell on my knees, while floods of tears washed my cheeks like rain. "He will rise again," came the glad thought once more, and again. The dear Lord *himself* has said it. He who called Lazarus from the grave, who went down into death himself and rose again, has said: "I am the resurrection and the life." "He is not dead, but sleepeth." Think how Gussie helped you put the bulbs away in the dark, cold earth; how high were your hopes and anticipations; and now the sun has called them into life.

Just so you lay the fair body in the grave, but the "Sun of righteousness" will bring it forth, with a far exceeding loveliness, "like unto his glorious body;" then there shall be no more sickness, or death; no more parting, or tears, for "God will wipe away all tears from their eyes."

All the torturing, rebellious sorrow was washed away in that flood of tears, and I arose with the burden lifted, and went in, and wrote a letter full of comfort to the sorrowing mother; being able to comfort her "with the selfsame comfort wherewith I was comforted of God."

No need of telling of the husband's sad journey; of his meeting the mother,—hastening to her sick child—and his hard task of pointing her to the little casket, and its still fair occupant; of the last sad rites, and the mourning household; but all the years those flowers bloomed I was always reminded of our dear one, and comforted by that visible type of the resurrection.

Dear mourning hearts! you who have laid away a dear one since the leaves fell—and, oh! how many of you there are!—look around at the earth awakening to the sun's rays this spring morning! —every tree, and shrub, and flower springing into leaf, and bud, and blossom, each saying in its silent, beautiful language: "Your loved one shall rise again,"—"not dead, but sleeping."

Grace Growing.

SAM SMALL ON INTEMPERANCE.

Sam Small, the Southern evangelist, was in Chicago the other day and gave expression to some opinions on the temperance question. Among other things, he said:

"I think and speak strongly on the liquor habit, and when you have heard my personal experiences you will see why I do so."

The speaker then told of his early days in Georgia, his careful early training, his college life, and final admission to the bar as an attorney. He laid stress on the fact that constant companionship with the men whom he had formerly looked up to proved his ruin, as they were addicted to the practices, lusts and excesses that he had been taught to look upon as the paths that led to eternal damnation.

"It's a crime," said he bitterly, "to elect such people to office, and the father who indorses, by his ballot, any man for office whose character and personal habits are at variance with those that he would wish to have inculcated in his own son commits a crime.

"I say that the man is not born who is of his own strength able to fight the terrible passions and appetites of debauchery. The man who can by his own resolution re-assert his manhood, and lift himself after once being down, has not yet been born, nor will he ever be. I know; I have tried. When I finally reached the stage where my friends were becoming alarmed, and I tried to re-assert my manhood, I found that I could as easily bind a lion of the African desert with a rope of sand as I could stay the lusts and passions of the flesh. I've poured over $30,000 into the tills of the saloon-keepers, and I know all of their damnable tricks—that is, unless the devil has taught them some new ones since I quit, six years ago.

"You see people who say to you in a pompous way: 'Oh, I can quit when I want to. I take a drink when I please, but I don't let it get the best of me. I can quit when I please.' Oh, yes, they can quit when they please. I was at Dwight a short time ago and saw a big place out there—the Keeley Institute. Great institutions these Keeley places. They are springing up all over the country, and stock is selling way up. Now do you know what a Keeley Institute is?

"It's a place to help fellows quit who've got ready and can't.

"Other men say that the liquor question should be left to a man's conscience. The man who drinks liquor hasn't any conscience. He thinks he has got it, but he hasn't. Pour liquor into a man, and it will dissolve conscience like nitric acid will a pewter spoon. Drinking men have a conscience? A man leaves his wife in the morning. He kisses her and his little children and promises not to drink. In the evening he comes home a staggering, cursing, howling, blaspheming brute, and then people talk of a drinking man having a conscience. It's a travesty. I'd as soon appeal to the conscience of a dirty, hairy hog in the gutter as to the conscience of a brute like that.

"Another sample that is met with is the red-nosed old fellow who says: 'I take my dram every day, but I don't let it make a beast of me. I've drank whisky for forty years.'

"The only way to account for that is illustrated by the story of the fellow on the lower Wabash who was suffering from chills and fever. He didn't seem to be able to get cured of the shakes, though he tried everything possible.

"He sat on the portico of the hotel and said that he had tried doctors and they were no good. 'Finally,' said the man, 'I went down on the bank of the river and found a boat-load of apples there. I sat on the edge of the boat and ate apples and talked with the captain, and I believe I ate a peck of apples. When I got back home I didn't have the shakes and I havn't had them since. How do you account for that?' asked he, turning about with a triumphant air. A doctor was seated near by and he said, 'I can account for it. You sat there eating apples until you made a hog of yourself, and hogs never have chills and fever.'

"That's the only way I can account for these old fellows who have drank whisky for forty years —that they have made hogs of themselves and liquor don't affect them."

The speaker then went back to his own case, telling how he sank lower and lower in the social scale in his home at Atlanta, until he finally put himself in the hands of eminent physicians in all parts of the United States.

"I put myself in the hands of the best physicians in the country," said he, "but they could not do anything for me, and I now wish to enter my earnest protest against the doctors and medicine men who say that drink is a disease that can be cured by medicine. It is not true. I have thoroughly tested and investigated the matter, and the very best authorities say that it is not a disease. It is the devil that lurks deep in a man's soul, far below the reach of medicine or surgeon's probe."

The speaker concluded by telling of his life in

Atlanta after that, about an order being issued from the court forbidding any liquor-dealer in Atlanta from selling liquor to him, and of his final conversion.

NEW ENGLAND LETTER.

Prof. Totten's Music Hall Lecture.—Clerical Politics in the Methodist Church.—Dr. A. H. Plumb on Gov. Russell's Fast-day Proclamation.—Masonry in the Courts. High-priced Religion.

No one's name has been more on the lips of the public of late than Prof. Totten's, but he suffers the usual penalty of fame, for the way really intelligent people will persist in misunderstanding him is a marvel. "This is the day that Totten says the world is coming to an end," was a very common remark last Tuesday, when, in fact, he said no such thing. He only predicted that March 29th would close this "age" or dispensation, and begin "the week of years" spoken of by Daniel;—the solemn period of judgment. All orthodox theologians admit that a persistent sinner may pass his day of grace, and in the language of the old hymn,

"To pass that boundary is to die,
To die as if by stealth;
It does not dull the sparkling eye,
Nor quench the glow of health."

It does not follow that because our world wags on the same as before, that Prof Totten may not be a true seer, though no "crash of doom" has yet followed to confirm his warning words. Any student of the French Revolution cannot fail to notice that just before the storm burst in all its horror there was a strange lull, a deceitful peace, when philanthropy and all kinds of good works became fashionable, and only a few prophets of evil, like Cazotte, croaked of coming ill. So, in spite of the scoffing daily press, who can say that our world may not have actually passed the mysterious limit when, every divine restraint removed, the nations shall be left to rush madly on to their own destruction, and drink the cup of terror that they have brewed for themselves? A Christian worker of wide experience tells me that she has noticed a singlar difficulty of late in pressing revival work;—that the Spirit has not seemed to operate with the same freedom, while on the part of sinners and worldly-minded professors there seemed to be an intensified opposition and hate. It is not necessary to subscribe to all that Lieut. Totten says, to feel that there is enough essential truth in his message to make it of most solemn import.

With his spectacles and his intellectual cast of face he looks the student and thinker, much more than he does like a military man. It is said that he has refused a large sum from *Frank Leslie's Magazine* for his famous Music Hall Lecture, preferring to issue it in pamphlet form, and sow it broadcast where it will do the most good. He has that intense earnestness of conviction that cannot stop to make money, and the burning zeal in whose consuming flame the lust of worldly gain cannot live, which is characteristic of all true prophets.

Rev. G. A. Crawford, of the Bromfield Street church, preached last Sabbath in reply to Dr. Townsend on the "Methodist Machinery." He stated that he had been a member of an annual conference for twenty-two years, and had never yet seen a single instance of "clerical politics." But it is very easy and very natural to shut one's eyes to what one does not want to see; so that this assertion, in the face of the numerous letters read by Dr. Townsend, who has been at last permitted to reply to the accusations brought against him as "a traducer of the brethren," cannot have much weight.

He spoke of Bishop Newman's election as having been secured "by methods that would be a disgrace to ward politics." He read, among other letters, one from Prof. Bragdon, head of Lasell Seminary at Auburndale, the home of the Gordons, in which he said "he had evidence enough in that line to make him sick." Some very startling proofs of corruption were given by New England ministers, who told of the most unblushing sale of votes and appointments; while from all over the country echoed and re-echoed the same story of ring-rule, and wire-pulling, and secret influence putting down the best men and exalting the worst, the usual, nay, the invariable result where lodge methods prevail. A colored graduate of Boston University wrote: "No Negro preacher can raise his voice against it without falling before the ring. The reign of terror in the South is becoming unbearable." White or colored, no Methodist minister can hope to succeed who refuses to bear the mark of the beast. Dr. Townsend's "bombshell" may split the M. E., but in a split seems to lie its only chance of life.

Dr. A. H. Plumb, of the Walnut Street church, in his sermon last Sabbath, criticised severely Gov. Russell's Fast-day proclamation, for the fact "it was like all which we have had for the last six or eight years—without a single expression which shows that it is for a race of sinners." The rum which Massachusetts sends from her shores to curse the poor Africans of the Congo is in itself cause enough for fasting and prayer, to say nothing of the "too much worldly-mindedness, oppression and hard-heartedness feared to be among us, and many other sins," to use the quaint wording of one of the first Fast-day proclamations, made in 1652. But a governor who believes, as Russell does, in licensing the liquor-traffic, will not be likely to have a very keen sense of our national transgressions.

If the colored people keep their Fast-day on the 31st of next month in accordance with that Bible ideal from which we have drifted so far, nothing can be more ominous of coming judgments on our guilty land. There now lies before me a letter from a missionary worker at the South, which contains a sickening account of the abuses suffered by Christian laborers in that section for no other offense than teaching the colored people. Think of spending millions on coast defences to protect us from a hypothetical foe across the water, and bullying poor little Chili into making abject apology for deeds for which she was in no wise responsible; while we see men, born under the stars and stripes, murdered under those same starry folds which should have been their sacred and invulnerable shield, without a protest! The fact that our great and mighty republic cannot protect her own citizens, much less guarantee such protection to the subjects of other countries, is not calculated to enhance the respect felt for us by republican governments.

It looks as if the Maverick Bank officials would escape through a technical flaw in the indictment;—the substitution of Monday for Tuesday. The *Traveller* inquires very pertinently, "if this is so, what are prosecuting officers and grand juries for?" Those who understand the numerous ways in which Masonry can defeat justice, will not be slow to see the true inwardness of the matter. In connection with the above, it is refreshing to notice that the three officers who sold out the Fraternal Circle Endowment Order for $50,000, have been given a term of five years in jail. It was thought that the cases would be placed on file, and nothing more be done about them; but Judge Sherman—all honor to him!—was of a different mind, and considered that mercy to these rascals would be rank injustice to the widows and orphans they had robbed. "His sentence," to quote the statement in the newspapers, "was a great surprise, and caused a profound sensation in the court;" but why this surprise, unless their lodge relations had been counted in beforehand to shield them, no allowance being made for a judge like Sherman, with too keen a sense of judicial integrity to clear the guilty.

The following instance from Insurance Commissioner Merrill's pamphlet on the Endowment Orders, would seem to prove not only that these orders are in themselves a system of religion, but also that the members are made to pay for a very little of the article as well as a very poor quality of it at an exceedingly high rate. When the case of the Golden Lion came into court, one of the officers, on being asked what position he held, replied that he was Supreme Chaplain, whose duty it was to open the Supreme Session with prayer. He had been a clerk in a grocery store at $15 a week, but as Supreme Chaplain of the Golden Lion he received a salary of $7,500. The Supreme Session, however, was held but once in two years; so it will be seen at a glance that the certificate holders, among whom were aged women and little cash-girls in city stores, who had given up their small accumulations in the savings banks on the promise of receiving four-fold in return, actually paid their Supreme Chaplain at the rate of $15,000 for a single prayer! Comment is unnecessary.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., April 6, 1892.

The leaven is working. Slowly, but surely, the opponents of the Sunday opening of the World's Fair are impressing Congress with the importance of the subject. At first it was common to hear Congressmen say: "Oh, there is no public sentiment behind this movement; the people at large are not interested in whether the Exposition is opened or closed on Sunday;" but there is no longer any talk of that kind, as the number of petitions sent to Congress, and private letters addressed individually to Senators and members, has convinced them all that the people at large are very much interested in whether this country shall take a backward or forward step in the march of moral reform; whether it shall follow the wishes of probably nine-tenths of its native-born people and show to the world that the United States is in fact, as well as in name, a Christian nation, or shall follow the wishes of its foreign-born people (whose lack of respect for the Sabbath is chargeable to the customs and practices of their native countries more than to native viciousness), and its own most vicious class in exhibiting to the world the spectacle of a nation violating one of the cardinal principles of the Christian religion, while it maintains missionaries in every country under the sun for the purpose of teaching those principles to others. It is something to have convinced Congress that there is an earnest demand for the closing of the Exposition on Sunday, and the organizations and individuals have only to keep the pressure on to win a victory.

A largely-attended meeting, under the auspices of the W. C. T. U., was held here Sunday afternoon, to discuss, "Shall the Columbian Exposition be opened on Sunday?" Mrs. E. S. Cameron, of California, opened the meeting with prayer. Mrs. Mary E. Catlin, petition secretary of the National W. C. T. U., for the department of Sabbath observance, stated that during the month of March she had transmitted to Congress petitions signed by 186,500 people, of the States, asking that the Exposition be closed on Sunday. Mrs. M. J. Telford, of Colorado, in an address, said that the one great object lesson this nation should give to foreign visitors to the Exposition should be a well-observed Christian Sabbath. Rev. Dr. George, general field secretary of the American Sabbath Union, spoke of the great interest that is felt and expressed upon this question throughout the country, and drew a dismal picture of what Chicago would be on Sundays if the Fair was kept open on that day. He closed by saying that the Christians must prevent this desecration.

Temperance people residing in prohibition States will receive with pleasure the decision of the U. S. Supreme Court, handed down this week, affirming the decisions of the Vermont State courts, which had convicted a New York liquor-dealer and sentenced him to a fine and imprisonment, for shipping, C. O. D., liquor in jugs, to people living in Vermont.

One day, several months ago, when the scarlet fever and diphtheria were prevalent here, several ladies, in Mrs. Morton's parlor, were expressing their regrets that Washington had no hospital where children with contagious diseases could be taken for treatment. Miss Lena Morton, one of the Vice President's daughters, was an interested listener to the conversation, and after the visitors had gone she told her mother that she thought she knew a way in which a children's hospital for contagious diseases might be provided, if she had no objection. Of course Mrs. Morton had no objection; on the contrary she promised to aid in developing Miss Lena's idea. In a few days there was a meeting of a large number of Miss Lena's young friends in that same parlor, and the Daisy Chain Guild was organized and Miss Lena Morton elected president. The object of the guild was to raise the money to build a children's hospital for contagious diseases, and so well has it been carried out that at a meeting held a few days ago it was decided to apply to Congress for a charter and to go ahead and erect the hospital, plans of which were submitted and unanimously approved. A committee of three gentlemen prominent in charitable work has volunteered to select the site and superintend the erection of the buildings, which will consist of four separate cottages, two for diphtheria and

two for scarlet fever, one of each for free patients. Mrs. Morton and several other ladies and gentlemen interested in the work of the children have agreed to become incorporators of the new institution.

Notwithstanding positive statements that the bill was a violation of treaties existing between China and the United States, made by eminent members of the Committee on Foreign Affairs, the House of Representatives, under a suspension of the rules, passed on Monday, a bill that if it be passed by the Senate and signed by the President will prevent any Chinaman not connected with the legation in this city from coming into the United States. In the opinion of many members of both political parties it will not only be a serious mistake to enact such a law, but an absolute breach of national faith. *

REFORM NEWS.

TO FRIENDS OF CHRISTIAN REFORM IN WISCONSIN.

I wish to say that for a few months my post-office address will be Lind, Waupaca county, Wis.

I am at present preaching statedly to a congregation who are willing to hear sound doctrine. I am pleased with my work, and have enough to do; but I shall hold myself in readiness to accept any invitations to lecture on the secrecy question in any part of the State. H. H. Hinman.

NEW ENGLAND CHRISTIAN ASSOCIATION.

Boston, Mass., April 7, 1892.

At the annual meeting held in Boston December 9 and 10, 1891, it was voted to apply for a certificate of incorporation under the statutes of the State of Massachusetts. Pursuant to this action, a meeting was held on February 12 in the office of Wm. H. White, School street, Boston, in which officers were chosen, the forms required complied with, and an application made to the Commissioner of Corporations. On March 10 the application was approved by the Commissioner and a certificate of incorporation, signed by the Secretary of the State, issued to the "New England Christian Association."

A subscription was started at the December meeting to defray the expenses of carrying on the work during the year 1892. I give herewith a list of the several subscriptions prior to the 1st of April.

Names of donors are omitted, in some instances, by request, and in others where the wish of parties is not definitely known. Any one desiring information will please address L. E. Lincoln, Treasurer, at 339 Washington street, Boston, or the undersigned, at 218 Columbus Ave., Boston:

Jacob Davis	$ 5	D. C. Faris	$ 2
A Friend	100	Cash from a Friend	150
John B. White	5	Daniel and Mrs. Powers.	100
A Friend, Cash	25	Zeph. Graves	5
A. M. Paull	20	Wm. H. Breed	5
D. F. Pratt	5	A Pastor	5
A Friend	100	Henry M. Tower	3
A Lady Friend	12	Mrs. J. W. Phelps	10
Isaac Jackson	2	Mrs. James Greer	5
Rev. H. T. Cheever	5	D. J. Ellsworth	10
Mrs. A. A. Rockwood	5	Wm. Gay	12
Cash	11		
Stephen Grover	5	Total	$607

Received, April 1	$335.00
Unpaid balance	272.00
Expended, 2,000 tracts No. 7 N. E. Series	$ 20.00
" Incorporation expenses	18.60
Total	$ 38.60
" Salary and expenses secretary	210.00
	$249 00
In the treasury	23.00
	$272.00

James P. Stoddard, *Cor. Sec. N. E. C. A.*

The officers of the corporation are: President, J. M. Foster; vice president, John A. Conant; clerk, Miss E. E. Flagg; treasurer, Lewis E. Lincoln, and corresponding secretary, J. P. Stoddard. Its board of directors are: J. M. Foster, S. A. Pratt, Mrs. A. A. Rockwood, E. T. McIntire and Mrs. A. E. Stoddard. All drafts or money orders designed to aid in the work of the Association should be made payable to the treasurer, Lewis E. Lincoln, and sent to No. 339 Washington street, Boston, Mass. All letters of inquiry, orders for books, tracts, etc., should be sent to the undersigned. Funds are needed for the tract work and for the necessary expense of keeping the work moving, and we trust the friends will deal liberally with this department of the Lord's work, according as he has blessed them. Your co-worker and brother in Christ,

James P. Stoddard, *Cor. Sec. N. E. C. A.*
218 Columbus avenue, Boston, Mass.

FROM THE WASHINGTON AGENT.

Washington, D. C., April 7, 1892.

Dear Cynosure:—While resting and preparing for the trip I expect soon to make to New York City, I have read several of the Pittsburgh papers furnished me, with interest. It seems the discussion started at our gathering there is still being carried on. The *Press* has evidently been quite fair in printing both sides.

A sermon preached by Rev. Mr. Donehoo on the secrecy question, the Sabbath after our convention, was published in several of the daily papers. He assumed that statements were made at the convention which were not made, and after having set up his straw man he proceeded to knock him down. His sermon showed, either that he lacked what he assured his audience that, we did not possess, knowledge, or that he was making a great effort to secure favor with lodge lovers, without much regard for facts.

Bro. J. B. Corey, of Braddock, wrote a few suggestions regarding this sermon which received a like publicity. Should there be space, I should be glad to see Bro. Corey's suggestions in the *Cynosure*. I would also ask that you publish a few questions asked and answered in the same paper. The author of the questions is Joseph McKee, of Allegheny, Pa., a member of the Presbyterian church, a *Cynosure* reader, and a gentleman much respected by those who know him best. Our Pennsylvania State Treasurer has kindly answered them.

I make this request because I think a large number of those I meet in my travels hold wrong views regarding the church of Christ and its mission in the world. Some would professedly banish all creeds, and thus make men fools or worse; for a man's creed is simply his belief. The one who believes nothing is the only one who has no creed. Others would have a creed for their church so elastic as to admit all ordinary sinners. They would take the wolf into the fold, the snake into the bosom, to avoid breaking "the bruised reed" or quenching "the smoking flax." Did not Judas commune with Christ and his disciples? No, a thousand times no! Judas was not *Judas the traitor* when he sat with our Lord and his disciples. Supposing, instead of possessing the heart of an unmasked hypocrite, he had publicly worn the badge of a Christ-betrayer, or, in other words, a Masonic emblem, to the table, would Christ have allowed him, thus proclaiming his sinfulness, to partake of that given alone to the spiritually cleansed? *The whole life and teachings of Christ answer no!*

A sick man comes into a hospital, refuses to take the medicine offered, purposes to prescribe his own, defies every authority in the hospital, and purposes to run the institution to suit himself, and yet he must not be removed for fear he may be a "bruised reed" or "a smoking flax!" Let him reason this way who can not do otherwise; but it is not the way Christ reasoned when he purged the temple with a scourge of small cords. What we need to-day is not to let down the cross for the world to trample on, but so lift it up that the world may see its beauty, and adore Him whose love prepared a hell for the wicked as much as a heaven for the righteous.

W. B. Stoddard.

REV. WILLIAM FENTON IN CALIFORNIA.

Los Angeles, Cal., March 30, 1892.

Editor Cynosure:—Last Sabbath evening the Lutheran church of this city extended a cordial welcome to an anti-secrecy sermon, and their house was well-filled with people.

Rev. C. B. Ebey is holding quarterly meeting here with the Free Methodists, and last evening I delivered an Anti-masonic lecture in their church.

Yesterday morning I attended a meeting of the pastors of Southern California on Premillennarianism. It seems to me that they would better show their readiness to meet the Lord by attention to such practical things as the lodge devil-worship, whereby Satan controls the churches that bear the name of the Lord.

I have had some sadly interesting interviews with pastors. A pastor of the Baptist church scouted the idea that the Masons and Odd-fellows belonging to his church are devil-worshipers, accepting both the facts in the matter and the statement of the apostle that, "the things the Gentiles sacrifice they sacrifice to devils and not to God," as merely my opinion. But it is not my opinion; it is fact of their own showing, in their own books, as compared with the Bible. While he considers himself radically opposed to secret societies, he insists upon calling secret devil-worshipers good Christians. He preached a very positive sermon, last Sabbath morning, on Separation, from the text in 2 Cor. 6: 17, 18. But the lodge-men in his church would not suspect, from anything he said, that he meant them; for Masons and Odd-fellows do not look at the Bible with such spiritual eyes as do Christians; indeed, they might have praised their pastor's sermon.

In an interview with a Congregational pastor, he held that he is a radical opponent of secret societies—even college fraternities; but he says it would be "unwise" to have an Anti-masonic discourse in his church, just now, because the church is $20,000 in debt. What will the Masons and Odd-fellows belonging to that church think

(*Continued on 9th page.*)

CORRESPONDENCE.

FROM AFRICA.

Freetown, Sierra Leone, March 11, 1892.

Editor Cynosure:—Many things were in my mind that I intended to write for your paper while waiting here in Freetown to meet Mrs. Johnston, but having decided to make a hurried trip back to our station at Rokunso this week, I will have to defer it until another time.

I will simply report success in our work here, and that we have buildings almost ready for a permanent home at Rokunso. This puts us 125 miles from the coast and in the heart of a populous district where the Gospel has never been preached before. Our health so far sustains our expectation that we would find it healthier up there. The temperature will average lower on the coast, though subject to a greater variation. In February we observed the extremes of 55 degrees and 96 degrees Fahr. The lowest temperature was at sunrise, after a cool night. Several times the thermometer fell to 60 degrees and below. When the thermometer falls to 55 degrees in Africa it seems cold and fire feels good.

There has been some excitement among the people about our station, lest we drive the "devils" out of the country, but so far no hostility to the Gospel has been manifested. The people worship devils, and look to them for help and protection; hence they feel that to have the devils driven out of the country would be a great calamity.

As soon as I have leisure, I will write you something about iuland Africa.

Yours in Jesus, H. W. Johnston.

CHRISTIANITY, MASONRY AND THE CONSTITUTION.

Lind, Wis., March 28, 1892.

Dear Cynosure:—I have read with interest the articles by Bros. Gault and Milligan, on Christianity in the Constitution, and desire to further explain my position.

It is often held that since both the Constitution of the United States and the institution of Freemasonry fail to recognize the Lord Jesus Christ, we are to dissent from the one just as truly as from the others, and that if we vote and take office under the Constitution, we ought, consistently, to cease from our opposition, on religious grounds, to the Masonic institution. But the cases are by no means parallel. The divine law recognizes *religious*, as distinct from *civil*, institutions; and while the state ought to be subject to the law of God, it is not its mission to explain and enforce it. Religious institutions, on the other hand, have this as their special mission, and are to be held responsible for defective, and, especially, for false teachings. Now, the Constitution belongs to the civil department, and, though manifestly defective in its recognition of the supremacy of God, it does not repudiate such supremacy, nor interfere with our serving him

according to the dictates of our consciences.

Freemasonry, on the other hand, is not a civil, but a "religious, institution." Its meetings are "religious meetings," and its ceremonies are distinctly religious. Its omission of the name of Christ in its worship is a fatal omission. Its exclusion of his name from the passages of Scripture which it quotes, is a blasphemous exclusion. But it is especially its false teachings that make it pernicious.

For example, take the instruction given to the Entered Apprentice. He is told that "the common gavel is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Free and Accepted Masons, are taught to use it for the more glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Now, if this means anything, it means that men are to be saved by *ceremonies*, or, at most, by the practice of obedience to Masonic ethics.

This is false, and establishes the fact that it is a *false religion*. In my former article, I referred to, and still insist on, a principle of legal *interpretation*. It is this: All human enactments are to be assumed to have for their object the maintenance of the divine law of justice; and it is only when their *language* (not the history) of their enactments *compels* a different interpretation, that it ought to be given. In *such* case, they are *simply void*.

The Constitution did not expressly sanction slavery. That Abraham Lincoln so interpreted it is evident; but the question is not what he *did*, but what he *ought to have done*. He was willing to, and did enforce the Fugitive Slave Act; but surely he *ought not* to have done so. Unless my brother Gault can show that this principle of legal interpretation is a *wrong*, I shall insist that he ought to apply it to the interpretation of the Constitution, and to construe it as a Christian document, however defective it may be in its details.

H. H. Hinman.

PENNSYLVANIA ANTI-SECRECY CONVENTION.

LETTERS RECEIVED.

Cannonsburgh, Pa., March 19, 1892.

I hope the meeting may be a success.....I take pleasure in saying that it is always my plain duty and privilege to testify against un-Christian alliances and all appearances of evil. I believe the secret lodge to be an enemy to aggressive Christian work and to the cause of our dear Redeemer.

D. R. McDonald,
Pastor First U. P. Church.

Custer City, Pa., March 18, 1892.

In presenting to you my account as treasurer of the funds of the temporary organization, let me say I rejoice in my soul that the stalwart reformers of the Keystone State are making efforts to give permanence to the association, and cause the latent forces to hear the call and come forth and fall into line, causing light to shine where darkness has hitherto predominated.

Sun temples are constantly rising in our midst, the wonder and approval of a blind and gaping crowd. We see in them dark holes set for the debauching of our children, causing us sorrow and tears. Our cries for vengeance ascend continually to the Lord God Omnipotent, to whom all vengeance belongs, trusting in his promises and relying in his help to take the battle to the gates.

May the Omnipotent God make our convention (ours still, though many of us are absent not willingly but per force of circumstances); a power for "the gathering of the clans;" the entering wedge that will finally burst the lodge combination, razing the sun temples to the very ground, causing shame, with repentance toward God, in the dupe and devotee to be seen and heard through the vales and over the hills of our commonwealth.

I am sorry that the wickedness and deceit in the natural man caused many, interested in the withstanding and removal of secret societies, and stopping their nefarious work in church and state, to withhold their means and shut their ears to the appeals of the treasurer and others, lest they would be putting money into the pockets of impostors, or, as one Christian publication, in giving reasons for refusing to publish our appeal, expressed it: "It looked like seeking funds for the benefit of the individual." It was an unkind thrust, but we left it with the God of all truth, who knows the purity of the motive in penning that appeal. The smallness of the receipts accounts for the smallness of the work done. Many circulars were distributed through the mails to friends of the cause; the responses were so meager (as the account shows) that I was ashamed to spend any more even for postage.

I wish our convention every success, and pray that the God of truth, power and wisdom preside over your deliberations, and open so wide a door before you that we shall all rejoice, and with courage go forth, daring and doing for Christ's sake.

Brethren, let us be so near God in prayer and devotion that we have "power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." It is ours, if we live and consecrate for it.

Yours for truth and reform, J. C. Young,
Treasurer.

Brockwayville, Pa., March 14, 1892.

I expect, God willing, to attend the convention.....I hope that by the blessing of God good may be done to the cause of truth, and that the empire of darkness may be still more thoroughly exposed. My earnest prayer shall be, that God will remove and destroy every evil system, standing as they do across the pathway of the churches. Yours, in the cause of our Lord Jesus Christ, Charles E. Temple.

Hartstown, Penn., March 15, 1892.

While I may not be able to attend the convention, and the cause which it represents, you have my earnest sympathy and prayers. Hope you will have a good convention. Put me down for $2.00, towards defraying expenses; also, a six-months' subscription to the *Christian Cynosure*. Yours fraternally, (Rev.) M. B. Patterson.

Harshaville, Pa., March 17, 1892.

I purpose attending the convention next week, if the weather will permit.....I hope you may be crowded for room and accommodation, and that Christianity may assert herself, as against the gross system of darkness, the enemy of the Cross of Christ. I am sincerely yours,

(Rev.) S. B. Stewart.

Dixonville, Pa., March 15, 1892.

Your kind invitation and programs received. I am in most hearty sympathy with your work, and if the way opens, will be pleased to meet you. God bless you in this work! Amen and amen! Yours in Jesus, P. B. Campbell,
Pres. Allegheny W. M. Conference.

West Lebanon, Pa., March 14, 1892.

I am glad to see that the convention is a fixed fact. You are waging war earnestly against the secret power. I hope much good will be done. It is certainly needed. There is no greater evil in existence, and I am afraid it is creeping into the U. P. church. I would like to be present, but I fear I cannot. I send $5.00 as my share (of expense). I would like to do more. Yours fraternally, J. C. Telford.

Sewickly, Pa., March 15, 1892.

I expect (D. V.) to be at the convention. I trust the meeting will be blessed to the advancement of the good cause. Sincerely,

S. B. McBride.

LITERATURE.

Plantation Life Before Emancipation. By R. Q. Mallard, D.D., of New Orleans, La. One Vol., pp. 237. Richmond, Va.: Whittet & Shepperson. 1892.

Mr. Mallard is the pastor of a Presbyterian church in New Orleans, who contributed the material of this volume in a series of letters to the *Southwestern Presbyterian*, the official organ of the Synod of Mississippi (including Louisiana). They were suggested by a Southern lady who wrote an article for the New York *Evangelist*, in defence of Southern "Christian slaveholders," in answer to "the aspersions of a secretary of the Northern Presbyterian Freedmen's Board."

The author is the son of an old-time "Christian slaveholder," and, as such, takes the ground that the slaves of "Christian slaveholders" were treated as members of the master's household on about the same footing as the bondsmen in the family of the patriarch Abraham. It is too late to discuss the discrepancies of such a claim; it may have been the fashion, in some Southern families, to treat their slaves as the patriarch did his menials, as members of his household, with kind consideration and care; but the story of Hagar suggests some other ideas not quite so creditable to either Eastern or Southern slavery. It was, before the emancipation of the Negro, too common, also, to say in reference to him, "Cursed be Canaan; a servant of servants shall he be unto his brethren;" and then the ordinary slave-owner proceeded to curse him with over-work, no pay, and brutality.

In the family of the author's father there was apparently a disposition to make the chains of slavery less burdensome; to consider the slave more kindly as a man and brother. At least such is the impression conveyed by this volume, in its descriptions of the old plantation, the home life of the Negro, his religious instruction, and his educational training. Such is the burden of the narrative, which is not without interest and sunny phases; but the picture is heavily shaded with the clouds of slavery, and the knowledge that its horrors were rife on every hand.

The April *Century Magazine* closes the forty-third volume. The full-page frontispiece is a copy of Lorenzo Lotto's "Three Ages of Man," illustrating a new chapter of Old Italian Masters, by W. J. Stillman. Continuations appear of Edmund C. Stedman's Nature and Elements of Poetry, Characteristics, by Dr. S. Weir Mitchell, The Naulakha, by Kipling and Balestier, and Ol' Pap's Flaxen, by Hamlin Garland. Fresh contributions are: Our Common Roads (illustrated, timely and eminently suggestive), by Isaac B. Potter; Come Love or Death (poem), by Will H. Thompson; The Mother and Birthplace of Washington (illustrated), by Ella B. Washington; The "Wyoming" in the Straits of Shimonoseki (illustrated), by William E. Griffis; The King (poem), by Louise M. Sill; The Total Solar Eclipses of 1889 (illustrations after Lick's telescope), by Edward S. Holden; "The Shadows Fold" (poem), by Jno. V. Cheney; On a Rose Pressed in a Book (poem), by Louise Chandler Moulton; Did the Greeks Paint their Sculptures? (illustrated), by Edw. Robinson; The Feast of the Marys (Play in Provence), and The Story of the Two Marys (illustrated), by Joseph and Elizabeth R. Pennell; At Break of Day (poem), by Florence E. Coates; Fishing for Pearls in Australia—Experiences of a Diver (illustrated), by Hubert P. Whitmarsh; Khamsin (poem), by Clinton Scollard; Wolcott Balestier, by Edmund Gosse; In Memoriam, Wolcott Balestier (poem), by James R. Campbell; "Starving at Taskoma" (illustrated), by Jno. Heard, Jr.; Some Passages in the History of Letitia Roy (illustrated), by M. E. Angus; The Ocean Postal Service, by Thos. L. James; The Cyclamen (poem), by Arlo Bates; Topics of the Time—First Presidential Election Under Ballot Reform; and the New Electoral College Open Letters—The Yankee and Rebel Yells, by J. Harvie Dew; Is Islam the Gospel for the Orient? by Jas. S Dennis; Dr. Weir Mitchell's "Psalm of Death," by Geo. E. Woodberry; Aerial Navigation, by Hiram S. Maxim; In Lighter Vein—Poems by Doane Robinson (illustrated), Mary B. Diamond, and Ella Wheeler Wilcox, and Observations, by Manley H. Pike. New York City: The Century Co. Price, $4.00 a year.

The *Arena* for April contains papers and contributors as follows: Vital Statistics of the Negro, by Frederick L. Hoffman; The Money Question, by Hon. John Davis, M. C.; Volapuk, the World Language, by Alfred Post; The Speaker in England and America, by Henry George, Jr.; Rational Views of Heaven and Hell, by Rev. Geo. St. Clair, D.D.; The Farmers' Alliance and Some of its Leaders, by A. L. Diggs, with portraits of L. L. Polk (frontispiece), Alonzo Wardall, C. W. Macune, H. L. Loucks, Marion Cannon, and L. F. Livingston; Pontifex Maximus, by W. D.. McCracken; A Remarkable Psychical Experience, by Louise Chandler Moulton; How Nottaway "Squashed" the Indictment, by Will Allen Dromgoole—A Southern Character Sketch: A Spoil of Office (continued), by Hamlin Garland; Two Hours in the Social Cellar, by B. O. Flower, and Book Reviews. Boston: The Arena Publishing Co., $5 per annum.

Vick's Illustrated Monthly for April is bright and sparkling with spring gossip, suggestions and pictorial hints for the flower and vegetable gardens. Its variety is surprising, and there is an evident desire on the part of the editors to make each succeeding number an improvement on its predecessors. Its range of topics includes "literature, flower culture and home culture," and its increasing popularity seems to be assured. Published by the Vick Publishing Company, Rochester, N. Y., at 50 cents per annum, a ridiculously low price when the value of the magazine is taken into account.

LODGE NOTES.

FREEMASONS.

Michigan has 370 lodges, with a membership of 33,963.

Chicago has 62 lodges and nearly twelve thousand members.

White and black beans are used in Ireland in Masonic bodies in lieu of balls for balloting.

There are forty Mystic Shrine bodies in foreign lands and about sixty in the United States.

The Grand Chapter of Pennsylvania is in its ninety-seventh year, and is the oldest in the world.

The Imperial Council of the order of the Mystic Shrine will meet at Omaha, August 15, 1892.

More than 6,000 books represent works on Freemasonry and are published in the English language.

The General Grand Chapter of Royal Arch Masons of the United States will be a hundred years old in 1897.

The Masonic fraternity in New York have a quarter of a million dollars at interest. Ten years ago they were in debt $604,686.

In 1890 there were 651,028 Master Masons; 154,898 Royal Arch Masons, and 84,923 Knights Templar in the United States.

The late Mahomed Tewfik, Khedive of Egypt, was made a Mason in 1881, and in 1887 was solicited by native Masons to become Grand Master. Under his control the craft was raised to a thorough system of perfection.

The projected Masonic Home at Springfield, Ohio, is now a certainty. The Board of Trustees has received the deed for 154 acres of land, valued at $20,800, and drafts for $11,000 donated by Masons and citizens of Springfield on condition that the Home be located on the property donated, which lies about a half mile south of Springfield. In addition to this, about $56,000 has been subscribed by different Masonic bodies and members of the order, of which $8,614.90 has been paid to the Treasurer of the Board.

KNIGHTS OF PYTHIAS.

The *Advocate* also complains that "in three separate towns in this State (Minn.) the Masons and Odd-fellows have combined to prevent the institution of Pythian lodges, and have practiced unfraternal methods to accomplish this end," and, of course, doesn't like such methods.

The same paper says that the gain of Pythian Knights in 1890, in Minnesota, was more than 700; in 1891, but little more than 400, including the new lodges of the latter year. The *Advocate* thinks the falling off is largely due to suspensions for non-payment of lodge dues; one lodge, alone, suspended thirty members.

The *Pythian Advocate:* "Scattered over this fair land there are over 200,000 suspended Knights of Pythias," who have lost their membership for non-payment of lodge dues, and suggests that a new order be formed to be known as "Suspended Knights of Pythias," which would outnumber the present active organization of the Knights.

The New Orleans *Mystic Tie* complains that too many applications for membership in the Pythian order are signed by the Master of Finance, or Keeper of Records and Seal, "when the applicant is an entire stranger to them," and do so on the "say-so" of some other brother. The rule of the order is that "no brother knight should recommend an applicant for membership with whom he is not personally acquainted."

BENEVOLENT ORDER OF ELKS.

The Benevolent and Protective Order of Elks (says an exchange) was formed in a little room on the Bowery, New York City, about twenty-five years ago, by Chas. Vivian, Thos. G. Gaynor, Henry P. O'Neil, Tony Pastor, Dan Bryant, Jno. Milligan, Nelse Seymore, and Hugo O'Neil. The organization was in the beginning more social than anything else, but one of its alms was to aid members of the dramatic profession who were members of the order. Its original name was "The Jolly Corks;" after which it was changed to the "Order of the Buffalo," and then to the "Order of the Elks." It leaped at once into favor among actors, and as it grew in numbers, its aims broadened, until it became pledged to aid the suffering, relieve the needy, care for the sick, and bury the dead, confining its charitable work to its paid-up membership. From a handful of actors the order has grown until it maintains 240 lodges and a membership of nearly 35,000, including all sorts of professional and business men.

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NATIONAL CHRISTIAN ASS'N
221 W. Madison St., Chicag

What a debt of gratitude the world owes to such men as Drs. Ayer and Jenner—the latter for the great discovery of vaccination, and the former for his Extract of Sarsaparilla—the best of blood-purifiers! Who can estimate how much these discoveries have benefited the race!

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10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago

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THE COMPLETE RITUAL

With Eighteen Military Diagrams

As Adopted and Promulgated by the

SOVEREIGN GRAND LODGE

OF THE

INDEPENDENT ORDER OF ODD-FELLOWS

At Baltimore, Maryland, Sept. 24th, 1885

Compiled and Arranged by John O. Underwood, Lieutenant General.

WITH THE

UNWRITTEN OR SECRET WORK AND

ALSO AN

Historical Sketch and Introduction

By Pres't. J. Blanchard, of Wheaton College

25 cents each.

For Sale by the National Christian Association
221 West Madison St., Chicago

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 14, 1892.

ECHOES OF THE PENNSYLVANIA CONVENTION.

The recent convention of the Pennsylvania State Christian Association, opposed to secret societies, stirred up a Masonic flutter in and around Pittsburgh that shows that somebody outside the convention was hurt.

First, the Rev. E. R. Donehoo, pastor of the Eighth Presbyterian church in Pittsburgh, although not a member of any lodge, took up the cudgel in a sermon on "Secret Societies," and defended them vigorously, but not wisely; for no man unfamiliar with the character and secrets of the lodge is able to speak intelligently or effectively either for or against them.

The trouble with Mr. Donehoo seems to have been the confounding of solemn covenants made openly between kings of the East and ancient patriarchs, between God and the patriarchs, and between the patriarchs themselves, with the secret abominations of sinful men with each other in the lodges of to-day. Not knowing anything about the work of the lodges, as he himself confessed, he wandered around, in a muddled sort of way, in defense of the lodge, apparently for no other reason than because some of his friends in the church belong to it. In conclusion he said: "Why condemn these fraternities for having their secrets, when every family has its secrets, every civil and religious organization have their secrets, yea, and even God Almighty himself has secrets into which the holiest angel dare not pry?"

Such ignorance and blasphemy in a public speaker is reprehensible in the highest degree.

Another defender of the lodge, who gave his opinion of the attacks made in the convention upon the lodge, was "J. Simpson Africa, Right Worshipful Grand Master of Masons of the Grand Lodge of Pennsylvania," who assisted in the installation of a new lodge at Wilkinsburg. He said: "Well, I think that any attacks decrying Masonry must have been made by United Presbyterian ministers and not by Presbyterian ministers. I am a Presbyterian and a Mason, and I hope not a worse Mason for the fact of being a Presbyterian. All such attacks are foolish, and made by foolish men. If any reply to them were needed, answer can be found, as far as the Freemasons are concerned, by pointing to the men who have held offices in the order. *When it is charged that secret societies impede the wheels of justice by interfering with the jury system*, I say that those persons uttering the charge had best particularize. It will be time then to answer them."

The evidence is abundant against this evil, and the time to answer it is here. But he won't undertake it, nor will any of his fraternity. In all such cases, "mum's the word," as it is whenever "silence is golden."

There lies before us, as we write, unimpeachable testimony that secret societies do impede the wheels of justice, as follows:

First, Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, will furnish definite information of a consultation of Masons at his residence, to devise ways and means for packing a jury engaged in the investigation of a murder committed by a Mason.

Secondly, John C. Spencer's defeat as prosecuting attorney of the State of New York, when endeavoring to bring to justice parties implicated in the murder of William Morgan, in 1826, owing to Governor Clinton's revelation of important evidence in the case to the defense instead of the prosecution—Clinton being himself a high-degree Mason.

Thirdly, the bold defence of Judge Daniel H. Whitney, Worshipful Master of Belvidere (Boone county, Ill.) Lodge, No. 60, before the Grand Lodge of Illinois, October, 1851, on a charge of "un-Masonic conduct," in bringing to justice Samuel L. Keith, the murderer of Ellen Slade and a member of that lodge. The judge was condemned for this act by the Grand Lodge—a decision that led him to subsequently renounce Masonry.

More and similar cases might be cited if necessary; but these are sufficient.

Rev J B Corey, of Pittsburgh, through the Pittsburgh *Commercial-Gazette*, made a masterly reply to the sophistries of Rev. Mr. Donehoo, which we hope to re-publish next week. It does not "leave him a leg to stand upon."

AFTER THE ENDOWMENT INSURANCE SHARKS.

Information of a recent date comes from Albany, N. Y., that the Insurance Committee in the Legislature has under consideration a bill introducing new features in the present law regulating insurance business in that State. Among other noticeable clauses, that providing that every insurance company operating within the State must deposit $100,000 with the Insurance Department for each branch of insurance, provokes the greatest opposition. If the bill becomes a law this provision practically bars out a large number of mutual benefit orders now doing business, such as the Iron Hall and Order of Tonti and many others of much less merit. Hearings have been had on this bill, and these mutual benefit orders represented by counsel. The interest in the fate of these orders may be understood when it is known that there is scarcely a city of any size in the State but that has one or more lodges doing business. The regular insurance companies, of course, want the law. The great amount of money lost in "wild cat" mutual benefit orders which promise a great deal for a little is responsible for this demand for a prohibitory law.

The proposed statute will afford a much needed relief for that class of clients who are always seeking to *obtain* something for nothing, and are quite as persistently *giving* something for nothing.

OUR NAVY AND COAST DEFENSES.

We are beginning to pride ourselves on our enlarged and efficient navy. Some immense guns are being shipped to our Pacific coast, to be placed in forts and batteries on our Western border. Besides the immense drain on our national treasury, and the diversion of much-needed funds from all-important objects, we are educating the rising generation in the idea of the glory and necessity of war, and that it is only when we, as a nation, emulate the character and conduct of our great ruffian, John L. Sullivan, that we can hope for peace and protection. It seems never to have occurred to the men who advocate these measures, that just as the Sullivans are the men who have the most fights, and get the most severely pounded, so the nations with the greatest armaments, and that make the greatest preparations for war, are those who suffer most from its ravages. The bully among the nations, just as truly as the bully among men, is the most hated and despised.

A special emphasis was recently given to this subject in view of our strained relations with Great Britain and Canada, on account of the seal fisheries. Happily the cause for uneasiness and fear of war has since then disappeared; but the frontier protection of our nation still maintains its importance and interest.

The Dominion of Canada is our nearest neighbor. We are separated by an international line of more than 3,000 miles, most of which has no natural or artificial barrier. Great railroad trains constantly pass and repass, without the slightest fear of molestation, or even of knowledge when the unseen boundary has been left behind.

Now, what has been our military defense against incursions from our nearest and most wide-awake neighbor?

For nearly half a century, with all the multiplied complications of our civil war and Fenian raids, we have had the single ship "Michigan," with but a partial armament, and utterly unfit to cope with modern vessels of war. Nor has there been the slightest molestation of our great and growing cities of the Lakes. None would know, unless he inquired, whether there was any means of defense.

Not long since the "Michigan" was disabled. It was not considered safe to build a fire under her boilers. Her hull, it is feared, is essentially dilapidated, and it was deemed necessary to have her towed to Buffalo for repairs.

In the mean time it is not learned that any one sleeps less profoundly, or that any danger-signals are, for this reason, hoisted at any lake ports. And why? Simply because the social, the commercial and religious ties are worth, a thousandfold, more as a means of protection than all the armaments that could be constructed. If, with this entire absence of military and naval defenses on our Northern border, we can rest thus securely, why need we to fear aggression from the countries of Europe? They, too, are bound to us by such commercial ties that both we and they would lose more by even a successful war than we could possibly gain. The ships that sailed, several weeks ago, laden with food for the famine-stricken peasants of Russia, are a far more powerful means of national defense than our costliest forts and monitors; and the gladness with which their coming was hailed in the ports of Russia, and the honors paid to their officers by the imperial magnates, indicate that the cheapest, wisest and best method of promoting peace is by manifesting *national peacefulness*.

ANTI-SECRECY IN NATIONAL POLITICS.

The anti-secrecy work is progressing; yet it is noticeable that where it is earnestly pressed as a religious reform, it receives its heaviest rebuffs from so-called Christian churches, which formally worship Christ, yet fellowship with members of lodges, and thus seriously detract from that spirituality which is the strongest element in their Christianity. Still it is as a religious movement that anti-secrecy is best succeeding. People are ignorant of the evils of secret lodges, and of the injury they do to the family, the church and the state, or else they are so blinded and prejudiced in favor of the lodge that they range themselves in opposition to whatever reflects upon its integrity. Ignorance and prejudice must be overcome before practical results can follow; hence the work of reform is subject to many hindrances.

If the anti-secrecy reform party was sufficiently strong to carry its principles bodily into the coming Presidential election and insist on being recognized as an important factor in shaping the destinies of the nation, it would be able to dictate something of the political policy to be followed in the approaching campaign. But it is too soon to take a very active part in the election of national officers on a platform of its own.

If all the churches were uniformly opposed to secret societies, as some of them are, and as they all ought to be, they could unite in this opposition and at once declare their independence of the other political parties, casting their influence upon the issue of the election. Until that time comes, however, there is little hope that the anti-secrecy party will be recognized or receive help from any of the factions now in the field.

But the anti-secretists can afford to wait and watch and work, as they are now doing, patiently, earnestly and hopefully, until the time of their triumph shall come, as it is sure to do in the end, because their cause is just and right. If they cannot control the election in a single precinct, they can continue to pray for victory, always voting as they pray, and find comfort and encouragement in snatching deluded men from the grip of the lodge and teaching them the "better way."

Still there should be no opportunity lost to let their work be known. Their light must and will shine, and if in the good providence of God some one of the dominant political parties should be induced to insert a plank in their platform of principles to this effect, it would be a harbinger of the good time coming and be the means, perhaps, of an important advance in the cause we so much love:

"Whereas, There exists in our beloved country, especially in our larger cities, disloyal, oath-bound secret organizations that threaten the perpetuity of our cherished institutions, and which have, by virtue of their disloyal oaths, perverted justice, and strained our friendly relations with foreign nations; therefore, be it

"*Resolved*, That every person who takes a disloyal oath, or an oath not recognized by the government of any State or of the United States, shall be disfranchised and subject to both fine and imprisonment; and that whosoever shall administer any such disloyal or illegal oath to any person, shall be liable to the same penalty."

There need be nothing in the foregoing preamble and resolution deemed partisan or prejudicial.

It is merely an expressed desire to maintain the integrity of the country against the dangers of all partisan and prejudicial secret organizations.

Any one possessing influence among the delegates to any of the National Conventions that will meet this year is at liberty to urge them to incorporate this expression into their public declarations as a matter of national safety.

MASONIC INCONSISTENCIES.

In an order like Freemasonry, where the public appearance is no guide to the "true inwardness" of the institution, one may easily detect the most glaring inconsistencies in its history and pretensions. Take, for instance, the office of "Tyler" (or tiler), as it was originally spelled in accordance with its early signification. Mackey's Lexicon (undoubted Masonic authority) says of this functionary: "The title is derived from the operative art; for as, in operative Masonry, the Tiler, when the edifice is erected, finishes and covers it with the roof (of tiles), so, in speculative Masonry, when the lodge is duly organized, the Tiler closes the door and covers the sacred precincts from all intrusion."

This seems to be a sensible explanation of this important official and his duties; but an imaginative writer in the *American Tyler*, of Detroit, discounts it by such paragraphs as these: "The Masonic lodge is intended to represent Paradise, at the gate of which was placed an angel with a flaming sword to 'keep off all cowans and eavesdroppers.' We read that this sword twisted and turned in every direction and represented a flame of fire. Hence its similitude in the sword of the Tyler should have a gilt winding blade. Second —The sword of the Tyler was sheathless, because always presumed to be on duty. It is more what its name implies, 'an implement of office,' than for any effective purpose. As is the wand of office to the deacons and stewards, so is the sword to the Tyler, indicative of his duty and place. Therefore it should be as near as possible in harmony with the original idea which gave it birth."

It is now an open question whether any Mason knows the origin of the Tyler and his office. There is considerable differencc, usually, between the night-watchman of a building and one of the holy host of heaven.

—Parties desiring to procure copies of last week's *Cynosure*—the issue of April 7—can purchase them at this office for 5 cents per copy, or $1.50 for fifty copies. The address of President Chas. A. Blanchard, of Wheaton College, on "The Church and the Lodge," which he rccently delivered before the students at the Chicago (Union Park Congregational) Theological Seminary, is printed in full in that number of the *Cynosure*, and possesses such importance as a reform document that it should be as widely distributed as possible. All orders will be promptly filled upon receipt of the prices above noted.

—A lodge coincidence possessing some notable features occurred last week in Saginaw county, Mich. For three years or more the ownership of a "free" church, located in Bridgeport, has been in controversy between the local "tent" of the Maccabees (a beneficiary, insurance secret society numerous in Michigan) and other claimants. The dispute, involving the value of the edifice, about $2,000, was strenuously carried into the law courts. On Wednesday a decision of the State Supreme Court, adverse to the Maccabees, who had possession of the property, was announced. On that evening the Maccabees held a meeting in the church, and on Thursday morning the building was destroyed by fire. An investigation is to bc made, and it is expected that the developments will be full of interest for all concerned.

—Nearly half of the liquor saloons in New York City were closed on Sunday, April 3, and most of those who control the remainder seemed solicitous lest they should be found guilty under the excise laws. For it was not owing to any special power of moral suasion that this new feature of New York Sunday life was manifested. It could be directly traced to the individual denunciation of the Tammany Society and the unscrupulous methods of that vile secret political institution by Rev. Dr. Parkhurst. Tammany has been for years the vital spring of municipal corruption and the rum interest in that city. By his energetic and damning exposure of its wickedness the Doctor forced the society to assume the defensive, and the immediate result was a "dryer" Sunday than New York had seen for years. With proper support, his foray upon Tammany will make the revolution, so auspiciously begun, a glorious success.

—A private letter from Miss Elizabeth E. Flagg says in reference to the noon prayer-meeting held in the N. C. A. rooms adjoining the *Cynosure* office: "I hope the noon prayer-meetings are still kept up. They seem to me to be one of the best guarantees possible of the success of our work. It docs not matter if there are only two or three at each meeting. If there is one thing I have learned in the New England work, it is, not to put faith in numbers." In relation to these meetings, which are still too thinly attended by those for whose benefit they are maintained, conversions are frequent, and solid work for eternity is being done. We may be sure that the Lord will add to his church daily such as WILL be saved. "Whosoever WILL may come."

—One of our exchanges, to whom Sunday observance is obnoxious, in a recent issue, fires this off at the object of its aversion: "Remember that Sunday as the Sabbath, or as a day to be observed instead of the Sabbath, or a day for special religious observance of any kind or for any reason, has no foundation in any biblical teaching. So, while it may be true that the secular Sunday newspaper diverts religious thought, it has nothing to do with Sabbath keeping any more than the secular newspaper of any other day." It is such teachings as these by professedly Christian newspapers that aid the enemies of the weekly rest-day (called Sunday by the pagans, but known to all true followers of Jesus as "the Lord's-day") in destroying the Puritan Sabbath and treading its former glory in the dust.

—Details of the grand work instituted among the colored people of the South by the American (Congregational) Missionary Association of New York, fill the thirty-six royal octavo pages of the *American Missionary* for April. The Association has industrial schools and colleges located at Tongaloo and Meridian, Miss.; Blowing Rock, Beaufort and All Healing, N. C.; Talladega and Selma, Ala.; Nashville, Jonesboro and Memphis, Tenn.; Lexington, Ky.; New Orleans, La.; Orange Park, Fla.; Atlanta, McIntosh, and Thomasville, Ga.; Austin, Tex.; Oahe, Santee, and Fort Berthold, Ind. Ter. The story of each of these praiseworthy institutions is full of interest and encouragement, and the illustrations accompanying them convey a very fair idea of the methods employed to enlighten the minds, purify the hearts and strengthen the bodies of these men whom the Association is training to perform the duties of Christian citizens.

—At the Cleveland (Ohio) Rolling Mills, a few months ago, the manager inaugurated a system of practical prohibition, that worked very well. The preliminary notice of the manager, as posted on the gates of the institution, warned the men that after a certain date, any employe who leaves his work or the yard during working hours, or is known to have entered or left a saloon, or to carry any beer or intoxicating liquors to the works, or is seen under the influence of liquor either coming to work, at work, or at any time during which he is supposed to be on duty, will be immediately discharged." On the succeeding pay-day half a dozen of the men were told that, in accordance with this regulation, their services were no longer required. It may seem hard to resort to such heroic measures, but surely the warning was timely and should have been more carefully heeded. Public sympathy will be extended to the wives and children of these delinquents, but the men have no one to blame but themselves.

—The *National Home Guard*, published monthly at Boston by Mrs. Anna E. Stoddard (218 Columbus avenue), and edited by Miss Elizabeth E. Flagg, although diminutive in size, is one of the most stalwart anti-secrecy reform papers in New England. The March number contains a symposium of testimony against the lodge by prominent women in the W. C. T. U., which cannot fail to leave a powerful impression wherever it is read. Mary E. Cheney, secretary of the Boston W. C. T. U., writes: "I believe that any organization having a secret oath as its taproot is dangerous to the best interests of society at large." Mrs. A. J. Gordon, president of the Boston W. C. T. U., makes a strong plea against the lodge system and its evils, and adds: "We are thankful for the National Christian Association, which is turning the light on these ways that are dark and tricks that are vain; we bid God-speed to the *Christian Cynosure* and its editors, and to the *National Home Guard*, in their efforts to awaken and arouse public sentiment against all secret societies." And for our part we are thankful that God has raised up such sterling advocates for Christian reform as Rev. A. J. Gordon, D.D. and his wife, and all the other able men and women who are sufficiently independent and have grace enough to lift their voices and influence against the shams and evils of the lodge system.

REFORM NEWS (*Continued from 5th page*).

of such a stroke of policy as that in their pastor?

The attitude of Congregationalists towards lodge demon-worship proclaims the fact that they have more respect for it than they have for evangelical denominations other than their own—for the latter must be abandoned as a prerequisite for church fellowship and communion with Congregationalism.

When every denomination keeps the words of Christ, then, and not until then, will there be the universal Christian union contemplated by Christ, John 17: 21–23.

If all could take the words of the beloved disciple: "Love not the world nor the things in the world; if any man love the world, the love of the Father is not in him," Christian union would be near at hand. But God's word demands such a separation as essential to Christian union, as the churches will not tolerate; such a separation as they cannot tolerate while the devil holds such heavy mortgages upon them. The amount specified for which this Congregational church is mortgaged is $20,000 in money. And when that is paid up, no doubt the pastor will find himself under still heavier bonds than can be estimated by money to suppress the truth.

After spending one week in this city, almost enchanting for its beauty, I depart from it tomorrow morning for San Diego. It rained very hard all last night, and they expect no more rain before next November or December. Two or three nights ago it was so very cold that it seemed to me that there would be a hard frost, but the next day the flowers were blooming as brightly as before and unharmed. Sometimes there is a very heavy fog from the sea that settles down upon the city. The enervating effects of the warm days are neutralized by the cold nights, which latter seem to preserve the health and activity of the people.

Yours truly, W. FENTON.

ANTI-MASONIC WORK IN THE EAST.

[A private letter from a Christian lady in an Eastern State, who desires, for the present, to withhold her address from publication, thus recounts her success in her warfare, single-handed, against the lodge:]

————, N. Y., March 30, 1892.

I have been instrumental in influencing two loved ones to forever leave the lodge, and leave not "one hoof behind" in the land of bondage. No emblem, or charm or trinket, after the fashion of the pagan symbols, defiles our happy home, and I have been the means of putting into the hands of nearly one hundred women, Masons' wives, information whereby they may also save their loved ones.

We have pledged ourselves not to patronize in business, not to listen to a minister, or receive the Lord's Supper from the hands of an affiliated Mason, considering it blasphemy toward God, and insulting to us as Christian women.

If societies could be formed in all cities, where women could take this stand, the lodge-room would be emptied of every professing Christian. "He that is filthy, let him be filthy still;" for we only desire to rescue those who have named the name of our Redeemer; and *we will not allow his name to be insulted* and in any way condone the crime.

I never loved my Saviour so much as I have since I have studied into this abomination and learned how his professed disciples have crucified him afresh. God forgive them! "they know not what they do!" Yours sincerely, B.

The Home.

THE SKEPTIC'S DAUGHTER.

[Ethan Allen's daughter was a lovely, pious young woman, whose mother, then long in the spirit land, had instructed her in the truths of the Bible. When she was about to die she called her father to her bedside, and, turning upon him her pale face, lighted by lustrous blue eyes, she said, with a sweet voice: "Dear father, I am about to cross the cold, dark river. Shall I trust to your opinions, or to the teachings of dear mother?" These words, like a keen sorrow, pierced the recesses of his most truthful emotions. "Trust to your mother!" said the champion of infidelity; and, covering his face with his hands, he wept like a child. —*Harper's Monthly.*]

The damps of death are coming fast,
My father, o'er my brow,
The past with all its scenes has fled,
And I must turn me now
To that dim future that in vain
My feeble eyes descry;
Tell me, my father, in this hour
In whose stern faith to die?

"In thine? I've watched thy scornful smile,
And heard thy withering tone,
Whene'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or is it in my mother's faith?
How fondly do I trace
Through many a weary year long past
That calm and saintly face!
How often do I call to mind,
Now she is 'neath the sod,
The place—the hour—in which she drew
My early thoughts to God!

" 'Twas then she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age;
And bade me in its precepts live
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

"My father, shall I look above,
Amid this gathering gloom,
To Him whose promises of love
Extend beyond the tomb?
Or curse the being who hath blessed
This checkered path of mine;
Must I embrace my mother's faith,
Or die, my sire, in thine?"

The frown upon that warrior-brow
Passed like a cloud away,
And tears coursed down the rugged cheek
That flowed not till that day.
"Not—not in mine," with choking voice
The skeptic made reply,
"But in thy mother's holy faith,
My daughter, may'st thou die."

—*C. C. Cox, in N. Y. Times.*

FROM HOUSE TO HOUSE.

Sunny Dale was no place for "cranks," yet there were a few there. Now a "crank" is a man who has a long, religious definition of something imaginary or real. Some "cranks" are good; some bad. The good one is balanced; the bad, unbalanced. A good "crank" can see something besides his hobby; a bad one, never! The former may be, and, for the most part, is a well-rounded man, but who puts greater stress on some point. The latter can see nothing but his hobby. In it he lives, moves and has his being. The few "cranks" in Sunny Dale church were of the latter stamp. The sacrificial blood, the ingathering of souls, the building up of the kingdom, all must stand aside and give the "right o' way." They sometimes visited the pastor and tried to urge him to preach their all-absorbing topics. One Monday morning, the pastor was no sooner out than he saw John Thimblebrain coming to his house. John was the crankiest crank of the lot. He could not see anything but his hobby. He tied his horse and was greeted by the pastor. But he could not wait: "Pastor Experience, why don't you preach on prehistoric men? You have not even *mentioned* the subject for *four Sabbaths*, and the people are losing interest! You ought to bring it in every Sabbath!" "Well," said the pastor, "I did not notice when the subject was mentioned last. We ministers have to be careful or we will run into ruts, and preach one thing all the time. I try to watch, and, as far as possible, systematize the pulpit ministrations." "No doubt you do," said Mr. Thimblebrain, "but you don't succeed. Why, I've heard the 'Gospel' and 'salvation' until I am tired; but I would never get tired of hearing of *prehistoric man!* And why it interests you so little, and why you leave it out of so many of your sermons, I can't see! You certainly don't read much on these old, profound subjects! I would like to give you the loan of some books so that you could keep the people 'up' on the all-absorbing-question-of-the-day!"

This was a centre shot. Some ministers would have given John Thimblebrain an intellectual thrashing on the spot, but Pastor Experience was not that kind of a man. He wanted to lead his brother out and away from the notions which he had been nursing. There was a very sick man in the congregation, and Pastor Experience suggested to Mr. Thimblebrain that they go and call. He was agreed, and they untied the horse and were away. The conversation at the bedside was very touching, and the expressions of faith by the dying man, most comforting. Mr. Thimblebrain was much moved, for he had not often heard such words or seen such love for Christ. The pastor asked Mr. T. to lead in prayer. This over, they retired. On the way home, Mr. T. expressed his astonishment and gratification, and asked the pastor to preach, *some day soon*, on "The Faith of the Dying Saints," and to use as an illustration what they had seen and heard. As he was about to start for home, he also made a special request of the pastor to take him with him on similar errands as often as possible, for "I see I have been missing much." From that day Mr. T. was a changed man. Thus, my friends, one sweet experience oftentimes releases from years of captivity.—*Christian Nation.*

PRACTICAL RELIGIOUS LIFE.

The thing for us to do is to take hold of our work willingly—as that which we are here on earth to do. Whatever it is our duty to do, let us do it. Whatever is laid upon us to bear, let us bear it. It may be pain; it may be bereavement; it may be slander; it will be largely self-reproach for our own blunders and sins. If the burdens be only toil and self-sacrifice, they are easy, and to repine about them is to quarrel with our blessings. Another thing, having done the best we know how or are able "let it go at that." I used to hear my father say when he had done a thing as well as he could—"let it go at that." Don't go back and worry over it and around it, and wish you had done it better. Another maxim of his was in regard to quarrels. "If you put your hand to your side of a quarrel to make it better, you will make it worse." His idea was that you cannot get a good thing out of a bad thing, because it is not there. There is no good thing in a quarrel, and the more you get out of it the worse you are off. Let us stand with dignity and composure by the right—and with confidence also.

And it is not difficult to find the right. There never was a noonday sun clearer upon a path than the teaching of our Lord is upon the path of our lives. There is not a stone, nor a root, nor a depression, nor an elevation, which it does not show. We may run in it and not stray or stumble.—*Interior.*

OLIVE'S IMPULSE.

"I wonder who will wear this," said Olive Eustice as she took the last stitch in a dark woolen dress. "It looks real pretty and comfortable, even if it is plain, and I have enjoyed making it so much. I should really like to know who will get it."

"Why don't you put a note in it?" asked Rosy Deane, laughingly.

The young ladies' mission circle was sewing for a mission box to be sent to a friend who was teaching in a large school in the West, where the pupils were nearly all destitute of the many necessaries of life, to say nothing of its comforts. Olive looked up at Rosy's suggestion.

"Thank you for the thought. I suppose you will laugh at me," she said, "but I feel a 'moving,' as Aunt Harriet says, to do as you suggest."

"Indeed we will not laugh. I think it would be ever so nice for you to do it. There are pencil and paper on the table."

Olive wrote a few lines, slipped the note in the dress pocket, and folded it for the box.

* * * * * * * *

"I might as well give up first as last," said Ruth Crosby; "everything goes against me. It took all the money I earned this summer to pay the doctor's bill, and now the cow has died. I shall have to give father the money I had saved for my dress to buy another cow, and I cannot come back to school without a dress. It does seem too hard. I meant to be something, and help the rest, but there isn't any use. I do want to come back so much this fall."

"I think you can, my dear," said Miss Preston. "You can pay your way in school, and I know where you can work for your board."

"But, Miss Preston, I haven't a dress to wear away from home," said Ruth.

"My friends in the East have sent me quite a box of clothing to give away; there are several things that will be just right for you, I am sure; a gray woolen dress for one, I think. Cannot you thank God and take courage now?"

"I don't know," said Ruth, sadly. "I am thoroughly discouraged; it seems to me that there is nothing but trouble and disappointment for me. I wonder how it would seem not to be so awfully poor."

The gray dress proved to be just right, but Ruth looked at it dubiously.

"I don't believe I shall ever dare to wear it," she said, "it is so nice."

It was not until she had reached home that she put her hand in the pocket and found Olive's note. It was only a few lines:

"Dear unknown friend," it read, "something impels me to send you my verse, as I call it. It has been such a source of help and comfort to me, perhaps it may be to you. This is it: 'He that spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things?'

"I have lost all my dearest ones. I am the only one left of my family, and oh, I am so lonely! but I just cling to that verse. It seemed hard and unjust to me at first, but since I learned these words I feel differently. If he loved me enough to let his Son die that cruel death for me, he surely would not deny me any earthly happiness, unless there was some wise, good reason. I know I can trust his love after that proof. Are you ever tempted to doubt it? Just cling to my verse if you are, won't you?"

I don't know how many times Ruth read that note, but as she read the hard look in her face softened. Was it possible that there was a wise, loving reason for all her hardships and disappointments? She had almost felt that her lot was harder than any one's else; but there was the girl left desolate. After all, poverty was by no means the greatest hardship; she remembered how she had thought in the summer's sickness that if God would only spare her dear mother to them she would never murmur again. And yet how bitterly she had complained about the death of the cow. Oh, she was ashamed to think of it.

"I am going to write to her," she said two or three weeks after, "and tell her how her verse has helped me, and thank her for sending it."

So it came to pass that the two girls so widely separated came to correspond, and Olive knew all about the poor crops and the loss of the cow, and how Ruth longed to educate Teddy, who was so bright. And then came books, papers, magazines to the lowly Western home, which were perfect treasures to the recipients.

And then finally came the request that Olive might be allowed to educate Teddy. "My brother wanted to be a minister if he had lived," wrote Olive; "may I not educate Teddy in his place?"

"I wish," Ruth wrote back, "that I could put a monument over that cow's last resting-place. If she had not died just when she did I should not have needed the gray dress, and so should not have received your dear little note. I think, no matter how long I live or what comes to me, I shall never doubt again like that, and every night of my life thank God for putting it into your heart to write those kind words to me."—*American Messenger.*

During the ten years in which the National Department of Scientific Temperance Instruction in Public Schools and Colleges has been in existence, legislation has been secured in thirty-five States

and in all of the Territories, requiring scientific temperance instructions in all of the schools. The nine States which have no laws on the subject are New Jersey, South Carolina, Georgia, Mississippi, Arkansas, Tennessee, Indiana, Kentucky and Texas.

"LEND A HAND."

A very small boy was crossing Lafayette Square, the most beautiful of Washington's parks, one Sunday morning.

He wore the blue uniform of the District Messenger boys, and was lugging with both hands a basket containing some potted palms and roses, which doubtless were to decoratc a rich dinner-table.

He was a pathetic figure, that little chap, and every one in the park was noticing him. It was such a warm morning for December, and the energy which he might have had if there had becn snow on the ground became languor and listlessness. He at last set the big basket down and looked at it helplessly.

"Tired out, are you, my boy?" came a friendly voice from behind him, and the messenger glanced up at a distinguished looking man.

"Tired out?" the question was repeated. "Yes, sir." "Have you to go far?" "Yes, sir."

"Well, I am going your way, I can help you a bit," and the gentleman picked up the basket and carried it for some distance, the little chap trudging at his side. As they walked along, the small boy grew confidential, told who he was and where he lived, and finally, in a burst of good comradeship, asked his companion where he lived.

"Just across the street from where I met you," was the answer, as thc gentleman slipped a coin in the boy's hand, "in that white house opposite Lafayette Park."

For it was the occupant of the White House, the President of the United States, who was carrying the flower-boy's basket.—*Wide Awake.*

MARRIED LOVE.

(Chas. H. Spurgeon to his wife.)

Over the space that parts us, my wife,
I'll cast me a bridge of song;
Our hearts shall meet, O joy of my life,
On its arch unseen, but strong.

* * * * * * * *

The wooer his new love's name may wear
Engraved on a precious stone;
But in my heart thine image I wear;
That heart has long been thine own.

The glowing colors on surface laid,
Wash out in a shower of rain;
Thou need'st not be of rivers afraid,
For my love is dyed ingrain.

And as every drop of Garda's lake
Is tinged with sapphire's blue,
So all the powers of my mind partake
Of joy at the thought of you.

The glittering dewdrops of dawning love
Exhale as the days grow old,
And fondness, taking tho wings of a dove,
Is gone like a talo of old.

But mino for thoc, from the chambors of joy,
With strength camo forth as the sun;
Nor life nor death shall its forco destroy;
Forever its course shall run.

All oarth-born love must sleep in the grave,
To its nativo dust return;
What God hath kindlod shall doath outbrave,
And in heaven itself shall burn.

TEMPERANCE.

FROM THE WHISKY-SELLERS.

The *Champion of Freedom and Right*, "the national representative of the beer, winc and spirit trade," and "official organ of the Illinois Liquor-Dealers' Statc Protectivc Association," is the pretentious title of a Chicago weekly paper.

Speaking of the defeat of the anti-prohibition legislation in Iowa, the *Champion* says: "The Schmidt Local Option has been defeated in the Senate. Every Democrat voted for it—every Republican present against it. And yet it was a most reasonable bill; nay, it was even quite hard enough on those citizens of Iowa who intended to go into the retail liquor business."

Under the head of "Our Focs are Wide Awake," the *Champion* gives place to the following:

"The following call for the Illinois Statc Prohibition Convention, to be held at Springfield, May 31, 1892, has lately been published in every one of the dozen Prohibition papers in our State.

"(They support liberally over one dozen papers—the combined liquor dealers of Illinois give but a scanty, a measly support to two papers published in their interest). Thus it reads:

"'Rockford, Ill., Jan. 30.

"'The State Convention of the Prohibition party of Illinois is hereby called to mcet in the hall of the House of Representatives, in the city of Springfield, Tuesday, May 31, 1892, at 10 o'clock in the forenoon.

"'The business of this convention will be to put in nomination suitable candidates for State officers and for congressmen at large, the election of delegates to the National Prohibition Convention to be held at St. Louis, Mo., June 29, 1892, and to present to the people of the State a declaration of our principles and our belief regarding such questions of political and economic importance as should be eonsidered in the interest of every home in the commonwealth, as opposed to the licensed dram shops, and to all the other abuses of power and privilege with which the misrule of the older political parties has afflicted the people of this great State.

"'This convention will be composed of delegates from the different counties, to be elected on the following basis of representatives.'

"The Illinois saloonkeepers, wholesale dealers and brewers are dancing over a volcano—they will not realize it until the eruption scatters them into smithercens."

MORAL ACCOUNTABILITY OF THE MAN WHO DRINKS.

Public lectures on the strong drink question usually pass over the guilt of the drunkard. Everyone else having lot or part in the matter, except the principal party, is blamed. Whatever degree of guilt attaches to others—and we would not lightly pass over that of the man who is given to treating and urges drink upon other men—we believe that letting the culprit go scot free is a great damage to the cause of temperance. He is represented as a weakling falling into the toils of stronger and more designing characters. It is true he is a weakling, much the same as every other man is a weakling who indulges in any kind of vice and gets to loving it or always has lovcd it. Some call a thief, or one of a certain class of thieves who steal oftener than others and do not give up the habit, a kleptomaniac—a soft term invented to palliate the love of theft, a designation of distinction accorded not to the person who steals once but to one who keeps on stealing all he can. Some unfortunate constitutional trait, some inherited quality, some defect of brain, some accident of education, something of some sort other than a man's own fault, depravity or self-indulgence, is assigned as the reason for thieving or sensuality or inebriety. This is the gist of the dangerous moral philosophy which is becoming only too popular, and more espccially so as regards the question of temperance. We have only to make a more extensive application of the principle to show its folly and falsity. If the rum-thirsty is innocent, why not thc blood-thirsty? A theory that would so destroy the foundations of morality cannot avail to further sobriety. The glutton or the sensualist may use it in his favor if the sot may, and so may all evil livers. They sin because they want to sin, because they have the disposition or somebody tempts them. No; let the man who gets drunk and abuses his family be known as a rcprobate, not merely because he abuses his family but becausc he gets drunk, and let his drunkenness be not excused. Have him know that he is held accountable, and there is somcthing done towards his reformation by letting him sce himself as others see him. At least he is not encouraged to drink again. But suppose hc attends a leeture on temperance in which everybody is blamed but himself; thc manufacturer, the dealer, the treater, the inanimate apple, tree and perhaps his poor wife for not making home so attractive that he could not leave it of an evening (and, perchance, how could she?) and he laughs in his sleeve and says, like the sot in Solomon's time, "I will seek it yet again." No! no! "The soul that sinneth, it shall die." The devil could invent no more ingenious device for increasing the number of his victims than to make opponents of a particular sin excuse the sinner for committing it. If poor John, who staggers home, were not so much pitied for his weakness, he might get a little more strength by being treated as a man of responsibility who has done a contemptible thing by darkening the lives of his children and burdening the heart and hands of his wife, bringing shame and sorrow where he should give joy. We do not say he invites no pity. Every sinner does. But that he is a sinner is a fact not to be denied. It is the main fact in the case. Let him know it. All the evil to himself and others comes out of it. Say to him, then, friend or wife, "How can you do this great wickedness and sin against God?" Conscienee may be reached and the sinner ask himself, "How can I do this great wickedness and sin against God?" Then there is hope.—*Dr. F. W. Bartlett, in Temperance.*

THE COST OF INTEMPERANCE.

The *Register* some time ago called attention to the increase in the manufacture of distilled liquors in the United States. The complete statistics of the internal revenue department make this increase clear, not only in the case of distilled liquors, but of tobaeco. The total number of cigars made last year was 4,406,696,981, an increase of 387,002,784. The total number of cigarettes, 2,976,270,885, an increase of 486,409,280. The cigar bill of the nation—domestic cigars only—is, therefore, taking the average price as 7½ cents, $330,000,000. The cigarette bill will add at least $20,000,000 to this, making the total $350,000,000. To this must be added $600,000,000 for tobacco in its various other forms. The increase is figured at about $50,000,000. That does pretty well for one year. During the same time the increase in distilled liquors was 3,000,000 gallons and 3,000,000 barrels of beer brewed. The increase in the former is not so marked as the increase in beer. The tendency seems to be to the greater consumption of the lighter drinks. The total liquor bill was probably not far from $1,000,000,000. The increase for the year about $30,000,000. But this does not mean that all temperance work has been ineffective, for without efforts of that character the increase would have been much larger than it is. Surely these figures are appalling in their magnitude, and they should arouse every patriot and Christian worker to more earnest efforts in behalf of temperance.—*Iowa State Register.*

TEMPERANCE NOTES.

It is proposed by Frances E. Willard to found, by subscription, a John B. Gough professorship of total abstinence in the new American university to be established in Washington.

Nine hundred millions of dollars—this sum spent each year for drink. Turn this money into legitimate channels of trade; let it buy food and clothes, and who can picture the prosperity that will follow?—*Rural New Yorker.*

A telegram from New York announces that every one of the 9,000 saloons in that city were closed last Sunday. The 6,000 in Chicago were "running wide open" on that day. And yet it is claimed that New York is a much-worse-governed city than Chicago.

The Philadelphia Grand Jury suggests to the judges on account of "the immense number of cases of illegal liquor selling acted on by this jury," that "if a larger number of retail liquor licenses be granted, it might help to exterminate this growing evil."

A speak-easy proprietor in Philadelphia called on Mrs. Fedoria Jacksel, across the way, and demanded forty-five cents for beer bought by her husband. He threatened to have her arrested if she did not pay. She consulted a magistrate, who advised her to swear out a warrant, which she did; and the speak-easy fool is now languishing in jail, in default of $800 bail.

Ever since 1889, Lucy McClure has been one of the most extensive manufacturers of illicit liquor in West Virginia. She is young, athletic, of good nerve and presence of mind, and a fine shot. These advantages, with the addition of a sorrel horse, have kept her out of the clutches of the law, until last week, when the marshals ran her down. She is rich, and has engaged eminent counsel to extricate her.

Bible Lesson.

STUDIES IN THE PSALMS AND DANIEL.

LESSON IV.--Second Quarter, 1892.—April 24.

SUBJECT.—The Lord my Shepherd—Psa. 23: 1-6.

GOLDEN TEXT.--The Lord is my Shepherd; I shall not want.—Psalm 23: 1.

[Open the Bible and read the lesson.]

Daily Readings.--M.—Psa. 23. T.—Ezek. 34: 11-16. W.—Ezek. 34: 20-31. T.—Psa. 34: 1-10. F.—Matt. 18: 10-14. S.--John 10: 11-18. S.--John. 10: 22-30.

COMMENTS BY E. E. FLAGG.

1. *The Great Shepherd.*—vs. 1–3. This has ever been, by universal consent, the favorite psalm of the church. "The Lord is my Shepherd." As long as we are of the world we feel no need of a Shepherd. Neither do the wild goats of the mountain, which make their home among its dismal defiles and yawning precipices; but could we imagine one suddenly transformed into a timid, bleating sheep, we should have some idea of the change which passes over the self-sufficient sinner when he becomes a meek and lowly follower of Christ. He no longer desires his own way. He wants a shepherd—no less than the Lord himself; and with this comes the blessed sequel, "I shall not want." "He maketh me to lie down in green pastures." What can this mean, except that the divine Shepherd will supply every need, temporal or spiritual; as St. Paul so wonderfully expresses it when writing to the Philippians, "according to the riches of his glory in Christ Jesus." "He maketh me to lie down." This implies a fully satisfied condition. When we see a flock of sheep lying down we know they are not hungry. "He leadeth me beside the still waters." The Christian has this beautiful promise: that though worldly luxuries may be denied him and he may have to suffer the loss of all things for Christ, "his bread and his water shall be sure." Our churches abound with lean, starved members, who have leaped the bars which divide them from the world and are feeding among the goats; drinking from its broken cisterns, and refusing the still waters "that go softly." "He restoreth my soul." Sheep are apt to stray. The parable of the Ninety and Nine is the best commentary on this passage. How untiringly the Great Shepherd seeks his sheep over the dark mountains of sin, and how tenderly, when found, he "restores" it to its old place among the flock! There is another sense in which he restores our souls. The sheep need daily to be led to new pastures. So the Christian must have the virtue which "goes out of him" in the press of his daily life freshly supplied. "He leadeth me,"—not driveth. Macdonald says that if we refuse the Shepherd's gracious leading he will send his sheep-dogs, sickness or trouble, to drive us into the right way. But how much better to give ourselves up to his gracious leadings. "For his name's sake." This means that his honor and glory, as well as his joy, is involved in the safety of the meanest of his sheep. The combined powers of earth and hell can never pluck them out of his hand.

2. *His protecting love.*—v. 4. In taking his flock to fresh pastures, the shepherd sometimes has to lead them through dark and gloomy mountain-passes, shadowed by overhanging cliffs, and haunted by wild beasts. So the Good Shepherd must lead every sheep through the dark valley of death to reach the green fields of the heavenly Canaan. But even there "I will fear no evil, for thou art with me." What can the sheep want more? "Thy rod and thy staff they comfort me." The rod was for guiding and controlling the flock; the staff, to defend them against wild beasts. God's chastening rod, which will not allow his sheep to go astray, is as much a comfort to their hearts as the staff with which he drives off their foes. Why should we fear even the last enemy? His rod and his staff will not fail us if we are his true sheep; and the best sign that we are such lies in the fact that we indeed find his chastening rod a "comfort;" that we want his will done in us, and by us, and for us. The "valley of the shadow of death" may refer to sorrows and afflictions so great as to have in them the bitterness of death, as well as to the pains of dissolution itself. It is at these times that the enemy is apt to tempt most fiercely; but his loudest roar need not terrify the most timid sheep. How "comforting" the sight of the Shepherd's strong "staff!" We sometimes shrink from the sterner side of God's character;—his wrath against sin, and his terrible judgments on evil men. But the arm that folds the lambs in his bosom must be strong to tear in pieces the bear and the lion, which seek to devour them or he is not a true shepherd.

3. *His preserving power.*—vs. 5, 6. "Thou preparest a table before me." How abundantly has this been fulfilled in the life of many a sainted worker for Christ! "In the midst of mine enemies." They cannot "boycott" or "starve us out," if we are true to God. "Thou anointest my head with oil." However low we may be brought, we are heirs of a crown and a kingdom. Let us not forget our holy anointing. Our "cup" will "run over," no matter what may be our worldly circumstances; and this will not be the experience of a single day, but of all the days, until we enter God's heavenly household, to go no more out forever.

Religious News.

CONGREGATIONAL.

—The Broadway Tabernacle Congregational church, New York City, reports a membership of 1,189, of whom thirty-nine came in within the year. Receipts from pew rents were $32,990; benevolent contributions for the year, $41,882.

FRIENDS.

—New York Friends are making a canvass to raise money to aid the Russian sufferers. Timothy Nicholson has forwarded $1,972.50, of which $782 was received from the people of Richmond and vicinity and $1,172.50 from meetings and individuals away from there. The London *Friend* of March 25 reports £31,350 as having been raised through the Friends' channel.

—Nathan T. and Esther G. Frame have been laboring in evangelistic work the past winter in Southern Indiana. They recently closed a meeting of five weeks at Seymour. Newspaper reports from that city say that hundreds of Christians have been revived and blessed, and about one hundred and fifty have professed conversion. One hundred have joined the different churches.

GENERAL MISSIONARY.

—The missionary societies in Europe which have the largest number of communicants in their mission churches, are: The London Missionary Society, 67,797; the Church Missionary Society, 48,509; the Wesleyan Missionary Society, 50,000; the Baptist Missionary Society, 40,078; the Society for the Propagation of the Gospel, 35,637; the Moravians, 31,591, and the Gossners Mission, 30,027. The Women's Missionary Societies of the world raised $1,785,001 for foreign missions last year. This is about one-sixth of the whole amount raised for foreign missions. Of this amount the Presbyterian women of America take the lead with $336,244 to their credit; the Methodist women of America raised $306,299; the Congregationalist, $157,364; the Baptist, $153,858; and the women of the Church of England, $129,085.

INDIA MISSIONS.

—The *Independent* gives the following summary of mission work in India: Churches and societies supporting missions, 37; stations, 3,777; missionaries, 1,727, of whom 924 are male and 803 female; native preachers, 2,961; congregations, 1,605; communicants, 249,492; schools, 6,993; pupils, 294,167; Sabbath-school scholars, 124,603. The late census of India shows a population of 288,159,672. Of these, 2,284,191 are set down as Christians—one-hundredth part of the whole. The increase of Christians during the past ten years has been 22.6 per cent, or more than double any other class.

ITALY AND THE BIBLE.

—It is a short time since the Bible was a forbidden book in Italy. It was not safe for one to be found with a copy of it in the city on the seven hills. But now there are many Protestant churches in Rome, and all through the country the Bible is freely sold. The report for the past year shows the sale of 7,509 full copies, 16,827 copies of the New Testament, and 143,212 copies of portions of the Scriptures, an increase of 13,778 over 1890. These sales are not to foreigners or evangelicals, but for the most part to the Roman Catholic populations of the remote provinces, where the voice of the evangelical preacher may not be heard for a long time. Dr. A. Meille says, "I feel justified in saying that *no book is so largely bought, or finds so many readers in Italy at present, as the Word of God.*"

METHODIST EPISCOPAL.

—Chaplain McCabe is said to have made forty thousand dollars out of his lecture on Libby Prison, all of which he has given to the Methodist church or to charity.

—A remarkable revival has occurred at Calvary church, New York, of which J. R. Day, D. D., is pastor. Two hundred people united with the church upon two consecutive Sundays, including many heads of families, business men and the brightest young people of the community. Bishop Foss, who visited the church during the refreshing, said it was an "old-fashioned Methodist revival," in which the mourners' bench and altar were magnified, and where seekers remained until "God, and not men, informed them that they were converted."

MULLER'S GOOD WORK.

—George Muller has in his care seventy-five schools, of which thirteen are in Spain, two in Italy, two in the East Indies, and seven in the English colonies. In May of last year these schools contained 6,250 pupils, and the total number since the first one was opened in 1834 was 112,937. The expenses have been $489,000. Mr. Muller planned to go out as a missionary to India, but insuperable obstacles prevented. But remaining at home he has been able to raise and distribute for missions $1,116,800.

PRESBYTERIAN.

—There are but two German seminaries in the Presbyterian church in America, one at Bloomfield, N. J., with fifty pupils, and one at Dubuque with thirty. The church committee on German seminaries met at Dubuque, Iowa, last week. Propositions were considered to consolidate the seminaries at Bloomfield or at Chicago or at St. Louis, but the committee decided to recommend to the coming General Assembly at Portland, Oregon, an endowment of $50,000 to $100,000 for the Dubuque Seminary, which is an excellent property and has an exceptionally good faculty, headed by the Rev. Dr. Adam McClelland, the blind scholar from Brooklyn, N. Y., and Professor Von Der Lippe from St. Louis.

—The Presbyterian church (North) is in trouble over the falling off of the collections for foreign missions. They have received $30,000 less this year up to February 1 than last year, and that, with an outlay of $50,000 more than last year, makes a heavy deficit.

—The Southern Presbyterian Board has established a mission in Korea, and opened a theological seminary in Capinas, Brazil.

PROTESTANT EPISCOPAL.

—A distinguished prelate of the Protestant Episcopal church passed away in the death of Rt. Rev. Bishop Gregory T. Bedell, the third to fill that office in the State of Ohio. Bishop Bedell was a native of Hudson, N. Y. He was ordained to the ministry in 1841, and for several years officiated as rector of the Church of the Ascension, West Chester, Pa. In 1850 he resigned his charge and became Assistant Bishop of Ohio. Bishop McIlvaine died in March, 1873, when Bishop Bedell became his successor. Bishop Bedell was thoroughly evangelical in doctrinal matters, and was a man of broad sympathies. He was beloved by men of all denominations, and will be widely missed.

REFORMED PRESBYTERIAN.

—The Associate Reformed church of the South is paving the way for union with the United Presbyterian church. The organ question has been decided by the Synod on the side of the instrumental music advocates.

—The church of Christ in Japan submits its Confession of Faith to the Alliance of Reformed Churches to meet in Toronto, Can., Sept. 21, and appoints delegates seeking admittance to the Alliance.

—Rev. Dr. T. Sproull, editor of the (monthly) *Reformed Presbyterian and Covenanter*, Pittsburgh, Pa., died Monday morning, March 21, in the 89th year of his age. His death was peaceful. About 2 A. M. Sabbath morning he became unconscious, and, except a few occasional intervals, remained so until death, passing away without a struggle.

—Rev. T. Sproull, D.D., LL. D.. one of the most widely known of Synod's ministers, died, of general debility, on the 21st of March, in the 89th year of his age. He was long pastor of the Allegheny Congregation, afterward divided into Allegheny, Pittsburgh, and Central Allegheny Congregations, and for almost half a century was connected with the Theological Seminary. He was editor of the *Reformed Presbyterian*, later the *Reformed Presbyterian and Covenanter*. He lived to see three of his sons successful pastors—Rev. T. A. Sproull, deceased, Rev. J. W. Sproull, of Allegheny, and Rev. R. D. Sproull, of Brooklyn, N. Y.

ROMAN CATHOLICS.

—Father Redding, a German priest at New York, has just renounced the Roman Catholic church. He says, "I had my doubts about the faith for a long time. A priest does not readily renounce his position. It means a great deal to him—a good living, little work and few cares. I had heard of Father O'Connor, and after visiting and talking with him I determined upon taking the step I have."

Y. M. C. A.

—The following is from the recently issued report of Minnesota State work. Fifteen associations have thirty-three Bible and workers' training classes preparing 319 young men for definite, active Christian work. Of these classes, eighteen are in colleges and two are juniors.

—Plans for the students' special schools are being laid on broader lines and with greater attractiveness than in any previous year. At Northfield, Mr. Moody's home, the World Students' Conference, the mother of such conferences on three continents, will gather in early July. At Geneva Lake, Wis., the Western Students' Conference, in the beginning of the summer, will be this year still better and stronger. A Southern Students' Conference will be held at Knoxville, Tenn., on the beautiful campus of the State University, which looks down from a hill-top on the Tennessee river. This Southern Conference has been made possible by the college work throughout the South

NEWS OF THE WEEK.

CHICAGO.

A visit to the World's Fair grounds was paid by the National Columbian Commission.

Colonel Calvin Goddard, President of the Alley "L" Road Co., died of heart disease at San Francisco.

Daniel T. Elston, a veteran of the civil war, has been held to the Federal grand jury on a charge of stealing mail packages.

Miss Helen Hood, of the W. C. T. U. of Chicago, left last week for England where she will assist Lady Somerset in temperance work.

At the Council meeting ordinances were passed for the Alley "L" Road extension to the World's Fair grounds and for the West Side Metropolitan "L" Road.

John F. Beggs, the lawyer who was tried with Coughlin, O'Sullivan, and Burke for the murder of Dr. Cronin, but was acquitted, died last week at his residence in this city.

Longshoremen are on the eve of inaugurating a strike that may cripple the shipping interests on the lakes.

R. J. Gunning, the Dearborn street sign-painter, and J. M. Rice, manager of the Household Loan Association, were arrested for violating the laws against counterfeiting by displaying representations of Treasury bills on advertising boards.

COUNTRY.

Preparations are being made for a great celebration on the occasion of the opening of the Trans-Mississippi River Bridge at Memphis, May 12.

William L. Barnett, of Morris, Ill., who murdered his wife last November, pleaded guilty Monday, and was sentenced to imprisonment for life.

Women voted at Bloomington, Ill., Monday for school officers for the first time. Miss Mary Ward, a school teacher, was the first one of her sex to cast a ballot.

Two more cases of typhus were discovered at New York Monday; one in the alms-house, the other in the work-house.

It is reported that a hitch has occurred in the negotiations by which it was hoped to bring about a copper combine.

A cyclone passed through Barnhill, Wayne Co., Ill., Monday, and left only three houses standing.

Snowstorms in Western Nebraska delayed trains Monday.

Professor Richard T. Ely has accepted the position at the head of the Bay View, Mich., Summer University.

The South Dakota Supreme Court Tuesday decided that private parties may do a banking business without incorporating.

A locomotive exploded at Long Island City Wednesday, fatally injuring five men and seriously injuring three.

John M. Easton, of Charleston, Ill., an intimate friend of Abraham Lincoln, died Wednesday, aged 84 years.

Wednesday the doors of the Duluth Stock Exchange were opened for the transaction of business for the first time.

The Northern Pacific Hospital at Missoula, Mont., burned Wednesday. All the patients were saved. The loss is $50,000.

Wednesday the Nebraska Supreme Court handed down a decision denying the application of John M. Thayer for a reopening of the gubernatorial contest.

Carpenters in six cities will on May 2 demand an eight-hour day, and in seventy-one cities they will demand a nine-hour day.

Bishop Messmer Thursday took charge of the Green Bay (Wis.) Catholic diocese.

Frank Langdon was arrested at Lima, Ohio, for wrecking a Chicago and Erie train March 1. He told a detective who had gained his confidence all about the crime.

Annie Williams, 18 years old, heiress to a large estate in England, was attacked by her uncle, Llewellyn Williams, Thursday, and dangerously beaten with a sledge-hammer. He was angry because his niece would not deed him her property.

Wesley M. Featherly, editor of the *Lakeside Monitor*, of Au Sable, Mich., Thursday was warned that if he stayed in the town ten days he would be tarred and feathered.

A poem on the landing of Columbus has been found among the manuscripts of Walt Whitman. It is said to possess much merit, and will be offered to the World's Fair managers.

C. P. Huntington was elected President of the Southern Pacific Railroad, at San Francisco, Thursday.

The Hon. J. O. Crosby, of Clayton county, Thursday was elected President of the Iowa World's Fair Commission.

Arkansas Republicans, Thursday, instructed delegates to the National Convention at Minneapolis to vote for Harrison.

(*Continued on 16th page.*)

A helping hand to lift up weak, tired, overtaxed women — that's what you'll find in Dr. Pierce's Favorite Prescription. It gives you just the help that you need.

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 4 to 9:

E J Hayes, Rev J A Scraggs, S Grover, Rev J S Rice, N Martin, Mrs H Upton, D R Mitchel, C S D Cowles, Rev J W Wilson, Rev J E Merrill, Mrs R M Kellum, S C Dodd, J H Millspaugh, W Amidon, H Perkins, N R Parvin, J A Learn, J Rice, J W Modlin, G S Peck, Rev J H Sicker, G Harvey, D Marshman, J Gardner, J Watson, Caleb Lyon, Rev J Faris, Rev J W Morton, S Miller, Mrs H Parsons, Mrs M Stegner, J P Aikin, Miss K M Hartsock, Jas Bell, C H Watson, A C Palmer, Rev R S Morton, J G Butterfield, Rev C Hedler, Rev J Garn, C G Callison, J Patterson, Mrs M A Waterman.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	82¾	@	87⅞
Winter No. 2	88	@	88¾
Corn—No. 2	40	@	40½
Oats—No. 2	30	@	30½
Rye—No. 2	76	@	76½
Bran per ton	12 00	@	12 50
Hay—Timothy	10 00	@	12 50
Butter, modium to best	18	@	25
Cheese	09½	@	13
Beans	1 40	@	1 65
Eggs	12½	@	13
Seeds—Timothy	1 22	@	1 25
Flax			98
Broom corn	03½	@	07
Potatoes, per bush	25	@	35
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 35	@	4 85
Common to good	3 35	@	3 80
Hogs	4 00	@	4 77½
Sheep	5 15	@	6 05

NEW YORK.

Wheat, No. 2	1 02	@	1 04½
Corn	53½	@	55
Oats	36	@	41½
Eggs			14
Butter	14	@	24
Wool	18	@	30½

KANSAS CITY.

Cattle	2 15	@	4 15
Hogs	3 75	@	4 45
Sheep	4 00	@	5 75

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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It is futile for us to shut our eyes to the reflex action which the mind throws upon the physiological powers. We see proofs of it every instant, yet dispute it, and call it unscientific. What are we striving to accomplish in our treatment of disease? Is it not our aim to coax, by all manner of means known to us, this vital principle called life to tarry yet a little longer in its diseased incasement? Then give its presence a just recognition by attributing to it a capability both creative and destructive, a reality though intangible.—*Dr. A. F Pattee.*

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Grate a pound and a half of cold boiled ham in a bowl with a teaspoonful of pickle chopped fine, a teaspoonful of mustard and a little black pepper; beat six ounces of butter to a cream, and add the ham. Have thin slices of bread and butter, and spread the mixture on one side of each slice.

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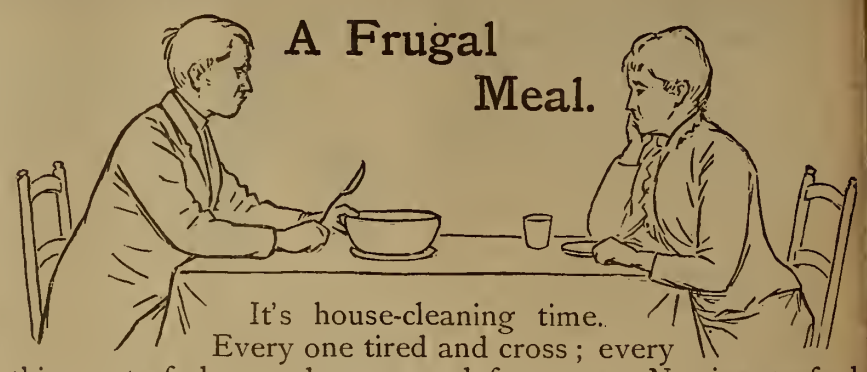

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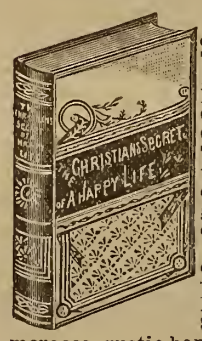

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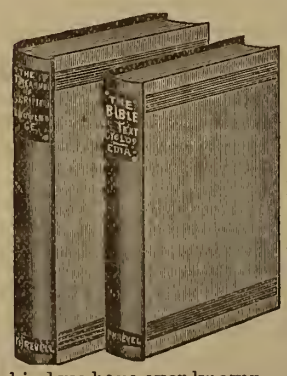

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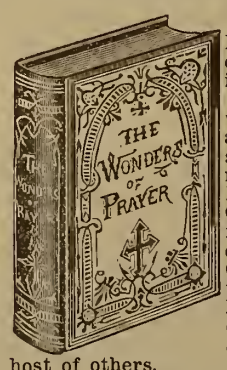

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Farm Notes.

[*From the Farm, Field and Stockman.*]

ASPARAGUS ON THE FARM.

There is no more wholesome or delicious vegetable than asparagus. Coming as it does, at the season of the year when fresh vegetables are scarce and when we particularly need something "green," nearly everyone likes it; yet very few farmers take the trouble to raise it. Perhaps one reason is, the published directions for making an asparagus bed have been too elaborate; usually advising trenching and heavy mulching.

Asparagus will grow if planted in a trench and covered to the depth of ten or twelve inches. Indeed, it will stand almost any amount of abuse and neglect. If planted in rows like potatoes and given the same culture, it will produce more and better food to the square rod than anything else raised on the farm.

Plants may be obtained from nurserymen for a trifle, but we began by sowing the seed in drills, giving clean culture during the summer. The next spring the plants were plowed out and transplanted in rows (furrowed out with a plow) four feet apart, plants two feet apart in the row. The following spring we began to use asparagus, and ever since have had an abundance for ourselves and neighbors, from the time vegetation starts in the spring, till green peas are plenty. We planted one row in a trench, but it has never produced so much asparagus, and is much later.

During the growing season asparagus should be well cultivated, the same as corn or potatoes. After the tops cover the ground it will need no more attention till the next spring. In a dry climate the tops should not be removed before spring, as they are needed to catch snow during the winter. It will pay to give the bed a load or two of manure in the fall or winter, as the stalks will be much larger.

LET US HAVE A GOOD GARDEN.

Let us wake to the importance of having the best garden not only of vegetables but also prepare for a fruit garden. Remember that our first parents made their start in life in an excellent "garden" of fruit.

If the farmer who has no garden or but an excuse for one will now think and plan for a good garden "spot," one-half of the work will already be done, for "where there is a will there is a way," and a way booked out, the rest is easy.

Make the garden spot much longer than wide for the convenience of horse culture in rows the long way.

First make it as rich as possible by manuring with well-rotted manure. Plow this under, making narrow furrows so as to break up and fine the soil and mix in the manure with the soil as much as possible. When plowed, harrow until fine, and this means to give about six times as much harrowing as is generally done on the fields of grain. Obtain the best seeds of all the different leading vegetables, and include the fruits, currants, strawberries, raspberries, blackberries, grapes, plums, gooseberries, dwarf cherry, pears and a few dwarf apples.

The list of vegetables and fruits may be as extensive and varied as will suit the various conditions of climate.

Let there be an abundant supply and always some to spare, to be given to a relative, a friend, or an acquaintance in the city, town or village; for it is a most lamentable fact that the little boys and girls in the towns and cities are starved for fruit; health is impaired for the want of good, ripe fruit in abundance. Drive through one of the towns with a wagon-load of apples and hear the little, pitiful, begging bairn crying out: "Mister, gim'me an apple—please, Mister, won't you gim'me an apple?"

If it is "more blessed to give than to receive"—and it is—how blessed would the farmers be if they would provide an abundance of the "precious fruits" that a kind and bountiful Creator has provided.

Particular directions as to how this work is to be done are not so much needed as a disposition to do the work on the part of the farmers. The first thing to do is to determine that the garden—and a good one—must be a thing of reality, and, as has been said, the work will be half done.

TIMELY HINTS.

Keep the cattle off the plowed land.

Plenty of water and grain should be furnished to ewes in milk.

Dampness is bad for young chicks. See that they have a dry place.

The average price of sheep in the United States is higher than any time since 1876.

Eggs properly packed are not injured for hatching purposes by being shipped long distances.

Keep an eye on all in-coming animals—the swine, the sheep, the cow, the mare. Don't be "too busy" to do this.

The old coops used last year, will be sweeter if you give them a good coat of whitewash inside, before using them this season.

Notwithstanding the McKinley bill the United States imported 139,317,571 pounds of wool in 1891 against 108,680,672 pounds in 1890.

Look out that the brood mare does not strain herself making the turns at the lower end of the field while working on the seeder. Many a colt is lost while putting in oats.

Even after the ewes go out on grass or rye there will be occasional cold, windy days when they must be watched closely or lambs will be dropped and chilled before they are discovered.

Dogs kill $4,000,000 worth of sheep annually in the United States, nearly four per cent of the total value of our sheep. In some States sheep-breeding is on the decline for no other reason.

If your barn-yard is low and the wading good, draw in an old stack bottom or the refuse hay from the field where the stack stood. It will save animal strength, prevent to a degree dirty milk, and make manure.

If the weather is not settled, do not put too many eggs under biddy and expect a full hatch. Better have a few less eggs and have them all hatch, than to have a full "setting" and have half of them get so chilled as not to hatch.

If you are Bilious, take Beecham's Pills.

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The Spring Season

and for which **AYER'S** Sarsaparilla is the Best, the Superior Medicine. Close confinement during the winter, in poorly ventilated, over-heated rooms, work-shops, and offices, excess of animal food, and lack of out-of-door exercise have poisoned your blood. It is this which causes Loss of Strength, Lassitude, Sleepiness, and Dyspepsia; Pimples, Boils, Blotches, Sties on the Eyelids, Sore Eyes, and other varieties of skin diseases. In all such cases, take **AYER'S** Sarsaparilla. It will healthfully stimulate all the great organs of the body to expel the poisons which clog your blood; it will quicken your appetite, and regulate your liver and bowels; it will overcome that tired feeling, free your skin from eruptive diseases, make your step lighter, your eyes brighter, your head clearer, and your arm and body stronger. It will prepare you for the warm summer weather better than any other remedy can. For Scrofula, Catarrh, Rheumatism, or for any other disease originating in impure blood, take **AYER'S** Sarsaparilla. **BE SURE** to get **AYER'S.**

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Green, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R Baird and others. 25cts each.

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NEWS OF THE WEEK (*Continued from 13th page*).

Cornell University announces that summer courses will hereafter be given.

Cattle are starving to death by hundreds along the Mexican National Railroad.

It is reported that a battle took place in the Southern part of Montana, near Dillon, Wednesday, between ranchmen and cattle thieves in which the ranchmen were repulsed, losing eight killed and many wounded. The thieves also lost heavily.

Retail dealers in oleomargarine at Pittsburg will go out of the business to avoid prosecution under the State law. This will stop the sale of about 1,000,000 pounds of oleomargarine monthly, manufactured at Chicago and Cleveland.

At Petersburg, Ind., Tuesday, ex-Auditor J. C. Lanelle, his brother Mike, and A. B. Hawes were arraigned for burning the Pike county court-house.

William Guy, William Dobson, and Hiram Silver, of Rockford, Ill., recently paid $400 to a New York firm for $4,000 in "green goods." The package never came, of course.

Tuesday's snowstorm blockaded railway tracks in South Dakota, the drifts in some places being eight feet in depth. It was feared that the loss in cattle would be heavy.

Wheat is reported in good condition in 40 per cent of the counties of Illinois and fair in 50 per cent; good in half of the counties in Iowa and fair in most of the others; good in 20 per cent of the counties of Wisconsin and poor in 40 per cent. Spring plowing has been begun.

Heavy rains in Central Illinois Tuesday damaged crops, overflowed farm lands and carried away bridges and fences.

Mrs. Jane Baker saved a train loaded with passengers from disaster at Bakerstown tunnel, near Pittsburgh, Pa., Tuesday. The tunnel had caved in. She gave the warning just in time.

At Charlotte, N. C., T. J. Wilson, a member of the Methodist church, secured a license to keep a saloon. He was expelled from the church.

A Hungarian was killed at Johnstown, Pa., Tuesday in attempting to light his pipe with an electric light as a workman had told him to do in jest.

Landlord Geyer, of Burlington, Iowa, who was arrested for selling liquor on Sunday, threatens to sue to recover the license paid the city, granted in violation of the State law.

The thirteenth annual encampment of the Indiana Grand Army of the Republic opened at Fort Wayne Tuesday.

Frederick Winters married Miss Ida Witty, daughter of a Chicago fish merchant, March 3. The couple went to Denver to live. Soon after Winters borrowed $7,000 of his father-in-law and has not since been seen.

A $1,200,000 hotel will soon be built at St. Louis, Mo.

Much damage was done by a cyclone near Searcy, Ark., Monday.

The postoffice at Warren, Ill., was broken into Monday night and $1,100, mostly in stamps, taken.

Tuesday the Prohibition law of South Dakota was declared constitutional by the State Supreme Court.

Dix & Phyfe, bankers of Wall street, New York, are said to have been robbed of $68,000 by three employes.

The Straits of Mackinac were reported clear of ice Wednesday. Navigation is now open to both lakes.

Since April 1 the Southern Express Company has discharged about ninety messengers for belonging to the Messengers' Brotherhood.

No Illinois Central trains are running south of Grenada, Miss., the road-bed having been washed out by high water for some distance.

The capstone of the Mormon Temple at Salt Lake City was laid Wednesday noon, by President Woodruff, in the presence of 50,000 people.

Cora Vanora, aged 13, of Allegheny, Pa., accidentally killed her baby sister a week ago by dropping her down stairs. Her playmates told her she would be hanged for murder. This so frightened her that she lost her reason and died.

Miss Bettie Fleischman, daughter of a millionaire yeast manufacturer of Cincinnati, has broken her engagement with Count Logothetti, of Hungary, because he refused to be naturalized.

Miss Olea Bull, daughter of Ole Bull, the violinist, has gone on the stage.

Kingfisher and El Reno, Oklahoma, are overrun with robbers and pickpockets.

The Southeastern Iowa Dairy Association was organized at Ottumwa Wednesday.

The Georgia Lumbermen's Exchange was organized in Macon Wednesday. It is a trust embracing forty-five firms with a capital of $20,000,000.

In a cyclone at Olean, N. Y., Tuesday night, Mrs. Otto Schrader was killed and a number of other persons were injured. The loss to property will amount to $50,000.

FOREIGN.

Dr. Poninsky, a high Polish ecclesiastic, was assassinated by Anarchists near the village of Koscieleg in Prussia, Friday. The assassins were pursued and two were killed. The other two rather than be captured committed suicide.

The Customs Committee of the French Chamber of Deputies has unanimously approved the commercial agreement between France and the United States negotiated by Whitelaw Reid.

Sir Arthur Sullivan, the composer, is critically ill at Monte Carlo.

Three of the Walsall anarchists were found guilty Monday of having explosives in their possession. Two were sentenced to ten years' imprisonment, and the other to five years.

A conspiracy to blow up the Spanish Chamber of Deputies at Madrid was discovered recently. Monday the police arrested two anarchist leaders, each carrying an 8-pound bomb, at the door of the Cortes.

It is reported that a steamer has been lost in the Black Sea and that the 200 persons on board all perished.

Queen Victoria Thursday received at Costebelle a number of French sailors who served in the Crimean war.

Returns issued by the Board of Trade show that imports of England increased £7,250,000, and the exports decreased £10,000,000.

Trade statistics show that the total exports from Germany to the United States have largely decreased during the past year.

At Angers, France, Wednesday anarchists partly destroyed a police station and injured a policeman by means of a dynamite bomb. Six persons have been arrested at Pueblo Nuevo, Spain, charged with exploding petards.

Sir Edward Watkin and Mrs. Ingram, widow of the proprietor of the *Illustrated London News*, were married in London Wednesday. The bride is 83 years old and the groom 73.

Thursday the French Chamber of Deputies, by unanimous vote, adopted the credit asked for by the government to be expended for an exhibit at the Columbian Exposition.

It is reported that the members of the French expedition under Captain Menard have been massacred on the Upper Niger in Africa.

Five tons of gun cotton exploded in a factory at St. Petersburg Tuesday. The factory and the nine workmen in it at the time were blown to fragments.

It is said that a number of failures are imminent in the north of England as a result of the coal miners' strike. It is the most disastrous strike in years.

The Human Family

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The human race as a whole is in great need of a good blood-purifier. There are about 2,400 disorders incident to the human frame, tho large majority arising from the impure or poisonous condition of the blood. Scrofula, a disease as old as antiquity, has been inherited by generation after generation, and manifests itself today virulent and virtually unchanged from its ancient forms. If we are so fortunate as to escape hereditary impurities in the blood, we may contract disease from the germs in the air we breathe, the food we eat, or the water we drink.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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W. B. Stoddard, the Washington agent, is now domiciled at No. 228 West Thirty-sixth street, New York City, where, until May 1st, those who desire to engage his services as a lecturer in that vicinity may address him.

Prominently on the eighth page of this issue is printed the official call of the Annual Meeting of the National Christian Association, which is to be held (D. V.) in the Carpenter Building, 221 W. Madison street, Chicago, on the 11th day of May, beginning at 10:30 A. M. All members of the Association, who desire to hear the reports of the various officers and learn what progress has been made in the reform work during the past twelve months, and its prospects for the coming year, together with those who wish it Godspeed, are invited to attend.

Elsewhere in this number of the *Cynosure* will be found additional good words from Joseph Cook on the evils of disloyal secret oaths, which have not previously been printed in these columns. Also, in another article, is given the substance of his remarks to a reporter on the closing of the World's Fair on Sunday. On both of these topics Mr. Cook speaks wisely and convincingly. In "Our Washington Letter," also, on another page, will be found Rev. Herrick Johnson's eight reasons why the gates of the Columbian Exposition should be tightly shut on Sunday. When it comes to discussion in the right spirit and by the best methods, the friends of Sunday observance have by far the best of the argument.

Rev. B. T. Roberts, Senior Superintendent of the Free Methodist church, writes to the *Free Methodist* that if the Columbian World's Fair decides to open its gates to Sunday desecration, as it has already consented to admit liquor selling within its domain, every Christian church should refuse all co-operation with the Fair as an agency to destroy Christianity, and every member of every church that bears the Christian name should stay away from the Fair. This is strong language, but is it too strong? Bro. Roberts always means whatever he writes, and there is no shadow of compromise where Gospel truth is involved.

The annual meeting of Elgin (Congregational) association was held last week at Woodstock, Ill. The most important question involved in discussion was a matter of ecclesiastical standing. A member of the association, a Freemason of several degrees, had been accused at the previous meeting with some misconduct, and a committee of two ministers (both Freemasons) and a lay brother had been appointed to investigate the charges against him. Between the two meetings the alleged faulty clergyman was called to the pastorate of a Presbyterian church. He then applied to the registrar of the Elgin Association (a Mason and a member of the investigating committee) for a letter of dismissal to the presbytery of the church to which he had been invited. The registrar (at the request of his brother Masons, but contrary to the rules of the association,) issued the letter as requested, and the clergyman presented it to the presbytery; but for certain reasons the latter not only declined to accept his services as pastor, but also forwarded a copy of their letter of declination to the Elgin Association, with explanations.

At the recent meeting, when the report of the registrar was made, the granting of the letter to this brother was disapproved. The registrar then read the report of the committee of investigation, which stated, in substance, that there were no charges of wrong-doing that had not been satisfactorily explained, and that there was no occasion for further inquiry on the part of the association. To this report were appended the names of the three members of the committee. It afterwards transpired that the name of the member of the committee who was not connected with a Masonic lodge had been withdrawn from the report, he stating in writing to the registrar that he did not feel free to endorse the report made, yet his name was read as agreeing thereto. It was also reported that a communication had been sent from the presbytery to the association which was in the hands of the registrar. If there was such a letter it was not presented to the Elgin Association.

The case was finally deferred for further consideration at a special meeting to be hereafter called. It is much to be regretted that the two members of the committee signing this report were both of them Freemasons. Of course it cannot be affirmed that they signed the report because they were Masons. God alone is judge of the hearts of men; but knowing the obligations which Masons assume toward one another it would have avoided seeming Masonic influence had the report been presented without the name of the person who had withdrawn from it, and had the documents sent to the association by the presbytery been presented. We do not, of course, affirm that the Masonic brethren acted in this case as Masons rather than as Christians.

As intimated above, we do not assume the office of God, and seek to judge the intentions of our fellow-men, but this is only another illustration of the fact that those who are in relation to persons who are, and those who are not connected with secret associations are in a difficult position. It is but one other proof that ministers and members in the church of Jesus Christ should be free from all associations which are not open in their character. If secret societies do not bias judgment and prevent a faithful performance of Christian duty, the very fact that they are secret naturally awakens a suspicion lest they should do so and all Christian men should abstain from such association. We do not, of course, intimate that this is the only reason why Christian men should not be members of the Masonic order; there are many others, but this alone is sufficient.

The New York Presbytery, which, last fall, voted to dismiss the charges of heresy against Dr. Briggs, quite recently elected delegates to the Presbyterian General Assembly, all of whom are said to be in opposition to the Doctor and his dogmas. It is understood that he is to be "brought to book" by that august body, to answer charges to be preferred against him by the New York Presbytery, with the further understanding that he will be tried upon them, not in New York, but at Portland, Oregon, where he has no friends from home to support him. There is apparent injustice, as well as absurdity, in this movement.

The Chicago City Council, with its customary effrontery, instructed the Mayor to close all the offices of the City Hall on the 17th of March (St. Patrick's Day), and to declare it a holiday; and the Mayor obeyed. At the Baptist Ministers' meeting on the 4th instant, Dr. P. S. Henson presented a resolution, that "this conference of Baptist ministers imperatively demand that if the precedent thus established by our City Council is to be followed in the future, that St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow citizens, and that William Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans; and if there be any other race or religion that can claim enough voters to be an influential factor at the polls, then the representatives of such race or religion shall each have the privilege of naming any patron saint or reverend ecclesiast in whose honor the city offices shall be closed once a year—if there be days enough in the calendar to serve the purpose." The satire of this resolution is as timely as it is pointed and deserved.

ANOTHER MASON'S EXPERIENCE.

HOW HE WAS INDUCED TO JOIN THE LODGE.—WHY HE DID NOT LIKE THE SYSTEM.—HIS RENUNCIATION, TRIAL AND EXPULSION FROM THE ORDER.

BY S. F. PROCTOR, ELLSWORTH, ARK.

GETTING INTO THE LODGE.

In April, 1869, when a young man, I left my home and parents in North Alabama and came to Ellsworth, Ark., making my home with my brother-in-law. He and nearly all with whom I was associated were Masons. Some of them were leading men in society. All of them held Masonry to be one among the best institutions in our country. I was completely taken in by this influence and sent in my petition (as advised) when I had been here eleven months, as it had to lay over one month, and they could not act upon it until I had been here twelve months.

The committee reported favorably; the ballot was clear, and I was declared elected. Soon I was hoodwinked, cabletowed, and led into darkness, to get Masonic light, by their furnishing me Capt. Wm. Morgan's Exposition to study the lectures in. They were well-pleased with my proficiency; and within two months I took [what they called] the "sublime degree of Master Mason." Both points of the compass were elevated above the square to teach me that I had received all the Masonic light that could be bestowed in

this lodge. Suffice it to say that I walked very zealously for more than thirteen years—as the poet truly said,

"Walking in darkness and calling it light."

In 1883, when full salvation flowed into my soul like a river, sweeping away the scales from my eyes, together with Masonic darkness, I could truly say, "The darkness is past, and the true light now shineth."

I was thoroughly convinced that this was not the place for a Christian, they having a form of worship, but excluding the name of Christ. "He that denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also." We, as Christians, are commanded to "have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret. And I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part he that believeth with an infidel?" Jesus said: "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light;" and "Be not entangled again with the yoke of bondage. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Again, we are commanded: "Neither be ye called masters, for one is your Master, even Christ." Masonry does not stop at saying Master, but says, "Most Worshipful Master." Now, almost any common school-boy would understand the term Most Worshipful to be worshiped above all things, God not excepted. It does seem that the above Scriptures are sufficient to make any candid Christian reject this Masonic yoke of bondage, and have no fellowship with this work of darkness, and reject high titles; also, the worshiping of men.

Masonry regards not the words of Jesus: "Swear not at all," etc. Its oaths are profane, the taking of the name of God in vain. The penalties of these oaths are barbarous, and even brutal. I pronounce Masonry as being not only horrible, but an abomination in the sight of God, a curse to Christianity, and a burlesque on society, for it sympathizes with whoremongers and drunkards and murderers, in helping them to evade the laws of justice. My Master said: "And ye shall know the truth and the truth shall make you free; if the Son therefore shall make you free, ye shall be free indeed." I can say in the language of the poet:

"Now I am from hoodwinks free;
Every cable now is riven;
Jesus makes me free indeed,
Just as free as heaven."

I find, upon investigation, that Masonic lodges have neither moral nor legal authority for the administration of their oaths, and therefore those which they do administer are invalid, and without binding force, under the circumstances in which they are administered; as I shall show, there is a misrepresentation on the part of the lodge. As each candidate is led around in darkness [being hoodwinked], and caused to stop at the altar, when the Master approaches the candidate and says: "Before proceeding farther, it becomes necessary that you take upon yourself a solemn oath, pertaining to the secrets of this degree, which I assure you, as Master of this lodge, shall not conflict with your religious or political sentiments, be they what they may. With this assurance, if you desire to proceed you can manifest it by kneeling at the altar." This is done in each of the first three degrees in Masonry. When I became thoroughly convinced of the ungodliness of this institution, in the year 1883, I found that these horrible obligations (with the foolish ceremonies) did seriously con-flict with my religious belief.

I will speak of one point in the ceremonies in the second section. In taking the Master's degree, in the mock death, mock burial and the mock resurrection, they not only teach a man to tell a lie, but to practice it. The Master says to the Junior Warden, "See if the body can be raised by the grip of an Entered Apprentice Mason." The Junior Warden approaches the candidate (in the place representing the grave), and, taking him by the hand, lets his own hand slip off; then reports that "the body cannot be raised by the grip of an Entered Apprentice Mason; the skin cleaves from the flesh." The Senior Warden is ordered to see if the body can be raised by the grip of a Fellow Craft Mason. After trying this grip in the same manner, he reports that "the body cannot be raised by the grip of a Fellow Craft Mason; the flesh cleaves from the bone." Now, we who have gone through the ceremonies know that there was neither skin nor flesh broken; therefore, you see they do both tell a lie and practice it. Then comes the mock prayer, with no Christ in it. Remember that there is no other name given under heaven among men whereby we must be saved; only in and through the name of Jesus. "He that denieth the Son the same hath not the Father," etc.

HOW THE LODGE PROCEEDED WITH ME FOR MORE THAN EIGHT YEARS.

At the time I made up my mind to quietly retire from the order by demit (not being familiar with Masonic law), I was Secretary of the lodge. I attended the annual election of officers in December, 1883, and on the first ballot for Master I was one vote behind J. W. Foster, who was declared elected Master for the ensuing Masonic year. I then arose and requested that they would not vote for me for any office in the lodge. The Master said (in rather harsh language): "Vote for whom you please." On the first ballot for Senior Warden, nearly all voted for me, and the Master declared me elected Senior Warden for the ensuing year.

I arose and said: "Brethren, you have made a mistake; I meant just what I said. Now, the best thing you can do for this lodge will be to elect another man, for I cannot serve." The Master said: "Why can't you serve?" I said: "Because I intend to call for a demit as soon as I turn over the Secretary's books." He never said: "Why are you going to call for a demit," but began searching Masonic law. Some one present read from the proceedings of the Grand Lodge of 1882, page 169, sec. 165: "Question—Can a demit be granted to a brother upon his paying up all dues, without his intending to move out of the jurisdiction or connect himself with some other lodge? Answer—No," (which was short and emphatic).

I rose again, and said: "Brethren, there is one thing I can do. I can stop attending this lodge, stop paying dues, and go overboard," waving my hand, and sitting down.

After a few moments of profound silence, they proceeded to elect another Senior Warden in my place. I arose and asked if I could be excused from voting in this election. The Master said (very abruptly): "You are excusable, sir!" I sat as a spectator during the rest of the time in that meeting. I have often wished that I had recorded my reasons for withdrawing from the order upon the Secretary's book before I turned it over.

Shortly after this, one of the members plucked me away from the crowd (at a gathering), and said: "Bro. Proctor, I was awfully surprised at your withdrawal from our order; you have always been punctual at our meetings, and I think you had better reconsider this matter and go along with us." I replied: "*I* reconsider a matter that I have thoroughly considered? I don't regret the step I have taken; I generally look before I leap." He then said (angrily), "I'll tell you what we will have to do with you; we'll have to expel you and advertise you." I said: "Under what plea will you get up charges against me?" He said: "You say that Masonry is not right." I asked, "When did I say so?" He said: "You say it by your actions." I said: "Very well, then, just carry out your Masonic law."

Soon after this, while meditating upon this Masonic law, this question presented itself to my mind: "Can a man retire from the order honorably and live?"

I sent the question to the lodge for an answer. They refused to answer it, but referred me to J. J. Sumpter, at Hot Springs, who was Grand Master at that time. I wrote to him a short letter, and asked him the same question. He wrote to the lodge to know my reasons for retiring from the order. They requested me to give him my reasons. I then wrote to him a long letter, giving him the Scripture upon which my reasons were based. At the close, I said: "If the above reasons are not sufficient to acquit me honorably from this institution, I have one more request to make; that is, when you expel me and advertise me you will please publish my reasons also." He wrote another letter and sent it to the lodge to be handed to me; but never answered my question nor gave any reason why; but at the close of his letter he said: "I send this letter to your Secretary, and recommend that if you are still desirous of withdrawing from the order, to permit you to do so; but if you do, I think you will make a mistake." The lodge refused to comply with this request from headquarters. Some time after this, I met the Master of Pleasant Mound Lodge, when he said to me: "I suppose that H. M. (who was an evangelist) has fallen from grace; so you had better come back and go along with us." I remarked that if my faith did not reach any farther than that preacher's I would be in a desperate condition; that my faith was not pinned to that preacher's coat-sleeve. He then promised me, when he went to the Grand Lodge (which was to meet soon), that he would urge a disposal of my case; but he failed to do so.

(*To be continued.*)

MEMBERS OF LODGES AS CHURCH MEMBERS.

[From the Pittsburgh, Pa., Press.]

A FEW QUESTIONS TO SOLVE.

To the Editor of the Press:

I desire to submit a few questions for solution to those who oppose fellowshiping oath-bound members of secret organizations.

What evidence have we in the life and teachings of Jesus that he would have denied secret society men church privileges?

Is it possible that Jesus who gave his life for men would deny them the means of grace?

Would not the church in fellowshiping even her avowed enemies display the unconditional love of the Master to greater advantage than by erecting denominational fences against the "unholy?"

How is he who is denied church privileges to "break off" his "sins by righteousness," when churchism declares that the article is not obtainable outside the fold?

Judas belonged to a secret organization than which none more hellish ever existed, whose single purpose was the murder of the Christ, and yet that same Christ kept him in the communion till he left of his own accord.

Is not the church intended for a hospital rather than a heaven?

When we, in our zeal for purity, turn out of our communion or prevent from entering those whom we judge unworthy, are we always sure that we do not "break the bruised reed" and quench the smoking flax?

Is it not plain that the centripetal force of the Jewish church would not be at all adapted to this age, and that any ecclesiastical exclusiveness in the church of to day is evidence of the lingering Phariseeism of the first century?

The door into the kingdom of the saved or the church mystical may be as narrow as "the eye of a needle," but the door into the kingdom of grace or the church physical is as wide as the love of Him who established it.

Is it not founding a dangerous inconsistency when we combine to oppose one specific evil, to the apparently willful neglect of numberless others of equal, if not greater, magnitude?

Historically considered, have the denominations who were the most rigid disciplinarians been the most aggressive in evangelization work?

Words are the signs of ideas, and all without distinction are accorded the privilege of hearing the Gospel story as expressed in words; bread and wine are sacramental signs of ideas, or the Gospel in different form. By what right then do we allow the one and withhold the other?

Jos. McKee.

ANSWER TO JOSEPH M'KEE'S QUESTIONS.

To the Editor of the Press:

In the *Press* for Wednesday, March 23, Mr. Joseph McKee propounds a series of questions to opponents of the secret lodge system. He wishes to know first of all what evidence we have that Jesus Christ would deny church privileges to se-

cret society men, and, second, if it is possible that he would deny the means of grace to men for whom he gave his life. Let us consider these two together. The means of grace are twofold; first, the means designed for conversion, and, second, those designed for strengthening and perfecting the converts. To the first class belong the reading and hearing of the Word, prayer, etc. Christ denies no man these means; neither do the antagonists of secret societies, but are very anxious that all men shall use them. To the second class belongs a religious profession, the Lord's Supper, etc. That Christ would deny these to the members of secret societies is proved, first, by his own example. He declares, "I spake openly to the world, and in secret have I said nothing." John 18: 20. Second, by the teaching of his apostles. Paul says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to even speak of those things which are done of them in secret." Eph. 5: 11, 12. We know the process of initiation in most secret orders, and Paul's words apply to them with wonderful exactness.

Our third proof is drawn from the origin and nature of secret societies. Masons boast of the antiquity of their order. We deny their claim, but admit that it belongs to an old family. Ancient heathen religions all had their secret rites, and there is a striking similarity between Baal worship and certain Masonic rites. Nearly every secret order has a religious ritual, but the religion of the lodge is either Christless or is a travesty of Christianity.

Mr. McKee's third and fourth questions raise the inquiry whether the church would not display the love of the Master by fellowshiping her avowed enemies, and whether such a course would not be more successful in leading them to break off their sins by righteousness. We answer "No" to both queries. The Master himself is the founder of the church, the author of terms of communion, and of the distinction between holy and unholy. Church members are said to be holy, "called to be saints." They should have a holy character. This requires separation from the world. In the days of Jonathan Edwards the question was settled once for all that sinners should be converted before they unite with the church. And if they are truly converted and thoroughly devoted to Christ, they will have neither time nor taste for the secret lodge. Mr. McKee asks, "Is not the church intended for a hospital rather than a heaven?" It is intended for neither. It is an army designed to wage war upon Satan's kingdom, of which the secret empire is a part. There are always a number of sick Christians, but if the whole army is confined to the hospital it will not prove very efficient in the conflict with evil.

Mr. McKee refers to Judas, who entered into a secret conspiracy to put Christ to death, and yet he was retained in the church's fellowship till he left of his own accord.

We are sure that no Christian will give this fact as the rule for guidance in dealing with offending church members. There are plenty of reasons why Christ did not excommunicate Judas. Our Lord never interfered with the courts of the church, nor took discipline out of their hands. The exercise of discipline is placed in the hands of men. Had Judas not withdrawn he would have afterward been excommunicated.

There are many in modern times who have not the good judgment even of Judas. Judas was a traitor, but he was too honest to stay in the church. He had the good sense to go and hang himself. Traitors in our days neither hang themselves nor withdraw from the church. Should the church lie under this reproach? Our querist asks whether or not it is inconsistent to oppose one specific evil to the neglect of others as great if not greater. It is, but this charge cannot be brought against the opponents of secret orders. These men wage war against all evil. They lead the van against the liquor traffic, Sabbath-breaking, etc.

Our friend desires to know whether the denominations that are the most rigid in the exercise of discipline are the most aggressive in evangelistic work.

We cheerfully admit that some churches that are not very rigid in the exercise of discipline have been very active in doing evangelistic work. But we do not for a moment yield the palm to such churches. We must take a broad view of evangelistic work. It means not only saving individual souls, but fighting the moral evils which destroy souls. The mission of the church is to establish the kingdom of Christ in the world and not merely to save men out of the world. Far more souls will in the long run be saved by that evangelistic work that follows Christ's example in destroying the works of Satan, and in preaching the kingdom of God on earth, than in merely aiming to get souls out of the world into heaven.

R. C. Wylie.

SCRIPTURE TEXTS OPPOSING SECRET SOCIETIES.

As noticed last week, Rev. E. R. Donehoo, pastor of the Eighth Presbyterian church of Pittsburgh, although not a member of any lodge, preached a sermon on secret societies, in which he defended them more vigorously than wisely; for no one who is not familiar with the character and secrets of the lodge is able to speak intelligently for or against them. The sermon was liberally reported in the local daily papers, and called forth the following reply (through the Pittsburgh *Commercial Gazette*) from the Rev. J. B. Corey of that city:

To the Editor of the Commercial Gazette:

With your permission I would ask the Rev. Donehoo (seeing he has a penchant for the public newspapers, which, by the way, is a very practicable way of spreading Gospel truth,) to preach a sermon from the following texts, either or all of them, and apply them to oath-bound secret societies. He will find a foundation or text upon which to build a Scriptural or logical argument *pro* or *con* fully as solid as that of the patriarch Isaac and King Abimelech. The first text is St. John 18: 19–21: "The high priest then asked Jesus of his disciples and of his doctrines.... Jesus answered him, I spake openly to the world; I ever taught in the temple and synagogue, whither the Jews always resort, and in secret have I said nothing....Why askest thou me? Ask them which heard me what I have said unto them. They know what I have said."

This text Rev. Donehoo will readily see carries with it great force from the standpoint of both precept and example, seeing the reverend gentlemen appeals to the Scriptures in support of his teachings. This is perhaps the very text from which to construct a Scriptural argument or doctrine in favor of or against oath-bound secretism. Mr. Donehoo is clearly right in appealing to the Scriptures in support of his doctrine. The prophet says:

"To the law and the testimony: if they speak not according to this word it is because there is no light in them." Jesus said, "If the light in thee be darkness, how great is that darkness;" and also, "If the blind lead the blind, both shall fall in the ditch." Hence we see the importance of Brother Donehoo's appeal to the Scriptures.

Allow me, then, in favor of this text to suggest to Brother D., first, it is the precept and example of Him from whom the Gospel ministers profess to receive their commission to "Go preach my Gospel to all creatures," so that in enforcing its truths upon mankind you can fall back upon the authority of your Master, and let him answer for the results; second, it is of more recent date, and will not be objected to on the score of being an old, obsolete law. Brother D. will recognize the force of this, he being a believer in the modern doctrine that this is an age of great light and knowledge. So much so that any laws or precepts that have become blue from age are to be eschewed, and those more in harmony with popular notions (regardless of the little barriers, such as divine commandments or confessions of faith and covenant vows,) are to be accepted as rules of faith and practice. This being true, the precepts and example of Christ are of a more recent date than those of Isaac, and on the principle of modern interpretation will be more in harmony with the eternal fitness of things and revealed truth.

I enlarge upon this text as, in my humble judgment, being the most appropriate to the occasion.

The others will be found iu Eph. 5: 11–13: "And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of those things which are done of them in secret." "But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light." This text also has the virtue of being of more modern date than that of Isaac's and Abimelech's oaths, and also the approval or the indorsement of Jesus himself, who said, "Men love darkness rather than light, because their deeds are evil, and will not come to the light lest their deeds are reproved." It is also in harmony with that noble sentiment, that no good cause requires secrecy and no bad cause should have the advantage of it. The third text will be found 2 Cor. 4: 1, 2, "Therefore, seeing we have this ministry, as we have received mercy we faint not," "but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." This text, if given a common sense application, will enforce, we think, the Gospel minister's duty to both his God and fellow-man and will also simplify and bring out the lessons taught in the other two texts on this question.

If you allow me to add, I think Brother D. will have an uphill task in making the holy Scriptures or even an enlighted conscience support and indorse the taking of such blood-curdling oaths as that of having one's throat cut from ear to ear, his bowels ripped out, etc., to establish fraternal relations among men. Fraternal or benevolent brotherhoods of that kind will not find any other support than a wresting of the Scriptures and a perversion of truth. And it will ever remain true, as the Rev. Stoddard has well said, the making of a Mason unmakes the man. J. B. Corey.

THE POPE'S TEMPORAL POWER.

In view of all that is being done by the Roman hierarchy in this country to enlist the sympathies of the American people with their efforts to secure the restoration of the pope's temporal power, on the ground that it is essential to his proper and complete rule over his church as their spiritual head, it might be well to call to mind the three questions asked by the New York *Tribune* in 1870, when so many protests were being made by Roman ecclesiastics in this country against Victor Emanuel's entrance into Rome. The questions are these:

1. If it be clear that the pope cannot freely fulfill the functions and discharge the duties of his sacred office unless he be a temporal sovereign unamenable to any civil power, is this not equally true of *all* the Catholic prelates in this and other countries?

2. Have the people of Rome a right to *any* voice in determining or shaping the government under which they are to live?

3. If they have not, have we or any other people?

Why should American citizens encourage any movement looking to the enslavement of any people? and what but the enslavement of the Italian citizens of Rome would be the restoration of the pope's temporal power?

The inhabitants of Rome had long protested against the government of the pope in civil affairs, and in 1849, when the pope had abandoned Rome, leaving the government without a head, a constituent assembly, elected by universal suffrage in the Roman states, declared the secular government of the papacy abolished, and proclaimed that portion of central Italy, which had hitherto been the patrimony of popes, a free and independent republic, which was only overthrown, and the subsequent rule of the pope restored and maintained, by foreign bayonets.

In 1870, acting upon the doctrine of America's Declaration of Independence that "governments derive their just powers from the consent of the governed, and are instituted to secure the rights of all to life, liberty and the pursuit of happiness," Victor Emanuel, after entering Rome, gave to them the opportunity of declaring for themselves the form of government under which they preferred to live. They at a popular election, by an overwhelming majority, voted to unite themselves to the constituent government of Italy, and under that government they have continued to enjoy the political and religious liberty such as no pope's rule had ever granted. And now efforts are being made to bring them again under the oppressive yoke of the papacy, and, strange to say, the most active ones in this movement are the very persons who are calling upon American citizens for sympathy and material aid to help them free Ireland (they say) from English rule. If America s voice is to be heard

in this matter let it be one of congratulation to the people of Rome that they are free, and their loved city, so dear to the Italian heart, is no longer a petty rival sovereignty, maintained, and that against their will by foreign arms, but once more the capital of a great nation, upheld and supported by the free choice of the nation.—*Boston Traveller.*

NEW ENGLAND LETTER.

April in New England—The Methodist Conference—Dr. J. F. Spaulding, and his return to Protestantism—Romish doings in Puritan churches—Appropriate signs for the saloon.

April has seemingly changed places with March, for with her sharp, chilling winds, and clouds of choking dust, she has so far borne but small resemblance to the coquettish nymph as we generally think of her—all smiles and tears, the link between snow-drifts and buttercups, whose very name is suggestive of umbrellas and gossamers. But the grass is turning green, and I know that in woodland places, deep among the fallen leaves, the delicate hepaticas, first-born children of the spring, are unfolding their shy beauties, just as they have done for thousands of springs before, repeating the lovely marvel of their resurrection to New England's virgin wilds, with no eye to note but their Maker's. Yet who shall say that they bloomed in vain? So of the unnoticed multitudes who have come and gone, serving God in lowly and obscure positions, the wild flowers of his spiritual garden. It is joy enough that they bloom for him, but how do we know that angel eyes do not search out these hidden beauties, and like true flower-lovers bend over them with raptured eyes, to learn new lessons from their loveliness of that infinite Mind which is at the heart of the universe?

Dr. Townsend, like Dr. Parkhurst, has been so amply vindicated from all the criticisms made upon him that it ought to encourage all other ministers who feel called upon to rebuke iniquity in the high places of church and state. The Methodist Conference, held last Monday, passed resolutions against license of the liquor traffic, Sunday newspapers and the opening of the World's Fair on the Sabbath, couched in very strong and decided terms. A Mrs. Breenan presented a daring resolution, asking that women be licensed to preach, and have the right to be ordained as presiding elders and bishops. This made quite as breezy a discussion as the resolve offered by Rev. Mr. Woods, to repudiate those political parties "which are in practical complicity with the liquor traffic." Mrs. Breenan very ably defended her position by saying that the Conference had just adopted a resolution demanding even an increased representation for itself, while, with strange inconsistency, it was ready to refuse any voice to more than two-thirds of the present membership of the church. "If woman can preach, license and ordain her," was her concluding argument. She might have added, "And see if it will not be the tree of healing, that, dropped into 'clerical politics,' will suffice to sweeten the bitter waters." A woman presiding elder, being shut out by her sex from the privileges of Masonry, could not manipulate the Masonic wires, nor would they be likely to be worked for her benefit. It would be interesting to know how much the opposition to woman having a seat in the Methodist Ecumenical Council proceeded from ecclesiastical politicians who had learned from the teachings of the lodge—not from Paul or Wesley—to deny to her all her just rights, while flattering her with a cheap and unworthy adulation; and who, in the words of Charlotte Bronte, "are willing to tell her she is an angel, if meanwhile she will allow them to *treat* her like an idiot." The resolution, for all its revolutionary character, was adopted. The church of Susannah Wesley and Lady Huntingdon cannot afford to occupy the position of Dr. Buckley; and the New England branch of this great denomination is to be congratulated on showing a more progressive spirit than their brethren of the West and South.

The sensation of the week has been the return of Dr. J. F. Spaulding to the Protestant fold. The former rector of Christ Church, Cambridge, whose conversion to Catholicism a few months ago so stirred up the religious mind of Boston, seems to have been very thoroughly and quickly disenchanted by an inside view of Rome. It will be remembered that in his farewell sermon he gave his reasons for abandoning Episcopacy; and now it seems peculiar, to say the least, that he should refuse to give any explanation of the causes which have induced him, after so brief an experience, to take a step more rare and remarkable than the original one of which he has now repented. Of course, the public is on the *qui vive* to know, for curiosity is not confined to the daughters of Eve—it is a common human infirmity—and so I am afraid that if the doctor persistently refuses to give any reason for his change of base, the criticisms upon it will be more numerous and more ill-natured than if he took a franker course. Dr. Spaulding is not the first one who has backslid Romeward, and then in disgust and shame retraced his steps. Miss Cusack was a convert to Rome, but she has frankly given her reasons for returning to Protestantism; she has not only renounced, but she has denounced and exposed, the corrupt methods and vile machinations of the Romish hierarchy, and the popular mind thinks the more of her for doing so. When a man changes the faith in which he was born and brought up for another radically different, it is naturally expected that he will show good reasons for the step; but this is still more imperatively demanded when he changes back again, convinced that he has made a mistake. He owes it to the simple souls who are dazzled by the glamour of sanctity, and fellowship, and self-abnegation, to prevent them from being caught in the meshes of what Ruskin calls that "lying and idolatrous power, the darkest plague that ever held commission to hurt the earth." Why should he allow the sorceress of the Tiber to seal his lips?

"To-morrow being Palm Sunday, special services will be held in many of the churches." This item from the daily press refers to Waltham, one of the suburban cities surrounding Boston, but it is just as applicable to many other places in Puritan New England, where Lent and Holy Week is being observed in the letter if not in the spirit. One of the most serious symptoms of decadence in our churches is this reaching out after the dead formalism which was too heavy a yoke for our fathers to wear. It is for her sons and daughters of the old Puritan stock to become *Protestants* in reality as well as in name, and let their protests be so vigorous that the ominous echoes shall disturb Leo XIII. behind the walls of the Vatican. And, meanwhile, we give would-be Romanists the same advice that we give would-be lodge men. An inside view of Rome, like an inside view of Masonry, can be obtained at a very cheap rate, from those who have paid the costly price of going in and then repented of their folly. In these days of lectures and widely distributed literature, there is no excuse for a man's making a fool of himself by joining either institution.

The *Traveller* has been interviewing temperance workers in regard to the proposed law requiring all liquor saloons to display some kind of an appropriate sign. It makes spicy reading. Mrs. Fessenden, State president of the W. C. T. U., thinks that if a sight of their handiwork in the shape of a miserable drunkard reeling through the streets is not warning enough, no art will much avail. Mrs. Everett, of Our Message, suggests "a chameleon, always varying but never right." Mrs. M. E. Cheney, secretary of the Boston W. C. T. U., would paint every saloon black, with a skull and crossbones put on in flaming red. Mrs. A. J. Gordon suggested a devil-fish with its great tentacles; others a rattlesnake, a wolf, or a catamount. Mrs. E. Trask Hill would have a picture, painted by the finest artist in the world, of the misery of a drunkard's home; while Mrs. McBride would have the words, "Legalized Damnation" written over every saloon door. It is safe to say, however, that when our legislators reach the pitch of being willing to enact such a law, there will be no need of it, for they will be ripe for prohibition.

Dr. Keeley is proposing to establish a gold-cure sanitarium in Lexington, but the citizens of that old historic town are not pleased at the prospect. If this is selfishness, one feels like saying with Patrick Henry, "make the most of it." Much as we may pity the drunkard, the dissipated and abandoned characters who will throng to such an establishment, with no thought of any radical change of heart or life, must bring with them an atmosphere of contamination not pleasant for Christian families to breathe. An Inebriate's Home, conducted on the principle that Christ, and Christ alone, can save men from intemperance and impurity, will not attract this objectionable class, but will be sought more by those who, fallen and degraded though they be, are honestly desirous of leading thoroughly changed lives.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 13, 1892.

The Chinese Exclusion bill continues to be one of the leading topics of conversation, and it is evident that the opposition to violating a formal treaty with a friendly foreign power, as this bill would do if it became a law, which has manifested itself in nearly every section of the country, is having an effect upon those Senators not irrevocably pledged to the support of the bill, but whether it will be sufficient to defeat the bill is a matter of doubt.

Rev. Dr. Herrick Johnson, of Chicago, in a sermon preached to a large Washington congregation, including the President and several members of the Cabinet, gave the following eight reasons for not opening the World's Fair on Sunday:

1. Its opening would be contrary to all precedents in this and other English-speaking Christian countries. The Anglo-Saxon exhibits at all European expositions have been closed on Sundays.

2. It is contrary to the best traditions of our nation. The law of God is woven into our customs and laws, as shown by our Thanksgivings, the giving of oaths in the name of the Most High, and President Lincoln's proclamation against Sunday labor in the army and navy.

3. It is contrary to the conscientious convictions of ten, possibly twenty, millions of church members, and it would be bad policy to affront these, the best citizens of the country.

4. Its opening would import to this country that mongrel thing, the continental Sunday, and relegate the honored American Sabbath to the back-yard, which would be a national disgrace.

5. It would demoralize Chicago completely. Excursion trains would dump an additional 100,000 visitors into the city, and with the saloons and other ungodly places in full blast, Sunday would become the devil's harvest time.

6. It would set an example for future license, leading to the ultimate destruction of the American Sunday.

7. It would interfere with the rights of labor, by compelling 50,000 men to work on Sunday, thus adding another link to the chain which would bind the laborer to 365 days' work in the year.

8. It would be selling the Lord's day for a few pieces of silver, because the chief motive for wishing to keep the Fair open on Sunday is the hope of financial gain.

A bill introduced in the Senate, last week, has created much interest here, and should it become a law it may be the cause of an exposure which may damage the reputation of some of those who will support it in the House and Senate. It provides for the purchase of a site on the south side of Pennsylvania Ave., long known as the most disreputable part of Washington, and the expenditure of $3,500,000 in the erection of a new Patent Office. A new Patent Office is badly needed, but it would better be waited for a few more years than to be built on the south side of Pennsylvania Ave. Aside from the objections to the location on moral grounds, is the fact that the ground is swampy and subject to overflow whenever there is a freshet in the Potomac river. At this very time, on the site of the new city Postoffice, in the same locality in which it is proposed to locate the Patent Office, 40-foot piles are being sunk in search of a solid foundation to build upon, which shows the unfitness of the locality for large and expensive buildings, either public or private. The business men of Washington knew this years ago, and at this time all of the largest commercial establishments are located above Pennsylvania Ave. I will not repeat the ugly talk which is going around of underhanded methods being used by those interested in this unproductive property to have this bill passed, but if I were a Congressman I should shun it as I would a pestilence.

Mrs. Harrison has been quite ill; at one time it was feared dangerously so; but her physician now reports her as much better. Her daughter,

Mrs. McKee, is with her, having been called from Boston, where she was visiting, by telegraph. It is thought that it will be a week or ten days before she can get out again.

Senator Morrill has rccovered sufficiently from his attack of pneumonia to take a daily carriage ride, but it will be some weeks before he resumes his Senatorial duties.

"Holy week" is being very generally observed in Washington, in social as well as in church circles. Not a single large social entertainment has been given during the week.

The World's Fair officials are here in force this week, for the purpose of convincing the Congressional committee that the bill introduced by Representative Durborow appropriating $7,000,000 for the Exposition ought to be favorably reported and passed. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Boston, April 12, 1892.

Bro. H. L. Hastings has said: "It's a good thing to have a wolf howling around; it frightens away the goats and keeps the sheep together." There is true wisdom and sound philosophy in this remark. Stragglers don't wander far when the "sharpshooters" are "picking off the sentinels" along the line, and the closely invested garrison fights with the desperation of a chieftain at bay.

But to "mass forces" is not always wise generalship, and when we get intrenched, "the Captain of the Lord's host" sometimes repeats the word of command to Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that *I will show thee.*" We have a wise General, who knows just how to keep every soldier "in touch" with Him, and in step with His plans. "As an eagle stirreth up her nest," or as "it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad," are "ways of Providence" familiar to God's people. "Tarry ye at Jerusalem" is the simple prelude to the great commission: "Go ye into all the world;" and the "one accord in one place" and the "enduement of power" received in each "Pentecostal baptism" heralds a new charge on the enemies of the crown and kingdom of Christ. Stephen's funeral, and Saul's "havoc of the churches," thrust the Gospel "throughout the regions of Judea and Samaria," where the preaching of Philip broke up Simon's lodge, where he had "beforetime used sorcery and bewitched the people." Perfidy, bonds and shipwreck marked Paul's "royal road" to the Cæsars as Christ's "Minister Plenipotentiary" at the imperial throne of the world. What wonder, then, that our "ways" should be superseded by His "ways;" or that we should be restrained or thrust into the hottest of the fight, regardless of our plans or choice?

Our order in Boston seems now to be not *alienation* but separation. "Like as an eagle stirreth up her nest," in maternal solicitude for her young, "so the Lord is leading us, and there is no strange God with us." The home of Bro. and Sister Powers has been the sanctuary of a free Gospel *freely* proclaimed against the lodge ever since their "eyes were anointed with eye-salve" to see the iniquity of the lodge. Their present home is No. 386 Warren street, Roxbury, Mass., where they have "flung out their colors," spread their tract-table and entered already upon their mission work, resolved to let their "light shine." Their removal leaves us without suitable rooms in which to hold afternoon and evening meetings as heretofore. New doors seem, however, to be opening, and a more extended work preparing.

I have applied for a room in Clarendon Street Baptist church for a weekly prayer-meeting, and Mrs. Stoddard has completed arrangements for monthly meetings for women at Cambridgeport, Somerville and Roxbury, and has a good prospect of reaching East Boston with a fourth appointment. In this way new fields are entered and the truth brought in contact with minds that hitherto have "sat in darkness and the shadow of death" on this subject; and thus the sundering of ties and the breaking up of pleasant relations, being "ordered of God," "the things which happened unto us have fallen out rather to the furtherance of the Gospel," as we humbly trust. Pray for the cause and its advocates, and that the truth "may have free course, run and be glorified." J. P. Stoddard.

FROM THE COLLEGE AGENT.

Boston, Mass., April 9, 1892.

Dear Cynosure:—A few days after visiting Adelbert College, I went to Wooster University, Wayne county, Ohio, and examined their extensive library. They have most of the anti-secrecy books furnished by the Carpenter fund some time ago, and I recommended giving them three of our later volumes.

In going to my reform work in the East, I passed through Pennsylvania, and stopped in Kingwood, Hunterdon county, New Jersey, where I preached from A. D. 1843 until 1857. There was a new edition of winter, with a heavy fall of snow, which lasted until near the end of March; and I took the opportunity to call on old friends who were members of the congregation when I was their pastor.

On the 29th of March I spent a day at Lafayette College, in the interest of anti-secretism. This college is located at Easton, Pa., and is in a flourishing condition, and richly endowed by wealthy friends. There are several large halls erected on the heights near the city, in a very picturesque position. Pardee Hall is a fine structure, lately built, of stone, and named for the man who donated the money to build it. Mr. Pardee died a short time ago, and it is reported that he has left a large donation for the college, in his will. I saw Dr. F. A. March, who is the college librarian, and he assented very cordially to my placing anti-secrecy books in the library.

Bidding farewell to former friends, some of whom I had married, and some I had baptized, on the 5th of April I reached Princeton, New Jersey. The president, Dr. Patton, was sick and I did not see him; the college was having a recess for a few days, and I did not see the classes. But Dr. Murray, the dean, said they had no secret societies in the college; so I arranged to send seven or eight volumes to the Philadelphian society there.

On the 6th I stopped at New Brunswick, and went up to the Theological Seminary. I talked with the president, Dr. Woodbridge, and the librarian, Dr. Van Dyke, and explained the nature of our anti-secrecy reform work. They readily agreed to receive our five-dollar library, and to give it a fair showing on their shelves. And so, passing through New York, I came on at once to Boston, where I am stopping with Rev. J. P. Stoddard, at 218 Columbus avenue, Hotel Howland. The reform work seems to be opening up largely under the skillful labors of Bro. Stoddard and his devoted companion. Yours in the blessed Gospel of Jesus, S. F. Porter.

THE FLOATING CHAPEL THREATENED BY WHITE CAPS AT LEAVENWORTH, IND.

Crawford county, Ind., has long been noted as the headquarters for White Caps, and Leavenworth, the county-seat, seems yet to glory in this distinction.

We landed here a few days ago, and started out to scatter bills announcing a lecture on Bible History at night. Nearly every person to whom a bill was given, upon learning that we were advertising the Floating Chapel, would tear it in pieces.

One man said, "No, I'll not go; I belong to the chain gang."

"What do you mean by that?" I replied.

"The three links; the Odd-fellows."

After meeting a number of like repulses, I went into a store to buy some bread, and handed the merchant a bill, which he looked at and threw into the fire. Turning to me he said,

"There's the door—get out."

I asked what was the difficulty. He said: "I am an Odd-fellow; you yet out!" Then, pushing me into the street, he slammed the door behind me.

Meeting another Odd-fellow on the sidewalk, I began talking with him, and shortly a large crowd gathered around, all acting very boisterous and bitter.

Stepping into the printing-office I invited the editor of the *Democrat* to come to the Floating Chapel and see the pictures of Egypt that night. He replied: "I am an Odd-fellow, and I shall not be there, and my printers will not be there."

Passing on to another street-corner, still handing out bills, a number of merchants told me I had better not stop there; that Crawford county was the headquarters for White Caps.

On the next street-corner I was surrounded by so large a crowd of Odd-fellows, Masons, and Knights of Pythias, that I concluded now was my time to say a word. "I am a stranger in your town," I said, "and have no acquaintances here, and I do not know the name of a single person living in your city; but I have many friends in nearly every State in the Union; eight hundred persons contributed money to aid in the construction of our Floating Chapel, and thousands of people are interested in its work and welfare. Your streets to-day are full of threats to 'Burn the Floating Chapel,' 'Cut it loose,' 'Skin the hired man alive,' and so many others of like nature, that if my boat is burned while we are here, in less than twenty-four hours, from the Atlantic to the Pacific, people will be saying: 'The Odd-fellow shave burned the Floating Chapel.' You may do so if you think you can afford it; but I think there are enough Christian people who are interested in our river mission to raise money in less than three weeks to build another."

This cooled them down a little, for, although they were angry, they could readily see that their violent threats would cause the public to hold them responsible for any injury done to the Floating Chapel.

They still threatened my hired man, Mr. L. D. Hinman, saying it would not be healthy for him to say anything on the street.

WHY THIS UPROAR?

While spending a week at New Amsterdam, eight miles above Leavenworth, Mr. Hinman, our hired boy, nineteen years of age, thinking to have a little sport with the Masons and Odd-fellows, began giving signs, which were answered by Odd-fellows. He then began talking about secret orders in such a manner that the Odd-fellows hired a blacksmith to give him a whipping.

Not wishing to fight, he went half a block away, followed by a large crowd, and, stopping on the street-corner, said: "If you will give me a chance, I will tell you what I know about Odd-fellowship."

That was considered fair by all except the members of the lodge. The blacksmith again put in his appearance, and struck at Mr. Hinman, who now saw his only way out was to defend himself, which he did so successfully that the sympathy of the crowd was turned in his favor. He desisted as soon as he could do so with safety to himself. The blacksmith renewed the attack, but by this time the people were so aroused to think that the Odd-fellow hired by his lodge brothers should brutally attack an innocent boy, that they interfered.

The lodge men were very much infuriated to think that their champion was whipped by a boy much smaller than himself.

Personally, I had nothing to do with the matter, and knew nothing of the circumstances until it was nearly over.

By their unreasonable and brutal attack on the boy, the lodge made many enemies; and, in order to get revenge, they wrote to the lodge at Leavenworth a glowing misrepresentation of what the Floating Chapel was doing, which worked them up to such a fever heat that our reception was about as furious as one might expect in China, India, or Africa.

A BLOT ON AMERICAN CIVILIZATION.

The city of Leavenworth was wild with excitement, boasting of its White Caps, threatening to destroy property and take life—merchants, lawyers, county officers, a Campbellite preacher, and editors, joining in the tumult. They might have destroyed the Floating Chapel had I not plainly

(*Continued on 9th page.*)

CORRESPONDENCE.

THE G. A. R. AND SONS OF VETERANS.

Lind, Wis., April 4, 1892.

It is proposed that Congress appropriate $100,000 for the meeting of the G. A. R. to take place in September next at Washington, D. C. It is said that the movement has the approval of President Harrison, and that appropriations have

already been made for this object by many municipal organizations.

Without calling in question the patriotism of the individual members of the G. A. R., may it not be well to remember that, like all other secret organizations, they exist primarily for their own benefit, and that our pension legislation, past, present and prospective, is largely the result of their influence. According to their special mouthpiece, the *National Tribune*, it is only the fierce war on the tariff and silver questions, in the present Congress, that has kept the new pension bills in the back-ground, and that they are speedily to come to the front. The two great secret military orders (into whose counsels the people may not inquire) which have this matter in hand, are the G. A. R. and the Sons of Veterans. How effectually they have in the past controlled our national and State legislation, is seen in the following extract from an article in the *National Tribune* of March 31, by C. E. Ellsworth, "Mustering Officer of the Sons of Veterans, Illinois Division, Danville, Ill.:" "We must not stop here. There is greater work for us to do than this (defend the country). The time is, of course, not far distant when the G. A. R. will pass away as an element of influence.... We must be ready to take their places in peace as well as in war. We must buckle on our armor, as an influential body, to keep burning the fires of patriotism. *It is through the influence of the members of the G. A. R. that pension laws are passed.* In fact, everything that has been done in this country since the war, *either by Congress or otherwise*, that tends to keep alive patriotism, has been due to the influence of the G. A. R. If this be the case, can it be imagined what would take place if this should pass away?.... We must prepare ourselves to take their places."

Not having the gift of prescience, we may not be able to tell what *would* happen if this secret influence should "pass away." Unhappily, it is a consummation not to be hoped for, at least until the people shall awaken to the danger of secret military bodies. But we will do well to remember that the people of the United States are paying a larger tax for pensions than for any other object, a larger tax *per capita* than any nation in Europe pays for its standing army, and that this same "influence" is still being brought to bear upon our national and State legislators to *increase* this enormous drain on our national resources.

Moreover, we should reflect that the "Sons of Veterans," who never did a day's work in the service of the country, deem it their *especial mission* to keep up and perpetuate this all controlling "influence." We do well to inquire whether we have committed *all our patriotism* to irresponsible secret orders, or whether we are not fostering an incubus that in the name of patriotism shall be ere long a burden as hostile to true freedom as the system of slavery that we so recently put away. H. H. Hinman.

QUESTION AND ANSWER.—II.

Kinney's Corners, N. Y., April 2, 1892.

Editor Cynosure:—Another question is this: "You say that Masonry is, in many important respects, wrong and un-Christian, and to be avoided by all; while, in direct contradiction to this, Masons tell us that it is 'all right,' and 'something for a young man to aspire to.' How shall we know what to believe in the matter?"

Answer: There are matters that have always been in dispute, and will be till "the clearer light of an immortal day;" but this is not one of them, as far as intelligent, fearless, deeply spiritual, and wholly consecrated Christians are concerned. Let such become well-informed concerning the proceedings of the lodge behind its closed and guarded doors, and discussion comes to an end. This is well-known to the order, and, therefore, every means is used to terrify its opponents into silence.

Publicity would banish it from all Christian precincts, and keep it where it belongs, among infidels, unbelievers of all shades and names, gamblers, drunkards, and, in short, all who are governed by the prince of this world.

Lodge vengeance hovers about editors, ministers and others, saying, "Touch me if you dare!" The result is, most people know but very little of the errors and blasphemies of Masonry.

The pulpit and the press speak learnedly and well about intemperance, gambling, licentiousness, Sabbath-breaking, etc., but say little or nothing, as a general thing, about the oath-bound secret lodges, leaving our young men with the impression that it is altogether a matter of choice whether they join or not. But let us turn to God's Word: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night." Psa. 1: 1, 2.

Is it right and proper for such a person, or one desiring to become such, to unite secretly with the miscellaneous company found in lodgery, which, as a whole, is fairly described by the above texts. Then take Acts 4: 11, where Paul speaks of Christ thus: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

When Masonry strikes out the holy name of Christ, which is above every name, from its rituals, and forbids prayer to be offered in his name for fear of offending Jews, infidels and others, should it be difficult for a Christian to tell what position it occupies before God as a religious institution?

Our third reference to Scripture is 1 Thess. 5: 22, "Abstain from all appearance of evil."

When the Masonic bodies of England and America put forward the Prince of Wales and General Albert Pike as leaders, to be looked up to and obeyed without question, is it not time for Christians to call a halt and carefully consider the matter? Shall we, like Esau, because we are hungry, sell our birthright as Christians for a mess of worldly pottage? Rather let us trust in Him who is able to preserve us blameless unto the coming of our Lord Jesus Christ. Christian.

IS THE LODGE INVULNERABLE?

DeKalb, Iowa, April, 1892.

Dear Cynosure:—Secret society men sometimes say things in derision of reform that are a help to our faith. Bro. Henry Siemiller, of Blockton, Iowa, is well known as a radical worker in the cause of anti-secrecy, and especially as a minister of the Gospel.

A secrecy man compared him to "an old sheep who had butted himself" nearly all away "at a solid stone-wall" of Masonry; and the little there is left of him "still keeps butting."

This reminded me of an old colored preacher of whom I once heard, who was speaking of faith in a stone church. He said: "If the Lord commanded me to go through that stone wall, it would be dis darky's business to put his head against it, and it would be the Lord's business to put me through it."

The lodge compares itself to a stone wall—so solid that it cannot be affected by assaults, but will break in pieces all that come against it. If, however, the whole church had such faith as the old colored man, God would soon put her through the lodge, and cause its walls to fall. Daniel saw "a hole in the wall."

But let us remember that God can work by the few as well as by the many, and in his own good time, "every plant which my heavenly Father hath not planted shall be rooted up."

Cyrus Smith.

LITERATURE.

The Image of the Beast: A Secret Empire; or, Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. One vol., pp. 203. Syracuse, N. Y.: A. W. Hall, Publisher.

This volume has been before the public for twenty years, and has met with considerable favor among Bible students, especially those who delight in tracing events and institutions of modern times to the prophecies recorded in the Scriptures. The work is founded on the thirteenth chapter of the Apocalypse; and the conclusion reached by the author is "that if the 'Image of the Beast' is not found in Freemasonry, it will be discovered in something exactly like it. As but one image is described by the Revelator, and as Masonry is the only institution in the world that fulfills, in every particular, all the conditions of the prophecy, we must inevitably conclude that the image of the Roman Empire and the secret anti-Christian empire of Masonry are the very same." The argument is original and ingenious, and possesses considerable interest for those who are watching the signs of the times and the growth of the secret lodge system.

The Young Christian and the Popular Dance. By James Brand, D.D., of Oberlin, Ohio. Advance Publishing Co., 155 LaSalle street, Chicago. 1892.

This booklet is one of a series by the same author; including "The Theatre," "The Card Table," "Social Purity," and "The Weed." The present issue is an exposition of the social dances of the day, with the social peril they involve, and their effect on the Christian life. It has drawn forth strong indorsements from pastors and laymen. A pastor writes: "My observation goes to prove all that was said, and even more. Our church-members who attend the dance do not attend the prayer-meeting." A mother says: "Out of a sorrowful experience, I know that all that was said concerning the evils and perils of the dance was true." The treatise closes with an appeal to young Christians to cheerfully follow conviction on this subject. Single copies, 5 cents; 50 cents a dozen.

The Fourth International Prison Congress, at St. Petersburg, Russia, June 15 to 24, 1890. By C. D. Randall, Official Delegate from the United States.

This comprises Circular of Information No. 2 of the Bureau of Education at Washington, transmitted to the Secretary of the Interior by the Commissioner of Education, Dec. 13, 1890.

The author is one of the leading authorities of this country on subjects connected with prison management and reform. This report is intended to present to the public a summary of the proceedings and results of the three previous international congresses, and the proceedings and addresses of the one designated in the title. It is one of much interest, bears very directly upon many educational problems, and has the indorsement of the Commissioner.

The principal article in the April number of the *Review of Reviews* is an elaborate discussion by Dr. Albert Shaw, editor of the magazine, of the most current phases of municipal problems in New York and London, illustrated with a large number of very fine portraits of distinguished men in the two great capitals of the English-speaking world. With this number the American edition of the *Review* enters upon its second year. It has had an exceptional, if not an altogether unique, history. One year ago it was known only to a few discriminating readers, and its subscription list and news-stand sales required only a few thousand copies. Its edition the present month is 70,000 copies, and it is eagerly read in every State and Territory in the Union and in every part of Canada. No extraordinary efforts have been made to push the magazine. There has been very little canvassing done for it. It has grown to an enormous circulation and to commanding influence simply upon its merits. A fine portrait of Mr. Stead forms the frontispiece. It is much to be regretted that this editor who has contributed, both by the labor of his intellect and the suffering of his body, so much to the bettering of mankind, should yet be so free with his praise of apostles of error, as Henry Ward Beecher, Madame Blavatsky and the cardinals of Rome. The magazine summary of the *Review* is a treasure-house for our busy American people.

American Gardening for April opens with a full-page view of a lovely country home, with floral and horticultural surroundings. The letter-press is admirably in season. "Floral Beauties of our Bogs and Ponds"—water lilies, etc.; "The Climbing Prairie Rose;" "A Plea for More Street Trees, with Hints for Selection and Management;" "The Tomato in the South;" "Taste and Tact in Arranging Home and Other Grounds" (continued); "Grapes for Winter Consumption;" "About Grapes in Louisiana;" "Varieties of Trilliums;" "The Irrigation Problem;" "How to Make the Calla Bloom;" "Girdled Elms that Would not Die;" Economic Plants of Japan" (continued); "Friends and Foes in the Garden;" "Making Lawns by Seeding;" "Garden Notes from New England;" "Some Flowers and Vegetables;" "Fruit and Garden Notes," and the usual departments of "Buds, Blossoms and Fruits;" "Dictionary of Seasonable Garden Work;" "Questions Asked and Answered;" "Current Garden Lore," etc. An excellent number. New York: Rural Publishing Co. $1.00 per year.

Our Animal Friends, published monthly by the American Society for the Prevention of Cruelty to Animals, 100 East Twenty-Second street. New York, for $1.00 per year, should find patrons and constant readers in every family. For young and old it is replete with valuable information relating to the care and comfort of dumb animals, and a fund of incident and anecdote to interest all ages. It is nicely gotten up, with fine illustrations, and its influence for good is not easily measured.

OBITUARY.

One year ago, the 15th of the present month, I made the acquaintance of Rev. Rob't Armstrong, D.D., and his lovely family, consisting of his wife and niece. Within two months past they have all gone to their eternal reward, the Doctor having passed away on the evening of April 2.

Father Armstrong was born at Faurghanvale, Ireland, February 13, 1813. I know but little of his history, but I found, when working in the city where he had started the mission which grew into the church over which he was the undershepherd for years, that no one knew him but to respect him. He was as tender and loving as a child, yet as firm as an oak exposed to adverse winds. His attachment to the church of his choice grew with years. Among those who will be known in history as foremost in advocating his distinctive principles, few names will stand above his. The *Christian Instructor* says:

"In 1871, he published a vindication of the position of the United Presbyterian church on secret societies. He believed that the admission of the accompaniment of an instrument in praise was an unauthorized innovation, and with great grief he witnessed its progressive incorporation as a predominant element in the mode of praise. No one ever questioned the sincerity of his devotion to the truth of Christ, whatever it might cost him."

He has gone, but his work will remain. The wife, who lived to smooth the pathway of his declining years, shared the reform views so ably advocated by the husband. They were lovely in life, and in death not long divided. They watched many reform movements with interest, and did what they could to help them forward. The writer will not forget the welcome and kindness shown him, an entire stranger, for his works' sake.

W. B. S.

In Brief.

Gunpowder was discovered from the falling of a spark on some materials mixed in a mortar.

Electricity was discovered by a person observing that a piece of rubbed glass attracted small bits of paper.

Pendulum clocks were invented after Galileo stood observing the lamp in a church swinging to and fro.

The stupenduous results of the steam-engine may all be traced to the boy who sat watching the steam which came from the nose of the teakettle.

It is said that the art of printing took its origin from some rude impressions taken (for the amusement of children) from letters carved on the bark of a beech tree.

Rev. Dr. J. G. K. McClure, pastor of the Presbyterian church at Lake Forest, Ill., has been elected president *pro tem* of Lake Forest University, in place of Dr. Roberts, who recently resigned.

The telescope we owe to some children of a spectacle-maker placing two or more pair of spectacles before each other, and looking through them at the distant sky. Their idea was followed up by older heads.

Rev. Sylvanus Lane

Touches Upon 'A Mystery of Mysteries,"

A Thought for People Who Are Prejudiced.

Rev. Sylvanus Lane, A. M., of the Cincinnati M. E. Conference, in a voluntary testimonial accompanying a letter says:

Feb. 12, 1892.

"We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but I think a patent article is better than one unworthy a patent. How the patent can hurt a medicine and not a machine is a mystery of mysteries to me." Sylvanus Lane, Pastor M. E. Church, Groesbeck, Hamilton County, Ohio.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 21, 1892.

ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 11, 1892.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 11th, 1892, at 10:30 A. M., in Carpenter Building, 221 West Madison Street, Chicago, Ill., for the election of officers, and the transaction of other important business.

ALEX. THOMSON, *President.*

SECRET SOCIETY POLITICS.

Tammany, Tammany Hall, the Tammany tiger, the Tammany party, are names frequently heard in "York State." The Tammany Society was established in 1789 for purposes of benevolence and charity. It took the name of a noble Indian of the Delaware tribe, and with prophetic instinct appropriated for its officers and members the designations that are common among the aboriginal pagan savages of this country. An oath-bound secret organization, it soon became a political combination for the most corrupt and selfish ends. Affiliating with the Democratic party, it has largely dominated the city of New York for many years, and at present it has full control of that organization throughout the State and aspires to national power through its candidates for the highest offices in the land. Let us look into its politics as a practical exhibition of secretism.

Tammany to-day absolutely governs New York City, having driven out or absorbed every other Democratic organization and having filled every municipal office with its creatures. From Mayor Grant to the lowest official, the city government is manned exclusively by Roman Catholics; and a few weeks ago, at a public meeting, Mayor Grant, on his knees, kissed the hand of Cardinal-Archbishop Corrigan, in token of his fealty to that foreign politico-religious despotism. A majority of the city officials are, or were, liquor-sellers; some of these, a few years ago, were running faro banks, houses of infamy, resorts of thieves, etc., etc. Now they are bosses of Tammany districts, aldermen, and even judges on the bench.

Through Boss Tweed, a Tammany sachem, the Society had control of the State government; but since his overthrow Tammany has been recuperating in the green pastures of the city treasury. Through Governor Hill, the way for its entrance into State politics had been paved by securing as many as possible of the town supervisors, who count the ballots at elections and make out the returns for the State Board of Canvassers. Last fall Tammany openly entered the State field and elected all its candidates; but not content with this, through the most audacious frauds committed by its Canvassing Boards, a sufficient number of Republicans were counted out to give both the Senate and House into the control of the Democrats. This was done in the face of Democratic judges and courts, who condemned the criminals, but were powerless to restrain the consummation of the crimes.

Thus, on Jan. 1, 1892, Tammany Hall had possession of the Legislative and Executive departments of the State government. Just then a vacancy occurred in the Court of Appeals, and a pliant tool of Tammany Hall was put into this high position. By the almost unanimous decision of the New York City Bar Association, the man thus elevated was the guilty thief by whom the true and lawful returns of the election were stolen and the false count of the Senatorial ballots was secured.

The Legislature thus foisted upon the State by secret society practices has not been wholly subservient to its masters. The proverbial "honor among thieves" proved a rope of sand, and their discord over the spoils has prevented the State from being utterly robbed and disgraced; but what they have done, and tried to do, is a most damaging record. In defiance of their constant party cry of "Home Rule," nearly all the cities of the State were gerrymandered into election districts so as to secure the largest possible control of the election machinery. Two infamous bills organizing bridge companies to connect New York City with neighboring cities, and one organizing a universal street railway system for the annexed district of New York, were passed, giving away franchises that should be worth millions to the city and turning over their incalculable profits to companies that are held and owned by Tammany Hall; thus securing the wholesale tribute that the builders and managers of these great enterprises must pour into the rapacious maw of the Tammany tiger. Another bill was railroaded through the Legislature and signed by the Governor, authorizing a race-course in Central Park, which would have made Tammany the recipient of millions more and converted that beautiful resort into a paradise of thieves, gamblers and the vilest characters; but the uprising of the citizens compelled the speedy abandonment of the scheme. A State census was provided for, and has already been taken, without constitutional authority, and intended to discredit the United States census of 1890, which has falsely swelled the population of Democratic districts and dwarfed Republican districts, giving Tammany an unjust preponderance in the Legislative and Congressional representation of the State.

Other bills are still before the Legislature, which the awakened public sentiment and the falling out of the thieves have delayed; but they may yet be passed, and will be if the Tammany magnates can accomplish their aims. One of these is a liquor bill that repeals all the restrictions hitherto put upon the liquor traffic, viz., local option, civil damage, Sabbath hours, proximity to schools and churches, provisions for securing evidence against law-breakers, etc., etc., gives the traffic the fullest sanction and protection of the State. Another is the Freedom of Worship bill, which, if it becomes a law, will compel the State officials to provide for and *support*, out of the public treasury, the rites of the Catholic church in every public institution in the State. A third one strikes down the security against election frauds. The law now provides four election inspectors, two from each of the large parties, for each election district. The new bill reduces these to three, of whom two are to be named by Tammany Hall. A fourth reestablishes the Congressional districts on the basis of the fraudulent census, and gerrymanders them with nondescript boundaries, and most unfair apportionment of the population; for the largest Democratic districts have only an average of 171,000 inhabitants, while the smallest Republican districts contain an average of 183,000, and some of them as many as 215,000.

These are only a few specimens of what the bold secretists of Tammany Hall have enacted into law, or are trying to enact. If such things are done openly by them, what must be the secret wickedness which prevails in their lodge rooms? If these things be done in the green tree, what shall be done in the dry tree, when secret orders shall have obtained the national power which they seek? Unless the Christians of America awake to their danger and throttle this monster tiger, we will soon be hopelessly bound under the feet of the secret empire.

JOSEPH COOK ON SUNDAY CLOSING.

On Thursday of last week, Joseph Cook, passing through Chicago, was interviewed by the reporter of a city morning paper. In the course of his remarks, referring to the National Commission of the World's Fair, which he suspects of harboring intentions to vote for opening the Exhibition on Sundays, he said:

"Some of those commissioners are a bad lot, and I'm afraid they are going to betray the people by a wide-open policy the week around. The people of Chicago, I understand, want the Fair opened on the Sabbath, but I tell you the sentiments of the people of the country are not that way. The country is opposed to opening the Fair on Sunday, and it will be a bad thing, indeed, if the Lord's Day is not observed. It will be a violation of the Constitution to keep the Fair open on Sunday. The Constitution says the President of the United States shall have a certain length of time in which to sign or veto bills submitted to him from Congress, but that he shall do no part of the work on Sunday. Now, there is an express order that the President shall refrain from work on the Sabbath, and as he is no better than any other citizen, the constitutional requirement, as I take it, refers to all citizens as well. That, in my opinion, should be the source from which should spring all our sentiment in opposition to this move to keep 50,000 people who will be compelled to work at the Fair, constantly employed, without any rest whatever. It is claimed that the people will go to the saloons if not allowed to visit the Fair on Sunday. Are the saloons the only places for the people to go to? Are there no churches in Chicago for them to attend? It's really remarkable the solicitude the Sunday-opening fellows manifest for the poor people. But, then, the liquor power is behind it all. There is more money behind the whisky-makers to-day than behind the slave-owners. Slavery lived for hundreds of years, but, it finally went down, and so will the liquor-makers. The people will stand them for just so long, or until some terrible calamity results from their wickedness, and then they will be wiped off the earth or their villainous intoxicants will be abolished."

THE CHINESE EXCLUSION BILL.

The bill introduced into the House of Representatives by Mr. Geary, of California, provides that all Chinese, except official representatives of the government of China and their assistants, shall be absolutely prohibited from setting foot upon the soil of the United States; that all Chinamen now in this country, should they revisit their own land, shall not be permitted to return; and that this act of exclusion shall apply to all natives of China coming from all other countries, as well as from their own. It also provides that those who come to the United States in violation of this act shall be imprisoned five years, and then sent back to the country from whence they came. It expressly repeals existing treaties.

The bill was passed in the House with but forty-three dissenting voices, about equally divided between Republicans and Democrats. All honor to the men who said "No!"

That such a measure should have passed the House by so large a majority is doubtless due to the exigencies of a great political campaign. It is a plea for the votes of the Pacific States; but it implies a condition of moral degradation as astonishing as it is lamentable. Aside from the fact that it presents us to the world as a Christian nation *violating our express obligations* to our heathen neighbor, it is a distinct repudiation of the principle of justice and the comity of nations. Beyond the right to protect ourselves from the pauper and criminal classes that may be forced upon us, we have no right to exclude any one.

Said Washington, in his Farewell Address:

Observe good faith and justice towards all nations; cultivate peace and harmony with all; religion and morality enjoin this conduct; and can it he that good policy does not equally enjoin it? It will he worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can douht that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost hy a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended hy every sentiment which ennobles human nature. Alas! is it to he rendered impossihle hy its vices?

In the execution of such a plan, nothing is more essential than that permanent inveterate antipathies against particular nations, and passionate attachment for others, should he excluded; and that, in place of them, just and amicable feelings towards all should be cultivated. The nation which indulges towards another an hahitual hatred, or an hahitual fondness, is, in some degree, a slave. It is a slave to its animosity or its affection; either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another, disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasions of dispute occur. Hence frequent collisions, ohstinate, cnvemoned and hloody contests. The nation, prompted by ill will and rescntment, sometimes impels to war the Government, contrary to the best calculations of policy. The Government sometimes participates in the national propensity, and adopts, through passion, what reason would rejcct; at other times it makes the animosity of the nation suhservient to projects of hostility, instigated hy pride, amhition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of nations has been the victim.

This broad continent belongs not to us exclusively, but to humanity. There is far more excuse for excluding Americans from the over-peopled nations of the old world than for excluding them from the United States. God has dealt sharply with us, as a nation, because we oppressed the African who came here without his consent, and He will not forget the wrongs that we have done, and propose to do, to the strangers who come to our shores. "The stranger that

dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself." Lev. 19: 34.

Besides, we should remember that there is such a principle as *reciprocity*, and that this idea is essentially Confucian. Though new to us in its international application, it is old to the Chinese. Our merchants and our missionaries are at the mercy of the Chinese government. They can be expelled from "the flowery land" at any moment. Our goods, and especially our *silver*, are liable to be shut out from the ports of China. This would be a form of reciprocity as novel as it would be unpleasant.

We are glad to see Christian societies protesting against this wholesale exclusion of Chinese immigrants, and, while the bill is in danger of being passed by the Senate, there is a latent hope that our Chief Executive will save us from this national dishonor by his veto.

AN ART AND MYSTERY EASILY EXPLAINED.

The New York *Times*, commenting on the address at the unveiling of the Grant monument, in this city last fall, says that Judge Gresham made some significant allusion to the "aggressions of those who seek to make of our politics both an art and a mystery, intelligible only to the adept and the initiated, who assume the management of them by virtue of their capacity for the deft and artful manipulation of their fellows. Their influence upon the country is corrupt and debasing, and the area of political venality constantly enlarges under it." This is the sort of talk that makes Judge Gresham extremely unwelcome in high quarters where Quay and Platt are cordially received.

It is left for the *Cynosure* to add, what these high authorities did not feel at liberty to do, that the grand school for this class of political workers is in the Masonic lodge.

MORE STRONG WORDS FROM JOSEPH COOK.

The following letter from Mr. Cook has never, as we remember, appeared in the *Cynosure*. It was written Sept. 22, 1890, after his first great speech on "Disloyal Secret Oaths" in the First M. E. church in this city. The editor of the *Religious Telescope*, worried and rebuked by the closing sentences of that address, which condemned the whole course of the liberal faction of the United Brethren church, wrote for an explanation, hoping, doubtless, as did the last Judean king when he sent for Jeremiah, that some word might fall from the lips of the prophet that would permit him to continue the course of disobedience he had marked out for himself. Zedekiah got a stern reply. So the *Telescope* finds little comfort in these strong words of Mr. Cook:

"I did not, and do not, undertake to decide whether the oaths now commonly taken by Freemasons and Odd-fellows are actually disloyal or not. The common supposition is that they now are not, or, at least, not known to be such in their implications at the time they are taken by ordinary members of the lodges. But the State of Vermont long prohibited all secret oaths, under heavy penalty. I defended the precedent set by that commonwealth as worthy of imitation yet.

"It has been established by legal evidence that the Mormon Endowment House oaths were and are disloyal. Idaho disfranchises those who take these oaths. The Supreme Court of the nation decides that this disfranchisement is constitutional. *The church ought to be as severe as the state in opposing disloyal secret oaths.*

"It is a general conviction of Protestant statesmen and scholars that the Jesuit secret oaths are not consistent with full loyalty to the American republic.

"Wherever there is good legal evidence that actually disloyal secret oaths are taken by church-members, I think such members should be instructed as to the mischief of their bad example, and, if unrepentant, dropped from membership.

"I am a member of the Congregational church, and am not aware that these views are at all novel or unpopular in that body. Its practice, though, of course, not perfect in every society, is, as I believe, consistent and sound, as a general rule, in this matter, and is growing yet more so. Yours, very respectfully, Joseph Cook."

—The reader will find the story of the attack on Bro. I. R. B. Arnold and his Floating Chapel, by the lodges, which we print this week, interesting reading.

—A letter from the New England agent in this issue of the *Cynosure* notes some changes in the reform work in Boston and vicinity, but of a character that indicates a broadening and deepening of the warfare against the lodge iniquity, rather than any surrender to the powers of darkness.

—Rev. A. D. Zaraphonithes and his wife hope (D. V.) to leave the United States in May, to enter upon their mission in Greece, taking with them a good Christian lady to assist in their labors. They send their love to all their *Cynosure* friends, and ask for their prayers for them and their work beyond the sea.

—A special telegram to the *Inter-Ocean*, from Ottumwa, Iowa, April 13, gives the following account of a clash between anti-fraternity men and members of secret societies among the officers and students in the Iowa Wesleyan University, at Mt. Pleasant, in that State: "The students of the Iowa Wesleyan University have risen in mutiny against the faculty and Lieutenant McAlexander, of the regular army, in command of the battalion at that place. The trouble is the outgrowth of the appointment of Frank D. Burhans, a sophomore, as Lieutenant of Company B, when it was asserted that older classmen outranked him in point of military service. Three lieutenants and three sergeants have resigned, and the students purpose to bolt the college if the shoulder straps are not taken from Burhans. The fact of the matter is that Burhans is the leader of the 'anti-frat' society and as such has incurred the hatred of all secret society men, and they cannot stand it to see him advanced over them. Burhans is a brilliant leader, and his enemies intend to teach him a lesson. The faculty are undetermined in the matter as yet. Late to-day the matter was made even more serious by the resignation of the captains along with the adjutant of the battalion."

REFORM NEWS (*Continued from 5th page*).

told them that it represented the efforts of Christians from Maine to California, and, if destroyed, the public would hold the lodge responsible for the deed.

In spite of all the deadly persecution which the city of Leavenworth and Crawford county threatened through its officers, one of them a preacher, we announced to the multitude that we would stay till our enemies became our friends.

Our two colored singers fled with Mr. Hinman for their lives. Not a Negro dares live in Leavenworth.

When the crowd saw that they could not drive us away with the Floating Chapel, the Campbellite preacher, who is Auditor of the county, with the Treasurer and others, held a consultation and announced that I could not lecture without paying twenty-five dollars license! I then told them that the usual five-cent contribution at the door for expenses would be dispensed with, and all would be invited to see the pictures of Egypt and the Pyramids free of charge. I first, however, made the Treasurer admit that Leavenworth would do as every other city on the river, from Pittsburgh down, has done; grant us free license and free wharfage, were it not for the Odd-fellows.

With all this against us, we gave the first lecture to an audience of only thirty people, but had the feeling that God was giving us the victory. Since then the boat has been well-filled each night, and friends are rapidly multiplying. Many have expressed their sorrow for the reputation the lodge has brought upon the place.

In all our public life we have never passed through such bitter persecution as in Leavenworth, Ind., and this was brought upon us not by any word or act of ours.

Perhaps God has intended it to help us to feel that he is truly a safe hiding-place, and that he will never forsake those who put their trust in him. He sustains us. He is a sure refuge in time of storm.

I am more than ever convinced that the most successful way to destroy the lodge is to treat the members with pure Christian kindness; and, whatever may be said against the *lodge*, avoid personalities, speaking in the spirit of love. Love wins in the end. Let us have faith, hope and charity in the heart, not pinned on the outside of the coat. I. R. B. Arnold.

P. S. Our P. O. address, for some months, will be Evansville, Ind.

CHRISTIAN ASSOCIATION OF PENNSYLVANIA.

(OPPOSED TO SECRET SOCIETIES.)

Wilkinsburg, Pa., April 4, 1892.

Report of Treasurer of the Christian Association of Pennsylvania, opposed to secret societies:

RECEIPTS.

From former Treasurer	$ 4 57
A. B. Dickey	5 00
J. G. Walker	5 00
D. S. Littell	5 00
David Blair	5 00
L. S. Burrett	2 00
M. B. Patterson	2 00
Collection	5 32
Cash	1 00
G. W. Pritt	2 00
Cash	2 00
Mrs. E. M. George	1 00
W. J. Ward and wife	5 00
Rob't Ward	2 00
Josiah Dodds	5 00
M. Flacker	1 00
Cash	1 00
Julian Morrow	1 00
A. W. McClurken	1 00
G. Reingardt	1 00
W. F. Lenz	50
W. J. Reed	1 00
E. S. Lowry	2 00
J. C. Telford	5 00
J. Morton	5 00
Mr. Ahlers	5 00
J. A. Steel	5 00
D. C. Martin	5 00
Edward Crawford	2 00
Cash	3 50
E. H. Myers	5 00
B. H. Lightfoot	2 00
G. O. Simon	5 00
A. F. Sawhill	5 00
C. H. Meyer	3 00
Cash	2 50
Cash	2 00
Matthew Tibby	2 00
Rob't English	1 00
D. T. Reed	2 00
Cash	2 50
S. R. Wills	2 50
T. S. Steele	3 50
O. Wylie	2 50
J. D. C.	2 50
S. McNaugher	2 00
A. C. C.	2 50
J. McNaugher	2 00
John Hopkins	2 00
J. B. Correy	2 50
T. McBride	2 00
Cash	3 00
J. A. McAteer	2 50
Samuel Henning	3 00
Graham Scott	2 00
J. F. Bruggman	2 00
R. S. George	2 00
A. H. Laioman	2 00
C. F. Ahler	1 00
Wm. Esler	1 00
Collection	36 92
W. C. Heron	1 00
John Libby	3 00
Total	$206 31

EXPENDITURES.

Expenses of Pittsburg Convention	$129 24
Balance	$ 77 07

Subscriptions to be paid within six months:

D. C. Martin	20 00
S. Collins	10 00
W. B. Stoddard	5 00
W. P. Smiley	5 00
W. J. Golden	5 00
W. B. Shaw	5 00
J. S. T. Milligan	5 00
C. W. Cowin	5 00
S. J. Shaw	5 00
D. McAllister	5 00
S. G. Enwer	5 00
Jno. McNaugher	2 00
S. W. Douglass	1 00
J. Frederick	1 00
J L. Crawford	1 00
D. A. McClanahan	1 00
J. D. McCune	2 50
Total	$ 83 50

R. C. Wylie, *Treasurer.*

THE HOME.

THE BEATITUDES.

Matt. 5:3-12.

Blessed are the poor in spirit,
A kingdom they possess;
Blessed are the mourning ones
God comforts in distress.

Blessed are the lowly, meek,
The earth to them is willed;
Blessed are the hungry ones;
With God they shall be filled.

Blessed are the merciful,
For mercy they obtain;
Blessed are the pure in heart,
God's image they retain.

Blessed are the peaceful ones,
Dear children of the Lord;
Blessed are the hated ones;
For they have their reward.

Doubly blessed shall ye be,
If you this hatred bear;
Prophets, priests, and Christ himself
Did persecution share.

Brothers, sisters, in the Lord,
Do you desire sweet rest?
Live in these Beatitudes,
And then you shall be blest.

—*Selected.*

WHY GOOD MEN LOVE THE BIBLE.

There is nothing more evident than that it is only good men who love the Bible, and they love it none the less because it exposes their faults, and demands of them a strict conformity to its teachings. Bad men hate it because it is to them a hateful book, requiring of them such obedience as they are not willing to give, and setting forth in plain words their own evil thoughts and lives. When we take a historical view of the opposition that has been shown to the Bible since the beginning, we cannot help but come to the conclusion that it must be a very good book or else its enemies had destroyed it long ago. The opposition to it has by no means ceased. The conflict is becoming more and more serious. In the days of old the opposition was bold and defiant. To-day it is more subtle, it is insinuating, it is wily, it comes with the pretension of friendship, and endeavors in this specious way to destroy its power and usefulness, and yet good men to-day rejoice in its glory which is always as bright and fresh as the morning air.

Though there have been many bad men who hated this book, yet see the vast number of good men in all ages and countries who have loved it, and who love it now. Men who loved it for the lofty moral sentiment it taught, loved it for the great truths it presented, the light it afforded, the strength it imparted, the consolation it gave, and because it was the word of God. The very fact that the book has such an influence for good upon the lives of men is an evidence that it came from God, and that those who put their trust in its directions cannot and will not be deceived. That so many good men should love this book is again testimony of no little weight in making up our estimate of it, since these men are representatives of every nationality, from which we would infer that it must be supernatural, seeing that it is intended for all men, and adapted to all. What a grand line of great and good men have loved this book and stood up in its defense! Look to the distant past, and there you behold Origen, and Athanasius, and Augustine. Cast your eye to Greece and Rome, you see Chrysostom and Ambrose. Do you ask for other names? we mention St. Bernard and Tauler, Luther, Fenelon, Pascal, Hooker, Latimer, Taylor and Wesley, and a host of others. They have all given their testimony to the worth of the Bible, and is there any wonder that so many are anxious to be counted in with this galaxy of noble and good men who have loved God's holy word?

Perhaps one of the reasons why so many good men love this book is because it is so singularly adapted to the nature and wants of men everywhere. All other books of religion have been more local in their character and influence, while this is as wide as the race, and as we have seen, has representatives among every division of the human family. It is suited to all the changing forms of human history, and especially to the deep spirit-needs of the heart of man, oppressed with the burden of a threefold mystery—an irrevocable past, an unsolaced present, and an unknown and uncertain future. This adaptation of the Bible to man has been the subject of calm thought and patient study. Men have spoken of its adaptation to all spiritual wants of man. It is a book that has been described as "congenial to our highest instincts." One said, "It meets me in the deepest needs of my nature." An Oriental who rose from the translation of the Bible, was heard to exclaim, "Whoever made this book made me." Another has said of it, "Its overtures to the individual soul, limited to no race or caste, or class or set of faculties, extend from the entrance into life to the hour of departure; are adapted to its real wants and failings; and provide for that immortality which strikes an answering chord in the heart of every man." Arthur H. Hallam, who is mourned in imperishable verse by Tennyson, says: "I see that the Bible fits into the fold of every human heart. I am a man, and believe it to be God's book, because it is man's book. It is true that the Bible affords me no additional means of demonstrating the falsity of atheism; if mind had nothing to do with the formation of the universe, whatever had was competent also to make the Bible; but I have gained this advantage, that my feelings and thoughts can no longer refuse their assent to what is evidently framed to engage that assent."

It would require much space to repeat all that good men have said concerning the Bible. They have felt its power in various ways, and know whereof they speak. They have seen what it has accomplished for the world, and for the individual. They have seen how it has transformed whole communities into peace and order-loving people, and given them hope and a consolation when they needed it. The book must be known to be loved. If its pages remain sealed to the mind how can it produce any affection for itself. The men who love it most are they who read and study it most.—*Christian World.*

A BRAVE GIRL.

It was late in the fall of 1777 that a foraging party from a British camp in Philadelphia made a descent upon the farm of Major Rudolph, south of that city. Having supplied themselves well with provender, one of the soldiers happened to espy a valuable cow in the lane leading to the barn-yard, and poor Sukey was immediately confiscated.

Now, this happened to be the pride of the farm, and was claimed as the exclusive property of Miss Anne Rudolph, aged twelve years. Of course, no other animal on the estate was so important as this cow, and confiscation by the soldiers could not be tolerated. So Miss Anne made an impetuous dash for her recovery; but finding the men deaf to her entreaties, and the sergeant proof against her indignation, the spirited child rushed to the stables, saddled her pony, and was soon galloping toward the city, determined to appeal to the commander-in-chief of the British army.

Meanwhile, poor Sukey trudged along, her reluctant steps quickened now and then with a point of a bayonet in her well-rounded side.

To reach the city before the foraging party was the one thought of the child, as the pony went bounding along the old Chester road at a pace that soon brought her within the British lines. She was halted at the first outpost by the guard, and the occasion of her haste was demanded. The child replied:

"I must see the General immediately."

"But the General cannot be disturbed for every trifle. Tell me your business, and, if important, it will be reported to him."

"It is of great importance, and I cannot stop to talk to you. Please let go my pony, and tell me where to find the General."

"But, my little girl, I cannot let you pass until you tell me whence you came and what your business is within these lines."

"I came from Darby, and my business is to see the General immediately. No one else can tell him what I have to say."

The excitement of the child, together with her persistence, had its influence. General Washington was in the neighborhood with his ragged army, watching the opportunity to strike another blow for the liberty of the colonies. The officer well knew that valuable information in the movements of the rebels frequently reached the British commander through families residing in that country. Here might be such a case, and this consideration determined the soldier to send the child to headquarters. So summoning an orderly, he directed him to escort the girl to the General.

It was late in the afternoon by this time, and Cornwallis was at dinner with a number of British officers, when "a little girl from the country with a message for the General" was announced.

"Let her come in at once," said the General, and a few moments later Miss Anne Rudolph entered the great tent.

"Well, my little girl, I am General Cornwallis," said that gentleman kindly. "What have you to say to me?"

"I want my cow!"

Profound silence reigned for a moment, then came forth a burst of laughter from all the gentlemen around the table. The girl's face reddened, but she held her ground, and her set features and flashing eyes convinced the General that the child before him was one of no ordinary spirit.

With ready tact the General drew from her a narration of her grievance. "Why did not your father come?" he asked.

"My father is not at home."

"And have you no brothers?"

"Both my brothers are away. But, General," she cried impatiently, "while you keep me here talking they will kill my cow!"

"So your brothers also are away? Now, tell me, child, where are they?"

"My oldest brother is with General Gates."

"And your other brother, where is he?" inquired the General.

"Is with Harry Lee."

The girl's eyes fairly blazed as she spoke the name of gallant "Light Horse Harry Lee."

"But, General, I want my cow!"

"Ah, ah! one brother with Gates and one with Lee. Now," said the General, severely, "where is your father?"

"He is with General Washington," answered the little maiden; "but he is a prisoner now."

"So, so. Father and brothers all in the Continental army! I think, then, you must be a little rebel."

"Yes, sir, if you please. But I want my cow!"

"Well, you are a brave little girl, and you shall have your cow, and something more, too." Then, stooping forward, he detached from his garters a pair of brilliant knee-buckles, which he laid in the child's hands. "Take these," he said, "and keep them to remember that Lord Cornwallis can appreciate courage and truth, even in a young rebel." Then, calling an orderly, he instructed him to go with the child through the camp in search of the cow, and when he should find the animal to detail a man to drive her home again. So Miss Anne returned home in triumph with her cow. And those sparkling knee-buckles are treasured by her descendants as a memento of Cornwallis and the Revolution.—*Wide Awake.*

THE GIRL WHO BRAGS.

Ella Wheeler Wilcox, in the April *Ladies' Home Journal*, deprecates the tendency of American girls to the habit of bragging. Only recently, she writes, I asked a young bachelor who is comfortably situated in life, why he did not marry. "Well, I will tell you," he replied. "I want a home, which, of course, means a wife, but I am discouraged about making the venture. I admired a young lady greatly, and was beginning to think seriously of paying her court. She seemed to be my ideal. She was a model daughter, progressive minded, intelligent, industrious. She was always neatly but simply dressed, and her cheerfulness was like a sunny day. Recently I met her on the street just as she was emerging from a milliner's establishment.

"'See my new hat?' she said brightly, as I walked along by her side. 'Isn't it pretty?'

"I had not noticed the new hat, but now I saw a simple open-work straw on which reposed a few flowers and a bow of ribbon.

"'Yes, very pretty and becoming,' I replied. 'I have a finer one being made,' she continued. 'This is only a hack affair. I paid only twenty dollars for it. It is stylish, though, for the price, I think.'

"My heart sank at her light way of estimating

cost. I have no sisters, and my mother possessed a knack of trimming her own bonnets, so I had never known what ladics' hats cost. If that simple bit of straw and ribbon cost twenty dollars, what would be the price of the 'finer hat being made?' Thirty dollars at least. I realized at once my inability to properly support a girl who paid fifty dollars for two hats in one fleeting season. What a fortune it would require to furnish all her wardrobe at that rate? Yet she is so simply dressed to all appearances; nothing at all showy about her. I suppose all girls in her station pay as much for their clothes, and so I think I will leave marriage for richer men. The average young man cannot stand that sort of thing, I assure you."

Now, I happened to know who this young woman was, and I happened to know that she was not an extravagant girl. If she had paid twenty dollars for a hat it was an unusual expenditure for her, and would trouble her conscience and purse for many a day, and cause her much self-denial in other directions.

But she possessed the foolish idea so prevalent in this age of great fortunes, that men admire women who use money lavishly, and who pay large prices for their garments.

A SONG OF TRUST

We know not, but Thou knowest
All things, Most Good and Wise!
The light is all about Thee,
The mists are in our eyes.
Thy children love this solace
In hours of strain and strife.
What we know not thou knowest,
O God of all our life!

Why sicknesses and sorrows
Should dare to touch thine own;
Why loving hearts are breaking,
And weak ones sad and lone;
Why those who cry for morning
Are lost amid the night,
We know not, but thou knowest,
And all thy ways are right.

Why from the world that needs them
Thou call'st thy best away,
Though hosts besiege thee for them,
And they are fain to stay,
We ask, but find no answer;
We cannot understand,
But thine is perfect knowledge,
And our times are in thy hand.

From beat of stormy waters,
From waves of restless care,
From tumult of great trouble
And waste of wild despair,
Our souls find ample refuge
In faith as in an ark;
We know not, but thou knowest,
And light shines through the dark.

—*Marianne Farmingham*

TEMPERANCE.

WINE AT WOMEN'S LUNCHEONS.

Without undertaking to handle the moral aspect of the point under discussion, I shall limit myself to a question of good taste in the matter of serving a variety of wines at the luncheons for women, which now play so prominent a part in the entertainment of our friends throughout the country.

Look, for example, at the large parties to which, at half after one o'clock in the afternoon, are convened ladies in visiting costume, bonneted and veiled, to be shut in a darkened dining-room, where gas and candles supplant the wholesome light of day. There, during two mortal hours, the guests are fed with delicacies of which each one seems to the taxed digestion to be—yet never is—the very last they will venture to accept. Cucumbers, caviare, truffles, foie gras, almonds, mayonnaise dressing are but a portion of the addenda of the feast. To relieve the thirst thus engendered the banqueter has recourse to what? Beside her plate stands exactly the same array of glasses—glasses of English cut; of Venice or of gilded Barisbad ware, lending glitter or color to the board—glasses for sherry, for Rhine wine, for claret, for champagne, all that would be demanded for the service of the most formal dinner.

Beside this scintillating group of glassware is to be found a tumbler or goblet of water filled to the brim—there are so few houses where the servants are instructed on this point—with fragmentary ice! What woman having ordinary regard for the elements of hygiene presumes at such a crisis to insult her already disturbed digestion with a douche of iced water? Ten to one she does not care for wine, never thinks of touching it at home; as a matter of course lets the sherry, the Chabilis, the Burgundy go by untouched; but unless it occurs to her to quietly demand a glass of water without ice, and, if need be, to tinge its clear substance with a dash of claret, she is compelled to drink champagne.

Latterly, as a natural solution of this recurrent difficulty, Clysmic, Apollinaris and the Hygeia waters are continually served.

Champagne, curiously enough, continues to hold its own. "How very extraordinary that you Americans should set champagne before your guests at mid-day," said a traveling Englishman, from whom, naturally, he having received the best hospitalities of the best American society along his line of march, frank comment was to be expected. "With us, you know, except at races and picnics, it is a wine that is like an evening coat—never seen out until after dark." However little we may relish the condescending manner of this and kindred national rebukes, there is no disputing that the right is on their side. The whole matter of serving champagne in season and out is overdone in America. But especially does it seem inappropriate for an assemblage of ladies, who, if they were in their own homes, would not go beyond a glass of claret, and who, for the most part, are content with the bottled waters of their favorite spring.

Tea drinking at luncheon, once so popular, has been elbowed out of place by the universal cup of tea at five o'clock. Women, unlike their predecessors of the Brick Lane Association, who could partake of the cheering beverage till detected in the act of "swelling wisibly before the werry eye," have now found out that the philosophy of drinking tea consists in limiting one's self to one cup per diem. Chocolate as an accompaniment to food is found to be too heavy. Water, the beverage of Eden, and during so many years since respectably in vogue with a large portion of the civilized creation, has recently been pronounced fattening when absorbed with meals. What, in the eyes of many of our sisterhood, could be more condemnatory of any drink?

In connection with this question may be cited the experience of a young American girl on her first visit to an English castle, who, at luncheon, feeling thirsty, looked about her for something she could drink. Her host, next to whom she had the honor to be placed, demanded her need, and was informed that she would be glad of a glass of water. With a puzzled face he referred the matter to his wife, the servants being absent from the dining-room. "Water?" said the surprised lady, "won't she have beer or claret?" The American girl, rather depressed at this public notice, yet stoutly persisted in her demand. A bell was rung, the majestic butler entered, and on hearing what was required paused for a moment to collect his scattered faculties, bowed and retired. Some time later a footman, carrying upon a silver tray a small glass of a fluid that looked as if it had been dipped from the castle moat, appeared at the lady's elbow. After this she made prompt resolve to renounce her national beverage until again on her native heath.

What, then, poor, dear women *are* to drink at luncheon must, it appears, be decided by climate, custom, health and individual bias. As it is becoming clear that on these occasions little wine is actually used, perhaps hostesses will some day wake up to the wisdom of suppressing the show of glasses which lends to the ladies' luncheon its chief reproach from outsiders.—*Mrs. Burton Harrison, in Ladies' Home Journal.*

STARTLING STATISTICS.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"$900,000,000 annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir; how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine How many inches would it require to pile these $900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. That is only one year's grog bill."—*Gospel Witness.*

AN UNHOLY ALLIANCE.

Saloon-Keeper.—I hear that you gave me a drubbing in your sermon yesterday.

Preacher.—Yes, sir, I said some pretty hard things, but they were true.

S. K.—Did not you and I attend the same election in this city, and vote for the same candidates?

P.—Yes, that's true.

S. K.—Were not those candidates elected, and did they not grant me my license?

P.—Yes, I must admit that.

S. K.—Did not we support the same candidates for the Legislature, and don't they leave the law on the statute book which authorizes the granting of the license?

P.—Yes, that is true, but—

S. K.—Never mind your buts. You support a party which approves of, or at least does not repeal, the law which legalizes the saloon business. You vote for candidates with me who take my money and grant me a license to sell. You then abuse me and my business. I think you are a hypocrite. Good day.—*Selected.*

NUGGETS.

The retail liquor-dealers in the United States in 1891 numbered 240,797.

A "hand-book on temperance" in Bengali has just been published in Calcutta.

For bringing a jug of wine into the jury-room in Columbus, N. C., a grand-juryman was fined $50 and costs.

The total amount of British investments in American breweries, up to February 1, as given by the *Brewers' Journal*, is $92,019,240.

Rev. Charles Garrett, in presenting the annual report of his Liverpool mission, said: "The great enemy the mission had to contend with was drink."

Lady Carlisle, speaking recently on "Woman's Place in Politics," described herself as a fanatic on the drink question, and wished all others were the same.

"To escape the evils arising from the use of alcohol," says Dr. B. W. Richardson, "there is only one perfect course, namely, to abstain from alcohol altogether."

The Chicago *Mail* says: "If those who are searching after 'a sure cure for drunkenness' would quit drink while they are looking for it, they would find it."

The *Journal of Inebriety* calls attention to the fact that the use of tobacco and alcohol by railway employes is liable, unconsciously to themselves, to produce color-blindness.

H. H. Faxon, Esq., in a recent address before a committee of the Massachusetts Legislature, argued that "you mustn't go for rum-sellers with bars of soft-soap, but with a club."

"The Grand Lodge of the Retail Liquor-Dealers of Texas" is the official name of the State liquor-dealers' association. They say: "We are opposed to intemperance in any form."

The church ought to be like an advancing host against the liquor business—every church member a sworn foe to whisky in all its forms; the church itself an asylum and cure for drunkards.

The first combined convention of the World's and National W. C. T. U. will be held in Boston, November 13-18. The national society will hold its eighteenth convention at the same time. This phase of women's work is becoming simply immense.—*Selected.*

Bible Lesson.

STUDIES IN THE PSALMS AND DANIEL.

LESSON V.—Second Quarter, 1892.—May 1.

SUBJECT.—The Prayer of the Penitent.—Psa. 51: 1-13.

GOLDEN TEXT.—Create in me a clean heart, O God; and renew a right spirit within me.—Psalm 51: 10.

Open the Bible and read the lesson.

Daily Readings.—M.—Ps. 51: 1-13. T.—Ps. 51: 14-19. W—Ezra 9: 5-15. T.—Neh. 1. F.—Luke 18: 9-14. S.—Luke 15: 11-24. S.—Ps. 32: 1-7.

COMMENTS BY E. E. FLAGG.

1. *The prayer for mercy.*—vs. 1, 2. True contrition speaks one language. David, though a crowned king, breathes the same prayer as the lowly and despised publican: "God be merciful to me a sinner." He makes the divine character the ground of his plea: "According to thy loving kindness; according unto the multitude of thy tender mercies." They who have the fullest knowledge of their own hearts, and the dreadful nature of sin, are also the ones who have the deepest insight of God's loving-kindness and unfailing mercies. Nowhere in the writers of "the liberal faith" do we find such wonderful portrayals of his pity and compassion as in the Psalms of David, and it is for the reason that they leave out the doctrine of human guilt and depravity;—the shadow without which there can be no light. It was no half-cleansing that David desired. "Wash me *thoroughly* from my sin." He wanted a complete work. This is another and most important characteristic of true penitence: that it was not the consequence of his sin, but the sin itself that David wanted to get rid of. True penitence is not content with anything short of being made entirely whole, or holy. David evidently believed that holiness was the end of all Christian living; and, however aggravated his fall, it was no reason why he should cease striving to attain the goal. The great trouble with many professing Christians is that they stop short of a thorough work. They have but shadowy and vague conceptions of Christ's power as a Redeemer, because they have but vague and shadowy notions of their own position as sinners. What the churches need to-day is not so much a new form of creed, as a more positive belief in the old one.

2. *The sin confessed.*—vs. 3-6. David's confession is both general and particular. He "acknowledges" his terrible "transgression," and "his sin is ever before him." The image of his murdered friend, and the thought of his base self-indulgence with all its bitter consequences, haunted, and would continue to haunt him, till put away by confession and genuine repentance. "Against thee, thee only have I sinned." All sin is a violation of God's holy law, and in this sense can be committed only against him. In David's mind the offended majesty of his divine Sovereign was the one omnipresent thought which overshadowed and included every other. But his confession goes even deeper than this. He recognizes the fact that his sin was the outcropping of an inherently sinful nature, and so far from having "the seed of the divine" within him, from which a pure and upright being could by cultivation be evolved, he "was shapen in iniquity." It is only as the sinner feels that there is no health in him that his case grows hopeful. "Behold thou desirest truth in the inward parts." God wants a heartfelt confession, not a mere form of words; like saying that "we are miserable sinners," when at the bottom of our hearts is the feeling that after all we are as good as our neighbors. "In the hidden part." All the dark corners and hidden chambers of the heart must feel the Holy Spirit's purifying touch. The work of grace is not a genuine one that does not extend to our most secret thoughts as well as our most public acts.

3. *Further petitions.*—vs. 7-13. Hyssop was used in the rite of atonement, so that here we have an allusion to the vicarious sacrifice made by Christ. David's sin was scarlet, but it could be washed away so that his soul would be whiter than snow, by faith in a coming Redeemer. "Make me to hear joy and gladness." The Gospel is glad tidings of great joy, because it is a promise of pardon to the sinner condemned to death. Even if David had lived a perfect life all his days, this one sin, if unrepented and unforgiven, would have barred him out of heaven forever. Perhaps in the first agony of his sorrow he feared that there might be no forgiveness for him; and if so, we may well understand the force of the expression: "That the bones thou hast broken may rejoice." "Hide thy face from my sin," that so it may beam in forgiving grace on the sinner. "Create in me a clean heart." Notice, it must be a creation. "Renew a right" (margin, a constant) "spirit within me." David's bitter experience of backsliding had taught him to fear nothing so much as another fall. "Uphold me with thy free spirit." The word "thy" is an error; the expression refers to David's spirit. Let me be upheld by a free, that is, a willing spirit. "Then will I teach transgressors thy ways," etc. Only through his own experience of God's goodness would he be able to justify the divine ways to men, or turn them from the paths of sin to holiness;—from death to life.

Religious News.

BAPTIST.

—It may be interesting to compare the size of the three Baptist tabernacles in London. The Metropolitan Tabernacle has 4,880 sittings, the Shoreditch Tabernacle 2,000, and the East London Tabernacle 1,724; but these figures do not include seats in the aisles, etc.

—The next meeting of the Christian Workers' Convention (the last one was held at Washington) will be in Boston. It has been fixed for seven days, beginning Nov. 10. Tremont Temple will be the place of meeting, with overflow gatherings at Park Street church opposite, and arrangements are already being made to insure a program of exceptional interest.

—The endowment of Suffield (Conn.) Academy is now almost up to $34,000. Mr. and Mrs. Philip Wadsworth have done good work in Chicago. Mr. Marshall Field, Mr. Byron L. Smith and Mr. T. Ogden Armour have given $100 each. Hon. Sidney A. Kent has promised to give the last $5,000 on the $50,000.

—The national anniversaries of the Baptist churches have been appointed to be held in Philadelphia, May 20-30.

CONGREGATIONAL.

—The special meetings held for three weeks at the Second church, Springfield, Ill., resulted in 120 conversions. April 3 was a memorable day, sixty members being received into fellowship, among them twenty young men. This makes sixty-six members received since Nov. 1, when Rev. F. E. Hall took charge—thus more than doubling the membership. All but two were on confession.

—Joseph Cook lectured at the First church, Minneapolis, April 1, under the auspices of the Congregational Club, on the Friends and Foes of the Public Schools. He spoke at length, and during the entire time held the closest attention of his audience.

—Rev. John D. McCord has recently closed special meetings with Plymouth church, Peoria, Rev. D. B. Spencer, pastor. There has been a good degree of interest, and from fifteen to twenty converts.

—Twenty-five churches in Wisconsin have recently changed from rented to free pews, and they report increased receipts. Thirty other churches are thinking of a like change.

EVANGELICAL.

—Count Campello, a distinguished Roman Catholic who joined the Methodist Episcopal church in Rome, but soon after placed his work under the direction of the Archbishop of Canterbury, England, is doing a fine work in Italy. He has adopted some of the methods of the Salvation Army. A college and training-school has been opened in Rome, and a number of congregations and churches have been formed.

FRIENDS.

—The Society of Friends have secured several acres in Mexico for missionary buildings and purposes.

—The World's Fair people tell us that the cottage in which George Fox was born in Leicestershire, England, is being taken down to be re-erected in Chicago as an object of interest at that great exhibition.

—Mary Nichols is serving four churches as pastor in Van Wert Co., Ohio, Friends Chapel, Charity Union, Friends Home and Pleasant Hill.

GREEK CHURCH.

—It 1878 the State church of Russia numbered 58,111,135 members, with over 50,000 churches and chapels, 89,182 secular clergy, 6,402 monks, and 4,437 nuns. The proportionate number of monks and nuns is very small when compared with the Roman Catholic church. All the parish priests are required to be married. The dissenters in Russia number over 15,000,000.—*Christian Union.*

—A Greek church, with all that the name implies, is to be organized in Chicago. This church has no papal head, and allows its priests to marry.

METHODIST EPISCOPAL.

—The Methodist Episcopal church has three conferences in India—North India, South India and Bengal. The statistics have recently been published of the three combined, together with corresponding figures for 1870, and the growth of twenty years thus shown is most cheering. The figures for two decades ago are put in parenthesis: Missionaries, 72 (19): wives, 62 (17); Hindustani mission, 54 (5); Zenana missionaries, 33 (2); baptisms in 1890, 7,661(471); native communicants, 11,991 (600); day schools, 853 (117); scholars, 25,540 (4,300); money collected in India in 1890, 217,287 rupees (24,478).—*Christian at Work.*

—The Wesleyan (English Methodists) mission managers in London, during the past year secured two additional halls, making eighteen halls and chapels; ten ministers, and seventy "sisters of the people" were working under their direction, and 5,000 people meeting in class. The great efforts put forth had only just brought the revenue for the past year equal to the expenses, which amounted to about £5,000, in addition to the large amount raised by the local annual meetings. The mission has, however, still a deficit of £6,500.

—Embury church, Freeport, Ill., has had a most gracious revival. Over 200 seekers, 190 conversions, 114 accessions; seekers almost constantly thronged the altar; all classes and entire families reached; the Sunday-school greatly benefited; a general quickening; the whole place stirred.

—Bishop Thoburn says: "When I spoke in Boston last year, I stated that 'five hundred heathens in India were coming over to us *every month.*' But in the month of December, 1891, the baptisms from heathendom averaged *over* 500 *a week.*"

—The first meeting of the City Evangelization Conference of the Methodist Episcopal church in the United States was held March 15 and 16, in Pittsburgh, Pa., and was attended by delegates from every section of the country. Addresses were made by Mr. Horace Benton, of Cleveland, who was the originator of the conference; also by Rev. A. D. Traveller, of Chicago; Dr. Mains, of Brooklyn; Dr. Pearson, of Cincinnati; Dr. Hulburd, of Philadelphia, and others. Reports were given from a large number of cities, showing the condition of the Methodist churches in those cities, and the amount of church extension work that was being carried on. A constitution was adopted, and incorporated in a memorial to the General Conference, together with a chapter which was requested to be inserted in the discipline. The organization is to be entitled the "City Evangelization Union of the Methodist Episcopal Church." Its object is to bring into fraternal and mutually helpful relations the local societies, of whatever name, in cities of the United States working for city evangelization under the auspices of the Methodist Episcopal churches.

MOHAMMEDANISM.

—At Rangoon, in Burmah (India), it is reported that large sums are being subscribed, with the object of converting England to Mohammedanism.

PRESBYTERIAN.

—The first five years of the pastorate of the Rev. Dr. J. L. Withrow over the Third Presbyterian church of Chicago, Ill., closed recently. During this period 1,802 additions have been made to the membership, of whom 533 were upon confession of their faith.

—The Presbyterian Society of Niagara Falls is helping to educate a young Indian for the ministry.

REFORMED PRESBYTERIAN.

—The next Synod of this church will meet at Mansfield, Ohio, on Wednesday, June 1, at 10 o'clock in the forenoon. The sermon by the retiring Moderator, Rev. R. C. Wylie, will be preached at 7:30 in the evening. It is designed that methods of progress in the work of the church will be discussed and promoted.

ROMAN CATHOLICS.

—The Papal Bull authorizing the consecration of Dr. Charles E. McDonnell, D.D., as bishop of Brooklyn, has arrived. The ceremony will take place in St. Patrick's cathedral, Monday April 25th. His Grace Archbishop Corrigan will be the consecrator.

—The growing devotion to St. Joseph manifested by the Catholic world is very great. Sunday, March 20, was a red-letter day among his Parisian votaries. Votive masses were celebrated in his honor in all the churches, countless tapers burned before his shrines, and in the afternoon the city and diocese of Paris were solemnly consecrated to him by the Archbishop of Paris from the pulpit of Notre Dame. This act of consecration was in accordance with a rescript of Leo XIII., dated the 31st of January, this year.—*Catholic Review.*

UNITED PRESBYTERIAN.

—Regarding the successful prosecution of the work of the church to be largely conditioned on the character of her educational institutions, literary and theological; and believing that this subject is entitled to greater consideration by the church in general than it has hitherto received, we, the undersigned representatives of the seminaries and colleges and board of education, unite in extending an invitation to ministers and laymen interested in this subject, to meet in a conference to be convened in Hanna Hall, Allegheny, Pa., May 23, 1892, at 7:30 P. M. J. B. McMichael, Monmouth College; James Harper, Xenia Seminary; R. G. Ferguson, Westminster College; Jas. A. Grier, Allegheny Seminary; J. A. Gray, Muskingum College; J. A. Thomson, Tarkio College; F. M. Spencer, Cooper Institute; W. T. Campbell, Board of Education.

LOVE FOR HUMANITY.

A Strong Desire for the Highest Good and Best Welfare of the World.

THE GREAT WORDS OF GREAT MEN.

A Most Remarkable Array of Outspoken Statements from Men of Mark in Both Continents.

INTERESTING FACTS AND FACES.

The orator before the Senate called this "an age of progress." He was wrong. "Progress" does not half express it; it is an age of revolution. Revolutions carried

DR. DIO LEWIS.

on, not by armies, but by discoverers, inventors and brain-workers. It is a marvelous age, an age when the ordinary will not be accepted, when the best is demanded. Our grandfathers were content to travel in stage coaches, to live in cabins and receive a mail once a week. We demand palace cars, tasteful homes and daily communication with the world. It is the rapid-transit age; the age of the telegraph and the telephone. A man speaks to-day and the entire world reads his words to-morrow morning. There are but twenty-four hours in the day, but forty-eight hours are crowded into it.

We all know how we have advanced materially. Do we realize how we have ad-

PROF. DR. KOCH, BERLIN.

vanced scientifically? More than in any other manner. Indeed, it has been the advancement in science which has caused the advancement in material things. The discovery of steam permitted the railroad and the steamboat. The development of electricity made possible the telegraph and the telephone, so that the development of the sciences has been the real cause of all modern advancement.

We will take, for example, one department of science, but the most important department. One which affects our very lives and happiness. Formerly the treatment of human ills was made a matter of superstition, of incantation, the same as it is by the medicine men of the Indians to-day. Gradually emerging from such blindness, it was still a matter of bigotry, of folly. What people must have suffered in those days can scarcely be imagined. They were bled, they were cupped, they were leeched, they were subjected to every device whereby their vitality could be reduced and their lives endangered. It is almost a wonder that the race survived.

There has been an absolute revolution in the practice of medicine and in the treatment of human ills. Instead of undermining the vital forces by cupping and bleeding, the vitality is now sustained in every possible manner. Instead of tearing down we seek to build up. Instead of increasing misery we seek to create happiness.

But the greatest advancement in medical science has been made by discovery. Harvey could afford to endure the ridicule of the world for revealing to it the grand discovery of the circulation of the blood. Jenner might be ostracised, but millions have benefited by his discovery of vaccination. Pasteur lived in a more enlightened ago and escaped ridicule, while the world received the benefit which his discoveries have brought. Koch, although forced to reveal his discovery before its perfection, will be revered by future generations.

The discoveries of these great men have

.WILLIAM EDWARD ROBESON, M. R. C. S. I., L. K. Q. C. I.
Late of the Royal Navy of England.

been of untold benefit to the world, and yet they were not in the line of the world's greatest need. Mankind has been suffering, enduring, dying from a cause far greater than small-pox, more terrible than hydrophobia and more subtle than consumption. The habits of modern life, the very inventions which have made civilization so great, have drained the vital forces of life and undermined the organs that sustain life. Ten years ago this great truth was realized by a gentleman whose own life was in sore jeopardy, and the discovery which he has given to the world has done and is doing more to-day to strengthen the vitality, lessen suffering, preserve the health and lengthen life than any of the discoveries of the other great men above mentioned. The discovery referred to was made by Mr. H. H. Warner, of Rochester, N.Y., and is known in Europe, in America, and throughout the world as Warner's Safe Cure.

It may perhaps be thought that the above assertion is an extravagant one, and so it would be were not the unquestionable proofs present to verify it. Within the past few years the claims made more than ten years ago have been admitted by the highest scientific authorities, both in Europe and America, and it is with pleasure that we present herewith some remarkable reproduced statements, together with the faces of the men who made them.

Kidney troubles, resulting far too often in Bright's disease, are the great evil of modern life. They frequently come silently and unannounced. Their presence far too often is not realized until their treacherous fangs have been fixed upon the vital portion of life. Nothing can be more deceptive, for their symptoms are varied in nearly every instance. Thousands of persons have been their victims without realizing or knowing what it is that afflicted them. Thousands are suffering to-day who do not know the cause.

The discovery made by Mr. H. H. Warner has been acknowledged throughout both hemispheres to be the only discovery for this great modern evil now known to the world. Like all great discoveries, it has had its enemies and met with opposition, but its marvelous popularity with the public has been phenomenal and its complete acknowledgment by scientists and the professions has been deserved. It stands, as it deserves to stand, upon a plane of its own, pre-eminent among all prominent discoveries for the relief of humanity and the promotion of happiness.

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Dean of the United States Medical College, New York, and Editor of the Medical Tribuno.

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Wuerzburg

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HOME AND HEALTH.

HINTS.

Never wrap steel or silver in a woolen cloth; use soft tissue paper.

Never let any kind of food remain in copper or brass vessels after it is cooked.

In washing dishes take the glass first, then the silver, then the china.

A good supply of dishtowels is a necessity; do not try to get along with a few. Health and comfort are promoted by an abundance of every furnishing in the kitchen department.—*Good Housekeeping.*

In buying brooms, whether large or small, avoid those which have a decided green color. Such brooms have been dyed with Paris green to make them look like the better quality of broom, which is cut before it loses its natural light green tint.

A polished knitting-needle dipped into a vessel of milk and immediately withdrawn in an upright position, will tell you whether your milkman is honest or not. If the milk is pure, a drop of the fluid will hang to the needle; but the addition of even a small portion of water will prevent adhesion of the drop.—*Norwich Bulletin.*

A delicious curry of rice is made as follows: One can of tomatoes and teaspoonful of curry powder boiled together. A small lump of butter is mixed with a cup of boiled rice put through the colander. Two small onions, sliced and fried brown in butter, and added to the tomatoes before the rice is put in; also the juice of one lemon just before sending to the table.

The practice of "trotting" a child on the knee of the nurse or the mother, though it has the sanction of long practice, has not the sanction of commonsense, and should never be indulged, especially with infants. Treating the adult body in the ratio of corresponding strength, the exercise would be about equivalent to being ourselves churned up and down on the walking-beam of a good-sized steam-engine. It has been very properly said that "gentle movement is as pleasant to the child as riding in an easily-running carriage on a smooth road to an adult; knee jolting as unpleasant and harmful as a journey over the worst corduroy roads."—*Good Housekeeping.*

BEEFSTEAK—FRIED.

Sometimes broiling the steak is out of the question. It may be a hurried breakfast over a wood fire, or Bridget may have fogotten for the dozenth time to have the range in proper breakfast order. For such emergencies have a very thick, iron frying-pan; put it perfectly clean and dry over the fire until blue smoke rises from it, then rub it rapidly with a bit of suet trimmed from the edge of the steak, and pop in the latter at once. No lemon or vinegar should be rubbed on it in this case, or it will fry to a miserable, pale gray, instead of a good, rich brown. Nor should the steak be turned but once. Leave it as put in till half cooked, and then turn it to the other side. Do not make gravy in the pan, but spread the meat with a little butter, lemon juice, or a spoonful of currant jelly, after it is on the platter. The currant jelly will not betray its identity, and often makes a good steak out of a merely passable one.—*Selected.*

HOME-MADE FURNITURE.

Home-made furniture is rarely successful and more rarely economical. Occasionally a husband or wife has a gift at carpentry and can do wonders. If the young husband can build furniture so well that he would not hesitate to offer to sell it, with a fair likelihood of getting a purchaser, let him build all he can for his home. It will be good, and o as much comfort to the household as the dainty needle-work his wife may have the skill to fashion.

But let the ordinary wielder of the hammer, saw and plane beware. The materials used will usually cost half enough or more to buy the finished article at a reliable shop. After the furniture is done, and money, time, and strength have been devoted to it, what is the usual result? A "toggled up" article that is rarely comfortable, generally cumbersome, and will come to pieces within a year. A chair made out of a barrel is always a barrel, even though covered with raw silk and adorned with velours squares. Far better an honest cane-seated rocker than such a hypocritical, vulgar makeshift.—*Harper's Bazar.*

WHOLESOME MEATS.

Dr. Galen Wilson says the flesh of the sheep offers greater immunity from disease and filth than that of any other animal. They do not thrive in the mire, nor wallow in the trough they feed from. They consume neither garbage, vermin, decaying meats, nor rotting vegetables. Their flesh has never been known to impart scrofula or trichinæ to those who eat it. The sheep is a dainty feeder, and cleanly in all its habits; it cannot subsist on filth, nor can it long survive its environment. They are of course subject to disease, but unlike cattle, hogs and fowls, they give ocular evidence of their ailment, and they are unfit to slaughter for human food almost as soon as attacked. Mutton is nutritious and easily digested, and those who partake of it may have reasonable assurance that it is clean and free from all germs of disease. More mutton and less pork on our tables would be best for both the producer and consumer. We are making some progress in this direction, but there is yet room for considerable more.

Many people who pride themselves on their *blue* blood would be far happier with *pure* blood; but, while we cannot choose our ancestors, fortunately, by the use of Ayer's Sarsaparilla, we can transmit pure blood to our posterity.

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'In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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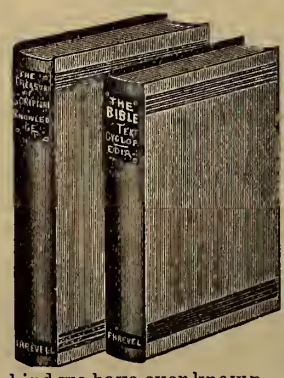

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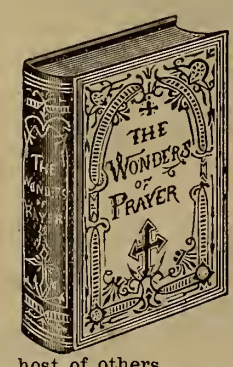

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Farm Notes.

OIL THE TOOLS.

One gallon of linseed oil will cost 80 to 90 cents. It is worth $10 to $20 to the tools that you put it on. Put it on with a brush as you would paint. Put it on your wagons, plows, hoes, forks, spades, cultivators, drills, reapers—all kinds of tools and vehicles. It pays too much to be neglected. We cannot afford to not do it. Do it about twice this summer, and you will find that it keeps tools in much better fix. Paint your gates. I have some forks and hoe handles that have been in constant use for ten years, and they are better than the new handles we get now, because they have been oiled all the time. I do it myself; I don't have it done. If you want anything done, do it.—*Anonymous.*

BEST POTATO CULTURE.

An inquirer asked for a brief statement of the best mode of planting and raising the potato crop, according to approved course of management, since so much attention has been given to obtaining large returns. These results have been secured by different appliances in various localities, under different influences and unlike soils. But for practical farm treatment we would advise in substance the following course: Select a piece of deep, rich soil—naturally so, or which has been made so artificially a year before by barn manure. If the soil has been distinctly benefited by any of the commercial fertilizers, apply these and mix thoroughly before planting, and pulverize well. Plow furrows three feet apart; cut the potatoes to two or three eyes each; drop these a foot apart; cover them four inches deep; pass over the rows once a week with a light or slant-tooth harrow, keeping the ground perfectly clean till the plants are half a foot high, and after that with a cultivator between the rows, keeping an inch or two of the surface in a fine mellow condition, not hilled or ridged but flat. With this treatment we have raised occasionally four hundred bushels to the acre, and oftener from two to three hundred.—*Country Gentleman.*

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News of the Week.

CHICAGO.

The coroner's jury which inquired into the causes of the falling of the Young building, on Pearce street, returned a verdict holding Building Commissioner O'Neill, S. E. Young, E. J. Mills, W. H. Gemung, and Julius A. Lense to the grand jury as being criminally responsible for the loss of seven lives.

A Baptist mass-meeting was held at the Auditorium to celebrate the twenty-fifth anniversary of the Baptist Union Theological Seminary and its incorporation with the University of Chicago.

Marshall Field has given $100,000 to the University of Chicago on condition that a million, Mr. S. A. Kent's $150,000 allowed for, be raised within ninety days.

Representatives of building and loan associations met and organized a national league.

Half rates will be made on all railroads for dedicatory exercises next October.

More than 90,000 incandescent lamps for the World's Fair were contracted for.

Franc B. Wilkie, an old-time newspaper man, died last week.

The twenty-fifth annual commencement exercises of the Baptist Union Theological Seminary were held at Morgan Park.

William Smith was acquitted of the charge of burning the arms off his little daughter Katie.

A life-saving station is to be built at Jackson Park.

COUNTRY.

The total length of vessels under construction or under contract at West Superior, Wis., is one mile. Numbers of vessels for freight and passenger traffic are building at Cleveland, Bay City, Detroit, Milwaukee and other lake ports.

The Dubuque (Iowa) Malting Company has been organized for the purpose of driving beer from other States out of the market. Prices will be reduced and the out-put increased.

Eastern window-glass manufacturers have approved the action of the Western Manufacturers' Association, which last week decided to shut down all factories May 31, and remain idle until Oct. 15.

The public parochial school trouble at Stillwater, Minn., is now virtually settled.

It is estimated that not fewer than 100 Negroes have been drowned by floods in Mississippi.

Sim Scott, colored, of Franklin county, Miss., murdered his wife Saturday, because she didn't have dinner on time.

Prince George, son of the Prince of Wales, will, it is announced, visit the World's Fair in 1893.

Monday the Standard Oil Company of New York filed a certificate of increase of capital stock from $5,000,000 to $7,000,000.

Monday the New England Methodist conference adopted resolutions protesting against the opening of the World's Fair on Sunday.

The Illinois river has overflowed its banks, and hundreds of acres of land in the vicinity of Beardstown are under water.

White Caps burned the barn of Silas Ragan, near Fancher, Ill., Sunday night, because he refused to heed their orders not to go to Sunday-school.

Postmaster Fritts, of Trout Lake, Mich., who absconded recently, is said to have taken the contents of over 100 registered letters, in all over $10,000.

Two distinct earthquake shocks were felt Tuesday in Montgomery, Warren and Otsego counties, N. Y.

Governor Fifer has reversed the action of the Illinois State Board of Health in revoking the certificate of Dr. Leslie Keeley, of Dwight.

Women voted at Bloomington, Ill., Monday for school officers for the first time. Miss Mary Ward, a school teacher, was the first one of her sex to cast a ballot.

Governor Markham has requested the governors of the States and Territories to point delegates to a national Nicaragua canal convention to be held at St. Louis, June 6.

H. S. Haine was elected president of the American Railway Association at New York, Wednesday.

General freight agents of the Anthracite coal roads met in New York Wednesday and advanced the freight rates from the coal field. The increase in the Chicago rate is 25 cents.

Dr. Chauncey M. Depew will deliver the oration on the occasion of the laying of the corner-stone of Gen. Grant's tomb.

Wednesday the Moosic (Pa.) powder mills were wrecked by an explosion. Seven men were instantly killed, and two others fatally injured.

Two more cases of typhus were discovered at New York Monday; one in the alms-house, the other in the work-house.

FOREIGN.

J. W. Lowther, Parliamentary Secretary of the Foreign Office, denies that England is scheming to secure the harbor of San Quentin in Lower California as a coaling station.

Unemployed workingmen of London propose to begin demonstrations asking work or bread.

Fire near Niebeck, Germany, has destroyed 1,750 acres of forest.

Six thousand houses were destroyed by fire at Tokio Sunday. Fifty lives, at least, were lost.

Gendarmes at Nachod, Bohemia, attempted to disperse a body of strikers who had assumed a menacing attitude Wednesday and a fight followed. Several of the rioters received severe sabre wounds. The mob was finally dispersed.

A ukase has been issued prohibiting even naturalized foreigners settling outside the towns in Volhynia, Russia, possessing real estate unless they embrace the religion of the orthodox Greek church.

Two dynamite bombs weighing 45 pounds each were discovered on a train at Luxemburg Wednesday. An attempt was made to blow up the School of Architects at Madrid.

Several nuns and other Europeans are said to have been taken captive by the King of Dahomey, and will be held in event of an attack by the French.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 11 to 16:

E P Chambers, C P Potter, A W Brim, G Winston, Jno Stahl, O A Chillson, S Russell, J P Hammond, Mrs A Bock, F W Smith, J H Fake, W Swartz, W H H Myers, J P Bennett, J W Wood, V E Peterson, R Loggan, Mrs M Neubauer, G V Bohrer, W C Bissell, W Hine, W T Carothers, D J Ellsworth, J B Barnes, C A Webb, Mrs C M Candee, J Cochran, Mrs R E Garrett, J A Martin, A K Richey, M Murdie, Jr, J C Templeton, H C Steup, W Parson, Rev W Shust, A Raymond, A Acker, C A Forsyth, R Pettyjohn, Rev W Parker, Mrs C K Woods.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2		82¾@	83
Winter No. 2		83⅛@	87
Corn—No. 2		38½@	39½
Oats—No. 2		28⅝@	30½
Rye—No. 2		74½@	78
Bran per ton	10 50	@11	50
Hay—Timothy	9 00	@12	00
Butter, medium to best	18	@	25
Cheese		09½@	13
Beans	1 40	@ 1	65
Eggs		12 @	12½
Seeds—Timothy	1 24	@ 1	28
Flax		94	97½
Broom corn		03½@	07
Potatoes, per bush		25 @	35
Hides—Green to dry flint		4 @	6½
Lumber—Common	10 00	@13	00
Wool (washed)		24 @	29
Cattle—Choice to extra	4 40	@ 4	85
Common to good	3 40	@ 3	85
Hogs	4 20	@ 4	85
Sheep	6 00	@ 6	30

NEW YORK.

Wheat, No. 2	96	@ 1 00¼
Corn	49¼	@ 50¾
Oats	36¼	@ 41
Eggs		14
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Mr. A. C. Higgins, who died a few days ago, quite suddenly, at Galesburg, Ill., had been a resident of that place since 1837, and long identified with the anti-secrecy reform work. One by one the veterans are being gathered home; but younger good and true men and women are following in their footsteps. Let us be thankful for that.

The April issue of the *National Home Guard*, of Boston, contains a spirited portrait of its talented editor and the *Cynosure's* esteemed and constant contributor, Miss Elizabeth E. Flagg, of Wellesley, Mass. This portrait also appears in the *Independent Christian*, of which she is one of the editors. There is no truer reformer in New England than Miss Flagg.

The recent local elections in Louisiana gave a large majority for the Democratic anti-lottery candidates. Of course, a Democratic victory might have been anticipated in a section where that party almost perpetually holds the balance of power. The novelty of the result is in the relegation of the Louisiana State Lottery to oblivion—an event for which all honest men may well "give thanks and sing." The suppression of this great evil is a triumph of public opinion, and foreshadows what may befall the saloon and the lodge if the people unite against them.

Albert A. Pope, one of the most prominent manufacturers in the Union, has recently addressed "An Open Letter to the People of the United States," upon the subject of improving the roads of the country by the best methods, and proposing that a special exposition of all such systems and processes be made a feature of the coming World's Fair. His idea embraces a suitable building on the Fair-grounds devoted to this purpose, in which can be grouped all the things which would be useful in educating the people how to make good roads. Every State he would have send cross-sections of roads, showing the construction best adapted to particular localities, taking into consideration the most available material of which roads may be constructed, with specimens of country road bridges, etc. A comprehensive exhibit of this kind, he thinks, would attract attention and become a powerful factor in bringing about effective national and State legislation for making and maintaining good roads. Further information respecting his design, which seems to be one in which a million of people are interested, can be obtained by addressing him at Boston, Mass.

California has been recently shocking her population with several positive earthquakes. In a few places considerable disturbance was experienced, with an annoying displacement of personal property; but, providentially, no important damage ensued. With David, the Californians may well exclaim: "The mountains skipped like rams, and the little hills like lambs;" for that is about the sensation one experiences when "the earth trembles at the presence of the God of Jacob," and the solid ground becomes as "unstable as water."

The *Cynosure* is promised a new story from the pen of our esteemed contributor, Mrs. Victoria Alexandra Stone. In a recent letter she says: "Since the publication of those two sketches of mine in your paper, I have received several letters from its readers. One asks for further information concerning the story 'Saved by a Song.' I may as well answer here, that the stories are both true. The last one printed, 'Faithful unto Death,' is true, word for word. The one I intend sending in a few days—'How he Kept His Promise'—is also true. I am glad to do what I can to make the dear *Cynosure* an interesting family paper."

The *Christian Standard* (Cincinnati) prints a suggestive engraving, entitled "Polygamy Among the Poor" in Utah, taken from life. "It represents an old Mormon and his family, consisting of six wives and a number of children. It is not known how many children are at school, nor how many got away before the artist secured the picture." The house is very small, and looks as if it must be very much crowded when all the family are at home. "Such scenes were very common, a few years ago, all over Utah, but now are to be met with only in out-of-the-way places, where neighbors are few and far between. This kind of life is called, among the Mormons, 'living one's religion.' One can imagine how much religion, and what kind it is, that puts that old man, six women and twenty or thirty children, all in that one little log room, out on the desert." The man looks "habitually tired," but the women are engaged in various household duties. It is not an inspiriting picture.

Life in the South, especially among the colored people, is not without excitement, and is liable to sudden extinction—rather too suddenly for contemplation with any degree of complacency. At Allendale, S. C., on the 20th of March, Bishop Jones, of the African M. E. church, ascended his pulpit and began to advocate holiness of life. If there is any one religious topic which Satan antagonizes and despises, it is this; and at the hands of his congregation the bishop had met with decided opposition and persecution. A division of the church ensued, and the opponents of holiness attempted to dislodge the preacher. On the evening referred to, during the services, a side window was stealthily opened, the muzzle of a gun was thrust through it, and a report followed. The outer door of the building was closed, the murderers having taken the precaution to fasten it from the outside, and when the gun was discharged, every light inside was extinguished. After a season of excitement in the darkness, lights were restored, and the bishop was found dead. But this event is only one of a long series of similar outrages in the Southern States, which are honeycombed with secret societies and desperadoes, against whom it is almost impossible, in the present condition of things, to guard.

There was a singular bit of intelligence printed in our "Religious News," last week, to the effect that the Mohammedans were raising funds to be expended in the conversion of the English people to the Moslem faith. Their first important step will be the founding of a Mohammedan institution in Liverpool. It is also reported that an Arabic paper with a circulation of 7,000, is to be issued in New York. The children of Ishmael, whose hand is against every man, and every man's hand against them, and whose religion numbers millions of adherents, and is one of warfare and bloodshed, bid fair to become a factor in the stirring events of the near future. They have already a notable colony in Chicago.

ANOTHER MASON'S EXPERIENCE.—II.

HOW HE WAS INDUCED TO JOIN THE LODGE.—WHY HE DID NOT LIKE THE SYSTEM.—HIS RENUNCIATION, TRIAL AND EXPULSION FROM THE ORDER

BY S. F. PROCTOR, ELLSWORTH, ARK.

Their next step was to prefer charges as follows:

"CHARGES.

"By virtue of authority vested in me by appointment of the Worshipful Master of Pleasant Mound Lodge, No 234, I charge Bro. S. F. Proctor with un-Masonic conduct.

"SPECIFICATIONS:

"1. He says he intends to quit Masonry.

"2. He refuses to do anything for Masonry, either by his personal attendance or by paying his dues. This February the 18th, 1885.

"(Signed) M. E. BENNETT.

"Committee, J. M. Shelton, John Chitwood, and John Bennett, report charges sufficient."

The above charge was handed to me by John Chitwood. I asked him to request the lodge to correct the statements in the specifications and have them to read (thus): "That he says he quit Masonry more than two years ago; that he never had refused to pay dues; that they never had the face to ask me for dues."

I never attended the trial, but was informed that they only suspended me.

As the wheels of time rolled on, there were several copies of Edmond Ronayne's "Hand-book of Freemasonry" purchased in this country, and I was frequently asked if these books were true, (as I had examined them). I told the truth, by asserting that they were correct. How could I do otherwise when the Scripture says that the liar shall have his part in a lake which burns with fire and brimstone? The Psalmist David said: "He that worketh deceit shall not abide in my house; he that telleth lies shall not tarry in my sight."

This acknowledgment to the truth was one that stirred the devil, so that some of the members began to assert that I could not be believed on oath.

Then they raised the cry: "Great is this (Diana of Ephesians.) Masonic fraternity. For this our craft is in danger of being set at naught. This institution is not to be spoken against." We remember that Paul, in his blind zeal in persecuting the saints, obtained authority from the high priests; but one young (and very zealous) Mason obtained authority from their so-called) Worshipful Master, and approached me in the

following language: "Now, Bro. Proctor, I am going to ask you a question, and I want you to tell me the truth."

I remarked that "If I tell you anything, I propose to tell the truth."

He then said: "We have heard that you are giving away the secrets of Masonry, and I want to know whether it is so or not." I said: "I will ask you a question; you answer my question, and I will answer yours. Did Wm. Morgan give away the secrets of Masonry?" He said: "I don't know." I said: "Did Ronayne give away the secrets of Masonry?" He said: "I don't know. I never read these books." I said: "Well, I say they did; that I am often asked if these books were true, and I asserted they were. I tell no lies to cover up this institution; will face any lodge in this State and say, these books are correct according to the way they gave it to me."

I further said: "Now I know that a great many of your members have said that these books were not true, but I say they are. Now who has lied about it?"

(Remember that the above conversation was the only evidence the lodge produced against me in my trial.)

Although he was acting under high authority, he seemed about as willing to turn me loose as he was to get a hold upon me. So when this member reported this interview to the lodge, they ordered the secretary to summon me to trial. He sent me the following:

"SUMMONS.

"Hall of Pleasant Mound Lodge, No. 234, F. & A. M., Ellsworth, Logan Co., Ark., Nov. 14, 1891.

"Bro. S. F. Proctor:—You are hereby summoned to attend a regular meeting of this lodge on the 12th day of December, A. D. 1891, A. L. 5891, to answer to charges preferred.

"Witness my hand and the seal of this lodge, this the 14th day of November, 1891.

"M. M. Moore, Secretary."

(No seal of the lodge on the above.)

There being no charges or specifications in the above, I was anxious to know what I was charged with by the lodge; and when I went up with W. J. Rodgers (one of the members), I said to him, that I did not know what they were going to try me for, unless it was for telling the truth. He said that they ought not to try a man for telling the truth. I said, "The truth is what hurts sometimes." He said that he asked C. A. Moss where he got his Masonry (it was an evident fact that C. A. M. knew Masonry), and he (Moss) said, "From Proctor."

After hearing this statement, and when the time came for my trial, I took C. A. Moss for a witness, and went to the lodge. On arriving I found the lodge open. I approached the inner door and handed the following request to the Tyler: "In answer to the summons sent me by M. M. Moore, I am here; will you please answer the following questions: 1st. Will you give me a fair trial? 2nd. Will you permit me to answer for myself? 3d. Will you admit my witness? Please answer soon. S. F. P." Very soon the Secretary arrived, and I requested him to furnish me a bill of the charges, with specifications. He promised to do so. After waiting for more than half an hour in the cold, J. S. Bennett, the Master, and J. W. Foster, ex-Master, came down to report, promising me that I should have a fair trial; that I should have permission to answer for myself, not in open lodge, but they would call off to refreshment and hear me; that they would appoint one of the members to take the evidence of my witness, but said that the lodge was not ready for the trial to-day. Then they asked my consent to put it off until the regular meeting in January. I consented to this request. This was their annual election day for officers, and just eight years from the last time I had met with them. They also furnished me a copy of the charge, as follows:

"CHARGE.

"By virtue of authority vested in me by the Worshipful Master of Pleasant Mound Lodge, No. 234, I charge S. F. Proctor with gross un-Masonic conduct.

"SPECIFICATION:

"He has violated his obligation as a Mason by exposing the secrets of the order." (No name signed.)

I soon learned that J. W. Foster was the prosecutor of my case, and was to try to bring some more charges. Very soon I received the following (to be added to the above charge):

"Bro. Proctor, in connection with the charge and specifications, I wish to add the specification of defrauding the lodge.

"(Signed.) J. W. Foster, Prosecutor."

On receiving this, I remarked that I was really glad they had called my attention to this defrauding business, as I wished to show this country who was defrauding the people out of their money; for they got, "right smart," that of which my family should have had the benefit.

After the trial was put off I began in earnest to investigate the subject of Masonry; and circumstances were such that I could not attend at the regular meeting in January, so I requested them to put it off until February. They did so, and before the day arrived for the trial I was advised by one of the members not to attend; that they were getting the thing up to a pretty high pitch, and that they would not hear me. I remarked that if they would not hear me there, it was a free country, and that I would be heard somewhere else. They had promised to have the evidence written down, and that I should see it. I became so confident that they were going to try me for telling the truth that I never had the evidence of C. A. Moss taken.

When the day arrived for my trial, the rain fell (almost) in torrents. C. A. Moss declined going with me. When I arrived, I requested the Tyler to call for a committee to meet me in the lower room. In less than five minutes they sent for me to come up into the lodge-room. On entering, being wet and cold, I went to the stove to warm. In a short time, J. W. Foster approached me and said: "As soon as you warm, come over here to the Secretary's table." I went, saying that I could not say that I was ready for trial, "not knowing what you aim to prove on me, and I did not know whether I would need any witness or not." He (Foster) said: "You have had plenty of time to be ready, sir. We aim to dispose of this case now."

I said that I knew that where men would get up false charges, they could also get up false evidence. He said. "Here is the charge, and here is the evidence; but that last specification I sent you I withdraw."

He then read the charge (violation of obligation by exposing lodge secrets); also the evidence. (See conversation between myself and J. H. Trusty, above printed.) I remarked that in making my defence I would like to give my reasons for retiring from the order. Foster said: "We could not hear a great long preamble out of you this evening, but will confine you strictly to this charge and evidence." I said: "In regard to the evidence, I say, as I said to J. H. Trusty, that I will face any lodge in the State, and say that these expositions of Masonry (to-wit, Morgan and Ronayne's,) are correct, according to the way it was taught to me in the lodge; and, taking the charge in connection with the evidence, I have this to say: That some of the members of your order who are considered among the best men in the country, and they claiming to be Christians, have asserted that these expositions are not Masonry; that the men who had them published knew no more about Masonry than the man in the moon, etc. Now, if these men who are considered reliable have told the truth, where is the foundation for your charge against me? I came to this trial for the purpose of ascertaining what you proved on me, and I find it to be, as I told one of your members (when you summoned me to trial to answer charges preferred, not giving them or any), that I did not know what you were going to try me for, unless it was for telling the truth. Now, I find that to be just what you are trying me for—acknowledging to the truth." Foster replied by saying: "You promised that you would not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything movable or immovable under the whole canopy of heaven, whereby or whereon the least letter, figure, character or resemblance might become legible or intelligible to yourself or any other person. Now you know you have violated this obligation." I said: "I do not regard this obligation as legal. I know, and every member in this lodge knows, that before taking this obligation the Master assured me that it should not conflict with my religious or political sentiments, be they what they may. The time came when these horrible oaths and idolatrous ceremonies did seriously conflict with my religious belief, and I made up my mind to quietly withdraw from the order by demit, but you would not permit me to do so; and this lodge was too stubborn to take the advice of the Grand Master." Foster said the Grand Master never so ordered.

(*To be concluded next week.*)

A "SLIGHT BUT NECESSARY" MODIFICATION.—I.

BY J. T. MICHAEL.

In his great work entitled "The Self-Revelation of God," Professor Samuel Harris of Yale University says:

"Christianity is the one absolute and universal religion for all men in all ages. This is essential in the idea of redemption through God in Christ reconciling the world unto himself. It is God's historical action, redeeming men from sin. It is the culmination of all preceding revelations. Christ is the king of God's kingdom on the earth. . . . . The aim of Christianity is as broad as humanity and as far-reaching as the continued history of mankind in this world and the next. . . . . Christianity is the religion of promise, the future ever to be better than the past. It is the religion for all ages, brightening and expanding as the ages roll on. And as it is the religion for all ages, so it is also the one only religion for all nations, under the prevalence of which all men may dwell together in love as the children of their common Father in heaven, redeemed by the same Saviour, and animated by the same trust in God and love to God and man."—Pp. 529, 530.

This is strong language; but as to the relation of Christ and his religion to the world and its religions, it expresses the belief of evangelical Christianity. Where could you find an orthodox minister of the Gospel who would, in theory, object to it?

Here, for instance, is a member of one of our churches who contemplates joining a certain association. He goes to his pastor for advice. He tells him that he has heard many good things about the society, and that he thinks it would be beneficial to him to become connected with it. There is one thing, however, which troubles him, and in reference to it he would like to have his pastor's counsel. While reading a book which was published for the instruction of members of the order, he noticed that a portion of the New Testament was quoted. This impressed him favorably at first, but after comparing it with his Bible, he found that the name "Jesus Christ" had been left out. He supposed that this was an oversight upon the part of the printer, but when he asked a prominent officer of the brotherhood for the reason, he discovered that this was not the case. He was informed that the omission was intentional; that it was regarded as only a slight modification, and that it was necessary in order to bring the passage into harmony with the principles of the association. He was also told that this association was a religious institution, and that it had a plan for saving the soul.

What answer would we expect this pastor to give to his inquirer? Would he not reply, "My brother, there is only one course for you to take. Have nothing to do with this society. It is an enemy to your Saviour. Its doctrine of salvation is in direct conflict with the doctrine of the church to which you belong and of the Christianity which you profess." Certainly nothing less than this should be given by any one who claims to be a minister in any evangelical church in the land. Let us see whether it is what would actually be given in a vast number of instances. Does Freemasonry have a theory of salvation? and does this theory exclude the Lord Jesus Christ? In bringing New Testament quotations into harmony with its own teachings and fitting them for its own use, would Freemasonry leave out the name of Christ? and would it regard this as a "slight but necessary" modification?

"Lectures and Addresses" is the title of a book published by one of our largest official denominational publishing houses. The author, the late Rev. Thomas Gard, D. D., was a prominent minister in the denomination to which the publishing house belongs. In this book is a Masonic oration which was delivered by Dr. Gard

before the Grand Lodge of Freemasons of California. From this oration I will give three extracts:

"Most Worshipful Grand Master and Brethren of the Grand Lodge: I am but a novice in Masonry, for 'I am but of yesterday' as to my membership, compared with many of the sage and venerable brethren before me. This will plead for me should I fail in my endeavor to express a few of my convictions regarding our honorable fraternity. But what I lack in age of membership may be made up by fullness of youthful fervor and ardent admiration of the system into whose mysteries I have had the honor of initiation. To me it has all the fascination of novelty, and in me there burns all the enthusiasm of a first love. From the freshness of my emotions I give utterance to the thoughts of the hour. Our system has many elements of attraction, and seems to me to have incorporated not a few principles fitted to impart stability and guarantee a noble immortality."—P. 350.

If these words have any meaning, they surely teach that Freemasonry is a most excellent society, to which Christians may belong without doing violence to any right rule of Christian conduct. But is not the praise here bestowed upon Masonry only such as might be bestowed upon an insurance or railroad company for which the speaker has an intense admiration? We shall see. Hear the orator again.

"Who can object to or oppose such a system as ours? Is he a moralist? Then here may he learn the purest ethics and practice the most manly virtues. Is he a patriot? Then here may he be helped in the culture of those principles which uphold government, reverence law, and promote that righteousness which exalts a nation. Is he a philanthropist? Then can we assure him that no less profoundly than he do we believe that pure Masonry, and undefiled before God the Father, is this—that we visit the widow and the fatherless in their affliction, and keep ourselves unspotted in the world. . . . . Is he a presbyter or priest? Then we tell him that religion shall find in us one of her most useful auxiliaries, one of her most fair and generous handmaidens, and that the theology which he inculcates we live to embody. We, as he, believe in one God; as he, in one great light of conduct, the Holy Bible; as he, in one great comfort and help in all seasons of trial, woe—even prayer; and, as he, anticipate another and a better world."—Pp. 354, 355.

Once more:

"Immortality is ours. Yonder our system warrants us in looking. The acacia sprig speaks of a life that survives the grave—of a being that smiles at death's darts—of a manhood 'born to the purple' of an immortal kingship. For that we are urged to live. From that we are urged to gather inspiration for the life that now is. Our ranks are suffering loss by the removal thence of honored and trusted brothers. They are not lost. They still practice their sublime art in building edifices of knowledge, wisdom and joy in some distant region of the Supreme Architect's domain. We shall meet them, if we be true and humble and faithful men. Aye, we shall meet them in possession of highest Masonic honors, and within the enclasping shelter of the most perfect of Masonic workmanship; most perfect, for is it not a 'city which hath foundations?' Is it not a city 'four-square,' having gates north, south, east and westward? Is not that Masonic? And we shall have our Great Light, even the Builder and Maker himself; and there shall be no need of the light of the candle. And there shall be no temple—no temple, as there shall be no tomb; no tomb, for all shall be life; no temple, for the spanless city is itself the temple—'the house not made by hands, eternal in the heavens.' Within that four-square city our brotherhood is gathering as the stream of time flows onward."—Pp. 362, 363.

I have given more space to these extracts than may seem necessary, but I have done so in order that the reader might get their full force. Where is there an institution which deserves higher praise than is here bestowed upon Freemasonry? Where is there a religious system which claims to do more for the human soul than is here claimed for Freemasonry? Suppose now that it should turn out that Freemasonry is an abominable, anti-Christian scheme, according to the theory of which the expunging of the name of Jesus from the New Testament in order to bring the New Testament into harmony with itself, is a "slight but necessary" modification, to what an awful conclusion are we forced!

2842 Westmont St., Philadelphia, Pa.

(To be continued.)

PAPAL CLAIMS.

Rev. J. M. Foster, pastor of the Second Reformed Presbyterian church in Boston, on Sunday, April 3, preached on "Papal Claims." We quote a portion of the sermon from the *Boston Traveller's* report:

The Pope was stripped of his temporal power in 1870, but his moral power correspondingly increased. He is the ecclesiastical head of 225,000,000 of people. Fifteen governments treat diplomatically with him. All the great powers of Europe accredit ambassadors to the Vatican. Even distant China and Japan wish to be related to the holy see. Rome has its eye upon this nation. Pope Gregory XVI. said: "Out of the Roman States, there is no country where I am Pope, except the United States."

In 1859 there were 21,000,000 Protestants and 2,500,000 Roman Catholics in this country. In 1868 there were 27,000,000 Protestants and 5,000,000 Catholics. The Catholics had increased 100 per cent in nine years, the Protestants less than 29 per cent. They number one-eighth of our population to-day. It is known that some of our Western Territories are colonized by them, and to admit them into the Union means to receive a Roman Catholic State. In every national election 1,000,000 are subject to the will of the Romish clergy, and they hold the balance of power when the election is closely contested. Lafayette said: "If the liberties of the American people are ever destroyed they will fall by the hands of the Romish clergy."

In 1880 five and one-half blocks in the heart of New York City were given to the Romanists, worth at least three and one-half millions of dollars, and no consideration given in return. In 11 years prior to 1879, six million dollars were given to 127 Roman charities, schools and churches. The Tweed ring in 1869 exchanged for political influence of the Roman clergy in New York $800,000 in appropriations. The government at Washington gives support to schools among the Indians under the control of the various denominations. The Roman Catholic outlook and effort committee at the capital work while Protestants sleep, and secure the lion's share.

In 1889 the Catholics received 55.5 per cent, while all the Protestant denominations together received 44.5 per cent. And the Protestants comprise seven-eighths of the population, while the Catholics number only one-eighth. In 1848 a vast landed estate in Brooklyn, N. Y., was left by an old man under the hand of a priest to the Roman church. The tax on that property in 1880 should have been $100,000; but from 1848 to this day not one cent of tax has been paid. The hand from the Tiber is in our treasuries.

Vicar-General Preston said: "The man who gets his religion but not his politics from Rome, is not a good Catholic." The Pope claims the prerogative of changing the laws of any nation. In 1863 he declared the laws of New Grenada null and void. In 1856 the laws of Mexico, in 1855 the laws of Spain, in 1862 the laws of Austria were abrogated by the Pope. In 1077 Pope Boniface VIII. wrote to Philip the Fair of France: "Pope Boniface to Philip, king of France, greetings. Know thou, O supreme prince, that thou art subject to us in all things." This aroused Philip, and he replied: "Philip to Boniface, little or no greetings. Know thou, O supreme fool, that in governmental matters we are not subject to you or any other man."

All France re-echoed the scorn of Philip the Fair. And yet in one generation they sank back into the arms of papal despotism. In 1308 Pope Hildebrand kept Henry IV. of Germany standing outside the gates of Canossa four days in midwinter, barefoot, and wearing the garb of a penitent. In 1872 Bismarck said in the German Parliament: "We are not going to Canossa physically or spiritually." But he did go to Canossa. Rome demanded the removal of Swinton's History from our public schools in Boston. It was done. Rome demanded that Catholic children be removed from our public schools and placed in parochial schools, and it is done. Rome demands a division of the school funds. Shall this be done also?

Out of 21,000,000 in Italy in 1864, only 3,500,000 could read. That is Rome. In the Catholic countries of Europe only 1 in 124 are in schools. In Spain 75 per cent cannot read. In Mexico 90 per cent cannot read. This is what Rome would do for America. Shall we quietly submit? Rome demands that the Bible be thrust from our schools. Then she calls them godless and condemns them. Let me quote a passage from a text-book in the parochial schools:

Q. Since the Roman Catholic church alone is the true church of Jesus Christ, can anyone who dies outside of the church be saved? A. He cannot.

Q. Did Jesus Christ himself assure us most solemnly, in plain words, that no one can be saved out of the Roman Catholic church? A. He did.

Q. Have Protestants any faith in Christ? A. They never had.

Q. Why not? A. Because there never lived such a Christ as they imagine and believe in.

Q. In what kind of a Christ do they believe in? A. In such a one of whom they can make a liar.

In 1588 Philip II. of Spain built the Invincible Armanda to destroy Protestantism in England and make the papal tiara supreme in Europe. Charles IX. ordered the massacre of St. Bartholomew's day, when 70,000 Huguenots were slain, and the Pope ordered Te Deums to be sung; a medal was struck by his order commemorating the event, and the ghastly scenes were portrayed on the walls of the Vatican. Rome set up the Inquisition in Spain. Rome chased the saints among the Alps and through the Low Countries until "every mountain became a monument, every valley saw executions, every village had its roll of martyrs." Rome has slain 50,000,000 Protestants. When Victor Emanuel entered Rome in 1870 the Pope thus cursed him:

"By authority of Almighty God, the Father, Son and Holy Ghost, and of the holy canons, and of the undefiled Virgin Mary, we excommunicate and anathematize him. May he be damned wherever he may be; whether in the house or in the field, whether in the highway or byway, whether in the wood or water. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in standing and sitting; may he be cursed inwardly and outwardly; may he be cursed in his head, his hair, his hands and feet, his teeth and toe-nails, his mouth and throat, and eyes and ears."

The society of Jesuits was organized in 1540. The last three popes have recognized them, and authorized their priests to teach and hear confessions in all lands. They have an organization as perfect as my hand, the wrist of which is on the Tiber, and the fingers in all nations, manipulating civil and religious institutions.

They are a secret oath-bound society. Their general at Rome is called the Black Pope. They resort to murder as a weapon. They swear to obey their superiors at all hazards. There is the clearest evidence that they murdered Lincoln. The trial in Illinois, in which Lincoln defended Father Chiniquy and his assassination in 1865 are connected as cause and effect. The 100,000 confessional boxes in the United States are so many telephones connecting the Jesuits with our homes, our legislatures, our churches. The Jesuits know perfectly well what is going on. The famous gunpowder plot of 1665, to blow up the English Parliament, has its counterpart in what the Jesuits are doing for us to-day.

Father Hyacinthe affirmed that 99 per cent of the priests in the confessionals were profligate. The confessional is appointing a time and place for unmarried priests to meet the wives, mothers and daughters of America, and make their yoke of celibacy an easy one. These monasteries are often the apartments of libertines, and these nunneries are sometimes houses of ill-fame. And it is stated that there have been discovered underground passages by which the lustful priest can meet his hooded paramour for beastly commerce. A Roman senator used to close his speeches with the words "Delenda est Carthago," "Carthago must be destroyed." So we say, "The Roman Catholic hierarchy, with its Jesuitical order, must be destroyed." If we do not crush the viper, the viper will crush us

NEW ENGLAND LETTER.

A funny episode.—Rev. J. M. Foster at Music Hall.—A statement from a saloon organ.—A pleasant anniversary.—"Puck" ridicules secret societies.

Easter has passed with all the good and evil—the latter, alas! greatly preponderating—which is bound up in the observance of this Romish holiday. I think many a devout heart feels a conscious relief when it is over, and advertisements of "Easter millinery," "Easter openings," and other things connected, not with religion but the frivolous world of fashion, no longer meet the eye to offend the truly devotional spirit. But the marvel is that with the wonder of the spring-tide all about us, when every swelling leaf-bud and singing bird is a preacher of the Resurrection, worldliness and skepticism can exist at all.

A funny little episode occurred recently at the Methodist Ministers' Meeting, which caused anti-secretists, and some who perhaps had never committed themselves in favor of the cause, to "smile a little smile," like Browning's pied piper. When choosing representatives to the General Conference, one of the delegates, in acknowledging the honor which his brethren had conferred upon him, inadvertently alluded to "the time when we shall all meet together in the Grand Lodge above." A moment made him aware of, and rather chagrined, over his mistake, but such slips of the tongue will very naturally occur when one is more familiar with the language of Masonry than with that of the heavenly Canaan.

I notice that Rev. J. M. Foster's grand sermon at Music Hall, last Sunday, is very fully reported in the *Traveller*. Bro. Foster's every stroke tells, and his blows are as mighty against Romanism as they are against Masonry. When the mask is once torn away, and the public can be made to see those Jesuit priests at Claremont College fabricating Masonic degrees to kill republican liberty in England, and introduce popery with all its cheerful concomitants of stake and prison for heretics, Masonry's strongest bulwark will be gone. There is a terrible unity in evil, and yet this unity once perceived, fighting it will be comparatively easy. It is the seeming quarrel between the hydra-heads of the old serpent that deceives unthinking people into imagining that they can play off one against another, Kilkenny-cat fashion. What is license, high or low, for instance, but "the sale of indulgences" to commit every crime in the decalogue? That it is issued by the civil instead of the ecclesiastical power does not make any real difference while Christian men endorse it by their votes.

At the meeting of the New England Presbyterians in Boston, last Tuesday, the committee reported among the obstacles to the progress of religion, "Romanism, socialism, infidelity, Sabbath-breaking, Sunday newspapers, excursions on the Lord's day, and want of church accommodations," but omitted entirely any mention of the secret societies, which are doing more than Romanism or infidelity to weaken the churches; for these are foes without, while the lodge is entrenched within. This committee needs a "shock of enlightenment."

The Rutland (Vt.) *Herald*, is a liquor paper. Indeed, it is rum-soaked to such a degree that I do not know as it would much surprise me, when reading it, to see the letters burn with a blue light. Here is the way it handles the question why it is so hard to convict rumsellers: "The jury is sure to include men who will stretch every point against conviction; and *men whose word is perfectly good everywhere else* will lie under oath right and left as witnesses in a liquor case." The *Herald* does not tell the cause of this astonishing failure of veracity, or seem at all conscious that it is making a statement which is in itself the most terrible arraignment of the rum-traffic possible; but no one will have any trouble in accepting it who has witnessed the searing effect of their lodge oaths on the consciences of Masonic jurors.

Last Monday evening, April 18, was an anniversary, marking the second mile-stone in our department of parlor meetings, so successfully conducted by Rev. J. P. Stoddard; and as the 19th was the birthday of that dear woman who first conceived the idea of opening her heart and home for this purpose, it was celebrated with some variations from the usual program. Brother and Sister Powers have lately changed their residence to 386 Warren street, thus making a new centre of influence for the cause. After the preliminary exercises of prayer and song, Bro. Stoddard made some brief remarks, in which he alluded rather ambiguously to a picture painted by his wife, whose hidden Masonic meaning he would leave her to explain. It was an oil painting, finely executed, of a rustic winter scene; sheep in the foreground crowding to drink where the ice had been broken; that unfailing adjunct of a true New England landscape, a bit of stone wall; while in the background the spire of the village church, and a rift in the clouds above through which shone a space of clear, blue sky, gave to the whole a rare poetic charm. The handsome frame and the easel on which it stood were contributed by the friends in whose name, both of present and absent ones, Sister Stoddard very beautifully and tendery presented this token of their affection and esteem.

Brother and Sister Powers were genuinely "surprised;" by the way, I have noticed that it is always very easy to "surprise" people who, like them, have their heart and hands so filled with good works that they have no time to be unduly inquisitive;—but made a very happy and feeling response. Mrs. Eliza Trask Hill, of the *Woman's Voice*, and Rev. S. F. Porter, so well known to *Cynosure* readers, were among the honored guests of the evening, and contributed to the interest of the occasion by short speeches. At the close, Bro. Comstock, of Charlestown, a seceded I. O. O. F., gave a simple, straightforward testimony against the lodge and its evil associations. Thank God, that such witnesses are multiplying. The Bernards and the Finneys have done their work on earth, but their spirit yet lives.

Puck has been making fun of the secret society crank. We have heard of the anti-secret crank so long that it is quite refreshing to see the tables turned. In one scene, an admiring visitor remarks on the wonderful family resemblance between what he takes to be portraits of his host's distinguished relations which adorn the wall, but is told by the latter that they are all pictures of himself in the uniforms of the different secret societies to which he belongs. In another, a very gorgeous individual, with monstrous epaulettes, a plumed hat so big as to nearly extinguish him, and a rising sun painted on his Masonic apron, is besieged by admiring Orientals who are prostrating themselves in the dust before him, to the great amusement of a ring of onlookers, and the bewilderment of a burly police officer to whom he thus explains the situation: "Why, you see, officer, I'm on my way to a parade of the 'Noble Hidalgos of the Rising Sun,' and these foreigners here think I'm some kind of a god, and they're worshiping me." This shows that our anti-secret agitation has done some good. That part of the public who care nothing for the religious side of the question, are beginning to see the ridiculous side of it. I doubt if even *Puck* would have dared to go so far a few years ago.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 20, 1892.

Two important matters pertaining to the foreign relations of the United States have been before the Senate this week. First came the official correspondence between this government and great Britain and the new *modus vivendi*, which was signed by Sir Julian Pauncefote and Mr. Blaine, at the latter's residence, on Monday. It provides that the catch of seals for this season shall be limited to 7,500 for the support of the natives of the islands of St. Paul and St. George, and that vessels offending against this provision by poaching may be summarily seized by ships representing either of the contracting parties, and turned over to the nation whose flag they fly for trial and punishment. It also binds the United States to pay for damages sustained by Canadian sealers, if the arbitration court shall decide against the claims of the United States. The last clause is the only one to which there was any opposition, but there was not enough to prevent the very prompt ratification of the agreement, which leaves the arbitration court free to settle the long-disputed questions.

The other matter which came up in the Senate to-day may not be settled so satisfactorily, as it is by no means certain what the final action of the Senate will be on the Chinese Exclusion bill, which passed the House recently. The Committee on Foreign Relations has reported, as a substitute for the House bill, the Senate bill, extending for ten years the present laws against Chinese immigration; but already there is much opposition to the report, and an effort will be made, headed by the Senators from the Pacific States, to pass the House bill. It is expected that the final result will be a compromise of some sort.

Postmaster General Wanamaker thinks that the cutting down of the Postoffice Appropriation bill to the extent of $3,000,000 by the House, will, if it be concurred in by the Senate, result in preventing any extension of the postal service, either in railway service or free delivery; also that the special service which it had been expected to establish on the grounds of the World's Fair will have to be abandoned, unless it shall be provided for in an independent appropriation bill.

It is gratifying to note that nearly every member of the United States Supreme Court is actively interested in church work of some kind; such examples are productive of untold good, particularly among the young men, who will in the course of time direct the destinies of this nation. Justice Strong, who is president of the American Tract Society, presided over the sixty-seventh annual meeting of that organization, which was held here this week, at which interesting addresses were made by Gen. O. O. Howard, the vice-president, and Rev. William A. Rice, D.D., of New York, the secretary. The annual report showed that this society utilizes 150 languages in presenting religious truths to people in all sections of the world, and that it has issued 12,314 distinct publications, of which 664,118,039 copies have been circulated. During the past year the employes of the society have visited 117,703 families, and distributed 96,196 volumes. The society is making arrangements for a striking exhibit at the World's Fair.

Every year the observance of Easter Sunday is becoming more general in the churches of all denominations, and last Sunday there were few churches in Washington that did not have a special service of music, appropriate to the day, and most of them also had beautiful floral decorations, although, of course, the most elaborate observances were by the Episcopalians and Catholics.

The Methodist ministers of the city, at their last meeting, adopted the following resolution: *Resolved*, That, as the icemen of this city are making an earnest effort to secure for themselves Sunday rest, and appeal to us for sympathy and support in this difficult undertaking, we heartily commend their laudable desire and efforts to secure for themselves the physical and moral benefits of the Sabbath, and that we will use our personal influence in their behalf in a private way; and that we will, also, from our pulpits advise and urge our people to dispense with their services on the Sabbath so that they with us may enjoy the quiet and rest of the Lord's day.

To-morrow, at Mrs. Wanamaker's residence, Miss. Sickles will tell about the proposed Indian congress for the World's Fair and will read the story of the ghost-dance song written by a full-blooded Sioux Indian.

Mrs. Harrison is now thought to be convalescent, but during the last week she had several very bad days. *

NEW YORK LETTER.

Brooklyn, N. Y., April 7, 1892.

The action of Congress in regard to the Geary Chinese Exclusion bill is pronounced by all the non-partisan journals to be a shameless one, in violation of solemn treaties and international comity. It is quite in keeping with our abuse of the Indians. Chauncey Depew says that our fathers stole their grounds, and shot them if they defended them; bought this island where New York now stands for $24 an acre and got the Indians to spend the money in liquor; and now that they are reduced to one quarter of a million, and we, sixty-five millions in number, have created an Indian agency which robs the red man on the one hand and the government on the other. We refuse them rakes and hoes, and call them lazy because they will not farm; starve them, and when they fight, slaughter them. "They cannot put a scratch upon our glory, but our treatment of them should burden our conscience forever."

We paid dearly for our inhumanity to the col-

ored people of our land whom we made chattels. We are treasuring up wrath against the day of wrath in our treatment of the Mongolian and the Indian. Would that we had again some stalwart statesman, like Sumner, in the Senate to plead for the oppressed; but we look in vain. There were two voices, indeed, the other day, whose protest against the fatuous and ignoble course in reference to China was heard, but in the unseemly haste and passion of the hour they were unheeded. Judgment is sure. Not long ago I stood at Lucknow, Delhi, and Cawnpore, where Englishmen were butchered, their wives and daughters dishonored, in 1857, when Sepoy hate culminated in bloodshed. The history of the East Indian Company, for more than two centuries then, was read in a lurid light. We are repeating history now.

Between the repeated arraignments of Professor Townsend at Boston, and the unsavory matters partly uncovered in the State Conference, now here in session, our brethren of the M. E. church do not occupy a very desirable position. Some of us who have been educated to believe in a church without a bishop, as well as in a state without a king, are feeling more satisfied than ever with our simple notions of polity, as we are obliged to see so much in head-lines and lower-case, in Roman caps and in italics, of "ecclesiastical sneaks, clerical politics, church bribery," and other ways which are dark and tricks that are vain. One can hardly wonder at the exodus which Professor Townsend says is in progress, if it is true that money is offered and paid for votes, and that the recent election of a prominent bishop was secured by methods "which would disgrace ward politics." The strictures which the *Cynosure* has made in reference to the evil influence of secret societies in this communion, specially, appear in a new light in view of the facts revealed the past week.

The *Nation* uses a felicitous phrase in speaking of the luxurious crop of biographies which appears at the death of any famous or notorious person, as a "fungoid growth on new-made graves." Many of these productions are hasty and harmless, the product of scissors and paste, made to order at short notice, like some cheap garment. The turgid talk of Ingersoll at the burial of Whitman is an illustration of the ill-digested statements that are flung out on such occasions. To call him "the most eminent citizen of America" is too silly to mislead anybody. To say that "thousands of millions, after we are dead, will take his hand as they walk down to the shadow of death," is but a sample of that "delirium tremens of rhetoric" which has been said to characterize a well-known Brooklyn pulpiteer, and will do no harm. It is impious, but will deceive nobody. Common sense teaches us that we need stronger hands, and cleaner hands, too, in that hour, than those which wrote "Leaves of Grass," to a reprint of which, a decade ago, even secular authorities objected on account of its apparent atheistic uncleanness.

But fungi are not always harmless, and Ingersoll's lecture last Sunday night, in Brooklyn, was one of the most virulent attacks on Christianity, "a menace to public morals," as the *Brooklyn Eagle* said some viewed it among our law-abiding citizens. It is no time now, when corruption marks high places and low; when secret conspiracies of all sorts imperil life and virtue, and when anarchy flaunts its red flag on either continent, to relax the sanctions of law and of a Christian civilization; to sneer at the Jehovah of the Jews as less worthy of respect than the clowns of Shakespeare, and to assert that nobody knows that there is any God at all. Here are more than two thousand people packing our largest theatre, each reserved seat a dollar, and in the midst sits the mayor, we are told, with interested smiling face, a Presbyterian communicant, and around him other magistrates of the city of churches, to give their personal and official approval to this bold blasphemer, who has prostituted his oratorical ability in holding up religion to scorn, and so poisoning the youth who listen. A protest was sent to the proprietors of the theatre against this desecration of the Lord's day by this money-making attack on the Christian sentiment of Brooklyn, and even a Romish priest calls it simply infamous; but the city and its government seem to welcome the blot, and practically say to all of us, "what are you going to do about it?"

Occasional.

Reform News.

THE COLLEGE AGENT IN BOSTON.

Boston, Mass., April 18, 1892.

Dear Cynosure:—Since my coming to Boston, I have been kept very busy in our reform work.

On Sabbath, the 10th, I preached in the United Presbyterian church, on Berkeley street, Rev. Mr. Hood, pastor.

I visited the Newton Theological Institution, at Newton Center, on the 13th, and found that seminary ready to receive our anti-secrecy books.

On Monday evening I addressed a reform meeting in Mrs. Stoddard's parlor; which, though small, proved to be very enthusiastic, and we had a very interesting evening.

There is a flourishing missionary training school on the corner of Clarendon and Montgomery streets, where young men and women are fitted for missionary work, by thorough instruction in Gospel doctrines and methods. The Rev. L. F. Chapel, the resident instructor, is assisted by several of the pastors of the city. It is a very successful enterprise. At 9:30 A. M., on the 14th, I addressed them, by invitation, on the evils of secret societies. I was very cordially received and our reform books were approved and accepted without any hesitation.

The next day, at Cambridge, I looked into the immense library of Harvard College, and found J. Q. Adams on Masonry. The librarian said they would be glad to have our reform books, and would give them a fair place on their shelves. This is said to be the oldest library in the United States, and appears to be well supplied with a liberal donation of funds.

The Society of Friends have a meeting and Sunday-school on Lord's day, at Wesley Hall, on Beacon Hill. I attended there on the 17th and, among others, gave a brief testimony for the dear Saviour, and his glorious work of salvation.

A very interesting time was had on Monday, at the residence of the Powers' family. It was of the nature of an anniversary, as the friends of reform had held cottage meetings in their parlor for the last two years. The first exercise of the evening was a little surprise. A beautiful picture was presented to Mr. and Mrs. Powers by Mrs. Stoddard, who is an adept in handling the brush, and had painted it for the occasion. After this there were quite a number of short speeches; one by Miss E. E. Flagg, of Wellesley, and one by a young man, who said he had been duped and drawn into the Odd-fellows' lodge, but now he came out and utterly renounced it.

I find the outlook about Boston much more promising than we are apt to find it in other large cities. It is in part, perhaps, because the better classes, morally and financially, reject decidedly the secret lodge system.

I find the city very much changed from what it was in A. D. 1865, when I attended the National Council. Boston has now really no neck, as the water is entirely shut out of Back Bay; and what was the mill pond is covered with busy streets and fine large buildings, with here and there a lofty spire; and alongside the noted Boston Common is an immense botanical garden. Corn Hill is hard to find; and where is Bunker Hill? Nothing remains but a square pile of earth, smoothed over with the shovel, and covered with a light sod, and the monument in the middle. There is not one mark of the old fortification left. Not one trace of the battle of Bunker Hill is there.

S. F. Porter.

FROM THE NEW ENGLAND AGENT.

Boston, Mass., April 23, 1892.

Dear Cynosure:—Bro. Porter is still with us. We are blessed in his counsels, and greatly enjoy his "communion and fellowship" in spiritual experience. He is ceaselessly active and possessed of remarkable vigor for one at four-score years. The monument he is building will remain a joy to the Redeemer and the redeemed when college edifices are "whelmed in the wreck of empires and the crash of worlds."

Bro. T. P. Stephenson, of Philadelphia, assisted Bro. Foster at his communion services last Sabbath. It was our happy privilege to attend and listen to two of his instructive sermons, and to renew an acquaintance always helpful and cheering. Bro. Foster's address at Music Hall, Sabbath afternoon, was probably not second to any in the series on Romanism delivered from that platform, in historical research and practical applications. His evident effort, and personal request to "honor the Sabbath" by refraining from all demonstrations, did not prevent frequent outbursts of approval, to which he was compelled to submit. In a few well-chosen sentences he placed Orangeism and all secret oath-bound societies in their proper attitude in the anti-Christian system. The "press comments," so far as they have come to my notice, overlook this feature of his address; but the large audience who heard will "ponder these things in their hearts."

Bro. Porter will doubtless speak of our visit at the Evangelists' Training School, in the Clarendon St. Baptist church, and of the kindly welcome we met from the professors and the class of between forty and fifty young men and women who are in training for Christian work in home and foreign fields.

Our last parlor-meeting was held with Brother and Sister Powers, at their new home, 386 Warren street, Roxbury. It was a kind of anniversary gathering, and some of the friends had prepared a little "surprise" for our host and hostess, who for two years have kept open doors for

(*Continued on 9th page.*)

Correspondence.

ROMANISM AND SECRET SOCIETIES.

Lind, Wis., April 12, 1892.

Editor Cynosure:—Every now and then we find in the public press statements as to the position of the Roman Catholic church regarding secret societies. An address upon this subject was recently delivered before a Catholic audience in Milwaukee, Wis., by Rev. "Father" Abbelen. Its indictment of Freemasonry, Odd-fellowship and Knights of Pythias as contrary to the Catholic church is able and convincing; but the facts and arguments apply with at least equal force to their relation to all other Christian organizations.

Speaking of the religion of Odd-fellowship, he said: "Their official prayer was without Christ, and therefore not Christian; the name of Jesus was carefully excluded, showing again that if the Odd-fellows are Christians, they are certainly so without Christ." This is an excellent reason for their exclusion from all Christian organizations; for "he that honoreth not the Son, honoreth not the Father that sent him." John 5: 23. I am quite willing to concede that there are some truly Christian Romanists, and that they oppose secret societies on strictly Christian principles; and as Paul was glad to have the Gospel preached, even though the preaching was from envy and strife, so I am glad of any testimony against the lodge system; but doubtless the main reason why the Romanists oppose secret societies is one in which Protestants cannot sympathize: Many secret societies interfere with the confessional; hence the church opposes them.

Undoubtedly, a Christian church has a right to inquire into the character and conduct of its members, and if any of them become connected with any institution of *questionable character*, then the church has a right to know what kinds of obligations have been taken, and what sort of religious worship has been practiced. A church member who refuses to state the facts as he knows them, ought to be regarded as contumacious and unworthy of fellowship. To this extent a confessional may be tolerated. But an habitual and forced confession of all matters to a priest is so likely to be abused, that it has become justly opprobrious. Secret societies that are subordinate to the Roman church, and whose secrets may be communicated in the confessional, are not considered obnoxious. There are a large number of such societies, and they are increasing. Indeed, the lodge seems to be making inroads on the Romish church much as it has on Protestant organizations, and it seems only a question of time when they will all find toleration, if not sympathy.

The lecturer remarked that "the Catholic church has condemned, under excommunication, only the Freemasons, the Fenians and the Carbonari."

The Roman Catholic church, when it cannot create, pretty carefully follows public sentiment. It hates Protestantism, and seeks to destroy it. But Masonry is as utterly opposed to the nature

and spirit of our holy religion, and even more so, than the church of Rome. It would be no more difficult for these two forces to unite in their warfare against Christ than it was for Pilate and Herod to unite. We do well to guard carefully against the encroachments of either.

H. H. Hinman.

CHRISTIANITY AND MASONRY.

Iron Hills, Iowa, April, 1892.

Editor Cynosure:—This question is a very delicate one to bring before the public at this age, especially for one who, like myself, has not entered upon a skirmish with Masonry publicly; but having no desire to act with a spirit of indifference toward this secret power, I wish to make a few statements upon their foundation, as they were published in a local paper at Maquoketa, Iowa, January 2d, 1892, after a banquet of Masons, on St. John's day.

The editor wrote these complimentary remarks over a response which one of the members uttered by one whom they called "Companion Zerubbabel," saying: "He found it necessary to refer at some length to the principal events and traditions connected with the early history of Masonry and to many of the acknowledged facts of sacred history. The most distinguished character connected with the destruction of the temple, the Babylonian captivity, and the erection of the second temple, was Zerubbabel, who was acknowledged as the prince of the house of Judah, or the prince of the captivity. It was through his instrumentality that the children of Israel finally regained their liberty and were permitted to return to their own country, there to engage in the noble and glorious work of rebuilding their city and temple. It was by his hand that the first stone of the building was laid and under his direction that it was afterward completed."

Special reference to these statements was then given in the paper, to-wit: "The foregoing incidents constitute the foundation of the beautiful ceremonies and sublime teachings of Royal Arch Masonry."

This great structure of Royal Arch Masonry seems to cling to outward, ceremonial, visible, or artificial coloring of a divine basis, neither Jewish nor Christian. Zerubbabel, who was called the prince of the house of Judah, was justly named, in being a descendant of King David and a representative of Christ himself. Matt. 1: 12; Luke 3: 27. This great treasurer and overseer of the temple gave money unto the masons and to the carpenters; meat and drink and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia. Ezra 3: 7.

The prophet Zechariah informed Zerubbabel that a greater work, of a more sublime nature, would be done in course of time, not under the Jewish dispensation but under the Christian, which would still excel his undertaking. The prophet spoke of the advent of Christ in saying: Zech. 3: 8–10: "Behold, I will bring forth my servant the Branch; for behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig-tree."

The prophet illustrated Christ as St. John saw him on the isle of Patmos, as the Lamb that had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. Rev. 5: 6. True Christianity of the apostolic age required a reconstruction and a spiritual rebuilding in the Christian era, which was accomplished through the Reformation. Haggai and Zechariah, the servants and prophets of God, stood by Zerubbabel to urge and admonish the people to rebuild the temple. Martin Luther and Zwingli advocated a rebuilding of the Christian faith, pointing men to Christ as the dispenser of spiritual power. The prophet gave a graphic account of the times, and continued with his prophecy, saying: Zech. 4: 1–5: "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are on the top thereof: And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord."

While the building at Jerusalem was erected through thousands of men by physical strength and power, after the Jewish captivity, these two olive-trees were to be endowed with spiritual powers (Rev. 11: 4 and 5) to lay a still greater foundation through their headstone of the Christian church, namely, Christ. The prophet said (verses 6 and 7): "Then he answered and spake unto me, saying, This is the Word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

This was the message the great reformers proclaimed, inviting humanity to step out from Roman captivity, from modern Babylon, and to look to Christ. It would have been impossible to reerect the Christian temple upon any secret principles; it had to be done in the manner the prophet declared it should be, with shouting and cryings. The next three verses point to Zerubbabel as being only a type and shadow of things to come. Zechariah, wishing further information in regard to the olive-trees said, verses 12–14, "And I answered again, and said unto him, What be these two olive branches, which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zerubbabel stood before the Jews as the prince, governor and treasurer of the house of Judah, but through him came Christ as the Judge and Lord of the Christian race, as the Lord of the whole earth.

The cause of Christianity would stand in advance from its present position to-day if its professors, whether of the laity or the ministry, would take the character of Zerubbabel as an example of devotion and piety in its dealings with the unbeliever, the skeptic and its mixed host of Baal worshipers. The Masonic order with other kindred institutions approach Christians to-day with pleasing and loving words, as the adversaries did in Zerubbabel's time, when they were rebuilding the temple; they came to the Jews and said: Ezra 4: 2 and 3: "Let us build with you: for we seek your God, as ye do, and we do sacrifice unto him since the days of Esarhaddon, king of Assur, which brought us up hither. But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God: but we ourselves together will build unto the Lord God of Israel. as King Cyrus, the king of Persia, hath commanded us."

Those moral, sympathizing representative people of the Gentiles were undoubtedly permitted to enter the court of the Gentiles, but not the court of the Jews, after its dedication.

Do Christians act so firmly and decidedly in matters of faith?

B. Eisentraut.

LITERATURE.

The Gospel of the Kingdom: A Sermon Before the Missionary Society of the Reformed Presbyterian Theological Seminary, Delivered Sabbath Evening, March 13, 1892, by Rev. R. C. Wylie, Pastor of the Wilkinsburgh, Pa., Congregation, and Treasurer of the Pennsylvania State Christian Association (Opposed to Secret Societies). Pamphlet, 14 octavo pages. To be had from the editors of the *Reformed Presbyterian and Covenanter*, Allegheny, Pa. Price 10 cents.

Starting out with the text in Matthew 24: 14—"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations," Mr. Wylie enters upon a solution of the problem: "What is the special adaptation of the doctrine of Christ's kingly authority to missionary work?" which he proceeds to answer: I. The kingly authority of Christ as related to this command. II. The place assigned to the doctrine of Christ's authority while his servants are preaching the Gospel to all nations. III. The proper attitude of Christ's disciples to the kingdoms of the world in the light of the Gospel of the kingdom. Separation from the snares of the world Mr. Wylie believes to be the great consideration to be taken into account by those to whom our Lord's command is given. This principle is necessary, not only for the sake of consistency, but also to lead the church to act up to the divine plan, which contemplates the transforming of the kingdoms of the world, into the kingdom of Christ. The world-kingdoms are to be destroyed. The end of the present order of things is near. The kingdom of Satan will soon fall. The doctrine of the kingly authority of Christ, involving the principle of separation by his people from the kingdoms of the world is specially adapted to missionary work: Because it shows the authoritative character of the great commission. Its adaptation is seen in the clearness that it gives the work to be done—the bringing of the kingdoms of the world into the kingdom of Christ—and in making manifest the proper attitude of Christ's people while this work is progressing. The entire sermon is logical and convincing.

The Hygienic Treatment of Consumption. In Three Parts. I. Nature and Cause of the Disease. II. Prevention and Treatment in its Earlier Stages. III. Treatment in More Advanced Stages. By M. L. Holbrook, M. D., Professor of Hygiene in the New York Medical College and Hospital for Women, and editor of the *Herald of Health*. One Volume, cloth, pp. 219. New York: M. L. Holbrook, 46 East 21st street. Price $2.00. Sold by A. C. McClurg & Co., 117 Wabash ave., City.

The treatment recommended in this book is based upon the ground that a great majority of all cases of consumption in which patients have regained their health have been cured by hygienic remedies, and not by drug medication. In most instances, we are informed, the patients have applied these remedies themselves, often, perhaps, in a rude way, but, even thus applied, they have, it is claimed, proved of the greatest advantage. This work is an exposition of what is believed to be the best hygienic treatment for prevention and cure, and includes precautions against taking cold, enlarging the chest, Indian-club exercises, rowing, vocal gymnastics, special vocal exercises, scientific physical culture, horseback exercise, strengthening the constitution, suitable clothing, the house and home, climate, baths and bathing, sun-baths, food and drink, the will and other psychic forces, self-help, cautions, etc.

For those who have a tendency to consumption, small chests, or weak lungs, with frequent colds, or are passing through any stage of the disease where the least hope of recovery is cherished, the plain and simple methods here advocated will possess interest and encouragement.

The *Missionary Review of the World* for May very appropriately has for its leading article in the department of "Literature of Missions," a review of the work of William Carey, who, in May, 1792, just one hundred years ago, founded his "Society for Propagating the Gospel among the Heathen." The review is written by George Smith, LL.D., F. R. G. S., of Edinburgh, Scotland. Other articles of special interest and timeliness in this department are: "Immediate and World-wide Evangelization," and "The Departure of Charles Haddon Spurgeon—Part II.," by the editor-in-chief, Arthur T. Pierson, D.D.; "Are Mission Converts a Failure—Part II.," by Rev. Archibald Trumbull, B. D.; "The Training of Missionaries," by Rev. Edward Storrow. The "Monthly Concert of Missions" is devoted to "Siam," written by Rev. F. F. Ellinwood. Other departments have the usual interest and variety. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1 50.

Mr. Henry Van Brunt, an acknowledged authority on all matters connected with architecture, begins in the May number of the *Century* his semi-official account of the housing of the World's Columbian Exposition. This illustrated series will give the point of view of the architects, explaining to the public the buildings which are now being erected at Chicago in relation to their special uses and to the general design of the Exposition. It will be seen from this first paper that the Exposition, in external appearance, at least, will be one of the most magnificent sights resulting from the handiwork of men.

John B. Alden, 57 Rose street, New York, is publishing a weekly illustrated literary paper entitled *Knowledge*. This paper undertakes to give, in attractive form, the largest amount of useful knowledge and choice literature which can be given for 50 cents a year. It starts out with four pages a weeks which the publisher engages to increase as fast as his subscription list will warrant. The specimen number before us contains a moiety of Longfellow's "Evangeline," with many fine illustrations. Subscriptions can begin with any issue of the paper.

OBITUARY.

MRS. E. C. ANDRUS.

EDITOR CYNOSURE:—I think there are readers of the *Cynosure*, friends of my dear father and mother, who will learn with sadness of the death of my mother, Mrs. E. C. Andrus, on Sunday, April 3, at Lebanon, Missouri.

She had been sick only five days, and it was not until three days before the end that her disease was called pneumonia. She had been in Lebanon, Mo., since last October, where she had gone to live with her younger daughter, who was principal of the high school in that place. Her remains were taken to Otisco, Mich., and she was laid beside her husband, Rev. James L. Andrus, who was killed by a fall only two years ago last October.

My father and mother will be remembered not only as faithful workers, but patient sufferers for the cause of the right against secret societies. To us who are left in bitter bereavement, my one sister and myself, comes the inheritance of their beautiful, patient, long-suffering lives, which to us is a greater glory than all the riches of the earth could be.

FLORENCE ANDRUS.

Otisco, Mich., April 14, 1892.

LODGE NOTES.

The aggregate assets of the 324 K. P. lodges of Indiana amounts to $482,680.08.

The minimum fee for initiation and membership in Masonic lodges meeting in Philadelphia cannot be less than $75, and elsewhere in the State not less than $40.

The Pythian Grand Lodge of Michigan met in Bay City, March 16, with representatives from 127 lodges. The present membership of the 127 lodges of that jurisdiction is 8,309.

Two lodges in Baltimore assisted a fraud recently, and the *Telegram* says: "If the two lodges that assisted a fraud had been subscribers to the *Telegram* they would have saved money."

The Masonic Temple, of Philadelphia, and the ground on which it stands, cost $1,567,578.41. In 1891, $63,000 was paid, reducing the remaining indebtedness to $713,569.58, which remains unpaid, and is placed at 4 per cent. The lot is 150x245 feet, bounded by four streets.

The members of fraternal societies in Kentucky are at present much exercised over a bill introduced into the legislature of that State known as the McChord bill, which if it becomes a law will strike a deathblow to all beneficiary societies in Kentucky. The following are some of the provisions of the bill: All beneficiary societies, lodges, etc., shall be classed as life-insurance companies and shall file annual reports of their business with the insurance department, with a fee of $25. Every policy or certificate shall state the sum of money which it promises to pay, which shall not be larger than the amount of one assessment upon the entire membership, and the number of days after satisfactory proof of the death of the member, at which such payment shall be made. If not paid within thirty days, the commissioner shall notify such order or association to suspend business. Whenever it appears to the commissioner that the liabilities of any such order, society, or association exceed its resources, he shall close the business of the association, and appoint a receiver for its affairs. Another clause (it is claimed) virtually probibits members of beneficiary societies of other States, doing business in Kentucky under restrictions, from soliciting their friends to join those orders, unless the solicitors are licensed by the insurance commissioner.

After suffering horribly for years from scrofula in its worst form, a young son of Mr. R. L. King, 706 Franklin street, Richmond, Va., was recently cured by the use of Ayer's Sarsaparilla. No other medicine can approach this preparation as a cleanser of the blood.

We think we value health; but are all the time making sacrifices, not for it, but of it. We do to-day what we must or like; we do what is good for us—when we have to.

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15. Secrecy and Sin.
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37. Why a Christian should not be a Freemason (German).
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The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 28, 1892.

ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 11, 1892.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 11th, 1892, at 10:30 A. M., in Carpenter Building, 221 West Madison Street, Chicago, Ill., for the election of officers, and the transaction of other important business.

ALEX. THOMSON, *President.*

"SOUTHERN BARBARITY."

Under this title the New Orleans (La.) *Tribune*, of a recent date, recounts in nearly three columns numerous outrages committed upon the persons and property of the colored people in the South, and also reveals the inhumanity with which they are treated and the injustice meted out to them by the whites.

The *Tribune's* statement of the case, even after all due allowance has been made for exaggeration consequent upon the excitement which naturally exists where the events occurred, may be accepted with a good deal of confidence as a picture of barbarism greatly to be deprecated, and one entirely foreign to the spirit of freedom invoked by the founders of this nation.

Personal dislike of a Negro by a white, whatever its motive, too often leads to the destruction of the former. A white woman has only to accuse him of an assault, and straightway the Negro is lynched by an angry mob. If he endeavors to escape from his persecutors, whether innocent or not, "fifty or a hundred men are mustered with Winchester rifles and bloodhounds, and the country for miles around is terror-stricken with these inhuman devils crying for Negro blood." If caught, as he is almost sure to be, a mock trial, or none, followed by hanging or shooting, concludes the barbarity.

Really, it reads like a chapter from the ante-war records of the South.

"Arkansas," says the *Tribune*, "seems to be leading in this unjustifiable course of crime;" and then it cites the case of the Negro, at Texarkana, Ark., who was burned at the stake, last February, his accuser, a white woman "of respectable family," setting fire to the fagots with her own hand!

"The Negro has suffered for the last thirty years more than the persecuted Huguenots of France in gone-by centuries. The blood of too many innocent Negroes in the Southern States is crying to the just Judge of all the earth for vengeance, for our God to refrain his wrath and vengeance much longer. If a white man employs a Negro to work, and in turn refuses to pay him, the poor Negro dare not ask for his hard-earned wages, or his employer will shoot him down at will or call in a posse in midnight, to hang him to a tree."

"The outside world never gets a true report of these heinous and fiendish crimes. The associated press representatives are either greatly in sympathy with Southern barbarity or they are afraid to give the truth to the outside world."

"The white people of the South seem slow to understand that the Lord will fight the battle of the just. We are led to believe that every Negro editor should begin to speak out on this important question. We have but one time to die, and we are as willing to die one way as well as another. We have been quietly submitting to this reign of terror in Louisiana since the time of the white Leagues and Ku Kluxism, and the hearts of the blood-thirsty whites of the South have not grown sufficiently humane to cease their brutality yet; and it seems the more submissive we are, the worse they get."

The *Tribune* advocates retaliation by the Negroes. Of course no Christian can approve of this suggestion, in the light of the Gospel: "Vengeance is MINE, saith the Lord, and *I* will repay." The aggravation is great, but the vengeance, when it falls, will be heavy. And what will it avail the Negro if he undertakes to fight his own battles, with all the disadvantages under which he labors? And how terrible it would be were he to share in the vengeance of the Lord when it is visited upon his enemies, because he has lacked confidence in the power of God to avenge him!

The remedy for these evils lies in the power of the Federal Government at Washington. It only needs the co-operation of the President, his Cabinet and Congress in the enforcement of the Constitutional amendments adopted for the security of the Negro, and the perpetuity of his rights assured by the Civil Rights law, to deliver him out of the hands of his oppressors. Our national honor and safety are staked upon this issue.

LODGE-RIDDEN JURIES.

The experience of a legal practitioner in a Western State with a lodge-ridden jury is furnished to us by himself. "I suppose," he writes, "I ought to give you some account of the progress of the war against mammon and lodgery which is being waged here. I have no fear of any personal assault, although my client, Mr. ———, was attacked and beaten badly. The trials of the S——— cases began March 21st, continuing all the week, and will be resumed April 13th. I succeeded in the first case. In the second the verdict of the jury was $500 damages. To-day I argued my motion to vacate the verdict and for a new trial, on several grounds; among others, that one of the jurymen (a G. A. R. 'comrade'), in the jury-room, urged that inasmuch as the plaintiff was a G. A. R. man—he had been a paymaster in the army!—he ought to have *large damages!* In my argument I stated that if jurymen, having taken a solemn oath to try an issue of fact impartially, can take their lodge prejudices into the jury-room, and there, regardless of the testimony and the charge of the court, award damages to the plaintiff *because* he is a 'comrade' or a brother Mason, and if for this wrong the law affords no remedy, then our trials are mere farces, or rather tragedies, and the sooner we adjourn our courts *sine die* the better. The judge promptly denied my motion; and I shall take the case to the (State) Supreme Court and see what the seven judges will do."

This sort of legal practice is by far too disgraceful and too common. If this tampering with justice by lodge devotees continues, equality under the law, upon which the Revolutionary fathers founded this republic, will soon become myths and we shall become a nation of reprobates, deserving to be driven out of the temple of God with the scourge of his wrath.

Upon this subject an intelligent friend comments as follows; and we commend his words to all who esteem the secret lodge as the handmaid of religion and truth: "If our lawyers would enter their combined protest, we could make short work of the lodge nuisance. But the trouble is that that they are 'in it.' Masonry here is very quiet, but quietly extending. It receives open rebuke from more than one of the local ministry, and the most aggressive of these told me he had your paper. I have no doubt that it (Masonry) works to make official nominations. One preacher here urged the idea that Jephtha's oath taught us that *any* oath should be executed!"

That last expression contains the very spirit and practice of the entire lodge system—implacable, murderous, and condemnable.

AMEND THE POSTAGE LAWS.

As very many of the *Cynosure* readers may perhaps be aware, all paper-covered novels and boys' and girls' flash story-books are carried in the mails (under the present regulations) as "second-class matter," at *one* cent per pound for postage; while Bibles, school, scientific, religious and miscellaneous books, bound and unbound, are rated as "third-class matter," and pay postage at *eight* cents per pound. A bill has been introduced in Congress, removing this unjust discrimination in favor of fiction and demoralizing literature, and requiring all books (other than magazines and periodicals) to pay the same rate of postage. The number of this bill is, in the Senate, 2825, and, in the House, 5067.

Twenty million pounds of these books, about 90 per cent of which are foreign fiction, are carried in the mails annually, at a cost in cash to the people (in excess of the postage received) of $1,200,000, a fact that appeals forcibly to every sense of justice for correction, and demands the efforts of every individual to secure it.

John Wanamaker, Postmaster General, has published several very important reasons why the law should be changed, either of which fully justifies the interest of the public in its behalf. Briefly they are as follows: (1.) The enjoyment of the privilege of low postage by these paper-covered novels, often vicious in character and enervating to the mind, works an injustice to the publishers of all other (and especially good) books. (2.) This discrimination, by the postal authorities, seems to operate against American authorship. Most of the books now carried in the mail as second-class matter are of foreign origin. (3.) Works of fiction (often licentious) are given an advantage over works of science, religion, education, and all the other departments covered by literature in volumes. Other reasons, quite as pertinent, may be advanced, but none is more cogent than the simple injustice in the ruling discrimination.

The bill before Congress assumes, therefore, the importance of a necessity; but it seems to make it the duty of every well-disposed citizen to create a proper influence upon Congress for its success. It is therefore suggested that every friend of the proposed change in the law should write a personal letter to the Senators and members of Congress from his State, mentioning the bill by number, as above described, and also to the Representatives on the Postoffice Committee from his State, giving reasons for desiring the passage of the bill, and asking them to use their influence for its passage; also, to secure the interest of as many other persons as possible, and induce them to write similar letters to Senators and Congressmen; also to interest the local newspapers in the matter, sending *marked* copies of their notices to Senators and Congressmen. As Congress will adjourn within a few weeks (probably), immediate action in the premises should be taken.

The Postoffice Committees in Congress are as follows:

Senate: Messrs. Sawyer, Wis.; Mitchell, Ore.; McMillan, Mich.; Wolcott, Colo.; Dixon, R. I.; Washburn, Minn.; Colquitt, Ga.; Bloodgood, N. J.; Brice, Ohio; Irby, S. C.; Chilton. Texas.

House: Messrs. Henderson, N. C.; Blount, Ga.; Wilson, Mo.; Dunphy, N. Y.; Alderson, W. Va.; Brookshire, Ind.; Kyle, Miss.; Pattison, Ohio; Crosby, Mass.; Coldwell, Ohio; Wilson, Wash.; Bergen, N. J.; Loud, Cal.; Caine, Utah; Wheeler, Ala.; Hayes, Iowa.

WHEATON COLLEGE.

Wheaton College opens the spring term with the largest spring term enrollment on record. The new catalogue is being printed on the college press, and will show a larger number of students in the college classes than any preceding catalogue. The Science department has been moved into the new building.

W. C. Coffin, leader of the Imperial Quartette, instructor of vocal music in the Moody Institute, Chicago, and a successful leader of church choirs, has organized a large chorus class. His work as instructor of vocal music, during the past term, was very acceptable and promises to be equally so this term.

ABRIDGING THE FREEDOM OF THE PRESS.

The lodge rule is gradually extending itself into all classes of American institutions which it does not yet govern, and among its latest movements is an attempt to injure the circulation of free and independent newspapers. The matter is thus pointedly exposed by an intelligent correspondent in an Eastern city, who writes as follows:

"The city government of York has just passed an ordinance requiring all who take subscriptions" (for newspapers like the *Cynosure* and, indeed, all other periodical publications) "to pay five dollars license per year, in addition to all other licenses. . . . . The penalty is $50 fine, or one month in jail.

"Now I believe that this is all Jesuitic, and a blow at *all* newspapers everywhere. It is no doubt a plan to be carried out in all cities and towns of the United States. I suggest that we make a grand attack on all licenses, the high and low, and (especially) on the whole Romish license system. It is outrageous."

The language of our correspondent is none too strong. That of the Federal Constitution is equally significant: "Congress shall make no law.....abridging the freedom of speech or of the press;" and what the national parliament cannot do, the people and the press will not permit to be done by any State, city or other subordinate government. All such annoyances as that of which our correspondent complains are the result of religious, political or "boodle" influences, excited by prejudice or avarice, and should be as promptly resisted and squelched as was the odious British "stamp tax," which the thirteen original colonies stamped out in the early days of the Revolution.

—Subscribers to the *Cynosure* who have copies of the issue of March 17, 1892, and do not care to keep them, will oblige us by sending them to this office.

—The Insurance bill introduced into the Democratic State Legislature of New York originally contained provisions that threatened to destroy the numerous fraternal endowment societies in that State; but before its final passage the obnoxious clauses were eliminated. The pressure brought to bear upon the members by the large number of men who belong to the fraternal orders, and who are voters, was too strong to be resisted.

REFORM NEWS (*Continued from 5th page*).

reformers on Monday evenings. The exercises were informal: A song by Miss Ella Curtis; prayer by Bro. Stephen Grover; reading the Scriptures, and remarks by your New England agent; the presentation of a token of grateful recognition, with a few words, by Mrs. A. E. Stoddard, with responses by Brother and Sister Powers; short talks by Mrs. E. Trask Hill, Miss E. E. Flagg and Bro. Porter, followed by gentle but forcible words from Bro. O. W. Comstock, who appeared among us for the first time, and told how he was induced to unite with the Oddfellows and how the "love of Christ constrained" him to "come out from among them," and how his testimony in a prayer meeting created a commotion, etc. This young brother feels no restraint on account of any obligation he has taken, and no fears for his personal safety.

A sentence or two from a personal communication will not, I am confident, be deemed a breach of confidence in this connection: "Believe me to be very much interested in this work, and I shall be ready at every opportunity to testify from my experience against the curse of secret societies. I shall be heard from some day on this question, etc. Again, I thank you for your interest in writing to me, and the interest you have shown in doing so," etc. A brief chart-talk on Masonic degrees invented by Jesuit priests; refreshments prepared by our hostess; another song, and a word of prayer, closed a very enjoyable and profitable evening.

Word came yesterday morning that Bro. Powers was taken suddenly and, it was feared, quite seriously ill. I saw him at noon, and he was feeling more comfortable. His physician attributes his trouble to an over-tax of his brain, and thinks that with careful nursing and absolute quiet he may soon recover. I am confident that I voice the earnest wish of Brother and Sister Powers when I ask every friend to join in the "prayer of faith" that our sick brother may be raised up and kept for years of service. Your brother in Christ, J. P. Stoddard.

REV. WM. FENTON IN CALIFORNIA.

Riverside, Cal., April 11, 1892.

Editor Cynosure:—During a week spent in San Diego, I visited most of the pastors; some of them are Freemasons, and the others see no harm in Masonry except as it absorbs the time and energy of church members. And while men are bound up in church fellowship with Masons, and mean to preserve that relationship, it seems impossible to show them any real evil in Masonic diabolism. They are eating the bread of spiritual scoundrelism.

The Secretary of the Y. M. C. A., Mr. McTaggart, however, took an active interest in getting the truth before the people, and on Sabbath afternoon, a week ago, I addressed the young men in the Y. M. C. A. Hall.

Bro. Eddy, leader of the Gospel Mission, cheerfully co-operated in the cause, and gave their hall two evenings, upon occasions of their regular meetings, and interesting questions concerning secretism were asked and some interesting testimonies given. One brother had renounced secret societies for Christ and truth's sake, sacrificing $10,000 insurance in one case, and the privilege of a free pass on all the railroads in another. Another brother said that he had given up all secret societies to which he has belonged but one, and he should give up that at the next lodge meeting. Thus a wholesome interest seemed to be awakened upon the subject of secret societies in a place rampant with Christian Science, "falsely so called," spiritism and secretism.

In a financial and business way, San Diego is dead; its fine maritime advantages have been anticipated too far in advance, and there are a great many vacant dwellings, empty stores and hotels. Its climate is said to be surpassingly fine, equable and healthful. Its fine harbor will, no doubt, as the country developes, make it a metropolis of distinction on the coast. Property now is scarcely marketable at the price for which it has been mortgaged.

Riverside is an active business place and surpassingly grand for its rural magnificence. One of its thoroughfares, Magnolia avenue, they say is eleven miles long. It has three rows of large trees, pepper-trees in the middle, palm-trees on one side and Eucalyptus-trees on the other side. In January last they had a frost which destroyed about one million dollars' worth of the orange and lemon crop, the average crop being one and a half million dollars. The lower leaves of the palm-trees were killed by that frost.

Bro. Ebey is conducting a tent-meeting in connection with open-air preaching on the streets. The meetings are well attended and full of spiritual interest. Last evening I preached in the tent. To-night I am to lecture in the Swedish Lutheran church, and to-morrow I start for San Francisco.

In Salt Lake City, Utah, there is a laundry that does washing for Mormons, and Mormon Endowment robes are washed there; one of these robes was exhibited to me while I was in the laundry, so that I saw that the Masonic emblems —square and compass—are cut and wrought into the breasts of the garments. The bodies of Mormon wives, we are told, are never entirely divested of the Endowment robe. Therefore, when a change of linen is made, a part of the body must remain in the soiled robe until the other part is introduced into the clean robe. And such is the Mormon superstition while under the influence of Satan—the Grand Architect of Mormonism, Polygamy and Masonry. These laundry people have no doubt that polygamy is carried on in Endowment houses at other places, since that at Salt Lake has been destroyed. These Endowment robes worn by Mormon wives seem to justify their conclusion. Else what need of Masonic and other superstitious bonds of wedlock, while the common laws of the land are sufficient for a legal marriage of a man with one wife? It is to be suspected that the crafty Mormon elders have deceived President Eliot with regard to polygamy.

Riverside, April 12th.—Last evening I delivered a lecture in the Swedish Lutheran church of this place. The pastorate of this church is supplied by a student of the Lutheran Seminary of Rock Island, Ill., Bro. Brandel. Bro. Brandel manifested great interest in the truth presented last evening, as did the congregation.

W. Fenton.

THE WASHINGTON AGENT IN NEW YORK.

228 W. 36th St., New York,
April 21, 1892.

Dear Cynosure:—I find the great Metropolis all here. "Men may come, and men may go," but its great heart never ceases to throb with a restless humanity. Day and night, winter and summer, there is an ever-changing, yet never-dying New York. As I have stood on the docks and seen the thousands of incoming immigrants, or in the rushing, pushing Broadway, I have been constrained to feel, "What is man that thou art mindful of him, or the son of man that thou takest knowledge of him?" Could we look, as God does, into the inmost recesses of every heart, know the every aspiration for a better, holier life, the passions and appetites, and all the great powers which mold and impel the life, oh, what a scene it would be! A surface view will show to the most careless observer that the heart of the multitude is set in them to do evil. Notwithstanding in this part of the city theatres and play-houses are on almost every corner, I learned yesterday the houses for nearly an entire block are to be removed to give place to another.

Do not think that I have taken a "blue pill" and view the situation from a discouraged standpoint. I never had a more successful week in this city than the one just passed. I find by reference to my book that I have secured fifty-eight subscriptions for our paper, and accomplished what, but for the help of the Spirit and power of Him who is my life, would have been impossible. There are many more righteous men in New York than were in Sodom, I believe; yet how little can we know our own hearts or those of our fellows.

I listened to Dr. Sproull, of Allegheny, Pa., preaching a sermon in the 39th street R. P. church last Thursday. It was preparatory to the communion service. His subject was the ten virgins. He noticed, first, that they were all alike in many things. They were all virgins (church members). They all had lamps. Each appeared to the world to be prepared for the bridegroom. But oh, when the testing time came, when light was most needed, there was no oil in one-half of the lamps. The doctor said: "Are we to understand by this that but one-half of those who appear to be Christians are to fail at last?"

Rev. N. R. Johnston, editor of *Our Banner*, has moved from Philadelphia to 151 W. 96th st., this city. I had the privilege of hearing Bro. Johnston preach on Sabbath morning, from the text: "I shall be satisfied when I awake in His likeness." I wish there was time and space to give some of the inspiring thoughts presented.

On Tuesday morning I visited a meeting of the Missouri Synod of Lutheran ministers for this section. They received me kindly, and subscribed for our paper liberally, as usual. Tuesday afternoon I visited the ministers of the United Presbyterian presbytery of New York. Though having much important business to transact, they gave what time I asked to speak of my work, and unanimously voted to indorse the cause and work I had the honor to represent. The counsel of Father Armstrong, whose obituary appeared in last week's *Cynosure*, was missed. Resolutions expressing the feelings of his co-presbyters were passed. I learned that he was the instrument, under God, of building three United Presbyterian churches, and many young men now in the Gospel ministry praise him for his unselfish counsels.

Last evening, Bro. Martin, pastor of the First U. P. church, Jersey City, invited me to lead the prayer-meeting and occupy what time I desired in speaking of the lodge evil. After a season of earnest prayer, I gave the friends a little view of what could appropriately be called "the hidden things of dishonesty," aided by my chart. While waiting for the ferryboat to Jersey City, I saw the steamer "Majestic," from Liverpool, landing. I never saw so large a steamer, but what attracted most was the people on board. The decks seemed literally covered. Handkerchiefs were waved, shouts of rejoicing seemed the order of the day. Men, in their excitement, climbed the rigging, placed their hats on umbrellas, and endeavored to make themselves known to dear ones waiting to welcome them on shore. Yonder, perhaps, is a wayward boy returning to a mother's love. There is a husband scanning every face for the wife who, through tears of uncontrollable joy, has discovered the object of her affection. Who could picture the joys and sorrows the few moments of this landing will bring? If joys below are so great, "Oh what must it be to be there?"—safe with Jesus in our Father's house, every want provided for, every desire satisfied?

W. B. Stoddard.

—A private note from Rev. J. P. Stoddard, Boston, April 19, states that he had an excellent meeting on the previous evening, at which a renunciator of the lodge system, a young man, a chairman in the M. E. church, gave a clean, straight testimony against the abomination from which he had seceded. The best evidence that the secret empire is wholly wicked is that of those who escape from its toils.

The Home.

TWO OR THREE.

There were only two or three of us
  Who came to the place of prayer;
Came in the teeth of a driving storm;
  But for that we did not care,
Since after our hymns of prayer had risen,
  And our earnest prayers were said,
The Master himself was present there
  And gave us the living bread.

We knew his look in our leader's face,
  So rapt, and glad, and free;
We felt his touch when our heads were bowed;
  We heard his "Come to Me!"
Nobody saw him lift the latch,
  And none unbarred the door;
But "Peace" was his token in every heart,
  And how could we ask for more.

Each of us felt the load of sin
  From his weary shoulder fall:
Each of us dropped the load of care,
  And the grief that was like a pall;
And over our spirits a blessed calm
  Swept in from the jasper sea,
And strength was ours for toil and strife
  In the days that were thence to be.

It was only a handful gathered in
  To the little place of prayer;
Outside were struggle and pain and sin,
  But the Lord himself was there;
He came to redeem the pledge he gave—
  Wherever his loved ones be;
To stand himself in the midst of them,
  Though they count but two or three.

And forth we fared in the bitter rain,
  And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
  And not the crash of a storm.
"'Twas a time of the dearest privilege
  Of the Lord's right hand," we said,
As we thought how Jesus himself had come
  To feed us with living bread.

—*Margaret E. Sangster.*

BEGINNING HOUSEKEEPING.

Much has been written and much more can be written to young people in regard to starting right when establishing homes for themselves.

First of all do not have a third person in the family for one year or more if it can be possibly avoided. A young couple left to themselves become more readily adapted to their new circumstances and each other's peculiarities.

Happiness in the home depends more upon the wife than husband, although co-operation is necessary to success in nearly everything we undertake. Mothers are directly responsible for so much friction in the household machinery.

No daughter's education should be considered complete until she thoroughly understands every branch of housework.

Circumstances may necessitate her having only an oversight of it. But a little experience will teach any good housewife that servants have more respect for a mistress who is skilled in household economics than for one who is dependent upon their help.

Then if a servant leaves suddenly the competent housewife is able to fill the gap until further arrangements can be made.

In the country towns and villages a "maid of all work" is all the help required, and many times a strong, healthy woman prefers to do the work herself.

One well versed in the culinary art can gladden her husband's heart in many ways, and also find some time for social duties and reading, other things being equal.

We are writing to young wives, not to the overworked, broken-down farmer's wives, or wives of that class of laboring men who care only for self.

A well-ordered house is only one step towards home-making. Young ladies are usually very careful of their toilet when their lovers are expected, but too many forget this after marriage.

It is even more essential that a wife make herself attractive to the man she sees three hundred and sixty-five days in the year. Harriet Beecher Stowe says that love needs as much care as thrifty house-plants. Sunshine is essential to their growth, and does not a tastily dressed woman help to make sunshine in the home? She cannot make it alone, for a selfish man would cloud the atmosphere of any horizon, however bright it might be. The boy who is taught to wait upon his mother will be thoughtful for his wife. Such a man lends warmth to the home atmosphere in many little ways. Here again we see the responsibility that women hold, for "the home life is the pulse of the nation," and our little boys and girls are to be the fathers and mothers of the future.—*Anonymous.*

THE CHRISTIAN'S REWARD.

When Garibaldi was going out to battle, he told his troops what he wanted them to do. And when he had described what he wanted them to do, they said:

"Well, general, what are you going to give us for all this?"

"Well," he replied, "I don't know what else you will get; but you will get hunger and cold, and wounds and death. How do you like that?"

His men stood before him for a little while in silence, and then they threw up their hands and cried:

"We are the men! We are the men!"

The Lord Jesus Christ calls you to his service, and says:

"I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds and bruises and the misrepresentations if you can have the reward afterward. Have you not enthusiasm enough to cry out: 'I am the man! I am the man!'"

WISE ANSWERS.

A Sophist, wishing to puzzle Thales with difficult questions he had prepared, put the following, to which Thales answered without hesitation:

What is the oldest of things?
God; for he existed always.
What is the most beautiful?
The world; for it is the work of God.
What is the greatest of all things?
Space; for it contains all things.
What is the most constant?
Hope; for it remains when all else is fled.
What is the best of all things?
Virtue; for without it there is nothing.
What is the quickest?
Thought; in a minute it can reach the end of the universe.
What is the strongest?
Necessity; it makes men face all dangers.
What is the easiest?
To give advice.
What is the most difficult?
To take advice.

LIKE PRECIOUS OINTMENT.

Jonathan Edwards says, "Christian affections are like Mary's precious ointment poured on Christ's head, that filled the whole house with a sweet odor. That was poured out of an alabaster box; so gracious affections flow out to Christ out of a pure heart. That was poured out of a broken box (until the box was broken the ointment could not flow nor diffuse its odor); so gracious affections flow out of a broken heart."

We have this treasure in earthen vessels. The heart out of which, naturally, all manner of evil flows, may be so purified and transformed as to send forth profusely and constantly the odors of grace, filling all the house with the rich fragrance. "Gracious affections," as our author calls them, are the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." If these be in us, in their fullness, our character will be full of attractiveness, and our presence in every circle of life will diffuse a holy fragrance that shall glorify Jesus.—*Christian Standard.*

THE WELCOME GIRL.

The welcome guest is the girl who, knowing the hour for breakfast, appears at the table at the proper time, does not keep others waiting, and does not get in the way of being down half an hour before the hostess appears. The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and, if there are people whose duty it is, she makes that duty as light as possible for them by putting away her own belongings, and so necessitating no extra work. She is the one who knows how to be pleasant to every member of the family, and yet who has tact enough to retire from a room when some special family affair is under discussion. She is the one who does not find children disagreeable, or the various pets of the household things to be dreaded. She is the one who, when her hostess is busy, can entertain herself with a book, a bit of sewing, or the writing of a letter. She is the one who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them. She is the one who, having broken the bread and eaten the salt of her friend, has set before her lips a seal of silence, so that, when she goes from the house, she repeats nothing but the agreeable things she has seen. This is the welcome guest—the one to whom we say good-by with regret, and to whom we call out welcome with the lips and from the heart.—*New York Fashion Bazaar.*

THE BOY WHO DID HIS BEST.

He is doing his best, that boy of sixteen, stretched out before a bright fire in the tanning shed. Reclining upon an old sheepskin, with book in hand, he is acquiring knowledge as surely as any student at his desk in some favored institution, with all the conveniences and facilities for learning. He is doing his best, too—this same boy Claude—as he helps his master to prepare the sheep and lambs' skins for dyeing, so that they can be made into leather. He is doing his best by obedience and respectful conduct to his master, in endeavoring to do his work well, although he often makes mistakes, as his work is not so well suited to his tastes as the study of Greek and Latin.

"See there, young rapscallion!" calls out Gaspard Beaurais, the tanner, "how you're mixing up the wools." For Claude's wits were "wool gathering" sure enough; but he was not sorting the wool aright.

"Aye, aye, sir," replied the apprentice, "but I will fix them all right." And he quickly set to work to repair his mistake.

"He'll never make a tanner," said Gaspard to his good wife, "and much I fear he'll never be able to earn his bread."

"Sure enough," replied his wife; "and yet he's good and obedient, and never gives back a word to all your scolding." And in after years when the aged couple received handsome presents from this distinguished man who had been their apprentice, they thought of these words.

One evening there came a stormy, boisterous wind, and a little stream in which the tanner was wont to wash his wool upon the skins was swollen to a torrent. To attempt to cross it by ford at such a time would render one liable to be carried down the stream and dashed to pieces on the rocks.

"We must get all the skins under cover," said Gaspard to his apprentice; "a storm is at hand."

The task was finished and the tanner was about to return to his cot and Claude to his shed, when the boy exclaimed: "Surely I heard a cry. Some one is trying to cross the ford."

In an instant he darted towards the river, followed by his master carrying the lantern. Some villagers were already there, and a strong rope was tied around the waist of the brave boy, who was about to plunge into the stream, for a man upon horseback was seen coming down the river, both rider and horse much exhausted. Claude succeeded in grasping the rein, and the strong hand of the master that held the rope drew him to the shore and all were saved. Soon afterwards the stranger sat by the tanner's cheerful fire, having quite won the good hearts of the good man and his wife by his kind and courteous manner.

"What can I do for your brave boy?" he asked.

"He's none of ours, and not much credit will he be to any one, we fear. He wastes too much time over useless books," was the bluff reply of the honest tanner, who could not see what possible use Claude's studies would be to him.

"May I see the books?" asked the stranger.

Claude being called, brought the books of the Greek and Latin classics, and stood with downcast face, expecting to be rebuked. But instead he re-

ceived words of commendation from the stranger, who, after some talk and questions, was astonished at the knowledge the boy had acquired.

A few months later, instead of the old tanning shed as a study, Claude might be seen with his books in a handsome mansion at Paris, in the house of M. de Vallis, whose life he had saved. The boy felt that he had only done his duty, and that he was receiving much in return, and he determined to make every effort to meet the expectations of his patron.

He succeeded. Claude Copperonier, the boy who did his best, became the most distinguished Greek and Latin scholar of his time. At the age of 25 he filled the chair of Greek professor in the Royal College of Paris. More than this, he became a man who feared God, and was much beloved for his goodness and amiable qualities. He never forgot his former master and wife. Their old age was cheered by many tokens of remembrance in the form of substantial gifts from the man who, when a boy, studied so diligently by the fire of their old shed, but who "would never make a tanner."—*Selected.*

RULES FOR DAILY LIFE.

Begin the day with God:
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God:
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

—*Anonymous.*

TEMPERANCE.

RUM-CURSED AFRICA.

As stated by the bishop of London, it is a positive fact that in one place in Africa the Christians are building a mosque rather than a church, because the Mohammedans do not bring drink with them; whereas an increased number of Christians would mean an increase in the importation of drink.

One of the Mohammedan African chiefs, in praying for the suppression of the liquor traffic created by us in his country, says: "The natives themselves do not want it; it is forbidden by their laws, but they are forced to break those laws by you English. You are deteriorating our people and destroying whole races of them." He pathetically implores "the English queen to stop sending her rum and her gin to his people."

The very air of Africa reeks with rum and gin imported by us; every hut is redolent of its fumes. Gin bottles and boxes meet the eye at every step, and in some places the wealth and importance of the various villages are measured by the sides of the pyramids of empty gin bottles which they erect and worship. Over large areas drink is almost the sole currency, and in many parts the year's wages of the Negro factory worker are paid altogether in spirits.

A steamer which recently returned from West Africa brought home with her a cargo of rubber, palm oil, ivory, gold and other rich products she had obtained in exchange for a compound called rum and gin, bartered at the rate of "rum ninepence per gallon and gin two shillings and sixpence per dozen pint bottles." This so-called rum and gin is known to the natives as "the missionary." The introduction of this missionary into peaceful villages transforms them into a hades peopled by brutalized human beings, whose punishment is to be possessed by a never-ending thirst for more missionary. The chastity of women becomes a virtue of the past. They follow one about with scarcely a rag on their besotted persons, crying for more gin. The wretched natives, having disposed of their cattle for drink, take to thieving for it, and, being caught, are sometimes flogged to death by our government officials.—*Fortnightly Review.*

THE CIDER PEST.

Would it seem absurd if I should claim that cider is not generally well understood? What are the facts in the case?

From childhood we see it made and we think of it as simply apple juice. We see that it ferments, but we hear it called new cider right along. We do not even realize that this fermentation is the decay of the sugar in the apple juice, and that this decay of the sugar in a sweet liquid makes alcohol. We cannot discover it by its color, for it looks like water, and it comes in so slowly that we do not recognize its presence by any other sign partly because we are not looking for it. We feel the tingle and we rather like it, and, perhaps, we do not wish to know that this is caused by the alcohol. At last the alcohol appetite is formed, and we cling to the cider; or, at best, it is only when the alcohol begins to change into vinegar that we call it horrid stuff and give it up to the drunkards. We venture to say that not one person in ten among so-called temperance people understand these facts.

A lady said recently: "We had a distressing time in our last society meeting on account of a cider mill near us. Seven young men and women had to take their pledge over again because they had been drinking cider. Others said they would not be disciplined for drinking cider; they would sooner leave the society."

What was the difficulty here? Was not this a temperance society, and ought not its members to know whether cider is an alcoholic drink or not? Truly they ought to know, but how shall they know if they are not taught? Many of those who read these lines are members of temperance societies. How many of them, we beg to ask, can recall cases where this subject has been thoroughly studied up in any society of which they have been members?

Is it any wonder, then, that a mature and otherwise well-informed man should have inquired, when the subject was up in Sunday-school, whether the alcohol in cider was the same as that in whisky and brandy? Is it surprising to hear the president of a temperance society assert that there is alcohol in everything; or, another president to declare a determination to ignore the pledge and drink sweet cider because it was just apple-juice and perfectly harmless? And why should we be surprised that, with such views, many object to signing a pledge that specifies cider? I am sure that we should be fairly dismayed if we knew how many women, to say nothing of boys and girls, are kept out of temperance societies because they will not give up cider.—*Julia Colman, in National Temperance Advocate.*

TEMPERANCE IN TORONTO.

A large deputation, representing the Ontario branch of the Dominion Alliance, waited upon the Ontario Government, through Mr. J. J. Maclaren, and submitted the following as the legislation which the last meeting of the branch decided to ask for: (1) That the majority of electors in a polling subdivision should have the right to prevent the re-issue of a license. (2) That all sales to persons under 21 should be prohibited, and no minors be allowed to loiter in a bar-room. (3) That penalties for violation of the law, especially in the case of license-holders, should be made more severe. (4) That all second and subsequent convictions should be punished as such, and the increased penalties inflicted. (5) That a license should be forfeited and the holder disqualified for repeated violations of the law, even if the offenses should not be the same. (6) That fines should be made available for prosecution, where the prosecutor is a private party. (7) That any person should have the right to apply for the cancellation of a license wrongfully issued. (8) That the signatures of petitioners for a license or the transfer of license should all be genuine and bona fide, and should be published. (9) That no druggist should sell liquor except on a certificate. (10) That bars should be abolished. (11) That the sale and disposal of liquors in clubs should be restricted. (12) That the time limited for the laying of informations should be extended to three months. (13) That no shop or saloon licenses be issued.

Mr. Maclaren pointed out that when a license was once granted, no matter how great a nuisance it proved to the neighborhood, the public were practically helpless in suppressing it. Quebec, which was not always held up as a model, was ahead of Ontario in this respect, as there a majority of the electors in any subdivision could prevent the re-issue of any license to which they were opposed. Nova Scotia, British Columbia and other provinces were also ahead of Ontario. They trusted that the government would respond to the prayers that were being sent in for a more extended local option law. Then the temperance people were opposed to any encouragement of the idea that a license had any value beyond the amount paid annually for the right to sell.—*Christian Statesman.*

LIQUOR MEN ON TAMMANY.

As predicted by us, the Sunday clause has been stricken out of the liquor dealers' excise bill by the Democratic Assembly Excise Committee. The elimination of that clause takes the life out of the whole bill. It is true, the police-spy clause which is embodied in section 38 of the bill is retained, and the Democratic bosses are at present hard at work trying to fool the liquor dealers by sweetly whispering to them: "Don't mind the Sunday clause. The police-spy clause is retained. Under it you can sell all you want on Sunday without fear of being molested by the police." This is the old familiar song of the Tammany sirens which we have heard before. The song is moral death. Its object is to make the liquor dealers forget their discomfiture, so that they may contribute their substance again next fall in an ecstacy of delight over the goodness of the Tammany Legislature.

It is probably true that under the police-spy clause the sale of liquor on Sunday may be carried on with practical impunity. Yet the dealers who sell on that day in defiance of the statute remain law breakers, whether detected and punished or not. They are not freed from the chains which the conflict of public sentiment and the statute law has forged around the retail trade in our large cities. The saloon-keepers will not be lifted into self-respecting men and merchants, but remain the serfs of the political bosses, and the liquor issue will continue to be a factor in politics.—*The Wine and Spirit Gazette.*

NUGGETS.

The Prohibition party has over 300 newspapers advocating its cause.

It is said that one-tenth of the many suicides in France can be traced to alcohol.

In 1881 the production of brandy in California was 362,174 gallons, and in 1891, 1,470,525 gallons.

Dr. Darwin says that "all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

Secretary Graham, of the Church Temperance Society, says: "The poor man's club is the liquor saloon. It is a bad club. It gives light and warmth and society. It gives at the same time poverty and degradation. Where it thrives and grows the home withers. Granted an existent tenement house population, crowded and squalid, and dirty as it must be and is, the liquor saloon is the only place of resort in such quarters. The deeper the poverty the larger the number of liquor saloons. They are the headquarters of political activity. The heelers are there looking for office, and the ward boss is the saloon-keeper. The warmth and the light contrast with the small back room in the double-decker tenement. They flank every street-corner like guns enfilading the street with their concentric fire. This is the stronghold of the enemy. How is he to be fought and conquered? First, by training the young and teaching them that there is only one safe side to the saloon, and that is the outside; second, by legislation diminishing the danger; third, by counteractive agencies."

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON VI.—Second Quarter, 1892.—May 8.

SUBJECT.—Delight in God's House.—Psa. 84: 1-12.

GOLDEN TEXT.—Blessed are they that dwell in thy house.—Psalm 84: 4.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Ps. 84. T.—2 Chron. 5: 11-14. W—Ps. 92. T.—Ps. 65. F.—John 4: 19-26. S.—Ps. 122. S.—Isa. 2: 1-5.

COMMENTS BY E. E. FLAGG.

1. *Desire for God's house.*—vs. 1–4. "How amiable;"—how lovely and worthy to be loved. To David the tabernacle only was God's house, where he had set his name, and whither the tribes went up for the yearly feasts; but under the Christian dispensation any place where prayer is wont to be made, and where we can hold communion with God, may be a tabernacle for his presence. In the patriarchal ages Jacob called the spot where he passed the night, under the open heavens with a stone for a pillow, "the house of God;" and he made it the dwelling-place of himself and family in after-years (Gen. 35: 1). "My soul longeth, yea, even fainteth," etc. This whole verse is expressive of the most intense desire, as of one hungry and thirsty to the point of exhaustion. Love for the Lord's house is a sign of spiritual health; but the last clause, "My soul crieth out for the living God," shows that it is no mere sensuous love for the outside attractions of his courts—for the hangings of blue and purple and fine-twined linen,—but a yearning of soul after God himself. Unless we go to church for the express purpose of finding our heavenly Father, and holding communion with him, we do but mock him, and had better stay at home. "Yea, the sparrow hath found a house," etc. Perhaps the psalmist means to express a wish that, like the sparrow, he might not only live himself but rear his children in the very courts of God. While a literal fulfillment of this wish was impossible, under the Gospel dispensation every Christian who sets up the family altar may have its spiritual realization. "Blessed are they that dwell in thine house." Blessed is the man who is himself the temple of the indwelling Spirit; whose soul lives in a continual atmosphere of prayer and praise. We can have all David longed for by following one simple rule: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

2. *The man whom God blesses will be a blessing to others.*—vs. 5–7. Human strength is sure to fail us, and we, in our turn, will fail others if we trust in any lower source than God himself. Thus we shall be the occasion of trouble and disappointment to our fellow-men instead of a blessing. The shallow brooks run dry in drouth, while the springs which have their veins deep in some rocky strata below the soil, even the frosts of winter cannot chain. The soul which has in itself the waters of life can never thirst or see death. "In whose heart are the ways," etc. That is, who knows and loves the ways that please God. "Who, passing through the valley of Baca make it a well." The margin reads "him" for "it," which changes the sense and makes the figure much more intelligible. The truth meant to be conveyed—and it is a very beautiful one—seems to be this: "Baca" means "weeping," and refers probably to the dry and barren wastes through which in going to Jerusalem to the yearly feasts travelers had to pass. Yet refreshing rain was all they needed to fill them with beauty. The figure seems to refer to one who digs a well in these arid and desert places for the benefit of travelers who shall come after him. This life is often called "a vale of tears," but though it is in itself barren of any real or lasting joys, the Christian who is in direct communication with God will bring down such showers of spiritual blessing as to refresh not only his own heart but the hearts of others, thus making the waste places to "blossom as the rose,"—a foretaste of the heavenly Paradise. "They go from strength to strength." They have daily supplies from God; and so, instead of fainting by the way when trial and sorrow come, they daily renew their freshness and vigor until they reach Mount Zion, and join their song of praise with the countless hosts of the redeemed.

3. *David's longing after God's house.*—vs. 8–12. "A day in thy courts is better than a thousand" spent in the haunts of folly and pleasure. "I had rather be a door-keeper." The lowest place in God's service is better than to hold the highest office that wicked men can bestow. "For the Lord is a sun and a shield." As God is infinite in his attributes, so he turns to his people one side, and then another, of his divine character, according to their needs, like the pillar which guided the Israelites of old—cloud by day, and fire by night. Do we want light and warmth? he is a sun. Do we want protection? he is a shield. "He will give grace and glory." Grace is unmerited favor to the sinner. Glory is the honor he bestows upon his redeemed saints when he makes them heirs and joint-heirs with Christ. Having given us all this what good thing will he withhold?

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, April 7, 1892, Hon. Enoch L. Fancher, LL.D., president, in the chair. The issues from the Bible House during the month of March were 78,310 volumes. The total issues from the Bible House during the year ending March 31, not including those issued in foreign lands, were 936,578 volumes.

BAPTIST.

—The receipts of the American Baptist Home Mission Society for the year ending April 1, 1892, were as follows: For general purposes, $400,355.65; for church edifice work (loan and gift funds), $50,554.36; permanent trust funds, $20,458.16; conditional trust funds, $25,913.68. Total, $497,281.85. This is $92,128.45 more than last year. After payment of all obligations to April 1, there is a balance in the treasury of $35,855.40 for general purposes. By a change in school accounts a portion of those receipts are not included as heretofore. Including these the total would be considerably over $500,000.

—By formal action, April 13, Morgan Park theological seminary became the divinity school of the new Chicago university, and President Northrup became dean of the department. The property is estimated to be worth over $100,000. The university has also received the Chicago female college property at Morgan park, which will be remodeled and used as a preparatory department. As a preacher and lecturer Dr. Northrup has given eminent service alike to the denomination and to the general cause of truth in those departments of it which it is the fashion of the times to assail, more particularly that concerning the relations of science and philosophy with the doctrines of the Christian faith.

CHRISTIAN ENDEAVOR.

—The Christian Endeavor Societies, organized about ten years ago, have had such a phenomenal growth that the committee of arrangements for the National convention, to be held in New York July 7 to 10, are at a loss how to accommodate all the delegates who propose to attend. In 1882 there were six of these societies in the country, with a membership of 481. Last January there were 18,500 societies and a membership of 1,100,000. More than 13,000 delegates have already notified the New York committee of their intention to attend the convention, and the large Madison Square Garden cannot accommodate them. It will be the largest convention ever held.

CONGREGATIONAL.

—Offers have been made to render Los Guillicos, Cal., a place for Congregational resort and residence. It is on a railroad in Sonoma county, not far from San Francisco. The place is adapted to olive growing, and an oil factory is to be established by a company. Five acres are offered for residences at a low price and the product in olives will go far toward the support of a family.

—Evangelists J. D. McCord and G. H. Lewis are assisting Rev. C. C. Otis of the First Church, Springfield, Ill., in a series of special meetings, which began April 24. Much interest is manifest and much good is anticipated.

—In Kansas, the hurricane of March 31 blew down the Kiowa church building, scattering the fragments all over the prairie. The people were needing a larger house to make room for the growing congregation, but they were not prepared to be unchurched so suddenly. They will at once rebuild.

—Joseph Cook having completed his seventeenth course of lectures in Boston, the Middlesex Union Association of Congregational Ministers enacted the following: "We especially indorse, and pray that God may bless, his eloquent and constant testimony for the value of the Christian Scriptures, his fearless and patient advocacy of the brotherhood of all men of every race and color and class and condition, his interest in the promotion of revivals of positive and vital religion wherever the church has grown careless in her work, his powerful appeals for the preservation of the Bible Sabbath, his incessant warfare upon the saloon, and his pungent appeals for the fidelity of all citizens to their obligations, at the polls, and the caucus, and wherever they can make their influence felt for purity and righteousness in the government.

FRIENDS.

—Orthodox Friends are found in 34 States and Territories and in the District of Columbia, and have a total membership, including Philadelphia Y. M., of 80,655. Among the States Indiana contains the greater number, 25,915; Ohio is second with 10,844, and Iowa third with 8,146. Of the yearly meetings Indiana heads the list with a membership of 22,105, and Baltimore closes it with 1,012. Iowa, in sweep of territory, surpasses any of the others, with 11,391 members. Seven hundred and 94 organizations are returned with 725 church edifices valued at $2,795,784. Hicksite Friends are in 13 States and have a membership of 21,992 and 201 organizations. Their church property is valued at $1,161,850. Their smallest yearly meeting, Ohio, has 568 members, while their largest, Philadelphia, counts 12,029. Wilburite Friends reside in seven States and have a total membership of 4,329, with 52 church edifices returned at $67,000. Their largest yearly meeting, Ohio, is composed of 2,451 members, and their smallest, New England, of 100. Primitive Friends (Wilburites in practice and faith) are found in four States, having 9 organizations and a total membership of 232, with a church property valued at $16,700.

MENNONITE BRETHREN.

—The ninth Annual Conference of the M. B. in Christ met at Breslau, Ont., on the 7th of April, 1892. It was decided to hold three camp meetings: At Greenwood, Mich., beginning June 3; Stayner, Ont., June 22, and Berlin, Ont., Sept. 13. Routine business only was transacted. The next (tenth) Annual Conference is to be held on the Bethel (Ont.) field, commencing on the fourth of March, 1893.

METHODIST EPISCOPAL.

—The gross amount given to charity, in the will of Hector C. Havemeyer, of New York City, is a quarter of a million dollars, of which the Methodist church will be benefited as follows: The New York Conference Church Extension and Missionary Society, $50,000; the Five Points' Mission, $35,000; St. Christopher Home and the Old People's Home, $50,000; the New York Conference work for aged preachers, their widows and orphans, $9,000; the Central Church, $4,000.

—Bishop Gaines, of the African M. E. church, is one of the ablest advocates of temperance in the South. He was foremost in the fight for prohibition in Atlanta. He says: "The greatest obstacle and stumbling-block in the way of the progress of my people is rum."

—Dr. Carradine, the famous holiness preacher and successful pastor of St. Louis, is about to establish a mission for the purpose of rescuing drunkards, thieves, and fallen women.

—The revival at Ohio Wesleyan University is now producing its effects far beyond the bounds of the university. Young men from the university went out to assist pastors in revival services during the spring vacation, and conversions ranging from 20 to 150 in number are reported from numerous churches as the result of these services.

—The Clear Lake (Iowa) camp meeting will open Aug. 10. Rev. Dr. G. R. Vanhorne of Rock River Conference has been engaged to superintend the session.

—Bishop Merrill has removed to Evanston, to which Methodist center he will be a substantial and welcome addition.

—The *Western* has been inviting an expression of opinion from pastors and presiding elders as to the desirability of changing the present method of selecting presiding elders. The pastors were evenly divided, while the presiding elders stood 70 to 30 in favor of the present system.

—The Quadrennial General Conference of the Methodist church will convene in Omaha, May 1, 1892. Five hundred delegates will be present from all quarters of the earth. The conference will continue in session one month.

PRESBYTERIAN.

—The will of Charles Miller, a farmer of Montgomery, N. Y., has been probated. The estate amounts to about $100,000. The following, among other bequests, are made: Board of Foreign Missions of the Presbyterian church, $3,000; Board of Home Missions of the same church, $3,000; American Tract Society, $3,000; Orange County Bible Society, $3,000; Trustees of the General Assembly of the Presbyterian church, for the disabled ministers' fund, $1,000; Good-will Presbyterian church, $4,000.

—The delegates to the General Assembly of the Presbyterian church expect to hold meetings in Salt Lake City, on their way to Portland, Oregon, where they meet. The Mormons offered them the use of their Tabernacle, but it is stated that the offer was refused.

REFORMED CHURCH.

—Illinois Classis will meet in annual session in the Reformed and Lutheran church in Dakota, Ill., May 4, 7:30 P. M., 1892. The classical sessions will be opened by a sermon on Wednesday evening by the stated clerk, the president of classis having removed from the bounds of Illinois Classis. The Sunday-school convention will open on Tuesday night previous, program to be published later.

News of the Week.

CHICAGO.

A World's Fair loan from Congress will be refused.

The health authorities closed several filthy lodging houses.

The Mayor signed the Metropolitan Elevated Railway ordinance.

Graduates of Monticello Seminary held their annual reunion and banquet at the Auditorium.

P. L. Gage, a wealthy Texan ranchman, committed suicide during temporary despondency over money matters.

Ex-Mayor H. D. Colvin was buried last week.

President Baker will again go to Washington with a committee to ask for an Exposition appropriation.

The Rev. Dr. J. C. Burroughs, a prominent educator, died last week.

The West Side retail clerks have founded an association for the purpose of securing shorter hours of labor.

The Painters and Decorators' Union have struck for 32½ cents an hour.

World's Fair salaries are to be cut.

The Chicago Historical Society is preparing to erect a building.

George Wilson, a collector for bogus charity, was sentenced to five years in the penitentiary.

COUNTRY.

The wife of a poor carpenter at Pittsfield, Mass., Mrs. John W. Noble, has fallen heir to a large estate left by a bachelor uncle at Oswego, N. Y., having by chance seen an advertisement asking for information as to her whereabouts.

The Sisseton Indian reservation, in the northeastern corner of South Dakota, was opened to settlement, when thousands of settlers rushed in to seize claims.

William Jones and his son Edward, of Hartland, Wis., were arrested Thursday, accused of murdering their wife and mother, respectively.

Gov. Flower issued a proclamation Thursday calling an extra session of the New York Legislature, to meet next Monday night at 8:30 o'clock.

New York will send a committee to Chicago to look over its site in the World's Fair grounds.

Prof. Schurman, of Cornell University, has been offered the presidency of the University of California.

Western anthracite coal companies Thursday advanced prices 25 cents a ton.

Wyoming authorities find the invading cattlemen guilty of murder in the first degree.

Miss Amelia Tibaut Milton, of Boston, was married Friday, in New York, to Bishop Worthington, of Nebraska.

Fire, Thursday, destroyed Machinery Hall, of the Georgia Technological School, at Atlanta. Loss, $50,000; insurance, $30,000.

Sealskins have advanced 20 per cent in price in British Columbia during the last week on account of the falling off in the catch.

The amount realized by the government sale of lots at Hot Springs, Ark., was $74,720, which sum will be expended on permanent improvements on the reservation in that city.

Foster, the anti-lottery Democratic nominee, carried the State of Louisiana.

Indiana corporations have begun action to test the legality of the new tax law of that State.

The Iowa conference of the Evangelical Association was held Tuesday at Dysart.

The National convention of the Equal Rights party will be held in Chicago on May 26.

Chauncey M. Depew has been elected president of the New York State board of World's Fair commissioners.

Herr Most, the New York Anarchist, was released from Blackwell's Island on Tuesday, having served out his one year's sentence.

(*Continued on 16th page.*)

AT THE CAPITAL.

Political Excitements Largely Overshadowed.

A Most Interesting Interview with a Number of Prominent Officials---How the Strains of Public Life are Overcome.

WASHINGTON, April 27.—The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressman Springer's dangerous and long-continued illness, the sudden death of Senator Plumb, and Mr. Blaine's constant ill-health have mustered from the grave the memory of an army of public men who have died in the harness.

Senator Beck dropped insensible in the Potomac depot on the exact spot where President Garfield was shot.

Secretary Folger worked to the last, and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase, Ben Wade, Senator Schenck, and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendleton passed away while seated in a railroad train.

Senator Charles Sumner, Massachusetts' pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of those untimely deaths. It was with a view, if possible, of solving this question that I called upon a number of prominent men, the results of which are given herewith. It is well known that one of the nation's greatest men is Gen. B. F. Tracy, Secretary of the Navy, and that no man in Washington has worked harder, more persistently, or more effectively. His timely and efficient work in building up our national defence when the question of war with Chili was being agitated, must necessarily have brought a great strain upon his system. He was found, however, at the head of the Navy Department, and in very good humor. Referring to the subject Gen. Tracy said:

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took good care and good medicine to prevent its increase or continuance."

"May I ask, General, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it all that I desired, and, although that was some time since, I am, as you see, well to-day, although I am still taking the same medicine, which is Warner's Safe Cure."

Colonel Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of public men and the strains which public life brings. Many prominent men break down suddenly, and, while this may also be true of other walks in life, it seems especially true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of life in the case of public men than any other known discovery. That remedy is Warner's Safe Cure. The most remarkable instance of its power is that of Mr. J. Henderson Wilkinson, the well known pension attorney. His restoration to health through its use was simply marvelous. I myself believe in it implicitly."

Congressman J. C. Belden of New York, when approached upon the subject, said:

"Ex-Governor Alvord of Syracuse, N. Y., and also ex-Speaker of the House, furnished the most wonderful instance of the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alvord was, but he is now hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L H. Egleston, Judiciary Division, Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me, and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 18 to 23:

F Wagner, J Smith, Jos Day, N Frazier, T W Stewart, G McKerrow, P Dunken, W N Dean, H H Ringo, Rev J Brewer, Mrs E Keidy, S L Bradley, S A Vermillion, A F Carithers, W O Percival, J Franklin, Miss A J Kellum, W Johnson, J J Jones, S Waite, Rev S R Wallace, J D Frick, W A McElwain, Rev T K Davis, A Roach, J Pierce.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	82	@	82⅛
Winter No. 2	87⅛	@	88⅛
Corn—No. 2	40	@	41
Oats—No. 2	29	@	31
Rye—No. 2			73
Bran per ton	10 50	@	11 50
Hay—Timothy	9 50	@	12 50
Butter, medium to best	17	@	22
Cheese	09½	@	12
Beans	1 40	@	1 60
Eggs	12	@	12¾
Seeds—Timothy	1 29	@	1 36
Flax	94½		97
Broom corn	03½	@	07
Potatoes, per bush	18	@	36
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 75	@	5 15
Common to good	3 85	@	4 35
Hogs	4 25	@	4 60
Sheep	5 15	@	6 25

NEW YORK.

Wheat, No. 2	90⅜	@	99¾
Corn	49⅛	@	51
Oats	34	@	37
Eggs			14½
Butter	13½	@	24
Wool	18	@	30½

KANSAS CITY.

Cattle	1 90	@	4 40
Hogs	3 00	@	4 35
Sheep	4 50	@	5 90

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HOME AND HEALTH.

Vinegar bottles may be cleaned with crushed egg shells in a little water.

Door-plates should be cleaned by rubbing with a cloth wet in ammonia and water.

For inflamed eyes, bumped heads and sprained ankles, use abundantly water as hot as can be borne.

Clean the nickle plate of stoves with soda and ammonia, using a woolen cloth and polishing with a clean one.

To get rid of soft corns, apply cotton wool soaked in castor oil. Bind it on with a piece of soft linen.

Gather the eggs daily. Wash any that may be dirty, before putting upon market. Till washed, keep from the clean ones.

For white spots left upon polished furniture by scalding water, tea or coffee, rub hard with kerosene, then polish with dry, soft flannel.

Clean collars on woolen jackets, men's coats, etc., by sponging with ammonia and water, then with alcohol, then rub dry with a flannel cloth.

A good remedy for damp, moist hands is four ounces of cologne water and one-half ounce of tincture of belladonna. Rub the hands with this several times a day.

For grease and milk and acid spots upon furniture, rub the place well with cold water, then polish with soft linen. Save old napkins and pillow-cases for such work.

If a flannel cloth dipped in kerosene, then wrung dry, be used in wiping off dirty finger marks from paint, the grateful housekeeper will repeat the experiment often.

For hives in children, rub the irritated skin or postules with castor oil, applied with the tip of the finger. Baby will pass from fretting to slumber while the process is going on, the relief will be so great and quick.

If a tablespoonful of kerosene is put into a quart of tepid water, and this used in washing windows and mirrors, instead of pure water, there will remain upon the cleaned surface a polish no amount of mere friction can give.

Steamed Corn Bread.—Four cupfuls of cornmeal, two cupfuls of flour, two cupfuls of sweet milk, two cupfuls of sour milk, one cupful of molasses, one teaspoonful of soda, one teaspoonful of salt. Steam three hours and a half, or longer. To be eaten hot.

Cheap Fruit Cake.—One cup of butter, one of brown sugar, half pint of molasses, two eggs, one cup of sour milk, one teaspoonful of soda, one pound of flour, one of currants, one and a half of raisins, one teaspoonful of cinnamon, half teaspoonful each of cloves and allspice. Bake in a slow oven. This is excellent.

To clean and brighten brasses and copper, wring out a soft piece of flannel in kerosene, and with this apply putz pomade to the tarnished surface. When well coated, rub hard with old linen, and polish with dry flannel. The result leaves nothing to be desired. The shining brasses on locomotives and ferryboats are cleaned in this manner.

Raised Muffins.—One pint milk, one egg, one-half cup yeast, one salt-spoon salt, one large tablespoon butter. Flour for a stiff batter. Mix in the order given, add flour gradually, beating it well, until so stiff you cannot beat. Let it rise over night. In the morning put it into buttered pans, taking it out with a spoon and knife without stirring out the air. Bake about fifteen minutes.

New Orleans Corn Bread.—One and one-half pints of corn-meal, half-pint of flour, one tablespoonful of sugar, one teaspoonful of salt, two heaping teaspoonfuls of baking-powder, one tablespoonful of lard, one and one-fourth pints of milk, two eggs. Sift together corn meal, flour, sugar, salt, and powder; rub in lard, cold; add eggs (beaten) and the milk; mix into a moderately stiff batter; pour from bowl into a shallow cake-pan. Bake in rather hot oven thirty minutes.

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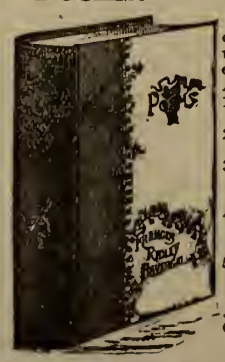

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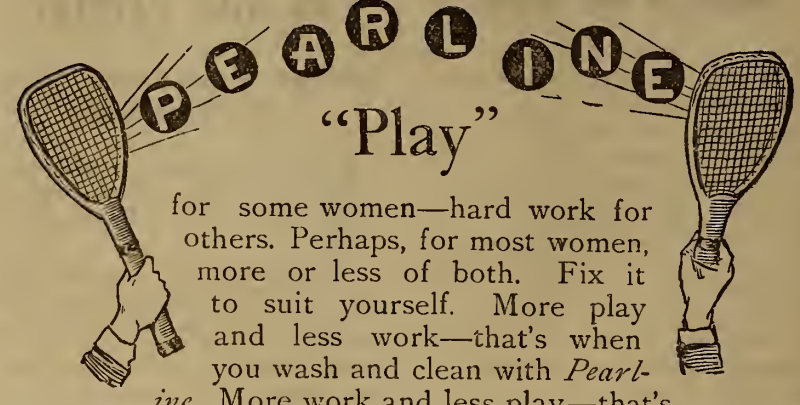

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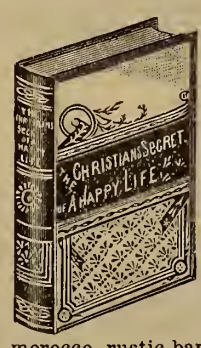

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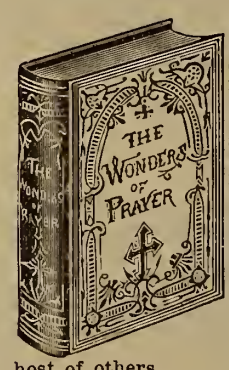

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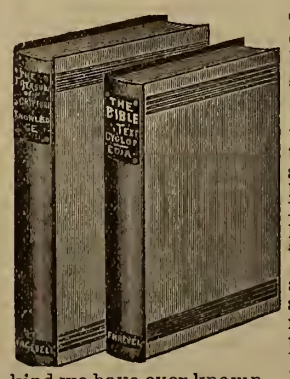

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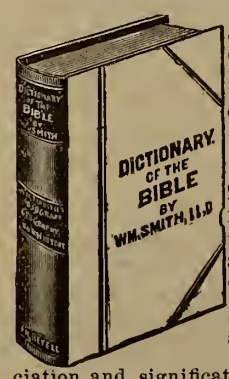

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Do not plant beans till danger from frost is past.

Sifted coal ashes make a good material for a fowl's dust bath.

Peas will stand considerable frost, so get in as soon as possible.

Grapes should not be uncovered till settled warm weather is here.

Get out your rearing coops and clean them thoroughly; any that are not good and wholesome burn.

Sow alfalfa as soon as danger from spring frosts is past. Any seedsman can furnish you with seeds.

Have the cows before you build the factory. You can add to that as the number of cows or the quantity of milk increases.

Turkeys, guineas, ducks and geese should not be allowed to hatch too early, as their young often perish from exposure in early spring.

The man that breeds and feeds farm animals nearly always makes money. It is when the animals breed or feed themselves, or both, that they are unprofitable.

Put in peas as early as the ground will work and every week or ten days thereafter for a succession. The wrinkled varieties as a rule are sweeter than the smooth ones.

If we were selling cream to a factory, should consider Jersey cows more profitable than Holstein, though there have been some grand butter records made by Holstein cows.

We think the best time to prune gooseberry and currant bushes is in the fall after fruiting. Cut out the old wood. If not done in the fall do early in spring before sap flows or wait till after leaving out.

As spring opens the creamery shark will be about. Don't let him bite you. Sign no papers, make no contracts for building and equipment till you have estimates from two or more creamery supply houses.

If there is any seed that gets easier mixed than corn it must be potatoes. From want of care in selection and storing, potatoes often "run out." They are cheap this year and it is a good time to run in some new sorts or new seed of old sorts.

Mustard may be sown any time after the soil can be worked fine in the spring. With the seed bed well prepared, sow in drills or broadcast about two pounds to the acre. Drag in lightly. It will need no afterculture. Cut before too ripe and thresh as flax.—*Farm, Field and Stockman.*

BE CAREFUL, FARMERS.

The Kansas man about whom the Topeka *Capital* tells the following story, is not the only one of his species that has found marrying for profit poor policy:

"A certain farmer, so runs the tale, imagining that he would make money out of it, married him a wife. Then he caused her to do the cooking and the washing for a half-dozen hired hands. He also referred to her the small jobs, like cutting wood, milking the cow, herding the hogs and tending the poultry. This farmer made money. But one of his boys went to Texas and one went to the penitentiary, and his girl ran away with a man who peddled groceries. His useful wife had a front room in the insane asylum, and there is a place prepared for the farmer to which he will shortly go. This story plainly teaches that a farmer should be careful when he gets married."

AN EGG-EATING DOG.

A Melvin, Ill., subscriber writes: "I saw an advertisement in your paper last spring of some medicine to break a dog of sucking eggs. Can you tell me what it is?" The "medicine" to which you refer was tartar emetic and the "advertisement" was this: "Divide a heaping teaspoonful of tartar emetic into eight or ten doses. Break off the end of an egg, empty a part of the contents and stir into the remainder left in the shell a dose of tartar emetic. Confine the dog in a room, or tie him, and give him the doctored egg. In an hour or two he will be trying to turn himself wrong side out. As soon as he is over the nausea give him a second egg and a third, if he will eat it. When he refuses to eat the egg, and lets it lie by him for several hours untouched, pry open his mouth and force the egg down his throat. Afterward you may trust him in your hen-house. The object in tying the dog is to let him get nothing else to eat while he is under treatment, or he may think it was the last thing eaten that made him so sick. The idea is to convince him that eggs no longer will lie on his stomach."—*New York Witness.*

DAIRY SALT.

Where an analysis is not accessible for judging of the purity of salt, a good test can be made by observing its behavior in damp weather. If, when the weather is damp, salt will attract moisture enough from the air to appear wet, it is unfit for putting in butter or cheese. Pure salt remains dry in wet weather. It may stand in a cellar all summer without being sensibly moist. It is the impurities in salt (notably the chloride of calcium) which attract moisture and make it appear wet: hence salt which will vary with every change in the hygrometric condition of the air should be rejected by dairymen as impure and unfit for their use.—*American Dairyman.*

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Return to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL.

NEWS OF THE WEEK (*Continued from 13th page*).

Mrs. Sarah J. Richards, who during the war was in charge of the field hospitals of the Second Army Corps, died in Philadelphia Monday.

Four Negroes, charged with the murder of Stephenson and Payne, were taken from the Inverness, Fla., jail Monday night by a mob and hanged.

G. Halsey and son, living near Wapella, Ill., were shot, probably fatally, by Elias Brock, a neighbor, on Tuesday, the trouble growing out of an old feud.

Col. H. M. Milward, who set up the first Federal camp in Kentucky in 1861, and was afterward colonel of the Eighteenth Kentucky Volunteer Infantry, died at his home at Lexington, Ky., Tuesday, aged 57 years.

The Association of Military Surgeons of the National Guard of the United States Tuesday convened at St. Louis, Mo.

The president of the Century Publishing Company, Roswell Smith, died of Bright's disease in New York Tuesday morning.

Six inches of snow is said to have fallen Wednesday at Algona, Iowa.

Chinese are gathering along the Canadian border by thousands to enter the United States when the exclusion law expires.

Prices of coal may decrease rather than increase as the result of the Reading deal.

John R. Tanner on Wednesday was appointed Sub-Treasurer at Chicago by the President and confirmed by the Senate in executive session.

William Henry Dixon, assistant general passenger agent of the Chicago, Milwaukee & St. Paul railroad, died Wednesday at St. Paul, Minn.

Oct. 12 is made a holiday in New York in honor of the discovery of America by Columbus.

Eight men are reported to have been drowned Wednesday by the flooding of a mine near Minersville, Pa.

Twenty-five tramps who boarded a box car at Ottumwa, Iowa, were switched uptown and delivered to the city marshal.

In the Republican State Conventions of Massachusetts and Pennsylvania, held on Wednesday, resolutions were adopted commending the administration of President Harrison.

The Interstate National Bank of New York closed its doors voluntarily, the depositors getting 90 per cent of their deposits.

There is said to be an organized society of Socialists in Minneapolis who hire young women to engage themselves as domestics, and in that manner find out many coveted facts about the manner in which rich people live at home.

The bill which the union printers and labor organizations throughout New York so vigorously urged and which was finally passed by the New York Legislature, creating a State printing office, thus abolishing the contract system, has been vetoed by Gov. Flower.

The Rev. D. Shunk, pastor of a Catholic church at Wanatah, Ind., was arrested for depositing a lottery ticket in the mails. It was one issued by his congregation to raise money for church purposes.

The New York Assembly by a vote of 70 to 34, passed a bill giving women the right of suffrage in all State elections.

R G. Dun & Co. report that the volume of trade this year exceeds that of any other year. Western cities are gaining almost without exception.

New England railway directors are charged with injuring the road for their own profits.

The Supreme Court of the State of Pennsylvania has decided that the oleomargarine law is constitutional.

Five Negroes and a Negress have been arrested at Ocala, Fla., for the murder of Payne and Stevenson, near Hernando.

Seven men were killed and two wounded in an explosion of powder works at Hopatcong, N. J.

The steamship Conemaugh, laden with 280,000 pounds of flour for the famine-stricken people of Russia, left New York Monday for Philadelphia, where her cargo was completed.

The jury in the case of William E. Woodruff, the defaulting Arkansas State Treasurer, returned a verdict of not guilty, Monday.

The United States Court of Appeals at San Francisco holds that a native of China can enter American territory on proving a prior residence here.

FOREIGN.

Spanish Anarchists are active and a number of explosions have taken place at various points in the kingdom.

Mr. Gladstone has written a pamphlet stating why he opposes the enfranchisement of women at this time.

Spain is making extensive preparations to celebrate the 400th anniversary of the discovery of America.

Many of the European powers have requested the Pope to create cardinals of their respective nationalities.

Baron Schaffer, once Austrian minister to Washington, is dead.

Trent, a city in the Tyrol, was visited by a cyclone and six persons killed.

The memory of the late Lord Beaconsfield was honored in England by covering his statue with primroses.

Munoz, the Spanish Anarchist, has confessed that his co-conspirators drew lots to determine who should murder the boy King of Spain.

Severe snow storms have swept over nearly the entire portion of Austria.

King Humbert of Italy has succeeded in forming a new Cabinet.

Storms have done great damage in England; the wires were thrown down, and the rivers in Essex and other counties were overflowed.

Great Britain's army is said to be composed of very poor material. Sensational disclosures were made at an investigation in London.

Ravachol, the Anarchist, and his five accomplices were indicted Friday at Paris.

Senor Blest Gana has accepted the position of Minister to the United States from Chili.

Twenty-eight Radicals who took part in the recent troubles in Brazil have been exiled to the province of Amazonas.

The Council of Russia has adopted a series of drastic measures which indicate that preparations are being made for war.

In Madrid it is feared that labor riots will take place on May Day.

Two women and six children were killed in a panic at Hampstead, near London, and many people were seriously injured.

Troops are held in readiness throughout Spain to quell May Day riots.

Russian Nihilists have rejected the overtures of the Anarchists for an alliance.

Mrs. Parnell, widow of the great Irish champion, has instituted suits against tenants for rent.

Labor troubles are feared in Berlin, Paris and Rome on May Day, and the Socialists and Anarchists are active.

Queen Victoria is anxious about the health of the Prince of Wales.

Sikkim's Rajah has abdicated and fled to Thibet, and trouble is feared.

The Dean of Gloucester has discovered the remains of Osric, King of Northumbria.

Italy has resolved to give up all of its African colonies, with the exception of Massowah.

Lady Henry Somerset, in a recent speech at Liverpool, spoke highly of the temperance movement in the United States.

Many anarchists were arrested in Paris and the French provincial cities, Friday, as the result of an organized police raid.

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Will those of the *Cynosure's* many friends who have written articles for its columns that have not yet been printed kindly "possess their souls in patience?" We never reject an article that we believe will be agreeably received; but we have so many of this class awaiting publication that delay is imperative. The writer has just had printed, in an Eastern magazine, an article that was formally accepted fifteen months ago.

Next week we propose to print, in full, Rev. H. J. Schuh's address on "Lodge Charity Not Christian Charity," delivered before the Pennsylvania Annual Convention of anti-secretists, at Pittsburgh, in March last, and also, the first installment of Mrs. E. Trask Hill's admirable review of "The Jesuits; their Origin, their Aims, their Methods, and their Success," read at the New England Annual Convention last winter. *Cynosure* readers, we are sure, will peruse them with interest.

The United States Senate refused to confirm the bill which passed the House of Representatives recently, providing for the iron-clad exclusion of the Chinese from this republic, and amended the present existing law for that purpose by extending its enforcement ten years longer. It has never been an absolute preventive act, and it is doubtful whether it ever can be. "John" sails from China, lands in British Columbia, becomes a subject of Great Britain, and, as such, settles in the United States, wherever he pleases, with impunity. It is a very neat evasion.

On the 16th instant, in accordance with the call of a number of influential members of that denomination, representatives will assemble at Washington for the purpose of organizing a National Baptist Educational Convention. The movement is in harmony with the demonstrations of this great body of Christians during the past year, the most remarkable of which is the establishment and princely endowment of the Chicago University, which has sprung into being with a rapidity and solidity that, if we mistake not, has never been equaled by any similar institution in America. Commensurate with its stability and design, is the energy with which its managers are gradually gathering for its government a superiority of talent, embodying some of the best and most appreciated educators in the country. But the spirit of higher education appears to be actuating not only the Baptists, but others of the influential and orthodox denominations. Well, higher education, if properly pursued, and kept clear of "higher criticism," is worthy of encouragement.

The burning of a large theatre in Philadelphia, last week, causing the violent death of eight or nine persons, and the serious injury of many others, is an event that may be duplicated at any time in other cities. Dozens of the "temples of Thespis" throughout the country are firetraps, from which escape during a conflagration, or other cause of panic, would be attended with equally bad or worse results. The number of available "exits" is, in many public buildings, undeniably too small, and often they are also too obscure and complicated for absolute safety in escape.

At the regular Methodist Ministers' Meeting, in this city, last week, it was more than hinted that the Republican party is not "playing fair" in ignoring the principle of prohibition, and that this factor in national politics deserves a recognition and approval, inasmuch as a large proportion—a *very* large proportion—of the Methodists of the Union are not only Prohibitionists but also staunch Republicans. It bids fair to become an interesting question, one of these days, whether the Methodists or the Republicans will lead in the warfare against the saloon power. From figures printed in another column, it is estimated that the total Prohibition vote, this year, will be about 500,000.

A Mason and a Baptist—a high Masonic authority—"Bro." Connor, of Tennessee—is very frank touching Masonic religion. In a recent official communication he says: "Masonry does not demand a belief in the 'divine authenticity of the Scriptures.' Masonry requires a belief in the existence of God and in the immortality of the soul, but it does not require a belief that Jesus was God, or that the body shall be raised again. Be a churchman in church, brother beloved, and a Mason in Masonry! In church the writer is a Baptist; in Masonry he is a Mason." What is this but bold blasphemy and hypocrisy? *Cynosure* readers now know exactly what is the religion of Masonry. Connor's letter is printed in that acknowledged Masonic authority, the *Voice of Masonry*, and is not the "wild dream" of a despised Anti-mason. The churches are rapidly learning that Christianity can have no fellowship with Masonry. That it is an enemy of Christ is no longer a doubtful problem, but an assured fact.

Archbishop Katzer, of Wisconsin, has addressed an official letter to the priests of his diocese relative to the position to be taken by them in regard to membership in secret organizations. He declares that Masons and Carbonari are excommunicated, and that "the Odd-fellows and Sons of Temperance are, at least by name, expressly forbidden." He also says that Anarchists, Communists, Socialists and Turners, who are allied to the society known under the general title of "Turnerbund," come under the class which the Roman Catholic church excommunicates. Moreover, all societies which claim for themselves a "priest," or chaplain, or worship on their own authority, with their own special ritual and ceremonies, are explicitly excommunicated. These remarks do not apply to the reciting of prayers at public gatherings. Under pain of "grievous sin," all Roman Catholics are forbidden to join any society which binds its members either by oath or by mere word of honor to observe the secret so strictly that it cannot be revealed with impunity even to the bishop of a diocese; likewise, on pain of "grievous sin," societies which bind their members to unreserved obedience are forbidden. *Cynosure* readers will find this subject further discussed in our our New England Letter, on another page, with comments that certainly seem to convict the Roman Catholic church of inconsistency in its treatment of secret societies.

"The supreme duty and chief virtue of a Mason—his first obligation—is that of silence and secrecy." So says Gould's "Guide to the Royal Arch Chapter," published by Macoy, in New York, 1876, p. 145. If it had been first printed in the *Cynosure*, how the fraternity would have sneered, and pointed to the great, grand benevolence of the order as its brightest jewel—its noblest aspiration—and called Anti-masons approbrious names for making such an assertion. But it is true. Take away the silence and secrecy from Masonry, and all its shams and virtuous pretensions would crumble like unslaked lime in an April shower.

ANOTHER MASON'S EXPERIENCE.—III.

HOW HE WAS INDUCED TO JOIN THE LODGE.—WHY HE DID NOT LIKE THE SYSTEM.—HIS RENUNCIATION, TRIAL AND EXPULSION FROM THE ORDER

BY S. F. PROCTOR, ELLSWORTH, ARK.

[*Concluded.*]

I said, "I have a copy of his letter; and at the close he said, 'I send this letter to your secretary, and recommend, if you are still desirous of withdrawing, that they permit you to do so.'" Foster then said: "Oh, yes! I know he recommended that we do so; but he did not order it done, because it was contrary to Masonic law. You say that this lodge was too stubborn to take the Grand Master's advice. I tell you, as long as I am Master of this lodge, I mean to stick to that law" (pointing to the volume of "Edicts" on the Secretary's table). "You remember the law I read to you the last night you attended the lodge?" I said: "Yes; and that is what I am objecting to—your Masonic law. Now, I don't propose to be under any such law." Foster said, "Remember your obligation, sir." I said, "I know you have obligations here, and I know that they have penalties to them that would make a heathen blush." Foster said, "Don't you trample on our Masonic lights" (pointing to the altar). I said: "I see you have the Holy Bible on the altar. Will you please answer me this question: Can you show me in your Masonic monitors or rituals one prayer offered in Jesus' (or Christ's) name? 'He that denieth the Son, the same hath not the Father,'" etc. Foster said, "We are not here to answer your superstition, sir; if you are done answering the charge, you have permission to retire."

J. G. Bennett (at this time secretary) said he desired to ask a question. Foster said, "All right." Bennett then said, "You spoke of trying to get a demit; I want to know what you wanted with a demit; what did you aim to do with it?" I remarked that I was "like nearly every member in this lodge. I thought that a man had a right to take a demit from the lodge and do as he pleased with it. I intended to quietly retire from the order, and have no further association with it, whatever; but they would not permit me to do so. Now I am glad that you have prosecuted this case as you have, for it has

caused me to investigate this subject more and more; and the more I investigate Masonry, the farther I get from it." Foster asked him if there was any other question he wished to ask. He said, "No, sir."

J. H. Council (whose head is frosted over by many winters) said he would like to ask a question. Foster said, "Go ahead." Council then said, "Now, Bro. Proctor, it is all in the best of feelings that we ask these questions." I remarked that "I know it is with me; that I hold nothing against you men as my neighbors; it is this ungodly institution I am objecting to." He then said, "Didn't you promise, right there, at that altar, that you would suffer your throat to be cut from ear to ear and your tongue torn out by the roots, before you would divulge the least semblance of this thing?" I said: "I tell you, as I told Trusty, that it has been published and scattered from Dan to Beersheba. When asked if these books were true, I told the truth, as every Christian will do." He then said, "Didn't you know that you was violating your obligation when you did that?" I said: "The obligation I have taken at that altar is not such as to cause me to tell lies to cover up your beloved idol. I have higher obligations resting upon me than that." Foster then said, "You have permission to retire." I said: "All right. I wish to say with St. Paul, 'But have renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.' The weapons of my warfare are not carnal, but are mighty in God to the pulling down of strongholds. I carry my sword in my pocket (exhibiting the Testament), and we are commanded to 'have on the whole armor of God that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; and take the helmet of salvation and the sword of the Spirit, which is the word of God.'" Foster said: "You have a right to have some one to defend you if you wish. The Master can appoint some one." I said: "If any one feels free to volunteer to defend me after they have heard what I have had to say to the charges, all right; if not, just carry out your Masonic law; but I make the same request I made to the Grand Master in 1885, when I gave my reasons for withdrawing from the order. At the close of my letter, I said, 'If the above reasons are not sufficient to acquit me honorably from this institution, I have one more request to make—that is, that when you expel me and advertise me, please publish my reasons.'" Foster shook his head. I said, "Very well; I see your head shaking there; I want you to remember that it is my privilege to have them published and send them as far East, or as far West, or as far North, and as far South as you send my expulsion." I then said, "Good evening, gentlemen," opened the door and came out, like a bird out of a cage, feeling as free as the freest.

I can say with Bro. Paul, "No man stood with me; notwithstanding, the Lord stood with me, and strengthened me." Now I feel determined, by the grace of God, to stand fast in the liberty wherewith Christ hath made me free, and be not entangled again with the yoke of bondage.

Now, what I have to say against this institution, I say, as it were, upon the house-top. John the Revelator says: "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her." Now I mean to give her two truths for every lie she practiced upon me.

After waiting one month, looking for them to notify me of the result of my trial, I met N. M. Howard, ex-Master. I asked him if it was not the duty of the lodge to inform me of the result of my trial. He said that he found no law to that effect. I said that "reason would teach me that when a man was tried where he could not be present, that he should be informed. Now I would like to know if the vote was unanimous against me." Howard remarked that "it was, though I was in the chair (or Master's station) and did not vote." So you see I came out as I went in, by a unanimous vote.

I find there are two ways of getting out of a Masonic lodge; one is to die out—the other is to be kicked out. I prefer the latter.

I do praise the Lord that I did not go out in the first way mentioned, with this Masonic yoke of bondage and darkness resting upon me. The prophet Isaiah, looking down to Christ's day, said, "In that day the burden shall be taken off thy shoulder, and the yoke off thy neck, and the yoke shall be destroyed because of the anointing."

I desire to call attention to a statement I find upon a tract I received from the N. C. A. The title is, "Killed Without Inquest." I find a detailed account of two ministers (Mr. Johnston, of the Methodist church, and Mr. Marshall, of the Episcopal church,) taking the Royal Arch degree. Mr. Marshal went through safely. During the ceremonies Mr. Johnston got a fall of thirteen feet, which resulted in his death. The point I desire to call attention to is in the statement to the public, made by the officers of Huntington lodge. After describing how the accident occurred, they say: "No blame attaches to any one for this unfortunate accident, and no person can be more deeply grieved than are the members of the Masonic fraternity. We, the undersigned, officers of Huntington Royal Arch Chapter, No. 6, certify that the above statement is true in every particular. *This sad accident to Bro. Johnston occurred in the performance of rites in no way derogatory to the dignity of his profession as a clergyman.* (Signed) W. H. Banks, High Priest; John Olson, King; Zenas Martin, Scribe."

Now let us see how he swore: (From the Royal Arch obligation, as given in David Bernard's Light on Masonry; see sections 12 and 13): "Furthermore, do I promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause, so far as to extricate him from the same, if in my power, whether he be *right or wrong.* Furthermore, do I promise and swear, that a companion Royal Arch *Mason's secrets*, given to me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*"

The officers of that Chapter assert to the public that those rites as administered to Mr. Johnston were in no way *derogatory* to his profession as a minister of the Gospel, notwithstanding he was sworn to assist a brother in *any* difficulty and extricate him from the same, whether he be *right or wrong;* also, to keep his secrets, *murder and treason not excepted.* When we look around us and see the number of ministers engaged in this dark conspiracy, we say, no wonder the angel cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird. And I (have) heard another voice from heaven, saying, Come out of her my people, (and I have obeyed), that ye be not partakers of her sins, and that ye receive not of her plagues. In Jeremiah we read: "Your iniquities have turned away these things, and your sin hath withholden good things from you. For among my people are found wicked men; they lay in wait, as he that setteth snares; they set a trap; they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. For from the least of them, even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." Then let me say with this same prophet: "To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised and cannot hearken; behold the word of the Lord is unto them a reproach; they have no delight in it. I am weary with holding in. I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be (is being) taken."

The wise man said, "Surely in vain is the net spread in the sight of any bird." Now I mean to do my utmost to discover this Masonic net to those who have not been caught in this snare, that it may be set in vain.

In conclusion, I call your attention to the language of the great Prophet that spake as never man spake and said: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in the ear (at low breath) in the closet, shall be proclaimed upon the housetops."

"Now I commend you unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and evermore! Amen."

A "SLIGHT BUT NECESSARY" MODIFICATION.—II.

BY J. T. MICHAEL.

Let us examine more carefully two parts of two of the quotations which I have already given from Dr. Gard's Masonic oration. Referring to the common ground of belief between Freemasonry and the minister of religion, he says:

"Is he a presbyter or priest? Then we tell him that religion shall find in us one of her most useful auxiliaries, one of her most fair and generous handmaidens, and that the theology which he inculcates we live to embody. We, as he, believe in one God; as he, in one great light of conduct, the holy Bible; as he, in one great comfort and help in all seasons of trial, peril, woe—even prayer; and, as he, anticipate another and a better world."

Suppose that, instead of this Masonic oration, Mr. Gard, as the representative of his own denomination, had made an address of welcome to fraternal delegates to one of his conferences, and that in it he had spoken of the common ground of doctrinal belief; we can easily imagine that he would mention, as doctrines of mutual acceptance, the belief in God, the Bible, and prayer; but can we imagine that he would make no reference to the "one mediator between God and men, the man Christ Jesus?" Why is there no reference to the "one mediator between God and men, the man Christ Jesus?" Why is there no reference to this fundamental truth in the allusion to the common ground of belief between Masonry and the "presbyter or priest?" May the correct answer not be that Mr. Gard, as a Masonic orator—as a representative of Freemasonry—could not truthfully say that "we, as he, believe in one mediator between God and men, the man Christ Jesus?"

Again, here is another remarkable omission: "Is it not a city 'foursquare;' having gates north, south, east, and westward? Is not that Masonic? And we shall have our Great Light, even the Builder and Maker himself; and there shall be no need of the light of the candle. And there shall be no temple—no temple, as there shall be no tomb; no tomb, for all shall be life; no temple, for the spanless city is itself the temple."

Compare this with the chapter 21 of Revelation. I will give the 22nd and 23rd verses: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Even in this allusion to the "holy Jerusalem" Dr. Gard makes no mention of "the Lamb." Is it possible that this is a mere accident? Is it possible that, speaking as a minister of the Gospel, under any circumstances, he would have failed, while having such a theme, to make a definite reference to Jesus Christ? We must remember that our orator is now speaking as a Mason. His omission is in perfect harmony with Masonic teaching. Indeed, it is a necessary omission. In the estimate of Freemasonry, it is a slight omission. I think I can give good reasons for making these two assertions.

"The Book of the Chapter" is the title of a Masonic instruction book by Albert G. Mackey, M. D., "Grand High Priest of the Grand Royal Arch Chapter of South Carolina, author of a Lexicon of Freemasonry, 'Principles of Masonic Law,' etc." On pages 19 and 20 of this book is a charge to be read at the opening of a lodge of mark masters. In a note appended to this charge, Dr. Mackey writes: "The passages are taken, with slight but necessary modifications, from the 2d chapter of the First Epistle of Peter and the 28th chapter of Isaiah" In the charge, 1 Peter 2:5 reads thus: "Ye also as living stones; be ye built up a spiritual house, an holy priesthood, to offer sacrifices acceptable to God."

Compare this with the verse as it is in the New Testament: "Ye also, as lively stones are built

up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

The expression "by Jesus Christ" is left out, and there are not even any dots or stars to denote an omission. This is one of the "slight but necessary modifications." The same exclusion is made from 2 Thess. 3: 6–16, in the charge for the use of a Royal Arch chapter. In the note attached to this charge, on page 104, we read: "Though the old temple be destroyed, we must labor in building the new; though the word be lost, we must labor for its recovery. Masonic labor is the search for the word—the search after divine truth. This, and this only, is the Mason's work, and the word is his reward . . . . Cheerily hoping for the consummation and the reward of our labor in the sublime knowledge which is promised to him who plays no laggard's part; and which, when this earthly temple is dissolved, we shall find in that second temple, not made with hands, eternal in the heavens."

Jesus Christ excluded from the epistles of his own apostles, in order to bring the portions which are for Masonic use into harmony with Masonic doctrines! "A slight but necessary modification!" This is a bold admission upon the part of Dr. Mackey, but if the Masonic standard is the correct one, it is exactly true. Think of a minister of the Gospel applying to such a system in his search for divine truth! How is it possible that those who claim to be the representatives of Christ can be found groping in such a field of darkness and death?

It may be objected that the charges in "The Book of the Chapter" are charges for use in the chapter degrees, and that, therefore, what I have said does not apply to Blue Lodge, or universal, Masonry. But the exclusion of Christ is just the same in both; and if this mangling of Scripture is necessary in the chapter, it is necessary in the Blue Lodge. If such an alteration of the New Testament is only a slight modification according to the chapter standard, it would be only a slight modification according to the Blue Lodge standard. Let us notice some "slight but necessary modifications" which may come nearer to the Blue Lodge.

"The General Ahiman Rezon and Freemason's Guide" is a work published by the "Masonic Manufacturing and Publishing Company" of New York. It contains monitorial instructions in the degrees of Entered Apprentice Fellow-craft, and Master Mason—the three Blue Lodge degrees. The book is by Daniel Sickels, "Secretary General of the Supreme Council, northern jurisdiction." In this book, we find some Masonic funeral services prepared by Robert Macoy, "Past Deputy-Grand Master, Grand Recorder," etc. In the "exhortation" to be delivered at the grave of a deceased member of the Master Mason degree, we have the following: "Then let us improve this solemn warning that at last, when the sheeted dead are stirring, when the great white throne is set, we shall receive from the Omniscient Judge the thrilling invitation, Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."—Pp. 338, 339.

What right has Mr. Macoy to say that the "Omniscient Judge" will give such a "thrilling invitation?" The Omniscient Judge himself ought to know what he will say, and he has told us what it would be. In Matt. 25: 34, Jesus Christ, who is the Omniscient Judge, reveals to us what his language will be: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Why is the expression "of my Father" left out in the Masonic burial service? It is simply another "slight but necessary" modification to get Jesus Christ out of the way. What can be more outrageous than this?

After the "exhortation," comes a hymn which may be sung at the grave. The hymn is number 999 in the "Hymnal of the Methodist Episcopal Church." I will give three verses as they appear in the Hymnal, and the same verses arranged to suit the Masonic burial service. They may be found on pages 339, 340, 341 of the book from which the previous extract was taken.

Here is the first stanza as it is in the Hymnal:

"Thou art gone to the grave; but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
Thy Saviour has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

Here is a reference to the death of Christ; but that would not do for Masonry. Take the version in the burial service, and notice the "slight but necessary" modification:

"Thou art gone to the grave; but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Good has passed on through its portals before thee,
And the cassia blooms greenly to lighten the gloom."

Take the second verse in the Hymnal:

"Thou art gone to the grave; we no longer behold thee;
Nor tread the rough path of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may die, for the Sinless hath died."

See another "slight but necessary" modification in the last lines. I quote from the Masonic service:

"Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy hand;
But the wide arms of mercy are spread to enfold thee,
And we'll meet thee again in the heavenly land."

The fourth verse in the Hymnal:

"Thou art gone to the grave; but we will not deplore thee;
Whose God was thy ransom, thy guardian, and guide.
He gave thee, he took thee, and he will restore,
And death hath no sting, for the Saviour has died."

The word *ransom* is left out in the burial service, and that last line would never do. It must receive another "slight but necessary" modification. Here it is:

"Thou art gone to the grave; but 'twere wrong to deplore thee,
When God was thy trust and guardian and guide;
He gave thee, he took thee, and soon will restore thee
In the blest lodge above where the faithful abide."

Is not that ingenious? A comparison of these two versions of the same hymn will give a pretty clear idea of the difference between Freemasonry and Christianity. Imagine a minister of the Gospel announcing the first version at the funeral of one of his Christian brethren on one day and on the next day announcing the other version at the funeral of one of his Masonic brethren. What can be more absurd, more contradictory, more inconsistent and more abominable? If, as Prof. Harris says, "Christianity is the absolute and universal religion for all men in all ages," what business have Christian ministers with Freemasonry? They cannot belong to both systems without coming into conflict with Christianity in its very essential claims.

Col. Robert Ingersoll, with all his inconsistencies, does not ask the Christian church to support him. Freemasonry contains a scheme of infidellty which is far more injurious than Ingersollism. If ministers of the Gospel wish to be Freemasons, they should renounce Christianity. They should leave the church; and if they will not leave it, they should be expelled.

And what are we going to do about it? Will we allow things to go along just as they have been going for years? It makes my soul sick to see how many act in reference to this great question. They say they do not believe in Masonry, and that they are sorry that so many ministers are Masons; they give us long lamentations about the awful condition of the church; they hope that something will come to pass which will introduce a better state of affairs; they spend a great deal of their time in mourning, and hoping, and looking; but will they take their stand for holiness, for righteousness, for Christianity, for Christ, in such a way that something must be accomplished? If every member of every evangelical church which tolerates Freemasonry, who reads these articles, will determine that he will take such a position in his church that either a reformation will be brought about or he will be turned out, we will witness a mighty revolution.

God is tired of mere professions. He is tired of resolutions which go no further than the paper upon which they are printed. He is tired of so much talk with so little doing. He is tired of so much faith with so little work. He wants action. He wants those who profess to be his followers to act in reference to this glaring crime of the union of Masonry with the church in such a manner that a crisis will be forced in which the church will be compelled, if it will not do so willingly, to investigate this subject—a crisis in which the blazing, burning light of God's truth will go forth revealing the horrible plight of Masonic preachers of the Gospel so thoroughly that they will either fall down and renounce their allegiance to an infidel system or else slink away, ashamed to be seen among Christian people. May the great God help us to be true!

2942 Westmont St., Philadelphia, Pa.

SECRECY AND SIN.

Secrecy and sin are correlative terms. The one begets the other, which, in turn, strives to conceal its parent. Sin is the father of secrecy, and secrecy is the cloak for sin.

The first unholy act on record was followed immediately by a contrivance to conceal the sin, for when our foreparents transgressed in the garden, they at once went into a secret place and hid themselves from the presence of the Lord. The scenes that followed, when the angel came down, and, with a drawn sword, proclaimed banishment from the fair and lovely Eden, and when the mighty voice of Jehovah spoke, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," closed the first great drama of the world's history, caused by sin and accompanied by secrecy. The two are twin brothers, born out of the same cause, and nursed and reared together.

The first murderer resorted to secrecy, to shield himself from the wrath of God. "Cain, where is Abel, thy brother?" He answered, "I know not." But the voice of the murdered brother's blood revealed the secret, and the Lord said, "A fugitive and a vagabond shalt thou be in the earth." Thus the bloody drama was initiated, the types of iniquity set, and the two twin brothers flourished.

From the hour of their birth they have been spreading themselves like green bay trees, keeping side by side, as mutual friends, locked in each other's embrace.

The cunningness of Satan is nowhere more dextrously employed than in the modern secret fraternity. If we only had sin lone-handed to battle with, the struggle might not be so arduous, and the victory so difficult to win; but veiled with a cloak, called *benevolence*, including charity, friendship, brotherly love, etc., the masterpiece of *organized* sin is held out in its most beneficiary appearance.

Freemasonry is called a religion. (Albert G. Mackey.) It takes in the Jew, the Mohammedan, the infidel, and the pagan. It discards the name of Christ, and calls all Christians dogs. (Cowan.) Yet it claims to teach all the principles "that the soul of man desires," both for time and eternity.

One of the arguments used, to sustain the time-honored lodge, is, that Solomon is its founder, and built the first temple. Granting that he was, though for this there is no evidence, we fail to see the benefit he derived from it, for, after the building of the temple, he fell into the vanities of sinful pleasures from which the "beauties of the secret order" did not redeem him.

Another claim is that Christ himself was a member of the lodge. Now, if he was, he could only have taken the "Entered Apprentice" degree, for he says, "In secret have I said nothing," and in all the degrees, except the first, each member is required to be active.

Again he says, "Swear not at all," but in taking each degree, the candidate is required to forswear himself by the taking of blood-curdling oaths, which increase in horribleness as they advance in degrees.

Now the *religion* of Jesus Christ is entirely a different thing. It is to be told, not in darkness, but in the light. It is to be published, not in secret chambers, but upon the housetops. It is to be told not to a select few, but to the world.

The doors to Christ's kingdom are not chained with iron-clad oaths, but stand wide open. The invitation is not alone to the wealthy, but "whosoever will let him come and take of the water of life freely."

Sin everywhere is closely followed by secrecy, for men do not want their vices published to the world. The saloon-keeper screens his door, the gambler his window, and the lodge men take an upper room, and bolt the door. Great men are admitted—men at the head of governments, men, high in profession—the LL.D., the M. D., the Rev. D. D., as well as the drunkard, the infidel, the skeptic and the pagan. All are on one common level—"yoked together." There they revel at the dead hour of night, perpetuating some heathen myth, brought up from the dark ages, shrouded in mystery. Man—the noblest work of

God's creation—is playing the murderer in darkness. Secrecy and sin, born together; they are stalking up and down, as roaring lions. Through the world they are going together, and together they must perish.

Feed the one and the other will fatten; slay the one and the other will die.—*Quincy Leckrone in the Gospel Messenger.*

NEW ENGLAND LETTER.

The New Chivalry—Mrs. Livermore on Queen Elizabeth—A Curious Masonic blunder—A question for Masons—Removing mountains.

I do not know but I shall some day write a paper on "The Modern Development of the Chivalrous Sentiment in Woman." The "climbing vine" theory that makes that spirit which seeks to protect the weak and helpless—the surest sign of nobility in man—wholly a masculine characteristic, is happily receding into the past. Everywhere woman is becoming the champion of the weak, the tempted, the unfortunate classes of society. A new "age of chivalry" has dawned, in which women are the leaders; the real knights-errant, waging their holy war against the dragons of lust and impurity, and delivering the wretched victims of whom the country pays its annual tribute to the saloon and the house of ill-fame as coolly as the communities of medieval times gave up their children to be devoured by monsters. Like the worker bee, which, to become a queen, only needs to be provided with a cell and food adapted to develop its latent royalty, they are—perhaps when the twentieth century dawns we shall say *were*—the creatures of their environments. The changed conditions, the multiplicity of avenues for work, the larger, freer life into which the white ribbon and white cross movements, with their broad outlook on humanity, have called them—all have had a share in evolving this new type of womanhood, the chivalrous type.

That will be a blessed—and I hope not very distant—day, when this element will have its due representation in our legislative assemblies. In Massachusetts' Great and General Court, as that body now exists, there does not seem to be enough knightliness to frown down the low-minded attacks on personal character of which Senator McNary's attempt at a recent hearing on the Carney Hospital matter to weaken the testimony of a Christian woman and white-ribboner by thowing out a base innuendo, was a peculiarly offensive specimen. I hope, for the honor of his sex, that the Senator would have given something to recall his words when confronted by "the new chivalry" in the person of Mrs. E. Trask Hill, who sprang to the defence in a white-heat of just and womanly indignation. Another most cowardly and shameful attack on Mr. Arnold, a reformed and converted man who works under the auspices of the Clark-street mission, was lately made by a Jewish member, Mr. Rosonosky, who has been a very prominent and unscrupulous advocate of the Carney Hospital steal; and was simply an outrageously mean attempt to revenge on the former his stand in opposing State appropriations to this sectarian institution. It is high time that our Commonwealth ceased to send to the Legislature such low-minded Representatives.

Mrs. Livermore's Music Hall lecture on Queen Elizabeth, though it did not bring out any new points in relation to her character or history, was a fine and true presentation of the greatest and most truly royal of all England's sovereigns. There is a charm about the Elizabethan period which is partly (but by no means entirely) due to the galaxy of glorious names which surround it with such a witching glamour. Her own personality had much to do with it, as we can see by imagining the difference had she been another Bloody Mary, or even a weak-minded pedant like her successor James II. She was truly what Cromwell himself, who had enough inborn royalty to recognize it in another, used to reverently call "the great queen;" and the greater for being, on one side of her ancestry, a thorough English woman. Her reign was a day-star of hope for all Protestant Europe; and never in the history of nations was God's hand displayed more wonderfully than when he sent those August gales to dash in pieces the Spanish Armada against the wild outlying reefs of the German ocean. As that monster fleet, extending for seven miles in a semi-circle, appeared off the English coast, how frightened mothers, who perhaps had seen martyrs burned at the stake, must have clasped their children to their arms, and prayed God to defend their homes against an enemy far more to be dreaded than the Danish invaders of Alfred's time. The horror with which Spanish cruelty inspired the English race has been a heritage curiously perpetuated to this day in the old nursery tale of "Jack and the Bean Stalk." Few people know that the giant with his terrible "Fee, fo, fum; I smell the blood of an Englishman," who has held so many little ones under his dreadful spell till broken by the prowess of the gallant Jack, had its origin in those stirring times when the Duke of Parma was the bugbear of every English child, and Sir Francis Drake the conquering hero. Let us keep that inheritance of hatred, not to any man; still less to any people—God forbid!—but to that system which is seeking, covertly and by guile, to get possession of our own fair land, and which lately stoned Mary Clemmer Leavitt in the streets of Pernambucco; the first time in all her world-wide wanderings that the sanctity of her mission has failed to be respected.

Speaking of Elizabeth, a very curious mistake occurs in Rebold's History of Freemasonry. He says (p. 241) that in 1561 "Queen Elizabeth, indignant that the Grand Mastership had not been offered *to her consort* during his life, was intending to order the dissolution of all the Masonic lodges by force; but was finally led to revoke the command and eventually to become the protectress of the Freemasons in her realm, confirming their choice of Thomas Sackville as Grand Master." Every student of history knows that Elizabeth so abhorred the idea of matrimony that to mention it was the surest way of provoking her royal displeasure; so, perhaps, it is well that Rebold does not give us the name of her "consort." Though a Frenchman, he ought surely to have been better informed on English history than to put forth such a silly yarn. It is still more strange that so palpable and amusing a blunder should escape the notice of the American translator.

The last *British American* has a long editorial on the anathematizing of Freemasons and Odd-fellows by the Church of Rome; and quotes, with much satisfaction, the remarkable statement made by Colonel Sherman, Grand Orator of the Masonic Order on the Pacific coast, at Music Hall, two or three years ago, that "Freemasonry had its birth among the Huguenots of France, who took the speculative and philosophical ethics and attached them to the working tools of the operative Masons of England." Rome is great at falsifying history, but she must look to her laurels when Masonry tries its hand at the business. I would like, with all due respect, to ask the editor of the *British American* if it be true, as he asserts, that "Rome always and everywhere declares her unbounded hatred for Freemasonry," how it happens that the lately deceased actor, W. J. Florence, received extreme unction in his last hours, and was buried with all the rites of the Catholic church, and yet was a 32-degree Mason? Imperial Potentate Samuel Briggs, and Imperial Recorder F. M. Luce, of Mecca Temple, New York, issued an official order that all the lodges of the Mystic Shrine should be "draped with mourning for a period of three consecutive moons throughout the Western hemisphere." Why did Rome and Masonry unite to do the dead actor honor, if there is such an irreconcilable antagonism between the two? Men and brethren, the non-Masonic mind waits for light on this mystery, and is not particular from what point of compass it comes.

A W. C. T. U. woman, in the *Traveller*, calling for more strenuous opposition to the liquor traffic, mentions this remark of Lady Sandhurst: "Mountains must be removed before Liberalism shall triumph; but I am going to be among those who shall help remove the mountains." The writer has for some time held Sabbath afternoon meetings at her house, and last Sabbath Rev. S. F. Porter, being present, conducted the service, taking for his topic the faith which removes mountains, and its need if we would be successful in reform work. Starting with the facts of Bible history, he gave his own experience with slavery to show how, at the appointed time, the mountain was removed and cast into the sea. He was listened to with deep attention by a small but thoroughly sympathetic audience as he applied it to our own anti-secret reform. The visit of this venerable servant of God has been to me a precious inspiration. Shall we not all say, Jehovah helping me, "I am going to be among those who shall help remove the mountain?"

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., April 27, 1892.

The United States Senate has placed itself on record by the decisive vote of 43 to 11 as being opposed to adding anything to the existing proscription of Chinese immigration. This vote was upon the report of the Committee on Foreign Relations in favor of substituting for the absolutely prohibitory bill which recently passed the House of Representatives the bill which was passed by the Senate some time ago for the extension for a period of ten years from their expiration of the present laws applying to Chinese immigration. The bill is now in the hands of a conference committee, and it is believed that the House members of that committee, seeing that the Senate will not agree to anything more radical, will report in favor of the adoption by the House of the Senate bill, and that the House will agree to it, notwithstanding the united opposition of the Pacific coast members.

Senator McMillan is a believer in the observance of the Sabbath, and has introduced a bill which provides that from and after its passage it shall be unlawful to sell or deliver ice in any quantity within the District of Columbia on Sunday, under a penalty of from $25 to $50 fine. This is the outcome of the indorsement of the ice-men's movement to obtain rest on Sunday by ministers of all denominations.

Speaking of Sabbath observance, petitions were this week presented to Congress from Seventh-day Adventists and Baptists in Missouri, Texas, Virginia, Michigan, Arkansas, Wisconsin, and the Dakotas, asking Congress not to legislate for the closing of the World's Fair on Sunday.

"One thing thou lackest," said Jesus to the rich young man who threw himself down before him crying, "What must I do to inherit eternal life?" This was made the basis of a very interesting address delivered by Rev. H. M. Wharton, the Baltimore evangelist, to young men only, in the Young Men's Christian Association Hall. He told his hearers that the same conditions existed to day as when Jesus told that rich young man to go and give his money to the poor and return, and that Jesus was always willing to receive them, but they must come poor and in need of his strength. He cautioned them against thinking, as that other young man did, that it was enough to lead a moral life and violate none of the commandments, and told them that moral men are sometimes stumbling-blocks, because they think if they honor the church and religion, that is enough for them to do, which is a great fallacy, something more being required of those who wish to inherit eternal life.

A gentleman in this city has an antique oak box, girded around with heavy wire clasps, which was once used by Martin Luther as a receptacle for his Bible.

The colored Y. M. C. A. is progressing rapidly since it got its own building. It held a large meeting last Sunday, at which an address was made by Dr. B. F. Moorland, who has just been elected General Secretary of the Association.

Successful revivals have just closed in several of our churches, and the converts number several hundred.

Secretary Blaine has sent, through the Secretary of the Treasury, a letter to Congress requesting that an appropriation of $150,000 be made as early as possible to enable the President to fulfill the stipulations contained in the treaties between the United States and Great Britain signed on the 29th of February and the 18th of April, 1892, in relation to the tribunal of arbitration to sit at Paris to determine questions relating to Behring Sea. A bill has been introduced appropriating the money.

At the last meeting of the Washington branch of the Woman's National Indian Association, Mr. C. C. Painter, a member of the Indian Rights Association, and one of the United States Commissioners, who has been at work among the mission Indians of Southern California making preparations for the allotment of their lands, told the members of the necessity for a hospital at Aqua Caliente, and it was determined to use this

year's funds to pay the salary of a lady physician to be placed in charge of a hospital there.

Mrs. Harrison is improving very slowly, but she is is still confined to her bed. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, April 29, 1892.

No particulars of the last hours and departure of our brother, Elder Isaac Jackson, have yet reached me. The simple statement that he "departed to be forever with the Lord" on the 6th of April, and that he requested Bro. James Miller, at whose house he died, in Bridgetown, Me., to notify me when he was gone, reminding him at the same time of a will which he had executed and which he hoped would receive proper attention, is about all I know. I know little of the details in this life of nearly four-score years, but I know, as many others can attest, that he was "a man of God," "a preacher of righteousness," and a Christian soldier who had the courage to do and to advocate that which he believed.

With his estimable wife he called on me once when I was pastor in Byron, Ill., as an evangelist and laborer in the vineyard of the Lord. Subsequently we met in Minnesota, where I was much helped and cheered by his co-operation, counsels and prayers, in the pioneer work of reform. He came, with his companion, to attend the second convention in Worcester, Mass., and I afterwards visited him at his home in Harrison, Me., where he was very helpful in a two-weeks' campaign against the strongholds of Satan. It was here that I had the opportunity of knowing the esteem in which he was held by the people among whom he dwelt. Every one respected him for his integrity of character and the uprightness of his life, and those whom he sought to win for Christ from the lodge could bring no worse accusation against him than that he was an anti-secrecy "crank."

After the decease of his beloved companion I visited him, by request, to assist in making such disposition of his worldly effects as he desired by bequest. His spirit was buoyant, his mind clear, and his faith in Christ and his righteous reign triumphant. The way was more lonely since the hand he had so long clasped in his had "forgot its cunning," but he bowed reverently to the will of Him who "doeth all things well." He has written to me several times since I came to New England, always expressing the warmest interest in our Christian work, and occasionally contributing to its support as the Lord had prospered him. I trust and have *confidence* that his long and useful life among men closed amid a halo of glory, and that the "chiefest among ten thousand," with many familiar faces and glad voices, greeted him on the "banks of eternal deliverance." J. P. STODDARD.

REV. WILLIAM FENTON IN CALIFORNIA.

SAN FRANCISCO, Cal., April 19, 1892.

EDITOR CYNOSURE:—I have often wondered if while on the Pacific coast I should have an opportunity to observe an earthquake. Last night the opportunity came.

My room is on the second story of a well-built frame house on Post street, near Buchanan. At about 12 minutes before 3 o'clock P. M., while lying awake meditating how I should write to you and how my visits to pastors might be made more effectual that I might not run in vain, the house began to shake. My first thought was that it was occasioned by a railway train; but there is no railway within a very long distance of the house, and then I began to realize that it was truly an earthquake. In point of violence there were two distinct culminations, the second being much more violent than the first. It seemed to be accompanied with a low, clattering, rumbling sound, and both sound and motion seemed to be in the direction of the earth's polar diameter. The shaking of the house was not sufficient to break the plastering nor disturb the position of the movables, but, nevertheless, it was a very sensible shaking and produced a strange feeling in my mind. I wished myself away from the Pacific Coast. It is the first sensation of the kind I ever experienced, and I may not live to experience another.

If we tremble at God's word as we ought, we shall not tremble when he shakes the earth, for we shall have the fear of the Lord that is the beginning of wisdom.

I want to ask the readers of the *Cynosure* to pray that when I visit pastors and speak the truth to them they may not be able to gainsay and despise it under the cloak that "Masons are good men and good Christians."

We who know the truth know that Masonry is a lying abomination in the sight of God, and that Moses and all the prophets, and Christ and the apostles, rebuked the blasphemy of Masonry by the severest denunciations that language can express.

I have had an interview with a Presbyterian pastor in this city. He takes the *Cynosure*, but says he never reads it, for while he thinks the *Cynosure* people "may be honest," he is satisfied with the integrity of Masons. He says that he knows a Mason whose word he would trust for $500, not perceiving that while he would be safe in that trust, the Mason may be, and indeed really is, a lying spiritual professor. According to the myths and lies of the pagan mysteries and their revival in that London gin-shop, in 1717, lying is the chief delight of modern lodge worshipers, a fact to which the majority of modern pastors willfully shut their eyes because they are eating the bread of fraud and deceitfulness.

W. FENTON.

ANTI-SECRECY WORK IN OKLAHOMA.

LEXINGTON, Oklahoma Ter., April 25, 1892.

EDITOR CYNOSURE:—I am still pushing the battle on, the best I know how, against the secret foe, and God is giving me encouragement.

The light is shining, and some are acknowledging the truth, that the lodge is no place for Christians. I was talking to a man the other day who had just joined the Odd-fellows' lodge. He said: "You don't think there is anything wrong about that, do you?" I told him that the danger in that lay in its being a rival to the Christian religion, and that many are trusting in it for their salvation. His answer was: "I am afraid of it." Such answers as this strengthen my faith in the anti-secrecy reform, and I see that the expositions which you publish are correct.

I want to thank you and the dear friends who have so kindly supplied me with tracts and with the *Cynosure* for the last year. I have been strengthened and encouraged by reading them. I have distributed them at my preaching appointments, and given them away where I thought they would do the most good. I am sowing beside all waters the best I know how, and I expect the Lord will water the seed, and *some day* send some strong reformer down this way to harvest the fruit. *Then* the sower and the harvester will rejoice together.

I had a talk with the Presbyterian minister of Purcell, and his son, about the evils of the lodge. They seemed to be already awake to them, but had never seen the *Cynosure*. I gave them a copy, and a few days afterwards they subscribed for it. So the leaven works; and I find here and there, all over the country, men who are getting their eyes opened.

Dear friends, pray for me and the work in this country. May the time soon come when the hidden things of dishonesty will be brought to light; the highways that lead to hell be closed, and the *only* way of truth and righteousness be exalted.

I am praying that God may send some true reformer this way to help us—one who can and will cry aloud and spare not, but will show the people their sins, and the house of Israel their transgressions. Yours in the faith,

WM. I. ABBOTT.

CORRESPONDENCE.

CIVIL GOVERNMENT RELIGIOUS.

NEW YORK, April 15, 1892.

EDITOR CYNOSURE:—With Bro. Hinman's theory and practice in reference to secret orders, I am in full accord; but I cannot accept his idea that the state is "a civil" and therefore not "a religious institution." True, the state is not like the church, to explain and enforce religion;" but surely the state is "concerned with religion," must be "conformed to religion," and be "godly," as Webster defines *religious*.

The state is a divine institution, owes its being and authority to God, and shares in the common obligation of creatures to conform to and serve its author and Lord. But the Bible expressly requires civil magistrates to give religious worship and obedience to the Lord; threatens them with judgments if they withhold these; and makes this religious character the condition and ground of their continued existence and power. Ps. 2: 10–12; Ps. 22: 27–29; Isa. 60: 12; Jer. 5: 29; Luke 19: 12–27; Rom. 13: 1–7.

The failure of the United States Constitution to recognize the Lord has steadily exerted an unfavorable influence upon the religious observances which still prevail in the nation, and has led the way to Christless forms and services of religious worship. Thus the national Thanksgiving, a day of national worship of God, is now called with a sedulous omission of the name of Christ, even by the orthodox and Christian President who now administers the government; and the observance of the day is rapidly losing all religious character, and becoming a mere holiday like Good Friday or Christmas. The Congress opens its sessions with prayer. A Jewish Rabbi a few days ago officiated in this service "with general satisfaction;" yet of course he did not own or honor the Son of God. The administration of the oath is an act of religious worship. Deut. 5: 13 and 10: 20. Yet most of our Presidents have taken the oath without using any name of God; and very largely in our civil courts, the Christian oath is supplanted altogether by the heathen "kissing of the book." The Lord's day, too, is persistently profaned by Congress, by the mail service, and by public officers; even Christian John Wanamaker is reported by the papers as returning a few days ago from New York to Washington "on Sunday."

But even if we grant that the state is "civil and not religious," can a Christian man in civil relations innocently perform an act which the law of Christ forbids him to do? Is government released, or can it release others from obedience to God? Can a Christian serve the devil as a citizen, and yet be guiltless because he serves Christ in the family and the church? No. We cannot thus escape God's presence and claims. Ps. 139: 1–9. Sin is sin everywhere and always, and the Christian is to have no fellowship with it, neither in the state nor in the lodge. "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18: 4. J. C. K. MILLIGAN.

SECRET SOCIETIES CONDEMNED AND EXPOSED.

AN OPEN LETTER.

YORK, Pa., March 18, 1892.

Pennsylvania Christian Anti-Secret Convention, Pittsburgh, Pa.:

DEAR FRIENDS:—During the past twenty-four years, I have often been told by members of the various secret societies that I do not know anything about secret organizations. And as all anti-secret reformers have had similar experience, I have concluded that it is my duty to give to the world all the proof I have that secret societies are un-American, immoral, demoralizing, dangerous, criminal, murderous, treasonable and unconstitutional. And to support this indictment I now submit the following statement:

1. The Scriptures condemn secret societies. "Men love darkness rather than light because their deeds are evil."

2. The history of the world is against secret orders. Jesuits, Jacobins and Janizaries are all condemned by historians.

3. Human nature frowns upon plots and conspiracies. Only depraved human beings plot and conspire.

4. Secretive animals reflect upon secretive men. The fox, cat, tiger and lion are all beasts of prey.

5. Public opinion condemns secret orders. All criminal secret associations have either death penalties or death penalty passwords, for this reason.

6. Civilization is against secretism. Civilized and enlightened men are sensible and honorable, while the half-civilized, barbarous and savage delight in torture, scalps and deviltry in general.

7. Blushing members betray secret orders. I have seen sensitive secretists blush from shame at lodge wickedness.

8. Honest, adhering lodge members enter a plea of "guilty" when the lodge is charged with immorality and demoralization.

9. Editors of lodge newspapers often accuse the craft of the same vices charged upon them by anti-secret reformers.

10. Thinking men and women are opposers of all secret orders. Thoughtless and ignorant persons are outwitted, hoodwinked and haltered easily.

11. "By their fruits ye shall know them." The Rebellion was planned and executed by Jesuits, Royal Masons and Knights of the Golden Circle.

12. Learned authorities furnish facts against secret associations. Noah Webster informs us that the words "assassin" and "assassination" are derived from an ancient secret society that taught and practiced assassination.

13. Free and independent men antagonize the lodge. They do not desire a Boss, Grand Master or Pope.

14. Angry secretists expose the lodge. Such publicly approved the murder of Morgan.

15. Drunken members expose the lodge. A drunken tongue is always "un-Masonic."

16. Reason is against organized secrecy. A secret association is an unreasonable institution in the family, state or church.

17. Truth is antagonistic to secretism. It does not need grips, winks, deception, fraud, lies, etc.

18. Patriotic heroes, like Washington, warn us against Jesuitic plots and conspiracies. Tweed, the Tammany thief, required a great Jesuitic secret organization, to plunder the State of New York.

19. Many well-tested proverbs are against the secret lodge system. "Honesty is the best policy."

20. Efforts to conceal cast suspicion on the lodge. Virtue never requires concealment.

21. Slips of the tongue often give us "more light." Lodge men have tongues that sometimes slip.

22. All institutions that are immoral and unwise resort to secret systems. The lodge, brothel, and saloon all have "speak-easy" passwords.

23. Phrenology exposes secret orders. It informs us that sly, crafty and cunning men have the animal propensities relatively stronger than their intellectual and moral faculties.

24. Indiscreet lodge members frequently give outsiders information relating to the secrets of the secret orders. They often do so without being aware that they have blundered.

25. Seceders from secret orders are in all cases intelligent, honest and brave. Nothing good ever came from ignorance, dishonesty and cowardice.

26. The more human a man is, the fewer secrets he requires; and the more animalized he is, the more secrets he has to conceal, including murder, plunder and treason.

27. Candid adhering lodge members make admissions that are damaging to the secret lodge system.

28. Cross, a 33-degree Mason, says, in his Templars' Chart, that Freemasonry is the "Royal Art." And he gives a long list of Masonic royal titles.

29. Many unanswerable arguments can be presented to the lodge. Burglars conceal their principles, practices and tools from the same reasons and motives which prompt secret associations to act on the sly and to conceal vicious and criminal acts.

(*Continued next week.*)

WAYSIDE NOTES.

GATHERED FROM ORIGINAL AND SELECT SOURCES.

A FAITHFUL MINISTER.

"Satan's servant—the lodge power—took great pains to organize the F. L. U. in each neighborhood where our anti-secret Baptists hold their church meetings, and the good Lord has given us the victory in the disbanding of the lodge at each place. We had only to drop five of our members (on that account), and three of them seem willing to come home in the near future. All but one admit that we did right to demand separation at once. To God be all the praise! Sometimes, while preaching, I have the pleasure of seeing lodgeites weeping like children, and that more than compensates me for all their wrath. At one of our church meetings, the first sermon I preached against the lodge,—though none of our brethren had joined it—different members of lodges told me they felt thankful to God for my warning; and a lodge which had been organized with about forty charter members surrendered their charter."—A. B. LIPP, *Martinstown, Mo.*

THE LORD'S DAY—A NATIONAL TEST.

"A word in kindness to the National Commission of the World's Fair: Who is on the Lord's side? We, God's people of America, love our country,—yes, all nations, and would be glad to attend the World's Fair. But how can we, unless the Lord's day is respected? We are commanded to let our light shine so that it may be seen. If the day is not to be properly observed during the Exposition, and all who are on the Lord's side stay entirely away from the Fair, will not the nations see that we do not belong to the Sabbath transgressors? Let this be the great national test."—RUFUS SMITH, *Wheaton, Ill.*

THE CYNOSURE IN SOUTH DAKOTA.

"Living in a State where lodgery is on the rampage and men who oppose the system are few and far between, we have little room to operate as reformers. The Friends and Free Methodist churches are presenting a united front against the spirit of lodgery in this State. Distributing the *Cynosure* and personal conversation are means which the Lord blesses; also, allusions in the public ministry; but we look forward to a day when some systematic effort can be made to organize our forces in South Dakota and awaken a public conscience on the subject. I cannot express my sense of obligation to the *Cynosure* for its fearless advocacy of reforms such as prohibition and arbitration—the latter the sensible and Christian antidote for war—besides its outspoken hostility to lodgery and the usurpation of the papacy. May it long live to wage its warfare for Christ and home and equal rights."—JOHN F. HANSON, *Mount Vernon, South Dakota.*

IN THE SOUTH.

"I appreciate the *Cynosure's* stand against the lodge, and think that every Christian should put his shoulder to the wheel, until the lodge is finally exterminated. I read all my papers and then mail them or give them to some one that I think has never seen it. I am in hopes that the light will soon shine into all the dark places of the earth. I have seen the fruits of Masonry in law. It makes no difference what a Mason does—he is seldom brought to justice."—J. S. PHELPS, *Linden, Fla.*

HE LOVES THE CYNOSURE.

"I esteem the *Cynosure* very highly for its unflinching attitude in regard to Masonry, and, if possible, more so for its bold and noble defense of the grand doctrines of Christianity, especially at a time when so many are trying to undermine its very foundations. Besides, it contains more general information in a nut-shell than any other publication of its kind, that I know of."—JOHN MCLELLAND, *Cambridgeport, Mass.*

CARRADINE'S SERMON.

"From my standpoint, as treated by Dr. Carradine it is the best and most effective production ever printed, or said, on the subject; forcibly true, yet full of Christian kindness and love."—C. H. ISELY, *Fair View, Kans.*

A VETERAN REFORMER.

"I am now past 86 years old. I voted against slavery as soon as there was any ticket of that kind to vote, and I have lived, contrary to my expectations, to see slavery done away. But so long as ministers of the Gospel and a large majority of professed Christians vote with the Democratic and Republican parties, I do not expect to see the alcohol curse abolished. We have, I think, nearly 100 male members of Protestant churches, and the largest vote we have ever yet cast directly against King Alcohol was 19. When will Christians learn to vote as they pray. How inconsistent it is for professors to talk temperance and vote with the rum parties!"—H. N. WALDO, *Arcade, N. Y.*

LITERATURE.

"CHRISTIAN SCIENCE" UNMASKED. By Rev. W. T. Hogg. "Beware lest any man spoil you through philosophy and vain deceit."—Col. 2: 8. Third edition. Syracuse, N. Y.: A. W. Hall, Publisher. Price, 15 cents.

The author of this pamphlet is a well-known minister of the Free Methodist church, a logical expounder of the Scriptures, and a reformer of current evils. In this treatise he compares Gospel truth with "science falsely so-called"—a science bearing the name of "Christian" and so taught with honeyed words as to be seductive and dangerous. Mr. Hogg treats the subject fairly, presenting its dogmas, contrasting them with the teachings of Christianity, and thoroughly exposing its worthlessness either as a religion or a source of healing. It should be widely read.

In many bookstores Father Chiniquy's works are not for sale, and intending purchasers may obtain them by ordering from this office, or from the Craig Press, 178–182 Monroe street, Chicago. The publisher's prices are as follows: "Fifty years in the Church of Rome," $2.25; "The Priest, the Woman and the Confessional," $1.50. They also publish "Chicago's Dark Places," 50 cents. "It is full of practical and wise suggestions applicable to all places where reform work is needed."

The Fleming H. Revell Co. (New York and Chicago) announce a biography of Florence Nightingale, by Eliza F. Pollard. It forms a new installment of their World's Benefactors Series," and is an earnest appeal for greater extension in woman's work. Miss Nightingale is still living and directing a training school for nurses in London. It is in the character of a war nurse that she first became famous and by her philanthropy "made the whole world kin."

The J. B. Lippincott Company, Philadelphia, publish "Recollections," by George W. Childs, which abounds in personal and literary reminiscences of a very attractive character. Mr. Childs is a self-made and successful journalist, and withal a great promoter of art. Price, $1.00.

Scribner's Magazine for May contains continuations of the following serials: The Children of the Poor, illustrated, by Jacob A. Riis; Reflections of a Married Man, by Robert Grant; The Great Streets of the World (illustrated), by Paul Lindau; particularly interesting as a description, with fine artistic views, of Unter den Linden in Berlin; The Wrecker (illustrated), by Stevenson and Osbourne; Paris Theatres and Concerts (illustrated and concluded), by Wm. F. Apthorp. Thos. Curtis Clarke begins an illustrated discussion of the problem of Rapid Transit in Cities, a subject now becoming universally popular; the problem is to be solved in the June number. N. S. Shaler contributes a thoughtful treatise on Sea and Land (illustrated with shore scenes), which will interest lovers of the works of nature. Historic Moments, the first news message by telegraph, gives scope to a pleasing paper by John W. Kirk. Charles H. Luders and Benjamin P. Blood each contributed a poem, and Ida M. Tarbell a lively French story. The editorials are timely and readable. New York: Chas. Scribner's Sons. $3.00 a year.

The *Ladies' Home Journal* for May opens with A Day in Patti's Castle, written by Florence Wilson, a young Englishwoman, who obtained permission from the famous diva to describe minutely the daily life at Craig-y-Nos, Patti's castle in Wales. This article is accompanied by drawings and engravings taken from photographs made specially for the *Journal* by Madame Patti herself. Mrs. John Wanamaker gives a strong paper on The Patient Work of Motherhood; Mrs. William Ewart Gladstone contributes her second article, Hints From a Mother's Life, and Miss V. Stuart Mosby furnishes an interesting sketch, with portrait, of the wife of ex-Senator Ingalls. Mrs. Alice Freeman Palmer, ex-President of Wellesley College, is written of by Kate Upson Clark, and Mrs. L. B. Walford gives a charming description of An American Girl at Court. There are, also, various other contributions, in prose and poetry, and the usual departments, replete with much to interest and improve the mind. Philadelphia: Curtis Publishing Co. $1.00 per annum.

St Nicholas, in its new spring suit, is as gay and fascinating as ever, with an abundant repertory of fun, stories, sketches, verses and pictures to enchant a whole household. Children who have had the reading of one number of this magazine are never satisfied—they always want some more. Among the "solid" attractions of the month, for older readers, we notice the following: Prehistoric Photography, by Tudor Jenks; A Tiger's Head from Cabul, by Thos. P. Hughes, D.D.; After Black Buck in India, by Clarence B. Moore, and A Disputed Shinny Match. Several favorite serials have new installments. Published by the Century Co., New York. $3.00 a year.

Historia, the new illustrated Chicago magazine of historical stories, in its May issue fully sustains the good opinion which we have heretofore expressed concerning its merits as a juvenile periodical. It promises to become a permanent publication, and commends itself to all who delight in the romance and reality of the world's heroism. Wat Tyler's Insurrection; Simon Kenton's Captivity; Fighting the Mexicans (continued); How the Trojan War Began; Marion and His Men (concluded); The Story of Josephus, the Jewish Historian, and Partheria (a poem) make up an interesting list of contents. The Historia Company, Chamber of Commerce Building. $1.00 a year.

Emilio Casteiar, the Spanish orator and statesman has written a life of Christopher Columbus for the *Century Magazine*, which will be begun in the forthcoming May number. In the first article Senor Castelar presents an eloquent picture of the age which produced Columbus; and in the last article the writer, who has always been in sympathy with American institutions, will contrast America, as Columbus found it, with the teeming continent of the fourth centennial of the discovery. Special studies of the great authorities, and among original documents, have been made by the author for this work.

OBITUARY.

Editor Cynosure:—I send herewith some resolutions which were adopted at the recent meeting of the New York United Presbyterian Presbytery, *in memoriam*

REV. ROBERT ARMSTRONG, D.D.

The removal from our midst of the Rev. Robert Armstrong, D.D., who departed this life at his home in Jersey City, on the 2d inst., in the 80th year of his age, calls for appropriate action on the part of this presbytery.

As his co-presbyters, we venerate his memory, and mourn the loss of one so eminently distinguished for zeal, intelligence, fidelity, and untiring energy in the work of the ministry. He was ever ready to do his share in bearing the heat and burden of the day; and, by the blessing of God, was enabled to devote himself to his pastoral labors with unabated force and undiminished success, until the Master bid him cease from his labors and enter into rest.

He was a close and careful student of the Word, a hearty believer in, and a faithful preacher of, the doctrines of grace, as learned from the Word, and was ever in the habit of making thorough preparation for his work of expounding the Scriptures, and thus feeding the flock of God.

He was a man of strong religious convictions, an earnest and able minister, and was crowned with a large measure of success in winning souls to the Lord, and in building up the church to which he ministered. He was distinguished for his fidelity and loyalty to the church of his choice, thoroughly in sympathy with her distinctive principles, convinced of their Scriptural warrant—ever ready to defend them, to advocate them, and adhere to them in every proper way.

As a man, he was worthy of high commendation for his moral worth, a pure man, a true man, generous and high-minded, affable and hospitable, a wise counsellor, a faithful friend. Having served his generation, by the will of God he has fallen on sleep, leaving an example, in many ways, worthy of our imitation. We render devout thanksgiving to our Lord for the grace that wrought so effectually in him.

We commend to His faithful care the aged sister and others near of kin who are called to mourn by this providence. We express our sincere and heartfelt sympathy with them as also with the session and people of the Second Congregation of Jersey City, in the great sorrow and loss which they have sustained in the removal from them of their beloved pastor, who has labored so acceptably among them; whom we commend to the guidance and fostering care of the Chief Shepherd. May he strengthen and comfort them in their sorrow, and make us, in our respective fields of labor, steadfast, unmovable, ever abounding in the work of the Lord. Respectfully submitted:

J. G. D. Findley,
R. W. Kidd,
Alex. Smith,
J. H. Andrew,
I. T. Patterson. } Committee.

A Decided Improvement.

A generation or two ago, in the days of homespun clothing, when our forefathers began to save up their old-fashioned clocks for grand-children to talk about, every spring it was the custom for whole families to take frequent and liberal doses of sulphur and molasses to "purify their blood." Fortunate are the people of to-day that they escape this nauseating mixture, and can take instead that agreeable and efficacious medicine, Hood's Sarsaparilla. This is a scientific preparation which goes to the right spot, thoroughly

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 5, 1892.

ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION, MAY 11, 1892.

The Annual Meeting of the National Christian Association will occur on Wednesday, May 11th, 1892, at 10:30 A. M., in Carpenter Building, 221 West Madison Street, Chicago, Ill., for the election of officers, and the transaction of other important business.

ALEX. THOMSON, *President.*

LIGHT IN DARKNESS.

Though the adherents of secret, oath-bound societies delight to sneer at the efforts of the N. C. A. and its faithful agents to expose and denounce the baleful influence of these institutions, the light of Gospel truth is gradually, if not rapidly, finding its way into the churches and the highways and byways of civilization, and it is beginning to be more generally understood that the power of the lodge is an indefensible evil—malignant, arrogant and un-Christian. It has taken years of earnest, prayerful labor to convince the people that this evil really exists and that its power is felt in nearly every phase of society—in the family, the church and the state; in the courts of justice, in every election, and in every important affair; and that it promotes "treason, stratagem and spoils" in numerous public enterprises.

These efforts in behalf of reform, looking to the suppression of this great evil, have had the usual effect of bringing the devil down unto us, having great wrath; but Christian reformers have long since learned that, notwithstanding the wrath of the devil is abroad in the land, "where the Spirit of the Lord is, there is *liberty*," and truth, and victory.

It is not many years since Pres. Chas. A. Blanchard was violently opposed and threatened for suggesting, during a public lecture in an Eastern town, that the influence of the minor secret orders to which both men and women are admitted is injurious to the best interests of the family and the cause of morality. It is in these societies (he argued) that husbands are invested with secrets that they cannot reveal to their wives, and wives are brought into association with other men than their husbands and become participants in practices which they are sworn to conceal even from their families. Such a condition of affiliation can only tend to create distrust and jealousy, and, too often, results in downright infractions of the seventh commandment.

It is but a few years since it was deemed imprudent, and even dangerous, to expose the secrets of Freemasonry and Odd-fellowship on the platform; but a change has come, and men and women have learned that the secrets of both of these orders are widely known; their abominations are revealed to the public, and their un-Christian character is freely blazoned from the pulpit and press.

At the Chicago Union Park Congregational Theological Seminary, about a month ago, Pres. Chas. A. Blanchard delivered his lecture on secret societies (recently printed in this paper) before the Faculty and students of that institution, numerous others being present. Of the 172 students who heard him, but five objected to his arguments against the lodges and their influence; and the applause which the lecture elicited gave evidence of its power and the favor with which it was received. Most of these young men upon whose ears his words of warning fell are going forth to fill the pulpits of Congregational churches in various States of the Union. They will carry with them impressions of the lodge system and its evils that will be of infinite service in shaping their careers as pastors, and so the light will shine and spread in the churches, and the lodge will come to be estimated according to its demerits, rather than its pretensions.

From New England, especially, as well as from other sections of the Union, come similar reports of increasing toleration and confidence in our reform lecturers and their work. The Spirit of the Lord is assuredly laboring with them, and opening up the way for the advance of truth in its warfare on the hidden haunts of darkness. The lodge demon, the image of the old dragon, may rave and rear, but where the Spirit of the Lord is, there is liberty and triumph.

"CHINESE SLAVERY."

If the information furnished by the San Francisco (Cal.) *Chronicle* of April 17 may be relied upon, its article with the above heading uncaps one of the most hideous social ulcers that ever afflicted any modern city. San Francisco is known as a proud metropolis, prosperous in business, cultured in science and art and literature, rich in churches and schools, and enjoying prospects of the brightest hue; but it is the home of "sixty-two establishments where Chinese girls are held in bondage for the most degraded of purposes. Seven of these brothels are run on an independent basis, while the fifty-five are banded together in a society known as the Len Wo Tong. In these fifty-five societies there are 230 women and girls who are kept in the most abject bondage. They are closely watched, and if one does attempt to escape almost superhuman efforts are made to recapture her. Little girls are sold as slaves to do domestic drudgery, to strip tobacco, or for some temporary occupation until they shall become available for the original purpose for which they were purchased, namely: the brothel. The *Chronicle* secured an original bill of sale of one of these girls, but the details were too revolting for publication. It places the human chattel at the complete disposal of her purchaser, even far beyond the child becoming of age." Strange to say, these infamous resorts have escaped indictment by the grand jury, up to a recent date, but it will be stranger still if public opinion shall longer tolerate such a dreadful plague-spot upon the fame of this fair city.

THE CONSPIRACY OF SILENCE.

"And Elijah came unto all the people and said, how long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." 1 Kings 18: 21. To these Baal-worshipers silence was their only recourse. They knew quite well that their conduct was indefensible, and the quickest way to divert attention was to be silent. There was a universal and instinctive impulse—a practical conspiracy, to *make no reply.*

Such a conspiracy of silence is a not uncommon method of thwarting the efforts of reformers. Forty years ago the great majority of the churches, the ministry and the religious press, made little or no reply to the indictment against them for complicity with American slavery. They tried, indeed, to suppress all discussion, but with few and rare exceptions "they answered not a word." It was only when the issue was forced upon them, that they were willing to open their mouths for the dumb.

In prosecuting our indictment against the secret lodge system, we have met just such a conspiracy of silence. We have demonstrated the un-Christian character of Freemasonry by the most positive and convincing testimony. We have exposed its degrading ceremonies, its blasphemous oaths, and its lying pretensions, and we have appealed, with most earnest, fraternal and persistent entreaty, to our brethren in the church, the ministry, and especially to the religious press; and, in the main, they have *answered not a word.* We have pointed out its malign influence on public worship, its stultifying effects on religious character, and its arrogant assumption of purity with, if not of superiority over, the church of the living God; and at almost every point we have met the same passive resistence. No one has attempted to dispute our statements, or to answer our arguments. To have secured a *discussion* in the great ecclesiastical bodies, or the religious press, would have given us a *speedy triumph.* No one has denied that our indictment is important, or that it is supported by competent testimony. It was simply easier to ignore it than to meet it. Consciousness of complicity, dread of exposure, fear of the opposition of an ungodly world, and, perhaps, more than anything else, the rivalry of denominational interests, has so blinded the church and the ministry, that after more than twenty years of honest, earnest effort we are still confronted with this conspiracy of silence, that seems the first, the greatest and the most difficult obstacle to be overcome.

How shall we surmount it? 1. Not by angry denunciation. This, however much deserved, will fail to secure the object. It will rather serve to divert attention from the *real evil*, to our supposed unkindness of spirit. 2. Not by losing our faith in the Gospel, and in organized Christianity. Bad as the nominal church is, it is inconceivably better than the godless world. Within these religious organizations there is a *true* church, made up of those "whose names are written in heaven;" and though many of them are in partial blindness, they are still "the light of the world" and "the salt of the earth." As between the nominal church and any political party, made up and controlled by worldly influences, the former is a thousand-fold more hopeful as a means of reaching the public conscience than the latter.

We must "cry aloud and spare not." We must labor and wait. 3. Consider the words of the apostle James: "Ye (the wicked) have condemned and killed the just, and he doth not resist you. Be patient, therefore, brethren, unto the coming of our Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of our Lord draweth nigh." Jas. 5: 5–8.

Especially should we be charitable towards those who have been ignorantly or carelessly drawn into sinful associations, snatching them, as it were, as "brands from the burning," turning their feet from the pathways of evil with gentle and persuasive words, hating only the iniquity which they manifest in the spirit of the abominations to which they are joined. They are all the creatures of God, having a claim upon his love and mercy through our Lord Jesus Christ, and so are our equals under the laws of nature, hesitating only to become heirs of salvation with us in the kingdom of grace.

But of the abominations of the lodge, the saloon, the gambling-rooms, brethren, let us speak freely in the spirit of denunciation, fearlessly, as things in opposition to the Bible and Christianity. The truth, plainly told and supported by Scripture, is like a sharp sword when applied to evil institutions—it lays bare the muscles and tendons which oppose us, and so enables us the better to cripple them.

MODERN SALE OF INDULGENCES.

"The licensing of saloons is as wicked and inconsistent as selling indulgences."—*The Midland.*

The sale of "indulgences" by the papacy, permitting the purchaser to indulge his brutishness by getting drunk or committing numerous other sins forbidden in the Scriptures, was so reprehensible as to create a formidable antagonism to the practice, and this opposition to it formed an important element in the Lutheran Reformation.

Bad as the sale of indulgences for these vile purposes must be considered by every Christian man and woman, the practice was not a whit more wicked than that of the city governments of Chicago and other municipalities in granting licenses to saloon-keepers, permitting them to sell intoxicants to all who apply for them. There is the same sordid pecuniary consideration in both cases. The grant, in both, gives freedom to commit sin without fear of punishment. The result is the same—the destruction of the souls and bodies of drunkards (for no drunkard can inherit the kingdom of heaven) and all others who "indulge" in any sin with the sanction of church or municipal authority, as well as without it.

Prior to the Revolution, when the British government imposed a special tax (amounting to a license—nothing more or less) upon tea imported into the Thirteen Colonies, a leading American was asked in Boston, "Would you plunge the colonies in war for a tax of a few pence on a pound of tea?" The answer was: "It is not the amount of tax, but *the accursed principle* upon which Parliament claims the right to levy ANY tax, that we are fighting."

So it is "the accursed principle" that the government exhibits when it licenses saloon-keepers to make drunkards. It is the same principle that it would manifest in licensing Fagin to make Oliver Twist *et al.* pickpockets and thieves. It

is the same principle that would lead a scoundrel to tempt an honest man to steal a horse and then prosecute him for the theft. The scoundrel would preserve his own freedom, but his victim would bear the odium and the penalty. The saloon-keeper is protected in his notorious business; his "drunken and disorderly" victim is fined and imprisoned. And the unfortunate drunkard would suffer just as much for his misdemeanor, whether the saloon-keeper paid a license of ten dollars or a thousand. High license would be of no benefit to him or his destitute family. Every time the city of Chicago issues a saloon license it sells an indulgence that may destroy a thousand men and women.

THE MORMON FORFEITURES.

During the government investigation and prosecution of the Mormons in Utah, last year, $300,000 was "escheated" from the church of the "Latter-Day Saints," for violations of law. To what uses this property ought to be applied, so that it will best benefit the greatest number of persons in the Territory, has led to some discussion. Rev. B. F. Clay, the *Cynosure's* intelligent correspondent at Salt Lake City, thus disposes of the question: "Whatever is done with the $300,000 escheated from the Mormon church, it ought to be decided upon some other grounds than Mormon professions. If put into the school fund, it will benefit the Mormons far more than anybody else. Not only because Mormon children are more numerous, but because they stand in greater need of American ideas, as taught in our schools. That $300,000 is a mighty source of good or evil for Utah, and its use ought to be carefully considered by the government." Mr. Clay believes, with the *Cynosure*, that the ostensible abandonment of polygamy by the Mormons is a sham. At the time of the trials, the president of the church, and several of their apostles, testified that the revelation concerning polygamy was not revoked, but only suspended. Apostle Snow said they had changed no principle, only their practice in regard to these principles. Their conversion on this question was very sudden, and is to many, who live in Utah, very suspicious. One evening the church is committed to polygamy as right in principle and practice; the next morning they abandon (?) the practice, but continue to say that the principle is right. There are good grounds for believing that polygamy is still extensively practiced in many parts of the Territory. Under these circumstances, the disposition of the forfeited estate should be cautiously made.

"A TEMPLE OF LIGHT."

The sworn object of Freemasonry is concealment, prevarication and the protection of criminals. On this point we have to put in only the evidence of the Royal Arch degree, in which the candidate swears to espouse the cause of a companion Royal Arch Mason so far as to extricate him from any difficulty, whether he be right or wrong.

It requires no professor of ethics to inform us that such a sweeping oath fully authorizes the use of concealment, prevarication, downright falsehood, and even perjury and murder, to save the guilty companion, whatever his crime may be.

Hence the practice of true Masonry of a high degree, if respect is paid to this obligation, enjoins falsehood as a cardinal principle of the order. If the obligation is ignored, it is treason to the order. The wickedness of such an institution is obvious.

So when we read the following extract from an address by Rev. Dr. Duncan McGregor, pastor of a Baptist church in Philadelphia, in defence of Masonry, we know exactly what value to place upon his praise of the order: "It is a temple of light—inextinguishable and inexhaustible light. One cannot think of a temple of Freemasonry without light and the Bible. This institution has been assailed, like all others, but it has stood firm against ignorance and superstition, but the speaker had no fear that ecclesiastical or any other power can set it and its Bible aside, for the power it embodies in itself is commensurate with any temporal power."

He neglects to tell his hearers, however, that the Masonic lodges always use a *mutilated* Bible in their rituals.

He was right in one thing, though, when he said that the power of Masonry is commensurate with any temporal power; for it acknowledges no government on earth except its own Grand Lodges, Grand Chapters, and its General Grand Chapter, and these its members are sworn to obey.

A PYTHIAN LODGE SUSPENDED.

One day last week, in this city, Aldine Lodge No. 129, Knights of Pythias, and Aldine Division, Uniformed Rank, of the same secret society, were suspended by the Grand Lodge of Illinois for selling ardent spirits at an entertainment given at the Second Regiment Armory. The lodge, however, applied to one of the civil courts and obtained an injunction to restrain the action of the Grand Lodge.

The charge brought by the Grand Lodge is one in direct violation of the Pythian laws. "I bow to the majesty of the civil courts" said Grand Chancellor Cook, "and no further action will be taken against the largest lodge in our jurisdiction if the courts hold that the injunction be made perpetual. Practically, however, Aldine Lodge and its members stand suspended until the matter is cleared up. There is no intention to deprive the members who were not in sympathy with the liquor selling of their membership, and perhaps I may recommend to the Grand Lodge convention that the property and records of the suspended lodge be returned to the loyal knights of the lodge."

Before the injunction is cleared up in court the regular semi-annual password will be given out, and Aldine will not receive it. No matter what the standing of the member, he cannot obtain entrance to any lodge without the password; thus Aldine members will be deprived of the right of meeting. The Grand Lodge can do nothing but hold the lodge's assets in trust until the courts settle the law involved. Aldine Lodge will not lose a penny of its rightful property should Grand Chancellor Cook's mandate be found null by the courts.

The idea is becoming prevalent among the leading orders that they must either be controlled by the whisky men, or array themselves in opposition to the liquor-dealers. In Missouri, it is stated, the Freemasons now refuse membership to these blood-suckers. "Formerly," says the Chicago *Evening Post*, "such action would have been impossible, because the whisky men had such influence and numbers as to defy opposition. As their power grew they allowed their ambition to outrun their discretion and a reaction set in which is resulting in the manner described." Now let the lodges extend this improvement a little further, and make it a punishable offence for all members to buy and drink ardent spirits. But no—that would disintegrate the lodges!

—The *Voice of Masonry* spells Satan with a little s. This is hardly respectful to the originator of the "craft."

—Rev. William Fenton writes from California that on the 26th of April he spoke on the evils of secret societies in Gospel Mission Hall, San Francisco, to a full house.

—A note from W. B. Stoddard announced that he was to lecture on secret societies at Jersey City on Sunday evening last, and return to Washington the following day.

—A handful of a so-called Christian denomination, scattered throughout eight States, have petitioned Congress to order the Columbian Exposition opened on Sunday. This is sectarianism—not Christianity.

—Rev. Rufus Smith, of Wheaton, well known to *Cynosure* readers as a zealous reformer, is, so we learn, about to remove to Northern Michigan, to labor as an evangelist among sailors and lumbermen. His address, until further notice, will be Sault Ste. Marie, Mich.

—The National Prohibition vote, since it became a factor in politics, has increased in growth as follows: In 1872, it was 5,607; in 1876, 9,737; in 1880, 10,305; in 1884, 150,626; in 1888, 249,945; and it will probably, in 1892, reach 500,000. Its influence, even under the strongest opposition, increases with its growth.

—An adroit swindler recently forced an entrance into a couple of Odd-fellows' lodge-rooms in Pennsylvania and Ohio, stole blank visiting cards, affixing the seal of the lodge to each, and decamped. Since then he has visited various lodges with his forged cards, having the annual traveling pass-word of the order at his tongue's end, and obtaining money to meet his "necessities." At last accounts he was still at large.

—Dr. Hargreaves, a competent medical authority in this city, says that while ten years ago there were here but 25,000 habitual opium eaters and laudanum drinkers, there are now 250,000. Such a statement from a medical expert is simply appalling, when it is remembered that the opium habit is as dangerous to the souls, minds and bodies of its victims as chronic alcoholism. Nor is it in Chicago alone where this dreadful habit prevails—it is becoming a common vice in this and many other lands.

—Americans who contributed more than half a million dollars' worth of provisions to the starving Russians have the satisfaction of learning from the United States Minister at St. Petersburgh that "From the Czar down, they appreciate the American relief donations, which are practically the only foreign assistance so far received." This is genuine philanthropy—"lending to the Lord" by giving to the poor. The security is excellent, and heavy interest is assured. It is a grand investment.

—A remarkable pamphlet—"The Hidden Hand," printed in England—calls attention to "the relation, the harmony—the points of union and sympathy" between Theosophy and Masonry—a question that, it is alleged, is agitating English and American Freemasons. Madame Blavatsky, the prophetess of Theosophy, recognized Masonry as a cognate system. "Paganism," remarks the *India Watchman*, "of all sorts, including Freemasonry, Romanism and Theosophy, is from one prime source, the great Nimrod apostacy of ancient Babylon." And as for any difference between their respective merits, their claims of Christian philanthropy, or their value to the world, it is microscopic.

—The Chicago Central Woman's Christian Temperance Union held its first regular daily prayer meeting in its new Temple, at the corner of LaSalle and Monroe streets, on Thursday last. Henceforth the headquarters of the Union will be in this magnificent building, which it has erected at a cost of about $1,000,000. When completed, as it will be within two or three weeks, it will contain some 300 offices, besides a number of banks and other prominent business houses. The structure is twelve stories high, and extremely ornamental, as well as convenient and otherwise attractive. The membership of the Union is now about 2,500, and is engaged in several commendable benevolent enterprises.

—In the second "prelude" to the Boston Monday Lectures, seventeenth year, season of 1892, Joseph Cook thus felicitously expresses his opinion of Dr. Lyman Abbott's New Progressive Orthodoxy: "Voltaire said of the holy Roman empire, that it was neither holy, nor Roman, nor empire. So it must be affirmed by any cautious man that Dr. Abbott's new progressive orthodoxy is neither new, nor progressive, nor orthodoxy." Can any word-painting be more comprehensive or expressive? We do not wonder when we are told that "the prelude and lecture were received with repeated and emphatic expressions of approval by the audience." In Joseph Cook Mr. Abbott has met "a foeman worthy of his steel"—brave, strong and invincible, because he is true to God and the Bible.

—People who watch the "signs of the times" (and the number of them is a growing quantity) see in the threatening condition of European national affairs the evident fulfillment of Bible prophecies relating to the end of the present age. Aside from this significance, the position of several important monarchies, as set forth in dispatches to the secular press, from day to day, is sufficiently defined to create a general interest in the contest that is apparently near at hand. If it does not prove to be a general war, involving nearly all Europe, it will tend to dismember some of the inferior States, perhaps divide Turkey among her enemies, and cause important changes in the geography and dynasties of the continent. In the meantime let us trust in God, and pray that none of the evils which we deserve as a sinful nation may be suffered to come upon our own fair land.

THE HOME.

COME, LABOR ON.

(Matt. 20: 1-7.)

Come, labor on!
Who dares stand idle on the harvest plain
While all around him waves the golden grain,
And every servant hears the Master say,
"Go work to-day?"

Come, labor on!
The laborers are few, the field is wide;
New stations must be filled and blanks supplied,
From voices distant far, or near at home;
The call is "Come."

Come, labor on!
The enemy is watching night and day
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!
Away with gloomy doubt and faithless fear!
No arm so weak but may do service here;
By feeblest agent can our God fulfill
His righteous will.

Come, labor on!
No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labor on!
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with thee!

—*Anonymous.*

SHE IS DEAD TO THE WORLD.

At the entrance of the cloister of the Order of Perpetual Adoration, in Hunt's Point, N. Y., a Brooklyn girl was the center of one of the most solemn and impressive ceremonies in the Catholic church. She was Miss Minnie McMahon, daughter of James McMahon, of 87 McDonough street, and she bade farewell forever to the outer world and immolated herself in the cloister, out of which no living soul ever goes. Present at the exercises in Hunt's Point were Archbishop Corrigan, ex-Mayor Grace, Mr. John D. Crimmins; and, representing the Brooklyn clergy, Rev. Father Ward, pastor of St. Charles de Borromeo, where the family of the young woman worship; Rev. Father Mitchell the bishop's secretary, and Rev. Father Michael Moran. Father Prendergast, S. J., preached a magnificent discourse, which was spoken of by the clergy present as one of the most beautiful expositions that they had ever listened to upon such occasions. Archbishop Corrigan officiated at the reception of the girl into her life-long existence of self-denial and prayer. The cloister of the Order of Perpetual Adoration is some distance removed from other habitations, and is placed among the fields at Hunt's Point. It is not the most cheerful of places, even with all the freedom of ordinary life, but to the worldly-minded it could offer no attractions with the stupendous penalties that accompany it. The Rev. Father Ward, in speaking of the order and of the ceremonies, said to an *Eagle* reporter:

"This is perhaps one of the severest orders in the church. It is one of the few orders called 'contemplative,' in contrast with others, like the Sisters of Charity, which have outside duties to perform. Theirs is a life of the greatest mortification. They never use meat of any kind, and subsist at all times on vegetables. Besides this, seven months in the year there is what is called the rigorous, or 'black' fast, when only enough food is taken to keep body and soul together. The members lie on no bed, but upon boards, and the rule requires of all to arise at midnight and spend a couple of hours in prayer. Further, the idea is that continually some one member of the order shall be serving at the altar throughout the twenty-four hours, so there is never a time in the whole year that their prayers cease. When once the candidate accepts the order, she never again can put her foot across the threshold. The order was established by Archbishop Corrigan, and there is but one other like it in America, that being in New Jersey, also instituted by the Archbishop when he was over that diocese. The community at Hunt's Point numbers about twenty members I believe. It is made up for the most part of young women, who, like this girl, go from homes of wealth and luxury, from parents to whom their slightest wish is law, to this life of wonderful self-sacrifice. From the dower they bring the institution is maintained. It only remains for a few to make such sacrifices," concluded the clergyman. "Those who can so completely give up themselves for others and for religion are the exception. It is for the exceptional ones that this order does exist."—*Brooklyn Daily Eagle.*

OUR HOME.

How is it with ourselves? Each one had better ask himself the question in the quiet now and then. Are our homes more tender than they were a year ago, or has love grown dimmer in them? Are we closer to each other's hearts or more wrapt up in silent selves? Do we spring more readily for those that call us by the home names. It is not bread you chiefly owe your family, father. It is not mended clothes, mother. It is not errands done and lessons learnt, children, that make your part. It is the way in which the part, whatever it be, is done, that makes the part. The time comes when we would almost give our right hand, could we recall some harsh world, some indifferent, cutting manner, some needless selfish opposition. Happy we, if the one gone out from our homes into the unseen home has left us no such ache to bring the bitter tears! "Too late—too late to love him as we might, and let him know it!" Too late to let her know that we knew she was sweet!" Among all "might-have-beens" does the wide world hold another one so sad? There is only one way to make that sad thought die—and that is to clear untenderness utterly from heart and from the manner towards the others who still make home "home" to us, to redouble thoughtfulness for them, and try to fill up the measure of the missed love there. When, at last, the tenderness of our bettered service is blossoming evenly, unfailingly, on the root of that old sad memory, perhaps we can feel self-forgiven and at peace.—*Rev. W. C. Gannett.*

BOUND FEET IN CHINA.

About the first thing that a young Chinese lady remembers is the painful ordeal of binding her feet. This usually takes place when she is from four to five years of age. She must submit to this torture if she ever expects to be a lady. In the poorer families of Canton it is usual to bind the fect of the eldest daughter, who is intended to be brought up as a lady. Her large-footed sisters will grow up to be bond-servants or domestic slaves, and, when old enough, the concubines of rich men or the wives of laboring men. Small feet are, therefore, the mark of gentility, the differentiating quality that distinguishes them from the servant class. What we look upon as a frightful deformity the Chinese regard as a mark of beauty, and these crippled little feet are called "the golden lilies."

The process of foot-binding is a simple one. The girl is, we suppose, five years old, and her mother takes a strip of black calico, which she wraps tightly around the child's foot, beginning at the big toe and ending at the ankle. The object is to prevent the foot from spreading out, to cause it to taper to a point and develop an abnormally high heel. The bandage is wrapped so tightly that the smaller toes are turned in toward the sole of the foot, and a large hollow is formed between the sole and the heel. The little one screams with agony, but her cries are unheeded. The cramped foot is then put into a small shoe, a smaller one being required as the foot gets smaller. The growth of the foot is retarded, the bones contract, the flesh shrivels up, and then the bandage is tightened. Ordinarily the pain passes into a dull numbness, and then to a condition where there is little or no sensation. There have been frequent cases where the circulation is entirely stopped. Diseased bone and mortification then ensue, and amputation is necessary to save the child's life. I have seen several of these amputated feet preserved in Canton hospitals, the sight of which made me shudder. With care, the girls suffer no more than to be cripples for life; and when the foot is sufficiently cramped it is put into a tiny shoe from three to three and a half inches long with a high heel strong enough to support the entire weight of the body, as Chinese ladies do their walking on their heels. If they go outside the house they are always accompanied by a stout old woman whose business it is to carry her on her back, or to run behind her sedan chair, and on all occasions "to play propriety" for her.

Passing one day along the streets of Fatshan, I heard screams from a house close to me. The door was open, and I saw a group of women bend over a little girl whose feet were being bound. I stepped in and remonstrated with the father, who was sitting by, as it seemed, unconcernedly. He replied, with his blandest smiles: "Yes, sir, it is a cruel practice, as you say; customs differ the world over. In our country we bind girls' feet, but I notice in Hong Kong your Western ladies bind their waists."

The origin of the custom is very obscure. Some affirm that a club-footed empress of the Sung dynasty insisted on the ladies of her court binding their feet and forming them as near as possible after the model of her own clumsy extremities. Be that as it may, the custom to-day follows the law of demand and supply. Young men seek for the smallest-footed wives, and Chinese maidens or their mothers manipulate their feet accordingly. The custom is purely Chinese; the Manchu dynasty—that is, the present reigning dynasty—has never adopted it—in fact, detest the practice as much as we do. The fifteen-year-old maiden that has just become the Empress of China, and all the imperial concubines, have large feet. It must, therefore, afford some consolation to the poor large-footed China girl upon whom no gay Lothario would even cast so much as a glance, that his majesty of the dragon throne sees beauty in a solid natural-sized foot, and that she possesses at least one qualification for admittance to the imperial harem which her proud hobbling sister has lost forever. It is needless to say that missionaries, everywhere, discourage this barbaric practice, and that it is discountenanced by the natives themselves when brought under Christian instructions.—*Our Mission.*

"OUR DAILY BREAD."

In a miserable cottage at the bottom of a hill two children hovered over a smoldering fire. A tempest raged without—a fearful tempest—against which man and beast were alike powerless.

A poor miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched down at the miserable door. He dared not enter for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and can't find any."

"What an awful storm!"

"Yes, the old tree has blown down. I guess God took care that it did'nt fall on the house. See, it would certainly have killed us."

"If he could do that, couldn't he send us bread?"

"I think so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread?"

So they began, and the miser, crouching and shivering, listened.

When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart; God sent some angel to soften it. He had bought a loaf at the village, thinking it would last him a great many days, but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and then listened to the wild eager cry of delight that came from the half-famished little ones.

"It dropped right down from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God forever, for giving us bread because we asked him."

"We'll ask him every day, won't we? Why I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it before."

"Let's ask him to give father work to do all the time, so we need never be hungry again. He'll do it—I'm sure."

The storm passed—the miser went home. A little flower had sprung up in his heart; it was no longer barren.

In a few weeks he died, but not before he had given the cottage, which was his, to the poor laboring man.

And the children ever after felt a sweet and solemn emotion when in their little prayer they came to those trustful words, "Give us this day our daily bread."—*Selected.*

A "MERCY" BOY.

A short time ago, as I was crossing Market street, near Twenty-second, a boy, not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I supposed he intended the pieces as missiles, since the desire to throw something seems instinctive in every boy. Consequently, I was much surprised when he tossed the pieces into a vacant lot at the corner and walked quietly on. As he passed me, whistling, I said:

"Why did you pick up that pitcher?"

"I was afraid it might cut some horse's foot," he replied.

My next question was a natural one:

"Are you a Band of Mercy boy?"

He smiled as he said:

"Oh, yes; that's why I did it."

The bands of mercy were drawn very closely around the dear little fellow's heart, I am sure. —*School and Home.*

GOD'S WAYS.

God's ways are not like human ways,
  He wears such strange disguises;
He trics us by his long delays,
  And then our faith surprises.
While we in unbelief deplore,
  And wonder at his staying,
He stands already at the door,
  To interrupt our praying.

He takes his leader from the Nile,
  Where mother hands have laid him;
Hides him in palaces the while,
  Till he has right arrayed him.
He sends him to the desert's hush,
  With flocks and herds to wander;
Then meets him in the burning bush,
  New mysteries to ponder.

Why should we doubt his care or grace,
  As though he had forgotten?
As though time's changes could efface
  What love had once forgotten?
As though he'd lost us from his thought,
  And moved on now without us,
Whose love has always goodness wrought:
  And constant been about us?

—*Congregationalist.*

TEMPERANCE.

INTEMPERANCE IN CALIFORNIA.

The destruction of life through drink is going on at a fearful rate in this city; hardly a day passes but there is chronicled some frightful tragedy emanating from that source. A few days ago Arsene Denough, a French Canadian, shot his wife and then committed suicide, leaving five children, the oldest just 14 years old. For several days Denough had been drinking heavily. Shortly before the crime he took a big drink of whisky, saying as he did so, "This is the last drink I will ever take." He grabbed his wife by the throat, and after a fearful struggle Mrs. Denough succeeded in jumping through a window and fell upon the verandah. Her husband commenced firing at her, so she threw herself over the railing and fell a distance of twenty feet to the ground, her husband standing above and shooting at her as she fell. She was taken to the hospital and after an examination her wounds were pronounced fatal. Denough, after shooting his wife, stepped back into his room and shot himself through the head. Mrs. Denough is given the best of characters by those who knew her. She and her children let liquor alone, but it did not let them alone, but subjected them to the most terrible trials imaginable.

Another case is that of Alfred J. Shephard, the chief engineer of the steamer Al-Ki, who committed suicide in George Grossman's saloon on Post and Kearney streets by blowing out his brains with a pistol. The father of the dead man said his son had been drinking very hard and he advised him to let liquor alone, but the son always replied that he knew how to take care of himself. When such terrible tragedies are of almost daily occurrence, the question naturally arises, "Why are the saloons licensed, and what advantage is the liquor traffic to a community?" For all the bloodshed and misery it is the cause of, what return does it make? In the long, black record the traffic has made, not one advantage, not a single valid, reasonable excuse for its existence can be given. Then why is it permitted to exist? Simply to gratify the lustful desire for money of a certain class, and that class to a large extent is composed of foreigners, who are not in sympathy with our institutions and care nothing for the welfare of their fellow-beings. The pernicious system of saloon-keeping will never be abolished until Americans rule America; then foreign institutions and customs will be abolished and society will be governed on the broad basis of the "brotherhood of man."

Three-fourths of those engaged in the liquor-business are foreigners, and they manage to keep the foreign vote so divided as to give to each of the two political parties enough influence, so as to hold the balance of power and control them.—*Oakland (Cal.) Pacific Ensign.*

BEER AND BOOZE.

No one knows just what strong drink will do to a person, for two reasons. First, no one knows just how a particular constitution will be affected; and second, no one knows just what infernal drugs and poisons the rum-seller may have mixed in that particular lot of booze, in addition to the regular "bottled devil" it contains.

Says a physician: "Persons who are heavy and lethargic should never touch beer—I do not mean physically, but for its mental effect. If I drink half a glass of beer at dinner nothing on earth interests me for an hour afterwards but an easy chair, slippers and a quiet nap. If my wife, on the other hand, drinks a glass of beer, it sets her nerves tingling and she wants to dress and go to a theatre or a dog-show. There is no telling exactly what the effect of drinking beer will be on a man, but it is always interesting to me in traveling to note the differences in the faces of people who drink various beverages. In the West, for instance, whisky is the staple; the men are sharp, active, nervous, lean, thin and intense. They can get along with six hours' sleep, because they take a cocktail before breakfast which stirs up the energy which the short hours of sleep have taken away. In Berlin, where they drink beer all the time, the men are heavy, stout and loggy. They sleep nine hours a night, and very frequently take an hour's nap in a chair in a beer garden during the day. In France, where they drink wine, the men have sallow skin and wrinkled faces. The wine has a slightly stimulating effect, but not as much a one as the whisky of our nobility of the West. The best thing for a man to drink is water. Never make any mistake about that. I am not a teetotaler, but I am able to look at the thing clearly, and I know, as every other man of the world does, that nine-tenths of the mischief in society comes from drink. Many a woman goes wrong who would never have thought of it if it had not been for the preliminary champagne. Besides, it is the best opinion of medical experts everywhere in the world that a man is healthier without wines or liquors of any sort than he is with them."—*Safeguard.*

A NEW TEMPERANCE SCHEME.

There has been presented to the British Parliament a petition which opens up a new prospect of dealing with the habitual drunkard. A Manchester workingmen's club, remembering that of the seven retreats in England two were empty last year, and that the remainder, with a total accommodation for eighty patients, only contained fifty-nine, desire that any person who shall have been a third time convicted of drunkenness in the same licensing district, and within any period of two years, shall be defined as a habitual drunkard, not to be permitted on licensed premises or served with intoxicants within the district; and that any licensed dealer who shall, after receiving duly prescribed police notice that any such described person has been so convicted and debarred, either permit him to remain on licensed premises or serve him with intoxicants, shall be fined £50 with endorsement of license for first offence, £100 and license forfeited for second conviction.

MRS. GOUGAR.

Mrs. Helen M. Gougar, one of ths most fearless of speakers, in a sermon delivered at the Trinity Baptist church, New York, Sunday evening, said, "I have more respect for the man who gets blind, roaring drunk 365 days of the year, and then votes for the brewer and bar-keeper, than I have for the man who on election day votes to support the saloon in opposition to the way he has been praying." In defending Dr. Parkhurst's course she said, "Other preachers might do much more good than by devoting so much time to preaching about Hezekiah, Uriah and the other "ahs."

NUGGETS.

A temperance society has been established in Harvard College.

Eighty-five towns in the province of Manitoba have local option.

A man should be in sober earnest when he swears off from drink.

It is stated that in the late town elections in Massachusetts 82 of 88 towns voted no-license.

Gojumra in Japan is a total abstinence village, and each house has a motto on the door, "Frugal in all things; liquors prohibited."

There is a bill before the Massachusetts Legislature to prevent the sale of liquor on premises where billiards or other games are played.

Local option has long been in operation in Finland, with the result that, as a rule, in the rural districts there are no public houses whatever.

The Hon. Carroll D. Wright, the well-known statistician, is authority for the statement that for every dollar paid in by the saloons for their license about twenty-one dollars is paid out by the people.

Judge Tainter, of Hartford, Conn., decided that wholesale liquor-dealers located outside the State cannot sell liquor in Connecticut without taking out a license in each county where the liquor is sold.

A successful competitor for the prize in a foot race, made this graceful temperance speech in accepting it: "Gentlemen, I have won this cup by the use of my legs; I trust that I may never lose the use of my legs by the use of this cup."

Illinois is said to be the stronghold of the whisky power. The internal revenue collections of this State for the year ending in June were more than twice that of any other State—New York yielding $16,565,522, while Illinois paid $38,464,-312.

Mrs. Hitchcock, president of the Nebraska Woman's Christian Temperance Union, writes that they have the names of 8,000 children on the pledge cards, which will be used to decorate the white-ribbon department of the Columbian Exposition.

All but nine States out of the forty-nine in the United States now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America to whom it is required that this instruction be given.

"I can't trust you," said a rumseller to an impoverished customer. "You should let liquor alone; if you hadn't drank so much of it, you might now be riding in your own carriage." "And if you hadn't sold it," retorted the victim, "you might have been my driver."

Dr. Dawson Burnes, in his annual letter on the drink consumption in Great Britain, shows a yearly expenditure per head of the population, counting children, of 70 shillings, which indicates that the habit of drink continues to grow, but at a slower rate than previously in recent years.

Those who advocate the use of light wines as a preventive of drunkenness, and point to France as an illustration, should read an article in a recent issue of the *Petit-Journal*, Paris, which declares that of all the dangers menacing the agricultural population of France, the gravest and most difficult to fight is alcohol power.

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON VII.—Second Quarter, 1892.—May 15.

SUBJECT.—A Song of Praise.—Psa. 103: 1-22.

GOLDEN TEXT.—Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103: 2.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Ps. 106. T.—Ps. 148. W—Luke 1: 46-55. T.—Jer. 33: 9-13. F.—Micah 7: 14-20. S.—Isa. 12. S.—Psalm 111.

COMMENTS BY E. E. FLAGG.

1. *Blessing God for individual mercies.*—vs. 1-5. The psalmist begins his wonderful song of praise by invoking every faculty—"all that is within me"—to join in blessing God. Our intellect and our affections, as well as our lips, must unite to do him homage. "And forget not all his benefits." How prone we are to do this. We lose the lively sense of forgiven sin; we cease to remember the weariness of that sick-bed from which he raised us up. How many times he "has redeemed our life from destruction," and we were all unconscious how near we stood to death. How the days and years go by, "crowned with his loving kindness and tender mercy," and we grow so familiar with the blessings that daily flow in upon us that we only think of them when they are withdrawn. But such thoughtless ingratitude is unworthy intelligent beings. Even a dog remembers and fawns upon the hand which feeds him. Shall we show a less intelligent gratitude than even the dumb animals? "So that thy youth is renewed like the eagle's,"—after the yearly season of moulting. The way in which our life is renewed daily by sleep and food and exercise, so that the waste particles are being constantly carried off, and their places supplied by new elements, is as wonderful as the mystery of life itself. Daily should He be praised who so cares for the bodies He has created. Forgiveness of sins and physical healing are mentioned together. David had a better idea of the close connection between the two than many Christians have to-day. He knew that when the fountain of wholeness, or holiness, which is in God touches us it must have its influence on the physical frame. This is only in accordance with the laws of psychology. Only as we bring ourselves into touch with God, will his life, as manifested in Jesus Christ, be imparted to us, body, soul and spirit. This is the true "Christian Science," in contradistinction from those theories which, falsely so-called, are "after the manner of Satan, with all kinds of deceivableness and lying wonders."

2. *Blessing God for his mercy as manifested in his judgments and his providence.*—vs. 6-14. God would not be a God of mercy if he was not also a God of judgment. The oppressed are the objects of his tenderest compassion, and his hottest indignation is directed against them who abuse their power over the helpless and the unprotected. Our terrible civil war was such a demonstration of this truth as should have blotted every unjust law from our statute books. Yet how the cry of the oppressed goes up to God from every part of our land. Will he not hear and avenge?—who knows how speedily? Yet he is merciful and gracious. Otherwise our guilty nation would be yearly deluged with judgments. "He hath not dealt with us after our sins." Who could stand before him if he rewarded every iniquity as it deserves? His mercy is in accordance with his divine character; it is as "high as the heaven" in which he dwells; and "as far as the east is from the west"—that is, to an infinite distance—"has he removed our transgressions from us." But let us remember the restrictive clause: "They who fear him." It is the soul that loves and obeys him whom God pities as a father, and takes into the tender relationship of a child. "For he knoweth our frame." Having made us, he understands all our human weakness and infirmities; and as a tender parent will not scold a sleepy, tired child, but hush it to rest on his bosom, so the Lord will do by us—if we will only let him. A thought of God when distracted with care and toil will make a spot of sweet silence in our souls where his still small voice of soothing can be heard; and many a nervous breakdown might be avoided if the busy Christian, whether business man or honsewife, would take the necessary time to be alone with him.

3. *God's eternal years compared with man's brief life.*—vs. 15-18. The psalmist now relapses into a minor key, as he likens human life to a flower of the field perishing under the blast of death so that its very place is remembered no more. "But the mercy of the Lord is from everlasting to everlasting." It stretches from the eternal past to the eternal future. "And his righteousness unto children's children"—with this proviso: "to such as keep his covenant." An unbroken line of God-fearing ancestors will not save us if we do not imitate their example, and walk in their steps.

4. *A universal call to praise.*—vs. 19-22. "The Lord hath prepared his throne in the heavens;" a throne of judgment and mercy, where no repentant sinner will be sent away unforgiven, and no hardened rebel escape his just due. Well may the whole universe join in praise to such a Being, from "the mighty angels who excel in strength," to every creature in which is the breath of life. If our lives are not already tuned to this sublime keynote, let us begin at once to learn what is yet to be the universal chorus of the whole redeemed creation.

RELIGIOUS NEWS.

BAPTIST.

—The department of the American Baptist Missionary Union, to raise one million of dollars during the year ending May, 1893, in commemoration of the Centenary of the Foreign Mission enterprise, is proceeding favorably under Dr. Henry C. Mabie, the chairman of the Centenary committee and home secretary; Dr. O. O. Fletcher, assistant field secretary; and H. C. Camp, assistant secretary, Young People's Department.

—The American Baptist Missionary Union received during the fiscal year ending March 31 $569,172.93. The appropriations for the same time, including the debt of the previous year, were $635,927.24, leaving a deficit of $66,754.31. It is hoped that this will all be provided for by Centennial Sunday, June 5, and that the church will not fail to raise the full million this year.

—The question as to who is to be the successor of Spurgeon in the London pulpit has been decided by the election of his brother, Rev. James A. Spurgeon. It was at one time thought that Dr. Pierson would be the choice, but that minister will return to this country in June.

—Over 200 Baptist ministers of New York and vicinity have formally declared that they approve Dr. Parkhurst's efforts to give greater efficiency to the work of the Society for the Prevention of Vice, an organization of which he is president. Two hundred pulpits represent a great many thousand people. Perhaps Dr. Parkhurst has not so terribly outraged public sentiment after all.

COLORED CATHOLICS.

—There are 151,614 Roman Catholic Negroes in the United States, the largest number of whom, 80,000, are in the diocese of New Orleans, and the next largest, 35,000, is that of Baltimore. They have twenty-seven churches for their exclusive use and thirty-three priests; and there are one hundred schools for colored children attended by 6,460 pupils, with eight orphan asylums, one foundling asylum and one hospital. During 1890, 4,558 colored children and 590 adults received Catholic baptism.

LUTHERAN.

—The German Iowa Synod is supporting 34 missions in 12 Northwestern and Pacific States. The receipts of their Home Board last year was nearly $6,000.

METHODIST EPISCOPAL.

—The advocates of the abolition of our probationary membership system are certainly more numerous than ever before. It is urged that we lose many converts who would be added to our membership could they be taken into the church immediately. Cases are cited in which converts have immediately joined some church other than Methodist, and have promptly brought to us a fraternal church letter upon which they have been admitted into full membership four months before the full admission of those who were converted at the same time. It is still further said that other churches do very well without a probationary plan.—*Northwestern Christian Advocate.*

—At the Newark (N. J.) Conference, recently, Secretary Peck made this remarkable statement: "That Bishop Thoburn, since his return, had reported 25,000 native Hindus awaiting baptism, and they had to be held back for want of shepherds!" The need of the church seems to be more missionaries for India.

—The commencement of the Chicago Training School for home and foreign missions was held at Grace church, April 26. The exercises included an address by Bishop Thoburn. The graduating classes number thirty-eight, fiv- of whom go out from the nurse's department, and the others from the biblical department.

—Six years ago, during the anarchist troubles in Chicago, the First M. E. church of Streator, Ill., placed an American flag in the rear of the pulpit, where it has since hung. Impressed by this, the conference held in Galesburg in 1888 passed a resolution recommending the placing of the stars and stripes in every pulpit of the conference. Other conferences fell into line, and finally the school boards took up the plan. At the request of general conference this flag will be taken to Omaha and placed in the pulpit during the session of that body.

—Lots have been secured for the Second Methodist church in Harvey, a flourishing suburb of Chicago, and a temporary place of worship will be built at once. Mr. T. W. Harvey generously donated one-half the purchase money.

—Probably the greatest revival ever known in South Dakota is in progress at Vermillion. Over 375 persons have started on the better life. The meetings began in the M. E. church under the care of pastor G. D. Cleworth, assisted by Rev. W. H. Carter, of St. James, Neb.

MISSIONS.

—The missionary societies in Europe which have the largest number of communicants in their mission churches, are: The London Missionary Society, 67,797; the Church Missionary Society, 48,509; the Wesleyan Missionary Society, 50,000; the Baptist Missionary Society, 40,078; the Society for the Propagation of the Gospel, 35,637; the Moravians, 31,591, and the Gossners Mission, 30,027. The Women's Missionary Societies of the World raised $1,785,001 for foreign missions last year. This is about one-sixth of the whole amount raised for foreign missions. Of this amount the Presbyterian women of America take the lead with $336,244 to their credit; the Methodist women of America raised $306,299; the Congregationalist, $157,364; the Baptist, $153,858; and the women of the Church of England, $129,085. The *Independent* gives the following summary of mission work in India: Churches and societies supporting missions, 37; stations, 3,777; missionaries, 1,727, of whom 924 are male and 803 female; native preachers, 2,961; congregations, 1,605; communicants, 249,492; schools, 6,993; pupils, 294,167; Sunday-school scholars, 124,603. The late census of India shows a population of 288,159,672. Of these 2,284,191 are set down as Christians—one-hundredth part of the whole. The increase of Christians during the past ten years has been 22.6 per cent, or more than double any other class.

MOODY'S INSTITUTES.

—Mr. Moody closed a four months' campaign in Scotland recently, and is now in Paris with his family. He expects to return for a short summer campaign in England. His work in Scotland has resulted in great enthusiasm for the establishment of two institutes for the training of Christian workers and evangelists for unsectarian work in East and West Scotland, the plan of organization being similar to that of Moody's school in Chicago. Rev. John Smith, of Edinburgh, has been working for such an institution ever since his visit to America some months since, and the promoters of the enterprise are meeting with generous responses.

PRESBYTERIAN.

—Dr. C. L. Thompson, pastor of the Madison avenue, New York, Presbyterian church, says: "A church for work one day in the week belongs to the Middle Ages. Seven days a week of work and worship is the idea of the present. To realize this, we propose to open wide the doors of our church for a welcome to all the people, and for varied and continued activity along many lines—spiritual, educational and reformatory."

PROTESTANT EPISCOPAL.

—A benefactor in New York City, who does not wish his name made public, has presented to the Domestic and Foreign Missionary Society of the Episcopal church, property worth $100,000. A building, to cost $250,000, will be erected. The necessary sum has already been subscribed, one contributor, also unnamed, giving $50,000.

REFORMED CHURCH.

—The Reformed Church in America, formerly called the Dutch Reformed, organized her first church in New Amsterdam, with 50 members, in 1628. At present it numbers 572 organizations, worshiping in 670 churches and 8 halls, valued at $10,340,000, and 92,970 communicants; 52,228 of whom are found in New York State, 24,057 in New Jersey, and 1,756 in Pennsylvania.

SALVATION ARMY.

—The Salvation Army is being boycotted in Finland. No mention of it of any kind may appear in public print. So strictly is this law being carried out that any mention of the Army, any advertisement bearing on the movement, is sufficient to cause an entire issue of a newspaper to be canceled.

SPIRITUALISTS.

—The Spiritualists are reported as having a membership of 45,030. They began with "demonstrations" in New York, March, 1848. There are members in 36 States and in the District of Columbia. The greatest number of them in any State, Massachusetts, is 7,345, and the least, Montana, 20.

UNITED PRESBYTERIAN.

—Prof. J. Arnot McLean, principal of the Vilisca public schools, has been elected as principal of the Preparatory Department of Tarkio (Mo.) College. Miss Katharine I. Hutchison, Professor of Philosophy in Albert Lea College, and daughter of Professor J. C. Hutchinson, Ph. D., of Monmouth, has also been elected Lady Principal and Professor of Latin.

NEWS OF THE WEEK.

COUNTRY.

The stables of the Cheshire Improvement Company at Parkvil'e, L. I., were consumed, burning 150 horses and causing a loss of $75,000.

George Moore, of Dennison, Ohio, in a fit of jealousy murdered his wife, shot Edward MacClelland and committed suicide.

Mgr. Charles E. McDonnell was consecrated bishop of Brooklyn Monday morning by Archbishop Corrigan.

Wyoming cattle men hunted down two horse thieves Monday and killed them.

William Astor died in Paris Tuesday of heart trouble. He represented $50,000,000.

John Good, the millionaire inventor, has severed his connection with the National Cordage Company, and will fight that concern.

Jay Gould, Russell Sage and Sidney Dillon were retained in the Union Pacific Directory at the election in Boston, Wednesday.

Owing to the failure of the St. Paul, Minn., German Fire Insurance Company the Commercial Bank of St. Paul was obliged to close its doors Wednesday.

Deer in the vicinity of East Tawas, Mich., are so numerous they threaten the destruction of the wheat crop.

Stockmen from Western Texas have shipped 120,000 head of cattle on to the Ponca Indian reservation to graze.

Ontario Government's crop report shows fall wheat to be in fine condition.

George Franks, train dispatcher of the Pennsylvania Road at Fort Wayne, was so badly beaten by tramps that he may die.

Burlington (Iowa) citizens are agitated over the mysterious disappearance of Constable Dan Agnew, a painter by the name of Bayne, and the 16-year-old daughter of Adam Mochm.

Impressive ceremonies were held in Riverside Park, New York, on Wednesday when the corner-stone of the Grant monument was laid. Addresses were made by President Harrison and Chauncey M. Depew.

"Tamerlane," a 40-page book written by Edgar Allan Poe, in his youth, and printed by unknown parties, was sold at auction in Boston, Thursday, to Dodd, Mead & Co., New York, for $1,850. One other copy only is known to exist, and that is in the British Museum.

T. Jefferson Coolidge, of Massachusetts, was on Thursday nominated by the President to be Envoy Extraordinary and Minister Plenipotentiary of the United States to France.

Four Negroes were lynched near Goodlettsville, Tenn., two of whom were accused of assauiting Mollie and Sadie Bruce.

Mrs. John Ross, of Rockford, Ill., was so badly frightened during a storm that she died soon after.

Secretary Blaine, before the Senate Committee on Commerce, opposed a concession allowing the French cable to land on the South Atlantic Coast, on the ground that it would injure American prospects for a cable to Brazil.

Iowa railways have been beaten in a suit brought by a grain firm for overcharges in freight rates. The decision sustains the rates made by the Board of Railway Commissioners, which for some time were refused by the railroads.

Twenty-five buildings, including all the stores and hotels in the town, were destroyed by fire at Chase, Mich. The loss is estimated at $40,000.

New York Republicans assembled in State convention at Albany Thursday, and chose Whitelaw Reid chairman.

Fire at Hudson, Ohio, destroyed the entire business portion of the town; loss, $100,000.

Charles Marshall, rug and mat manufacturer of Southampton, England, will probably remove his business to New Haven, Conn.

(*Continued on 16th page.*)

PUBLIC MEN SPEAK.

Opinions of Importance Freely Expressed.

Most Interesting and Valuable Facts Brought Out in an Interview by Our Correspondent.

WASHINGTON, D. C., May 4th.—The interviews with various prominent men which I recently sent you as to the apparently mysterious cause of the untimely and sudden deaths among them, has aroused a great deal of excitement.

Senators, representatives and heads of departments all declare that unless some steps can be taken to avoid the killing strains of public life, few prominent men would care to run for office. Traced to its source, it has become fully apparent that there is one great cause for it all, and that cause is the wearing strains upon certain organs of the body which cause their tissues to give way, and hence bring about sickness or sudden death. I continued the investigation, which was reported yesterday, by calling upon a number of leading public men.

Hon. Daniel Lockwood, genial and whole-souled, has an extensive knowledge of the public men of the country. He was well aware of the strains to which they are subjected, and the sudden deaths which have been so prevalent. "It would seem," he said, "as though there should be some way of preventing these things. Our grandfathers had family remedies that seemed to preserve health and prolong life, and it would appear as though some modern discovery should be found which would answer the same purpose for the added strains of modern life. I think if anyone has such a discovery it is certainly my friend Warner with his famous Safe Cure. I know of a great many people who use it constantly, and I have in mind one gentleman connected with the Government Printing Office here who, together with his wife, has occasion to be exceedingly grateful for the restored health and strength which Warner's Safe Cure has imparted."

Hon. H. S. Greenleaf was found in the House of Representatives. He said: "The exhaustions of public life are certainly very great, but so also are the strains of business life, of professional life, of social life. I have personal acquaintance with Mr. Warner, the discoverer of the celebrated Safe Cure, and I consider it far superior to any or all other preparations. Certainly any article as popular as that and selling as extensively as it does, must have unusual merit."

Probably the most remarkable case of a government official brought to death's door and then rescued, is that of Mr. J. Henderson Wilkinson, a prominent attorney of this city. In conversation with me, he said: "Ten years ago I was seized with an attack of Bright's disease. I was then at work in the Treasury, here. I know it was Bright's disease for several reasons. In early life, I studied medicine some little time. I knew from my symptoms what my trouble was, but I was also in the hands of my physicians. How badly I became, you can understand when I say that my hands became bloated and actually cracked open. My limbs and body would alternately swell and collapse. I could only creep across the floor. Finally my physician said to me: 'You are at death's door with Bright's disease. You may live a few weeks, but there is absolutely no hope of your recovery.' Although I was so very sick my friends did not desert me. Numbers of them called to express their sympathy. Col. Daniel A. Grosvenor, Judge Tarbel, Rev. Dr. Rankin, Col. Robert M. Douglas—more than a hundred prominent men—extended to me their sympathy. None supposed for a moment I could ever recover. Upon the advice of the Rev. Dr. Rankin, now President of the Howard University, I began the use of a preparation of which I had but little knowledge. I began to improve at once. I continued its use, nothing else, and I state to you to-day that I owe my life solely to Warner's Safe Cure, which rescued me from the grave after the doctors had abandoned all hope. I am certain that if men and women generally fully realized the wonderful power of this great discovery, and used it faithfully, there would be less sickness, fewer deaths, longer life and more happiness than at present."

I was greatly impressed with Mr. Wilkinson's earnestness of manner. Certain it is that his statement is true, and that he is to-day in perfect health.

Senator Blackburn not only knows what wearing strains of political life are, but also of the power which the great discovery above mentioned has shown both in Washington and throughout the land. Indeed, he is a living example of its efficiency.

I saw Senator W. C. Squire, Mr. H. C. Clark of the First Auditor's Office, Captain J. G. Ball, and many others, and their statements amply confirmed all I had previously learned.

Mr. Abraham I. Hahn, well-known in newspaper and army circles, said: "Personally, I have used Warner's Safe Cure, and consider it the best medicine in the world for the diseases it is recommended to cure. A member of my family has also been cured after several physicians had failed to do any good."

Mr. H. McNeil, a highly educated man, a graduate of a medical college, said: "I have frequently heard Mrs. Hahn mention Warner's Safe Cure, and its highly beneficial effect."

Wherever I went I found the testimony the same. It was generally admitted that the strains of public life in Washington were wearing and shortening to the life, but it was universally conceded that for overcoming these tendencies for strengthening the vitality, toning the health and prolonging the life, nothing had ever been known equal to the great remedy I have above described.

DONATIONS.

Southern Ministers' Fund:	
N P Eddy	$ 50
W Hamlyn	1 50
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Rev J H Sicker	1 50
Geo Winston	3 50
Rev Geo M Freese	1 90
Previously reported	218 47
	$237 37
Free Tract Fund:	
Robt Jones	$ 25
John Pierce	50
Previously reported	8 55
	$9 30
Cynosure Extension Fund:	
Samuel A Pratt	$ 12 00
Current Expense Fund:	
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Rev Wm Hoobler "	704 79
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Previously reported	1,171 42
	$2,593 53

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221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 25 to 30:

B Perrine, A Turmo, C S Dempsey, Rev J F Hanson, E Mapes, I Crane, L Skinner, Rev E J Buehrer, S Cummins, Rev R W Chesnut, S J White, J Cochran, Miss R Fry, M P Elliot, A J Millard, C E White, Rev W A Abbott, A J Easson, Matthew Mann, A Rosekrans, Rev J F Galloway, Mrs C McCreary, R E Bennett, Dea M Pierce, P O Toren, E F Torrence, Rev. I H Gorrell.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	80¼@ 82
Winter No. 2	87 @ 88
Corn—No. 2	40⅜@ 41
Oats—No. 2	28¼@ 31
Rye—No. 2	70 @ 76
Bran per ton	11 50 @11 75
Hay—Timothy	9 50 @12 00
Butter, medium to best	17 @ 22
Cheese	09½@ 12
Beans	1 40 @ 1 60
Eggs	12 @ 13
Seeds—Timothy	1 30 @ 1 36
Flax	94½ 97
Broom corn	03½@ 07
Potatoes, per bush	27 @ 35
Hides—Green to dry flint	4 @ 6¼
Lumber—Common	10 00 @13 00
Wool (washed)	24 @ 29
Cattle—Choice to extra	4 50 @ 4 85
Common to good	3 70 @ 4 20
Hogs	4 40 @ 4 55
Sheep	5 30 @ 6 25

NEW YORK.

Wheat, No. 2	89½@ 93⅛
Corn	46⅛@ 53⅛
Oats	33¾@ 36⅛
Eggs	15⅛
Butter	12½@ 23
Wool	18 @ 30½

KANSAS CITY.

Cattle	1 75 @ 4 40
Hogs	3 85 @ 4 35
Sheep	5 40

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HOME AND HEALTH.

THE ART OF OMISSION.

This is an art that some housekeepers never learn. Little Mrs. Bustleabout, who has five children and keeps no servant, can never see why all can not be done in her home which is done in that of Mrs. Bullion—though Mrs. Bullion has but one child and keeps two maids. If Mrs. Bullion's dozen pairs of lace curtains are laundried every three months, Mrs. Bustleabout's four pairs must be laundried as often. If Baby Bullion, the sole son and heir of the house of Bullion, wears tucked white frocks the year round, little Tad and Trot Bustleabout must wear white frocks also—even though their mother must iron them after those restless youngsters are asleep for the night. If Mrs. Bullion's dinners are served in four courses, Mrs. Bustleabout would as soon think of asking company to eat with chopsticks as of cutting the four courses down to two.

The trouble is, that Mrs. Bustleabout has never learned how to leave anything out. Her husband would not think of undertaking to do, with his single pair of hands, the amount of work that is done by Mr. Bullion and his half-dozen assistants; yet his frail little wife is attempting something that is quite as manifest an impossibility as this would be.

Mrs. Bustleabout never has a-half hour in which to dip into a fresh magazine, or to sing over the pretty songs that she learned in her girlhood days. There is scarcely time to teach the children how to behave politely at her bountifully spread table, or to enjoy seeing them in the well-laundried daintiness that her care has provided for them.

But this is not the worst. She herself knows that the constant effort to perform the impossible is telling upon her health and her temper, and that she will be, by and by, either a physical wreck or a soured, fretful woman.

There is more than one Mrs. Bustleabout. And their number will never be fewer until women learn and practice the art of omission.—*Selected.*

WHAT TO DO—AND HOW.

The best covering for a poultice or a mustard paste is tissue paper.

For a grass-stain on children's clothes while it is fresh, wash it out in alcohol.

Brass work can be kept beautifully bright by occasional rubbing with salt and vinegar.

Damp salt will remove the discoloration of cups and saucers caused by tea and careless washing.

When broiling steak, throw a little salt on the coals, and the blaze from the dripping fat will not annoy.

To renovate scratched furniture, dissolve beeswax in turpentine, making it of the consistency of molasses; apply with a woolen cloth, then rub briskly with a dry piece of flannel. The improvement is wonderful.

To clean willow furniture, use salt and water; apply with a nail-brush; scrub well and dry thoroughly.

A strong solution of alum, to which has been added a little glycerine and vinegar, is a cure for mosquito bites.

Keep nickel, silver ornaments and mounts bright by rubbing with woolen cloths saturated with spirits of ammonia.

Salt as a tooth-powder is better than almost anything that can be bought. It keeps the teeth brilliantly white, and the gums hard and rosy.

To drive away ants, scrub the shelves or drawers that they frequent with strong carbolic soap, after which sprinkle red pepper in every crevice.

Avoid letting the blades of knives remain in hot water. The heat causes a sudden expansion of the steel which will make the handles crack, even though the handles themselves are kept dry.

To remove grease from carpets apply buckwheat flour. If this does not absorb the grease in a few hours cover the flour with coarse, brown paper and rub with a hot flatiron. Dried bread crumbs thoroughly rubbed over the spots sometimes prove effective.

A much better polish on lamp chimneys may be obtained by not using water. Rub the chimney first with soft tissue paper until the soot is thoroughly removed, then sprinkle in a little salt and rub with a dry flannel. Glass treated in this way is beautifully brilliant.

The following method of preserving ice in a pitcher will not come amiss to those who need it for use all night or in the sick room: Fill the pitcher with ice and water and set it on the centre of a piece of paper; then gather the paper up together, at the top and bring the ends tightly together, placing a strong rubber band around them to hold it close, so as to exclude the air. An authority says that a pitcher of ice-water treated in this manner has been known to stand over night with scarcely any perceptible melting of the ice.—*Unknown Benefactor.*

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring *brown* or *black*.

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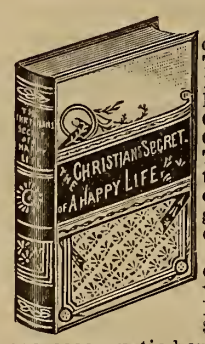

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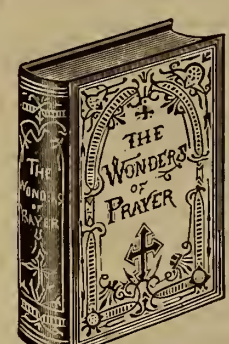

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A BED OF ROSES.

A bed of roses is not to be had for only the money it costs. Its price is eternal vigilance as well, and it is anything but a pleasant surprise when things seem to be going on finely, to discover some morning that a perfect army of unprincipled green bugs have actually gone to housekeeping on the very choicest plants. You would like to kill them, and you try to accomplish this desire; but they persist in living just as though they had a right to life, freedom, and the pursuit of happiness in your rose bed. There is no use, however, in losing heart, as good and inexpensive remedies can be bought of all florists, and if the plants are kept in a strong healthy condition they will seldom be attacked by insects. But with only a few roses to take care of, it will not be much work to give plants and leaves a thorough washing every two weeks with tobacco-soap water, made with half a pound of soap and two quarts of water, using a fine syringe to wet every minute spot, and especially the *under* part of the leaves. This will keep the undesirable visitors away, which is far better than getting rid of them after they come.—*Harper's Young People.*

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According to the *Canada Farmer*, the agriculturalists of Canada met in convention not long ago, and adopted for themselves the following creed:

We believe in small farms and thorough cultivation.

We believe the soil lives to eat as well as the owner, and ought therefore to be well manured.

We believe in going to the bottom of things, and therefore in deep plowing and enough of it. All the better if it be a subsoil plow.

We believe in large crops that leave land better than they found it, making both the farm and the farmer rich at once.

We believe that every farm should own a good farmer.

We believe that the fertilizer of any soil is a spirit of industry, enterprise, and intelligence; without these lime, gypsum, and guano will be of little use.

We believe in good fences, good farm-houses, good orchards and good children enough to gather the fruit.

We believe in a clean kitchen, a neat wife in it, a clean cupboard, a clean dairy, and a clear conscience.

We believe that to ask a man's advice is not stooping, but of much benefit.

We believe that to keep a place for everything and everything in its place saves many a step, and is pretty sure to lead to good tools and to keeping them in order.

We believe that kindness to stock, like good shelter, is saving of fodder.

We believe that it is a good thing to keep an eye on experiments, and note all good and bad.

We believe that it is a good rule to sell grain when it is ready.

BRIEFS.

The least warlike vegetable—peas.

The fruit most destructive on the branches of the tree—prunes.

The only time some farmers' cattle get enough salt, is in the beef barrel.

Why is market gardening a patriotic and peaceful occupation? Lettuce have peas.

To what breed of hogs does the ground hog belong? The weather breed.

Never laugh at science until you have learned how much chemistry there is in a forty-acre lot.

You don't have to move to town to give the boys a chance—unless it is a chance to make loafers.

Don't make a practice of working in the rain, and expect anyone but the doctor and undertaker to profit by it.

Gossip grows like Jonah's gourd vine: What you hint, the next one affirms, and the third party makes affidavit to.

Another specimen of a fool is a man who burns a cigar to warm his nose but can't afford a pair of mittens for his hands.

A two-weeks' mud blockade in the country is almost as disastrous to the agricultural interests as a session of Congress.

To raise onions successfully, get on the leeward side and take care not to bruise. In this way it can be done without an effusion of tears.

Only a few men, comparatively, can make farming really pay; but any fool who does not know a potato from a clam can give the farmer sage advice.

The man who brings home a five-dollar blanket for his crack horse and a fifty-cent calico dress for his wife, doesn't need a fortune-teller to say whom he loves best.

Ethel wants to know if flowers inclosed in glass will lose their color. We can only say, Ethel, that analogy answers no. A nose that is frequently put within a glass gets a brilliant color.

There are lots of voters who believe in forcibly taking away the horns of the cattle to make them safe; but not in taking away the horn that makes their neighbors unsafe.—*Farmer John, in Farm, Field and Stockman.*

KEEP THE SHEEP DRY.

A shelter for sheep to run under is more necessary for these animals in wet weather during the spring months than it is during the severe cold of early and mid-winter Now their fleeces are heavier, and, if wet, will hold moisture longer. Sheep with young lambs ought always to be kept warm and dry. A chill shrinks their milk, and by inducing cold injures both fleece and lamb.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

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NEWS OF THE WEEK (*Continued from 13th page*).

Professors C. O. Whitman, A. H. Michelson, H. H. Donald, George Bauer, W. N. Wheeler, and Dr. Mall, all of Clark University, Worcester, Mass., have accepted positions with the University of Chicago.

The Sprague Bichloride of Gold Cure Company, to cure drunkenness, was incorporated at Springfield, Friday. Capital stock, $100,000, with . Edward Sprague, Charles W. McCullom, and Edward Daugherty as incorporators.

Because students at a minstrel performance burlesqued Professor Dwight T. Carroll, of Lehigh University, the affair so preyed upon his mind that he became insane.

General Manager Mellen, of the Union Pacific, says his indictment by the Federal Grand Jury at Topeka is for the purpose of making a test case of differential rates.

Meeting of the Amalgamated Association of Ironworkers in Pittsburgh, Pa., will be interesting. The wage question will form the principal topic of discussion.

Earthquake shock occurred at San Francisco Friday afternoon, with vibrations north and south.

Dispatches from Western and Northwestern Minnesota report several inches of snow on Friday.

Toledo, Columbus and Cincinnati Railroad is reported sold to the Big Four.

Reports from all parts of Illinois indicate the crop season to be three weeks late.

Heavily armed Mexicans, supposed to be Garza revolutionists, are invading Texas.

S. S. Loewenberg and wife were accidentally suffocated by gas in a room at St. Paul.

Ferdinand Ward completes his term of servitude, and is discharged from Sing Sing.

W. H. Edwards, one of the largest of the Welsh tin-plate manufacturers, has decided to close his two works at Cardiff and begin at once the erection of mills in this country. A telegram from New York says that Mr. Edwards is expected to arrive Saturday on board the Teutonica. After a consultation with his manager a choice on the site will be made.

Patrick O'Sullivan, who got a life sentence for the part he played in the Cronin murder, lies at Joliet at the point of death. He has been seen by his sister and other friends from Chicago. He has not so far made any confession.

Peter Rupp's mysterious disappearance from Milwaukee was accounted for by the finding of his body in the river. He was an embezzler and committed suicide.

The Rev. W. W. Downs recovered $10,000 damages from three members of the Bowdoin Baptist church of Boston for slander.

William G. Swannell, a well-known citizen of Kankakee, Ill., dies at the age of 65 years.

Asa Partlow, a prominent business man of Danville, Ill., died on Friday.

Syndicate is organized with $300,000 to establish a paper mill at Wabash, Ind.

A train of 131 cars passed over the Hudson Central Railway.

Platinum has been discovered in the Southern Hills, twenty-five miles southwest of Rapid City, S. D.

George William Curtis was on Friday re-elected President of the National Civil Service Reform League.

Three hundred and fifty seats are to be reserved for the daily press at the National Democratic Convention.

The miners and mine laborers of the Spring Valley Coal Company, at Spring Valley, Ill., have accepted the company's scale for the coming year, thus averting the danger of a strike or the cessation of work.

A prairie fire swept twelve miles south of the city of Huron, S.D., on Saturday, causing much destruction to barns and grain. Mrs. Cora James, a school teacher, and her pupils saved their lives by fleeing to a plowed field within half a mile of the school-house.

The town of Fayette, Mo., is again on the verge of a race war because of a "vagrant sale" of Negroes, which took place on Saturday week. Three men and one woman were sold because they could show no visible means of support. The woman brought $10 for the sixty days' work that the county court imposed upon her. The prices for the men were $10, $12, and $13; they were taken by farmers thereabouts. Negroes declare that this must stop, or the whites must be sold with the Negroes.

James F. Abbott, of New York, was sentenced in Newark, N. J., on Monday, to five years' imprisonment for bigamy. He is said to have seven wives.

Advices from Panama indicate that owing to violations of the terms of the concession made to the Panama Canal Company, the Columbian government will probably annul its contract with that company.

Exports from the United States for the twelve months ending March 31 amounted to $1,006,284,506, as against $872,008,386 in the previous year. The imports were valued at $872,058,585, as against $835,660,364 in the previous year.

The House Committee on Education has ordered an adverse report on the bill to test the science of spelling, and to establish 100 schools in different cities of the country and at the World's Fair for that purpose.

The number of immigrants who arrived in the United States during March was 53,879, an increase of 1,707 over March, 1891; and during the nine months ending March 31, 363,363, as against 316,237, in 1891.

The Cincinnati carpenters and their bosses have come to an agreement to last for two years. The working day is to be nine hours and the wages will be thirty cents an hour for the first six months and thirty-three and one-third for the succeeding eighteen months. A contract to this effect has been signed on both sides.

FOREIGN.

Ravachol, the anarchist murderer, admitted his guilt to the French court when called for trial Tuesday, and the Parisians are indignant that he escaped the guillotine.

Yellow fever is causing great mortality in Rio de Janeiro.

Brazil claims not to be bound by the reciprocity treaty with the United States.

Revolt is feared in Hayti, and it is thought Legitime proposes to make descent on the island.

Fears of a great uprising are felt in Rome, and public buildings and the Austrian Embassy are being barricaded.

Queen Victoria has arrived at Darmstadt, where she is the guest of the German princes.

The British Parliament on Wednesday defeated a bill for the giving of the franchise to women.

The public galleries of the Paris bourse were closed on Friday in consequence of the receipt of letters threatening to blow up the building.

Mr. Clark's motion in favor of local government for Great Britain and Ireland was rejected in the House of Commons Friday by a vote of 74 to 54.

A bomb estimated to contain at least twelve pounds of dynamite was exploded in the wine-shop in Paris Monday evening where Ravachol, the anarchist, was recently arrested. The building was completely wrecked and M. Very, the proprietor, was killed and ten other people were seriously injured. The outrage was unquestionably the work of Ravachol's friends and brother anarchists who have been making threats ever since his arrest. The city is in a state of terror.

A young lady of Jefferson, West Virginia, declares that she was all run down before taking Ayer's Sarsaparilla; but that now she is gaining strength every day. Ayer's Sarsaparilla is certainly a wonderfully effective tonic for the feeble and delicate.

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Christian Cynosure.

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There is a volume of "pith and point" in the article of Rev. H. P. Dannecker on "Railroad Men," in the current issue of the *Lutheran Standard*, when he says, "The 'morals' which lodges inculcate into their members are well-known, and their fruits are many a vacant seat in our churches and many a soul in hell." The only disparaging feature in this statement (to the secret fraternities) is its truth.

Incompatibility of feeling has for some time past existed between the National Board of Commissioners for the Columbian Exposition and the local Directory, and this condition of inharmony threatens to make each independent of the other. An open rupture has not yet taken place, but is imminent. Should it occur, the most serious effect would probably be felt in Congress pending the appropriation of additional funds to meet the requirements of the Exposition.

The Chicago *Tribune* thus curiously disposes of the secret oath-bound "Third party," the "People's": "If it should appear that there was real danger of the 'People's party' holding together long enough to do great mischief, the Democrats would unite with the Republicans, from whom they differ chiefly on the tariff and offices, and the two would fight against a common enemy. When that job was ended the two parties would separate and resume their dispute on the tariff as of old."

Public opinion has been much excited and widely divided as to the course of Rev. Dr. Parkhurst during his investigation of the political and social evils in New York City. Fearlessly he penetrated the abodes of vice and poverty, energetically inviting the wickedness of persons and places to exhibit its hideousness, after the manner of a shrewd detective, and then exposing it to the world in vigorous and unmistakable language. His discoveries went through all the ramifications of the city government, from Tammany to the most obscure dram-shop. "Any one," he says, "who, with the easily accessible facts in view, denies that drunkenness, gambling, licentiousness in this town are municipally protected, is either a knave or an idot." The Methodist ministers of New York refused to approve the course of Dr. Parkhurst. The Baptist clergymen have given warm endorsement to his methods of work.

A dispatch from Monticello, Ill., of a recent date, announces that "the Presbyterian churches in this district and throughout Illinois are passing resolutions petitioning the Congressmen and Senators not to grant an appropriation to the World's Fair unless there is a guarantee that there will be no intoxicating liquors sold on the grounds, and that the Fair will be closed on Sunday. They pledge themselves not to support any Senator or Congressman who votes in favor of aid to the Fair, unless these guarantees are made before the money is voted." The contest on both sides of this question is becoming more intense, but there is remarkable strength and feeling manifested among the friends of the Sunday closing and liquor prohibition movement.

At the Quadrennial Methodist Episcopal Conference, last week, Rev. Dr. Edwards freely expressed his opinion of the new Chinese Exclusion bill, as follows: "I am more than surprised at the action of Congress and the President in this bill. It is a burning disgrace." Later, he said: "The bill was rushed through Congress simply because the Irish demanded it. I believe it will re-act on all concerned. It is a violation of every sacred right of treaty, and may cause the blood of Americans in China and missionaries to be shed by the irresponsible rabble." If it can be proved that the passage and approval of this infamous measure was intended as a political stroke of policy to aid the Republican party in the approaching Presidential campaign (and no other inference can be so readily drawn), it behooves the people of the country to frustrate it at the polls.

The Chinese Exclusion bill which passed the House in Congress a week or two ago was too flagrant a violation of our treaty obligations to be accepted by the Senate; but a new bill has passed that body, and, in a modified form, will probably pass the House. It is scarcely less unjust than the rejected measure. In the language of Senator Palmer, who, to his credit, voted against it, it is "unnecessarily harsh and inconsistent with the fundamental principles of justice that exist in America and China, and everywhere that God reigns." When a nation of professedly Christian people violates solemn treaty covenants, there is little hope that it will be regarded by other nations except as a repudiation of all sense of equity and humanity. Nor is there much hope that we can, as Christians, do much to Christianize a pagan people whom we cruelly oppress. The passage of the original Chinese Exclusion bill was a shock to all humanity, but there then existed a hope that its inhuman spirit would become obnoxious and lead to its repeal, or, at the worst, that it would be suffered to quietly expire, by limitation, at the end of ten years. The new law perpetuates the exclusion indefinitely, and even in a more oppressive form.

Hyde Park, the suburban district adjoining the City of Chicago on the South, and which includes the Midway Plaisance and the Columbian Exposition grounds, before its annexation to the city had passed stringent laws prohibiting the establishment of saloons and the sale of intoxicating liquors within certain precincts. The movement of the World's Fair people to allow liquor to be sold within its domain has caused a thorough investigation of the statutes bearing upon the subject by Mr. W. K. Carlisle, an attorney, who submits the following as the result of his researches: "I called the attention of the committee to the fact that there was a law on the statute books forbidding any one to expose for sale or sell, give away, or otherwise dispose of any spirituous liquors within two miles of the place where any agricultural, horticultural, or mechanical fair is being held, and providing penalties for such sale, etc., and that I stated my opinion to be that this law, if enforced, would prevent the sale of liquor in Jackson Park or the Midway Plaisance. I am still of this opinion. The prohibition ordinances of the village of Hyde Park, so far as the Plaisance is concerned, go a little further, and would prevent the issue of a license."

Mr. Carlisle is of the opinion, also, that if the World's Fair authorities have granted concessions to sell liquor within the prohibition limits, they simply concede the right so far as their control over the Exposition grounds is concerned and subject to the laws which the grantee of the concession is supposed to know. The law will simply prevent the holder of the concession from taking advantage of the permission given. The *Inter-Ocean*, in this connection, says: "Many able attorneys take issue with Mr. Carlisle concerning the right to sell within Jackson Park. The directors will go on with their work, taking it for granted that liquor may be sold on the grounds." The matter should be promptly tested and settled.

LODGE CHARITY NOT CHRISTIAN CHARITY.

AN ADDRESS DELIVERED AT THE PENNSYLVANIA STATE CONVENTION, OPPOSED TO SECRET SOCIETIES, AT PITTSBURGH, PA., MARCH 22, 1892.

BY REV. H. J. SCHUH, ALLEGHENY, PA.

MY FRIENDS, LADIES AND GENTLEMEN:—There is an old saying which, though it is a little rough, I will use by way of introduction, because it contains a grain of truth: "Give the devil his due." By this we mean to say that, be a man never so bad, he may have some redeeming quality, and we ought to make it our business to find out that quality; or at least, when we are compelled to speak ill of a man, we should not paint his faults blacker than is absolutely necessary. This we are often accused of doing in our fight against secret societies. Men tell us, "There may be bad features about these orders, but you go too far when you condemn them in toto." Let me say here, that we don't deny there are good men in the lodges, and that's the very reason why we are so bitterly opposed to them. We would like to get these good men out of such bad orders. But we are not dealing with individuals when we oppose secret societies—only with the principles, spirit and tendency of the societies themselves, and these we consider evil.

Now there are some things so palpably wrong that a man possessed of ordinary common sense, an honorable man of the world, ought to see and oppose them. Then there are other evils, which a man cannot see until the Spirit of God has enlightened him. We propose, this evening, to look at the subject which has brought this convention together, from these two standpoints:

First, from the standpoint of an honorable man of the world; and

Secondly, from the standpoint of a Christian.

And we believe that from either point of view secret societies are an unmitigated evil.

An honorable man of the world calls things by their right names, and means what he says. Such a man must be disgusted with the *foolish and meaningless names* of these societies. Here is a man who calls himself a "Mason." Well, what did he ever build; where did he learn his trade? Look at his hands; they look as though he could handle a butter-knife much better than a trowel or hammer. He couldn't tell whether a wall is

plumb or square, to save his life. Here is another man who calls himself a "Mechanic," even an "American Mechanic." Well, what does he make? Oh, he doesn't make anything; he's a bar-tender, or lives off the interest of the money his father left him. He would be at his wits' end if you asked him to make a kite; and yet he's a "Mechanic"! Here's another, who calls himself a "Red Man," and yet he is neither black nor red, but white. Here's one that calls himself a "Druid." Ask him whether if ever, after the manner of those ancient priests, he cut the throat of a prisoner of war and offered him as a sacrifice to the gods, and he would be horrified at the idea. Yet he is a Druid! If school-boys played with names after this manner we might think it excusable. But here are a lot of full-grown men, American citizens, engaging in this tomfoolery.

Then look at their titles, for a minute. When an English lord or a German count comes over to us and asks to be adopted into our great family as an American citizen, he must forever forfeit all rights to a recognition of his title of nobility on American soil. We have no use for counts and lords on this side of the sea. We have declared, in the "Declaration of Independence," that "all men are born free and equal." About the only title we give is that of "Honorable" to men that have been elected to the legislatures or Congress; and even in such cases we are not always careful to prefix this title, particularly when, as of late, there is reason to doubt whether they are all honorable. Even the President of these United States we address simply as "Mr. President."

But here, in these societies, we have men calling themselves "Masters," "Grand Masters," "Worshipful Grand Masters," "Most Puissant High Arch Patriarchs" and what not—titles a yard long. I ask, is this in keeping with the spirit of our American institutions? Then look at this "Noble Grand" the next morning after the lodge meeting. Who is he? An ordinary shoe-maker. There is nothing particularly noble or grand about him. Ought not such child's play to disgust an honorable man of the world? If it were mere child's play, it might be tolerated; but it is worse.

This is a great country. We have the longest rivers in the world, the grandest mountains in the world, the most extensive plains in the world, the most fertile soil in the world, the richest mines in the world, etc., etc. The average American never tires of speaking the praise of his country; but the grandest and greatest thing we boast of is our liberty. When I was a school-boy, we used to sing about "the land of the free, and the home of the brave;" and I remember well how big I felt that I stood on American soil. But of late it has occurred to me, that perhaps we are not quite as free as we think we are, nor as free as we used to be. Let me illustrate. Here are thousands of our fellow citizens who have gone into secret, oath-bound societies and have bound themselves, some of them by the most horrid oaths, and under the most terrible penalties, to keep secret what shall be revealed to them. Whether these things can be kept secret with a good conscience, is not to be left to the judgment of the individual. He has sworn to begin with that he will keep his mouth shut. That man has forfeited the most precious jewel in all the crown of our liberties—the liberty of conscience; and yet he calls himself a "Freemason."

What I am going to say now may hit some one who did not expect to get hit this evening. But I can't help that. We came here to look at facts, and facts are stubborn things. Here is a man who believes in God's rule, "in the sweat of thy face shalt thou eat bread." He wants to work and make an honest living for himself and his family. He finds a job. The work suits him, and the wages suit him. He is ready to begin. But here steps in a secret society and says: "Don't you dare to work without our consent! If you do, we'll make it so hot for you that you can't stay in this community." And yet we call ourselves a free people!

Here's another example: A man wants a hat; he steps into the next gentlemen's furnishing house and finds one that fits him; the price suits him. He's ready to buy. But here steps in a secret society and says: "Don't you dare to buy from that house. We've boycotted it, and if you dare to deal there we'll lift you clean out of your boots, and brand you as a black sheep." And yet this is "the land of the free!"

Here's another case: A man wants to build a house. He goes to a lumber merchant and gets an estimate on lumber. The stuff suits him, and so does the price. The dealer is anxious to sell. But here steps in a secret society and says: "Don't you dare sell that man a stick of lumber. If you do, without our consent, we'll make you sweat for it." And yet this is a free country! If the Czar of all the Russias did such things, we would cry him down as an autocrat, whose ideas of tyranny were in crying contrast with the enlightenment and civilization of this nineteenth century.

And yet these things are happening every day right here in free America. Don't you think it is time we were calling a halt, or people will feel like putting an interrogation mark after that clause, "the land of the free?" When a society, either open or secret, can step in and so materially interfere with a man's personal liberty, things have indeed come to a very bad turn in this republic.

Nor is this all. It is no longer a secret that these fraternities interfere with the freedom of our elections. Politicians use these societies as stepping-stones into office. It is bad enough when men seek office. The office ought to seek the man. But when a man uses anything else except his moral worth, his real fitness for the position for which he is proposed, particularly when he uses secret, underhanded means, is a menace to public welfare. These members of secret societies are pledged to support one another, and the question, "Does this candidate belong to our lodge?" is getting to be far more important in the eyes of thousands of voters than the other question, "Is he fitted for the office?" But we have already so far drifted away from an honest ballot that men will point to this very fact as a great advantage which the lodge offers.

And how often does lodge influence interfere with the justice of our courts? The hand of secrecy reaches into the jury-box, and often enough prejudices witnesses, attorneys, and even judges. A short time ago, in the city of Columbus, O., there was a red-handed murderer on trial. His guilt was so evident that honest-minded men expected a verdict of murder in the first degree. But the prisoner expected acquittal. When the jury brought in a mild verdict, because they were afraid to acquit, the prisoner was so incensed that he tore off his secret society badge and threw it at the jury. What did he mean by this? He meant to say: "You, my lodge brethren, have been unfaithful to the obligations of your order. As members of the lodge you were bound to acquit me, no matter what the evidence was." My friends, when such things occur in open court, may I not ask, whither are we drifting?

We pride ourselves on the liberty of speech which our country affords. But who dares to speak out against the evils of secrecy? You may call it public opinion, but I tell you, the secret lodge has muzzled thousands of men in this country, who well enough see the evil of this thing but are afraid to speak out, and many of them are ministers of the Gospel, too. Some of us know by actual experience what it costs a man to stand by his convictions on this question.

Then we talk about a free press. The desire to be popular, and the fear of lodge influence has muzzled the press, also. A few weeks ago my friend, Mr. Stoddard, offered one of our public libraries, over in Allegheny, a number of works exposing the secrets and workings of oath-bound societies. They were refused as a gift. Now, if a Methodist preacher had written a work exposing the errors of the Catholic church, and such a work had been offered to that library, I believe it would have been acceptable. Or if a Catholic priest had written a book against Lutheranism, I think they would have found room for it. I am not quite certain but they would have taken a copy of Tom Paine's "Age of Reason," or Ingersoll's "Mistakes of Moses." But there is no room for a work exposing the secrets and workings of oath-bound societies on the shelves of our public libraries! And still we talk about liberty of speech, and of the press.

It seems to me this ought to be enough to disgust an honorable man of the world with the whole secret society business.

But from a Christian point of view, the matter is still worse. A Christian finds objections to the lodge which we can't expect a man of the world, though honorable, to find.

In the first place we say: *The lodge god is not the Christian's God.* I have had people tell me: "How can you be so bitterly opposed to secret societies? A man can't become a member of one of these orders unless he believes in the existence of a higher being." But who is, and what is, this higher being? The devil has no objection to people believing in a higher being, so long as that higher being is not the Father of our Lord Jesus Christ, the Triune God. But here are Jews, and Mohammedans, and infidels, all professing to believe in a higher being. Can a Christian confess with them? Does he believe in the same God that they do? Nay, verily! To him there is no higher being but God the Father, Son and Holy Ghost, and he can't consent to have his faith put on the same level with that of Jews, Mohammedans and infidels. In the eyes of a man who has caught the spirit of the lodge, the teachings of Christ are nothing better than the writings of Mahomet or Confucius. No, a Christian can't consent to have his Saviour placed alongside of such a sham as Mahomet.

Then, again, *the prayer of the lodge is not Christian prayer.* How can it be? Faith in Christ is not made a condition of membership in the lodge; then how can be prayer be offered in his name? Christ says, "Whatsoever ye ask the Father *in my name*....he will give it you." A short time ago I was speaking with a clergyman on this subject, and he said: "You must be mistaken about this matter. A few weeks ago, I was called upon to open a lodge meeting of the Knights of Pythias, to which some of my friends belong, and I prayed, as I always do, in the name of the Saviour. Nobody objected." Very well; I don't doubt the man's word, for he's a preacher. It may even occur that the chaplain of a lodge may pray in Jesus' name *so long as nobody objects.* But should any Jew or infidel, being a member, object, that name, of which it is said that "there is none other given under heaven whereby men may be saved," must be omitted, and the grand lodges have so decided. The devil does not object to people praying, so long as they do not pray in the name of Jesus. The lodge, as such, does not recognize Christ as "the only Mediator between God and men."

Then we say, *The lodge gospel is not the Gospel of the Christian.* The Christian's Gospel is: salvation by faith in Jesus. "Whosoever believeth in him shall not perish, but have everlasting life." But the lodge proposes to teach not only virtue and morality for men's direction in this life, but even to show the way to "the grand lodge above," whatever that is, outside of Christ. Their plan of salvation needs no Saviour, no atonement, no regeneration, no sanctification, by the power of the Holy Ghost. They propose to take a short cut to heaven, and get men there by their morality and virtue. It is rank unrighteousness of the worst sort.

Finally, we claim *that lodge charity is not Christian charity.* It is often claimed for these societies that they are charitable institutions. It will take only about a minute to explode this bubble, and if you give me your further attention that long you will see it. Here's a poor fellow who has been unfortunate enough to lose an arm or a leg. He is no longer able to make a living for himself and his family. He is an object of charity. He's just the man for the lodge. No doubt they have long been looking out for such unfortunate people—a charitable institution, and an object of charity—that suits very well. But the poor fellow comes back to me with a long face. I ask, "What's the matter?" "Why," says he, "they want $25 as an initiation fee, and I haven't got 25 cents." What! A charitable institution wants $25 for a man to get in? That's a strange kind of charity! But I reach in my pocket and give him the $25, or get it from a friend if I'm not flush. The man goes—and comes again with a still longer face. "What's the matter now?" "Why, they say they don't take cripples; they don't want people who can't make their own living." What! A charitable institution doesn't take people who need help?" Can it be possible that sensible people call such an unutterly selfish society a charitable institution? It's a misnomer of the worst sort.

But they say, we are charitable toward our

members, at any rate; we help the widows and orphans. Well, may be they do. After the hall rent is paid, and the salaries of officers are paid, and the costly uniforms are paid for, and the traveling expenses of organizers and lecturers are paid, and the expenses of the delegates to the grand and great-grand lodge or encampment are paid, and the bill for the banquet has been footed, there may possibly be a mite left for the widows and orphans. But, in comparison to the sums that are paid in, it is precious little.

Then, suppose they do pay a so-called sick benefit or death benefit. Is that charity? When you buy a pair of boots and pay for them, is there any charity about that? If you insure your house, and it burns down, and the company pays you what you are justly entitled to, is there any charity about that transaction? I say no, and so do you. Business is business, and not charity. So, when you go into a contract to pay in certain sums at stated times, with the understanding and for the express purpose of being entitled to certain sums when a certain contingency occurs, nobody but a fool can call that charity. Charity is a distinctively Christian virtue, and, to be worthy of the name at all, must pattern after the love of God, who bestows his blessings, not by contract, so much for so much, but, by free grace, even upon the unworthy. My friends, this lodge charity is a sham—a hollow pretence, and it is time people were finding it out.

So we believe this lodge business, whether you view it from the standpoint of an honorable man of the world, or from the standpoint of a Christian, is an unmitigated evil.

THE JESUITS.

THEIR ORIGIN, THEIR AIM, THEIR METHODS, AND THEIR SUCCESS.

[Read at the New England District Anti-Secret Convention, in December, 1891.]

BY MRS. E. TRASK HILL.

The subject assigned me is one which should engage the thoughtful attention of every patriot in all parts of the known world; for the Jesuit has become an important factor in all civilized and uncivilized life. He is a persistent, cunning, crafty, unscrupulous enemy of free speech, free thought, free government, and religious liberty. Wherever his power is felt, strife, anarchy, socialism, and superstition abound.

The Jesuit order was founded in the year 1540, some eleven years after the Christian church had organized under the name of Protestant. Ignatius Loyola was the founder of the order. Wounded in the service of Ferdinand V. of Spain, in 1521, he was for a long period of years confined in a place where he had access to no books but "The Lives of the Saints." His solitary life, and constant brooding over unnatural themes, distorted his brain, and he soon gave evidence of being an insane fanatic, styling himself "Knight of the Virgin Mary." Bewildered with this high honor, he became a wild adventurer.

He conceived the plan of the Jesuit order, and submitted its constitution to Pope Paul III. Like all other orders of nuns and monks, the Jesuit order claims divine origin and heavenly inspiration. Loyola, perceiving that the Pope hesitated to indorse the Jesuit movement, suddenly received another heavenly inspiration, and, in addition to the customary vows of monks, viz., chastity, poverty and obedience, he declared his willingness to become absolutely subservient to the Pope.

This offer came at a time when the Pope was very uncertain of his position, as the Reformation had convulsed Europe and threatened to revolutionize governments. Seeing an opportunity to regain lost power, he declared his approval of the Jesuit order, by issuing his bull of confirmation, and gave the Jesuits permission to invade the whole world, and conquer it to the Pope. Their law was his will, their worship at his dictation. They acknowledged no church but themselves. They were especially lenient to *idolatrous* nations, as they themselves worshiped the wafer-god. Through these means they gained many converts among heathen nations.

In order to entrap the Indians of the West, fictitious tales and falsehoods were devised. Brewster's Encyclopedia tells us: "One of them assured a native chief that Jesus Christ was just such an one as he would have admired. He was a mighty chief, a valiant and victorious warrior, who had, in the space of three years, scalped an incredible number of men, women and children!" What a calumny on the meek and lowly Nazarene!

"Another, in the East Indies, produced a pedigree of himself, in which he clearly demonstrated that he was a lineal descendant of Bramah!"

The order was placed under strict military and despotic rule. Their General was chosen for life. Every member was sworn on the cross to implicit obedience. He yielded up his body, soul, wishes and desires to his commander. He was allowed, under no circumstances, to exercise his own judgment. He must go wherever and whenever bidden. He had no choice of faith. He must do any deed required of him without questioning. Failing in the first attempt, he must try again. If he perished while performing a dangerous act, he was sainted. Garnet, the Jesuit chief of the gunpowder-plot, is worshiped to this day, in Spain, as St. Henry.

The head of the order received and disbursed immense funds, made nominations for office, and removed officials at his will.

The society was divided into thirty-seven provinces; a register was kept of the character of each novice, or member, his talent, his tact, his activity and his defects.

Hume's history tells us: "The Jesuits had missionaries for the villages, and martyrs for the Indians." Brewster's Edinburgh Encyclopedia says: "A peculiar energy was imparted to the operations of this most singular society. The Jesuits are a naked sword, whose hilt is at Rome, but its blade is everywhere, *invisible* until its stroke is felt."

We find them, very early in their history, seeking to control the education of Protestant children. Their motto was this: "Give us the eduaction of the children of *this day*, and the next generation will be ours—ours in maxims, in morals, in religion."

In former times, as now, they entered into Protestant churches, pretending to be converted. They were even found in the ranks of the old English Puritans. They were, as now, all things to all men.

Abbe Boileau said of them: "They are a sort of people who lengthen the creed and shorten the moral law." They numbered only ten at first, but by their subtlety and insinuating methods they gained, first, a foothold in arts and sciences, and thus an entrance into royal families. They speedily obtained authority to teach the young in every European kingdom. They secured professorships, and called to their assistance nuns of various orders, who helped them in their unworthy schemes.

In forty-eight years, their number had increased from ten to the enormous number of 11,000. Their members were installed confessors to the kings of Spain, France, Portugal, Naples, Austria, Sicily and the regal Duke of Savoy and every leading prince and noble in these kingdoms.

All this time, as to-day, they encountered deadly enemies. The Jansenists, of France, dealt them fearful blows by exposing their immorality, and their unprincipled political methods.

In 1762, by an act of the Parliament of France, they were dissolved and abolished. The reasons given were: "The consequences of their doctrines destroy the law of nature; they break all the bonds of civil society, by authorizing theft, lying, perjury, the utmost licentiousness, murder, criminal passions, and all manner of sins. These doctrines, moreover, root out all sentiments of humanity; they overthrow all governments, excite rebellion, and uproot the foundation and practice of religion; and they substitute all sorts of superstitions, irreligion, blasphemy, and idolatry."

March 31, in the year 1767, they were overthrown in Spain. The colleges were surrounded in Madrid, the fathers were seized and conveyed to Carthagena, and in less than three days every Jesuit college in Spain was closed.

In 1773, Pope Garganell (Clement XIV.) abolished the order entirely, "as a sect no longer to be endured by man!" "It will cost me my life," he said, "but I must abolish this dangerous order." His words were prophetic, for in a few days he died of poison, and among his last utterances was this: "I am going to eternity, and I know for what." Brave man, to meet so grandly his heroic death! Would that a man like Pope Garganell might be found in the United States, who, from the Presidential chair, might utter such courageous words and thus sound the deathknell of Jesuits in America!

The order existed *privately*, until 1801, when, for political reasons, Emperor Paul, in Russia, restored them to power. An infamous Emperor needed Satanic supporters, to carry out his diabolical plans, and the Jesuits were his ready tools.

In 1804 the king of Sardinia restored them for base purposes.

In 1814, Pope Pius VII. restored them to full power, and called on all papal princes in Europe, and the powers in South America, and in all establishments of popery, "to afford them protection and encouragement, as the Pope's right arm, and the superior and most successful instruments of extending Catholicism, and pulling down heresies." The Pope affirms: "*This act is above the recall or revision* of any judge, with whatever power he may be clothed."

Hearken, ye civil governments of the whole earth!

We now come down to the history of our own times, and shall consider the methods adopted by Jesuits of the United States to gain control of this goodly heritage. Thus far their plans have been wonderfully successful; and unless some thunderbolt from the hand of Almighty God shall arouse this nation to see its impending peril, we are lost, and shall be numbered among the nations who, for love of money, sold our birthright.

(*To be continued.*)

ENGLISH REFORM.

We copy from the London (England) telegraphic reports of April 28, 1892:

The clergy discipline bill, contemplating the degradation from their calling of clergymen found guilty of immorality, came up for the second reading in the House of Commons. The object of the bill is to enable the government to deal summarily, as is now impossible, with such preachers in the established church as have recently in considerable numbers disgraced it in their relations with their parishioners.

Mr. Balfour, in moving the second reading, alluded to the scandals which had disgraced the church recently, and said that the present machinery of the government was practically useless for dealing with the offenses in question. The bill, if it became law, would facilitate the expulsion of immoral and dishonest clergymen from the church.

Mr. Lloyd-George, Advanced Liberal for the Carnarvon District, moved an amendment to the bill to the effect that it was no business of the state to interfere in spiritual discipline. Mr. Lloyd-George spoke amid confusion among the ministerialists, who accuse him, as a champion of disestablishment, of wishing to keep criminal clergymen in the church, so that he may point to them as specimens of the worthlessness of the established clergy.

In the debate several Conservatives charged that the Welsh partisans of disestablishment wished to keep the corrupt Welsh clergy in office as living evidence that the Church of England was rotten and incapable of reform, and therefore must be disestablished.

Mr. Gladstone supported the bill. Recent scandals among the clergy, he said, had shown that such a measure was imperative.

Before and after his speech several unsuccessful attempts were made to adjourn the house on the ground that there was no quorum present. Several Radicals denounced the framers of the bill for omitting the offenses of bishops from the provisions of the penal clauses, arguing that bishops also had shown themselves not to be above sin.

At 10:30 o'clock Mr. Balfour appealed to the house for curtailment of debate. The debate proceeded amid confusion. At 11 o'clock Mr. Balfour moved the closure and carried it by a vote of 197 to 58. The majority of the Radical members protested against the closure and retired immediately after it was passed. The bill then passed the second reading, the vote standing 230 to 17.

NEW ENGLAND LETTER.

Are we to have no heroes?—Woman Suffrage defeated again.—Mormons in Massachusetts.—"Judicial rascality in Boston."—St. Patrick as a Masonic saint.—Our grandmothers' "laylock" bushes.

The great characters of history are being picked to pieces by this iconoclastic age in a way that is really appalling. Don't we all remember the time when Columbus was a very demi-god to our youthful imaginations,—brave, humane, pious; and how our hearts went out in pity to the poor old man for the hard measure fortune meted out to him in his latter days? And now to be told that he was a mere adventurer, scarcely better than a pirate, and so filled with the devil of Spanish cupidity that his cruelties to the Indians cannot be read without a shudder!—verily, this is a fall. One is divided between a curious sense of shame at having been so imposed upon, and a startled fear lest our heroes which remain may also prove to be of common clay. What effect will all this have upon the already too small bump of reverence in the rising generation? Heaven save the nation whose childhood has no heroes!

The bill for giving women qualified to vote for members of the School Committee the right to vote on the license question, has been again rejected in the Massachusetts Legislature by a very narrow vote—87 to 90. The list of men that voted "Nay" shows a very liberal sprinkling of Irish names. Only one Roman Catholic voted in its favor, while fifty-one Roman Catholics voted against it. These figures are worth considering. It is from the rum-party that the head and front of the opposition comes; but there are always enough Protestants (pro*test*ants against who or what?) to join forces with the Flanigans, and Kelleys, and Quins, and Moriartys, or even they would not be able to bar the daughters of Pilgrim sires from their just heritage. The ballot in woman's hands will do many other things besides shutting up the rum-shops. Would the Paddock Pure Food bill have been so shamefully sidetracked in Congress if the housekeepers of this land had been represented by intelligent women who understood the effect of alum and ammonia on the human system, and had a practical interest in this and other questions intimately connected with the health and comfort of the household? We should have had an international copyright law years ago, if half our legislators had been women; nor would authors now be subject to the unjust tax of having to pay letter rates on all manuscripts going through the mails. Woman has always been, far more than man, the patron of literature. Why do letters always flourish most under the reign of a female sovereign? Literature, science and art have as much cause to welcome Woman Suffrage as rum and illiteracy have to fear it.

The Harvard students held a mock National Convention the other night, at which the Republicans were somewhat in excess; but not overwhelmingly so, as is the case when Wellesley shows her political colors. If women could vote, it would be like dynamite in the Democratic ranks, so it is only the part of wisdom for them to oppose it all they can.

A lady-member of Tremont Temple, now resident in Brockton, Mass., has been dropped from the rolls for a very singular and unusual reason. She has become a Mormon,—converted by her husband, who has been for years a believer in this creed. Elder A. M. Hoxie, of the Latter-Day Saints, makes the statement that there are about 600 Mormons — non-polygamous — scattered through Massachusetts, of whom 125 are residents of Boston. It will be remembered that Pres. Eliot alluded, in his remarkable Utah speech, to the fact that there were Mormon students at Harvard. He is probably conscious by this time that he made a serious blunder when he praised up the Mormons as the equals in purity and patriotism of the Pilgrim Fathers. It is to be hoped that the salutary impression will remain long enough to prevent him from ever making such a fool of himself again.

An editorial article in the *Grand Army Record*, on "The Judicial Rascality of Boston," makes some very grave charges, that will be startling to many ears; but there are people who have tried in vain to get justice done them in our city courts, to whom such charges will not be at all in the nature of news. These have long known that Masonry rules in the court-rooms of Boston, and their only wonder will be that with so much evidence of judicial corruption on every side, the real cause of it all, either through ignorance or fear, remains unmentioned.

The number of applicants for liquor licenses in the city is 1,300, and of these 860 have received the desired permit. A bright W. C. T. U. woman said to me, the other day, that she had no hope that the liquor traffic could ever be successfully prohibited in Massachusetts, unless Boston should burn up from "spontaneous combustion," or be visited by some other dreadful judgment from heaven. But Boston is a wonderful city. For culture and philanthropy she has not a rival on the continent. "Simply to breathe its atmosphere is an education," said an enthusiastic Nova Scotian, a pupil at the Conservatory of Music; yet, exalted though she be to heaven, this terrible traffic which she allows will in time cast her down to hell. But never let us say again that Gov. Russell is not a sympathizer with the temperance cause! The Young Men's Catholic Temperance Society, and the Father Matthew Total Abstinence Society of Salem, have both been recently honored by his presence. To be sure, neither of these bodies begins to be as large, or hold such a place in public esteem, as the Woman's Christian Temperance Union, which, it will be remembered, he was too tired, last fall, to attend. But *they* have votes; the W. C. T. U. did not. There is the whole thing in a nutshell.

A correspondent of the *Transcript* mentions the curious fact that more than one hundred years ago there was a St. Patrick's lodge of Free and Accepted Masons at Portsmouth, N. H., and asks, "Will some Masonic antiquarian inform me why a Masonic lodge should have been so named." That "Masonic antiquarian," it is evident, does not take the *Transcript*, for I have scanned its columns closely for some weeks, curious to see the explanation, but none has yet been vouchsafed. Can some reader of the *Cynosure* living in that vicinity enlighten us on the subject? St. Patrick was a holy man, and a better Protestant by far than some who claim to be of Pilgrim stock, and he is not to blame if his name has been put to base uses; nor, so long as Masonry claims the two St. Johns for its own, can I see any earthly reason to hinder their claiming St. Patrick.

Jocund May is here at last. The voice of the lawn-mower begins to be heard in the land; the budding woodlands show dream-like in their tender beauty, and the lilacs—"laylocks," as country people still call them—are showing their tiny clusters. A lilac-bush under the window is such a common adjunct of old houses that I am inclined to think it was one of the earliest colonial importations in the floral line. And a treasure it must have been to many a maid and matron, homesick for old England, as it cast its cool, green shadow across the shutterless window, and the wind sighed through its white and purple spikes, redolent with sweet and cherished memories. It is a flower that everybody with unspoiled taste loves; —little children, old people, and they who are bearing the burden and heat of the day. Long may the iconoclastic hand of fashion spare our grandmothers' "laylock" bushes.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 4, 1892.

The anti-Chinese legislation is the result of a compromise between the bills originally passed by House and Senate, respectively, as your correspondent intimated some time ago that it would be. The basis of the compromise was the bill originally passed by the Senate, extending for a period of ten years from their expiration the laws against Chinese immigration which have been in force for ten years, amended by sections providing for the registration of all Chinese now domiciled in the United States, and providing that all immigrants entering this country in violation of law shall be imprisoned one year and then be deported to China; and that no Chinese person is to be released on bail pending action on a writ of habeas corpus. Senator Sherman and Representative Hitt, who were members of the House and Senate conference committee which formed the compromise measure, thought the amendments were unnecessarily harsh, and declined to sign the report of the committee, but they did not oppose its adoption by Congress.

Mrs. Harrison is getting so much better that she will go to Old Point for a short stay. Her daughters, Mrs. Dimmick and Mrs. McKee, who have taken turns at nursing her during her illness, will go with her.

It does not speak very well for the moral stamina of the members of the House of Representatives that so many of them attended the horse-races as to leave the House without a quorum, upon several occasions lately.

Few weeks have gone by recently without something being said in Congress about the very determined effort that is being made to obtain legislation prohibiting the opening of the World's Fair on Sunday. This week, Senator Vest, who is a member of the Exposition Committee, in presenting a petition for the closing of the Exposition on Sunday characterized it as a "machine petition," which had been originally addressed to the Ohio Senators. He called attention to a resolution it contained pledging the signers to refuse to support for any office or position of trust any Senator or Representative who should vote for any further aid of any kind to the World's Fair, except on condition of its being closed on Sunday. The Senator was very harsh in his criticism of that resolution, which he said was prepared here, in Washington, as a sort of political blackmail. He intimated rather strongly that he would not allow himself to be influenced by such resolutions, and said that his vote on the subject should be governed, not by the question of whether the Exposition was to be closed or opened on the Sabbath day, nor by the question whether beer was to be sold on the grounds, but by his judgment as to whether the honor of the country involved the reckless expenditure of money which had, he believed, already taken place in connection with the Fair. But after all, the most important thing said by Mr. Vest was that the committee was carefully considering the question of closing the World's Fair on Sunday. The more carefully it is considered the more likely it is that the Fair will be closed.

Representative Walter H. Butler, of Iowa, was the talker at the last Sunday afternoon meeting of the Y. M. C. A., and "What do I believe?" was the basis of his talk, which was preceded and followed by solos sang by Miss Jennie King Morrison, of Portland, Maine. Mr. Butler said: "The world no longer gauges a man by what he professes. Empty professions go for naught nowadays, and a man is judged entirely by what he does. This is true, for the reason that a man will not act contrary to what he believes and his daily walk must of necessity give emphasis to his own rule of conduct. If a person believes a thing he will act on it; on the other hand, if he does not live up to what he professes, it is because he does not believe it.....In brief, a man's acts are the indices of his belief and his conduct is the involuntary evidence of what he thinks is right and just."

Miss Clara Barton, president of the American Red Cross Association, has returned from Brooklyn, where she went to see the steamship "Tynehead," which was chartered by donations made by citizens of Washington to carry the cargo of provisions donated by citizens of Iowa, sail on its mission of mercy to Russia. It would have been easy to have carried a large crowd of Washingtonians over to see the ship depart, but Miss Barton did not wish anything like a public demonstration made over the departure of the ship, and her wishes were obeyed. Dr. J. B. Hubbell, the field agent of the Red Cross Society, will meet the "Tynehead" at the port of Riga, Russia, and will personally supervise the distribution of the 7,000,000 pounds of provisions with which she is laden. Miss Barton naturally feels proud of the promptness of the people of Washington in meeting her appeal for money to charter this ship.

The warm weather has given an early impetus to out-door temperance work, which is a specialty with a large number of ladies and gentlemen of Washington. *

A prominent firm of glass-makers in Philadelphia, not long ago, refused a large order for bottles from a liquor-house.

Mr. Moody says: "If you find a man in the whisky business for twenty years who has not a skeleton in his closet, I would like to see that man."

Reform News.

REV. WM. FENTON IN SAN FRANCISCO.

San Francisco, Cal., May 4, 1892.

Editor Cynosure:—The most striking thing in this climate is its uniformity of temperature. During the last three weeks it has been too steadily cold to dispense with fire or overcoat; and flowers bloom during the whole year. The most objectionable features are the wind, the rain, and the dust. But the lovely San Joaquin valley, Tchatchapi pass, the Mojave desert, the paradisaical Los Angeles, Pasadena, Ontario, Santa Anna, Red Lands, Riverside and the dilapidated but charming San Diego, are never to be forgotten.

The truth, after being rebuffed and denounced by the pastors of this city, found utterance in Gospel Mission Hall, last Tuesday evening. The hall was filled beyond its seating capacity, which is about 150. The audience listened intently to the truth for about three hours. The Masonic fraternity was well-represented in the hall, and the Masons lost their jewels. The handbills stated that at the close of the lecture, opportunity would be given for questions to be asked. But before the close of the lecture the Masons boiled over, and one of them, a very stout man, arose to deliver an oration to redeem Masonry; but among honest men Masonry is no more debatable than the Ten Commandments which Masonry violates. Therefore, the Mason was called to order and reminded that opportunity was given only for questions to be asked or denials to be made; he then made a sort of wholesale denial of the whole lecture, and upon being asked to make a specific denial of any statement uttered in the lecture he said that he could not do that without violating the Masonic obligation, and sat down. A Salvation Army man, with his regalia on, got on to a chair and boasted that he was laboring with the Salvation Army in the slums of San Francisco for the salvation of the poor, and that he was a Freemason; and in the name of the Holy Ghost he called for a curse upon the lecturer. And he declared that the lecturer had insulted the ladies in the audience by his reference to the Seventh Commandment in relation to Masonry.

Now the greater part of the audience were honest, truth-loving people; there were brethren Holmes, Dennett, and Baker. Therefore, to expose the disgraceful work of the Salvation Army it was but necessary to read the following clause from the Master Mason's obligation, as printed by the Masonic fraternity's publishing houses in "Ecce Orienti", "I furthermore promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, knowing them to be such."

Of course, the audience saw that none but a company of libertines need such an obligation as that; and therefore its recital was sufficient to brand Masonry, and any institution, Salvation Army, or church, in harmony with it, as God-dishonoring and infamous. Why not be satisfied with the Seventh Commandment as God gave it? Because Masonry is libertinism. And what will become of the vain, gaudy attire of the Salvation Army, with its tambourines and drums, in the Judgment-day? Others, however, arose in the hall and testified to having taken the infamous Masonic obligations, and asserted the truthfulness of the lecture; one of whom grasped the lecturer by the hand, saying that he should go from the hall with a light heart, free from the bonds of the Satanic Masonic lodge. Another confessed, on last Sabbath, that he had intended to join the Masons, but the lecture had saved him from it.

The meeting closed with hearty praise to God in singing the Doxology, and a benediction by Brother Holmes, pastor of the Mission.

At the Monday morning Baptist Conference, yesterday, it was voted to indorse as home missionary to the spiritually destitute a man who wore on his vest-collar, in plain sight, a badge indicating to all that he is a sworn, lying blasphemer—a Freemason. A few days ago, while these Masonized Baptist preachers were ordaining a young Freemason to be a Baptist minister, in Oakland, the candidate was assaulted, and, true to his Masonic instincts, the young cut-throat, the candidate, drew a knife on his assailant.

At the time following the murder of Captain William Morgan by the Masons, the Baptist denomination did not dare to allow its members to be Masons. But now the denomination has become a great world-power and dares not break its covenant with hell, i. e., its fellowship with the lawless Freemasons.

To-night I am to lecture in a Lutheran church in the city, and after that I go to Portland, Oregon. Yours truly, W. Fenton.

San Francisco, Cal., May 3, 1892.

Editor Cynosure:—Rev. William Fenton had a sad experience in San Francisco, through no fault of his own. In two weeks, I think, he could deliver only two lectures on Masonry. The former gave in a Gospel hall, and it was listened to by 150 persons, brought together by the distribution of hand-bills; the latter he delivered in my church—the Swedish Evangelical Lutheran, to-night. He came to me yesterday and asked for the use of the church. He had been rebuffed by every minister whom he had previously visited. He knew that the Swedish Evangelical Lutheran Augustana Synod had taken a firm position against Masonry. I told him that I could promise the use of my church to-night, the only evening when it would not be otherwise occupied; but that the time was too short to get any information of the meeting to my congregation, and he must try to secure an audience in the best way he knew. He advertised his meeting in two evening and three morning papers, and, also, sent notices to the other Scandinavian ministers in the city. And when he was ready to begin his lecture, there was an audience of—twelve! He consoled himself, however, by remembering the pastor who once preached to an audience only one-half as large, and the whole half-dozen had been converted!

Bro. Fenton delivered a forcible lecture on "The Relation of Freemasonry to Sun-worship," and showed conclusively the anti-Christian character of this institution. If he has had larger audiences, he has had few who showed higher appreciation. For two hours he held the attention of his hearers, and, I think, all carried away some convictions. That some Masons were present was made probable by the fact that three or four refused to contribute to the collection that was taken up. It was just sufficient to cover the expense of the advertising. He said to me, afterwards, "I believe San Francisco is a hard place;" at which the two ministers present smiled, for it was "old news" to them. I requested him to stay over Sunday, promising that I would guarantee him an audience in the evening. But he had to hasten north. May he find a kindlier reception in every other place than San Francisco gave him. There are probably few places in which the whole population is so bound up in secret societies as this.

Yours sincerely, C. M. Esbjorn.

ONLY PROHIBITION PAPER IN LOUISIANA.

New Orleans, May 2, 1892.

Dear Cynosure:—I am sure you have read the result of the Louisiana State election, held April 19 last. While there is some room to rejoice over the fact that ex-Governor S. D. McEnery and the lottery ticket were defeated, yet it is to be deplored, when it is known that the will of the majority of the qualified voters was overruled and the minority permitted to ride rough-shod over all. At the Democratic primary election, held on the 22d of March, when every Democrat of the State was wont to do his full duty, both Mr. Foster and McEnery polled only 90,000 votes in the State, combined; still the State Returning Board counts Mr. Foster elected by 30,000 over all; accrediting Foster 79,000, McEnery 49,000, Leonard 29,000, Breaux 12,000, Tannyhill 8,000—thus defeating the will of the majority. I believe that every candidate before the people for election should have every ballot cast for him.

The Democratic press of Louisiana, everywhere ready to shield corruption and protect fraud, provided it assures Democratic success, declares that Foster was elected by the Negro vote; and still the same Democratic press declares that the most un-American methods and crookedness were employed by the Fosterites to elect their candidate. The New Orleans *States*, an ardent McEnery organ, said of the pine-woods parishes, "They have" (alluding to the Fosterites) "stopped the count of votes and are counting pine trees to swell Foster's majority." The Iberville *South*, of Plaquemine, said (a few days ago), "They have about finished the count in the State and Foster's majority have not quite run up to a million." Thus, you see, while these same Democratic sheets are charging the Negro

(*Continued on 9th page.*)

Correspondence.

MASONIC HELIOLATRY.

Avalon, Mo., April, 1892.

Editor Cynosure:—As a matter of interest to your readers, I present them herewith two words from the new "Standard Dictionary" compiling in New York City, to-wit: Heliolater.—*n.* A sun-worshiper. Heliolatry.—*n.* The worship of the sun.

Freemasonry is heliolatry and Freemasons are heliolaters, and hereafter in speaking of Masonic worship if the terms are used all Christians will know they apply to Freemasonry. My "American Hand-book and Citizens' Manual," now ready for mailing, will give a complete symposium of this Masonic heliolatry.

The *Voice* and *Union Signal* have recently been arguing the propriety and advisability of changing the name of the Prohibition party. Why not attach a strong anti-lodge plank and call it "American?" Without a ringing anti-lodge plank, such a change would be a misnomer. The late American party was a good enough temperance party for many, and political anti-secrecy must not stand still. Should St. John be nominated by the Prohibitionists, we will make as strong a fight in his favor as we did against him, and my book will explain why. But more anon.

M. N. Butler.

SECRET SOCIETIES CONDEMNED AND EXPOSED.

AN OPEN LETTER.

[*Concluded.*]

York, Pa., March 18, 1892.

Pennsylvania Christian Anti-Secret Convention, Pittsburgh, Pa.:

30. Intelligent, reflecting observers have accumulated much outside evidence against the secret lodge system, from public orations, parades, newspaper articles, etc.

31. By charging seceders with perjury, the adhering lodge members have acknowledged that the seceders have told the truth.

32. In courts of justice, when liable to punishment for perjury, Masons and other secretists have testified to the murderous and treasonable character of the secret orders.

33. Intelligent investigators are continually making discoveries which prove the secret lodge system to be demoralizing and dangerous.

34. The great law of cause and effect gives us "more light." Original sin and amazing wickedness are the cause, and the secret lodge system is the effect.

35. The poets are antagonistic to plotters and conspirators. Shakespeare says:

> "It were a sin to swear unto a sin,
> But greater sin to keep a sinful oath."

36. Many crimes have been traced to secret societies, in all ages and nations. The names of Morgan, Hennessy, Cronin, and Clayton remind us of well-known cases.

27. Three-fourths of the men who served in the armies of the Confederate States of America were Jesuits, Masons, Odd-fellows, Knights of the Golden Circle, Minute Men, Sons of Liberty and members of other secret societies. And the other fourth were impressed Union men, forced into the armies by secretists.

38. The wives of secret order men are in many cases strongly opposed to the lodge. Comment is unnecessary.

39. An immense amount of positive evidence against the numerous secret orders is now before the American public.

40. There is no limit to the circumstantial evidence which we can present against all the secret organizations, now composing the Jesuitic secret empire of the United States.

41. "Actions speak louder than words." The favorite lodge motto is "Industry, honesty and sobriety." But in very many cases, the treasur-

ers of secret lodges (select secretists), are embezzlers or swindlers.

42. Perhaps the strongest proof we have of the evil character of secret societies, is the testimony of the honest seceders from the various secret orders.

43. Expert anti-secret investigators, such as President J. Blanchard, and the late Gen. J. W. Phelps, have thrown much light upon the dark and mysterious secret lodge system.

44. In addition to those who have testified in the past, recruits are coming daily to join the host of witnesses who are arrayed against the Jesuitic secret empire.

45. I have collected, from various sources, more than five hundred reasons against secret societies and secretism.

46. Having been an active worker against secret societies, for twenty-four years, I claim to possess much information gained by intercouse with secret lodge members of many of the various orders.

47. In selling anti-secret books, pamphlets, and papers on the streets of York, Pa., I have frequently been mistaken for a secret-society man, by lodge members who did not know me.

48. Members of certain secret societies have made unguarded admissions to me, after mistaking me for a fellow lodge member.

49. While selling anti-secret books, lodge men have informed me that I had no right to sell books exposing the secret societies, thus informing me that my books do expose the secret orders.

50. I have often noticed the fear of many lodge men while talking to me, in any public place, thus silently giving their testimony as to the dangerous and despotic character of the lodge.

51. As a seceder from the secret Union League of America, I claim that this association was only a cat's-paw order of the Jesuits and Royal Masons.

52. As a seceder from the Know Nothing order, I claim that it was un-American, revolutionary, dangerous, demoralizing, criminal, murderous and treasonable; and that it was a political cat's-paw order of the Jesuits and Royal Masons.

53. As an expert investigator of Jesuitism and the Jesuits, with twenty-four years of experience, I feel confident that I am right in claiming that nearly all the secret societies in the United States are cat's-paw organizations of the Jesuitic secret empire of the United States.

54. As a physiogomist, with thirty-seven years of experience, I do not hesitate to declare that in the secret society world there are more foolish than wise men, more Brigham Youngs than Martin Luthers, and more William M. Tweeds than George Washingtons.

And, in conclusion, I feel it to be my duty, as an American, as a Protestant, and as a defender of civil and religious liberty, to urge all good citizens of the United States to aid in the extermination of Rum, Romanism, Rings and Secret Societies. Yours, etc,

EDWARD J. CHALFANT.

LITERATURE.

TOBACCO: ITS USE AND ABUSE. By Rev. J. B. Wight. Syracuse, N. Y.: A. W. Hall, Publisher. 1892. One Volume 16 mo., pp. 232.

This is an able treatise upon the tobacco habit, the result of personal investigation into its evils for several years. Many competent works have been written upon this subject before this one; but it is one upon which light is constantly needed, and its importance never diminishes. Hence it requires the "line upon line, precept upon precept" course of treatment. Like the whisky habit, it requires numerous and varied presentations—ever keeping it before the public—ever showing its ruinous effects upon mind and body—ever warning the young to avoid it, and urging men and women to abandon it.

Science has long since dispelled the illusion that the use of tobacco in any form is a "harmless indulgence." The vital statistics of civilized nations sufficiently prove its injury to the system and its tendency to promote fatal disorders. Its seductive pleasures have brought thousands to their graves, by inducing ulcers, cancers, heart disturbances and prostration of the nervous system.

Skeptics point to hale and aged men who have used tobacco inveterately for long terms of years as examples of the little bad effect which the poison has had upon them; but if a life-long tobacco user, having an iron constitution, can manage to live to ninety, what assurance have we that he might not have lived to 100 or 110 had he left the "weed" alone?

Mr. Wight's book is replete with the testimony of the great, the learned, and the good in opposition to its alleged benefits. It is written in a plain, agreeable manner, void of bewildering scientific terms, and appeals forcibly to the good sense of every candid reader.

DIXON ON INGERSOLL: Ten Discourses, Delivered in Association Hall, New York, by Rev. Thomas Dixon, Jr., Author of "Living Problems in Religion and Social Science," "What is Religion?" etc., etc. With a Sketch of the Author, by "Nym Crinkle." New York: J. S. Ogilvie, Publisher.

REMARKS ON "THE MISTAKES OF MOSES." By H. L. Hastings. Boston: Scriptural Tract Repository; H. L. Hastings, 47 Cornhill. Second Hundred Thousand. 16mo., pp. 32.

The author of "Dixon on Ingersoll" is a brother of Rev. A. C. Dixon, of Brooklyn, who, for the manner in which he recently reviewed Ingersoll's teachings, has been sued for libel by the infidel, laying his damages at $5,000. The impression which one derives from the opening pages of Thos. Dixon's book is that he has dabbled in "higher criticism" until his own faith in the historic parts of God's Word is none too strong. In his discourses he attacks Ingersoll as a sentimentalist and poet, rather than as the bold, bad blasphemer that he is; but he is also the infidel's apologist. Hear him: "His tongue has been the scourge that, with burning lash, has raised slumbering orthodoxy to life. He has stabbed to the heart hundreds of superstitions and lies that have been no part of vital Christianity, and yet have posed as divine truth." He sets down one-half of the infidel's expressions as nonsense. Perhaps this is so; but it is wicked nonsense; yet Mr. Dixon offers no excuse for the following utterance, which indicates that nonsense may sometimes be contagious: "I honestly believe that God has raised up this remarkable man to be, in one sense, his prophet. In one sense, I have grown to believe, he is the mouthpiece of God." *Cynosure* readers will hardly indorse this estimate of the infidel's mission. It is worse than nonsense.

Mr. Hastings' review of Ingersoll's lecture on "The Mistakes of Moses" is written in a very different vein. It calmly takes up the errors made by the infidel in Jewish history and practices and refutes them, one by one, by the authority of the most trustworthy writers and modern researches. While it fully defends Moses from the charges made by the infidel, it does not descend to personal reflection or undignified language. Its great popularity is due largely to its candor and erudition.

A VIEW OF BAPTISM; From the Greek Testament, in the Light of the Gospel. By Rev. Burnthorn Musgrave. Halifax, N. S. Price, 5 cents.

This little pamphlet of twenty pages is another valid argument in favor of sprinkling as the Bible mode of baptism, drawn from the ancient Scriptures in the original Greek. In this respect it resembles, in all essential points, and tends to confirm, the little book of ex-Pres. J. Blanchard —"The Bible Mode of Baptism"—heretofore noticed in the *Cynosure*. We give one significant passage: "Lest we should be misled by the word 'buried,' we must remember that Christ was not interred, but that his body was put laterally into a sepulchre, which was 'quarried in the rock' (Matt. 27: 60), 'which had been quarried out of rock' (Mark 15: 46), 'cut in stone' (Luke 23: 53), and that a stone was rolled to the door of the sepulchre. The verb translated 'buried' is the same verb that would be used for cremation. .....and is certainly not intended to convey to us any idea of submergence."

NOT ON CALVARY: A Layman's Plea for Mediation in the Temptation in the Wilderness. New York: Chas. T. Dillingham & Co. 1892: 16mo., pp. 44.

This is another of the man-made dogmas created by a perversion of the Scriptures. Such books are wholly unnecessary, because the Bible is a much more wholesome and intelligent teacher. It is simply a plea for "a new view of the divine plan of salvation," and John's Gospel is worth a thousand of it.

MAY MAGAZINES.

Our Day has a full-page portrait, from a recent photograph, of the late Charles H. Spurgeon. Rev. F. E. Clark, head of the Associated Christian Endeavor societies, has a paper on this, "The Youngest Child of the Church," in praise of the institution, preparatory to the International Convention to be held in Madison Square Garden, New York, next July. Dr. Storrs' remarkable discourse of Nov. 15, 1891, on the Spiritual Supremacy of the Bible, will find interested readers. The New Theology in the Nursery (anonymous) is one of the most pungent satires on the modern methods of Bible interpretation that has yet appeared. J. E. Rankin, of Howard University, contributes a sonnet in memory of the late Austin Phelps. The Boston Hymn, "God With Us," written for the Monday Lecture of February 8, is from the pen of Rev. Dr. S. F. Smith, the venerable author of "America," and lacks none of his old poetic fire. The Prelude of Joseph Cook's current series of Monday Lectures reviews Dr. Lyman Abbott's New Progressive Orthodoxy in the speaker's best vein, and with convincing power. Among the "Vital Points of Expert Opinion" are Albert Shaw on Reform in the Municipal Governments of London and New York; President Rankin on Andover Professors; Dr. Furber on Austin Phelps, and Dr. Parkhurst on Corruption in New York City Politics. Questions for Specialists include President Hamlin on the New Andover Attack on the American Board; and Dr. McNiece on President Eliot's Salt Lake City Speech on the Mormons and the Pilgrim Fathers. Rev. Dr. John H. Barrows, of Chicago, has been added to the editorial corps of this magazine, which continues to maintain its high position as the leading reform periodical of the times. Published at 28 Beacon street, Boston, and the W. C. T. U. Temple, corner of La Salle and Monroe streets, Chicago. $2.50 a year.

The *Cosmopolitan* begins a new volume with Wm. Dean Howells as co-editor, and a choice collection of literary novelties. Among these is a posthumous poem—The Noble Lover, by James Russell Lowell, with a portrait; Sevillian Vignettes (illustrated), by Marrion Wilcox; An Only Son (illustrated), by Gertrude Smith; Two Visits to the Lapps (illustrated), by Hjalmar H. Boyesen; When Through Feast-Litten Halls (illustrated), by John Hay; King Henri Christophe I. (illustrated), by Luther C. Billings; In the Spring Fields, by Wm. W. Campbell; At the Brewery (illustrated), by Hamlin Garland; Wolcott Balestier (illustrated), by Henry James; School, College and Library, by Thos. W. Higginson; Hope, by Edgar Fawcett; Mechanical Flight, by S. P. Langley, Secretary of the Smithsonian Institution; Art, by Lilla Cabot Perry; The Passing of Sister Barsett (illustrated), by Sarah Orne Jewett; The Merit System in Government Appointments, by Theodore Roosevelt; Simian Speech and Simian Thought [illustrated], by Richard L. Garner; Politics of the Russian Famine, by Murat Halstead; Falstaff's Song, by Edmund C. Stedman—music by Dudley Buck; Certain American Essayists, by Brander Matthews; Asaph [illustrated], by Frank R. Stockton; Where Shall Polly Go to School? by Edward E. Hale; Evening Dress, a Farce, by W. D. Howells. New York. $3.00 a year.

The *Century Magazine* begins its forty-fourth volume with a capital number. The principal attractions embrace the first of a series of illustrated articles (with a full-page portrait) on Christopher Columbus, by Emilio Castelar; Architecture at the World's Fair (with eleven pictures), by Henry Van Brunt; Coast and Inland Yachting (illustrated), by Frederick W. Pangborn, and Thomas Couture (illustrated), by Geo. P. A. Healy. Continuations of the following serials appear: Characteristics, by S. Weir Mitchell: Ol' Pap's Flaxen (concluded), by Hamlin Garland; Italian Old Masters—Luini, by W. J. Stillman, and the Naulahka, by Kipling and Balestier. Mary Hallock Foote begins a new story—The Chosen Valley (illustrated). Other papers are: A Gray Jacket, by Thos. N. Page; Homesteads of the Blue Grass (with pictures), by Jas. L. Allen; Books and Seasons, by Thos. Bailey Aldrich; The Flagellants (painting), by Carl Man, illustrating an article on this artist; J. H. Dolph, and Herbert Adams, by W. Lewis Frazer; An After-Dinner Nap (painting), by J. H. Dolph; The Nature aud Elements of Poetry (continued), by Edmund C. Stedman; with poems by Herman Melville and others: The death of Mr. Roswell Smith, the President of the Century Co., will not affect the publication of this magazine. New York: The Century Co., 33 East 17th street. $4.00 a year.

The *Herald of Health* [New York: Dr. M. L. Holbrook, 46 East 21st street], now in the forty-second year of its publication, is filled with plain, practical articles, as follows: An Englishman's Health-Life; Notes Concerning Health; The Deadly Paper-Mill; Why we Grow Old; Some California Climates. Not the least important are the editor's notes on the topics of the month, in which information of interest and important suggestions in hygeia are combined. Dr. Holbrook is the author of the book on Consumption and its Treatment, recently noticed in these columns, which has received high commendation. The *Herald* is published monthly, at $1.00 per year.

The *Cup-Bearer*, a monthly magazine for children [Chicago: New Era Publishing Co., 358 Burling street], is decidedly an attractive number, and shows some very careful editing and a happy commingling of amusement and instruction. $1.00 a year.

IN BRIEF.

A German immigration agent called Leemans, whose operations are conducted on a colossal scale, waited upon Premier Abbott at the Canadian capital, recently, accompanied by some Northwest Territories members of Parliament. He proposed to settle 400,000 German immigrants in the northwest at so much per head. What the per capita tax is neither he nor any of the members will divulge. He claims to have settled 250,000 Germans in Brazil. The government is considering the proposition.

If cigarette smoking is an evil—and we believe there is no question about it—it is a monstrous evil. In thirteen years the manufacture of the little rolls of bad-smelling tobacco has increased from 238,276,817 to 2,877,799,440. Fully two-thirds, perhaps, of this enormous number of cigarettes annually made and sold are smoked by boys. The first thought of many when their attention is called to this subject is that the monstrous evil should be suppressed by law. It is much more easy to make that statement than to carry it into effect. The reformation should begin at the home of the parents.—*Selected.*

An interesting and amusing instance of the efficacy of the London-Paris telephone occurred the other day which is worth recording. The Salvation Army band were marching from the Royal Exchange playing the "Marseillaise" when an idea struck the men present in the telephone room. The windows and doors were thrown open and the attendant at the Paris end was asked if he could hear anything. The response (in French) was immediate, "Yes, I can hear a band playing the 'Marseillaise,'" That a band of music playing in the streets of London could be plainly distinguished in Paris, is, we think, a sufficiently striking marvel of the nineteenth century science.

Workmen will soon begin tearing down the old buildings on the lot recently purchased by the Chicago Young Men's Christian Association, and the work of erecting the new home of this association will be rapidly pushed until the building is completed. The subscriptions now amount to $324,500, and the canvass will be pushed until the amount reaches $400,000. The John Crerar bequest of $50,000 has been paid to the association, and the Madison street front of the present building has been sold for an equivalent of $200,000. This property is to be delivered to the purchaser May 1, 1895. The new building and the lot upon which it will stand will represent an investment of not less than $1,500,000—by far the finest association property in the world.—*Chicago Young Men's Era.*

A bill to provide for a drunkard's asylum in Columbus passed the Ohio Senate. It is to test the so-called bichloride of gold cure. The Governor is authorized to appoint three trustees, who shall be instructed and empowered to contract with one company or one corporation to treat such persons addicted to the habitual use of intoxicating liquors. Such treatment shall be designed to destroy the craving for intoxicating liquors, and for no other purpose. One victim from each county can be selected by the representative. The treatment shall continue for three weeks unless the patient is cured sooner. Three thousand dollars is appropriated to test the experiment and the price for each patient shall not exceed $30. A record of all statements shall be kept and transmitted to the Governor and Legislature.

The rule of mob law in this country seems to be extending. The fact that so many persons are lynched is the most powerful indictment that could be drawn up against the modes of criminal procedure prevalent everywhere. There cannot be any question of the fact that the machinery of the law, as it is administered in the United States, is cumbrous and slow, and provides more safeguards than terrors for the criminal. A skillful criminal lawyer, if his client possesses any influence or standing whatever, can "wear out" any ordinary case, even of murder. The law fills his hand with trump cards. He can find plenty of technicalities, a flaw in the indictment, or some other legal quibble, and he can ask for new trials and appeals and postpone until the important witnesses are dead or have left the country and the public has forgotten the case.—*Exchange.*

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THE COMPLETE RITUAL

With Eighteen Military Diagrams

As Adopted and Promulgated by the

SOVEREIGN GRAND LODGE

OF THE

INDEPENDENT ORDER OF ODD-FELLOWS

At Baltimore, Maryland, Sept. 24th, 1885

Compiled and Arranged by John J. Underwood, Lieutenant General.

WITH THE

UNWRITTEN OR SECRET WORK AND

ALSO AN

Historical Sketch and Introduction

By Pres't. J. Blanchard, of Wheaton College

25 cents each

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 12, 1892.

MASONRY A DANGEROUS INSTITUTION.

As has heretofore been observed, no secret society is any better than the obligations which it requires its members to assume. That every individual who joins the Masonic fraternity submits to its authority so far as to permit it to mutilate and murder him if he reveals its pagan secrets, is too well authenticated by competent testimony to be disputed; and that every member of the same fraternity is liable to be called upon at any time to mutilate and murder any other recalcitrant lodge brother, is equally well verified. These facts serve to determine, beyond a peradventure, the true character of Freemasonry.

"In the summer of 188—," relates a trustworthy informant, "I was employed by the firm of A and B, at ———, to aid in building a mill for another firm. At that time I had read of the abduction of Morgan, and also an exposition of the first seven degrees of Masonry. I knew that one of the firm by whom I had been engaged was a Freemason, but I was not aware that my partner, E. F., was also one. E. F. had lent a book on the Morgan affair to Mr. M., one of the firm who owned the mill, and was asking him what he thought of it."

Our informant was not then aware that the Masons had published a book to prove that Morgan was *not* murdered by their fraternity, except as it was here referred to by E. F. There is such a book, written by P. C. Huntington, which lies upon the desk as we write.

"E. F.," continues our informant, "said to Mr. M., 'wasn't he' (Morgan) 'a smart man?' Mr. M.: 'You're right.' E. F.: 'Didn't he make it seem beyond a doubt that he had been taken to Canada (or was seen in Canada) or was being taken care of by his friends?' His exact words I do not remember. Then E. F. exclaimed, with an oath, 'They got rid of him all right. Such ——— fools deserve to die.' 'Yes,' replied Mr. M., 'that's what they do.'

"E. F. was not aware that I overheard the conversation, but he was speaking quite loudly, for the machinery was in motion near by; but when Mr. M. departed, I said to E. F.: 'Was that Morgan you were talking about the Morgan that the Masons murdered?' He stared at me with a look of anger and surprise, and said, with an oath, 'It's a lie! They try to make out that the Masons killed him.' I saw that he was in a rage; so I dropped the subject.

"Recently, when passing through a town, while traveling in a Western State, I was conversing with a Methodist preacher. He inquired whether a certain Free Methodist minister still continued his special meetings. He then told me that he had stopped one night with the Free Methodist brother, and that he" (the Methodist preacher) "had never received such abuse as he did from him" (the Free Methodist minister), "when the latter found out that the other was a three-degree Mason. I," continued our informant, "told him" (the Methodist preacher) "that Masonry is a Christless institution; and when he saw that I did not favor Masonry, he said: 'Well, I have taken three degrees, but I do not have anything more to do with them. But,' he exclaimed, 'I think that the (Free Methodist) preacher puts himself in a very dangerous position by talking publicly the way he does against Masonry. I think it very wrong for him to expose himself to danger. Why,' he continued, 'they are liable to get away with him for talking the way he does.' Perhaps he was aware that in the town of ——— a mob of Masons had threatened to lynch Mr. P., after he had exposed some Masonic crimes, not many years ago. He acknowledged the danger that he would be in if he were to publicly expose the Masonic work. Men who take these cut-throat oaths in the secret lodge do not think that they are meaningless."

"A few years ago," writes R. A. Cullor, of Unionville, Mo., "a young doctor deeply wronged a girl, and when her condition became known, he promised to relieve her, and that at a certain time he would bring another doctor to assist him. At the appointed time they placed her in a buggy, took her to the 'brush,' and there left her. When she was found, her body had been partly eaten by hogs. The doctor's case was tried at Kirksville, in an adjoining county, and the State's attorney, who was a keen, shrewd and straight man, was rendered powerless by a Masonic judge, bar and jury; so the doctor went clear, and the people had to submit.

"A man and his son, who were both Masons, fell out with a non-Masonic neighbor, and, taking shot-guns with them, went to his field, where he was cutting corn. Both emptied their guns into him, instantly killing him. This crime was proven by three witnesses, beyond a doubt; but at the trial the murderers were cleared, and again the people submitted. That was in Sullivan county, adjoining this—Putnam county."

Very much of similar import has frequently been printed in this paper from trustworthy sources, and very much more might be, and probably will be, added to the records of the sinful past. All these accusations, however, are met by the Masonic fraternity with silent scorn, which is a much more easy method than bringing forth refutations of them. By and by all these things will be righted by the Judge of all the earth, when the secrets of all hearts shall be disclosed. In the meantime it is our duty to proclaim these horrible secrets from the house-tops, the pulpit and the press, and warn the people against the secret abominations from which they emanate.

DIED IN PRISON.

"O'Sullivan, the ice-man," a prominent participant in the murder of Dr. Patrick H. Cronin, in this city, several years ago, died in prison, on Thursday last, at Joliet, Ill., where he was serving out a life-sentence for his crime.

The evidence against O'Sullivan, who with his victim, and several others now serving life-sentences in Joliet prison, were members of the secret and murderous Clan-na-Gael, was conclusive, principally as to circumstances leading to the consummation of the crime. Had the testimony been more definite, O'Sullivan and his co-partners in the bloody conspiracy would probably have suffered the death-penalty.

Justice was content to have the assassins of Dr. Cronin incarcerated for life. But other members of the Clan-na-Gael, with influential politicians outside of the society (presumptively in harmony with it), labored strenuously to obtain a new trial and possibly an acquittal for these State prisoners.

Disease and death, however, without waiting for a Supreme Court decree, have released one of the most prominent actors in the Cronin murder. The remarkable part of the story pertains to O'Sullivan's last days in the prison. That none of the convicted assassins had ever made an open confession of the details of the murder, although prisoners for life, was due undoubtedly to two circumstances: The hope of a new trial and release, and the fear of being killed by their Clan-na-Gael friends. But it was thought probable that O'Sullivan, while dying slowly in the prison, without a hope of recovery, would unburden himself and confess the crime in all its fullness, without fear or favor, and expose the names of all the parties engaged in the affair.

But the Clan-na-Gael, secret, implacable and persistent, manifested itself even in the prison cell. Says the Chicago *Evening Post:* "Many have observed, and it is said that they were mostly men of influence in politics, that the treatment accorded O'Sullivan, ever since his condition became a matter of public talk, and sympathy in favor of securing a pardon for him was generously circulated by designing individuals, has been of the most humane order; indeed, far beyond the ordinary etiquette of State prisons. The sick man's apartments could not have been more easy of approach to friends and relatives had they been in the Cook county hospital at Chicago." The prisoner's attorney: "Mr. Forrest's midnight visits to O'Sullivan are not yet explained to the full satisfaction of all concerned. The lawyer appears during a critical period of the convict's case to have been in instant touch with him. Did O'Sullivan fall ill and give signs of speedy dissolution, Mr. Forrest was at his bed-side as soon as the first train could fetch him, and the co-operation of complaisant officials opened the doors of the penitentiary to him. It has been remarked that no man ever gained speedier entrance to the prison, at all hours of day and night, than Lawyer Forrest, when he was bound on a visit to the unfortunate iceman."

Even Mr. Dement, the Warden of the penitentiary (continues the *Evening Post*), "has volunteered the opinion that O'Sullivan is an innocent and hence much injured man. On what does the Warden base this judgment? Not on the official records, because these show the iceman to be a convicted murderer and conspirator who luckily escaped hanging to get a life-sentence. Then Warden Dement has some private information, gained outside of his official character? He ought to give it to the public, even though it should implicate some highly respectable members of the administration of which he is himself a confidential member."

This last allusion of the *Evening Post* has reference to the recent appointment, by President Harrison, of Dan Coughlin's brother, Dr. Jeremiah Coughlin, of New York, as United States consul to Bogota, South America. Dan Coughlin is one of the parties convicted of the murder of Dr. Cronin, and now serving out a life-sentence in Joliet prison. Dr. Jeremiah, it is alleged by the *Post*, is a Democrat, but later intelligence makes him a Henry George freetrader, yet he obtained a lucrative position under this administration for which it is probable he possesses no special aptitude. It seems to have been a piece of diplomacy equaling that which sent Patrick Egan as minister to Chili.

The non-murderous citizens of the United States will now understand why Patrick O'Sullivan died without making a confession. The hand of the secret Clan-na-Gael was on his throat, and the prison officials were its complaisant confederates.

THE DARK LANTERN PARTY.

A new weekly paper, bearing the name of the *National Watchman*, announces itself as the champion of the "People's party," under the auspices of the Congressional committee of that faction. There seems to be a very general misunderstanding among honest reformers as to the character and aims of this "third" party. No doubt thousands of the best men in the country have been misled by its captivating inducements, its specious statements of the political wrongs which it proposes to right, and the apparent fairness of its methods. It is to correct these deceptive representations that we call attention to a few important facts gathered from the above-named organ of this party.

One of the principal institutions especially favored by the "People's party" is the National Citizens' Alliance and Industrial Union, which is not yet two years old, and yet professes to be a model teacher of national economy and good government. As described by a writer in the paper before us, it is another Farmers' Alliance, and was incorporated at Topeka, Kan., as a national secret order, for which is claimed an unprecedented growth. The first Farmers' Alliance was especially designed to entrap the agriculturists of the country into political complications with which nature and education had not properly fitted them to contend. The main idea taught by the secret Alliance was that capitalists are the natural enemies of labor and lay awake nights to circumvent the farmers and beat them out of their just dues.

This field, however, was found to be too circumscribed. It included only (in name at least) "the hardy, horny-handed tillers of the soil," an element that was well enough in its way; but certain politicians, desiring a larger following than the Alliance promised, lent their influence to founding the National Citizens' Alliance.

Under this newer organization the people of towns and cities became eligible to work in harmony with the political dogmas of the Alliance; and if it differs from the Alliance in any respect, it is because its membership is less in the agricultural line. "It is not," says the writer above referred to, "restricted by declarations of non-partisanship. On the contrary, this order is avowedly devoted to pushing the needed industrial reforms through a new political agency. The members of this organization are thoroughly convinced that it is useless for the people to look to either of the old parties for any legislation in their behalf. There is, therefore, no ambiguity as to the specific mission of the National Citizens' Industrial Alliance. It is educational, with the

understanding that such education is to shape itself into ballots immediately. It is a secret, ritualistic order, for the reason that its councils can thus be protected from invasion by enemies. Disputes, wrangles, or specious, insidious arguments can not gain entrance and neutralize its efforts." In other words, it is as tyrannical and exclusive as any other secret lodge, governing its members by oaths of allegiance to its jurisdiction as against uninitiated authorities.

Now, on the principle that one cannot touch pitch without defilement, we propose to show just how the People's party is in strict affiliation with the secret Farmers' Alliance and the secret National Citizens' Alliance, and this we shall do by printing extracts from its own organ:

Speaking of the campaign now at hand, it says: "There is a large aggregate of farmers, laborers, and mechanics who can, and should, contribute something to aid in this great work. If every member of the Alliance, Knights of Labor, and other industrial organizations would each contribute the price of a single hour's labor, the whole country could be made to blaze with reform lecturers and literature."

Referring to the Southern Alliance Congressmen, it says: "That all these gentlemen will be found inside the third party's lines in the near future, there is but little doubt."

"Col. L. L. Polk, President National Farmers' Alliance and Industrial Union, is an out-and-out advocate of the People's party, and does not hesitate to say so on all occasions."

J. H. Turner, writing from Georgia, says: "Nine-tenths of the Alliance men are with us."

Mrs. Annie L. Diggs writes: "The most influential men and women in the reform ranks are members of the National Citizens' Industrial Alliance. There are organizers in nearly every State in the Union. A large number of delegates from this body sat in the conference at St. Louis."

From this testimony it would seem that the secret *Alliances* are to be a powerful factor in the People's party, which is designed to make the older parties tremble in their shoes, to make capital stand aghast, and create places for obscure but aspiring politicians. The platform of the party is that adopted at St. Louis, February 22, 1892 (when Miss Willard was snubbed by T. V. Powderly), and its present officers are H. E. Taubeneck, chairman; Robert Schilling, secretary; M. C. Rankin, treasurer. Its national convention, to nominate candidates for President and Vice-President, is to be held at Omaha, July 4th.

Representatives of the Farmers' Alliance in ten Southern States were in session at Birmingham, Ala., last week. Their deliberations have been kept secret, as far as possible, but it is announced that the conference decided to keep a third party in the field in the South and to issue a circular advising all members of the Alliance to vote for third party candidates.

MICAIAH, SON OF IMLAH.

When Ahab was asked if there was not another prophet—a prophet of the Lord—besides the four hundred prophets of Baal that had with one consent advised him to go up to battle at Ramoth-Gilead, he replied, "Yes, there is Micaiah, the son of Imlah, but I hate him, for he never prophesieth any good concerning me, but always evil."

Micaiah was not different from other faithful men of God. He must *tell the truth*, and there was no good to be said of Ahab. True, he was in a small minority, and intensely unpopular. It would have been far more pleasing to the flesh for him to have prophesied smooth things—to have simply concurred in the predictions of the prophets, as he was urged and probably tempted to do. But to have done so would have been to change sides in the great conflict. He would have become a friend to the world and an enemy of God, (James 4: 4). But had he done so, he would simply have followed the example of great multitudes of religious teachers in all nations and in all times.

Ahab was not different from other ungodly men. Of course, he did not like to be reproved for what others declared to be "sound statesmanship," nor did he like to hear the judgments of God pronounced against him. It is no wonder that he sent Micaiah to prison, to be fed "with the bread of affliction and the water of affliction."

Jeremiah had a similar experience. No man in that age was more bitterly hated or cruelly persecuted for righteousness' sake. True, he prophesied much good, in the remote future, of his people, but he severely denounced their iniquities and told them of the impending judgments of God. But of all who have witnessed for the truth on the earth, none was ever so cordially hated and persecuted as Jesus of Nazareth. Mark what he said to his unbelieving brethren: "The world cannot hate you, but me it hateth because I testify of it that the works thereof are evil." John 7: 7. To his disciples he said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you." John 15: 18, 19. He even told them that they should "be hated of all nations for my name's sake." Matt. 24: 9. Truly there is a great conflict, and "that which is highly esteemed among men is an abomination with God." Luke 16: 15.

Micaiah is a fair specimen of the faithful men who have stood for all of the truth in the midst of a gainsaying world. Everywhere they have been in a small minority and intensely unpopular. The world hates them for the same reason that Ahab hated Micaiah and the Jews hated Christ. It matters not how noble in purpose, or gentle in spirit (for none has in these respects equaled our Lord), the world hates them because they testify against it.

A marked illustration is seen in the great outcry in the secular and religious press against Dr. Parkhurst and Anthony Comstock, because they have exposed the works of darkness and shown how they are protected by the men whose duty it is to suppress them. It does not need to be proved that their methods have been the wisest; but whoever loves God and hates iniquity must honor them as brave and noble men, of whom "the world is not worthy." So, too, with the men who exposed and denounced slavery. The world hated them, and mobbed them, all over the North. In the South they set a price on their heads. So it is with the men who have testified against the lodge system. No men have been more cordially hated and maligned. If the lodge people have not killed them, it has been from providential rather than moral considerations that they have been restrained. Our times are not different from the ages of the past.

In conclusion, we note a few important axioms:

1. No man can be a popular preacher and be faithful to God, for "that which is highly esteemed among men is an abomination with God;" and "the friendship of the world is enmity towards God."

2. The world will hate us, just as it hated Christ, if we "testify that the works thereof are evil;" yet in no other way can we have favor with God and success in the work of the ministry.

3. The church and the ministry (with rare exceptions) are not persecuted to-day, but simply because they are *conformed to the world;* and because of this worldly conformity they are almost powerless to bless humanity.

4. There was nothing remarkable in the character of Ahab, or in the four hundred prophets of Baal. They find their counterparts in the rulers and the ministry of to-day. There are a few despised Micaiahs. Let God's people *honor* them and listen to their prophecies.

SUMMER MUSICAL INSTRUCTION.

Arrangements have been made in the Musical Department of the Bible Institute in Chicago, of which Mr. Moody is President, to have special music classes throughout the summer, which will meet the needs of ministers, teachers and others who during the vacation wish to take advantage of an opportunity to study music-reading and singing, either for their own development or with the idea of improving the music in their congregations. This term will begin on Tuesday, July 5, and will continue three months. Such students will also have advantage of the daily lectures on the Bible and instruction in methods of Christian work by specially selected teachers. The tent work, as carried on in the different sections of the city, will also give unusual facilities for observing the methods used for doing mission work among the masses. All instruction in music, as well as the lectures, is given free for the benefit of Christian young people. Inquiries relating to the study of music may be addressed to H. H. McGranahan, 80 W. Pearson St., Chicago, Ill.

REFORM NEWS (*Continued from 5th page*).

with having elected Foster, they, on the other hand, admit that Foster was not truly elected, but simply counted in.

If intimidation, fraud and violence were not resorted to, and ballots stuffed, not one Negro of every fifty would support a Democrat for office in Louisiana outside of New Orleans.

I have always been loyal to and supported the Republican party; but since I have carefully considered the condition of the Republican and Democratic parties in Louisiana, and especially so since April 19 last, I have resolved to pledge allegiance to and support the Prohibition party henceforward. Both the grand old Republican party, "the party of liberty and equal rights," and the Democratic, Catholic, rebellious and seceding party of corruption, have become so distasteful and defective that I have firmly decided to withdraw from the Republican party.

The *Tribune*, since its existence began, has supported the Republican party conscientiously, hoping for some fairness and justice; but we have more prayerfully and thoughtfully considered the matter, and I am now convicted and converted truly to prohibition principles in every sense. The *Tribune*, in its next issue (D. V.), will come out with a brand-new suit of prohibition type. I most earnestly solicit subscriptions and aid to help me successfully pilot the *Tribune* over the river of opposition to prohibition success. I am sure, if friends will occasionally contribute to aid me in publishing the paper, much good can be done. It is an eight-page quarto monthly, at one dollar a year. I hope to make it a weekly.

Remember we have no prohibition paper in Louisiana. I earnestly solicit good prohibition writers, from various parts of the country, to write spicy and short articles, to be published in each issue. Address the *Tribune*, 518 Phillip street, New Orleans, La. If I can get some assistance in the publication of the paper we can make somewhat of a respectable showing in November.

I earnestly ask the prayers of all true reformers. Yours in the work,

FRANCIS J. DAVIDSON,
518 Phillip St.

FROM THE WASHINGTON AGENT.

WASHINGTON, D. C., May 6, 1892.

DEAR CYNOSURE:—I had thought to have written you sooner. Time passes so swiftly when there is much to do. I can scarcely realize that a year has passed since our annual gathering.

I was more than ordinarily successful in securing subscriptions to our paper in New York City. Owing to the generosity of some friends, many Y. M. C. A. reading-rooms that have not received our paper heretofore will be supplied. Every Young Men's reading-room in the world should have it. In what better way can we reach young men than this? They go to these rooms to read. If they read reform literature, they are likely to be reformers; at least they will be forewarned, and to be "forewarned is to be forearmed."

On Saturday and Sabbath I enjoyed the hospitality of Rev. A. S. Biddle, pastor of the Summit Avenue United Presbyterian church in Jersey City. I addressed his people on Sabbath morning and evening, presenting the anti-Christian character of the lodge to a full house in the evening. The church of which Bro. B. is pastor grew from a mission started by himself. They have a neat church edifice, free from debt. With the pastor several members of the congregation will read our paper hereafter. Speaking of our expositions, a gentleman remarked after the Sabbath evening service, that he had belonged to the Knights of Honor and had read the exposition published by Mr. Cook. He was surprised at its accuracy. He concluded that if they could publish the secrets of this so accurately they could any other. This accords with the Scripture, "*there is nothing covered that shall not be revealed, and hid, that shall not be known.*" Matt. 10: 26. Oh, what a revelation there will be when we all stand before the great Judge!

W. B. STODDARD.

THE HOME.

IN HIS PRESENCE.

In the secret of his presence,
From the pride and wrath of men,
I am safe from all the danger
While I touch his garment's hem;
He will teach me all the secrets
That are best for me to know.
He will raise the mystic curtain
Far enough to plainly show
Duty's pathway, where my footsteps
Must in true obedience go.

In the secret of his presence
I shall gain my needed rest,
Gathering daily strength to journey
In the way that seemeth best.
He will keep my drooping spirit,
And will cheer me when I faint;
He will hear with Godlike patience
My poor sad and weak complaint;
Then will bear me, freed forever,
From the cruel world's restraint.

—*Mrs. M. A. Holt.*

WHAT THE DEACON SAID.

"There are lots of people besides the children of Israel that need a Moses to say to them, 'It is he that giveth thee power to get wealth.' I've allers thought that was a grand thing in David, when he'd done such a job, getting together that pile of gold and silver for the temple, that he just turned to the Lord, and said, 'All these things come from thee, and of thine own have we given thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sunday was my rheumatiz day, reg'lar, and I didn't get to church. Home Mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd generally a tech of neuralgy so't I didn't feel like going out, and I stayed home. Tract Society day I'd begin to be afraid I was going to be deaf, and oughn't to be out in the wind, so I stayed indoors; and on the Sunday for helping the Publication Society, like as not my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any of the apostles ever took religious papers. The Bible was enough for them, and it ought to be for other folks.

"And yet, I never even thought I wasn't doin' right. I'd come into it sort o'gradual, and didn't think much about giving, anyhow, except as a sort o' losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sunday night we were sitting by the fire, and Nannie 'd been saying her catechism, and by and by she got a kind of quiet and sober, and all of a sudden she turned to me and says she, 'Pa, will we have to pay rent in heaven?'

"'What,' says I, lookin' down at her, kind of astonished like.

"'Will we have to pay rent in heaven?' says she, again.

"'Why, no,' says I. 'What made you think that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house. But at last I found out that she heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some poor folks down at the village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way; right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him the next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said: "Well, deacon, if you think the bank of heaven's got anything in it for you I'm glad of it; but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of Foreign Mission Sunday and the rheumatiz, and Home Mission Sunday and the headache, and Bible Society day and the neuralgy, and the tract day and the corns, till it just seemed to me I couldn't stand it any longer, and I knelt down there in the blackberry patch, and said, 'O Lord, I've been a stingy man if ever there was one. Help me to give myself, and whatever I've got back to thee.'

"And I believe he's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord,' till I go to that heaven where Nannie's been these twenty years."—*Y. L., in Lutheran Little Missionary.*

FOR MY SAKE.

These three little words are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in its mother's arms could speak intellectually it would say: "It's for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness." "For my sake" many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. "For my sake" provides the sheltering roof and the arm chair for dear old grandma and the fireside. Take these words out of language and you would rob home of its sweetness and human life of its noble aspirations.—*Anonymous.*

AUNT HITTY'S HYMNS.

Dear old Aunt Hitty! Every spring and fall she came to us for two or three weeks, and often between times, to rip up our old dresses, and clean, scour, mend and press them into shape for the stylish young dressmaker who transformed them into modern gowns, and who held us all in awe with her quick, incisive speech and imperative decisions. We never anticipated Miss Atwater's visits with pleasure, despite the fact that she turned us out stylish gowns, but Aunt Hitty's fortnight was a benediction that seemed to follow us through the season. No matter what difficult work was given her, however jagged the rents in childish garments, she never lost her look of peace and never fretted when a thing appeared impossible.

Her chief source of consolation seemed to be the beautiful hymns that were always in her heart and often on her lips. Her voice had once been famous for its sweetness, and even now in old age it was far from unpleasant, though weak and low. In the little back sewing room, always crowded to overflowing with work for some of the six lively children who ran through their clothes with astonishing swiftness, Aunt Hitty's low chair was always placed, and here we loved to come for a little visit with our friend. But whenever she was alone we could always hear the low sound of some sweet hymn softly sung, and we knew that her thoughts were far away with the Lord whom she loved and delighted to honor.

One day when I had been unusually tried with perplexing domestic affairs, I stole away to the little retreat for a talk with Aunt Hitty. As I opened the door the words of Wesley's beautiful hymn, "And can it be that I should gain," floated through the sweet May sunshine.

"I have come in to get a little comfort and peace," I said. "You always seem so happy, Aunt Hitty, and yet your friends have been taken from you, while mine are all with me. Of course you will tell me that the secret of it all is in trusting everything to the Lord. Now, I believe in that just as much as you do, and I can practice it when a great trial comes. But when Johnny breaks my best china bowl, or tears a barn-door rent in his new trousers, or Susie is disobedient, I do forget to look above for help."

"Yes, child," said Aunt Hitty, looking at me benignantly over the tops of her old spectacles, "I know all about that. You think that the Lord doesn't notice the little things. But he does know, and I believe that he orders, or at least allows, the small vexations that either disturb us or else become certain means of grace. Doubtless he will let them come until we show that we have learned his lesson. That is the way we treat our children, isn't it?"

"Yes, surely; but I forget in the haste of the moment. How did you learn to remember?"

"I think the hymns have helped me as much as any one thing. When I was a young girl I sung in the choir, and as I learned easily, the words of nearly all the hymns in our old-fashioned choir-book became familiar to me. I sung them in those days with very little comprehension of their real meaning. People used to say that I sung with expression; but if I did touch the hearts of others, mine was unmoved. The years went on, and you know my story. The husband of my youth was first taken; then, one by one, the children; and at last, when I seemed to need it most, the old home was found to be legally the property of another. In all the hard years I did little singing. My heart made no music, and I cared not to use the voice that God had given me to help others. But one day I read something about 'songs in the night,' and it suddenly came to me that I might sing my troubles out to God and sing his love into all the trials of my life. It was hard work at first. In the old days when I began 'My soul, be on thy guard,' or 'Sweet fields beyond the swelling flood,' there was always a strong tenor voice to join in with me, and after that voice was silenced here to sing with new beauty in the heavenly choir, I missed it sorely. But little by little I learned to rush to a hymn when harsh words rose to my lips or when I was tempted to complain of God's dealings with me. It was a great trial to go out from my home and sew in other folks' houses, but I found a hymn that always makes that trouble easy. It is the one that I was singing when you came in, though you may not have noticed it. I don't know why the ministers so seldom give it out in church; for it has the whole of our religion in it, and it never fails to comfort me:

"'And can it be that I should gain
An interest in his precious blood?
Died he for me who caused his pain,
For me who him to death pursued?'

"And the second verse,

"'He left his Father's home above,
So free, so infinite his grace,'

makes me feel so loving towards him, to think of all he gave up for us, that any work, even going out to sew for other people when you are old and tired and want to stay at home and be alone and quiet, seems easy in the light of his sacrifice and love. And the last verse fills one with comfort and a sweet sense of triumph:

"'No condemnation now I dread;
Jesus, with all in him, is mine,'

That blessed hymn never fails me;" and Aunt Hitty wiped away some tears, though her face shone with God's own peace.

"What else, Aunt Hitty?"

"There's 'Pilgrim halting staff in hand,' especially the verse,

"'Though the way be dark and lone,
Look above!'

and another blessed one, 'I'm but a stranger here,' and 'In heavenly love abiding.' When I used to sing that in church, child, I had no more sense of its true meaning and blessedness than a baby, but now every word of it is precious. You may not believe it, but I am fond of nice things to wear, and sometimes when my old dress looks pretty shabby and I long for the rich silks and laces that seem to belong to old women and help to make them look well, I comfort myself with a verse of

"'Jesus, thy blood and righteousness
My beauty are, my glorious dress.'

"Then there is 'Quiet, Lord, my froward heart,' and 'Father, whate'er of earthly bliss,' and so many others.

"My hardest times come when I go home at night and there is no one to meet me or to ask how the day has gone, no light and no fire to welcome me, and all so still and lonely. But I

stay myself with songs of heaven, 'For thee, O dear, dear country,' and 'Sweet fields beyond the swelling flood,' or 'On Jordan's stormy banks I stand,' and it seems to bring me very near to my lost ones and to the time when I shall enter in to go no more out forever."

"Aunt Hitty, I am going to try your plan. I am sure to forget it at first, but in time it may come to me easily."

"It will comfort you much, child, to sing of Jesus. Hymns are only Scripture put in shape to sing, and they are really God's message to us. Your lot in life looks easy to me, but no doubt you have your trials and need help as much as I do. And you are sure to get comfort and guidance if you sing 'with the spirit and with the understanding also!'"—*American Messenger.*

THE WEDDING GARMENT.

A pleasing illustration of an old Jewish custom implied in one of our Lord's parables is given in the book of the Marchioness of Dufferin, entitled "Our Viceregal Life in India." The parable is that of the marriage feast, (Matt. 22,) where one of the guests was turned out just as the feast was going to begin, because "he had not on a wedding garment," although nothing had been previously said about the need or the provision of such a garment. The common explanation is that such garments were provided by the giver of the feast. This is confirmed by Lady Dufferin's account of a native dinner party. "Our first proceeding was to dress ourselves properly for this festival, and as soon as we got to the house we were taken into a dressing-room, were divested of our gowns, and were draped in *saris* . . . About ten o'clock we took off our native costumes and returned home, our hostess insisting upon presenting each of us with the *saris* we had worn."

GOD PROVIDETH FOR THE MORROW.

Lo! The lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven.
Every bush and tufted tree
Warbles sweet philosophy,—
"Mortal, fly from doubt and sorrow;
God provideth for the morrow!

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily,—
Mortal, fly from doubt and sorrow;
God provideth for the morrow!

"One there lives whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall;
Pass we blithely, then, the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow;
God provideth for the morrow!"

—*Reginald Heber.*

TEMPERANCE.

DRUNKENNESS IN ENGLAND.

Dr. Dawson Burns, of the United Kingdom Alliance, has just published his annual report of the "Drink Bill" for 1891 of Great Britain and Ireland. From this it appears that the total amount spent on intoxicating drinks in the United Kingdom last year was one hundred and forty-one millions and a quarter sterling. This sum means an expenditure of £3 15s per head, reckoning women and children as well as men; or £18 15s. for each family of five persons. Comparing the amounts with those of a year ago, there is an increase amounting to a million and three-quarters. In foreign and colonial spirits there was a decline; but this was largely over-balanced by the increase in home-made spirits and in beer. In the two latter classes the rise was respectively £1,333,778 and £1,129,869. As the decrease was in the more expensive drinks and the rise in the cheaper, it is tolerably clear that working-class drinking has increased during the year. The only pleasant feature is that the growth has not been quite so great as in 1889–90, from which Dr. Burns optimistically infers that "the tendency to increase will now give place to a tendency in the opposite direction." It appears that Scotland and Ireland, in comparison with their population, consume more spirits than England and Wales, but when it comes to beer, England is by far the greatest drinker of the three. In the twelve months she swallowed very nearly £80,000,000 worth of it, a sum which would very nearly pay for the army, the navy, and the civil service twice over.

SIX BOYS.

We all went to school together in the old brick academy in a country town, years ago.

We grew up, separated, went our different life roads.

But I have been meeting my old schoolmates lately, and it is strange how the whisky curse has divided the six.

I stood, not long ago, on the platform of the chapel in a penitentiary to talk to the prisoners. On the front bench, in spite of his stripes, his close-cut hair, his prison pallor, I recognized one of the six. We used to occupy the same desk at school.

He was a prisoner for life, and was drunk when the murder was committed.

Picking up the paper one morning I noticed that a tramp had been pushed from a train on one of our railroads, had fallen under the wheels, his right arm crushed, and that the surgeon at the hospital had amputated it at the shoulder. Recognizing the name I went down to the hospital and found in one of the wards a miserable one-armed tramp—my old schoolmate.

I tried to talk to him, to pray with him; he would not listen. I telegraphed his brother, a well-to-do farmer. He came on to the city, took the poor fellow home with him, gave him a good suit of clothes, and said to him, "Brother, as long as you live you can have a good home here with me. You shall not want for anything, but you must not go to the city."

He stayed there three days and then wandered off. He is to-day a miserable, one-armed bloated wretch, a whisky tramp, drifting toward a drunkard's grave.

There was another, a bright boy full of life, the wit of the school, sunshiny, bubbling over with laughter. He grew up to be a wild, drinking young man, but later on I learned that he had reformed and was in the temperance work.

I heard him one night, and went on the platform to speak to him.

I said, "Are you a Christian?"

"No," he said, "but I'm not afraid of whisky."

A few months afterward I heard of his conversion.

Again I met him, an earnest, active, intelligent Christian worker.

I said in my heart, "My friend is safe."

Alas! No man is safe in a land where whisky is sold.

My friend had been working as an evangelist in the West. He had some money, and he started home to visit his old father and mother. He was within twenty miles of home, on the train. He was taken sick. A gentleman in the seat with him said, "Are you sick?"

"Yes," my friend answered.

"I am taken that way myself, sometimes, and I always carry a little good whisky with me. Suppose you take a little; it will do you good."

"No," said my friend; "I used to drink, and will never touch the stuff again."

The man got up, went to the water cooler, poured a little whisky in the glass and brought it to my friend. He held it under his nose and said, "Don't be a fool; drink it."

The old devil in my friend jumped at the bait. Very eagerly he swallowed the poison.

It was like putting a spark in an open keg of powder.

At the next station my friend got off, eight miles from home. He stayed there in a saloon until, crazed by delirium tremens, the saloonkeeper sent him to a hotel.

He was put in a second-story corner room and served with all the whisky he wanted, for he still had some money. One day the delirium devils chased him to the window, out of the window headlong down on the sharp palings.

They found him there, bruised, bleeding—dead.

Within eight miles of home!

At the next station his old father had waited every day for his boy.

He said, "He will come to-morrow."

And to-morrow came at last, and a rough wooden box was pushed out on the platform.

The father saw his son's name on it. He had the box opened, and he found all that remained of his only son. So three of my old schoolmates went the downward way of death.

One in the penitentiary for life; cause, whisky.

One a wanderer on the face of the earth; cause, whisky.

One gone to a drunkard's eternity; cause, whisky.

Now for the brighter side.

Not long ago I looked down from the gallery of the House of Representatives upon a session of Congress.

At his desk I noticed a man whose name is known all over the Union.

The breath of suspicion has never touched him. He is without fear, without reproach—an active Christian worker.

Another one of my schoolmates.

One Sabbath morning I entered a church in a little Virginia town and had the pleasure of hearing another one of my old schoolmates preach.

The sixth one of the boys is myself, a sinner saved by grace, living in the sunshine, trying to make the world brighter, happier, better.

Here are the other three:

One an honored Congressman; cause, cold water.

One a minister of the Gospel; cause, cold water.

One a worker for the right.—*A. W. Hawes, in the Voice.*

LADY SOMERSET'S VIEWS.

In comparing the liquor evil in America and England, Lady Somerset says: "Among American men there is much more intoxication. Among the women there is wonderfully less. The American women, except those who have abandoned themselves to vicious lives, will not go into saloons. In England nothing is thought of it. There the saloons are crowded at all hours with women. They drink infinitely more than the women of this country. I suppose the vice among women in England is in a measure hereditary. American men are more given to intoxication than Englishmen, and I think one reason for this is that in England we enforce the laws better than you do over here. Your Sunday-closing laws are practically dead letters, while in London and throughout England prompt punishment is awarded those who fail in obedience. I think permitting party politics to interfere with your police departments is entirely wrong. Over there the officers retain their places, if worthy, no matter what party may be in power. You cannot hope for efficiency while every change in administration may affect the standing of every officer."

ANTI-SALOON LEAGUE.

An anti-saloon league has recently been formed in Boston, mainly after the pattern furnished by the Rev. Dr. A. J. Kynett, of Philadelphia, having for its aim the destruction of the saloons by a vigorous enforcement of existing laws and by the use of the ballot to secure such other legislation as may be necessary, to accomplish the end in view. The organization was formed by clergymen and laymen throughout the State, who propose to unite in opposition to the saloon all voters of the commonwealth of whatever political party who can be reached through the instrumentality of the churches. The Rev. Dr. D. O. Mears was elected president, and is supported by a strong body of vice-presidents. The constitution of the league states that any voter may become a member by signing the following pledge:

"That we owe primary allegiance to God and humanity, to our country and commonwealth, and we will make our political action conform to these higher claims.

"That we will always aim to give our vote, in caucuses and at the polls, for candidates to serve as officers in the commonwealth who are known to be, and who have avowed themselves to be, opponents of the saloon.

"That, reserving the right to entertain individ-

ually our political preferences, we hold ourselves free from the domination of the liquor power in our exercise of the elective franchise."

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON VIII.—Second Quarter, 1892.—May 22.

SUBJECT.—Daniel and His Companions.—Daniel 1. 8-21.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Daniel 1: 8.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Dan. 1: 8-21. T.—Jer. 35: 1-10. W—Jer. 35: 12-19. T.—1 Cor. 9: 20-27. F.—Tit 2. S.—Prov. 11: 1-11. S.—Phi. 4: 1-9.

COMMENTS BY E. E. FLAGG.

1. "*A purpose true.*"—v. 8. "Daniel purposed in his heart," and "as a man purposeth in his heart so is he." Here we have the groundwork of character;—the steady determination to abide by his principles at all hazards. It involved separation, singularity, and perhaps being called a "crank," or whatever synonymous expression they used in those days for a man whose conscience led him to pursue an opposite course from people around him. But none of these things moved Daniel in his resolution not to defile himself with the portion of the king's meat, or with the wine which he drank. It was the custom to throw a small part of the viands and wine upon the earth in the beginning of an entertainment, as an offering to the gods. This was the pagan "grace" before meals, by which all the food on the table was consecrated to their heathen deities. Daniel could not, as a conscientious Jew, partake of such food. Even Christians, centuries later, were commanded to abstain from things offered to idols. And yet Paul expressly states that the idol is nothing (1 Cor. 8: 4), and so, logically, that is nothing which is offered to it in sacrifice. The harm was not in the eating of such things in itself, but in the example and the associations. The ground is often taken that dancing is not in itself a sin, and is all right in private home gatherings. But it comes under the same rule:—it is a thing offered to idols, the idols of fashion and lust. So of card-playing and theatre-going; all their associations are with the god of this world, and the Christian cannot sit without sin at the devil's table.

2. *Put to the proof.*—vs. 9–16. The strongest principles may accompany the most gentle, modest and winning manners. Evidently it was so in Daniel's case; else the prince of the eunuchs would not have regarded him with such "favor and tender love." A good cause is often injured by brusque, unpleasant ways; and unnecessary bluntness of speech. This is often a peculiar temptation in reform work, but Daniel's example shows us that courage and courtesy are perfectly compatible. Melzar, though at first unwilling—for none had more occasion to fear the capricious cruelty of an Eastern despot than those who stood nearest his person—finally consented to test Daniel and his companions for ten days, by giving them a purely vegetarian diet, with water for their only drink. Spirituous drinks and high living are even now often prescribed by physicians who ought to know better; and it is not strange that a similar view should prevail among the heathen nations, or the Jews who had copied their luxuries and vices. But Daniel had been taught of God a more excellent way. He believed that he and his companions would be healthier, with firmer muscles, fairer skins, and clearer brains, if they drank cold water,—God's bountiful provision for man and beast—instead of the wines on the king's table which Esther 1: 10 shows plainly to have been alcoholic. At the end of ten days, even Melzar stood convinced that they were physically superior to the others who ate the prescribed diet. Wisdom will always be justified of her children. The right course is ever the safe course. How many have violated their principles because the wine-cup was pressed upon them by the hand of fashion and beauty. Yet Daniel refused one of the highest marks of royal favor. "He would not defile himself." Note the expression. Had he been a young man in 1892, would he, have defiled himself with tobacco? or would he with "a purpose true," have used the whole force of his example and influence against the weed, and strengthened his young companions to do the same? Snares and pitfalls beset the path of the young, especially in great cities, and Babylon, we must remember, was then the world's metropolis, where all vice and wickedness centered. This temptation which met Daniel at the outset of his career was probably only one out of many, but it is recorded here, partly, no doubt, to show us how much depends on taking a firm stand at the beginning. The way in which he conquered this first temptation set his whole life to the key-note of victory. If a boy or girl says "No" to the first temptation, it is much easier to say "No" to the second. If all our boys were Daniels, the rum-seller would lose his prey every time, and have to give up his business.

3. *The reward of a temperate life.*—vs. 17–21. Daniel and his companions had clear heads. They did not muddle their brains with alcoholic drinks, nor ruin their digestive powers with unwholesome dainties. Tobacco-using boys never graduate at the head of their class; intellectual prizes of life are not won by men fond of the wine-cup and the pleasures of the table. "And Daniel continued even to the first year of King Cyrus;" that is, from the reign of Nebuchadnezzar through that of four intervening monarchs, till the final overthrow of Babylon, and the end of the Jewish captivity. Boys who would live long, useful, honored lives, like Daniel, must learn to say "No" to the first temptation to drink, smoke, or in any other way gratify a depraved physical appetite.

RELIGIOUS NEWS.

BAPTIST.

—At Muskegon, Mich., a handsome new church was recently dedicated with simple ceremonies. The history of the enterprise is rather remarkable. A little over a year ago, the pastor, J. C. Jacob, began to agitate the building of the structure, but meeting only with rebuffs, he decided to go ahead with the construction. Accordingly he begged the lumber from prominent firms of the city, and with his own hands laid the foundations and erected the superstructure. Six days out of seven for nearly six months past he has toiled early and late on the church. With his own hands he has painted the entire building, and his own ingenuity is responsible for the beautiful interior finish of butternut, sycamore and black ash. Though the property as it stands is worth nearly $5,000, the cash outlay by the church has been less than $1,000.

—The following anniversary exercises will be held at Philadelphia:

Baptist Congress.—Commencing Thursday evening, May 19, and closing on Saturday evening, May 21, all the sessions being held in the First Baptist church, northwest corner of Broad and Arch streets.

Women's Baptist Home Mission Society.—A general meeting will be held on Sunday afternoon, May 22, at 2 o'clock; and the anniversary of the society on Monday, the 23d, all the meetings in Grace Temple, Broad and Berks streets.

American Baptist Historical Society.—The annual meeting will be held on Monday evening, May 23, in the First Baptist church.

American Baptist Missionary Union.—The anniversary and centenary of missions will begin on Tuesday morning, May 24, and continue through Tuesday, Wednesday, and Thursday. The day sessions in the First Baptist church. Evening session in Grace Temple. Woman's Baptist Foreign Mission Society, Thursday afternoon, May 26, from 1 to 3 o'clock, in Tabernacle Baptist church, Chestnut street, above Eighteenth.

American Baptist Mission Society.—Commencing on Friday morning, May 27, and closing at noon on May 28. Day sessions in the First Baptist church; evening sessions in Grace Temple.

American Baptist Home Education Society.—Commencing Saturday afternoon, May 28, and continuing in the evening. Afternoon session in the First Baptist church; evening session in Grace Temple. Anniversary sermons Sunday, May 29, in Grace Temple. Morning, Missionary Union; afternoon, Home Mission Society; evening, Publication Society.

American Baptist Publication Society.—Anniversary Monday, May 30. Morning and afternoon sessions in the First Baptist church. Evening sessions closing the anniversaries in Grace Temple.

Baptist Young People's Union of America, by arrangement with the several societies, will hold conferences from 8 to 10 o'clock A. M. in the First Baptist church on each of the following named days: Tuesday, Wednesday, Thursday and Monday.

CONGREGATIONAL.

—Evangelists McCord and Lewis are holding meetings in the First church, Springfield, Ill., Rev. C. C. Otis, pastor. For several weeks this church has been planning and praying for a genuine revival of religion. Special sermons have been preached by the pastor, cottage meetings have been held, and a general interest awakened. The work has opened with promise.

METHODIST EPISCOPAL.

—The Methodist Episcopal conference now in session at Omaha will continue to sit during the month. It is the legislative body of that church, meets every four years, is made up of ministers and laymen, delegates from more than a hundred annual conferences. To it the bishops are accountable and by it are elected, their term of office being for life. Two, three or four bishops may be elected, possibly none. Five were elected in 1888. The question of placing some of the older ones on the retired list will be raised; also the question of making episcopal districts. Now each bishop goes the entire round of all the conferences. By the plan proposed each will have a district. We understand the question of ministerial limit will be again raised. First it was two years, then three, then five. Some now want it removed entirely. The admission of women to the conference will be acted upon.

PRESBYTERIAN.

—The one hundred and fourth General Assembly of the Presbyterian Church in the United States of America will meet in the First Presbyterian church, Portland, Oregon, on Thursday, May 19.

PROTESTANT EPISCOPAL.

—The Rev. James F. Spaulding, who was rector of an Episcopal church a few months ago, came to the conclusion that there was too much freedom and not enough authority in his denomination. He felt sure things were much better in the Catholic church, so he "went over." He was disappointed, and now he is back again in the Episcopal church.

ROMAN CATHOLICS.

—Three hundred Roman Catholic priests, besides "sisters," have gone into Zululand, where but twelve American missionaries were occupying the ground. Such is Rome in power to command service.

SALVATION ARMY.

—An illustration of the work accomplished by the Salvation Army in France is found in the following incident: At Lyons there are three corps, mostly converted Catholics, and the woman soldier who carried the handbag of Mrs. Booth-Clibborn through the street to the station was the one who formerly carried the red flag of revolution at the head of riotous mobs or anarchists demonstrations.

—A full-uniformed band of Salvation Army soldiers were allowed to conduct a meeting recently in the Old South Church, Boston. This creates much comment.

UNITED PRESBYTERIAN.

—A petition to organize another new congregation, the fourth, in the city of Chicago, has been granted. The location is on the West Side, where Rev. J. A. Collins has been laboring.

—The Thirty-Fourth General Assembly of the United Presbyterian Church of North America will meet in the Second church, Allegheny, Pa., on Wednesday May 25, 1892, at 7:45 P. M. The opening sermon will be preached by the moderator's alternate, Rev. W. W. White, Ph. D.

—Elder William Getty, well known in the church, having for some time been treasurer of the Foreign Mission Board and having contributed many articles for the church papers, died April 20, at his home in Kansas City. His age was 68 years and 3 months.

—It is understood that Rev. J. A. Duff intends to accept the call from the congregation of Englewood, Chicago, and will begin his labors there in the near future.

UNITED BRETHREN.

—The minutes of the Liberal Pennsylvania U. B. Conference show 1,498 accessions. On the four fields where Evangelist Little labored they report 351 of the above number. Their column of "withdrawn," etc. foots up to 1,028. The loss by death and removals puts the number of lost to 1,373, leaving an increase of but 125.—*Christian Conservator.*

—The volume of business done by the publishing house for the year largely exceeded that of any previous year. The cash receipts, exclusive of loans, reached $201,675.27—an increase of $32,445.38 over the preceding year. This increase was chiefly in the book department. In this branch of the business the cash sales amounted to $102,204.15—a growth of $27,956.07 over the former year. The net profits of the house were $17,279.17. Necessary and valuable improvements were made, and the facilities of the house were found to be never better than at present.

Y. W. C. A.

—This year's conference of Young Women's Christian Associations, held not long ago in London, developed from a national into an international affair. Delegates were present from America, France, Norway, Sweden and Spain. The extension of these organizations for the material betterment and the spiritual uplifting of young women throughout the whole world, is a thing of the near future. The state of the work in London shows that there are forty-three institutes and homes, besides one hundred smaller branches in the metropolis. There are 2,000 young women students attending evening classes at fifteen institutes, and some have passed the Society of Arts examinations. The work is largely sustained by the voluntary service of Christian ladies.

IS SPRING A FAILURE?

Many People Feel That It Is.

If It Is Not So Joyous as It Once Was, Is It Not Your Own Fault?

You wrote a composition when you were a child in school beginning, "Spring is the pleasantest season of the year," and so it was then. There was every reason why it should be pleasant to you. You were in good health. "Life beat high" within you. You had sentiment, ambitions, happiness. The winter had passed, the flowers were blooming, the birds were singing. Certainly spring was to you then "the pleasantest season of the year."

But how is it now? Do you feel the same joyousness, happiness, and anticipation that you did then? Are you filled with hope; or possibly are you weak, languid, despondent, depressed? Perhaps your head aches, you feel tired, and there is a lack of all interest and joy in life where once in the springtime all was anticipation and happiness.

Do you know the reason for this change? It is because you are not well, because your vitality is not so great as when in your teens. Do you know what you need? Something to help you; something which will prove "a friend in need;" something that will restore you and place where you were in youth, which will make life pleasant and happy, and which will again make "spring the pleasantest season of the year." Do you know what will do this? We will not attempt to tell you, but will show you what others have done, and which you may do if you will follow the same wise course pursued by them. Read their words:

Dr. A. C. Clark, a well-known New York physician, says: "I have never known a case of spring debility, spring fever, or any of the troubles which arise during this season which has not been promptly and permanently cured by the use of Warner's Safe Cure. Its power at this time of year is wonderful. I have seen woman, run down by care and overwork; men whose vitality was exhausted, and even puny children restored to perfect health through its use."

Mrs. M. M. Simonson of Buckley, Mo., says: "My daughter, who was once the perfection of health and happiness, was for years afflicted with kidney and liver disease, complicated with scrofula, the hip joint being affected. She became so bad that the doctors wanted to unjoint the hip. I would not consent to it, and began administering a remedy which I had heard much about, and I am happy to say she is now cured, well and healthy, by the use of Warner's Safe Cure."

Mr. B. E. Mayo of Rouse's Point, N. Y., says: "Two years ago I had terrible boils on my face, and my blood was fearfully out of order. I began the use of Warner's Safe Cure; the boils left as if by magic, and I have never since been troubled with them."

If you are depressed, weak, run down by the influences of the season, follow the advice above given. You will certainly find it profitable and valuable. The renewing power of this great cure is beyond estimation. It stands as it deserves to stand, at the head of modern discoveries for the cure of sickness and the renewal of life.

Just Out.

What!! Why!—The Chautauqua Ladies' Desk, the last but in no ways the least of the many splendid offers made by the Larkin Soap Mfg. Co. (successor to J. D. Larkin & Co.) Last year they had the Chautauqua Piano Lamp, which is still to be had. This progressive, energetic firm are always awake to the interests of their patrons, and to enable every lady in the land to become the possessor of a secure place for their treasured missives, they have made arrangements to supply all with the Chautauqua Ladies' Desk. Their large adv't on another page tells you how to secure one. Read it carefully and act.

NEWS OF THE WEEK.

CHICAGO.

The saloon-regulating ordinance was defeated in the council.

Robert D. Fowler, a heavy packer of this city, died at Liverpool, Eng., last week.

The iron-workers on the manufactures' building, at Jackson Park, went on a strike for higher wages.

The International Brotherhood of Boiler-makers inaugurated a great strike.

A contractor named Conway narrowly escaped death by the explosion of a manhole on La Salle street.

Chauncey M. Depew, W. K. Vanderbilt, and party spent a few hours in Chicago, and visited the World's Fair grounds.

Theosophists, or wise men of the East so claiming, were in Chicago on a recent Sunday. There were about 120 delegates present, representing some 2,000 disciples of Blavatsky. They claim to have the wisdom of God from ancient times. The centre of their operations is in India at present. There are over fifty centres or societies in the United States. It seems to be an amalgamatiom composed three-fourths of materialism and one-fourth of spiritualism. But whatsoever it may be, it has none of the humility of Christianity.

An effort was made in the United States Court, last week, to have the two Chinamen, Ing Kain Wing and Ing Hong Wing, who are being taken to San Francisco to be sent to China by order of the United States court at Buffalo, set at liberty. The proceeding was a hearing on a writ of habeas corpus sworn out on the ground that the petitioners were of the noble Chinese family of Ing, and merchants, not laborers, and, therefore, not included under the exclusion act. After hearing the arguments the court denied the petition and the two Ings must take passage for their native land.

COUNTRY.

Rev. H. H. Hinman, of Oberlin, Ohio, has been appointed financial agent of Berea College, Berea, Ky.

Dispatches to the daily press report the death, May 1, of Rev. M. L. Weakley of Berlin, Pa., said to be the oldest Methodist minister in the United States. He was ninety-five years old, and until attacked by the illness from which he died, had never known a sick day in his life.

President Harrison on Thursday signed the Chinese Exclusion bill recently passed by Congress.

Henry H. Waterman, of Milton, Wis., secured judgment for $25,000 Tuesday against the Chicago and Alton Railway for injuries received in a wreck.

Passenger and a freight train on the Panhandle Railway collided at Scio, Ohio, and severely injured several people.

The twenty-first quadrennial conference of the Methodist Episcopal church began at Omaha, Neb., Tuesday morning. Bishop Bowman called the meeting to order in Boyd's Theatre. Thousands of visitors in addition to the 500 regular delegates were present.

Engineer Jones, of the Central Hudson Railway, was burned to death in a wreck at Churchville, N. Y., Monday morning.

Suits against the sugar trust to prevent closing deals for individual refineries at Philadelphia were begun by the government Monday.

Engineer John Murray, Fireman James Bowen, and Brakeman Elmer Brown, of the Louisville, New Albany, and Chicago Railway, went through a bridge at Otis, Ind., Monday morning, and were drowned. The train of engine and eight cars was demolished.

Seven passengers were killed and scores injured in a wreck of the Colorado vestibule, on the Santa Fe, near Dumas, Mo.

All the great central region has been swept by flood, and much damage is reported from cities in this State, Iowa, and Kansas.

Bishop Thoburn's report on mission work in India at the Methodist conference in Omaha shows that 30,000 members have been added to the church in the past four years.

In Iowa during the past week the heavy rains have prevented farm work. In Kansas the condition is more favorable.

The Rev. Dr. Parkhurst was the chief witness against the keeper of a disorderly house who was convicted in New York Friday.

Dr. Lewis Swift, of Rochester, N. Y., has been awarded the comet medal given by the Astronomical Society of the Pacific coast.

Lamperti, the famous singing master, died Friday at Milan. Among his pupils were Mme. Albani, Miss Van Zandt, and Capanini.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from May 2 to 7:

F A Armstrong, M J Boyce, B Fish, H Johnson, A Pope, M Fitch, S L Cook, G Bach, Rev J T Michael, R C Wilson, O A Chillson, H F Dull, G A Dobler, Miss M Clegg, H Myer, V C Wynne, J Walter, W McClelland.

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or LIGHTS AND SHADOWS OF NEW YORK LIFE

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By Rev. Lyman Abbott, D.D.

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A School for Men and Women,

The Annual Commencement Occurs June 30th, at 10:30 A. M.

Annual Sermon by Rev. Dr. Sturtevant of Galesburg. Annual Address by Rev Dr. Hunter, of Sycamore.

All friends are invited, and for those who notify us of their coming, entertainment will be provided.

CHAS. A. BLANCHARD, Pres.

When the Pie was opened

The Birds began to sing
The praises of
Bird's Custard Powder.

An English Table Luxury,
Providing Dainties in Endless Variety
The Choicest Dishes
and the Richest Custard
Entirely Without Eggs.

BIRD'S CUSTARD POWDER is now introduced into America, and will very shortly be on sale at all the principal retail stores. Meanwhile every American lady is invited to send to ALFRED BIRD & SONS, 2, WOOSTER ST., NEW YORK, for the Dollar Sample Box of Bird's exquisite English Home Specialties and to entertain her family and friends with a few choice English dishes by way of a change.

THE DOLLAR SAMPLE BOX

contains four of the articles for which Bird's name has been a household word throughout Great Britain and her Colonies for more than half a century.

CONTENTS OF THE BOX.

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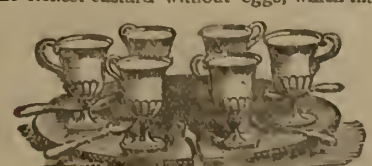

be served either from a dish or in the ordinary custard glasses, and is delicious with all canned, bottled, or fresh fruits. Bird's Custard possesses the richness and nutriment of cream without risk to the most sensitive digestion.

SECOND, a packet of BIRD'S BLANC-MANGE POWDER, enough to make three large Blanc-manges a pint each. The

Blanc-manges are most agreeably flavoured and are highly nutritious, and can be produced in a variety of tints, forming a charming dessert dish, and contributing to the decoration of the table.

THIRD, a tin of BIRD'S CONCENTRATED EGG POWDER, a complete substitute for eggs in puddings, cakes, buns, griddle cakes, and all similar kinds of English and American

confectionery, to which it imparts the lightness, richness, appearance and flavour of new-laid eggs. This tin is equal to 30 new-laid eggs.

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100 Doses One Dollar

HOME AND HEALTH.

CANNING MEATS.

If the meats are to be boiled, as is done with corned beef, the cooked meat is put in the tins as it is taken from the boiler and the tins are immediately sealed up. They are then put in a boiler and boiled for one hour, when the long-continued heat has destroyed all the germs of decomposition, and the meat is preserved without any change for two years. Any person may put up meat for domestic use in this way, as there is no patent on the process. Roasted meats are treated in the same way, being put in the tins as hot as possible, and the tins are dipped in boiling water before being filled.—*New York Times.*

HEAD-CHEESE.

The head of the pig must be carefully cleaned, as are also the feet and ears, which are then all boiled in salted water enough to barely cover them until they drop from the bone. The bones are taken out and the meat remaining is chopped fine and weighed. To every seven pounds of meat a teaspoonful of salt, half a teaspoonful of black pepper, a saltspoonful of cayenne pepper, half a teaspoonful of mace and one onion minced fine are added. These ingredients are mixed with the meat while it is hot. The mixture is put in a press, and when cold forms, in slices, an acceptable dish for the tea-table. This is the old Christmas brawn.—*St. Louis Republican.*

MOST WHOLESOME WAY TO COOK EGGS.

Butter a tin or plate, and break in your eggs; set in a steamer; place over a kettle of boiling water, and steam until the whites are thoroughly cooked. They are very ornamental broken into patty tins, as they keep their form better. The whites, when cooked in this manner, are tender and light, and not tough and leathery, as by any other process, and can be eaten by invalids with impunity, and are certainly very much richer. Try it, and I am sure you'll want to go into the poultry business, in order to have plenty of fresh eggs.—*Germantown (Pa.) Telegraph.*

CANDIED ORANGE PEEL.

If a quantity of oranges are not used at one time, the pee's can be thrown in a jar of saltwater (a handful of the former to gallon of the latter) and kept for weeks. If salted, soak the rinds over night in clear water. Wipe dry and boil in clear water two hours or until they can be easily pierced with a broom straw. Drain, and shred finely. Allow a cupful of granulated sugar and half a cupful of water for each heaping cupful of peels; make a syrup, throw in the peels and simmer gently until the syrup is nearly absorbed. Then pour out on plates and dry in a warm oven. Keep in a jar.—*New York Observer.*

USEFUL HINTS.

Oil door latches and locks occasionally.

Nails dipped into soap will drive easily into hard wood.

To keep off flies paint walls or rub picture frames with laurel oil.

Morocco leather may be restored with the varnish of white of an egg.

A cement made of sand and white lead paint will stop leaks in the roof.

Apply ammonia when acid has taken the color from cloth, then chloroform.

You can sweep a rag carpet much cleaner by sweeping across the breadths.

Sealing wax is made of two parts of beeswax and one of resin melted together.

To remove paint from glass, just rub it with a wet penny or a large silver piece.

The juice of a lemon taken in the early morning will often prevent a bilious attack.

About a pound of wood soot to a gallon of boiling water makes a very fine fertilizer of plants.

To clean ermine and all white fur, rub with corn meal, renewing the meal as it becomes soiled.

There would be more vegetarians if there were more cooks who knew how to prepare vegetable foods.

Yellow spots on the linen or cotton produced by the iron may be removed by setting them in the broiling sun.

To give a good oak color to a pine floor, wash in a solution of one pound of copperas dissolved in one gallon of strong lye.

To prevent colored stockings from fading put a tablespoonful of black pepper into the water in which they are rinsed.

Headache, toothache, backache, or almost any joint ache will be relieved by heating the feet thoroughly with the shoes on.

When using the ordinary old-fashioned whitewash of slaked lime, add a small quantity of liquid blueing. It will give it a pearly white tint.

Any one can add strength and weight to his body by rubbing well with olive oil after a warm bath. Oil baths are particularly beneficial to delicate children.

Wormwood boiled in vinegar and applied hot, with enough clothes wrapped around to keep the flesh moist, is said to be an invaluable remedy for a sprain or a bruise.

When a chimney catches fire throw salt upon the fire below, shut off all the drafts possible (a piece of old wet carpet held before the grate is an excellent thing to use in shutting off the draught), and the fire will slowly go out of itself.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic 25c. a bottle

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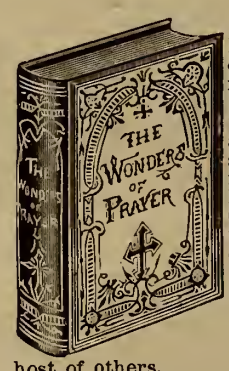

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At night, from baby's crib, are distracting to parents who are at a loss for a medicine equal to the emergency. Not so with those who have **Ayer's Cherry Pectoral** in the house. A dose of this medicine affords certain and speedy relief. To cure colds, coughs, sore throat, asthma, bronchitis, hoarseness, and the various disorders of the breathing apparatus, Ayer's Cherry Pectoral has no equal. It soothes the inflamed tissue, expectorates, reduces respiration, and dispose. Cap. U. Carley, Brooklyn, N. Y., writes: "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children were subject."

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"I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequaled as a remedy for colds and coughs."—J. G. Gordon, M. D., Carroll Co., Virginia. *

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; Price $1; six bottles $5.

FARM NOTES.

SEASONABLE HINTS.

Look out for lice on little chicks.

Keep chicks from damp and drafts.

Sour slop food is not the best chick feed.

An Indiana cubscriber: Red top would be better than blue grass for your "marsh ground."

Little chicks should be permitted to take a frolic in the garden occasionally. They will do more good in destroying insects than harm in picking a few holes in the lettuce leaves.

Gage county (Neb.) subscriber: If the land you wish to seed down for hay and pasture is low or moist we would advise you to use red top. Use two to three bushels of seed to the acre.

John Platten, Fort Howard, Wis., claims to have discovered a new road and wagon system that will give the whole country good roads at a very small cost. When its success has been demonstrated in his neighborhood it may be adopted by others and prove the redemption of the prairie States.

A Downs (Kans.) subscriber suggests that some one try the following plan for sub-irrigation: "Use common four-inch tile, level in parallel lines thirty feet apart just below frost." His idea is that they would store moisture and water where most needed (at the roots), and that water here would do as much as twice the amount above ground, as surface evaporation would be saved. What do those in the semi-arid regions think?

Corn is good for fowls—a little too good when eggs are wanted. It is so good and wholesome for them that they invariably become fat if they get enough of it; and very fat hens, although healthy, do not lay well. A variety of food, therefore, is better; but under all circumstances fowls should have some grain, wheat, oats, barley, or sorghum seed. The gizzard must have some work to do or the fowl will become dejected and worthless.—*Farm, Field and Stockman.*

Keep the cattle off the plowed land.

Have no sagging gates or shackly fences.

The average price of sheep in the United States is higher than any time since 1876.

Never feed your fowls damaged grain or tainted food, and see that the water they drink is clean and good.

Only an experienced workmen should lay out the corn rows. The rows should be straight in order to more easily cultivate the crop, yet much carelessness is allowed in laying off corn rows, though it causes a loss of time and labor later on.

It has been noticed by members of the Kansas State Horticultural Society, that insects injurious to fruits are more numerous about the railroad stations. The average loss in that State by the depredations of insects was twenty-four per cent.

Sow more clover this spring, even if you have to cut less timothy. Clover is rich in albuminoid, while timothy is deficient. Albuminoids make milk and animal growth, and also contain more of value to return to the soil than any other constituent gathered by the horse rake.

EFFECT OF WATER UPON HORSES.

A horse can live twenty-five days without solid food, merely drinking water; seventeen days without either eating or drinking; and only five days when eating solid food without drinking. An idea prevails among horsemen that a horse should never be watered oftener than three times a day, or in twenty-four hours. This is not only a mistaken idea, but a very brutal practice. A horse's stomach is extremely sensitive, and will suffer under the least interference, causing a feverish condition. Feeding a horse principally on grain and driving it five hours without water is like giving a man salt mackerel for dinner and not allowing him to drink until supper time—very unsatisfactory for the man. If you know anything about the care of horses, and have any sympathy for them, water them as often as they want to drink—once an hour, if possible. By doing this, you will not only be merciful to your animals, but you will be a benefactor to yourself, as they will do more work; they will be healthier; they will look better; and will be less liable to coughs and colds, and will live longer.—*Exchange.*

WATER FOR HOGS.

A writer in the "Swine Department" of the *Indiana Farmer* avers, in substance, that pure water is as essential for perfect health and a high degree of thrift in hogs as any part of their daily feed. Milk and slops in many instances being a liberal portion of the rations, it is presumed that water is unimportant; but this is a mistake—neither fully satisfies the demands of thirst, and a regular supply of clean, pure water is indispensable. Milk, which is sometimes given in place of water to fatten hogs, contains too great a proportion of solids, and does not relieve thirst as water does, while house swill is open to the objection of being often salty, thus aggravating rather than allaying the desire for drink. When hogs are fed largely on corn or other heating, fat-forming foods, the necessity for a generous supply of pure water is much greater than when green food and vegetables constitute part of the rations. The water trough for the hogs should be of generous proportions, and successful feeding, and constant growth and thrift depend upon its being kept filled with pure, clean water.

A Common Mistake

Danger of Delay.

It is remarkable how many people there are who have That Tired Feeling who seem to think it is of no importance or that nothing need be done for it. They would not be so careless if they realized how really serious the malady is. But they think or say, "It will go off after a while." We do not mean the legitimate weariness which all experience after a hard day's work, but that all-gone, worn-out feeling which is especially overpowering in the morning when the body should be refreshed and ready for work.

It is a Mistake

To allow this condition to continue, as the body may soon become debilitated beyond recovery, or some serious disease may gain a tenacious foothold. The craving of the system for assistance should be gratified by taking Hood's Sarsaparilla, the great building-up medicine. It purifies and vitalizes the blood, regulates the digestion and really does "Make the Weak Strong."

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NEWS OF THE WEEK (*Continued from 13th page*).

Charles Pinkham, Jr., formerly president of the Bank of Harlem, N. Y., was arrested Friday, charged with misappropriating $70,000 of the bank's funds.

Supposed earthquake shocks were distinctly felt at Terre Hill, Pa., Friday. The ground swayed and houses were shaken. The shocks lasted but a few seconds.

J. M. Chaliss, of Kansas University, Friday was elected president of the Interstate Oratorical Association at Minneapolis. The next contest will be held at Columbus, Ohio.

The aggregate of stocks of iron ore on the Cleveland (Ohio) dock this year is 1,537,188 gross tons against 2,662,223 gross tons on dock May 1, 1891, a decrease of 1,125,035.

The Michigan Salt Company has reduced the price of salt 10 cents a barrel at all its Western agencies, in order to meet New York and Ohio competition.

Professor G. H Palmer, of Harvard College, in a letter to the Harvard *Crimson*, states that he has declined the call to the Chicago University, and will remain at Harvard.

The Treasury Department has completed arrangements for the transfer of the Assistant Treasurership at Chicago to John R. Tanner.

Charles Kendall Adams, President of Cornell University, resigned Friday.

Hugo Monsterburg, M. D., Ph. D., of Freiburg, Germauy, has been elected to a professorship in philosophy at Harvard College.

FOREIGN.

Premier Rudini, of Italy, Friday, handed in the resignations of himself and cabinet.

John David Nichol, editor of a London anarchist paper, Friday was sentenced to eighteen months' imprisonment.

The dreaded May-day in Europe passed off without serious disturbance. Paris is reported to have looked like a city of the dead; during the day all the *portes coheres* were closed, only a few carriages were visible, and all the tramways were empty. A socialist meeting at which 4,000 were present was as orderly as a church service. In London the day was observed as a holiday, and the crowds were everywhere good-natured and peaceably inclined. Minor outrages are reported from Liege, in Belgium, where two houses were wrecked by dynamite; in Pesth, Hungary, a factory was burned, and in Vienna a few street riots occurred.

Spain proposes to try dynamiters without a jury.

Precautions against anarchists continue to be taken in Europe.

Morocco pirates boarded and looted a Spanish vessel near the Barbary coast.

Gladstone gave the English workingmen no hope of securing the eight-hour law.

Dynamite and powder in large quantities have been stolen from the government arsenal on the island of Corfu.

From the returns compiled by Lloyd's Register of Shipping, it appears that in the year 1891, there were launched in the United Kingdom 641 steamers of 878,353 tons, and 181 sailing vessels of 252,463 tons, or a total of 822 vessels of 1,130,816 tons. These figures do not include war-ships.

Thousands of colliers' families in Durham are living on charity as a result of the protracted strike. Many of the tradespeople who supply the miners have become insolvent, and scores of villages are threatened with ruin.

Advices from South Africa report much damage from the locust plague. One swarm of the insects that was six miles wide recently passed over Graham's Town, Cape Colony. Crops have been greatly injured in the Orange Free State.

The emigration of Prussian Poles to the United States is rapidly increasing. It is attributed not only to agricultural depression but to the general fear that sooner or later war with Russia is inevitable. Altogether emigration from Germany has been much heavier thus far this year than for many years past. It has doubled since 1888.

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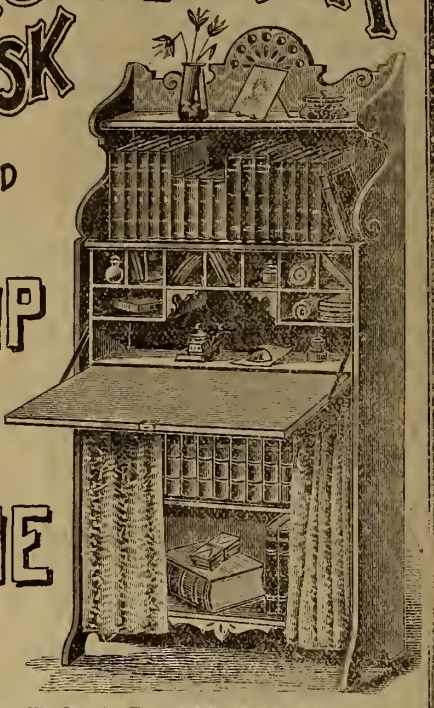

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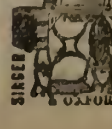

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We give up this number of the *Cynosure* largely to a report of the proceedings of the annual meeting of the Association. The attendance was fair, although many whom we should have liked to see were absent. The work of the past year was amply reviewed, and that of the current one quite generally canvassed in a very hopeful spirit. From this time forward, the progress of the anti-secret reform (relying, with a deep sense of our responsibility, upon the personal efforts and earnest prayers of every member of the Association) ought to be pushed in all directions, in the Spirit and power of the Lord of hosts.

Peculiar interest attaches to the article on the eighth page of this issue, entitled "Facts." It is the last one written by ex-President Blanchard, and manifests the indomitable Christian spirit of its author.

Mr. B. B. Blachly, formerly an agent in Illinois of this Association, has, for a year or more, been employed by the American Bible Society in the western part of Mexico. During the past month and a half he has labored in the peninsula of Lower California, and within that period has sold 79 Testaments, 234 Gospels and 231 Bibles. It is satisfactory to learn that Bro. Blachly is doing well. He will contribute items for the *Cynosure* during the coming year.

At the recent regular session of the Presbytery of Sioux City, Iowa, Rev. W. C. Paden presented the following resolutions, which were discussed at some length: "*Resolved* (1). That we believe it to be the duty of all Christians, and especially of all ministers, to expose and withstand those lodges which reject our Lord Jesus Christ and unite believers and unbelievers together in a common religious worship, and standing and destiny. *Resolved* (2). That we earnestly exhort ministers and people of this presbytery who belong to any secret orders, to withdraw from them, and likewise exhort all others to abstain from uniting with them." Mr. Paden introduced these resolutions by a concise reference to the secret lodges and the evils they perpetuate; and while it is to be regretted that they and the preliminary declarations were not adopted by the presbytery, it is an encouraging sign of the progress of our reform work if the orthodox churches will consent to discuss the lodge question in their official meetings. What they most need, it would seem, is (to speak Masonically) a stirring "shock of enlightenment."

Mayor Washburne was recently drifting between Scylla and Charybdis—in other words, between a big brewing company and a Roman Catholic church. A saloon has for some time been running in the near vicinity of St. Patrick's church and parochial school on Desplaines street. Not long ago the keeper's license was revoked, for cause, by the city authorities. An effort by the West Side Brewing Co. to have the license restored and the saloon re-opened is opposed by the church dignitaries with earnestness and energy, and the big brewing company threatens to "make it warm" for the Mayor, at future elections, if the license is not re-issued. The case will probably end in a law-suit and a nice bill of costs. The public have an interest in the contest.

The Orangeman has come to the front again. Last week the Grand Orange Lodge of New York State drafted resolutions denouncing the action of the Troy school board in dismissing twenty-one Protestant school-teachers and appointing twenty Roman Catholics and one Jewess in their places. The Orangemen are not the only ones who protest against this sectarian usurpation of the people's rights. "A church without a bishop, and a state without a king" is best suited to the spirit of our free American institutions. Opposition to this principle cost Great Britain large amounts of blood and treasure, with the loss of her thirteen American colonies. If the principle was ever worth the struggle to obtain this national freedom, is it not worth another struggle to maintain it?

We learn from a correspondent that one of the associations of Congregational churches in California has recently opened its session to a discussion of the anti-secrecy question, which is another cheering indication in the interest of our reform. We notice, also, at the regular spring meeting of the Sacramento Valley Association of Congregational churches, held at the church in Grass Valley, May 3 and 4, that among the speakers was the name of Rev. H. L. Kellogg, announced in connection with an address on "Christian Training and Discipline in the Church." Mr. Kellogg, with his family, after a sojourn of several months in California, has returned to Chicago in renewed health, and will be heard from henceforth in the work of the Association as its Corresponding Secretary.

Frederick Douglass, of world-wide fame, was in the city last week as the Commissioner from Hayti to the Columbian Exposition. In an interview with a representative of the Chicago *Daily News*, Mr. Douglass thus expressed his views of the recent outrages upon the Negroes at the South: "The Southern question is a big one, and something must be done or the Negroes will become chemists and learn how to manufacture bombs and dynamite, as well as some other people. It is very strange that the South has to resort to lynch law in this day and age. There is but one excuse for it, and that is that they are too weak to enforce laws, and this condemns them. Again, it seems strange to me that during the war these Southern gentlemen would leave their wives, daughters, mothers and sweethearts in charge of colored men in perfect confidence, and now declare that these same men are mean, vile and not fit to live. No depredations of the kind were ever heard of during the war, when the Negro had every opportunity to commit such vile deeds with perfect confidence of not being punished. And now that these same white men have come home to protect their homes they say that these same homes are in danger from that abandoned creature, the Negro. It appears very much as if the colored men were a scapegoat for all of the evil done in the South. I think that the colored people should hold a convention in Chicago during the World's Fair and show to the world what sort of treatment they have received from the Southern people. In this way the people of that district may be shamed into doing what is right." Probably no man in the United States better understands the temper of the Southern whites and the peculiarities of the Negro race.

Great Britain is threatened with a civil-religious war this summer, arising out of the approaching Irish elections. An Ulster convention, at Belfast, and an All-Ireland Unionist convention in Dublin, are to be held in June, prior to the elections. Sir William Vernon Harcourt asserts that "the Orange lodges are privately subscribing money for the purchase of arms to carry out the threats to rebel rather than to submit to an Irish parliament." Mr. McDonnell, Lord Salisbury's private secretary, has written to an Oxford clergyman that "his lordship is glad to see you impress upon the electors the probability that home rule would produce that greatest of all curses—a religious civil war." "After this," adds a correspondent, "it is no wonder to hear of men drilling in Ireland, and that rifles and munitions of war are being stored in England."

THE JESUITS.—II.

THEIR ORIGIN, THEIR AIM, THEIR METHODS, AND THEIR SUCCESS.

[Read at the New England District Anti-Secret Convention, in December, 1891.]

BY MRS. E. TRASK HILL.

What is the Jesuit accomplishing in America to-day?

First. As in olden time, he seeks to gain control of the education of the youth. He is accomplishing this object by the establishment of the parochial school. Within the past four years, an order has been promulgated, requiring every priest of every parish in the United States to establish at once a parochial school. That this command is being obeyed, is shown by the fact that there were in 1889 2,206 parochial schools in the United States.

The Boston *Pilot* stated recently, that in the arch-diocese of Boston alone there were 22,250 children in parochial schools. Among a few of them may be mentioned the following:

Those in Roxbury, one of	600	pupils.
Mission Church	1 000	"
St. Stephen's Parish	1 200	"
St. Thomas Parish	400	"
Charlestown, two with	1 000	"
Jamaica Plain	400	"
Chelsea	1 000	"

A Jesuit college has been established in Boston, with twenty-five professors. The Holy Cross College, Worcester, is under Jesuit control, and yet it receives the endorsement of the Governor of Massachusetts, and has received large sums of money from a former Governor of that State.

The National University at Washington is a Jesuit institution.

In these parochial schools and colleges the chief aim is to instruct the youth in the doctrines and teachings of the Roman Catholic church. The history learned is untruthful in the extreme, and claims for the Roman Catholics all the discoveries in arts and sciences, and all the wonderful inventions. Page after page of history is de-

voted to the extolling of the Romish saints, and but little notice is taken of the founders of this republic. The catechism is thoroughly taught, and the Protestant religion and its devotees are grossly maligned. The children are instructed in the belief that the Pope is the supreme power to which all governments are subject, and all the teaching is calculated to separate the Roman Catholic child from the Protestant, and thus concentrate two opposing forces to do battle against each other; while, on the other hand, the public school is the great assimilator, which brings both the Catholic and Protestant child together, and instills in them patriotism and good morals.

In French parochial schools the pupils are taught only in the French language, thus producing a class of people who are clannish and hard to manage.

Another curse of the parochial school is, that it disarranges the whole public school system. Without the least warning schools are depleted; in some instances 400 pupils have been removed in a day; school-rooms have been left vacant, and after teachers had been dismissed for lack of pupils, the children from parochial schools have been returned to the building, and claimed their right to be taught in the public schools, as was the case in Malden, Mass., when their poor instruction in parochial schools had caused them to be far below grade. The aim of the Jesuits is to not only establish the parochial school system throughout the United States, but to thoroughly demoralize the public school; hence they insist that Roman Catholic teachers shall be employed. They accomplish this object by sending young Romanist girls to the normal schools in large numbers. We have the statement, on the authority of one of the members of the Boston School Board, that at least one-half of all the young girls attending the Boston Normal School at the present time are Romanists. On graduating they quickly obtain places as substitutes; they force their claims through political friends, and while the Protestant girl modestly stands back, waiting to be sought for, the Roman Catholic girl seizes her opportunity, and, having been a substitute, finds promotion to the rank of teacher to be an easy matter. Protestant girls, discouraged, seek other occupations, and refuse to attend normal schools, because their chances are so small to obtain positions as teachers, as Roman Catholic girls are so largely employed. American children thus frequently come under the control of ill-mannered, uncouth, unprincipled Romanists, and sometimes suffer untold torture from the insults and abuse they receive from them. Here and there a parent protests vigorously, and the teacher is dismissed.

Romanists insist on being placed on school boards, and a single wily one will do more mischief than a dozen Protestants can counteract.

In some cases, as notably in Faribault and Stillwater, Minnesota, nuns are employed as teachers, and, clothed in the garb of their order, instill into the minds of Protestant children the doctrines of the Romish church. Seemingly friends of the public school, they, in this State, turned over the parochial school building to the town or city authorities, insisting, however, that nuns shall be employed as teachers. They interfere with the choice of text-books, as they did in 1888, when a priest demanded that Swinton's History should be removed from the public schools of Boston, and a master transferred because he had taught history truthfully. Through their influence histories have been Romanized, as was clearly proven by the Committee of One Hundred to be the case with Anderson's History. Through their efforts encyclopedias have had stricken from their pages all (to them) objectionable matter. When in the majority, as in 1888, in Boston, in the school board, school-houses were left unrepaired, and the drainage of buildings was allowed to remain in a condition dangerous to the pupil and teacher. All important committees of the board were ruled by a Roman Catholic majority, and even the janitors of the school buildings were used to forward the Jesuits' unprincipled political schemes. At their dictation, newspapers and books distasteful to them are removed from public libraries and Y. M. C. A. buildings, unless Americans with backbone are found in power.

They are to-day, in a measure, controlling the whole public school system of this country; in proof of which we cite recent occurrences in Windsor Locks, Connecticut, where a Roman Catholic priest demands as his right that he shall be made school director; as in the case of the schools at Fitchburg, Mass., where priests openly defy the law in a French parochial school; as in Worcester, where the superintendent of schools, a Protestant, is completely under Roman Catholic influence, and where a priest has the audacity to charge the teachers with gross immorality. Their purpose is to undermine and forever destroy the public school system and establish a parochial school system throughout the United States. There is not a State in the Union that does not feel the Jesuits' power.

They also seek to gain control of government funds in the Indian territories, to bring the Indians into the church. They are establishing schools among the colored people and among the Italians, and it would be hard to find a spot in our favored land where the track of the slimy serpent could not be discovered. In Canada a school-house was built with public funds, and when finished was sold to Romanists for $5.00.

Second. The rising generation having been educated, they propose to possess the land. The doubter may be convinced of this fact if he will only notice what valuable sites are already in their possession, and also observe that wherever a Roman Catholic institution, church, or dwelling is found, there he will find the locality being rapidly deserted by American Protestants, because property greatly depreciates when Romanists once control it and begin to locate there. It will be well, also, to notice that, as far as possible, commanding sites, or central positions, are obtained. Notice the situation of the Cathedral on Washington street, Boston, of the Young Men's Catholic Association, soon to be erected opposite Dr. A. J. Gordon's church; the situation of the church and Little Sisters of the Poor building, at Mount Pleasant, Roxbury, at the junction of three roads; the valuable land owned by the Church of the Immaculate Conception, and the Boston University, and the site purchased on Cony Hill. Go with me to Charlestown, and on the top of Bunker Hill I will show you the finest parochial school building in America; also a large church and a priests' residence. Shame upon us, that this historic spot, of all others, should have been allowed to pass into the hands of the nation's enemies! The beautiful square in and around Bunker Hill Monument, known as Monument Square, is being rapidly deserted by old residents, and Roman Catholics are purchasing the property at ridiculously low figures. Within a short time the Y. M. C. A. building of that district had almost passed into Romanists' hands; but Protestants awakened just in time to save it. Two immense churches have been erected by Romanists there, within two years, and two parochial schools, while the Protestant churches are on the wane, although strenuous efforts are being put forth to revive them.

What is true of Boston is true of Worcester, where the Holy Cross College occupies the most commanding view in the city; of Hartford, where a very valuable site is in their possession; of Portland, Maine, where a magnificent section of the city is owned by them.

Not a city or large town in the United States is allowed to be free from their supervision. Funds are not lacking to purchase every valuable piece of property in the whole United States, should they desire to possess it, and it could be possibly bought. Nor are their purchases confined to large towns and cities; the country towns are being invaded, and deserted farms are being bought by them, and when a sufficient number of Romanists are located in any country town, the Catholic church and parochial school follow.

Where, my friends, will be our power should the Romanists attack us in open warfare, if they thus obtain gradually all the places of defense?

You say we are in no danger of such an attack. We little dreamed that rebellion was rampant in the South where dwelt our own people, until the shot on Fort Sumter came. We awoke from our apathy then, only to wade through the blood of America's martyred heroes.

Shall we need another bloody conflict like that to arouse us to meet the most desperate foe ever to be encountered? What means this storing of weapons of warfare in churches? Why this drilling of Roman Catholic youth? Why this formation of secret societies? Why these muttered threats? They are pregnant with impending danger. Rome is getting ready for battle.

(*To be continued.*)

HOW HE KEPT HIS PROMISE.

BY MRS. VICTORIA ALEXANDRA STONE.

It was during the darkest days of the reign of Mary Tudor. Terror reigned throughout all England. The Bible was proscribed; Christians were daily persecuted and put to death; imprisonments were common; Protestants were arrested and incarcerated on every pretext, real or fancied, and a reign of terror prevailed throughout the kingdom.

But our story has to do with one man immured in a gloomy prison in London. For many weeks he had been confined there, shut out from God's free air and sunlight, far from his home, from his wife and sons, expecting daily to be summoned forth to die.

It was a dark, rainy day in March. David Moody sat in his cell, with chains on his hands, chains on his feet; but a weight heavier than chains was upon his heart. During the many weeks that he had been confined in that gloomy cell, not once had he seen his wife or sons. It was now night, and still raining, and as David Moody sat in his prison cell, thinking sadly of happy days forever gone, a torch-light glimmered outside his cell-door, which opened with a clang, and the jailor said: "David Moody, look up; here is your son come to see you;" and a noble-looking lad of seventeen entered the prison cell.

After the first words of greeting were over, the prisoner inquired eagerly of the outside world which he had left so long before. "Tell me, Cuthbert, is it well with thy mother and the little lad, thy brother?" "Nay, father; the mother has been very sick, and we have suffered much; but we try to bear up bravely for thy sake. Much fear prevails; neighbors Smith and Lee have both been put to death as heretics. Oh, father, it were better for us all were we dead than to live, so terrible are the times on which we have fallen! But tell me, father; how doth it fare with thee?" "The same, night and day!" his father replied; "all alone with my bitter thoughts! Hast thou that Book now, my son—God's holy book that we loved so well to read?" "Aye, father, and much comfort hath it been to us." "Oh, my son, if I only had it with me! Here I sit in my chains day after day. Canst thou not bring it to me, my lad?" "That I will, father; God helping me, I will bring it to thee!"

The jailor opened the cell-door and summoned the lad, who embraced his father and withdrew. Alas! for David Moody! Spies concealed behind his cell-door had heard every word that passed between him and his son!

Another day passed. It was still raining heavily; not a ray of sunlight pierced the cell in which David Moody sat in his chains. Dreadful sounds had reached his ears; shrieks and cries, in a child's voice, mingled with the sound of heavy blows. The sounds had lasted for several hours, but now, as the day wore on, they gradually ceased. Without, the rain still fell, and the wind howled with fitful fury, but within that dark and gloomy prison all was now still—quite still.

Within his dark and lonely cell David Moody, the Christian, sat with chains on his hands, and on his feet; but a weight heavier than chains rested on his heart. Those cries had reached his ears, and, several times had his heart been thrilled with an awful fear—surely he had heard that voice before! Yes, he had, but never before in that way.

It was night; the wind had ceased, but the rain was still falling. As David Moody sat in his prison-cell he became conscious of a sound—the sound of footsteps approaching. They trod heavily and unsteadily, as though bearing a burden. They paused at his cell-door, which was pushed rudely open, and three men entered, bearing a bundle which they laid at David Moody's feet. "Stand up, David Moody," the jailor said, "and look at thy guest; he has come to thee and has brought a Bible with him."

It was, indeed, Cuthbert Moody. His hands were tightly clenched, his eyes staring, his face horrible to behold, and his mother's Bible was bound tightly across his breast.

David Moody stood erect in his chains, gave

one long, despairing look at the dead body of the boy lying at his feet; then, raising his eyes to heaven, he exclaimed: "Avenge thy slaughtered saints, O Lord!" and dropped lifeless beside the dead body of his son.

Cuthbert Moody had been scourged to death. He, however, was only one of thousands of youthful martyrs whose blood was freely shed for Christianity during those dark days of the reign of Bloody Mary of England.

My story is told. I might stop here and moralize if I chose; but I have concluded not to do so. This true tale, briefly narrated, teaches its own moral better than anything I can say. And yet, reader, suppose those dark days of persecution were to return; how many, think you, among the Christians of the present day would be willing to die for their principles? Would you?

Steamburgh, N. Y.

THE ZETA PSI AT M'GILL.

BY SILAS WINIFRED MACK.

Some years ago the members of the above society, although comparatively few in numbers, succeeded by ways characteristic of their fraternity, in electing their own candidates to nearly all the places of honor. Unfortunately, however, for them, they boasted of their victory a little too openly. The other students, learning the secret of their success, combined the following year, and took revenge by driving them out of power.

Since then, secretism has been frequently discussed in the literary societies. Anti-secret literature has been distributed, and the *Cynosure* placed on file in a couple of the affiliated colleges. During the winter the question was discussed at considerable length in the Montreal *Daily Witness*. Quite recently it has been prominently brought before the public in reference to Greek-letter societies.

The fifty-ninth convocation of the Medical Faculty of McGill University was held April 2. On the platform were the chancellor, Sir Donald Smith; the principal, Sir William Dawson, and a large number of professors, while the hall was crowded with the students and their friends. After the opening exercises, Dr. T. Jamieson, B. A., was called upon to deliver the valedictory. The following is a brief summary of his remarks as they appeared in the Montreal *Gazette:*

"Dr. T. Jamieson, as gold medalist of the class of '92, had to perform the office of reading the valedictory for his colleagues, a task which he performed to the satisfaction of every one. After referring to the loss sustained by the class in the deaths of the late Dean Howard and Dr. MacDonnell, he dipped into matters of peculiar interest not only to the medical, but every other student of McGill. He said that of late a secret society had been making its influence felt in the affairs of the university, and that influence was not for good. McGill until recently had been free from such organizations, but now, owing to the workings of one of these, the class of 1892 was divided. There were instructors who were members, and what confidence could be expected from the student towards an instructor who was pledged to assist with all his power any member of his society who happened to be in the class. A teacher ought not to be bound by secret vows which might affect him when called upon to examine those he may have met elsewhere as sworn brothers. Dr. Jamieson added that secret societies ought to have no place in McGill. The listening students cheered these sentiments to the echo."

The *Gazette*, after convocation, saw two of the new M. D.'s and asked them what they thought about that part of Dr. Jamieson's valedictory dealing with secret societies. "Jamieson was right," said both. "The society exists and must be stamped out. Yale had to do it, and so will McGill. Why, just imagine, there are four instructors and one professor who are members. How can outsiders expect fair play from these men as against their own crowd?"

Since then one of the professors alluded to has been assigned the task of defending the Zeta Psi and kindred societies, if one may judge from the following item in the *Daily Witness:*

"That secret society in connection with McGill College which Dr. Jamieson so severely condemned in his valedictory at convocation on Saturday is not at all the formidable affair, according to the professors, which his vivid speech pictured it. It is not Masonic, it is not Orange, and it does not even boast the Odd-fellow's millinery. It is not secret in any serious sense. There are secrets in it but they are of a ridiculous and even childish character, and appear to travesty the real secret societies.

"In short, it is one of those Greek-letter societies which spring up in nearly every college on the continent, and to which pretty nearly every professor has belonged in his student days. For the peculiarity of it is that none but students can belong to it, which disposes of Dr. Jamieson's assertion that several professors were actively connected with it. The name of it is 'Zeta Psi,' and its chief function is to be a social organization to which none but 'jolly good fellows' can be admitted.

"Incidentally, there is more or less 'hazing,' but that is principally of a laughable rather than tyrannous character. An air of mock ceremony and tragic solemnity are associated with initiatory rites. The candidate has to walk around barefooted. Sometimes this is pleasantly varied by making him strip pretty nearly naked. Again, he will be driven round and round the city in a bewilderingly aimless manner.

"Should he happen to have a lady friend, he may be sent with a message to her, or with a parcel which will make her laugh and the candidate look sheepish. Then he may also have to 'fag' for the officers for a while, and when he is made a full-fledged member, he takes deep delight in making the 'other fellow' undergo similar sufferings and abasements. Sometimes the society has ten, sometimes twenty members, drawn from all the faculties. They are selected with nice discrimination, and many a student is black-balled.

"The black-balled student does not regard the society with favor. That is an obvious trait of human nature. The poet does not love the paper which rejects his little 'pome.' There is an annual dinner, and there are florid speeches, and upon the whole the 'Zeta Psi' Society, which has been in existence for twelve years, need not alarm anybody. In the States the 'hazing' has been carried to an extreme extent and has drawn forth strong protests from several professors. No complaint of cruelties has reached the McGill professors in respect of it.

"For some time past, though, there has been considerable party feeling in relation to this and a society formed by the Maritime Province students.

" 'The Zeta Psi Society', said Prof. Ruttan, 'is only a joke. It has nothing whatever to do with college training. It has neither political nor college significance. As for professors belonging to it, that is ridiculous, for, according to the rules, none but students can belong to it. The secrets and ceremonies are so childish that I am going to say that no grown person, much less a professor, could have anything to do with it. It is just a band of young fellows who form a society for social purposes. I belonged to it in the past. It is a memory of student days; pretty nearly every professor has belonged to it in one college or another. Dr. Jamieson is a clever young man, who will do credit to McGill, but he is quite mistaken in treating the society seriously as a secret order, with an influence upon the teachers.' "

If Dr. Jamieson's indictment is not convincing, then the above defence establishes clearly enough the immorality of such "college societies." I cannot refrain from enclosing one more article, the opinion of Alex. Johnson, L.L. D., (Trinity College, Dublin,) Vice-Principal of McGill, as reported in a later number of the *Witness:*

" 'If the secret societies mentioned by Dr. Jamieson are of a childish character it is a folly for grown men to be associated with them; but if they are of a serious character, as alleged, then they are dangerous. In either case they should not exist.' That is the opinion of Prof. Johnson, Dean of the McGill Faculty of Arts. 'I know nothing about them,' he added. 'They are confined to the Medical Faculty, I understand.'

" 'It is claimed,' was the reply, 'that members from all of the faculties are to be found in them.' 'I don't know,' the Professor said, 'but I remember reading—I think it was in the *Witness*—a letter from a parent complaining that his son had been seriously burned in the arm in connection with some ridiculous rites. Childish or otherwise, they should not exist.' "

Dunham, P. Q.

NATIONAL CHRISTIAN ASSOCIATION.

ANNUAL MEETING, MAY 11, 1892.

The officers and members of the National Christian Association met in annual session in Room 1, Carpenter Building, 221 West Madison street, Chicago, at 10 o'clock A. M., May 11, 1892.

Rev. E. R. Worrell called the meeting to order, and after prayer by Rev. W. M. Howie, the President, Rev. Alex. Thomson, being absent, Rev. G. R. Milton was elected chairman.

The report of the Recording Secretary, Mrs. E. A. Cook, was read and approved.

The roll-call showed a quorum present for the transaction of business.

On motion of Rev. W. I. Phillips, the following persons were invited to seats in the meeting as corresponding members of the Association: Rev. James W. Fifield, Rev. Orange C. Bailey. Rev. L. B. Davidson, Rev. Philip Heck, Rev. R. W. French, Rev. W. M. Howie, Rev. J. B. Galloway.

The report of Chas. A. Blanchard, General Manager of the Association, was then presented, accepted and adopted. It is as follows:

REPORT OF THE GENERAL MANAGER, MAY 1ST, 1891, TO APRIL 30TH, 1892.

BRETHREN AND SISTERS OF THE ASSOCIATION:—In my absence from your meeting last year, I was elected General Manager for the Association, the understanding being that my duties were to be largely advisory, and that I was not to be called upon to do field work or writing, which was impossible. I have filled, as well as I could, the office which you entrusted to me. The principal part of my work has been to give counsel concerning matters of importance and doubt, and for this report which I am permitted to lay before you, you are chiefly indebted to our brother, Secretary and Treasurer Rev. W. I. Phillips. During the year the following meetings have been held:

First. There was a National Conference of Churches and Christians at Central Music Hall, Chicago, May 14th, 1891. The call for this meeting was signed by about five hundred leaders of religious and educational thought. The day sessions were well attended and were profitable. The evening session did not have the attendance which we had been led to suppose might be secured. On the whole, however, the meeting accomplished good.

Second. State meetings have been held in connection with our work in Wisconsin, Kansas, Illinois, Iowa, New Hampshire, Ohio, New York and Pennsylvania. In addition, there was the New England District meeting, which was, of course, largely sustained from Massachusetts, though greatly assisted by persons from other New England States. These meetings were, so far as I am informed, generally small but universally profitable. I think that they were arranged on an economic plan, little money comparatively being needed to pay the expenses of speakers, most of the work being done by persons from the vicinity where the meeting was held, and without charge. I have no doubt at all of their value, and believe that they should be continued and greatly increased in number.

Third. Parlor meetings have been held in Boston, Mass., Providence, Rhode Island, and other places during the year, the most continuous and successful one having been conducted by Bro. and Sister Stoddard in the city first named. In our building in Chicago, noon prayer-meetings and mission work have been continued throughout the year with excellent results.

Fourth. The colleges and the theological seminaries of the interior have been reached in several ways. An open letter, suggested by the Masonic proposition to hold lodge meetings on Sunday, was addressed to the presidents and professors of the colleges and theological seminaries of the United States. Printed in connection with this letter, were the testimonies of about one hundred and fifty eminent men, against secret societies. From 495 different institutions, 357 colleges and 138 theological seminaries, very few replies were received. There is, I think, no doubt, however, but that this testimony will bear its fruit in God's time.

Literature from our rooms has been furnished students of various institutions, who, in increasing numbers, seem to be bringing this reform before their societies for discussion. A letter recently received from a college in Indiana,

says: "I am on the affirmative of this question, *Resolved*, That secret societies are detrimental to the nation. Please send me something on the subject." The address delivered by myself on College Secret Societies, before some of the students of Northwestern University, was printed in the *Cynosure*, and afterwards in pamphlet form. It was called for without special advertising until the edition of one thousand was exhausted.

Our College agent, Rev. S. F. Porter, one of our oldest and most faithful friends, has represented our work before many of the institutions of the interior and South, and is now laboring in the East. He has this year placed a library of our books in each of twenty-five colleges. The Faculty of Chicago Theological Seminary invited me to deliver an address on secret societies before the Faculty and students. It was well received by both professors and students. A large number of Joseph Cook's address at our last conference and of Dr. Carradine's sermon were distributed among them and were eagely received. The principal of a business college in Ohio advised his young men to keep out of secret societies, and was waited upon by citizens of the town, who warned him that such sentiments expressed would ruin his school. Undaunted by this threat, he gave his students his reasons for his position. He retained his students, and their numbers were increased. The victory at Heidelburg University was remarkable, and should awaken thanksgiving. There were three Greek-letter fraternities secretly existing among the students in violation of college law. Emboldened by resistance made to lectures from our Mr. Fenton, these law-breaking fraternities put on their badges, announced a public banquet, and appeared openly in their true character. The Faculty, after long and patient examination, and every endeavor to secure the return to reason and obedience on the part of the young men, was compelled to suspend thirty-five of them. There was one professor, out of the eighteen members of the Faculty, who stood with the law-breaking students from the beginning. He withdrew from the institution, and the secret-society movement there was killed. During last July the *Cynosure* printed the report of the president of the Iowa Wesleyan University made to the College Section of the National Teachers' Association, in St. Paul. The subject of his report was college secret societies, and in it he states that he has received answers from 150 colleges of all grades, and that their testimony is overwhelmingly against secret societies.

Fifth. The foreign mission work of the Association has been continued, letters having been received from, and literature having been distributed through Rev. C. W. Wilcox, of China; Rev. H. W. Johnston, of West Africa, Rev. J. Gomer, of West Africa; Rev. W. J. Gladwin, and Mr. Hopson, of India. The testimony of all these gentlemen is, that our literature is adapted to do great good in these lands where secret societies of various names and kinds abound now as they have for thousands of years past.

Besides *Cynosures* and tracts, our office has sent out over three thousand pamphlets, supplying in all, some fifteen hundred missionaries.

Sixth. The *Cynosure* has continued its work throughout the year with so much of energy and ability as we could command. Brother Kellogg, for so many years our efficient and able editor, desiring to be absent from the State for a year, the committee of publication secured the services of Mr. H. M. Hugunin, who has served us to the measure of his power throughout the year. Our former editor-in-chief, Pres. Jonathan Blanchard, though he did not think it expedient to accept the election which you made at our last annual meeting, has very kindly assisted us by his pen, as in former years. An attempt was made to secure regular editorial writing from a large number of our gentlemen, which was only partially successful. Without feeling that the paper has been all that we could desire, yet we feel grateful that it has accomplished, under God, the excellent work which has been performed.

Seventh. Eencouraging features. In some respects the year has been marked by advances more encouraging than we have hitherto been permitted to record. As before stated, the Faculty of Chicago Theological Seminary requested an address on the lodge question. The Boston Baptist Ministers' meeting, more than fifty of them present, did the same. This address being delivered by our New England representative, Rev. J. P. Stoddard, was heartily received by the ministers assembled. The Chicago Presbyterian ministers invited one of their number, who was also a member of our Board of Directors, to read a paper before them on the same question.

Seceders from Masonry and Odd-fellowship are numerous. A letter recently received from one of our co-workers in Arizona, tells of a number who have publicly renounced their Masonic vows and professed their faith in Jesus Christ. The *Cynosure* has, during the year, published written renunciations of five different gentlemen; Messrs. Holmes, Packard, Comstock, Mattey and Proctor. The report of the Good Templars' lodges of Illinois, for 1891, shows that last year they lost, by expulsion, withdrawal, forfeiture of charter and suspension, over 7,400 members. What is true of this lodge will be true of all others, if only the light is shed upon the minds and hearts of the people. No farmer is more sure of reaping from grain sowed, than are we of gaining the attention and consciences of men if our work is properly done.

Eighth. We have had, during the year, four compositors in our office, our clerk, Mrs. Wilcox, our office editor, Mr. Hugunin, our secretary and treasurer, Mr. Phillips. Not a day of sickness, we believe, requiring absence from the office, has been experienced by any one of them during the entire year. Their labors have been well performed, and have upon them, as we believe, the benediction of God. Ten lecturers have given more or less of the year to traveling and publicly lifting the standard of reform. Rev. J. P. Stoddard and wife have labored with good success in New England. The New England Association has been incorporated and $8,000 has been secured by will from one friend of the cause. Rev. M. H. Nichols labored on the Pacific coast during the first part of the year. His health was not good and the financial support secured was not adequate, so that he was compelled for a time to withdraw from our service. Rev. C. F. Hawley, a friend of many years and labors, carried on the work energetically until stricken down by sickness during the last of December, '91. He has labored in Illinois, Kansas, Iowa, Nebraska and Ohio. Rev. H. H. Hinman, during the last few months of 1891, assisted in the holding of three State conventions, besides laboring from place to place in Wisconsin, Illinois and Ohio. Mr. W. B. Stoddard, with headquarters in our building in Washington, has labored successfully, as is his rule. The conventions in New York and Pennsylvania were held under his direction, and were among the best of our State conventions. He has been unusually blest during the year, and, as we know, his labors have been greatly useful hitherto. Rev. Samuel F. Porter, who has served this cause at his own charges and given of his money for extending it in directions where he could not personally labor, has journeyed from college to college throughout the South, Interior and East. Nearly four-score years of age, he has labored on when most men would have felt themselves in duty bound to rest. Eternity alone can reveal the results of such labors. Rev. John V. Potts was Iowa State agent for several months preceding their State convention, and in this State convention, for which he prepared, he participated. Our friend and brother, Elder William Fenton, has labored most efficiently during a considerable part of the year. He has lectured in New York, New Jersey, Pennsylvania, Ohio, Illinois, Minnesota, Nebraska, Colorado, Utah, California and Oregon, beside giving several addresses in Toronto, Canada. He has recently had a most successful meeting in San Francisco, a number of gentlemen publicly renouncing the lodge at the conclusion of his address. Elder S. C. Kimball has continued the publication of his paper against the lodge, and has conducted public meetings and a State convention. He has been assisted from time to time by our Bro. Stoddard, the New England agent. Rev. I. R. B. Arnold, with his boat chapel, in which many of our friends are share-holders, has been doing good work in several States. He lectures on our reforms and other important topics and distributes much literature. He recently ordered a thousand copies of his "Stories of the Gods," and other pamphlets. Others who have assisted in our work during the year, though not officially connected with us, are Rev. M. A. Gault, Rev. W. C. Paden, Rev. J. M. Foster, Rev. C. G. Fait, Rev. J. K. Glassford, and our brother, W. L. Enlow, who has conducted his paper, the Birmingham *Free Press* with energy, ability and success.

Ninth. Finances. It is cause of gratitude to God that we have been able to pay the bills for publication during the year, promptly, and additional cause of thanksgiving that some three thousand dollars beside these expenses have been received in the form of securities. Promises of future help are made, amounting to a considerable sum additional. Our dear brother, A. C. Higgins, of Galesburg, who recently passed to his reward, left for us one thousand dollars by his will.

Tenth. Suggestions for the future:

1. Every effort should be made to enlighten the ministers of the United States and enlist them in our work. It may be assumed that they are well-informed respecting it, but any person who is at all conversant with the facts in the case will not be deceived by this thought for a moment. The ministers of our churches have not been generally taught respecting the character and work of secret societies, in their school-life, most colleges and theological seminaries carefully avoiding any discussion whatever of this and similar questions. When they enter upon their pastoral service, they are crowded with routine labors and have little leisure for investigation. The character of the organization which we are working against is such as to lead all except decided and courageous men to maintain silence where speech might injure them in their temporal prospects. When I say the ministers of the United States, I do not mean to limit this labor of instruction to them, as the missionaries of the world need this enlightenment and assistance as well as the ministers of our own land.

2. The distribution of literature should be pushed as rapidly and as far as possible. The tracts which we have are valuable; the *Cynosure* is, under God, the right arm of the cause; the local and religious press which testify to the truth are of the first importance; and these should all, so far as possible, be scattered broadcast among the people. Especially should we seek to use continually the plates which we have on our shelves which contain truths which the nation most imperatively needs.

3. The lecture and convention work should be greatly extended. My impression is that a proper effort in this direction would greatly increase the number and efficiency of our public meetings. I do not intend, by this, that great expense should be incurred, but that we should seek to use more efficiently the means and men already interested in our work.

4. I think that the effort to reach the students of our colleges, universities, and seminaries should be most energetically continued. The results of the work of brethren Kellogg, Porter and Phillips in this regard have been, I think, most signally owned and blessed of God; and that we should be encouraged to extend in all possible directions this most important work.

In concluding this report, I feel that we should thank God and take courage. The tokens are all favorable; and my judgment is that while the work is great and the laborers less numerous than we might desire, none the less God is with us, and our efforts are not in vain through him.

On motion of Rev. L. Taylor, the report was placed in the hands of a committee, to be appointed by the chair, in order that suggestions for plans for future work might be gathered from it, and that such portions of it as might be deemed wise should be published. The chair named, as such committee, Rev. Chas. A. Blanchard, Rev. L. Taylor, and Rev. E. R. Worrell.

The Treasurer's report was then presented in printed form, as reproduced in another column, read by Rev. W. I. Phillips, and approved.

A partial report from the Auditors was read and approved, and, on motion, they were requested to complete their work.

The chair nominated the following committees:

On Nominations.—C. A. Blanchard, E. Whipple, Rev. J. P. Richards, E. A. Cook, and Rev. Edgar Wylie.

On Resolutions.—Rev. H. H. Hinman, W. B. Stoddard, and Rev. L. Taylor.

Mr. Hinman requested to be excused from serving, and Rev. A. W. Parry was appointed in his place.

The report of the Board of Directors was read by Prof. E. Whipple, accepted and adopted.

After prayer by Rev. W. I. Phillips, the meeting took a recess until 1 o'clock P. M.

The afternoon session was opened with prayer by Rev. B. F. Worrell.

Rev. G. R. Milton presided.

The report of the New England Secretary, Rev. J. P. Stoddard, and his wife, was presented by Rev. W. I. Phillips. It met with approval by the meeting, and was referred to the editor of the *Cynosure* for publication.

REPORT OF THE NEW ENGLAND SECRETARY.

To the Brethren and Sisters assembled in the annual gathering of the National Christian Association, Greeting:—Grace, mercy and peace to you from our Lord and Saviour Jesus Christ, and unto all who are of "like precious faith."

Since it is the Master's will that I should deny myself the pleasure of meeting you at the annual roll-call, permit me to assure you by letter of my unabated interest in the cause for which the National Christian Association exists, and of my unshaken confidence in its triumph.

I wish, also, to congratulate you upon the achievements of the past year, and to commend the wisdom and patience under which a grand advance has been made under circumstances of peculiar trial. I have had few opportunities for personal conference, but as, from week to week, I have felt the pulsations of your hearts through the *Christian Cynosure*, a new inspiration and renewed life has been imparted to me and to the work upon this field. You will readily apprehend the important function of this means of intercommunication between friends and efficient agency of approach to many who cannot otherwise be reached, and will give to its future management such direction as in your wisdom its highest usefulness may require. While commending the ability and discretion which have characterized the N. C. A. organ, I wish to add a word of encouragement and approval for the work on the general field. A revival in some good degree of old-time zeal, and a union of forces, indicating a "coming of bone to his bone," is, I trust, the harbinger of victory in the "Valley of Decision," when "the wicked one" and his snares spread in secret shall disappear.

The multiplication of lodges is no occasion for discouragement. The unwonted activity of the enemy is prophetic of a crisis at hand, in which the principles of open, honest dealing for which we contend shall triumph. Experience in the fire makes a lasting impression, and tens of thousands of our citizens are smarting, just now, and calling in vain for relief. We have 852 secret tumors on the Boston body politic, and the people are finding them expensive luxuries. Take a sample case, officially reported: Assets about $9,000, to be divided pro-rata among 3,031 certicate-holders, in "The Royal Ark," a secret benefit order(!) The sum total deposited by these parties in interest is $285,281. The amount returned to each contributor is from $1.54 to $2.64, in proportion as they have paid in "assessments and fees" (exclusive of admission and quarterly dues) "ranging from $42.00 to $72.00, which leaves $249,281," "(exclusive of admission and quarterly dues,)" "to be divided among the seven or eight managers of this 'Royal' concern(!) Twenty-three of these benevolent orders have failed in Massachusetts in the past year, and forty thousand people have lost all the money they have put into them," if Representative Kelly is correctly reported in to-day's papers. The whole question of endowment orders is being hotly debated in the State House, and Representative Bennett is reported as having used very strong language on the floor of the House yesterday. He said: "The members have nothing to say about the government of the orders. Seven self-constituted Supremes, with a Chaplain, get together, and after reading a prayer on the fatherhood of God and the brotherhood of men, they proceed to rob the poor widow and the orphan." * * "The only way is to stop the business at once."

Facts and figures like these cannot fail to open the eyes of the people, and to enlist the sympathies of philanthropists and pastors as they see the wretchedness and large accessions to our over-crowded alms-houses, resulting from the robbery of that class who can least afford to part with their hard-earned wages to enrich the "supremes" who manipulate these "benevolent orders."

Permit me to express my thanks for what I recognize as a generous policy towards the New England work during the year. I do not know that you could have been reasonably asked, or that you would have been justified under the circumstances in doing more than you have done, and we are grateful to God and to the New England friends for the liberal support which the cause has received at their hands; so that we can say we have wanted for "no good thing." Very much more could have been advantageously used in the dissemination of literature; and now that the N. E. Association is incorporated and the work introduced, we are expecting larger means with which to carry it on. The cause in New England is indebted for the liberal space given to stated and occasional contributions to the columns of the *Cynosure*, as well as for the generous number of special copies furnished gratuitously when asked for. While the appearance of the addresses delivered at our convention, and especially the regular New England Letters, have added to the usefulness of your organ on the entire field, we recognize that they have been especially helpful in this district.

The frequent communications giving incidents and accounts of the condition and outlook for New England render it unnecessary for me to add to what has already been printed. Suffice it to say, that some have been led in our meetings to accept Christ as their personal Saviour; some to renounce the hidden things of dishonesty; many have accepted the warnings given, and escaped the gins and traps set for their feet. Christian people and pastors have been enlisted and constrained to give the note of warning, and the way more fully prepared for an advance on the strongholds of the enemy. I feel confident that in whatever measures you shall adopt for the promotion of the cause, you will find hearty co-operation in New England; and my prayer is that, as chosen representatives of a righteous cause we may not fall out by the way, and that the "unity of the Spirit and the bond of peace" may prevail and guide in all your deliberations. Your brother and sister in Christ, JAMES P. STODDARD,
ANNA E. STODDARD.

The names of Rev. William Fenton, St. Paul, Minn.; Rev. Wm. M. Howie, Chicago, Ill.; Prof. H. F. Kletzing, Naperville, Ill., and Mr. H. Busch, Ironton, Wis., were presented by the Board of Directors for membership in the National Christian Association's corporate body, and these gentlemen were thereupon duly elected.

The name of James W. Fifield, Chicago, recommended by Rev. Edgar Wylie, Rev. J. P. Richards, and Prof. E. Whipple; also, the names of Wm. C. Bissell, Humboldt, Neb.; Rev. J. B. Galloway, Vernon, Wis., and Rev. L. B. Davidson, Lisbon, Ill., recommended by Revs. W. I. Phillips and Geo. R. Milton, were presented for membership; and all were elected.

The report of W. B. Stoddard, the Washington agent, was received and approved. It showed the work expended in organizing the State Annual Conventions in New York and Pennsylvania, and also the following facts and figures: Number of lectures and addresses given during the twelve months prior to May 1, 1892, 107; number of calls made, 2,297; number of subscriptions secured for the *Christian Cynosure*, 515. That part of the report relating to the Washington building was referred to the Board of Directors.

The Committee on Nomination of Officers for the ensuing year, by Chas. A. Blanchard, Chairman, presented the following list for election: For President, Rev. M. A. Gault; for Vice President, John Dorcas; for Recording Secretary, Mrs. E. A. Cook. The report was accepted, and these nominees were elected.

The nomination of Rev. Henry L. Kellogg as Corresponding Secretary was presented, and he was unanimously appointed.

Rev. W. I. Phillips was appointed Field Secretary and Treasurer.

A motion, by Prof. E. Whipple, amended by C. A. Blanchard, that the Field Secretary shall have control of field agents, under the direction of the Board of Directors, was adopted.

Prof. E. Whipple, Prof. H. A. Fischer and Rev. W. M. Howie were appointed Auditors.

The following were appointed a Board of Directors for the current year: Rev. T. B. Arnold, E. A. Cook, J. M. Hitchcock, Rev. G. R. Milton, Rev. J. P. Richards, Rev. E. R. Worrell, Rev. Edgar Wylie, Prof. E. Whipple, Rev. W. M. Howie, Prof. H. F. Kletzing, and Chas. A. Blanchard.

H. M. Hugunin was elected office editor of the *Christian Cynosure*, under the same arrangement with the Board of Directors as was made last year.

The Committee on Resolutions, through its chairman, Rev. A. W. Parry, reported as follows:

REPORT OF THE COMMITTEE ON RESOLUTIONS.

WHEREAS, God has tenderly watched over this Association during the last year, and prospered the work with more than usual success,

Resolved, 1. That with devout gratitude to God we acknowledge these blessings and devote ourselves, with renewed diligence, to the work of the year to come.

Resolved, 2. That we rejoice in the goodness of God in the spared lives of so many who have been in the front ranks of reform conflicts for many years, and desire to mention, with special gratitude, God's goodness to him who has been our standard-bearer from the beginning of our work.

Resolved, 3. That we learn with pleasure of the efforts being put forth to close the gates of the World's Fair on the Sabbath day, and pledge ourselves to the support of any measures that we believe will best secure this result.

WHEREAS, We are about entering upon another national political contest,

Resolved, 4. That we urge upon the several conventions the importance of selecting those men as leaders who are free from lodge entanglements.

WE RECOMMEND, That each minister of the Gospel connected with this Association, or who is friendly thereto, be requested to inquire personally the attitude of the minister, or ministers, associated with him in the village, or community, in which he resides or labors, and urge upon them to speak out boldly against these unfruitful works of darkness.

The report, as a whole, was adopted.

The following are the names of corporate mem bers absent from the meeting, each of whom sent a letter relating to the meeting and the work: H. Curtis, Wm. Hoverstork, H. Baldridge, Rev. Chs. H. Abbott, Rev. Woodruff Post, M. L. Worcester, Rev. J. A. Richards, Mrs. Sarah E. Allis, Rev. Henry L. Kellogg, Mrs. Nora E. Kellogg, Prof. C. G. F. Miller, Rev. J. E. Roy, D.D., Richard Platt, Rev. R. N. Countee, John Sutcliffe, Rev. T. B. Arnold, Thos. Hodge, J. B. Crall, Rev. Wm. Wishart, Timothy Hudson, J. M. Hitchcock, Prof. E. G. Paine, Rev. B. T. Roberts, Samuel A. Pratt, C. B. Knight, Rev. Walter L. Ferris, Rev. H. H. George, Rev. Milton Wright, Rev. J. L. Barlow, J. K. Alwood, Rev. J. W. Morton, G. W. Needels, W. T. Ellis, Rev. Nathan Callender, Miss Sarah E. Morrow, Rev. C. Bender, Rev. Alexander Thomson, Rev. E. D. Bailey, J. A. Conant, Rev. C. F. Hawley, Milton Ford.

Several extracts from the communications of these absent ones were read by W. I Phillips; and on motion all the letters were referred to the editorial department of the *Christian Cynosure* for consideration and disposition. Portions of them will appear in the *Cynosure* for May 26.

Brief speeches were then called for from members of the Association present, and responses were made by Rev. J. B. Galloway, Rev. L. Taylor, Rev. J. W. Fifield, Rev. W. M. Howie, Rev. L. B. Davidson, and Rev. M. A. Gault.

The consensus of the remarks of these gentlemen was of a cheerful confidence and hope in the success of the work, notwithstanding the rapid increase of secret lodges, and a determination to press it during the current year, among the churches and by personal effort. Rev. Mr. Taylor suggested the great need of a manual for the home training of children in opposition to secret societies. Rev. Mr. Gault told of a secret society of children which came under his observation, behind closed blinds and locked doors. Mrs. E. A. Cook also dwelt upon the great importance of thoroughly educating the children on this subject, and of her own success in teaching industrial school classes to avoid the evils of the secret lodge.

After a prayer by Rev. L. Taylor, the meeting adjourned *sine die*.

—On Thursday last, at Colorado Springs, Colo., it being the sixty-third birthday of Geo. W. Childs, of the Philadelphia *Public Ledger*, a large number of guests assembled to celebrate the occasion by dedicating the Childs-Drexel Home for Union Printers, the joint gift to the union printers of the country by Mr. Childs and the banker, A. J. Drexel, also of Philadelphia. It is a costly present, and was made the vehicle of a good deal of adulation of the donors and the secret order by the recipients.

CORRESPONDENCE.

PROPHETIC WARNING AGAINST CONVENTS.

IRON HILLS, Iowa, May, 1892.

EDITOR CYNOSURE:—The prophet Ezekiel was chosen to be a watchman for God's people. His language reaches also down beyond the Jewish dispensation, telling before the time what degradation, under the cloak of worship also, Christians would resort to and obey under false teachers. We find in Ezekiel 13: 17 and 18, these words: "Likewise, thou son of man, set thy face against the daughters of thy people which prophesy out of their own heart, and prophesy thou against them, and say: Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls alive that come unto you?"

The German version appears to be given in a mose definite sense in the 18th verse, saying: "Woe unto you, who make pillows for the people, pillows under the arms, and pillows unto the chiefs, both old and young, to hunt souls," etc.

God dictated unto the prophet to prophesy against the daughters of his people and against those which represented themselves as the expounders of the law, which perverted his divine commandments and his promises, hunting souls under false banners, as having proper keys to insure to them salvation and eternal life in their sacred institutions under their own dictations. The very words represent a scene of idolatry, portraying a band of indolent and idle worshipers looking to statues and images as divine intercessors, charming in appearance and harmonious with the shepherds' foundations.

Verse 19: "And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?"

The Roman Catholic church is full of just such missionaries, who enjoy the comforts of life. They ask not for a few grains of barley, but are avaricious enough to demand that the coffers and cellars be filled with full stores of earthly riches.

The prophet illustrated such falsifiers as destroyers of life, as murderers standing prepared to kill souls which were not designed to be brought under condemnation and death. The victims were blinded in obeying the lies of those which the prophet pictured off as leaders, under the cloak of religion. Monasteries and convents are looked upon by Romanists as heavenly highways, containing within them living saints fully consecrated and betrothed to our Lord Jesus Christ, where living saints of the church could have a foretaste of heaven itself.

20 and 21: "Wherefore, thus saith the Lord God: Behold I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord."

The prophet does not refer here to the priests which rule and govern the heathens in heathen lands, and never had an opportunity to hear the Gospel preached, but he gave stronger proof, showing that these were men living in a state of apostasy in the fold of the church, hunting souls to make them fly, or (in other words) supply them with wings so that they might enjoy a faster journey towards the life to come.

Isaiah gave a graphic illustration of the mass in chapter 28: 7–20, whereby these people would make pretensions to hold communion with heaven itself; saying, in verse 15, to-wit: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."

These strong cords of faith shall be torn and be broken in the Day of Judgment. Verses 22 and 23: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life; therefore ye shall see no more vanity, nor divine divinations, for I will deliver my people out of your hand: and ye shall know that I am the Lord."

The apostle Paul said, in Rom. 12: 2: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." A Romanist has no way of proving what is that acceptable and perfect will of God. He is bound to conform to the requirements of the Church of Rome, which allows him no such privileges or private investigation and judgment. A Romanist must conform to Roman traditions, such as confession, the hearing and seeing the performance of mass, praying to the Virgin Mary as a treasurer of divine grace. The Roman Church promises to all those who accept these formalities, eternal life, as the prophet Ezekiel foretold nearly 600 years before the birth of Christ.

The Day of Judgment will be a scene of disappointment to these shepherds, as well as to the sheep which were led astray into paths of sin and abomination, whose hearts were made sad through the lies of their teachers, and sinners strengthened in the hands of wicked rulers; all shall know that God had appointed Christ to sit on the throne of his glory in judgment as King of kings and Lord of lords.

B. EISENTRAUT.

THE CELEBRATION OF DECORATION DAY.

SPRATT, Ohio, May 5, 1892.

EDITOR CYNOSURE:—The enclosed communication was sent to the Wellsville (Ohio) *Union;* but, so far as I know, was not published. Yours, etc.,

JOHN D. OWENS,
An honorably discharged member of the G. A. R.

Editor of Wellsville Union:

In your notice of Decoration day, in issues of June 5th, you give as a reason for the non-participation of the "various orders and societies in town, the failure of Henry Cope Post to invite them to observe the day."

In the decoration of soldiers' graves, why should the old soldiers be obliged to take the initiative? or feel compelled to continue such a custom? Are there none others who recognize the greatness of that undertaking called "The war for the Union?"

While the decoration of comrades' graves is a sad pleasure to "the boys" that remain, the fact that they are about the only ones who voluntarily reverence the memory of the departed, is, to them, *a humiliation!* To be forced to invite secret societies to participate in such observance is, to them, A GREATER HUMILIATION!

For secret societies to base a refusal to observe Decoration day upon either the fancied or real neglect of the post, places their patriotism in its proper light—a show. The patriotism of secrecy is pomp, parade, presumption, puerility.

Respectfully, JOHN D. OWENS.

Spratt, Ohio, June 11th, 1891.

THAT EXPOSURE OF ORANGEISM.

UXBRIDGE, Ont., April 23, 1892.

EDITOR CYNOSURE:—We were glad to read the first article from "A Seceding Orangeman," on the above subject, and we are patiently waiting to see the remainder of the articles promised. Send them on, and pour in all the light you have on this dark nest. Here, in this Dominion, where the Orange lodge is all-powerful, such an exposure is especially necessary and will be heartily welcomed by not a few. I gave that first article to a young minister who has been delivered from the thralldom and foolery of the Orange lodge and after he had read it, I inquired, "Does that article agree with what you know of Orangeism?" He replied that it did, and was substantially true from beginning to end.

Personally we are profoundly glad that no member of the Free Methodist church can belong to the secret lodge—no matter what soft name it may have. Of course, we might multiply converts and adherents much faster, were it not for the stand we take against secret societies. But our eyes are on the Judgment, and we would rather do such work as will stand in that day than to compromise with the works of darkness, even though it may be at the risk of reputation, money, ease, or any worldly honor.

ALBERT SIMS.

Enclosed you will find part of a letter which I received a few weeks ago, and which I thought would be of some interest to the readers of the *Cynosure:*

A. S

REV. A. SIMS—*Dear Sir:* I take the liberty to write you a letter telling you how your tracts and books are received. I verily wish that every house had one of those "Hand-books of Freemasonry." Very few know there is such a book printed. As I am a Mason's wife, I cannot (without disturbing the peace of my home) say anything; but my earnest prayer is that something will happen to bring the lodge to an end. What one Mason says, they all say—that the book is a lie; but I have found out that some of it is true.

We are Methodists, and I cannot understand why a Christian man should desire to join the Masons; but those who unite with the lodges do not know much about it before they join them. New ones are joining them continually. They work for their lodges unceasingly, and the people do not know it. I have had a glimpse behind the curtain.....If a Mason receives a tract on secret societies, nobody else sees it; if any one asks him about it, he will say "it is lies," and that "the man who wrote it might better be doing something else;" and, of course, he being a Christian, will be believed.....What can be done?

LITERATURE.

Miss Frances E. Willard contributes a paper to the May number of the *Arena*, and her benign portrait embellishes the opening pages of that magazine. The title of her article is a line from Tennyson, "The Woman's Cause is Man's," and she bravely lays claim to woman's high position in the affairs of life where man, by nature and education, is no more capable than herself of achieving success. Other papers and contributors are as follows: Austria of To-Day, by Emil Blum, Ph. D.; Psychical Research (continued, showing some more remarkable instances), by Rev. Minot J. Savage; The Use of Public Ways by Private Corporations—A Discussion, by Samuel L. Powers and Solomon Schindler; Zoroaster and Persian Dualism, by Prof. James T. Bixby, Ph. D,; The Strength and Weakness of the People's Movement, by Eva McDonald-Valesh; Alcohol and its Relation to the Bible, by Henry A. Hartt, M. D.; A Riot in Rome, by W. D. McCracken, A. M.; Reform, a poem, by Ella Wheeler Wilcox; A Spoil of Office (continued), by Hamlin Garland; The Broadening Horizon of Civilization, by B. O. Flower; Books of the Day. Boston: The Arena Publishing Co., Copley Square. $5 a year.

American Gardening for May is replete with letter press and engravings both seasonable and attractive. The full-page frontispiece is a fine view in Washington Park, Chicago. Illustrated papers are: A Cannon-ball Tree; A Fine Rustic Bridge; Floral Beauties of our Bogs and Ponds; A Garden at Lake Worth; Greenhouse Construction Simplified; A Home-made Weed-killer; Low-trained Fruit-trees; The Lucretia Dewberry; A New Destructive Disease in Carnations; A New Hardy Flowering Almond; Ornamental and Practical Gardening; The Removal of Large Plants; the Rhapis Palms; Setting out Large Plants; Sharing Flowers with the Unfortunate; Summer Bedding in a Brooklyn Garden; Taste and Art in Arranging Home and Other Grounds (continued); Vines About the Verandah, etc. The various departments of floriculture and horticultural information are also well filled; and the number, as a whole, will be favorably received. New York: The Rural Publishing Co., Times Building. $1 a year.

Vick's Illustrated Monthly for May has pleasant talks and pictures about the Egyptian Lotus, Lima Beans, Planting for Others, How to Read Weather Signals, Summer Drinks, Tuberose Bulbs, Potato Bugs and Blight, Success with Pansies, Seventeen-Year Locusts, Sending Plants by Mail, Extermination of Ants, Sweet Corn, Lilies, and many other timely topics touching orchards and gardens. Rochester: Vick Publishing Co. $1 a year.

The *Christian Worker* is a new monthly periodical published at Springfield, Mass., by the students of the School for Christian Workers, an institution designed for the preparation of young men and women for lay Christian service. The organization of the school provides for the adoption of the best methods for performing such work, and the first monthly reports in this magazine show some of the good results already attained. Price, 50 cents a year.

John B. Alden's new series of *Knowledge* is a handsome four-page weekly, nicely printed. The first five numbers contain installments of Longfellow's "Evangeline" and Hawthorne's "Scarlet Letter," and each is superbly illustrated. Other standard works will follow. The price for a year's subscription (52 numbers) is 50 cents. Published at 57 Rose street, New York.

—A class of seventeen members, all heads of families except one, was organized at Harvey, Cook Co., Ill., April 24, with prospects for an early increase.

LODGE NOTES.

LODGE CHARITY EXEMPLIFIED.

"Bro. McCord was insured in the Knights Templar and Masons' Life and Indemnity Co. of Chicago, in the sum of $5,000, in favor of his wife, and he having died in the city of Galveston, the company declared his policy forfeited by reason of one of the provisions of the policy as to traveling south of the thirty-second parallel of north latitude. We.... had a personal conference here in Denver with the president of the company, the result of which was a compromise of the matter by the company's paying to Mrs. McCord the sum of $3,500, in full of her claim under the policy."—*Report of Committee to McCord's Lodge.*

Masonry is eminently a religion of personal responsibility, and each individual must stand or fall by his interpretation and exposition of its principles.—*Square and Compass.*

THE FOUNDATION PRINCIPLES

or landmarks of Masonry were never clearer to the student than now, yet to the superficial learner, who has railroaded his way through the ritual, innovation and landmark are alike unquestioningly accepted. So subtle in fact has become the encroachment of innovation that even the symbolism of the initiation is affected. The likeness to the temple is diminished, even, by the common interpretation latterly accorded the "circumambulation." The floor of the lodge which is included within the sacred square described upon the hypotenuse, should be sacred from the tread of a profane even while seeking light in Masonry. Some learned students of the mystic lore claim that the border of the lodge, *outside the chairs*, should be the route of the candidate, until proper admission is had through the gates in regular form. To admit a candidate, however, *within* the gates at once and then expect him to understand the symbolism of the various seeming obstructions is unreasonable.—*Ibid.*

ODDS AND ENDS.

An exchange says: "It is estimated that there are 132,000 ladies who have become Daughters of Rebekah." If the writer of this paragraph will examine the Sovereign Grand Lodge Journal, p. 12,515, he will find that at the close of 1890 there were a total of 132,808 members of that branch of the order, two-fifths of whom, or over 53,000, were men. The Rebekah branch is rapidly increasing in numbers, but not quite as fast as that. The natural increase for 1891 will be from twenty to twenty-five thousand.—*Odd-fellow's Companion.*

The following is said to have occurred in Chicago: "A brother of a Rebekah Lodge in the southwestern part of the city, who had been sick for six weeks, and in addition to the benefits from his subordinate lodge, had been paid his salary during the period of his sickness, walked into the Rebekah Lodge of which he was a member, and demanded $12 benefits out of a depleted treasury, or he would take the charter from the wall."—*Companion.*

"The Order Alabama," said to be "instructive and amusing," is a new Masonic gibbosity, to which only Royal Arch Masons are admitted. The program includes a banquet and speeches.

Odd-fellowship of to-day and Odd-fellowship of sixty-five or seventy years ago are very dissimilar institutions, as the following from the "General Laws of Washington Lodge, No. 1, of the Order of the Independent Odd-fellows, held at the new hall, 1823," of Baltimore, Md., would indicate, it being the scale of money penalties imposed upon the members of the venerable lodge: "For any improper dress, 12½ cents; swearing, for each offence, 12½ cents; singing indecent or political songs, 12½ cents, and not less than 6¼ cents; for eating or drinking in lodge room, reading newspapers or books, or giving invitations contrary to law, 12½ cents, and not less than 6¼ cents; permitting a brother to enter the lodge without demanding the password, 100 cents; for leaving the door so that a stranger may walk in, 500 cents."—*Exchange.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 19, 1892.

DEATH OF EX-PRESIDENT JONATHAN BLANCHARD.

Suddenly, but peacefully, on Saturday forenoon last, ex-President Jonathan Blanchard passed from the church militant to the church triumphant, to dwell forever more with our Lord Jesus Christ.

Of late, owing to the return of a former ailment, the President, enfeebled by the weight of years, had been more or less confined to his house, but his illness was not considered dangerous, and early on Saturday morning he was reported at this office as improving in health. But a rapid change occurred a little later, and his long and useful life was ended.

We, of the N. C. A. and the *Cynosure*, with our thousands of readers and old-time friends of the cause, sincerely mourn the loss of our counselor and friend. We reserve, for a future number, a more complete notice of this dispensation with a biographical sketch of his career.

His obsequies occurred on Tuesday forenoon, the services being conducted in the chapel of Wheaton College by Rev. J. E. Roy, and attended by a large concourse of mourning relatives and friends. During the day of the funeral the office of the *Cynosure* was closed out of respect to its venerable founder.

THE POPE IN A TOLERANT MOOD.

Last year, when Archbishop Ireland, of the Roman Catholic church in the St. Paul diocese, effected his bold and un-American scheme of placing *priests of that hierarchy as principals in the public schools* at Faribault and Stillwater, Minn., *with nuns as teachers*,—thus giving those schools a decidedly sectarian character—Archbishop Corrigan, of the diocese of New York, objected, and considerable controversy ensued among important prelates of the church. To make a long story short, the matter was referred to the Vatican, and the Pope, by Cardinal Ledochowski, has expressed himself as follows: "The arrangements entered into by Archbishop Ireland *can be tolerated.*" Furthermore the Cardinal writes: "When the Holy See declares that such provisions may be tolerated, it thereby puts an end to all indiscreet attacks upon them." That means that Archbishop Corrigan and his adherents must henceforth be "like dumb and driven cattle" when this subject is brought into consideration.

But how about our Protestant citizens? Are they, too, to see their non-sectarian school system, famous for its effectiveness and intelligence as an educator, to pass into the hands of *any* sectarian oligarchy without a vigorous protest and an effort to defend themselves and our cherished free institutions from submergence in the superstitions and monkish rites of Rome?

If any doubt exists of the danger that threatens our schools and, indeed, all our boasted American liberties, let the address of Mrs. E. Trask Hill, printed in this paper to-day, convince the incredulous of the disasters that await us as a free republican nation, if we longer "tolerate" that upon which the Vatican has been pleased to place the seal of its approbation.

Oh, for another Luther!

CRIPPLED IN THE LODGE.

In Chicago, last week, John Geiger, a "Forester," brought suit in the Circuit Court against Court Valley Forge, No. 169 I. O. F., and its officers, to recover $25,000 damages, which he claims under the following charges: Several months ago, when the plaintiff was being initiated into the order, the officers of the lodge broke his leg in three places while compelling him to enter into a mock war and jump into a supposed lake of fire to show his courage. As a result of this excitement he claims he is injured for life. According to his side of the case, the lodge offered to settle for $200, but he claims that they have given him only $20.

The Iowa *Times-Republican* of April 28, 1892, tells the following similar instance of rough usage toward a novice in a lodge: "A man may fool his wife and family once in a while, especially when he transacts business in this city, and his family reside in another town, but will eventually get caught. There is a gentleman who resides at Liscomb, and who was elected Treasurer last fall, that got caught napping last Saturday night. He told his wife he would not be home on the train which leaves here at 6:30, as was his custom on Saturday nights, but would meet a friend here, and be home at 11:45. He met him, or at least looked as though he did when he reached home, with one hand in a sling, and a large patch of skin off his forehead. His wife was informed by a friend who was sent ahead to announce him, that her husband fell off a moving train, but it has since leaked out that he took a degree in a Masonic lodge, and the goat did the mischief. No names will be given."

An intelligent correspondent of this paper, writing from Quarry, Iowa, May 1, says: "The man referred to is our County Treasurer. His name is Emry; and the lodge is the same one that mobbed Ronayne a few years ago, at Marshalltown, Iowa, where the *Times-Republican* is printed."

Messrs. Geiger and Emry may well ask, in unison, "Is it worth undergoing so much to learn so little?"

These instances of ruffinly "circumambulation" are quite too frequent, and lead one to suggest that "the rough and rugged roads," of the lodge-rooms sadly need improvement. Occasionally the novice is killed by this sort of "fraternal benevolence," and no one is punished. Why not?

INCONGRUOUS OCCUPATIONS.

It is said that last year a troupe of baseball players alternated their "games" with street-preaching and other evangelistic efforts. What measure of success they had in the latter avocation is not apparent. They evidently succeeded well in the former.

A similar case is at hand. An agent for a secret society with a life-insurance attachment, who holds forth in the streets in advocacy of his order, also labors as an "evangelist" in the churches. It conveniently advertises his business, and doubtless pays, at least, his expenses. To express it mildly, such relations are out of harmony with the "eternal fitness of things." To put it in a more forcible form, "Ye cannot serve God and mammon."

FACTS.

INTERESTING TO THE CHRISTIAN PEOPLE OF ROCKFORD, AND ESPECIALLY TO THE CONGREGATIONAL "GENERAL ASSOCIATION" IN SESSION THERE, MAY, 1892.

Our American poet and statesman, James Russell Lowell, said that "a new reform-truth is a 'new Messiah' sent to separate the friends of truth from the friends of falsehood, and thus to

> "'Put the sheep upon the right hand, and the goats upon the left.'"

At the time this was written, the "new Messiah" was opposition to American slavery. The then condition of things is now amazing. The popular Christianity of the country was slaveholding Christianity. General Cocke, a corporate member of the American Board, was a slaveholder. Its missionaries in the Cherokee and Choctaw nations owned slaves, whom they were by law forbidden to teach to read the name of Christ.

Dr. Artemus Bullard added twenty "new school" slaveholding-churches to the list of those aided by the American Home Mission Board in a single year. A slave owned by an elder in one

If American Christians had not been ignorant of the nature of slavery, there would have been no war. Knowledge would have prevented it. An equally fatal ignorance of the false altars which have desolated Judea and destroyed the United States of Palestine, now broods over and protects the worships of secret altars in the United States of America. It is not because the American people approve of these terrible evils so divinely denounced, but because they do not understand them. And the people called Congregationalists, who have been said to be the freest-minded people on earth, owe to God, their country, themselves and their children, to break up this lodge-produced ignorance and pour in the light of truth.

Already this grand work is grandly begun. Joseph Cook, A. J. Gordon, and others in Boston; Dr. E. P. Goodwin and others in Chicago; the good Dr. McCosh and his associates of Princeton, at the headquarters of Presbyterian orthodoxy, not to omit Richard S. Storrs of Brooklyn, N. Y.; the world's evangelists, Moody and Pentecost, are among the number of those now living who have written their names on the fore-front of this majestic movement for the destruction of the false worships of the earth.

Let us, with rejoicing, hail these thickening tokens of the coming reign of Christ, and beg for ourselves and our children a share in the glorious triumph which is sure to come.

of these churches fled to Denmark, Iowa, and was concealed by the venerable Father Turner, in his cellar, for three weeks. He was captured; and the elder, who had distributed the elements of the Lord's Supper the day before, while his slave was kneeling before him put handcuffs on his arms as they were lifted to God and his master in prayer, and sold him South to the nameless terrors described in "Uncle Tom's Cabin."

Yet, during this state of things, some of the first minds and first characters in the United States were Abolitionists. Such were Dr. Beman of Troy, Dr. Hawes of Hartford, Beriah Green and Yates of Albany, in the church, with S. P. Chase, Charles Sumner, Thaddeus Stevens and a host of compeers in the State.

But the Abolitionists were despised, derided as men of one idea, hated, mobbed, and some of them were imprisoned and murdered. So odious was the term "abolition" that Mr. Lincoln substituted the word "abolishment."

A change soon came, and the Illinois General Association, met in Rockford, passed a resolution of thanks to God, that the condemnation of slavery was become general (see Minutes, 1862); and the same year the Association voted to republish its resolutions condemning the secret lodges which had sheltered slavery and originated the war in their Southern lodge-rooms.

The lodge is, indeed, the worse institution of the two. It includes in its ceremonial the crime of blasphemy, the folly of sorcery and the sin of idolatry. Masonry murdered Morgan; the Clanna-Gael, Dr. Cronin, and the Maffia, Sheriff Hennessey—innocent men, and patriots; and sanctified the murderers by their false altars. If the citizens of Rockford will read the Association's Minutes of 1862, they will be surprised at the clear and forcible condemnation of secret lodges. The action of 1862 repeats and re-affirms action taken in Farmington, Jacksonville and other parts of the State, declaring secret lodges hostile to republican government and the church of Christ; and repeats the action taken here in Rockford in 1850, declaring that "however secret societies may differ among themselves, they are all anti-republican in their tendencies, and *are all leading * * * ultimately to the theoretical and practical neutralization of Christianity.*"

These resplendent testimonies, given here in Rockford, should be worn as ornaments by the city. A future awaits them like that which has crowned opposition to American slavery. This is not all that the General Congregational Association has done. A few years later, with but one dissenting vote, it adopted the report of Dr. Edward Beecher, which says of the lodge: "BY IT CHRIST IS DETHRONED, AND SATAN IS EXALTED;" and also the resolution drawn by Prof. S. C. Bartlett, lately President of Dartmouth College, then of Chicago Theological Seminary, declaring Freemasonry "HOSTILE TO GOOD GOVERNMENT AND THE CHRISTIAN RELIGION." These earnest testimonies should be read from their Minutes, and re-affirmed by the General Association.

—An old subscriber informs us that in May, 1858, there were only three days during which it did not rain. There seems to be no season so unpleasant that some one does not remember a worse one.

—China has received intelligence of the extension of the anti-Chinese exclusion law with more equanimity than we had reason to expect under such exasperating circumstances. Cablegrams

from the Chinese government, received at Washington last week, directed the representative of that government at the American capital to hold negotiations with the State Department to see if the harshness of the law could not be softened by diplomacy. These instructions will, of course, be carried out, but it is doubtful if any good comes of it. Should the negotiations fail, diplomatic relations will, it is thought, be suspended, although the minister expresses doubt of such an alternative. We shall see.

REFORM NEWS.

FROM THE COLLEGE AGENT.

WHITESBORO, N. Y., May 2, 1892.

DEAR CYNOSURE:—In continuance of my Eastern campaign, on Wednesday, the 20th ult., I paid a visit to the Methodist University, situated on Beacon Hill, Boston. I did not find the dean in his office, nor any classes in session at the time. But Prof. Marcus D. Buel, the librarian, said they would be pleased to receive a donation of our reform books, for the information of the students. Their library was large, and appeared to be carefully kept, and I concluded to send them.

The next day I went to Andover and found a large and popular library in the seminary, with but one reform book there; viz.: J. Q. Adams' Letters on Masonry. Prof. Wm. L. Ropes, who is librarian, assured me that our anti-secrecy literature would be gladly received and well cared for; and so I made arrangements to send them the books.

On the 24th, at 3 P. M., a very interesting meeting was held, in the parlor of the talented writer, Miss E. E. Flagg, by the friends and advocates of reform, in Wellesley, which I was invited to address. Afterwards there was a season of discussion, and earnest testimony against the secret conclaves of the land. One brother spoke warmly against the screcy of priestly confessional and of the Jesuits; and one, who had been an Odd-fellow, gave his voice against the system.

The next day I visited the ladies' college at Wellesley. Miss Shaffer is president; and they have two or three large halls, and an extensive general library. There is a large number of advanced students in the classes. Miss Hawes, the librarian, very readily assented to receive our reform books, which I promised to have forwarded. This college is one of the most useful institutions of our land, and is, I think, quite liberally endowed.

On Tuesday there was a meeting of Christian workers at 235 Pearl street, Somerville, which I attended, and was invited to open with prayer. Afterward I made a brief address on missions in North Dakota, and asked their prayers for a blessing on that work. At Crescent Beach, which is in the northeastern suburb of Boston, there is a lay college or training school for missionaries and other Christian workers They have a large building, already paid for, with lecture-room and library; and in the upper part, students' rooms and a dormitory. Rev. J. P. Bixby is president, and two city pastors assist in the lecture course. They are interested in our reform work, and Rev. James M. Gray, who is one of them, invited me to address the students on the subject. So I went out to the Beach with him, Wednesday afternoon, and spoke to them for a while, and proposed to give them the five dollar library; for which the Professors offered me their thanks in advance.

I closed my Boston campaign by taking the cars on the 29th ult. for Amherst, where I met Pres. Gates and conferred with him about our reform literature. He was very cordial, but said that the Greek-letter societies were numerous there. Still they had one anti-secret literary society in Amherst, which was strong and prosperous; and they would like to have our books, and would ensure their being well used. So I made arrangements to send them the books, and went on my way to Williamstown. Here I found Prof. Furnell, who was acting president, and told me that the college was full of secret societies, and nothing else, and that I had come to the wrong place. He said I might leave the books; but I did not like to put them out in the cold, with no one to care for them. So I passed on, and am stopping with friends for a few days in Central New York.

S. F. PORTER.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 11, 1892.

One question which has, in some form, been before Congress ever since there was a Congress, and which will probably stay there as long as there is a desirable piece of land owned by an Indian tribe, or aggregation of tribes, is that relating to the purchase of Indian lands by the government. This week the Senate, after the expression of opinions directly opposite to each other as to the justice of the claim, by such eminent Senators and philanthropists as Mr. Allison, of Iowa, and Mr. Dawes, of Massachusetts, adopted by a vote of 43 to 13, a resolution which declares it to be the opinion of the Senate that, for reasons set forth in the report of the Committee on Indian Affairs upon the President's message of February 17, last, as to the appropriation in the bill of March 3, 1891, for payment to the Choctow and Chickasaw nation, for their interest in the Cheyenne and Arapahoe reservation, there is no sufficient reason for interference in the due execution of that law. The President's message referred to informed Congress that he had, in the discretion constitutionally vested in him, directed that the money appropriated—about $3,000,000—be withheld until there was a fuller investigation of the matter or more legislation upon the subject. The opponents of this resolution which practically orders the money to be paid, claim that no money is due these Indians because they were paid for their lands fifty years ago.

Justice William Strong, chairman, delivered the opening address at the celebration of the sixty-eighth anniversary of the American Sunday-School Union, which was held here Sunday evening, and a very interesting address it was. He began by saying that little was heard of the work of the Union, because instead of being denominational it was conducted by all denominations, and it made no appeals through denominational methods. More than half of the Sunday-schools in this country, he said, were started by agents of this Union, and the grand total, to the first of March last, was 86,000 Sunday-schools. During the twelve months ending with February, the Union organized 1,664 Sunday-schools in places previously destitute of religious privileges, containing 7,018 teachers and 59,551 scholars; aided several thousand schools already established; distributed by sale or gift 6,548 Bibles and 9,115 Testaments; made visits to 56,582 families; delivered 12,474 sermons and addresses; reported 6,678 conversions, developed 216 churches from Sunday-schools, besides securing regular preaching in many places. Is not that a work for any organization to be proud of?

Rev. Joseph H. McCullagh, superintendent of the Union's work in the South, made a few remarks concerning the work of his division and showing that the Union was doing temperance as well as religious work. He cited a case where a Sunday-school was started in a bar-room in a Kentucky mountain village, because there was no other place in which a meeting could be held. The result of that meeting in such an unhallowed place was the organization of a church with a membership of 80, and the raising of $1,000 for a church building. Eight months after that meeting, Mr. McCullagh again visited that mountain village. He found the church built, dedicated and paid for; the bar-keeper and his wife active members, and their oldest son at a theological seminary, equipping himself for the ministry.

The railroads sold excursion tickets at reduced rates for the benefit of the Washington and Baltimore people who wished to attend the meeting of the Presbyterian General Assembly, which is to be held at Portland, Oregon, this week. As the tickets are good for ninety days, quite a number of our people took advantage of the opportunity to visit the Pacific Slope.

The temperance people who have been working to secure Congressional legislation prohibiting the sale of intoxicating liquors on the grounds of the World's Fair are, of course, pleased to learn that the Attorney of the Chicago World's Fair Board of Directors has given the opinion that the Hyde Park code will make it illegal to sell intoxicating liquors on the Exposition grounds; but they are not disposed to relax their efforts to secure a law that cannot be set aside by the Chicago local courts, as this attorney's opinion may be when it will be too late to secure Congressional action. They wish to be absolutely certain that the rum fiend shall be shut out.

President Harrison has written a letter to Dr. S. I. Baldwin, Secretary of the Methodist Book Concern, of New York, explaining why he signed the Chinese bill, but he declines to make the letter public, saying that it was a private communication. Dr. Baldwin previously wrote to Mr. Harrison, stating his belief that the bill in question was highly improper and inhuman.

Senator Platt yesterday presented several petitions from Connecticut churches asking legislation for the closing of the World's Fair on Sunday. He said he was in sympathy with the objects of the petitioners, but not with the threat contained in the petitions of future opposition to Congressmen who voted against closing the Fair on Sunday. *

NATIONAL CHRISTIAN ASSOCIATION.

ANNUAL FINANCIAL STATEMENT, MAY 1, 1891, TO APRIL 30, 1892.

STATEMENT OF RESOURCES.

Real Estate—Carpenter b'd'g	$20,000.00	
Washington b'd'g	10,000.00	
Dakota farm	600.00	$30,600.00
Bills receivable		6,206.22
Fixtures—Furniture, signs, etc:		
Chicago	429.09	
Washington	66.69	495.78
Publish'g material—Type, etc.		1,698.56
Books in stock		751.08
Tracts "		593.90
Christian Cynosure: Estimated value based on purchase price		5,859.50
Cynosure subscript'ns due from subscribers		172.50
Reference library		272.45
Suspense accounts		1,493.03
Personal accounts due N. C. A.		997.63
Cash on hand May 1, 1892		502.64

STATEMENT OF LIABILITIES.

Sally Gilkey fund, annuity	$ 800.00	
Capwell " "	917.60	
Ohio " "	1,000.00	
New York " "	500.00	
Wilbur " "	150.00	
S'uth'n min'st'rs' Cynosure fund	23.34	
Extension " "	288.75	
College library " "	30.37	
Free tract fund	1.50	
Foreign fund	23.73	
Cynosure subsc'pt'ns due sub's	1,962.75	
Personal acc'ts owed by N. C. A.	341.12	
	6,039.16	
N. C. A. capital	$43,604.13	
	$49,643.29	$49,643.29

The Losses and Gains may be classified as follows:

GAINS.

Carpenter building		$ 1,258.21
Washington building		333.68
Interest		143.90
Fixtures		26.63
Christian Cynosure		618.53
Current expense fund, donat'ns		6,692.42

LOSSES.

Publishing material	$ 134.03	
Tracts given away, not sold	68.39	
Appropriation to the New England work	129.65	
Appropriation to conventions, expenses	337.95	
Annuities on trust funds	214.60	
Special appropriations of books	25.88	
S. A. Kean & Co., bankers	242.63	
Suspense accounts	267.71	
Advertising accounts	13.00	
Real Estate, depreciation in estimated value and taxes	1,520.02	
Reference library	2.90	
Employes, salaries and traveling expenses	3,233.01	
Postage	354.23	
Expenses: rent, fuel, etc.	921.98	
	$ 7,465.98	
By "Gain" to N. C. A. capital ac't.	$ 1,607.39	
	$ 9,073.37	$ 9,073.37

N. C. A. CAPITAL ACCOUNT.

1891, May 1	By balance	$41,996.74
1892, Apr. 30	By gain	1,607.39
1892, May 1	By balance	$43,604.13

W. I. PHILLIPS, *Treasurer.*

THE HOME.

FELLOW LABORERS WITH PAUL.

"Those women which labored with me in the Gospel, and others of my fellow laborers, whose names are in the book of life."

They lived and they were useful; this we know,
And naught beside;
No record of their names is left to show
How soon they died;
They did their work and then they passed away,
An unknown band,
And took their places with the greater host
In the higher land.

And were they young, or were they growing old,
Or ill or well;
Or lived in poverty, or had much gold,
No one can tell.
One only thing is known of them; they were
Faithful and true
Disciples of the Lord, and strong through prayer,
To save and do.

But what avails the gifts of empty fame?
They lived to God.
They loved the sweetness of another Name,
And gladly trod
The rugged ways of earth, and they might be
Helper or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown,
And their lost names shine forth in brightest rays
Before the throne.

O take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace.

—*Marianne Farningham.*

DEEDS OF KINDNESS.

Four little girls came tripping along a beautiful country road one bright morning, the first day of May. They would make an odd-looking group now; for this was long ago, when little girls, and even their mothers, wore "shakers," as they were called, instead of the pretty, broad-brimmed hats that we see nowadays.

Their shakers were made of white or colored straw, and in shape were very much like a flour-scoop. They had deep capes of gingham, blue-checked, brown-checked or pink, and some had narrow ruffles of the same around the edge. They were very hot and close, but kept the sun from leaving his unsightly spots on small noses and cheeks.

These little girls had on shakers; neat print or gingham dresses, and good stout shoes. Each carried a basket on her arm, for they were going Maying, and fully expected to bring those baskets home full of sweet spring flowers, or, at least, moss and pussy-willows. Besides, they now held a dainty lunch to be eaten by-and-by.

They were Addie and Ella, Celia and Etta, and soon they came to a pleasant white house where they were to call for Essie Bright; but oh! they found her in great trouble. Speedily the sunny morning seemed overcast with clouds.

Their sweet friend Essie had one very great fault which I really hate to tell you about; for usually she was such a sunny-hearted, helpful little girl that everybody loved her. She had a quick temper, and when provoked was apt to speak disrespectfully.

It seems dreadful to tell of, but it was true that she was sometimes saucy to her own kind mother.

That was the trouble this lovely morning, and her mother had said that she must be punished by not being allowed to go to the May party.

As Essie had planned the whole, and invited her special friends, the punishment seemed more than she could bear. So now she stood at the kitchen sink washing dishes, with the great tears falling into the dish-pan, and listened to the girls' pleading tones in the sitting-room.

They were begging hard for Mrs. Bright to forgive Essie just this once and let her go with them. That dear, good mother, seeing that, quite against her will, she was punishing four other little girls, agreed to consult father Bright about letting their sorrowful, repentant little daughter go without further punishment this time. Mr. Bright thought as Essie was so truly sorry, and the other girls so unhappy about her, that she might be allowed to go. Instantly, the clouds and tears were banished, and a happy but very sober little girl skipped up the stairs to make ready while mother packed the lunch for her.

I must stop right here and tell you that in spite of Essie's faults she often suffered very real sorrow on account of them; and would pray very earnestly for help to overcome them; but I think the reason why she did not realize more help from our heavenly Father was that she *forgot to watch.* You know he says: "Watch *and* pray."

But girls and boys do not stay sober or unhappy very long; so, by the time these had reached the Ledges, they were laughing and chatting as noisily as a flock of sparrows. They went hopping and skipping about, very much like the birds, searching among the dead leaves and around the stumps after the shy hepaticas, which were the only flowers they could hope to find so early in the month. The arbutus did not grow there.

Each found a small bunch of the downy blue and white flowers, plenty of acorn cups, and green mosses of many kinds.

On a steep slope made very slippery by the fallen dead leaves grew quite a number of large oak trees; and there they had great fun, and not a few narrow escapes from rolling from the top to the bottom. At the foot of the hill were several great boulders and flat rocks which made a beautiful place to dine.

By this time they were getting very hungry, and in less time than it takes to tell it the nice dinner was arranged on a flat-topped rock. The little maids made a pretty picture sitting around with shakers thrown back, or lying on the ground, so that, for once, the sun had his own will and way with the rosy faces.

There were ham sandwiches, hard-boiled eggs, small round turnovers, with crimped edges, seed cakes and doughnuts, while right in the middle was a round plum-cake surrounded by a wreath of evergreen. Nice, cool water from a spring near by filled the bright tin dippers, and I'm sure it must make you hungry just to imagine the delightful feast.

They were nearly done, and were leaning back against the rocks telling riddles—"griddles," Essie's little brother called them—when a sharp scream, followed by a scratching and rolling, made them spring up in great alarm. A very much frightened and tumbled little girl lay at their very feet, she having rolled from the top to the bottom of that slippery slope. They helped her up; brushed the leaves and sticks from her long hair and clothes; and then Celia found tongue to ask how she came there and who she was.

"I'm May Lenox; and just as I reached out for a lovely bit of evergreen at the top of the hill, my foot slipped on some wet moss and I thought I'd never stop rolling," answered the little girl bashfully.

"It's a mercy you didn't kill yourself, child," said the motherly Miss Celia.

"Oh, girls! See the lovely flowers she has spilled on the way," said Etta.

"Yes," said May, "it is my birthday, and Aunt Ladd let me come out for a little while. The flowers are for granny—she can't move out of her chair."

"Oh! I know," whispered Essie very softly. "She is the little girl who has just come to live at that cross Miss Ladd's. I shall invite her to my party. You know teacher told us only yesterday to look out for the little deeds of kindness, and I'm very sure this will be one."

So loving Essie went close to May, and slipping an arm around her, said earnestly: "We're very glad that you are not hurt, and you must come and have some lunch right away. There's plenty left that we haven't touched; but I do wish you could have seen our cake with the wreath around it."

May shyly allowed herself to be led to the table on the rock, while all the girls offered their dainties with generous hands. She ate slowly, but plainly enough was very hungry.

When she would have no more she took one of the pretty crimped turnovers which Celia had urged upon her, and said bashfully: "If you don't mind, I will take this to old granny."

"Of course! Do take something more for her! I know she will like this ham!" burst from the girls, as each one eagerly brought forward the nice food and filled May's basket in a twinkling.

"She isn't *my* granny at all," said May, "but she is old and helpless, and I love to do something to please her. Mamma used to tell me that even a little girl like me could give a cup of cold water;" and the child's soft eyes filled with tears at the thought of the dear mother who had left her so alone.

The day which had begun tearfully came near ending in the same way, the girls were so in sympathy with their new friend; but the tears were soon brushed away, and the ever-ready Celia proposed that they should at once start for home.

"We will go your way, May," they chorussed, and started gayly off up the hill.

Busy tongues can say a good deal in a half hour, and when the girls parted at May's gate it was with a mutual understanding and a warm regard for their new friend.

"I've had a perfectly lovely time," said May.

"So have we!" shouted the girls. "Be sure and come in our class next Sunday. I'll tell teacher that you know about 'little deeds of kindness,'" screamed Essie, tossing a kiss for a last good-by.—*Helen A. Butler, in Christian Intelligencer.*

THE ROCK OF AGES.

I saw, in a vision, a shepherd on the prairie, with umbrella and waterproof, quietly watch a gathering storm; when suddenly a cyclone developed, and the black pillar of cloud appeared to spin upon the earth and wrench the heavens as it drove furiously toward him. Frightened for life, he observed a large rock some distance off, and casting away his umbrella and waterproof he leaped to run with patience the race set before him, looking to the rock. As the storm was near lifting him from the earth he neared the rock, and seeing a cleft in its side, he gasped:

Rock of Ages, cleft for me,
Let me hide myself in Thee.

Crouching low and leaning hard against it he felt safe, but for the raging thirst and heat after the race. Glancing down he saw at his feet a gentle spring from beneath the rock. It was all too much for his grateful heart, and he said: It is the hand of God, and these are symbols of the Saviour to my forlorn and storm-tossed soul.

And as he quaffed the living water he bowed his head in the prayer: "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God." Then I heard and felt the glad music of his soul:

While I draw this fleeting breath,
When my eyes shall close in death,
When I soar to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

—*Rev. W. E. Shive, in Christian Observer.*

WHY TAKE MUSIC LESSONS?

The answer to this question is determined by the nature of the individual. The conception that the individual has of the art of music will manifest itself in the springs of action which prompt him to take lessons. I have met individuals who desired to commence the study of this sacred art, actuated by the motive of a longing to appear in the concert at the close of the term, and thereby charm (?) the public by their skill in handling the keys of the piano-forte. I have met others who take lessons as a means of displaying wealth. They desire to convince the world that they are as rich as Crœsus of old. Others who are favorably impressed with the world, and desire to be in style, take lessons because their neighbor does. I have met others who take lessons in order to become a shining society light. They desire to possess all the accomplishments that a belle of society can obtain. Others are actuated by a more ameliorating spirit, and take lessons because they think some men like musical wives; thus they will ward off that dreaded impending thought of becoming old maids, from which all girls recoil with horror. I have met some who

take lessons to become teachers, thereby to make a living, and amass a fortune—no mean motive, but yet not the best. Lastly, I have met a few who take lessons for the art s sake. They have sipped at the fountain and have tasted of its sweetest extracts. Their soul has been kissed by the morning air of Paradise, and they are basking in a higher and nobler atmosphere of pure motives. This last is the zenith motive of the musical profession, while the former are the nadir. He who follows such blind motives as the former will soon be found living on the same plain. The individual actuated by the first motives will be satisfied with a little mechanical skill in shaking the keys of a piano-forte, parrot-like. The individual actuated by the last motive will not only demand a wise, intelligent, technical manipulation of the keys of a piano-forte, but will possess himself of a theoretical intelligence. Those who persist on entering the profession prompted by the first motives and can not be induced to accept a better motive—it would be better for the musical profession were a millstone hanged about their necks, and they cast headlong out of the profession.

He who is actuated by the last noble motive will be more than a mere player and singer. He will be a wise, intelligent, fine thinking and a fine feeling musician, a grace and an ornament to the profession; and an honor to his God.—*Prof. C. E. Atkinson, in the Hartsville College Index.*

A PERFECT REST.

(Psalm 38.)

Oh, rest thee in the Lord,
Wait patiently for him;
Though heart seems like to break,
And star of hope grows dim,
Till words of wondrous sweetness
Float o'er the clouds that roll,
"Oh, rest thee in the Lord,
The anchor of thy soul."

Oh, rest thee in the Lord,
When weary of life's care;
Oh, rest thee in the Lord,
When loads are hard to bear.
That refuge fails us never,
And e'en though tears may start,
Think not that he forgets
The longings of thy heart.

Thy dearest heart's desire
Shall in due season cheer;
Gold must be tried by fire
Before 'tis pure and clear;
Then when in loving wisdom
Our Father seeth best,
Unnumbered blessings come
To those that in him rest.

—*Emily Emerson Lantz, in N. Y. Observer.*

TEMPERANCE.

A POWERFUL PROHIBITION SERMON.

Among the old papers of the noted law-firm of (Abraham) Lincoln & Herndon, at Springfield, Ill., not long since, Mr. Robert H. Patton, a prominent attorney in that city, and a member of the Illinois State Prohibition Executive Committee, found a copy of a sermon preached by Rev. James Smith, D. D., entitled: "The Bottle—Its Evils and Remedy." "It was delivered," says the Springfield *Liberator* of April 28, 1892, from which we copy it, "at the First Presbyterian church, January 23, 1853, over thirty-nine years ago, being seventeen years before the Prohibition party was organized, and yet that sermon is the strongest argument in support of political prohibition that we have read in many a day."

On the day following its delivery, Abraham Lincoln and thirty-eight other gentlemen who had "listened to it with great satisfaction," requested Rev. Dr. Smith to consent to its publication, "believing that if published and circulated among the people, it would be productive of good."

The request was granted, and the sermon was printed in a sixteen-page pamphlet by the Springfield *Journal* Company, in 1853.

Dr. Smith's text was: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him."—Habakkuk 11: 15.

In the sermon Dr. Smith considered:

1. Some of the evils resulting from the use of the bottle.

2. Inquire, who hath put the bottle to his neighbor?

3. The remedy.

A few random extracts will show the masterly way in which the subject was handled under these three comprehensive divisions:

1. The necessary tendency of the use of strong drink is to destroy the character of the man, and to make him worse than useless in society. It leads to idleness, extravagance and debauchery. It impairs the man's reason, deranges his intellect, renders him stupid and almost irrational; and when in this condition the unhappy creature finds himself neglected and shunned by the better portion of society; he loses self-respect, and associates altogether with the worthless, the profligate and abandoned. Now that he has lost all sense of honor he cares not for character, for he feels that he has none to lose, and the consequence is, that in the depth of his degradation he is prepared for the violation of every duty, and for the commission of every crime . . .

. . The tendency of the use of the bottle is to destroy the peace and happiness of families. It is a perpetual source of quarrels, contentions and discord. How mortifying to the feelings, and how destructive to the happiness of a kind and affectionate woman who has a delicate sense of honor, to behold her beloved husband, who is the object of her most tender affections, the victim of this low vice; drunk on every occasion, rendering himself contemptible in every company; neglecting his business, sinking her and her beloved children into poverty and disgrace.

Behold such an one returning to his home from his bacchanalian revel; he appears in the presence of his family with his hair disheveled, his clothing torn and soiled, his face mangled and bleeding, his system impregnated with the contents of the bottle, his eyes glaring, his mouth foaming; like a fiend of hell. . . . . In his inebriate madness he lets fly a chair, the tongs, or whatever implement he can reach, at the head of that affectionate boy, who has ever studied to anticipate all his wishes; he levels on the floor that lovely daughter who never said to him nay; while the trembling mother, with an agonized heart, is weeping over her prostrate and mangled children. Like a tiger, or a hyena, he falls upon her, whom before God and man he had sworn to protect and cherish; he seizes her by the hair, drags her over the house, lending to her many blows, inflicting upon her many kicks, until she falls prostrate at his feet. Then like a fiend he triumphs in the pain and misery he has inflicted; or he retires to sleep, to wake up in the morning to be filled with remorse and shame, which, alas! are soon to be dissipated by the contents of the bottle.

2. Who hath put the bottle to his neighbor? He that did this is the author of all the misery and woe we have been contemplating. He hath produced this deep, this damning degradation. To him are to be traced those oaths, that blood, those scars; the tears of that wife, whose husband has returned to his home transformed into a brute. He hath caused the groans of the orphan children of that man, who, in his drunkenness, has fallen from his horse and broken his neck. He it was, who, by his bottle, excited that inebriate to plunge the knife into his brother's heart; or with his pistol to hurry a fellow immortal, unprepared, into the presence of his God and judge, from him to receive a sentence which hath doomed him to eternal woe. He, it is, who hath blasted the prospects of promising youth; degraded his fellowmen below the brutes; reduced the honorable Senator to a level with the driveling idiot; dragged the venerable judge from the bench and placed him a criminal at the bar; and driven the minister of the Gospel from the pulpit to the gutter. He hath caused many a tear, made many broken hearts; sent multitudes to the poorhouse, the penitentiary and the gallows. He hath filled the land with weeping, wailing, mourning and woe; and he hath peopled perdition with the spirits of the lost!

But who hath put the bottle to his neighbor? Do you reply, the liquor-seller? he is the author of all this misery and woe. If he be, what is his most fitting reward? Is it wealth and honor, or poverty and digrace? Is it a palace or a penitentiary? Is it a crown or a cord round his neck? Or is this the sentence you would render: Let the liquor-seller be taken without the camp, and let him be stoned with stones until he die.

. . . . . I have shown you that if you sentence the liquor-seller and the proprietor to the penitentiary, you are bound, on the same principle, to pass the same sentence upon the Legislature and his excellency, the Governor. But that no injustice be done, before passing the sentence, these honorable gentlemen must be heard in their own defence. They come forward and frankly admit that they enacted the license law; they further admit that they did this knowing the evils which would ensue from the traffic in strong drink. But they maintain that in so doing they acted as the servants of the people, and under the conviction that they were doing their will and good pleasure. And his excellency, the Governor, tells you that he did not veto that bill for the simple reason that he was convinced the people would not sustain him in that action. It must be admitted by all that the pleas of these honorable gentlemen are good and valid. Therefore, the sentence of acquittal must be rendered by you. But if they acted as your servants, and in this instance obeyed the voice of the people, it follows that all who aided in the election of those who passed the law, knowing that they would pass it, or who have voted for any member of any subsequent Legislature, knowing that he would use no exertions to have it repealed, must plead guilty of having aided in fastening upon society a law, the working of which has produced so much degradation and misery; and if the liquor-seller is condemned by you to be taken without the camp and stoned with stones until he die, let that man among you who is without sin cast at him the first stone.

3. The liquor traffic is a cancer in society, eating out its vitals and threatening destruction; and all attempts to regulate it will not only prove abortive, but aggravate the evil. No, there must be no more efforts to regulate the cancer; it must be eradicated; not a root must be left behind, for until this be done, all classes must continue exposed to become the victims of strong drink; and the woe in the text must abide upon us: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him."

The remedy. The most effectual would be the passage of a law altogether abolishing the liquor traffic, except for mechanical, chemical, medicinal and sacramental purposes; and so framed that no principle of the constitution of the state or the United States be violated.

These brief extracts will give the reader a partial idea of the logical and comprehensive manner in which Dr. Smith treated the subject, and it will also appear that his views are in perfect harmony with the principles of the Prohibition party to-day. And it was this eloquent appeal for absolute prohibition which Abraham Lincoln with thirty-eight other prominent citizens of Springfield endorsed and requested for publication. A number of those whose names appear on that petition are still alive. It would be interesting to know if their endorsement to such principles could at present be obtained.

Reliable information states that during his administration President Lincoln appointed this same Dr. Smith, the radical prohibitionist, as consul to Dundee, Scotland, an additional evidence of the high esteem in which he held him.

Every one to whom this sermon has been shown since its discovery by Mr. Patton urges its publication. Certainly a stronger campaign document could not possibly be written. It will, therefore, be published in convenient pamphlet form. The edition will be limited. Those desiring copies should therefore order at once. One man has already ordered two hundred copies. This simply shows the high estimate which has been put upon it by those who have seen it. Order at once. Price 5 cents; three for 10 cts.; 10 for 25 cts.; 24 for 50 cts.; 100 for $2.00.

Address all orders to Harnly Bros., Springfield, Ill.

Congressman Price, of Wisconsin, says: "I am neither a crank nor a saint. I simply want the man who will sell liquor put in State's prison for it, and the fellow who will drink it shut up in an insane asylum."

Prohibition prevails in Oklahoma. The beneficence of the law is unquestioned. A man at Guthrie voiced the general sentiment when he said: "Prohibition is our salvation; without it there would be a murder every day."

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON IX.—Second Quarter, 1892.—May 29.

SUBJECT.—Nebuchadnezzar's Dream.—Daniel 2: 36-49.

GOLDEN TEXT.—All things are naked and opened unto the eyes of Him with whom we have to do.—Hebrews 4: 13.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Dan. 2: 36-49. T.—Dan. 2: 1-13. W—Dan. 2: 14-23. T.—Dan. 2: 24-35. F.—Gen. 41: 14-24. S.—Gen. 41: 25-36. S.—Prov. 2: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The four World-Powers.*—vs. 36-43. It may seem singular that God should thus reveal his plans and purposes to a heathen king, and yet there was a peculiar fitness in his choice of Nebuchadnezzar, who represented the first of the great world-powers in the acme of its pride and glory. God, from the earliest ages, held personal intercourse with a few chosen ones among his people, but when he communicated with the heathen world at all it was through the indirect agency of dreams. The heathen believed in dreams as of supernatural origin, thinking that in this way the gods spoke to men and revealed future events; but the Jews were discouraged from paying them any such superstitious regard. The whole narrative shows that God does not use the same method of dealing with sinners as with saints. Instead of appearing to Nebuchadnezzar, and speaking with an audible voice as he did to Solomon, he presents to his mind the apparition of this great image, which, fantastic as it may seem to us, was perfectly congruous to the Assyrian mind, accustomed to see daily those monstrous sculptures which adorned the walls of their temples and palaces. The image's head was of fine gold, which Daniel interprets as having reference to the first of the four world-powers which it typified. "Thou, O King, art this head of gold." This cannot refer to any moral excellence in Nebuchadnezzar or his people. When John wished to represent the pride, sensuality and cruelty of the apostate Church of Rome, the antipodes of the true church, the new Jerusalem, he could use no more descriptive name than Babylon; and for centuries this title has stood as the synonym for all peculiarly great and wicked cities. Reference is here made, without doubt, to its vast wealth. It is called in the Prophets, "the golden city," and its mystical namesake in Revelation is represented as holding a golden cup in her hand, in allusion to the vast and ill-gotten riches of the Roman See. "Another kingdom inferior to thee;"—the kingdom of Medo-Persia. Says Prideaux, "The kings of Persia were the worst race of men that ever governed an empire;" but it does not mean moral—only political inferiority. Nebuchadnezzar was an absolute sovereign in every sense of the word, but the lesson for June 12 will show us that Darius, the first king of the Medo-Persian empire, was obliged to yield to the will of his nobles when he would fain have saved Daniel from being thrown to the lions. The third world-power was the Greek empire under Philip of Macedon. The "brass" probably alludes to the brazen coats of mail worn by Greek warriors. Then comes the fourth, the great Roman empire, "terrible, and dreadful, and strong exceedingly," yet with the elements of weakness and division in the feet and toes where strength and stability is most important. Rome, we know, fell by the invasion of countless barbarian hordes who intermarried with the conquered, thus forming the different kingdoms of Europe as they exist to-day. The metals decrease both in value and weight from the head downward until the last limit of decadence is reached in the feet and toes. We are now living in times of disintegration when the anarchistic element is threatening the stability of all existing governments. It is the iron and clay age, the very toes of the image.

2. *The stone cut out of the mountain.*—vs. 44, 45. Charlemagne and Napoleon both tried to found a fifth universal monarchy, but they failed. Revelation seems to point to another and last attempt in the near future. The stone cut from the mountain without hands shows the supernatural origin of the coming kingdom. It will not be the fruit of human efforts or human planning. The image represents really one great world-power, whose component parts as soon as the stone strikes the feet are scattered like worthless chaff. Verses 37 and 38 show conclusively that this great world-power was set up by God, yet in a very different way from the kingdom he is to set up finally which is to destroy it. These four kingdoms, which by turns ruled the world, were to be an object lesson, showing how insecure and unstable is all government that does not rest on the basis of the divine law. "The dream is certain,"—no phantom of the king's imagining; "the interpretation sure"—every jot and title of it will come to pass. The ten toes correspond to the "ten horns" which are so many kingdoms that are yet to appear and usher in the reign of anti-Christ, the individual head under which all the forces of evil are to unite.

3. *Daniel's promotion.*—vs. 46-49. "Then the king made Daniel a great man." This is using human language to denote the recognition of a greatness that was there all the while, and which no decree of the king could take from or add to. His remembering his friends is another noble trait; but great honors and great trials go together. Had they remained in lowly positions, it is not likely that they would have had to confront the fiery furnace or the den of lions. "Seek not great things for thyself," but when God calls us thereto, let us humbly trust him for the needed strength.

RELIGIOUS NEWS.

ANOTHER SECT.

—People's churches to advocate social reforms on Christian grounds are being organized in different places. Poughkeepsie, N. Y., has a Prohibition church. Rev. W. G. Todd is the pastor of a People's church in Topeka, Kan. It looks to us as if there were sects enough. We think that Christian patriots can do more good inside than outside the churches.—*Christian Patriot.*

BAPTIST.

—At the thirty-seventh session of the Southern Baptist Association, at Atlanta, Ga., a few days ago, reports were read from the boards of home and foreign missions and Sunday-schools. The former showed missionaries, 365; churches and stations, 1,324; baptisms, 5,274; churches constituted, 179; meeting-houses built, 80. The entire expenditure for the year was $132,747.82, and the deficit is $9,662.50. The report of the foreign work shows 170 missionaries and native assistants, 180 stations and outstations, and 434 baptisms. The total receipts were $114,325.80, and the deficit is $16.932.24. It has been the most prosperous year in the history of the work. The Sunday-school board presented a very full report of the first year's history of its work, showing a business of $20,800.66 for the year, with a balance on hand of $1,065.78 and assets over liabilities of $4,081.63, which, beginning the year with nothing, was thought to be doing very well.

—The formal indentification of the Baptist Theological Seminary of Chicago with the new Chicago University took place a few days ago, in connection with the twenty-fifth anniversary of the seminary. The grounds and building previously occupied by the seminary are to be used for the Preparatory Department of the University. The Divinity School brings to the University, in buildings, lands, leases, library and endowment funds. property valued at nearly $500,000.

—The death of Rev. Theodore Nelson, D.D., LL.D., president of Kalamazoo College, which occurred on April 30, is a great loss to that institution and to the denomination in Michigan. He was born in that State in 1841, and was for eight years pastor of the First Church, Saginaw, and was identified with various educational interests before accepting the presidency at Kalamazoo.

CONGREGATIONAL.

—Dr. D. K. Pearson, whose generous provisions for education have placed many schools under lasting obligations, has tendered $100,000 to the Chicago Theological Seminary (Congregational) provided other friends of the school rally with $350,000 additional by May 1, 1894.

—The statistical reports of the Illinois churches for 1891 give a membership of 36,071, in 300 churches; additions on confessions, 2,799; by letter, 1,943; a total of 4,742. This is a gain above all removals of 2,899. The baptisms of adults were 1,503; of children, 786; total, 2,289; 203 societies (Y. P. S. C. E.) report membership of 9,370; Sunday-schools under church care have a membership of 48,472; a gain of 840 on reports of 1890. Sixteen new churches have been organized and associated.

—Dr. E. P. Thwing, of Brooklyn, N. Y., preached the ordination sermon, May 1, of his youngest son, who expects to go to China, in September, with his wife, sisters and parents, all missionaries. Two more children are abroad in Alaska, making seven in one household.

—The *Congregationalist* announces that seven professors of Clark University are going to the University of Chicago, and that that institution seemed likely to secure Prof. George H. and Mrs. Alice Freeman Palmer.

—There are now 51 Congregational churches and 74 Sunday-schools within the city limits of Chicago. Of these the society has organized 27 churches and 28 Sunday-schools, besides five suburban churches. Four new churches were formed the past year. The ministers employed in this work preach in German, Norwegian, Swedish, Bohemian, and English.

EVANGELICAL ASSOCIATION.

—The Canada Conference has settled the question of annexation with the Canada Methodist church, by a declaration of firm adherence to the Evangelical Association. It may not be generally known to the church that for several years strong efforts have been made on the part of Methodists across the Lake to incorporate the Canadian wing of the Evangelical Association.

METHODIST EPISCOPAL.

—The increase of the church during the quadrennium is highly gratifying. At the last assembly of the General Conference in 1888 the whole number of communicants, including members and probationers, was 2,093,935, showing an increase during the preceding four years of 264,401. The increase in the last four years exceeds that number, the list showing at present 2,292,614. During the four years probably 150,000 have died. This number, added to the increase during the quadrennium, shows an aggregate of 442,000 souls added to the church by profession of faith in the last four years, a church created larger than the entire Methodism at the end of the first fifty years of its existence.

—In 1887 and 1888 the number of churches was 20,755. There are now 23,395, an increase in the four years of 2,640. The values in the former period were $80,812,792; at the present date they are $98,134,113, an increase of $18,321,321. In the four years values in parsonages show a corresponding increase. This increase is, to a considerable extent, due to the Board of Church Extension. A large proportion of the churches built have received aid from that fund, and many of them never could have been built without the help thus rendered.

—Prof. Henry S. White, Ph. D., of Clark University, has been elected to succeed Prof. E. H. Moore as associate professor of mathematics in Northwestern University. Mr. White ranks among the first in his department. He graduated from Wesleyan University in 1882. In 1887 he went to Germany and studied at Gottingen till 1890, when he secured his doctor's degree.

—Calvary Methodist church, corner Seventh avenue and One hundred and twenty-ninth street, New York City, was started about eight years ago with less than fifty members. The present membership is 1,071, and the pastor reported to conference that the membership had increased last year at about the rate of one per day.

—Another Methodist minister has gone over to the Episcopal church. This time it is Rev. George H. McGrew, until recently pastor of St. Paul's Methodist church, on Fourth avenue, New York. The marble edifice which the congregation occupied has been sold and demolished.

—Announcement is made that a temperance and religious hotel is to be erected in Chicago for the World's Fair. The capital stock is placed at $1,000,000. It is largely a Methodist venture. These brethren are to be praised for their effort. If we get a Sabbath-keeping Exposition we would expect such an hotel as the one proposed should succeed; but if the fears of many in this regard should be realized, then there will be a very grave doubt of success, even to the extent of repaying the money expended.

MOODY.

—Moody, the evangelist, is on his way to the Holy Land. He thinks that by a personal visit and study of the land he will understand the Bible better. No doubt about that. There is nothing like a visit to Jerusalem and the surrounding country to confirm one's belief in the Word.

UNITED BRETHREN.

—At Harpoot on the Euphrates, we find one little mission church multiplying itself into fourteen, with four hundred and eighteen church members, eleven native pastors, more than half of these supported by these native churches, twelve licensed native preachers, twenty-one native teachers and forty-one other helpers; of pupils two thousand and forty-one, and scores of unpaid laborers going forth every Sabbath to tell the story of Christ under the inward impulse of love for souls. And all this the outgrowth of a single church, in a single missionary station, in less than twelve years, at a cost not exceeding in all $150,000—the cost of one modern church edifice. In 1878 ten thousand converts were baptized in the "Lone Star Mission," alone, within ninety days, and sixty thousand people in South India renounced idolatry.—*Annual Missionary Address.*

Y. M. C. A.

—Y. M. C. A. are scattered over the Dominion of Canada. the United States, Germany, Great Britain, Holland, Switzerland, South America, France, Norway and Sweden, Belgium, Spain, Denmark, Italy, Turkey, Russia, Austria, Hungary, Asia, Africa, Australasia and New Zealand. There are well on to four thousand associations in the different parts of the world representing a membership of about three hundred thousand. Of these eighty-two are railroad associations.

—Seven hundred and eleven young men have united with the San Francisco, Cal., Young Men's Christian Association during the past six months.

NEWS OF THE WEEK.

CHICAGO.

Ex-President Cleveland has written a letter declining the invitation to be present at the dedicatory exercises of the World's Fair.

A committee appointed by the Western Society of Engineers reported on the "Chicago Railway Problem" at the meeting of the society.

The reduction in salaries of World's Fair clerks has been inaugurated.

Great Britain has begun work on its administration building at Jackson Park.

The New York State Commissioners to the World's Fair visited Jackson Park.

The General Federation of Women's Clubs opened its first biennial convention at Central Music Hall.

The Tin and Sheet Iron Workers met and resolved to demand an eight-hour day and a minimum scale May 24.

The Welshmen in the city are making arrangements for a grand musical festival during the World's Fair.

The Union of Ministers has prepared a paper guaranteeing shorter working hours to clerks, which will be presented for signatures to West Side clothing merchants.

COUNTRY.

Charles Emory Smith has resigned as Minister to Russia.

The eighteenth annual encampment of the Iowa Department of the Grand Army of the Republic was held at Ottumwa last week.

President Diaz, of Mexico, is advocating liberal subsidies for a merchant marine.

President Eliot, of Harvard, declares hat his Mormon speech was not reported correctly.

Storms prevailing in Colorado and Wyoming caused cattle and sheep to die by thousands.

E. Morewood & Co., of South Wales, intend to establish a big tin-plate mill near New York at once.

Hereafter the Great Northern Railroad will be managed in two divisions, Minot, N. D., being the dividing line.

Louisiana ex-Confederates will demand that the State Legislature pension all veterans not able to support themselves.

Colored delegates to the Methodist conference want a colored bishop elected.

Tuesday the Ohio Supreme Court rendered a decision sustaining the compulsory education law.

The International convention of the Brotherhood of Locomotive Engineers met last week at Atlanta, Ga.

Notwithstanding cold weather, the condition of wheat is said to have improved during the last month.

Confederate Memorial Day was generally observed throughout the South Tuesday, with the usual ceremonies.

President Harrison on Tuesday approved the bill recently passed by Congress to encourage shipbuilding.

A second indictment was found against the Whisky Trust by the United States grand jury at Boston last week.

The Methdist conference at Omaha indorsed resolutions demanding that the World's Fair be closed on Sunday.

L. A. McCreary, of Detroit, Tuesday, was elected President of the Hotel Men's Mutual Benefit Association of the United States.

Preparations are being made to invite the New York steam yacht squadron to hold its annual review in Lake Michigan, off Chicago, in 1893.

South Dakota's auditor has refused the Alliance Hail Association a charter, and an investigation shows that the association was doing a questionable insurance business, benefiting the few at the expense of the many.

Forty-eight miners, last week, lost their lives by an explosion of gas in the Northern Pacific Coal Company's No. 2 mine at Roslyn, Wash.

(*Continued on 16th page.*)

IS SPRING BEAUTIFUL?

A Little Philosophy Upon the Subject.

How Mud, Dust, Cold Winds, and Piles of Rubbish Announce the Coming of the Season.

"Spring, beautiful spring!" How beautiful it is! In the country there is mud, rain, stagnant pools where melting snows have accumulated, cold winds, a chilly atmosphere—in fact, everything that is disagreeable and injurious to life. In the city there are accumulations of the winter in the streets, in the back yards and even in the parks. They are exhaling poisons every minute, and these poisons are blown by the raw winds into the home of the millionaire, into the hovel of the squatter, into the nostrils of every one. A prominent doctor says: "The surest way of communicating disease is by the dust which is blown broadcast and inhaled by every one, whether he ventures upon the street or remains at home."

Spring is not beautiful until it has fully come. Spring is dangerous, spring kills more people than any other season, spring causes more people to feel miserable than all other seasons combined. What do people do? Seek to endure it and tone up the system. This is all very well, very philosophical, but how foolishly people act when they seek to tone up the system. They take spring medicines, blood purifiers, nervines, and scores of other nostrums which force of habit rather than efficacy causes them to do. It is all absurd. Why not strike at the root of the tree? Why not realize that all these disagreeable and dangerous things of spring would and could be counteracted if the two great organs of the body were in proper condition. These two great organs are the kidneys and liver, and the kidneys and liver can positively be kept in perfect condition by the use of just the right thing. Read what Dr. A. C. Clark, a well-known New York physician, says:

"I have never known a case of spring debility, spring fever, or any of the troubles which arise during this season, which has not been promptly and permanently cured by the use of Warner's Safe Cure. Its power at this time of year is wonderful. I have seen women, run down by care and overwork, men whose vitality was exhausted, and even puny children restored to perfect health through its use."

Mrs. M. M. Simonon of Buckley, Mo., says: "My daughter, who was once the perfection of health and happiness, was for years afflicted with kidney and liver disease, complicated with scrofula, the hip joint being affected. She became so bad that the doctors wanted to unjoint the hip. I would not consent to it, and began administering a remedy which I had heard much about, and I am happy to say she is now cured, well and healthy, by the use of Warner's Safe Cure."

Is it not plain to you that, being in perfect condition, the kidneys and liver will throw off the seeds of disease which the wind and the dust bring into the system, will counteract the reeking danger caused by the ash heap, the rubbish pile, the slimy mud, or which the cold winds, the raw atmosphere, produce? Suppose you think this over carefully and see if we are not correct, see if we are not right when we make the assertion that "spring is the most dangerous season of the year," rather than the most "beautiful season of the year." See if your own feelings do not prove to you that your system is weakened and must have help; see if it does not present itself clearly to you that the only way to help your system is by strengthening the great organs which uphold it. Are we right? If so, follow our suggestions.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 9 to May 14.

Mrs E Talcott, G W Needels, Mrs L H Hull, S F Forgens, C McMillan, S A Vermillion, Rev E D Tappanback, R W Wass, Mrs O R Strong, Mrs S L Carpenter, Mrs A B Hubbard, E Houchin, R May, A Stalker, Eld R Smith, Mrs D E Will, J Reid, J W Leeds, T Gilmor, H T Cheever, J Smedley, C O Russell, C D Brooks, C G Fait, S H Moore, J Levitt, W Cheetham, L A Phillips, J Markle, J Todd, A G Cutler, W H Parker, J A Bogle, C V Cooper, W Matthews, S Avery, N Smith, Mrs R Knodle, J Clair, W R Hendricks.

How Can You Afford It?

The Manager of the Larkin Soap Co. was asked this question the other day. The answer was clear and concise—"Our methods and large volume of business." They do not sell any goods to the trade, deal only with the consumer. Nearly everything we consume in the family has to pass through several hands between the manufacturer and consumer, each of whom must make a profit on the transaction. The manufacturer must have a traveling representative, a jolly, well-dressed, good-natured fellow, whose expenses and salary must come out of the profit on the goods he sells. The jobber repeats all of this and also makes his profit, then the poor, hard-worked retailer must come in for his share. All of these items increase the cost of the goods from two to four hundred per cent. The statistics at Washington of the last census will fully prove all of this and more too, as the commercial travelers of the country are paid an amount for salaries which more than equals all the incomes of the ministers and doctors of the country.

In view of all this do you wonder that by effecting this great saving we can give so much for so little money? We aided materially to make the word "Chautauqua" more famous during the past year, but we are not, and will not be satisfied until we have placed Sweet Home Soap and the Chautauqua Ladies' Desk in 100,000 homes of our great and glorious country. Their advertisement last week on last page gives interesting details.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2			84
Winter No. 2	86	@	87
Corn—No. 2	46½	@	47
Oats—No. 2	30	@	33¾
Rye—No. 2	77	@	78
Bran per ton	13 00	@	14 00
Hay—Timothy	10 00	@	13 00
Butter, medium to best	12	@	20
Cheese	07	@	12
Beans	1 40	@	1 60
Eggs	13¾	@	14½
Seeds—Timothy	1 18	@	1 28
Flax			1 02½
Broom corn	03½	@	07
Potatoes, per bush	18	@	36
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 20	@	4 75
Common to good	3 50	@	3 90
Hogs	4 60	@	4 80
Sheep	3 75	@	6 10

NEW YORK.

Wheat, No. 2	96⅝	@	97⅝
Corn	54½	@	55½
Oats	35¼	@	35½
Eggs	15¾		16
Butter	12	@	21
Wool	18	@	30½

KANSAS CITY.

Cattle	1 75	@	4 10
Hogs	4 30	@	4 50
Sheep			5 00

DO YOU WANT

To receive, read, distribute and otherwise aid in the circulation of a large number of Holiness and Reform papers and magazines? If so, send me a SILVER dime, and your name and address will be printed on the Holiness and Reform Mail Exchange List, which is sent to all publishers of holiness and reform literature, who will mail you sample papers and magazines. Write name and address PLAINLY. Address, J. H. PADGETT, Printer, Ennis, Texas.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The Now Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at Now Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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$ .15	"MY EXPERIENCE WITH SECRET SOCIETIES." By a Traveler. Paper, 51 pp.	$ .10
$ .25	"SKETCH OF THE LIFE OF JAMES G. BIRNEY." His relation to the Anti-slavery movement and place in history. By General William Birney. Paper, 32 pages.	$ .10
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$ .75	"BEREA COLLEGE," Kentucky. An interesting history of the founding of that College for white and black in a slave State. Cloth, 87 pages.	$ .25
	TWENTY CENTS.	
$.	"SONGS FOR THE TIMES," by Geo. W. Clark. Words and Music. Intended for Prohibition and W. C. T. U. meetings. Boards, 152 pages.	$ .25
	FIFTY CENTS.	
$1.00	"NATIONAL SUICIDE AND ITS PREVENTION." The following will show the drift of the book: Measure or Standard of Value; What is Honest Money; Our National Banks; Paper Money; Land Tenure, etc. By O. F. Lumry. Cloth, 224 pp.	$ .50

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A Novelty for children, suitable for the Summer days or Winter evenings, in quarto size, with a limp varnished cover of artistic design. Price, 50c.

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The Children's Trensury of Pictures and Stories. An elegant volume, benutifully illustrated nnd printed. Nearly 500 pages aad 1000 illustrations. Edited by Dr. T. J. Barnardo, F. R. C. S. Qunrto, bonrd covers, unique desig.....1.25
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ratives of their perils, adventures and achievements, with description of the peoples and countries of the "Dark Continent." Including portraits of all the most remarkable travelers that have visited Afrien. Fully illustrated. Royal 8vo., 400 pages, cloth, elegant 2.50

The book with its manifold illustrntions will prove an attractive one both to old and young, nad it strikes us as being the best descriptive book upon Afrien, including an account of its explorers nnd eminent missionaries.—*Missionary Herald.*

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tire all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Heartburn

Sour Stomach

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

HOME AND HEALTH.

HOW TO DRESS CHILDREN.

Hundreds of letters of inquiry have come to me concerning the way my baby is dressed, and I am happy to respond to these inquiries by saying that she is clothed in such a manner that every organ has perfect freedom to expand and grow as God and nature intended.

For the first two weeks of her life she wore the band until the navel healed, but no longer. After that her wardrobe consisted of one little princess silk flannel, high necked and long sleeved, thirty inches in length; another garment is silk flannel, just like the first, without sleeves, and thirty-two inches in length, and her little dimity and nainsook dresses thirty-six inches long. Her diapers are of absorbent Jersey cloth, which I find far better and warmer than linen.

For very cold days I add to the above a very fine ribbed wool undervest in preference to outside jackets and pinning blankets. There are no white cotton or linen skirts, and no undergarments with bands about the body. Everything is of flannel and perfectly loose. The result of this kind of clothing is absolutely perfect health. A more vital and muscular child of three months could not be found in the United States. She is able to lift herself, turn from side to side and hold her body perfectly erect without assistance. She has raised her head unaided since she was two hours old.

Some women will no doubt exclaim, How wonderful! but I do not regard what little Vivian is able to do in that way, for it has long been part of my theory that infants are deprived of much of the vitality which properly belongs to them by the way the mothers dress prior to their birth. I gave my little one absolute freedom during those glorious months of anticipation, and I longed for her coming with my whole soul. Nature responded to natural law in giving me an exquisitely formed, vital, well child, and to her the magnificent heritage of sound directions.

Her dresses are dainty and babylike, but they are not loaded with a quantity of trimming. Two or three of her best gowns are trimmed with fine needlework and real Valenciennes lace, and several are made of the finest nainsook, with a bit of the real lace about the wrists and neck, but only one has a flouncing of embroidery, and I should not in preparing another little wardrobe have even that one.

Hand work and daintiness rather than elaborateness and much trimming is in far better taste for infants, and a deep, hand hemmed border to the skirt is prettier by far than a Hamburg flounce. Silk flannel, with a silk embroidered scallop at the bottom, is better than a machine embroidered flounce a quarter of a yard deep.

One last word about the night clothing. I have the daintiest of little Jersey wool nightgowns, fleecy on the side next the body and fine and soft to the touch on the outside, with seams opened and covered with white satin ribbon, feather stitched down to cover all raw edges. She does not wear at night any garments worn during the daytime.—*Mrs. Annie Jenness Miller.*

DAINTY WASH CLOTHS.

Every one needs wash cloths, for after one's face has been exposed to the wind and dust nothing else cleanses it so well, and for delicate skins the linen birdseye or diaper is found to be the most suitable material. A set of a dozen most attractive-looking wash cloths were shown the other day by a woman who has everything about her toilet as refined, dainty and neat as it can be made. These were made of a fine quality of linen birdseye, were a quarter of a yard square, and were hemmed very narrowly and by hand, of course. Torchon lace, three-quarters of an inch wide, whipped on the edge, and held loosely so as to make a little frill, edged these cloths all around. In one corner of each were the owner's initials prettily embroidered.

To cut them to best advantage it is well to select yard-wide linen, and if a dozen is the number required a yard will cut them exactly, dividing it into twelve equal squares. Twenty yards of lace will be required to trim them. Instead of giving one's towel rack an untidy look as the Turkish crash cloth ones usually do, these dainty affairs only add to the attractiveness of it.—*New York Tribune.*

WINDOW DRAPERY.

To those who are furnishing their apartments in the prevailing Chippendale style, we would suggest a treatment of window that would be most appropriate to such an apartment, the window draperies depending from a canopy. The draperies might be of a cream and green brocatel, with plain Genoa satin for the little flat curtains, and for upholstering the window seats. This scheme is admirably adapted for a room that savors of the antique, and could be equally well carried out in shades of green and terra cotta.—*Decorator and Furnisher.*

"Don't Tobacco Spit Your Life Away"

Is the name of a little book that tells all about *Notobac* the *only guaranteed cure* for the *tobacco habit* in *every form.* This book is mailed free. Contains many testimonial letters, reporting *cures in ten days* and a gain of as many pounds. *Notobac* costs but a trifle, and the man who *wants to quit and can't* had better write for the book to-day. Address STERLING REMEDY CO., Box 655, Indiana Mineral Springs, Ind.

Since it is now a well established fact that catarrh is a blood disease, medical men are quite generally prescribing Ayer's Sarsaparilla for that most loathsome complaint, and the result, in nearly every instance, proves the wisdom of their advice.

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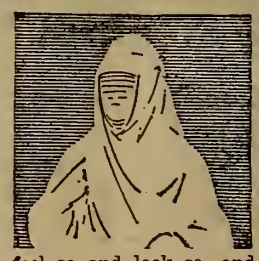

"Looks like a ghost!" That's what they say of the pale, thin, weak woman who's "run-down" and overworked. Probably she knows it herself. But there's one thing she *can't* know, or she wouldn't feel so and look so—and that is, that Dr. Pierce's Favorite Prescription is *guaranteed* to help her.

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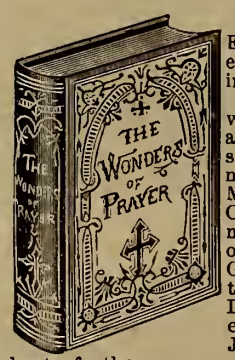
More sensible and convenient and every way more satisfactory than any book of the kind we have ever known. For some years we have had it in constant service in our Bible study; and our sense of its value has grown with the passing years.—*Extract from editorial in Sunday-School Times.*



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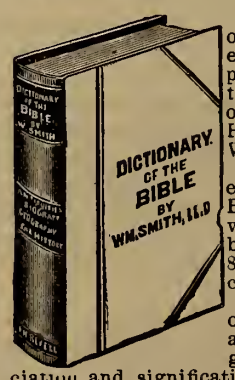

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FARM NOTES.

BEAN CULTURE.

It is not advisable to put beans in the ground very early, unless care can be taken to cover the young plants on cold nights. However, as some varieties are hardier than others, the early six weeks bean may be planted before the more delicate Lima bean. The very early golden-eyed wax bean is quite desirable, because, aside from its earliness, it is tender, rich, an immense bearer, and the bushes are quite free from rust. Another good variety is the new prolific black wax, which is also stringless, buttery in flavor and a good bearer. The lazy wife's pole bean continues in favor with many, on account of the pods remaining for so long a time green and tender. The best acquisition to the bean family which has been made for years is the bush Lima. This variety does not bear as large beans as the pole Lima, but comes into bearing much earlier and is very prolific. A few short rows will produce all a medium sized family can use through the summer, and enough dried ones for winter use. The pole Lima should not be banished from the garden on account of the new and more easily cared for bush Lima, for such beans as "Ford's Mammoth" are not easily surpassed, and if a surplus is produced—which is very apt to be the case, as the well filled pods are eight to ten inches long when grown in good soil—they sell readily at fifteen cents per quart. The farmer should also grow his own winter beans. It is the thrifty man who grows, so far as possible, everything for his own table and has a little surplus to sell when he goes to town, whose land is not mortgaged to pay store and other debts.

Sod ground, when weeds are not apt to be too troublesome, is excellent for beans. Thorough culture is necessary, but should not be given on a very hot or a wet day. Beans are heavy feeders, needing much nutrition, and they suffer also for lack of moisture. Some growers fail in properly harvesting the crop. The pods should not be allowed to come in contact with wet earth, nor suffered to heat when stored. When beans are thrashed, if there is danger of heating, it may be arrested by running them through a fanning mill, which also assists in cleaning them.—*Inter-Ocean.*

SCAB IN POTATOES.

After a series of experiments Professor Bolley, of the North Dakota Station, comes to the conclusion that he can avoid the production of scabby potatoes, if he cannot entirely eradicate the disease. He finds no substantial evidence that any soil of whatsoever kind can in itself give origin to the disease. But the disease germ can and does remain in the ground from crop to crop for at least four years. Scabby or disease-bearing seed tubers can and will under ordinary circumstances produce a diseased crop. But by soaking the seed tubers before planting in chemical solutions enabled him to raise an undiseased product from the scabbiest of seed where the ground was known to be free from the disease. Seed tubers free from the disease germs will in any soil, clay, sand, or muck, raise an undiseased product, provided only that the soils themselves are free from the disease.

A PIG FEEDING EXPERIMENT.

A writer in the *National Stockman* contributes the following experience in feeding pigs:

We had 26 shoats that weighed 2,000 pounds Oct. 16 last. They were fed on a cement floor, with good warm shelter, and a lot for exercise. They were fed 68 days, and made a gain of 2,205 pounds, which was sold for $73.22, when hogs were at about the low water mark. They consumed bran and oil meal to the value of $6.50, and 180 bushels of corn, making the value of the corn 37 cents per bushel. Corn at that time was selling for 35 to 40 cents in our market. But as the distance to haul was five miles, we made more by feeding our corn than by selling it. A large pile of manure was also hauled from the lot to the field for corn this year. Had the corn been fed to hogs that sold earlier in the season at 4 to 4½ cents, the gain would have been yet larger, and a fair profit the result.

ODDS AND ENDS.

"The curl in the pig's tail is worth a dollar," says an experienced breeder, pointing to a fine specimen. And so it was. It indicated good health, vigorous constitution, and thrifty constitution. The pig's tail uncurls and droops as soon as he is sick as surely as the dog's tail does when he is frightened. Keep a good watch of that and you will find out the sick, weakly, and unthrifty pigs almost at a glance. Having made the discovery, then take them out and keep them out of the herd. If they have not a disease that will infect the others, the others will probably kill them by crowding them at the trough and in the sleeping quarters.

Keep your cattle away from the evergreen trees for the sake of the trees. The cattle can stand it. What a desolate appearance a farm house has where the cattle range the dooryard in winter and make a sport and plaything of the shade trees. We are not sure but that it would be a good thing for some people if there was a law against having a neat and tasty dooryard. They would be sure to want one then.

Do Not Delay Longer.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they wilt like a tender flower in a hot sun. Something must be done to overcome that tired feeling and give the strength necessary to do daily work. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength and to give a feeling of

Health and Vigor

throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems peculiarly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood. We earnestly urge the large army of clerks, book-keepers, school teachers, housewives, operatives and all others who have been closely confined during the winter and who feel the need of a reliable medicine, to try Hood's Sarsaparilla *now*. It will do you good.

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Blanc-manges are most agreeably flavoured and are highly nutritious, and can be produced in a variety of tints, forming a charming dessert dish, and contributing to the decoration of the table.

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The whole of the above are enclosed in a tastefully finished artistic Cartoon Box, an excellent specimen of English fancy box ware. When the samples are taken out, it will make a very pretty handkerchief, glove, or cotton box.

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It is particularly gratifying to consumers to know that the baking powder which they have so long been accustomed to using, the Royal, has invariably gone through all analyses and competitive tests made under National and State authority, not only without a reflection against it of impurity or unwholesomeness, but each time more emphatically indorsed as the superior of all the baking powders of the market.

The health authorities of New-York, Massachusetts, Ohio, Indiana, Illinois, Iowa, Wisconsin, Minnesota, California, Washington and other States have made exhaustive examinations of this character, uniformly finding the Royal superior to all others. The United States Government Chemist, after an examination for the Indian Department, emphatically stated that "The Royal Baking Powder is the purest in quality and highest in strength of any baking powder of which I have knowledge." The official analyst of Ontario says that he "finds the Royal Baking Powder far superior to the others," and recommends its use in preference to any other. Likewise hundreds of tests made by public analysts and other chemists of prominence throughout the country show the Royal pure, wholesome, and to produce an average of twenty-five per cent. more leavening gas than any other baking powder.

When there are so many impure and unwholesome mixtures, called baking powders, in the market, consumers will wisely adhere to the Royal, whose good qualities they have proven, and whose superior purity and wholesomeness have been officially established.

NEWS OF THE WEEK (*Continued from 13th page*).

Democrats, with all their cry of economy, have increased, by ill-advised appropriations, the amount over that appropriated by the last session of Congress $40,000,000.

State Senator Milton W. Mathews died at Urbana, Ill., last week, aged 46.

Rivers in the flooded districts have fallen, and the danger is deemed about over. Two hundred and fifty Negroes are said to have perished in the flood.

The federal grand jury at Boston has returned a second indictment against the officers of the whisky trust This action is intended to cover whatever defect might have existed in the first indictment.

I. F. Mack, of the Sandusky *Register*, Wednesday, was elected Department Commander of the Ohio G. A. R.

Rabbi Solomon, of Appleton, Wis., died Wednesday.

Senator Hoar has arranged to take a long European trip.

Uncle David Lowe and Aunt Esther Jane Allen, of Alleghan county, Michigan, have just married at Detroit. The groom is 71 and the bridge 74 years old.

Wednesday the convention of the National Brotherhood of Boiler Makers met at Columbus, Ohio.

A. A. Steadman, of Council Bluffs, has been elected department commander of the G. A. R. in Iowa.

Astoria, Ore., held a grand celebration on Wednesday in honor of the hundredth anniversary of the discovery of the Columbia River.

Reports to the Michigan Agricultural Department show the conditlon of wheat on May 1 to be slightly above last year's average.

The sectlon men of the Wabash Railroad, after a three weeks' strike were granted an increase of wages by the company on Thursday.

P. Jefferson Coolige was confirmed by the Senate on Thursday to be Minister to France.

Florida will raise $200,000 by popular subscriptlon to make an exhibit at the World's Fair.

Dr. Enoch Fithian, the old doctor of Greenwich, Cumberland county, N. J., on the 10th inst., celebrated his one hundredth birthday anniversary. Dr. Fithian was born on May 10, 1792, in Cumberland county. He is the oldest Freemason in the United States and has belonged to the fraternity seventy-six years.

Joseph Hamilton, who has spent the last seventeen years of his life in chains, died at Benton, Iowa, May 8. He had a terrible mania, a thirst for human blood, which nothing could appease, and he had to be kept in irons all the time.

The corner-stone of the new science hall, at Beloit, Wis., was laid Thursday.

The People's Party National Convention will be held at Omaha, Neb., July 4.

Four boilers exploded Thursday at Midland, Mich., killing John Allen, Eugene Valkenburg and Dick Stears. Several other men were injured.

The Rev. Dr. Albert Watters, of New York, and the Rev. Dr. J. C. Clinton, of North Carolina, Thursday, were elected bishops of the A. M. E. Zion church.

The new big bridge across the Mississippi River, at Memphis, was opened for traffic with imposing ceremonies Friday.

The Standard Oil Trust declared a dividend, Wednesday, payable June 15. The undivided profits at hand amount to $3,000,000.

A local tent of the Knights of the Maccabees was instituted at Hammond, Ind., Thursday night.

Augustus Kountze, a New York banker, in his will bequeaths certain valuable property in Omaha and $50,000 in cash for the Theological Seminary at Omaha.

Della Winters, 15 years old, of Lowell, Mich., Thursday, committed suicide by shooting. She became despondent on account of sickness.

The Rev. B. J. Benson, a delegate to the A. M. E. Zion General Conference at Pittsburg from Alabama, went insane and was sent home in charge of three friends.

During the season just closed 5,354,320 bushels of oysters were measured in Maryland.

William Frazer, of Kansas City, was elected president of the International Printers' Protective Fraternity at the convention in Milwaukee, Friday.

At Bloomington, Ill., the W. C. T. U. proposes to erect a white ribbon inn.

The Secretary of the Treasury and the Director of the Mint have approved the plan suggested by the World's Fair management that $20,000,000 in 50-cent pieces be struck off with designs appropriate to the Exposition.

It is rumored that all of the iron companies in which Andrew Carnegie is interested will be combined.

Gov. Flower has vetoed the bill appropriating $540,000 for improving and increasing the lockage and capacity of the State canals of New York.

At the Methodist Conference on Friday the committee on Episcopacy decided to recommend the election of two more bishops at the present session.

The date of the holding of the People's party convention has been set ahead two days in order to have nominations made July 4.

Mississippi and Missouri rivers have reached the danger line, and disastrous floods are feared.

Justice Harlan and Senator Morgan, of Alabama, have been selected as Behring Sea arbitrators by the President.

Judge Nelson, of the United States District Court in Massachusetts, on Friday, quashed the indictments against officials of the whisky trust.

Ulster Unionists, in their resistance to home rule, declare that an appeal to arms will only be taken as a last resort.

England declines to give its assent to the convention between the United States and Canada.

Minister Grubb's wife has had the insignia of the Order of Maria Louisa conferred upon her by the Queen Regent of Spain.

The Hon. Patrick Granville-Nugent, of London, Thursday, was sentenced to six months' imprisonment for assaulting Miss Marion S. Pierce in a compartment of a railway coach.

FOREIGN.

Riots in Russian Poland prove more serious than at first reported.

About twenty million dollars will be represented in the wall paper trust, which has just been formed.

Spain is making great preparations for the World's Fair.

France asks Switzerland to so fortify its boundary along the Rhine that Italy could not make a sudden invasion.

British troops in East Africa have defeated the natives and captured a number of slave caravans.

Emin Pasha, in an unfortunate African expedition, lost his eye-sight.

Complaints are made that Britain furnishes asylum to anarchists.

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The present issue of the *Cynosure* is a memorial of the lamented Jonathan Blanchard. The biographical sketch and portrait of our friend, coworker, and counselor but faintly convey an idea of his appearance and life-long Christian service, but will recall to many the memory of his efforts to make better men and women of all with whom he came in contact. There was a magnetism in his presence that was manifest in his oratory and writings, and has left a wholesome and indelible impress upon the age in which he lived and labored.

An accidental displacement of the types, in last week's issue of the *Cynosure*, so sadly distorted the editorial entitled "Facts" as to render it unintelligible to the casual reader. To remedy this annoying incident, we reproduce the article in its corrected form on the fourth page of this number. It was, as previously stated, the last article written by the lamented ex-Pres. Blanchard.

"Butler's American Handbook," which is noticed on page 6 of this issue, will be sent postpaid to any address from this office, on receipt of forty cents.

Rev. J. P. Stoddard, the New England agent, writes as follows: "I have read with more than usual interest the record of the annual meeting of the N. C. A. on the 11th inst., which has just reached me. Though the number in attendance seems not to have been large, there could be no more auspicuous omen, or certain harbinger of a successful future than the evident unity of spirit and harmony in decision which prevailed. May God make this the Pentecostal season and Sabbatical year of the N. C. A. in every department of its work."

Among the important business transacted by the Methodist General Conference at Omaha, last week, it was decided that no new bishops were necessary. This decision precludes the possibility of the election of a colored bishop. Editors of the official church papers were elected, Rev. Dr. Arthur Edwards being retained on the *Northwestern Christian Advocate*. Resolutions were adopted protesting against the treatment accorded the colored people by the whites of the South. The conference had previously protested against opening the World's Fair on Sunday.

One of our esteemed exchanges notes the fact that "some stir is being created in religious circles in France by Mr. M'All's new scheme of evangelizing the country by means of a 'sermon boat.' It is a floating church capable of accommodating an audience of 200, and of passing up the rivers and canals." Bro. I. R. B. Arnold's floating chapel, on the Southern rivers, has been "going about doing good" as a missionary for several years, and has not only created "some stir," but has carried the Gospel into numerous lodge-ridden, dark places with the best effect.

The New York correspondent of the *Christian Mirror* hit the nail on the head when he said: "A writer in these columns recently brought three indictments against the Chinese in this country: Their use of opium, lustfulness and their maintenance of secret societies with oath-bound pledges and fearful penalties. These allegations are true. They are evidences of heathenism. Either is a menace to the church and state. They are to be deplored. But our own land is suffering from all these evils, and it ill-becomes us to blame these heathen for what we, professed Christians, allow."

The terrible hurricane which devastated the Mauritius (or Isle of France), April 29, as reported in the daily press, was a duplication of the calamitous storm that swept the island in March, 1868. The destruction by this latest convulsion of nature was immense, especially in buildings, chattels, crops and shipping, and was accompanied by numerous fatalities. The island belongs to the kingdom of Great Britain. The calamity of 1868 occurred during the prevalence of a serious epidemic, which added to its horrors. The recent storm is described as one of unprecedented severity. By it over 1,200 persons lost their lives.

Will those of our friends whose subscriptions have recently expired, or are about to expire, kindly renew them at once? The expenses of publication of the *Cynosure* have to be met in "hard cash," and every dollar received for the paper is necessary to its existence. Another way in which our friends can help the paper and the cause materially is to canvass their respective vicinities, during hours of leisure, and solicit new subscriptions from neighbors. Also, if any can obtain advertisements of any honorable business carried on in their neighborhoods, they may help us in that manner. Will you make an effort in this behalf?

It is stated, and we do not doubt the story, that the *Cynosure's* lamented old friend, Jonathan Emerson, of Minnesota, has engraved upon his tombstone the following sentence: "If you want to know about the secrets of lodges, send to the National Christian Association, 221 West Madison street, Chicago." One party who learned that such was the case (from a newspaper item) has availed himself of the information and ordered anti-secrecy literature from this office. Although dead, Bro. Emerson seems still to be doing missionary work in the cause which he so piously advocated when alive. Other friends of this reform might profitably follow his example.

This evening, at the hall of Cooper Union in New York City, Dr. Parkhurst and his adherents in the work of municipal reform are to hold a mass meeting, at which Gen. Wager Swayne is to preside. The meeting is to be strictly non-political, non-ecclesiastical and non-partisan; it will be addressed by eminent speakers, and the "law-loving citizens of that city are invited to come together publicly, and by their voice and presence assure the law-breakers that they are with Dr. Parkhurst and those who are fighting vice, and endeavoring to secure the enforcement of honest laws, and a check to official corruption." The doctor is engaged in a laudable enterprise, and entitled to popular encouragement and hearty support. The downfall of Tammany, with its secret and political corruptions, is an event of no ordinary interest and importance.

THE OLD WAR-DAYS.

BY MRS. VICTORIA ALEXANDRA STONE.

The birds were singing, sweet and shrill;
The sun was bright upon the hill;
The brook was slumbering on the plain,
As if to hearken to the strain;
Afar, the woods in deepest shade
A shelter for the wanderer made;
The children, e'en, had left their play,
And resting were, that summer day.

The bugle-notes resound afar;
I hear the peal, it swells again;
A cry of wrath, a scream of pain,
Far from the field of blood and war,
It sounded loud and shrill and high;
I knew our flag was in the sky,
Which soldier-hands would not let fall;
My heart leaped at that bugle-call!

What mattered it my home was sweet?--
What matter though my children's feet
Had followed me from day to day?
My country beckoned me away!
'Neath Carolina's sunny clime
My feet to martial strains kept time;
On the cold earth we dreamed and slept,
While o'er us guard the angels kept.

Ah! those were wild and stirring days!
I faced the cannon's fiery blaze;
I heard the stirring bugle-call—
I saw the banners rise and fall.
The lights are gone in white-winged tent;
Still are the hearts by bullet rent;
From freedom's heights which laurels weave
I bear through life this empty sleeve.

The grass grows green on the battle-field;
Rusted is now the sword and shield;
Hushed is the martial music's swell;
The angels whisper, "all is well!"
Afar, on hill and mountain high
We lift our old flag in the sky;
Ah! well our noble comrades rest—
He knoweth best, He knoweth best.

Steamburgh, N. Y.

THE JESUITS.—III.

THEIR ORIGIN, THEIR AIM, THEIR METHODS, AND THEIR SUCCESS.

[Read at the New England District Anti-Secret Convention, in December, 1891.]

BY MRS. E. TRASK HILL.

(*Concluded.*)

In the month of May our promising youth of the high schools have their annual drill. As I watched a portion of their number, in their preliminary drill, march and countermarch about the stately Bunker Hill Monument, where the statue of Col. Prescott, with his drawn sword, seems to defy all attacks upon that massive structure, my eyes were filled with tears, and my heart beat with emotion, as I thought how mercilessly these precious boys of ours might be slaughtered to atone for the neglect and apathy of their fathers. Christian men and women, shall we not, *can* we not, awake, and arise to meet this foe, and ward off this terrible sacrifice of human life? Shall

we not, by pen, by voice, by concentrated force, resist it and crush this viper before it crushes us?

I am not an alarmist; but I am on the watch-tower, where I see and hear threatenings of a direful conflict. My two noble boys are precious in my sight, but if my country needs them, gladly shall I sacrifice them on her altar. Two of my dear brothers have been already given to save this dear old Union. I plead with you, friends, in the name of the mothers of America, to help us arouse the people before the doom of this republic is sounded from the courts of high heaven.

Notice, in the third place, the manner in which Jesuits are controlling legislation. In 1889, in New England alone, twenty-nine French Canadians were elected to legislatures. There are 750,000 French Canadians in New England to-day. They are becoming a most important element in politics. It is almost impossible for an American Protestant of integrity and strict principle to be elected to office.

One needs to be in the political world to understand just how elections are manipulated. Capitalists will insure the passage of important measures in Congress, and willingly accept Jesuit aid.

Great corporations and liquor organizations are manipulating legislation continually. There is little, if any, honest legislation. Does a man interfere with the schemes of any designing politician, nine chances out of ten he is forced to retire to private life. We cite the case of Senator Blair, of New Hampshire, as an example. The efforts to decapitate Gen. Morgan have thus far been unsuccessful, but President Harrison will feel the power of his enemies, for this reason, should he be unwise enough to accept a re-nomination in 1892. Does a president stand in the way of the Jesuit, is his death desired, the "secret service" is called into requisition, and a sorrowing nation weeps over a Lincoln slain.

The press is controlled, or boycotted (except in a few cases), and the papers that dare speak out are poorly sustained. When will the friends of Protestantism and reform see the necessity of so grandly sustaining the brave men and women who dare to write and speak the truth, that they shall not be called on to make such tremendous personal sacrifices?

I wish to call your attention, also, to the "Papal Bank Scheme," the charter of which was obtained by the "Old Tweed ring." Leyburn secured it. It has been given greater powers than any other business organization in America. It is called "The Commercial Trust Company." Feb. 15th, 1886, the Pope gave it his blessing, but the announcement was made a little prematurely. Kentucky has now taken hold of it, with a capital of $100,000,000. The aim of its founders is to consolidate the surplus Roman Catholic funds, to control railroad interests, and direct financial affairs in the United States. The Roman Catholics of the entire world are back of it.

The interference of Jesuits with religious liberties should be mentioned. Why is it that mission meetings and religious services are being constantly disturbed? Why is it that Romanist children are allowed to congregate around church doors and indulge in profanity and obscene jokes, much to the annoyance of the worshipers? Why are church buildings so frequently burned and Christian workers assaulted? It is because the tools of the Jesuits are obeying instructions.

The attempt to deprive our citizens of their personal liberty should also be noted. Where is the boasted liberty of the American citizen, when a princely merchant of the city of Boston is condemned from the altar of a Roman Catholic church because he exercises his right of saying who shall be employed as a cook in his kitchen? What of freedom, when a Protestant woman of respectability must be followed every hour of the day by a paid detective, in the employ of a female, who, although claiming to be a devoted Protestant, is found wearing a scapular and rosary and acknowledges that she has communication with Jesuit priests and archbishops? For months my own steps were thus dogged, and I was placed under strict guard by one who claimed to be a convert from Romanism. What of personal liberty, when one is assaulted by stones thrown from the hands of Roman Catholic boys, in broad daylight, in the streets of Boston?

What of our boasted freedom, when it is possible for a Protestant lad of eight years to be forced into an alleyway, choked, his pockets robbed by Irish hoodlums, and this on a Sabbath morning, as was the case not long ago in Charlestown?

I might go on for hours and state facts in my possession, but enough has been said, I am sure, to convince all convincible people that the alarm bell has not been sounded one moment too soon.

What can be done to avoid a bloody conflict, and meet the Jesuit foe?

First. Deprive him of his allies by restricting immigration. We can take care of the foreigners in America to-day, for even though they multiply by birth rapidly, dissipation, disease, and death make fearful inroads upon them.

How can immigration be restricted? Let the Chinese answer. They will tell you that restriction restricts. Paupers, criminals, and diseased foreigners should not only be forbidden to immigrate to our shores, but they should be *kept out* of the country. If our present officials cannot accomplish this end, see to it that proper officials are appointed.

Second. Look out for the numerous immigrants who are slyly creeping in from Canadian quarters.

Third. Change naturalization laws, so that it will be impossible, as it is now, according to the *North American Review* of March, 1887, for persons to vote in seventeen States without becoming citizens. The States are, viz.: Alabama, Arkansas, Colorado, Florida, Georgia, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Nebraska, North Carolina, Oregon, Texas, and Wisconsin.

In Alabama the act allowing such evasion of the United States law, reads (Section 210): "That any person resident in this State, born in the United States, or naturalized, *or who shall have declared his intention* to become a citizen of the United States, is *hereby declared* a citizen of the State of Alabama, possessing equal civil and political rights."

I submit to you, friends, if this is not a dangerous experiment for a nation to try whose safety lies in the protection of the ballot? Think of it, brothers; intelligent, upright, patriotic women of America are cruelly deprived of a voice in government; American boys must be twenty-one years of age before they become citizens; and yet so blind are American men to their own and their nation's interests, that they allow such power as is vested in the ballot to ignorant, low, degraded foreigners, as soon as they declare their intention to become citizens. A nation which allows such injustice to its women, deserves to go down into oblivion.

Justice demands that every foreigner who lands on our shores shall be deprived of the ballot until he has proved himself worthy of confidence, and has resided in the country at least twenty-one years.

Fourth. Let every class of criminal be deprived of the ballot by law. To-day only FELONS, paupers, lunatics and women are thus deprived. Let the law go still further in criminal lines and we shall be rid of all men as voters who are convicted by the courts of rumselling, thieving, blackmailing, or petty crimes. This will largely reduce the vote of unprincipled men.

Fifth. Strictly enforce the educational test. Let it not be the farce which it now is, which allows repeated attempts at writing even one's name, and scarcely more than a spelling of one's words, to accomplish the reading of a sentence.

Sixth. Strictly forbid the use of State funds for sectarian purposes. Make it impossible for an institution like Carney Hospital to obtain a $10,000 grant from the State, under the guise of a non-sectarian institution, when it is controlled entirely by Catholics, and Protestants who are unfortunate enough to be sent there, are subjected to the grossest ill-treatment. Note here the case of young Lally, a dying consumptive, who was allowed to remain on the stone steps for hours, without food or care, because he desired to go to his friends, that he might secure proper care and food.

The Roman Catholic church had obtained from the city of New York, previous to 1880, donations of real estate to the amount of $3,500,000. In eleven years this same church received from the public treasury $6,043,626.45. It received, in 1878, $710,350.98; in 1879, $693,616 29. This church is drawing annually from the public treasury $700,000. In the five years elapsing since 1880, this has amounted to $3,500,000. Added to the $9,500,000 previously obtained, we have (exclusive of accrued interest) the enormous total of $13,000,000, which the Roman Catholic church now rightfully owes New York City.

The city contains, modestly estimated, 1,300,000 inhabitants. If the money illegally obtained since 1869, drawn from Christian and unbeliever alike, were distributed equally, every man, woman and child in New York City could be paid $10 each.

To maintain the Protestant churches and institutions, $350,000 is donated annually. Summing up the whole, we find $24,171,270.

Seventh. Insist on the taxation of all church property, whether Protestant or Roman Catholic, or of whatever faith. To-day there are 100,000 church buildings in the United States untaxed, valued at $1,400,000,000, and church property is always estimated far below its value.

The Protestant Episcopal church alone in New York City owns $13,319,000 worth of property, and this estimate is very low.

The Roman Catholic churches are put down at $9,479,000; yet the Cathedral on Fifth avenue actually cost more than $2,000,000.

At this rate the church property in the United States exempt from taxation does not fall far short of $3,000,000,000; and if are added to this sum the cemeteries, private schools, hospitals, and so-called charitable institutions, the amount would probably reach $5,000,000,000.

Eighth. We should demand that parochial schools shall be under public inspection. What right have we to allow schools which are only treason-breeders to thrive in our very midst *uninspected?*

Ninth. We should so educate public opinion that if it is found that parochial schools cannot be controlled, we should forbid their existing at all.

Tenth. There should be speedily formed, in every State in the Union, a political party, national in character and founded on American principles, prepared to defend them at the ballot-box.

Eleventh. Treasonable acts should be quickly and severely punished. When an Irish Romanist miscreant dares to pull down the American flag, as did the vile wretches in a small Indiana town, leave it not to a brave girl to defend it with the blood of a soldier-father flowing in her veins, pistol in hand, threatening to shoot the traitor who should again so insult the stars and stripes, but deal with the villain in a summary manner, as did the brave men of New Orleans who quickly silenced the Mafia. Though we may not approve of their methods, we commend their spirit.

When a Roman Catholic priest dares to forbid the American flag wrapped around the coffin of an Irish patriot to be carried into a Roman Catholic church, arrest and punish him for disloyalty and insult to the national emblem.

When a traitor dares to plant the flag of a foreign nation above the stars and stripes, force him to remove the offending object and respect the United States flag.

Too long has our national emblem been allowed to trail in the dust of the tramping, surging foreign invaders of this land. Too dearly have its blood-bought folds been purchased to allow it to be thus insulted.

Too dear was it to the heart of our heroes sleeping on quiet country hillsides and on Southern battle-fields, in unmarked graves. The tattered relics of the noble ensign cry out from the corridors of the Massachusetts State House, and call for vengeance on the men of foreign birth who dare thus insult a nation's dead.

Oh, for a revival of the Revolutionary spirit! Oh, for a return of the chivalry and bravery of the forefathers who gave us this blessed heritage! Oh, for the justice that shall strike the shackles from the hand of enslaved American womanhood, giving to her her body, her offspring, aye, and her soul, *full* liberty; then shall she rise, in her might, in the full possession of all her God-given powers; then shall the goddess of Liberty majestically arise and with one magnificent sweep of her hand through enfranchised womanhood, banish forever from this glorious Republic every Jesuit and traitor who defiles its sacred soil.

Jesus says: "*I* am the *Truth* and the *Way;* any man who climbeth up *any other way*, is a thief and a robber." Is not this what the lodge is doing? It claims to fit men for "the grand lodge above,"—not by the cross of Christ, but by

their own good works. This robs Christ of the glory, and steals the hearts and support of his church. Instead of doing all in the name of the Lord Jesus, their deeds of charity and good works are all done in the name of the lodge.

TWO MEN FOR INDIA—A CALL.

BY REV. WALLACE J. GLADWIN.

Here is a new proposal for the N. C. A.'s foreign department. Let me earnestly request that you give it a warm place in your sympathies and prayers. For years I have been representing in India the cause of the National Christian Association. Many books and tracts have been circulated, and the folly and wrong of secrecy has been mentioned in our *India Watchman*. But I have, at the same time, several other "irons in the fire," and your important cause has received only a tithe of the attention which should be given to it here in India.

The time has now fully come when you should have at least two good men to devote most of their time to this special work here. If the right kind of men be found, the other points of the question will easily be settled. Surely you have, in the vast ranks of your anti-secrecy hosts in America, two or three young men whom God can use to pioneer this part of his foreign mission work. It is, indeed, a real mission work against heathenism. Freemasonry is twin sister to the idolatrous systems of Asiatic religions. Yet this modern paganism of secret fraternities—this civilized European heathenism—is spreading its network rapidly over India and riveting more strongly than ever the chains of superstition, immorality and sin upon the people of this great land. Who will come over and help us?

Let me tell you something remarkable. Passing a large Masonic lodge, the other evening, I asked an intelligent native, at the gate, "What place is this?" He answered, "Yih Bhutkhana hai." "Bhut" means evil spirit, ghost or devil. So, his answer was literally, "This is a place (or house) of evil spirits." Another term commonly given by the natives to the Masonic lodge is, "Shaitan-Khana"—Satan's house. These are not merely nick-names. The natives understand that there is some kind of conjuring, or communing with evil spirits, in these places, and they are quite right in their opinion. The intelligent Europeans, British officers, etc., who carry on these Masonic lodges are quite willing that the natives should think that their mystic ceremonies and incantations possess some mysterious, supernatural power. What other idea can the masses of natives have than that these refined European gentry, with their university education, high government position, and a little less Church of England religion, are, after all, following some mysterious system of ghost-worship which is quite akin to the philosophies of their Yoga system, etc.?

I am not wandering from my subject. The startling statements I have just made ought to prove a powerful call for the friends of the N. C. A. to pray that God would lead some of their number directly out to work in heathen lands. You have heard much, recently, about the secret orders of paganism in China, Japan, Africa, etc. Some of you who are experienced in fighting secret societies in America would have to that extent a good start for fighting against the twin systems, as they are now re-united in India.

Let me repeat this important point: All depends upon the kind of men who come. It is not absolutely necessary to have men of great educational attainments; nor even long experience in anti-secrecy work. Earnest devotion to God and deep spirituality are of far greater consequence. A man should have a fair common school education; if academic, so much the better. Some experience in home mission work is a very valuable fitting for work in foreign fields. "He that hath clean hands and a pure heart" is fitted to "stand in His holy place" as an ambassador to foreign courts. The command is, "Be ye clean that bear the vessels of the Lord." I am not so anxious to have "holiness men" as to have *holy men*. There are many who are very orthodox and Scriptural in their view of holiness and Holy Ghost methods of work, but who do not understand the hidden and glorious power of soul-winning work. Spiritual wisdom is needed to fight successfully against the combined paganism of ancient and modern times, as Asiatics and Europeans are now joining under Satan's secrecy standard in India. It is necessary that the warriors who take up the sling against these giants should be initiated into "the secret place of the Most High," and "abide under the shadow of the Almighty." We need those who have taken several degrees in "the mysteries of the kingdom," or "the mystery of godliness," in order to fight a good fight against the "mystery of iniquity."

There is not time nor space here for me to discuss the question of ways and means for such coming workers. If we can only get those who are "called of God as was Aaron," He will guide them as to the various steps of marching to the front in His world-conquering campaign. It may be suggestive, however, to peruse my circular, "Workingman's Evangelistic Mission," which contains some important hints both as to heart experience and ways of work.

I shall be glad to hear directly from any who are seriously considering entering this "great and effectual door" of usefulness. Write to me fully and freely explaining your circumstances, religious experience, etc., clearly. The postage to India is 5 cents per half an ounce.

Will many of God's people join me in prayer that this letter may be effectual in leading at least two workers to come to India, and that they may "come in the fullness of the blessing of the Gospel of Christ."

Bombay, India.

OUR WORDS.

BY REV. J. M. FOSTER.

Great importance attaches to our words. "A word spoken in due season how good is it." "A word fitly spoken is like apples of gold in baskets of silver." "They overcame by the blood of the Lamb and by the word of their testimony."

I. They furnish the evidence as to our character. The connection between thought and words is so intimate that it is impossible to think without words A man never rises above the language he uses. No people ever were better than their vocabulary. A rude people have a rude language. A passionate man uses fiery language. A peaceful man uses mild language.

> "Who do their tongues with malice whet,
> And make them cut like swords,
> In whose bent bows are arrows set,
> E'en sharp and bitter words."

Words of blasphemy and irreverence, words of malice, contempt and reproach, words of vainglory and pride, words of fraud and treachery, words of folly and nonsense,—all indicate the character of the man who uses them. They are to the man what the leaves, flowers, fragrance and fruit are to the tree. A good tree bringeth forth good fruit; a bad tree evil fruit. A good man out of the good treasure of his heart bringeth forth that which is good. An evil man out of the evil treasure of his heart bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. The Saviour said: Whosoever shall speak a word against the Son of man, it shall be forgiven him. But whosoever shall speak a word against the Holy Ghost, it shall not be forgiven him in this world or the world to come. Why? Because it is a malicious ascription of the works of the Spirit to the devil; and the man who can do that is thoroughly bad. He is a child of the devil and cannot repent.

II. They furnish the evidence by which we will be judged at the last day. "Every idle word that men shall speak, they shall give account thereof at the Day of Judgment." The master said to the wicked servant who had hid his lord's money, "Out of thine own mouth will I judge thee." His own words furnished the evidence upon which he was convicted. So the Saviour said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" literally, "out of thy words thou shalt be justified, and out of thy words thou shalt be condemned." Our words reveal our character, and so furnish the evidence for conviction or acquittal.

III. Our words are instruments of good or evil to others. Words of error injure others; words of truth bless them. Words that excite evil thoughts and feelings are a curse; words that awaken noble thoughts and right feelings are like showers of blessings. 1. The tongue is the instrument by which our lives are made blessings or curses to others. "He that offends not in word, the same is a perfect man and able also to bridle the whole body." The man who controls his tongue controls his spirit, and "he that ruleth his spirit is greater than he that taketh the city." "Whoso keepeth his mouth keepeth his life." James illustrates by the fact that a small force applied at the proper place will control a great body. "Behold, we put bits in the horses' mouths that they may obey us and we turn about their whole body. Behold also the ships, which, though they be so great and are driven by fierce winds, yet are they turned about by a very small helm whithersoever the governor listeth. Even so the tongue is a little member." As the man who controls the bridle controls the horse; as the man who guides the helm, guides the ship, so the man who controls his tongue masters himself. James thinks of a forest on fire, the flame started by a spark. "Behold, how great a wood a little fire kindleth. And the tongue is a fire, a world of iniquity; it setteth on fire the whole circle of nature and it is set on fire of hell." A word from Cæsar fired the hearts of the Romans with the war spirit. A word from Napoleon fired France and all Europe. A word from Jefferson Davis fired the Southern heart with rebellion. A word from the Pontiff at Rome fires the hearts of 225,000,0000 souls with treason against the civil and religious institutions of Christendom. A word whispered in the lodges of the "secret empire" fires the hearts of millions against the just and rightful authority of church and state. "It is set on fire of hell." 2. The tongue is untameable. "For every kind of beasts and of birds and of serpents and of creeping things is tamed and hath been tamed of mankind. But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God even the Father, and therewith curse we men which are made after the similitude of God. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree bear olive berries, either a vine figs? So can no fountain yield both salt water and fresh." When a physician is called to see a patient, the first thing is to examine the tongue. It is all coated. It is a bad tongue, he says. Not that the tongue is diseased, but it is an index to the state of the system. When the disease is removed from the system the tongue is normal. The tree must be made good before the fruit can be good. The heart must be made pure, then the words will be pure. But our hearts are full of evil principles. We cannot root them out. But we can prevent their manifestations. We can "mortify the *deeds* of the body." Cut off the growth of a noxious plant and the root will by and by wither and die. Prevent the manifestation of an evil disposition and it will soon lose its power. Never allow the spirit of anger to escape in word and it will soon die. If you have a spirit of falsehood and never allow its manifestation in speaking an untruth it will soon disappear. 3. A wicked heart may use the tongue to deceive as to its character. "Though their words were good, their heart with him was not sincere." Mr. Talkative, who joined Christian and Faithful, in Bunyan's Pilgrim's Progress, could talk of things heavenly and earthly, past, present and future, but when asked as to his own experience of the grace of God, he quickly departed.

> "How Talkative at first lifts up his plumes!
> How bravely doth he speak! How he presumes
> To drive down all before him! But so soon
> As Faithful talks of heart-work, like the moon
> That's past the full, unto the wane he goes:
> And so all but he that heart-work knows."

Good men keep a guard at the door of their lips. David said: "In sight of wicked men my mouth with bridle I'll keep in." If we hold the tongue-gate securely, we keep the city of Mansoul.

Boston, Mass.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

FACTS.

INTERESTING TO CHRISTIAN PEOPLE, AND ESPECIALLY TO THE CONGREGATIONALISTS OF ILLINOIS.

[This is the last paper written for publication by the late ex-Pres. Jonathan Blanchard.]

Our American poet and statesman, James Russell Lowell, said that "a new reform-truth is a 'new Messiah' sent to separate the friends of truth from the friends of falsehood, and thus to

"'Put the sheep upon the right hand, and the goats upon the left.'"

At the time this was written, the "new Messiah" was opposition to American slavery. The then condition of things is now amazing. The popular Christianity of the country was slave-holding Christianity. General Cocke, a corporate member of the American Board, was a slaveholder. Its missionaries in the Cherokee and Choctaw nations owned slaves, whom they were by law forbidden to teach to read the name of Christ.

Dr. Artemus Bullard added twenty "new school" slaveholding-churches to the list of those aided by the American Home Mission Board in a single year. A slave owned by an elder in one of these churches fled to Denmark, Iowa, and was concealed by the venerable Father Turner, in his cellar, for three weeks. He was captured; and the elder, who had distributed the elements of the Lord's Supper the day before, while his slave was kneeling before him put handcuffs on his arms as they were lifted to God and his master in prayer, and sold him South to the nameless terrors described in "Uncle Tom's Cabin."

Yet, during this state of things, some of the first minds and first characters in the United States were Abolitionists. Such were Dr. Beman of Troy, Dr. Hawes of Hartford, Beriah Green and Yates of Albany, in the church, with S. P. Chase, Charles Sumner, Thaddeus Stevens and a host of compeers in the State.

But the Abolitionists were despised, derided as men of one idea, hated, mobbed, and some of them were imprisoned and murdered. So odious was the term "abolition" that Mr. Lincoln substituted the word "abolishment."

A change soon came, and the Illinois General Association, met in Rockford, passed a resolution of thanks to God, that the condemnation of slavery was become general (see Minutes, 1862); and the same year the Association voted to republish its resolutions condemning the secret lodges which had sheltered slavery and originated the war in their Southern lodge-rooms.

The lodge is, indeed, the worse institution of the two. It includes in its ceremonial the crime of blasphemy, the folly of sorcery and the sin of idolatry. Masonry murdered Morgan; the Clanna-Gael, Dr. Cronin, and the Maffia, Sheriff Hennessey—innocent men, and patriots; and sanctified the murderers by their false altars. If the citizens of Rockford will read the Association's Minutes of 1862, they will be surprised at the clear and forcible condemnation of secret lodges. The action of 1862 repeats and re-affirms action taken in Farmington, Jacksonville and other parts of the State, declaring secret lodges hostile to republican government and the church of Christ; and repeats the action taken here in Rockford in 1850, declaring that "however secret societies may differ among themselves, they are all anti-republican in their tendencies, and *are all leading * * * ultimately to the theoretical and practical neutralization of Christianity.*"

These resplendent testimonies, given here in Rockford, should be worn as ornaments by the city. A future awaits them like that which has crowned opposition to American slavery. This is not all that the General Congregational Association has done. A few years later, with but one dissenting vote, it adopted the report of Dr. Edward Beecher, which says of the lodge: "BY IT CHRIST IS DETHRONED, AND SATAN IS EXALTED;" and also the resolution drawn by Prof. S. C. Bartlett, lately President of Dartmouth College, then of Chicago Theological Seminary, declaring Freemasonry "HOSTILE TO GOOD GOVERNMENT AND THE CHRISTIAN RELIGION." These earnest testimonies should be read from their Minutes, and re-affirmed by the General Association.

If American Christians had not been ignorant of the nature of slavery, there would have been no war. Knowledge would have prevented it. An equally fatal ignorance of the false altars which have desolated Judea and destroyed the United States of Palestine, now broods over and protects the worships of secret altars in the United States of America. It is not because the American people approve of these terrible evils so divinely denounced, but because they do not understand them. And the people called Congregationalists, who have been said to be the freest-minded people on earth, owe to God, their country, themselves and their children, to break up this lodge-produced ignorance and pour in the light of truth.

Already this grand work is grandly begun. Joseph Cook, A. J. Gordon, and others in Boston; Dr. E. P. Goodwin and others in Chicago; the good Dr. McCosh and his associates of Princeton, at the headquarters of Presbyterian orthodoxy, not to omit Richard S. Storrs of Brooklyn, N. Y.; the world's evangelists, Moody and Pentecost, are among the number of those now living who have written their names on the fore-front of this majestic movement for the destruction of the false worships of the earth.

Let us, with rejoicing, hail these thickening tokens of the coming reign of Christ, and beg for ourselves and our children a share in the glorious triumph which is sure to come.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 18, 1892.

Rev. Dr. Charles H. Parkhurst, whose pulpit exposure of New York wickedness is being discussed throughout the civilized world, lectured here this week by special invitation of a number of gentlemen prominent in public and private life. The lecturer was to have been introduced by Dr. Hamlin, pastor of the Church of the Covenant, in which the lecture was delivered, but, owing to a death in Dr. Hamlin's family, Dr. Rankin, president of Howard University, made the introductory remarks, opening with the quotation: "The seed of the woman shall bruise the serpent's head," which he said was the earliest prediction of the Messiah. Continuing, he said: "This process is not agreeable to the serpent. Of course, he lifts his bruised head and gives vent to a great hiss, and all the little serpents hiss with him. It is the serpent's brood that has been disturbed. But, notwithstanding all that, there is God's authority for the bruise.....It is not exactly certain what the apostle means when he says he fought with the wild beasts at Ephesus; but it is certain what is meant when we say of Dr. Parkhurst that he has fought with the wild beasts of another city.....He has been to the very gateway of hell.....If there is any shame in the act, we, Christian citizens of this capital city of the nation, wish by our presence here to participate in that shame."

The lecturer made no effort for oratorical effect, but the enthusiasm which at times exhibited itself through his flashing eyes and trembling frame as he earnestly talked, was far more effective than graceful gestures and artistically rounded periods, without his earnestness, could possibly have been. It was evident, from the start, that he carried his large audience — probably the largest ever in the church—which contained representatives from the pulpits of nearly, if not every denomination in Washington, with him.

The following characteristic extracts from the lecture will give an idea of the whole: "If a preacher ventures to pronounce a distinct opinion on social or civil relations, he is certain to be accused of sensationalism, of preaching for effect. ....If preachers confine themselves to the future relations of the saints and the Divine commonwealth, the parochial current flows smoothly, but if they consider the relations in which men stand six days out of seven there is a cry of sensation. Friction is not pleasant; but as certain as a church becomes interested in these other things, there is bound to be friction. You cannot redeem individuals or the State without opposing the current which flows, and the fight must be bitter and to the end. The world is here to be saved, and you and I, thank God, are here to save it.....A Christian man who lives in these times, in good health, without making a disturbance, is not doing his duty.....Christianity must come into touch with the country and its laws, in their execution and application. There's where we become involved; not because there are not enough citizens who wish the best for their country, but because they do not feel their obligations..... Our magistrates are not our rulers, but our representatives; our servants, and not our masters. ....It is no easier to speak the cold truth now than it was in Jerusalem 2,000 years ago.....Turn on the light! It will not answer to leave the work to the newspapers, though some of them are doing nobly. If ever the country is rid of political malfeasance, it must be by bringing out individual acts, with names, date and place.....It is not new political methods, but a new political spirit, that is needed. The doctrine of regeneration is as valid in cities and States as in individuals. Virtue on fire is irresistible.....We must work always with a long look into the future, knowing that every word truly spoken, every deed honestly done, will sum up as a part of the completed victory in the dear God's good time."

From my observation there is little doubt that Dr. Parkhurst has the active sympathy of the Christians of Washington, in the object sought, although there are some who do not approve of some of his methods. This extract from a letter of regret from Bishop Paret, of Maryland, which was read previous to the lecture, comes very near to expressing the general opinion of the great mass of conservative people, in and out of the church: "I have not followed Dr. Parkhurst's action so closely that I could venture to approve everything that he has said or done, and yet it might be that if I understand it better, I should do so. But I am most strongly in favor of all those laws which protect Christian principles and morality. I think that Christian people have been timid and weak in the matter."

For the second time this session, members of the Senate have been called upon to attend the funeral of one of their colleagues. The last sad rites were performed over the remains of the late Senator Barbour, of Virginia, who died suddenly last Saturday, in the Senate chamber on Monday afternoon, the funeral oration being delivered by Bishop Keane, of the R. C. church.

Among other important decisions handed down by the Supreme Court, this week, previous to adjourning until October, was one affirming the legality of railroads making a special rate, lower than the one usually charged, for parties of ten or more passengers. This reverses a decision of the Interstate Commerce Commission. *

—A Roman priest named Phelan recently made a statement (according to the *Protestant American*), that the object of the Chinese exclusion law was "to force the Chinese government to expel all the American missionaries; and the Jesuits are at the bottom of the conspiracy. China will be given over to the Jesuits, and will be erected into a province of the society." It may be so; but the statement needs corroboration from a more trustworthy source.

REFORM NEWS.

REV. WM. FENTON ON THE PACIFIC COAST.

PORTLAND, Ore., May 11, 1892.

EDITOR CYNOSURE:—The architecture of San Francisco is highly ornamental; and there is a grandeur and magnificence about that city not seen in this.

In San Francisco you are reminded that you are in the land where there is gold. There is the massive United States Mint, in which there lies, sealed up in one safe, since 1890, nine millions of silver dollars, in bags, each containing one thousand dollars, and making a pile 26 feet long, 14 feet wide and 12 feet high. In another vault they have ten millions of silver dollars sealed up.

In the Mining Bureau they have an Egyptian mummy that ought to interest Freemasons; it is said to be 2,100 years old, and the following inscription is copied from it: "Hatason, vestal virgin and priestess in the temple of Ammon-Ra at Lycopolis, of the dynasty of Ptolemy the Fourth, 27 Niles. Rests she in the justice of Osiris." That is, "in the justice of the devil;" for Osiris is one of the *aliases* of Beelzebub, the prince of devils, *alias* Hiram of the Masons. The obligations, penalties, and false swearing of the Masons prove their sense of right to be the devil's justice; therefore, where else can they rest except with their "great Grand Architect," the devil, when they die?

I visited the Mission Dolores, the oldest building in San Francisco, which was built in 1776.

Its walls are of adobe, and its roof of heavy tiles. I saw worshipers kneeling in an act of worship before images, in violation of God's second commandment. On the wall of the adjoining building there was a printed list of papal indulgences for souls in purgatory, exhorting the people to bow down to images for the deliverance of their departed friends out of torment. I took a copy of the list.

I also visited the Joss-houses, and some other places of interest, in China Town, where the Chinese likewise how down to images and worship, not in spirit and in truth, but in violation of God's first and second commandments.

Yesterday, in this city of Portland, there was a Chinese funeral; one sat upon the hearse and flung bits of paper into the street, and in the carriages they had certain implements with which they made horrible noises. It is said that by these means they imagined that they frightened the devils away from the departed one. Surely, it was in reality what the devil liked, and an insult to their Maker.

On Monday morning the Baptist ministers of Portland and vicinity held their regular meeting. The moderator said to the conference: "We preach the Gospel and let Freemasonry alone;" but they poked fun at murder and put a fool's-cap on truth. Some of them are Freemasons, and some, with the cunning of the serpent that beguiled Eve, call themselves Anti-masons, while they press to their bosoms, in their coils of church-fellowship, the venomous viper, Freemasonry. They will not truly testify against Masonry in their churches, nor suffer such testimony to be given by others. How apt the words of Christ to the preachers of his day and ours: "Ye serpents, ye vipers, how can ye escape the damnation of hell?" I met in this conference former fellow-students of the theological seminary.

The Baptist denomination makes her boast that she has not a vestige of Romish tradition in her folds, as most other denominations have, and therefore does not allow that she is a Protestant denomination. While that may be true, and "the mystery of iniquity" has developed the Mother of Harlots and her offspring, there is a mystery of iniquity about, or in, the Baptist denomination that allies her with the "devil-worship" of the Gentiles, the lodge demonology. And nothing but that which is as the mouth of God can take forth out of her the precious from the vile. Hence the Baptist denomination must be classed with the offspring of the Mother of Harlots. Her disfellowship with the lodge demonology, sixty years ago, was but spasmodic. How long before that other voice out of heaven shall be heard, saying, "Come out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18: 4.

Denominations never reform. The Romish church is preaching the same doctrines to-day that the reformers of the sixteenth century fought against. God wants us to take his Word and build upon that. Theological seminaries that conceal the truth about lodge devil-worship are not building upon God's Word; and God's Word condemns them. What a burning shame and disgrace to the name of Christ, that seminaries should send out their graduates ignorant of, and in sympathy with, devils as they do. They are made adepts in the suppression of truth, while they use the name of Christ, and say, "We preach Christ and let Freemasonry alone" for a cloak to deceive the people. They do not let Freemasonry alone; for they cherish that viper in their bosom and denounce those who touch it. "He that is not with me is against me." The church that fellowships Freemasons is as much the bulwark of Masonic demonology as the church was the bulwark of slavery forty years ago.

W. FENTON.

—At a very recent session the Evangelical Alliance of Boston adopted a resolution recording an indignant protest against the Chinese exclusion act, condemning it as un-American and un-Christian, and pronouncing its passage a stain upon the national honor. It also pledged itself, as a body of Christian ministers and American citizens, to do all in its power to have this obnoxious act repealed. The feeling among all Christians and patriots seems to be that the measure was ill-judged and unnecessary, as well as unjust.

CORRESPONDENCE.

TALMAGE AND FINNEY.

MONONGO, N. Dak., May 5, 1892.

EDITOR CYNOSURE:—A short time ago I noticed in the *Christian Herald* (Rev. DeWitt Talmage's paper), a complimentary notice of Charles G. Finney; after which I wrote to Mr. Talmage, referring to the just compliment which he had paid to Mr. Finney, and asking him if he would publish some of Mr. Finney's statements concerning the lodge of which he was once a member. I have just received a card in reply, in which Mr. Talmage declines to publish what I proposed, on the ground that it would be "unsuitable" for his paper. He added that the discussion of this subject belongs more properly to the secular papers!

If moral questions of so great importance should not be discussed by ministers, of what use is the ministry? And if "Christian" church papers must exclude subjects so intimately related to our spiritual welfare, and that of the churches, what use have we for religious newspapers? Simply none at all. C. G. FAIT.

SUCCESS OF NO LICENSE IN WORCESTER.

WORCESTER, Mass., May, 1892.

EDITOR CYNOSURE:—After a period of eighteen years' trial of "local option" laws, and two years of "No License" rule in this city, we find the saloons all closed, and liquor signs all taken down or painted over.

On Sunday evening, May 1, many of the city clergymen preached forcibly on the anniversary of the advent of No License. Rev. J. D. Pickles, of Trinity Methodist Episcopal parish, said: The saloon is scotched, not killed; and that its deadly purpose still was, by foulest means, to burrow under public sentiment, and thwart, in every possible way, the will of the majority, so as to secure a thoughtless percentage of fickle voters. By their aid the lukewarmness of what should be the ever-vigilant and all-conquering moral forces of the community, they hope to ride again into power, and repeat the history of crime which now reddens with blood the pages of our court records.

How, he asked, are the determined advocates of No License to enforce the present policy until the foul feeders of the depraved appetites of their dissolute patrons discover that the moral sentiment of the community has crystalized prominently into an anti-license purpose? He advised that three forms of labor be closely followed: Continued agitation, education and combination.

The course and results of the proposed enforcement of the law here will now be watched with much interest throughout the country. The arrests for drunkenness, and the total arrests for the last three years, show remarkable results for No License.

The result by months is given in the following tables compiled to-day from the police records. They show one No License year, 1890–91, between two License years:

ARRESTS FOR DRUNKENNESS.

	'91–'92 LICENSE	'90–'91 NO LICENSE	'89–'90 LICENSE
May	415	94	256
June	312	122	220
July	358	118	208
August	305	135	262
September	311	149	298
October	290	152	283
November	281	156	271
December	251	122	194
January	227	114	223
February	214	121	227
March	250	165	224
April	360	142	260
Totals	3574	1590	2926

TOTAL ARRESTS.

	'91–'92 LICENSE	'90–'91 NO LICENSE	'89–'90 LICENSE
May	492	161	337
June	421	241	321
July	496	234	300
August	424	215	339
September	438	257	402
October	387	230	375
November	363	212	354
December	352	188	264
January	312	186	277
February	307	217	289
March	354	247	307
April	461	201	324
Totals.	4807	2589	3889

Thus it will be seen that the number of arrests for drunkenness were about twice as many last year as the year before. Comparing the last License year with the License year two years before, we find that the whole number of arrests has increased about 24 per cent and the arrests for drunkenness about 22 per cent. During these two years the city has grown in population about 10 per cent, so that the high license policy has given drunkenness and crime a rate of increase more than twice as high as that of the population.

Worcester county is the banner county of the State in the change from License to No License towns, there being now in the county fifty-two No License and seven License towns. Instruction in the schools has had something to do in perpetuating the public sentiment which secured the last "No" vote, while the activity of the Society of Christian Endeavor in all the churches, and the fidelity of many pastors has kept the reform uppermost. But nothing has been more potent in keeping the evils of the traffic constantly before the public eye than the frequent publication of the statistics of arrests for drunkenness, contrasted with the paucity of arrests in the previous year of No License. In its determined hostility to the saloon, the *Daily Telegram* has gained an honorable name. Its motto in the holy war with intemperance seems to have been, *Nil actum reputans si quid superesset agendum.* C.

N. C. A. ANNUAL MEETING.

LETTERS FROM MEMBERS OF THE ASSOCIATION WHO WERE UNABLE TO ATTEND.

FROM REV. JOSEPH W. MORTON, NORTH LOUP, NEBRASKA.

I have been for the past year serving the Seventh-day Baptist church of this place as pastor. This church has a resident membership of about 180. In a general way, we are all reformers. By our articles of faith, we are a total abstinence society, and I do not suspect any of our members of breaking their pledge. We are also a missionary people—active, according to our means, in the spread of the Gospel. We have a number of members who are members of the G. A. R., in which some of them are officers. One is nominally an Odd-fellow, and I suspect that a few are members in some kind of a secret insurance order; but of this I am not certain. As for Masonry, I think not one of our members has anything to do with it, or any sympathy with it. Occasionally I preach against secret orders. For the time being, I have preferred to hit them incidentally, when they were not looking for it. I trust our young men will be put on their guard, in this way, and that our Odd-fellow will abandon his lodge altogether. As for our G. A. R. men, I fear that they will not find any other efficient way of nursing their waning "patrotism." Still I trust that even they may yet see the folly of wasting their Christian energies in the support of this Christless institution. I have two words to say, in conclusion: First, that I am, more than ever, sick and tired of secretism, especially in the church of Christ. My abhorrence of it grows with age. Secondly, I humbly trust that you, my dear brethren, may soon see that the use of "Baal's day" as a substitute for "the Sabbath of the Lord our God" may possibly be quite as offensive in the eyes of Jehovah as the more open and direct worship of Baal in the Masonic lodge. Wishing you a glorious meeting and the richest blessings of heaven in all the good work of our society, I am, dear brethren, as ever, your brother in the common faith of the Gospel.

FROM REV. ALEX. THOMSON, PRESIDENT OF THE ASSOCIATION.

Dear Brethren:—Though I cannot be with you at your annual meeting, I desire you to know that I have abated not one whit of my interest in the cause. My home, at present, is a city of nearly four thousand people. In this town we have some nineteen saloons and eight or ten lodges; and I have an opportunity to study both their systems in this rank growth; with the conclusion that the saloon is the powerful factor for keeping the lower classes from the service of the Lord, and that which the saloon does for the men of the lower sort, the lodge does for the average citizen. The lodges of the place are all prosperous, or at least most of them are, but the churches—the Evangelical churches, I mean—are few and feeble—all of them drawing money from the missionary boards. I believe that this thought, that the lodge has in a large measure

become the rival of the church, ought to be pushed to the front. It is a terrible charge, and one that in the present day is very nearly like an axiom, self-apparent.

There is one subject that I believe ought to receive, in these days, the careful consideration of the Association—namely, the question of insurance. The securing of a cheap insurance is the bait that allures many a poor soul. I fear that the claim, often made, that the insurance in these societies is on no more reasonable terms than that of other companies, is not accurate. I have a friend insured in the Woodmen, and in the Prohibition Insurance Association. He is a Christian gentleman and a man who is more than half convinced of the evil of the lodge system; but he tells me that his insurance in the Woodmen is much more reasonable than in the Association. If this is not generally true, a carefully made collection of facts ought to be on hand, in some cheap pamphlet form, to show this. If it is true, then there should be started, without delay, a Christian Bureau and Workingmen's Association, which would take like risks at rates as reasonable; for this would evidently be quite possible, since lodge rent and expense would be avoided.

Again would I call attention to the argument, so often raised, that being a member of these societies secures friendly interest when the party is among strangers. This is doubtless true. But could not the Association start a movement by which every church could take care of its own members in this same way—that is, by granting them a traveling letter? In this might be stated their standing in the church, the length of time they have been members and their occupations. Such a letter received by the pastor of the same denomination, and read to the church, would secure to the bearer all the benefits of lodge grips and signs—and, as we believe, very much more; and such a movement would take the wind out of the greater sails of the lodge.

Praying that the wisdom of the Lord may guide you in all your labors, I remain, etc.

FROM REV. B. T. ROBERTS, NO. CHILI, N. Y.

My zeal against secret societies knows no abatement. They threaten the purity of the church and the stability of the state. The general demoralization of the conscience of many church members is seen in the fact that one of the bishops of a church which claims to have been raised up "to spread Scriptural holiness over these lands," has recently been made a 33-degree Mason without an earnest general protest being made against it by those who pay for his ministrations and submit to his authority. May you be guided by heavenly wisdom in your deliberations and actions.

FROM REV. NATHAN CALLENDER, MONTDALE, PA.

It would give me great pleasure to be at our meeting, but my wife is sick, and my health is not at all firm. I cannot leave home. I have the fullest confidence in the dear brethren engaged in the N. C. A., and can confide in their integrity and wisdom to conduct the business in my absence. I am most fully in harmony with the noble work of the Association. Yours in Christ our Lord.

FROM REV. MILTON WRIGHT, DAYTON, OHIO.

Owing to our church anniversaries, this week, at Stryker, O., I cannot consistently be with you. I have only this suggestion to make: That every quadrennium the Association loses very much by attempting to conduct a political campaign. I think the *Cynosure* loses, and the cause limits its power and influence thereby.

FROM J. A. CONANT, PRES. N. E. C. A., WILLIMANTIC, CONN.

It would give me much pleasure to be with you at the meeting, but that is impossible this year. . . . As I look back twenty years, to the time I attended, for the first time, a meeting of the N. C. A., in Oberlin, O., and see the change, or advancement, the anti-secrecy reform has made, I feel very much encouraged, and am led to praise God for the many plain and persistent utterances of Pres. Jonathan Blanchard and a goodly number of coadjutors upon this and many other popular evils, the influence of which I believe is being used of God to enlighten his true children and bring them into greater harmony with him and with each other, while those who determinedly resist the Holy Spirit will wax worse and worse, until the second coming of our Lord. Trusting that the deliberations and plans of the Association will be directed by the Holy Spirit, I remain your brother in Him.

FROM REV. E. D. BAILEY, WASHINGTON, D. C.

I regret to say that there is no present prospect of my being able to be present at the annual meeting; but my absence will not be due to a lack of interest. I hope and will pray that the meeting may be blessed of the Lord and result in the increased usefulness of the Association. With love to the brethren, I am, as ever, your brother in Christ.

FROM W. T. ELLIS, EDITOR OF "FIRE AND HAMMER," PORTLAND, ORE.

I regret I cannot be with you. I have had a great experience in the Freemason line of things. I took three children from the Children's Aid Society. The superintendent was a Mason, and held his place by the power of the secret empire. Two of these children he took away from the only good home they ever had. All three had been blessedly converted. The last one I took on the underground railroad into Washington, and saved him from a Freemason court and lawyers. There is no humanity or justice in this land for an Anti-mason. God is with us, and we battle on. Press the warfare and send a missionary.

FROM REV. H. H. GEORGE, SEC'Y AMER. SABBATH UNION, BEAVER FALLS, PENN.

In my present engagement, it will be next to impossible for me to attend your meeting. . . . I will acquiesce readily in the judgment and plans of such as will be able to meet, and would gladly unite with them. . . . . I deeply desire your abundant success in the great work in which you are engaged, and pray that grace, wisdom and help may be bestowed from on high.

FROM REV. C. BENDER, MENDOTA, ILL.

I will (D. V.) be present at the meeting; if Providence should prevent, I would say: That we, as members of the United Brethren in Christ (Old Constitution), are waging a constant war against the entire secret lodge system. We intend never to let up until the church of Jesus Christ is entirely freed from lodge thralldom and our government shall lift the charter of every lodge in the land. Yours in the holy warefare.

[*Several letters stand over until next week.*]

LITERATURE.

THE HIDDEN HAND: Mystery, Babylon the Great, etc. (Rev. 17: 5.) The Mystical Babylon, the Harlot (False Church): Her Life and History Compared with Her Photograph as Portrayed in the Word of God: Her Marks of Identification: Her Name, Her Pedigree, Her Seat, Her Adornments, Her Bloody Deeds, Her Doom. London, Eng.: Marshall Bros., 10 Paternoster Row. Paper, 24 pp., 8 vo.

The compiler of this remarkably strong work relative to Romanism, the character of which is well-shown in the foregoing summary of its contents, claims to have been prompted by no other motive than unswerving fidelity to God's Word, and a deep and compassionate regard for those who are dupes of a system which the Revelator describes in language expressive of God's utmost abhorrence: "No language used in Holy Writ conveys such a sense of the divine displeasure as does the Apocalyptic prediction which preshadows its character and doom."

The history of the horrors of the Roman inquisition in Spain, from A. D. 1481 to A. D. 1820, under the administration of forty-five Inquisitors-General, shows that 34,597 persons were burned alive; 17,687 were burned in effigy, and 284,614 were condemned to the galleys or perpetual imprisonment, because they would not embrace or remain faithful to the Romish faith. These figures do not include the reign of Fernando VII., during which more than 100,000 persons suffered imprisonment, the galleys or banishment. Among other Romish institutions, the name of the "Inquisition, or Holy Office," appears in the "Catholic Directory" for England, 1891; so that it still exists, and is quite as dangerous, though more sly, as it ever was. All that it needs to make it show its old-time horrors, is a continuance of Protestant apathy to its insidious encroachments upon our civil and religious liberty. More anon.

AMERICAN HANDBOOK AND CITIZEN'S MANUAL. By Manlove N. Butler. One volume, paper, pp. 204. Published by the author at Avalon, Mo. Price, 40 cents.

The title very imperfectly intimates the character of this book, which is really a concise summary of the past and present condition of the anti-secrecy and prohibition reforms in the United States. The fund of information which it furnishes is surprising, and shows a commendable industry and wide research. Its eleven chapters comprise the following topics: Bible and Secretism; Masonic Religion; Masonic Sun Worship; Masonic Government; Unwritten History; Grand Lodge Masonry; Public Opinion and Signs of the Times; Lodge and Saloon; The American Movement, Real Prohibition; Poor Man's Bible, and All-Around Reformers. Under these several topics the compiler has collated a vast number of extracts from various writers and speakers, which contain words of wisdom and truth to which every citizen will do well to give earnest heed. "The American Movement" is not a new subject, but a plan of the author by which to concentrate the influence of all reformers upon the doctrines of prohibition and kindred evils. The book, as a whole, is replete with instruction and peculiar interest.

PROTECTION OR FREE TRADE. By Henry George. A Plea for Free Trade between all Nations. Printed in the "Congressional Record," Washington, D. C., April 15, 1892. Pamphlet, 8 vo., pp. 63. For free distribution.

Send to your Congressman if copies are desired.

CAPTAIN WILLIAM MORGAN: The Story of His Kidnapping and Murder by Freemasons, in September, 1826. In German. Illustrated. By Pastor A. Krafft, Editor of the *Lutherischen Volkesblattes*. Pamphlet. Royal 8 vo., pp. 70. With a preface by J. H. Sieter, of New York. Published by H. Delion, Elmira, Ont. Price, 15 cents.

Mr. Krafft has compiled a succinct narrative of this notable event from standard anti-secrecy works—"The Broken Seal," "Light on Freemasonry," Valance's "Confession," and other publications sold by the N. C. A.—authority that Masonic sophistry has never been able to refute. Our German friends will find it profitable reading as a key to the evils of all secret societies.

The *Missionary Review of the World* for June is exceptionally good, both in contributions and contributors. "The Scourge of Africa"—the slave trade—is a picture of horrible cruelty, from the pen of Rev. James Johnston, of Bolton, Eng. Rev. A. T. Pierson, whose heart is ever in the work of missions, writes of "The Great Call of God" to evangelize the world, and the obligations of Christians to see that it is obeyed. "The Casuistry of Buddhism" finds a capable exponent in Rev. Geo. L. Mason, of Granville, O. Rev. Lewis Grout contributes an interesting account of "African Theology—The Zulu's Creed as Seen in his Folk-Lore." "The Last of the Combers" relates the history of a family of faithful missionaries, who perished in the performance of their pious work in Africa. The biography and work of William Carey, the missionary organizer, preacher and teacher, by Dr. Geo. Smith, of Edinburgh, is continued, adding another chapter to precious missionary history. The details of the Decennial Missionary Conference, to be held in Bombay, India, Dec. 28, 1892, are described. Rev. D. L. Leonard, of Ohio, reviews "The Origin of Missions in America" at length, a paper that will be read with much interest. Other articles are as follows: "The Missionary and the Lark" (poem), by Hugh P. McCormick; "A Dying Testimony," by Graham W. Brooke, of the Sudan Mission, who died on the Niger, in March last. "Livingstone's Answered Prayer," by Laura M. Latimar; "News from the South African Mission Field," by Wm. J. Neethling. "A New Mission in Africa." "Extracts and Translations from Foreign Periodicals." "The Parliament of Religions at the World's Fair," by Rev. John Henry Barrows, of Chicago, in which he expresses the opinion that "the Parliament of Religions ....will bring into glorious conspicuity the supreme power and attractiveness of the Cross of Christ." If it does not, it had better never assemble. "Seed-thoughts of the World's Congress Auxiliary" and "The Comparative Study of Religions" are welcome contributions to the "International Department" by Rev. J. T. Gracey. New publications, editorial notes, etc., close the current issue of this excellent periodical. Published by Funk & Wagnalls Co., 18 Astor Place, New York City.

Mr. Albert Shaw, whose valuable studies of the municipal governments of London, Paris, and Glasgow have already appeared in the *Century*, will contribute to the June number of that magazine an article on "Budapest—The Rise of a New Metropolis." To the world at large the capital of Hungary is the least known of all the great cities of Europe, but its growth has been so rapid, and its development has been kept so well in hand by the authorities, that from the point of view of approved city-making it is becoming one of the most remarkable of the world's great cities.

LODGE NOTES.

A "BENEVOLENT" SCHEME.

A man who had been elected to the chief office in a grand council of a sister society, started out with the assertion that he was going to make his administration a success by sowing discontent in the ranks of another society and gathering into his own fold the ones who became disaffected.—*American Legion of Honor Journal.*

"FRIENDLY SOCIETIES" IN GREAT BRITAIN.

The growth and spread of Friendly Societies during the present century is simply enormous. The fourth report of the Royal Commission estimated the total of registered and unregistered Friendly Societies in England and Wales at 32,000, containing upwards of four million members. The reserve funds of these societies were reckoned at over £11,000,000, and it was estimated that their existence saved no less than £2,000,000 annually to the rate-payers. These societies might be termed insurance societies based on mutual principles. Most of them insure against death or sickness, but in addition to this there are many that insure against old age; some provide annuities to members' widows and education allowances for orphans up to a certain age. Under the name of "endowments," an insurance can be made for a certain term of payment in favor of a particular person, "mostly for settling a son or daughter in life." By an act passed in 1875, however, a maximum sum was fixed for insurances in all Friendly Societies.—*Exchange.*

WHEN LODGE DUES BECOME DELINQUENT.

Mrs. Philippine Gorr, of Milwaukee, Wis., sued the trustees of Menomonee Lodge, No. 5, I. O O. F. It appears that Earnest Gorr, the husband of the plaintiff, some thirty-odd years ago, joined the Sohne der Freiheit, or, as it was known in English, the Sons of Liberty. This society, in 1875, became merged into Menomonee Lodge, No. 5, I. O. O. F., then on the point of going to pieces. During all these years up to July, 1891, Mr. Gorr kept up his dues, and was a member in good standing. He defaulted on the July payments of dues, and died September 28th following. His wife made application for the benefits due her from the widows' and orphans' fund, amounting to $300, and for the funeral benefits, $50—making a total of $350—payment of which was refused on the ground that her husband was not a member in good standing, and consequently not entitled to benefits.

She then brought suit to recover the amount. It was admitted on both sides that the dues were not payable in advance, and that the last payment made by Mr. Gorr was in April, and that the next payment was due in July; that he died in Sept. 28th, without having paid dues since April, as stated. The by-laws of the lodge declare that a member in arrears for dues for thirteen weeks is not in good standing, and not entitled to benefits. Notwithstanding this, the judge directed the jury, without a witness being heard, but on the admissions of counsel on both sides, to return a verdict for the plaintiff for the full amount of the relief asked, $350, with interest from Nov. 1st, 1891, at 7 per cent, up to date.

This decision upsets the precedents followed by nearly every beneficiary society in the country. It hinges and turns on the single word arrearages. Although Mr. Gorr owed Menomonee Lodge dues for the months of April, May, June, July, August and September, yet he was not in arrearage thirteen weeks as required by the by-laws of the lodge. This conclusion was based on the fact, that the dues not being payable in advance, they were not earned by or due the lodge until July; that as a result the arrearage did not begin to run until after they were due, and as thirteen weeks had not elapsed when Mr. Gorr died, he was at that time a member in good standing, and his widow entitled to all the benefits.

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President Jonathan Blanchard was born in Windham county, Vermont, January 19, 1811. His father was a successful farmer and had a family of fifteen children, most of whom lived to man and womanhood. Three sisters, Mrs. Allen, of Wheaton, Mrs. Stearns, of Paxton, and Mrs. Stafford, of Essex, N. Y., survive him. His only living brother is Mr. Samuel Blanchard, of Beloit, Kansas, now about eighty-five years of age.

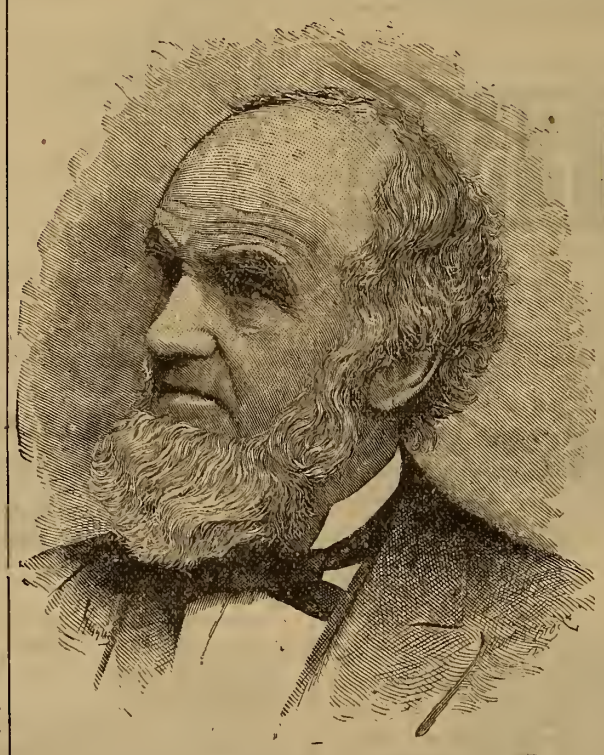
His child life was not, in outward aspect, different from that of other New England lads. There was the hard stony soil to be enriched and subdued, the raisings, the husking bees, the spelling schools, the writing schools, and the evening parties of young people. The interior life was, however, even in early childhood marked by traits that foretokened the life he was to lead, the work he was to do. At less than four years of age he was stirred by the recital of the battle of Plattsburg to horror of war. At twelve he excelled in the English studies taught in the rural public school, and before this latter date he had meditated upon those great problems of human life and destiny which find their solution only in the Christian faith. Solitude was congenial to him, and when his companions were engaged in sports and plays he engaged in long rambles among the hills and valleys.

At fifteen, or about that time, he entered Chester Academy, where he enjoyed the friendship, inspiration and instruction of a Rev. U. C. Burnap, at the time principal of the Academy. It was while attending this school that he became a Christian after a long-continued season of conviction and desire. His religious change was decided and his religious life, intense at the beginning, continued without flagging during all the remaining years. At seventeen he entered Middlebury College. He was very poor and throughout his entire college course boarded himself or lived in some other economical way. During his vacations he taught school or labored on the home farm, and in the end by tireless industry and rigid economy he graduated with credit to himself, his family and the college. His contributions in prose and poetry to the *Undergraduate*, one of whose founders and editors he was, show marked literary ability. During a recent visit to his Alma Mater, the editorial force of the paper requested him to sit with them for a picture. He did so and the group is strikingly beautiful, the old editor now the hero of many a hard fought field, and the fresh young faces full full of hope and courage about him on every side.

The two years next after graduation were spent on the shores of Lake Champlain as principal of Plattsburg Academy. His career here was eminently successful, and he gave indications of the abilities which in the end determined his life work. He had, however, while in college, been useful in revival meetings and had decided on the ministry as his life task. He accordingly entered Andover Seminary, at that time having about one hundred and fifty students and being an orthodox training school for ministers. Here he passed two years of pleasant studious life. During the latter part of his second year here, agents of the anti-slavery society came to Andover soliciting young men for the lecture field. He responded to the invitation, and after spending a portion of his vacation in conference with Gerrit Smith, the Tappans, Theodore D. Weld, Beriah Green and others, he entered his field in Pennsylvania. It would be impossible to describe that service in detail. Slavery at that time ruled the United States with a rod of iron.

No self-seeking politician, no time-serving preacher, no aspirant for social leadership, but was its humble and devoted servant. Slave markets were established in sight of the Capitol at Washington. The Chief Justice of the United States sold his own brother's children on the auction block along with the mules, horses, oxen, cows and pigs of the estate, and the nation said, "Amen! So let it be!" In such a time, of course, there were multitudes of the baser sort to rave and curse and stone and club and hang. The Abolitionist in Pennsylvania in those days carried his life each hour in his hand. Mobs were an almost every-day occurrence. Yet through an entire year of this service he passed safely, though not unharmed.

Returning to his theological studies he chose to study at Lane Seminary, Cincinnati, Ohio, because he felt that his life work would lie in the West. This was on the border line. From Walnut Hills he could look across the Kentucky plantations where men and women toiled without reward other than the lash; where husbands were sold from wives, babes torn from mothers' arms, and death was inflicted without even thought of an appeal to the law. In this year of study he preached for considerable time to two churches made up of colored people, and at the end of the seminary year was called to be pastor of the Sixth Presbyterian church. He took the church burdened with debt and also burdened with the epithet "Nig-



JONATHAN BLANCHARD.

ger church." It was so called, not because there were any colored people connected with it, but because it held and taught that man-stealing was a crime. Here endless labors, prayers, and tears produced their legitimate fruit, and during nine years of pastoral service he received over five hundred persons to its membership. One of these men said to the writer in 1870, "Your father was the first man in America to say a kind word to me when I was a poor, friendless Irish lad picking up a living along the wharves."

Aside from the slavery discussion which waxed hotter as years passed and in which he was continually engaged, the Millerite movement, spiritualism, the Sabbath cause, secret societies, and other causes, claimed at times his attention. Respecting each one of them he seemed to discern by a prophetic instinct the essential truth. He perceived at a glance the consequences, which others could scarcely believe when they saw them wrought out before their eyes. He hated everything that hurt men, especially poor men, unfriended and alone, and he struck at such iniquities with a mighty arm and a steadfast, indignant soul.

These years of teaching in secondary schools, lecturing and preaching were a valuable preparation for what was to be his main life task. In 1846, being then thirty-five years of age and at the best of his powers, he was called to the presidency of Knox College, Galesburg, Ill. This institution had been planted in the prairies by a colony of Christian people from New York State and was at the time in the struggling period of its existence. Breaking up his home in Cincinnati he came with his wife and two daughters down the Ohio and up the Mississippi to Cape Girardeau, Missouri. He reached this town Saturday night, and as it was his rule never to travel on the Sabbath he stopped at a hotel and observed the rest day as our Puritan fathers did in Plymouth harbor, as Jesus did in Galilee and Judea. From this point he journeyed through mud and storm to Galesburg, then a little hamlet, now a flourishing inland city. Knox College was then little more than a name, an expectation, a prophecy. In fourteen years of arduous service he with his co-workers built it up to strength and prosperity. During the last year of his presidency there were about four hundred and fifty students in attendance, and the property of the institution was supposed to be worth four hundred thousand dollars. Into the merits of the denominational controversy which led to his resignation it is not needful now to enter. It is sufficient to say that even his enemies did not charge him with insincerity in the positions he assumed and maintained.

Calls to new fields of labor were numerous and flattering. Five colleges and several wealthy churches sought his services. The poorest and, to human eyes, least desirable of all these points was Wheaton. It seems almost "of course" to say that to Wheaton he came. The institution was in 1860 in much the same condition that Knox was fourteen years before. Debt, no funds, poor buildings and no college classes, is a brief outline of the situation. The slavery agitation having continued until 1861 the clock struck the hour of deliverance for the bondman. The war, of course, depleted the college and hindered school work. None the less the work went forward. The debt was paid in 1864, new buildings were begun in 1868 and completed in 1872. A debt was again contracted which was paid in 1879, amounting at that time to more than twenty thousand dollars. The attendance did not increase so rapidly as at Knox, but solid advances were made and classes graduated each year, with the exception of a single year in "war time." These graduates now number over two hundred; and are honorably filling important stations in all parts of our land. In 1882, being seventy-one years of age and much broken in health, he insisted upon a resignation which he had previously offered, and retired from active service in the college. The Board of trustees elected him President Emeritus, and in occasional lectures and perpetual prayers he served the institution he loved so well to the last.

To him retirement from one form of service did not at all mean idleness. Having put on the anti-slavery harness he wore it faithfully until that shame of American civilization was blotted out. He then devoted himself more fully to a cause which he had asserted while yet a pastor in Cincinnati. He hated secret societies because he believed that they hated Jesus Christ. He was a natural liberty lover, and could not abide the assumption of superiority, and inferiority contained in degrees. He despised their titles and regalia. But most of all he was stirred by their blasphemous references to Jesus Christ or their ignoring of him as is from degree to degree their custom. It no doubt seemed to many that he hated the members as well as the orders. No one who really knew him ever believed that for one moment. He loved all men, most of all the poor and needy. He labored with and prayed for drunkards, gamblers, covetous men and adulterers. He longed to have all men saved, and those who were accustomed to hear him pray well know that in the lodges it was the measures, not the men, to which he objected. He edited from the beginning the *Christian Cynosure*, established in 1868, until 1891, and during the last year, though he declined the editorial office, he has done much writing for the paper. He edited "Freemasonry Illustrated," "Knight Templarism Illustrated," "Odd-fellowship Illustrated," and published a number of pamphlet sermons and addresses.

Two years since, on the death of Mrs. Blanchard, he suffered greatly in health, and for a time it seemed that he was at once to follow her into the better land. He rallied, however, and for a large part of the time since has enjoyed a fair degree of health. It was easily perceived, however, that the attacks of disease were more frequent and the resisting power was less. Some three weeks since, feeling indisposed, he went into Chicago and spent some days with his daughter, Mrs. Cook. At this time he rode with Dr. Hanson on his rounds three days, and greatly enjoyed the visit with the doctor, who was a valued friend. Returning to this city he did not go to his own residence, as his sister, Mrs. Allen, who still survives him, was critically ill. His

carriage was driven to Prof H. A. Fischer's, and in that home he remained until the summons came. For the two weeks remaining to him his health varied greatly. At times oppressed and weak, at others revived and strong, he still could not seem to make a stable and permanent gain. He took a long ride only two days before his death, and seemed profited by it. He was deeply interested in the return of his daughter and her family from California, and in the home changes connected therewith. The morning of their arrival he said: "I shall talk with you in the months to come; to-day I wish to talk to you." He then spoke to them in a clear voice with bright eye at length. After their departure he said to Prof. Fischer: "If you would lie down by me I think I could sleep." Soon he slept quietly, and after a time said, being roused: "I have no pain now, I think that I can rest." It was but a few minutes till his breathing became heavy, and Prof. Fischer having tried to relieve him for a few moments, ran down to call his wife. She hastened up, but when she reached the room that generous, faithful, courageous, loving heart had ceased to beat.

So has ended a truly royal life, filled full of good deeds, of kindly service. At his burial the pastor af the College church, Rev. W. H. Chandler, Father Brewster, Dr. Roy and Prof. Boardman took part. The students of the college who were present, and in a body walked to the burial ground, requested Mr. Enos Shaw to voice their sentiments, which he fittingly did. The kindness of the many friends and neighbors is appreciated, and for them all the children of the loved one who has gone, will ever pray the richest blessings of a covenant-keeping God.

HIS LAST HOURS ON EARTH.

COLUMBUS, Ohio, May 21, 1892.

DEAR CYNOSURE:—It was my privilege to visit with my now-sainted grandfather Blanchard but one day before his departure. I shall look back to this as one of the greatest blessings of my life. My faith will be stronger, my courage less wavering, and my hope brighter, because of this visit.

I can now see that God was preparing him for the change so soon to come; that he was, as he expressed it, "filled with the Spirit," was evident in every word and act. Christ was his all in all. When I called, on Thursday, I found him preparing for a drive. He expressed pleasure at again seeing me, and asked me to accompany him. Noting his weakness, I feared the trip might tax his energy too much.

On Friday I found him apparently much better. His eye was bright, his countenance fresh, and his mind unclouded. The matters on which he wished to converse were arranged in his mind. Each item was called forth as he had planned. Especially did he seem blessed in relating his religious experience and learning of mine. As I spoke of the way the Lord had been leading me, his face lighted up, and he remarked that my experience had been much like his own. He felt so blessed in the conversation, as he remarked afterward, that he could have shouted if it would have done any good. His soul seemed filled with a heavenly peace and love. In our season of prayer we got very near the throne. On leaving, I remarked: "When I saw you yesterday I thought this might be our last visit, but you appear so much better to-day that I think you may get well." "Well," said he, in his calm, peaceful way, "I feel better, and the doctors say I am going to get well, but the doctors don't always know."

His inquiries showed his mind completely off from self. He was anxious for the welfare of his children, grand-children, and great grand-children, but more than all for the honor of Christ. His writings in the *Cynosure* for the past twenty-three years, and the tributes of others that will be there published, will better show the man than I possibly could. I shall always have reason to thank God for the gift of such a grandfather.

W. B. STODDARD.

A HEARTFELT TRIBUTE.

BOSTON, May 20, 1892.

DEAR CYNOSURE:—No word from my pen can add to the veneration in which the memory of our departed father will be held by those whom he had nourished and brought up, and who knew him best only to love him most. Not to "kith and kin," alone, but to a host who received inspiration from his faith, courage from his daring, wisdom from his counsels, guidance from his leadership, and Christ as their personal Saviour from his faithful preaching and teaching, was he "father and prince in Israel." We shall greet him no more clad in the armor of conflict; but with the "white-robed," wearing crowns of victory, we shall see him "come out of great tribulation," into the "rest that remaineth to the people of God." May the banner he so long bore in the advancing army of reform never lack for the support of a hand equally strong, a head equally clear, a heart equally sincere, a purpose equally uncompromising, and a courage to *do* and to *dare* for God and the right. J. P. STODDARD.

NEW YORK AND THE ENDOWMENT COMPANIES.

Among the measures passed at the recent session of the New York State Legislature was a bill codifying the insurance statutes, which underwent several changes, and received close attention from insurance men during its discussion.

The bitterest struggle took place on the question of allowing endowment companies to do business. The Insurance Department wished to shut them out altogether, on the ground that they are unsound and dangerous. The code as finally passed leaves existing endowment orders untouched, but provides that none shall be organized hereafter with a shorter maturity term than five years. Provision is also made for placing the orders under the supervision of the Department, and penalties are fixed for false reports to the Department or refusal to allow the inspection of books.

A New York provincial newspaper thus pointedly expresses its opinion of these insecure benefit organizations: "Any one who goes into the scheme on this basis merely bets one to five that the supply of suckers will last until he gets his money out, and in most cases he loses. The few whose certificates come first, usually get their money, but these are almost invariably the managers, whose active brains conceived the idea. When the others come to be paid there is no money in the treasury. People who have little money should always fight shy of any investment that promises wonderful returns. If there are any chances of that kind in sight there are plenty of big capitalists getting only 5 per cent on their money who are looking for them. Put your money where it is safe and returns a good interest, but not into wild-cat schemes that promise everything and give absolutely nothing."

COLLEGE FRATERNITIES RAMPANT.

We are indebted to the May issue of the *Aurora*, the organ of the literary societies of the Iowa State Agricultural College, for the following: "It seems as if the 'frat' question in colleges is one that will not down. Iowa Wesleyan University is the last one to report. One Burhans, the 'anti-frat' leader, received an appointment by the faculty to a military position which he undoubtedly merited. Some of the fraternity members of the upper classmen could not bear to see their enemy step above them, so tendered their resignations. These were accepted, and then all the male members of the two higher classes threatened to withdraw from the school unless Burhans was reduced to the ranks. At present writing it is an open question who is to be the executive power of the university, the fraternities or the faculty."

In this connection the testimony of the Illinois Synod of the United Presbyterian church, 1873, is a sufficient answer to any excuse that these secret college societies may make for their existence: "They are unnecessary. They are the means of much time being misspent at their meetings, etc. They are the cause of much money being wasted in the buying of badges, etc. Their secrecy affords a cover for any evil which the members may commit. They are progressive, and tend to the more odious forms of secrecy, as Masonry or Odd-fellowship. They are a hindrance to the usefulness of students, as they curb their free expression of sentiment. They are entangling; they entangle the good with the bad, and corrupt the former. They are condemned by the Gospel. They breed and foster discord among the students." The case of the Iowa Wesleyan University fully sustains the last above-stated position, and probably all the others here mentioned. Those colleges are by far the best where the "Greek-letter" instruction is confined to the regular classes, instead of the secret chamber and its orgies.

—Rev. W. C. Paden, our efficient co-worker, delivered an anti-secrecy discourse at Morning Sun, Iowa, on the 24th inst. We are without particulars.

—Reminiscences of the terrible flood at Johnstown, Pa., received a new interest several days ago, at the first mecting, in Philadelphia, of the Johnstown Flood Commission. The total relief disbursed by the commission amounted to $2,966,-384. The monument to the "Unknown Dead" to be erected in Grand View Cemetery, Johnstown, will be dedicated May 31, the anniversary of the great disaster.

—At Albion, Marshall county, Iowa, in a Friends' church, Rev. S. A. Gilley recently delivered three able anti-secrecy lectures to full houses. The lecturer is a seceded Freemason, and was assisted by another, a seceded Knight Templar. A number of high-degree Masons were present, who quietly listened until the ex-Knight gave his experience in partaking of the "fifth libation" of Knight Templarism, when a Knight in the house made a run for the door, amid the clapping of hands by "the boys," and cries of "Go it, Jake." "The wicked flee when no man pursueth."

—Fire at Rochester, N. Y., recently, burned Consistory Hall, on the eve of a meeting of the "co-ordinate bodies of the Ancient and Accepted Scottish Rite in the Valley of the Genesee." Fortunately but a few of the brethren had assembled, the hour being early, and they "stood not on the order of their going, but went at once." Nearly $30,000 worth of lodge paraphernalia, regalias, furniture and fraternity trumpery was burned. The total loss of the building (a business block), and its contents, foots up about $50,000. Eight secret societies regularly convened in the hall. The lodge insurance was $7,500.

—The relations between the United States government and the various churches, and especially the Methodist organizations, were explained quite concisely in the Omaha Conference, recently, by Dr. Neely. He said that he wanted it thoroughly understood that the Methodist church, as a church, had never accepted a dollar of government money for Indian missions. Some individual connected with the Methodist church had entered into contracts with the government to conduct Indian schools, but the church officials had never done anything of the kind. The resolution declaring that the educational alliance between the government and the churches, by which the churches received government money, was wrong, and that the Methodist church should have nothing to do with it, was carried unanimously in the conference.

—A war between church and state broke out in Chicago several days ago, and at last accounts the church was in the ascendancy. The Woman's Alliance, a reformatory institution, recently sent a committee to inspect the character and methods of "The House of the Good Shepherd," a reformatory refuge for deluded females, operated by the Roman Catholic church. The committee reported on Saturday last, that nine of the members had visited the house, found it barred and locked like a prison and were refused admission. The Mother Superior said that as she was about to start for Europe it would not be convenient to show them through. The committee informed her that they had a permit from the Governor to visit all institutions receiving public money. This authority did not move the Mother Superior, who at once ended the conversation, which was carried on through the bars. The committee then sent two of their number to invoke the aid of the chief of police, and returned with a letter to the Mother Superior from Judge Scales, advising her to allow the women to go through the house. Another refusal was the result. A positive "no" was also given when the committee sent a message asking if they could do so at some future time. A threat was then made to call a police officer, and this having no effect the committee gave up the siege as hopeless and retired.

THE HOME.

BE STRONG.

Be strong to *hope*, O Heart!
Though day is bright,
The stars can only shine
In the dark night.
Be strong, O Heart of mine,
Look towards the light!

Be strong to *hear*, O Heart!
Nothing is vain:
Strive not, for life is care,
And God sends pain:
Heaven is above, and there
Rest will remain!

Be strong to *love*, O Heart!
Love knows not wrong;
Didst thou love—creatures even,
Life were not long;
Didst thou love God in heaven,
Thou wouldst be strong!

—*Adelaide A. Procter.*

GENTLENESS.

A little timely gentleness will sweeten a parent's recollections in after-years with a thrill of gratitude, whereas the memory of hasty severity to little ones must bring a pang. This tender story of a mother's experience, published in the *Christian Weekly*, is a beautiful lesson in itself. The mother had laid her table with great care and pains, for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on the snowy cloth.

"What shall I do? It seems a drop too much for my tired nerves—many drops too much for my table cloth. I was about to jerk my child down angrily from the table when a blessed influence held me.

"I caught the expression on her face—such a sorry, frightened, appealing look I never saw—and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

"I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was when coal-oil lamps were first introduced, and father had bought a very handsome one.

"The snow had drifted up against the kitchen windows, so, although it was not yet night, the lamp was lighted. Mother was sick in bed upstairs, and we children were gathered in the kitchen, to keep the noise and confusion away from her.

"I was feeling very important, helping get supper; at any rate, I imagined I was helping, and, in my officiousness, I seized that lamp and went down the cellar for some butter. I tried to set it on the hanging-shelf, but, alas! I didn't give it room enough, and down it fell on the cemented floor.

"I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare to go up upstairs, and I was afraid to stay down there, and, to make it worse, I heard father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there it lay, smashed to pieces!

"But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and, as I entered the kitchen, I met father with such a stern look upon his face that I was frightened.

"I saw there was no need to tell him what had happened. He had heard the crash; and if he hadn't, I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

"As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father I saw the angry look die out of his eyes, and one of tenderest pity take its place.

"I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh! so kindly, 'Never mind, little daughter, we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again.'

"Oh, what a revolution of feeling I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart were breaking. No punishment could have affected me half so much, and nothing can ever efface the memory of it from my mind.

"How I loved my father to-day as the sight of my own little girl's face brought it all so freshly before me!

"Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew that she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it, when she is a mother, as I have been helped to-day?"—*Exchange.*

WHERE TO FIND HEAVEN.

A minister one day preached on heaven. Next morning he was going down town, and he met one of his old wealthy members. The brother stopped the preacher and said:

"Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah!" said the pastor, "I am glad of an opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed; and she has not got a bit of coal nor a stick of wood, nor flour nor sugar, nor any bread. If you will go down town and buy five dollars' worth of things—nice provisions—and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour,' then ask for a Bible and read the twenty-third Psalm, and then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill." The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—*Selected.*

WHAT STANDS BETWEEN YOU AND CHRIST?

It stirred my soul to hear a boy in my Sunday-school class a few days ago answer my question: "What stands between you and Christ?"—"It is only tobacco; do you think anyone can be a Christian and use tobacco?" That night he was at the altar; and his mother is almost broken-hearted, because at sixteen her boy is a physical wreck—perhaps a moral one—from cigarette smoking.

Will not some of the godly men, who know what the power of the tobacco habit is, answer that question for this struggling boy, in whom is this terrible obstruction to the light of God's Spirit in his soul?

You, Christian men, who go to the communion table reeking with odors of tobacco, ought to answer the question for this chained soul, trying to flee Christward, for no woman with untainted blood and breath is qualified to tell him whether Christ withholds himself from that man who keeps back tobacco as part of the price, when he hears the command, "My son, give me thine heart."

Answer it, brethren, for a soul hangs in the balance.—*Mrs. Platt, in Union Signal.*

TRIUMPHS OF THE GOSPEL.

The Friendly Islands fifty years ago had not a native Christian. Now there are more than 30,000 church members who give annually from their scanty store $15,000 for religious objects.

The Fiji Islands fifty-five years ago had never seen a missionary, and were peopled by ferocious cannibals. In 1879 Sir Arthur Gordon, the first British governor, said, on his return to London: "Out of a population of about 120,000, 102,000 are now regular worshipers in the churches, which number 800, all well-built and completed. In every family there is morning and evening worship.

The Sandwich Islands in 1820 were peopled by naked savages, living in the surf, eating raw flesh and practicing human sacrifice. In fifty years they were regarded as Christianized. Already these native churches have trained up more than seventy-five foreign missionaries to be sent to the islands beyond.

Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty-seven self-supporting churches, and about 5,000 church members.

Pomare, the South Sea Island queen, died at the age of seventy years. At her birth the first missionaries were just landing; at her death, 300 of the South Sea Islanders had become Christianized.

It is not yet seventy-five years since the first convert was gained in Polynesia. Now the converts number 750,000. A band of 160 young men and women from Tahiti and the neighboring islands are going forth as evangelists to other benighted tribes. Of all these native workers not one, it is said, has ever proved recreant or faithless. Yet these are the cannibals of less than a century ago, who had lost all idea of any God save that of some strange tyrannical despot. —*Selected.*

MAKE MY LIFE A LITTLE LIGHT.

God, make my life a little light,
Within the world to glow—
A little flame that burneth bright,
Wherever I may go.

God, make my life a little flower,
That giveth joy to all;
Content to bloom in native bower,
Altho' the place be small.

God, make my life a little staff,
Whereon the weak may rest;
That so what health and strength I have
May serve my neighbor best.

—*From "Songs for Little Ones."*

TEMPERANCE.

LADY HENRY SOMERSET'S GENERAL REVIEW.

EXTRACTS FROM HER ADDRESS DELIVERED TO THE ANNUAL CONVENTION OF THE BRITISH WOMEN'S TEMPERANCE ASSOCIATION IN LONDON, MAY 3, 1892.

As the mighty throb of steam bears us over the huge Atlantic billows at the rate of twenty miles per hour, the swift rush of the express hurries us over the iron road, and the message whispered in the old world speeds beneath the unfathomed depths of the great ocean to be echoed instantaneously in the new, it has come to me that these wonders of the nineteeth century are the voices crying in the wilderness, "Prepare ye the way of the Lord," for they are the heralds of the time when we shall breathe an atmosphere of truer freedom and higher spirituality. The reason for the hope that is in us lies in this, that whether we labor for the freedom of our race from the slavery of drink, the uplifting of woman to her true place in the economy of God, or for the better lot of those whom daily hunger drives to labor, and whose acceptance of their wage is based on the free choice to toil or starve whatever be the work that makes our life, we find in every land, and speaking every tongue, a thousand comrades whose hopes go hand in hand with ours.

SCIENTIFIC INSTRUCTION IN THE SCHOOLS.

The temperance movement has laborously proceeded from effect to cause; the drunkard in the gutter was the most obvious fact, and therefore he was the one to be considered. For generations the question has been: What can we do for him? Hearts taught by the Spirit have said, I will make my habits such as he can safely imitate, and total abstinence for others shall become the watch-cry of the movement. No greater good has come to the individual or the nation than from this line of reasoning and of conduct. Its reflex influence upon character has been of incalculable benefit, by as much as practicable is better than theoretical Christianity, and by so much as total abstinence for others' sake lifted its adherents to a higher plane. "The do-everything policy" in regard to this greatest of reforms must be our policy; we must climb to the fountain-head of the great river of intemperance

which flows to the ocean of our national drunkenness; we must survey the hidden springs of heredity and prenatal influence; we must study the declarations of physiology, chemistry and hygiene; we must explore the tangled wilderness of inheritance, and drain the marshes whose miasma broods over the unseen springs of infancy and childhood.

Science is the handmaid of religion as well as of reform. The greatest fact of our era is, that we have learned to look upon scientific investigation as the friend of Christianity rather than its enemy. Most of the nations have now become students of natural law; its ritual is their schoolbook, and the temple of God is known by them to have a decalogue as high as any given to man. "The laws written in our members" are known to be the mode of action of our heavenly Father, the beneficent rules of equipoised well-ordered life. These laws, ascertained, studied and obeyed, mean health, and health means physical holiness. What wonder, then, that most of the nation, in proportion to their intelligence and thoughtfulness, should desire and purpose that the basis of their children's education, from its inception onwards, should be such a knowledge of physical science as well as law, built up in their tempted boys and girls—the determination to keep themselves free from the habits which must defeat the purpose of God in their creation. We want one generation trained to know that alcoholics are the enemy of clear brains, and that happy lives means a wineless dinner-table, the sacramental altar free from temptation, the polling booth dedicated to temperance, the publican placed under the ban of the law. Natural law is God in action. Emblems of his presence and power have multiplied with the progress of mankind. To-day the protecting divinity of childhood in the school-room is science, with her serene upturned face glowing with the light of God's truth.

THE POLITICAL ASPECT.

"Life is neither a pleasure nor a pain. It is a serious business, to be entered upon with courage and in a spirit of self-sacrifice." These were De Tocqueville's leave-taking words to Charles Sumner when he was going home to be the great central-figure in the fight for the abolition of slavery. For fifty years temperance reform has held its head above the surging waves of politics, making but little way against the billows of opposition, but holding on with relentless purpose. To-day the strong life-boat of reform is fairly launched, and the cry goes forth: "Who shall man the bark?" Across the shingly beach, in the blackness of the night, Grace Darling stepped forth in her intrepid purpose to rescue life. Are there not ten thousand women ready to respond to-day when the call goes forth to take an oar? Will not the mothers of our land, the sisters of humanity, come to the rescue in this hour of need? The voices will be silenced that tell us that woman's sphere is her fireside only; and they will learn the great discovery that we have made, that the world is our home in the same sense that John Wesley has said it was his parish. The past has not condemned the public work of women in the theatre and the music hall, but only in the church and in the government of those larger home circles which men call nations. There have always been moments in history when woman has seen the clearer light and has heard the words of divine wisdom and "pondered them in her heart," and in the great crisis of humanity her voice has been uplifted to urge the better way. Harriet Beecher Stowe, standing in her kitchen, busied with household duties, had a heart so much "at leisure from itself," so rythmic with the great throb of the world's pain, that she dictated among her pots and pans some of the most thrilling scenes of that book which caused a revolution in the thought of the great continent.

All reformers are stoned till they succeed, but the very hands that litt the weapon shall be raised to bless, as the triumph of right shall silence the clamor of wrong. We are too often told that woman has no place in the strife for party power, yet every year the clearer light of the unfolding Gospel shows us that there is no division between the secular and the religious, but that Christ's Christianity makes the polling booth and the House of Commons as sacred as the prayer meeting and the church. If politics are not a fit subject for woman's thought and action, is it because God and the golden rule have also been kept out? To her shall yet perhaps be given the task of setting the house in order, and of cleansing the temple of government upon whose altars the dust of centuries has settled. Any custom, traffic, or party upon which a Christian woman cannot look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive.

WOMAN SUFFRAGE.

There is no better test of the feeling of the nation than measures adopted by the leaders of political parties, whose object is to take the public pulse and legislate according to the consensus of opinion. Of this truth we have never had so clear a demonstration as in the fixing of two dates within a month of each other on which the Conservatives and Liberal members agreed to bring forward bills conferring the Parliamentary franchise upon women, and their anticipations were fully justified by the small majority by which the second reading of the bill was opposed on the 27th of April. In all warfare the skillful general surveys the situation, seeking the strategic points. Von Moltke never saw a battlefield till half a century had passed over his head; but the methods of attack and defence had been studied by him for years with chart and compass. In surveying the present situation the conviction must come to the logical mind, that by the women's vote temperance reform will most surely be secured, and, when secured, that vote will be the enacting clause of all temperance legislation. The process of reasoning that leads to this conclusion is based not only upon experience, but upon the principles of science, upon the teachings of Christianity, and upon the instincts of motherhood.

We have hardly realized the correlation of this great question to the temperance cause; but the results that have been obtained by the women's ballot in municipal elections have placed the argument beyond dispute. We believe the highest evolution of this age is not only the new woman with lofty ideals and noble purpose, true to the principles that God has given her, but the twentieth century man—foregleaming at the close of the nineteenth—who has been so well described as "brawny, brainy and brotherly." His powerful hand has helped to wrench away the shackles which have held women so long captive to ignorance and tyranny. It behooves us, surely, as workers for all reform, to hasten the day when she who is to people should be law-giver as well as life-giver.

PURITY.

In dealing with questions of reform, we are not only called upon as women to say what we will have, but also what we will not. We are banded together for home protection in the interest of the purity of our children and for the safeguard of our homes. We are pledged to uphold the great on-coming reform, in which the moral and legal equality of men and women in their mutual relations shall be established.

PRESS.

Much as we hear about the advantages of organization, and mighty as have been its benefits, we believe they would have been impossible except for the co-operation of the press. No influence is at present so persuasive as that of printers' ink. As the grass on the hillside binds together the particles of earth and makes a unit of the summer's pageantry, so the press of these our times binds us into one great people, welds individuals into the weapon party power, moulds the members of the same denomination into one plan and purpose, and gives to every guild the point around which to rally. Whoever fail to rate the press at its true value has but grasped the fragments of the problem of reform. He is working with his left hand when he should have used his right, for thought is the world's king—whose sceptre is the pen, whose throne the printing press, whose empire, public opinion. The organization that earliest perceives this truth and follows it most steadily will win the largest victories.

PEACE AND ARBITRATION.

A new spirit is in the air, and the best minds think it heroic to exhaust every national resource for peace rather than for war. That mood of mind is in diametric opposition to the famed traditions of Great Britain. America stands with her twin sister in the keeping of the peace. The arbitration now provided for between our two nations, and referred to in terms of congratulation by the Queen in her last speech from the throne, is a current illustration that our national ethics are getting into line with the Sermon on the Mount.

This mighty change has not happened accidentally; it is the result of forces as pervasive as the seasons and as steadfast as the tide. As a practical outcome, the Gospel has procured the possibilities of arbitration instead of armaments, peace in place of power, Christianity instead of cannon. A study of the causes of war would be incomplete without a survey of the relation of alcoholic stimulants to the brains of warriors. Christianity is the parent of temperance reform, and temperance reform was a necessary forerunner of peace. A study of history reveals evermore, side by side, the wine-cup and the sword. I applaud the action of our American sisters in establishing a department of work for peace and arbitration.

THE LABOR QUESTION.

Thoughtful study has brought home to me the the fact that no phase of our social problem is more intimately related or more intricately interwoven with our own as the labor question. We are too apt to say that all poverty comes from intemperance; but such an assertion weakens, if it were possible to do so, the immense strength of our position. We cannot examine the report of the Royal Commission on Labor without an overwhelming conviction that the ethics which govern our political economy are not those of the Sermon on the Mount. In the time of Aristotle, there were men of whom he said: "There are some who think that it is only a fashion of despotic government, which makes one man a slave, and another free, and that the tie must be unjust because it is founded on force." The first faint notes were thus struck by some nameless Greeks of the great credo which was to be formulated by Jesus Christ, and re-echoed through the civilized world.

THE WORLD'S FAIR AND THE WORLD'S TEMPERANCE CONVENTION OF 1893.

Nothing helps forward a great movement so much as some definite point in the future, towards which our effort can be directed. One year from this month there will be grouped on the lake shore in Chicago such an illustration of the world's progress as has not yet been witnessed. Four thousand men are daily at work erecting the magnificent buildings that are to house the Columbian Exposition. Three hundred acres of land were required for this building in Paris; in Chicago six hundred are required. A few days before leaving, I visited the ground with Mrs. Potter Palmer, the moving spirit of all the women's work in that great enterprise. As one of the British board of lady managers, it is my duty, as it would in any event be my great pleasure, to urge upon our association throughout the United Kingdom to do their utmost to advance the interests of this great object-lesson of women's work.

THE AMERICAN WOMAN'S CHRISTIAN TEMPERANCE UNION.

It has been my lot in life to visit many countries, and to revel in the beauties that art has accumulated and the treasures stored by centuries; to stand in places built by the great dead, to linger on the spot where Charlemagne knelt, where Dante walked, or Virgil sung. But when I crossed the great Atlantic Ocean last October, and landed on the shores of the New World whose portals are kept by the figure of the Liberty she holds so dear, I felt within me that which made me say, "The living, the living shall praise Thee." The whole of that great world pulsates with the larger hope, and that optimistic spirit seems breathed into its philanthropy, for the air is filled with the presence of regeneration and reform. There are times in our lives when a great momentum is given to our convictions; when a sight of what has been accomplished teaches us what can be done; when the power which has enabled others to triumph is specifically promised afresh. My visit to America has meant all this to me; nay, it has meant more. It is impossible to hold the hands and look into the faces of those women who in the strength of the Spirit were led into a great crusade, and not receive a fresh baptism of power.

The eighteenth annual convention of the Woman's Christian Temperance Union was a living testimony of the work accomplished during Miss Willard's eighteenth year of labor and thir-

teenth year of presidency. The success of that organization has been secured by long and weary toil, nights and days of travel—thirty-eight States and four Territories visited, and 50,000 miles of country traversed in one year.

Miss Willard has been characterized by one of the first literary women of her country, "as an educator of women in the wider sense, as an emancipator from conventionalities, prejudice and narrowness, and as a representative on a spiritual plane of the new age upon which we are entering." She takes her place with the foremost women of our time. She has perhaps unconsciously described herself best when she said: "In all this wondrous battle let our motto be, womanliness first, and afterward what you will."

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON X.—Second Quarter, 1892.—June 5.

SUBJECT.—The Fiery Furnace.—Daniel 3: 13-25.

GOLDEN TEXT.—When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isaiah 43: 2.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Dan. 3: 13-25. T.—Dan. 3: 1-12. W—Dan. 3: 26-30. T.—James 1: 1-12. F.—Isa. 43: 1-7. S.—Isa. 41: 8-14. S.—Acts 2: 1-11.

COMMENTS BY E. E. FLAGG.

1. *The fiery trial.* Vs. 13–15. The image of gold which Nebuchadnezzar set up was probably intended to represent himself, as it was a common fashion for heathen rulers to claim divine honors as personifying the tutelary god of the empire or kingdom over which they ruled. It is somewhat on the same principle that the Czar of Russia is called the head of the Greek church, and Queen Victoria, of the English, in modern times. It was of gold, perhaps suggested by "the head of gold" in the dream that Daniel interpreted, but which does not seem to have been really understood, or to have left any permanent impression on the mind of the monarch, except, if possible, to increase his haughtiness and arrogance. It is in vain that the Lord vouchsafes signs and wonders while the heart remains untouched. It would have been no easier for people who reject the Gospel now to have been converted in the old days of visions and miracles, which only harden where they do not convince. This image which Nebuchadnezzar erected on the plains of Dura may have been typical of "the image of the beast" which should be set up under the Gospel dispensation. The "burning, fiery furnace" was a well-known Babylonian punishment. See Jer. 29: 22. "Who is that God that shall deliver you out of my hands?" This substantially is the taunt that always meets the righteous when they set out to obey God rather than man. The merchant who tries to be strictly honest with his customers in the face of the fierce rush of *dis*-honest competition; the laborer who gives up a lucrative position without knowing where to look for another, because required to work on the Sabbath; the man who comes out from Masonry, or Romanism, or any other form of false religion, and boldly renounces and denounces such a "refuge of lies," fearing not the boycotting of enemies—to all such the supreme test of faith is applied in the spirit, if not in the letter, by the boastful world-power which has Satan to its prince: "Who is that God that shall deliver you out of my hands? that shall work a miracle in your behalf because you trust him to deliver you?"

2. *A brave answer.* Vs. 16–18. "We are not careful." The real meaning is, a reply is unnecessary, superfluous. Their mind was made up, without any possibility of turning. God was able to deliver them, but if it should not be his will to do so, their resolution remained unshaken: "We will not serve thy gods, or worship the golden image which thou hast set up." Unconditional obedience is the true martyr-spirit. "Though he slay me, yet will I trust in him." What if all the church was possessed of such a spirit—that will not bow the knee, or give a shadow of homage to the great world-power, even when its image is set up in the very sanctuary of God; whose example of nonconformity is so consistent and unbending that even their enemies respect it! In these times, when so many are tossed about like a weed by every wind of worldly opinion, it is inspiring to meditate on the noble words of these three Hebrew youths, in whose minds even the thought of disobeying God by yielding obedience to an earthly tyrant could find no lodgment.

3. *The victory.* Vs. 19–25. Nebuchadnezzar in his fury commanded that they should heat the furnace seven times hotter than its wont, not thinking that so intense a heat, by causing instantaneous death, would allow them no time to feel the anguish, thus defeating his own savage purpose. How often the enemies of the truth in their exceeding fury have heated the furnace of persecution seven times hotter than its wont, but God has overruled the result to his own praise and the real good of his people. So hot was the fire that the heat of the flames killed their executioners. History shows that the evil done to God's saints always reacts, in the long run, against their persecutors. "Did not we cast three men bound into the midst of the fire?" The courtiers were obliged to answer, "True, O King;" and Nebuchadnezzar, though at first almost inclined to disbelieve his senses, was obliged to see and confess to the truth of this mighty miracle. So when God delivers his saints—when he brings them out of fiery tribulation, and plants their feet in a sure place, it is an object lesson for all who see it, confirming the weak in faith, and confounding their enemies with a view of God's omnipotence. Let us not shrink from the fiery trial as though some strange thing happened unto us. It is through such trials patiently borne that God is glorified in the eyes of unbelievers. "And the form of the fourth is like the Son of God." There is not an affliction large or small that we need to face alone. Said Jesus, "Lo, I am with you always." Let us meet every adversity, whether it be the loss of all things, or the common, daily trials of life, with such faith that the unbelieving world may see walking with us one like the Son of God.

RELIGIOUS NEWS.

BAPTIST.

—The Negro Baptists of the State of Texas will hold a Missionary and Historical Congress in Houston, Texas, in the Mt. Zion Baptist church, commencing June the 8th and continuing eight days. At this Congress they propose to discuss the advancement made in the civilization and Christianization of the nations of the world by missionary operations, since the days of Christ on earth, and the progress made by the Negro race in every department of the moral, religious, intellectual and material sphere of human activity.

—Southern Baptist churches met in annual convention at Atlanta, Ga., May 7. The report of the Home Mission Board showed that during the past year there were 365 missionaries employed, whose labors have added 11,247 members to the churches, 179 churches have been constituted, 80 houses of worship built, 4,308 Bibles and Testaments distributed. The treasurer's report of the year shows a total of $227,281.51, of which $64,064.12 was for houses of worship on mission fields, $68,683.40 raised by co-operative bodies and expended in joint mission work, $19,242.53 raised by the women's societies. This is $17,682 88 more than was received the previous year. The report of the Foreign Board gave interesting details of work in Italy, Brazil, Mexico, Africa and Japan. The receipts of the year were somewhat larger than last, being $114,325.80. Owing to the enlarged work the Board was in debt nearly $17,000. In the States working through the convention are 1,282,221 white Baptists, and 1,180,681 colored, making a total of 2,462,902. The population of these States is 21,472,072, an average of about one Baptist to every eight of the population. The aggregate value of the educational and church property is over $22,000,000. The convention will meet next year at Nashville, Tenn., on Friday, May 12.

CHAUTAUQUA.

—The season at Chautauqua will open June 30th. The July course will be made up largely of University Extension lectures, progressive courses upon one general theme by prominent university men, including Prof. H. H. Boyesen, Pres. Merrill E. Gates, Prof. Moses Coit Tyler, Prof. J. H. Gilmore and Prof. Frederick Starr. A week (July 18th–23d) will be devoted largely to a university extension conference to which all societies are invited to send delegates. Model lecture courses, discussions, and training classes for lectures will be features of the plan. The August schedule provides a wide range of topics discussed by men and women prominent in all departments of life. The following speakers are engaged: Edward Eggleston, Frank W. Gunsaulus, Joseph T. Duryea, W. S. Rainsford, Anna H. Shaw, James M. Buckley, Mary T. Lathrop, Jacob G. Schurman, Richard T. Ely, Wallace Bruce, Emily H. Miller. President Harper will be at the head of the Chautauqua College; he will be assisted by a dozen or more professors. Prof. J. H. Gilmore, Rochester University, will teach English language and literature; Prof. Henry Cohn, the German; Prof. O. A. de Rougemont, the French; Prof. R. T. Ely, Political Economy; Prof Moses Coit Tyler, History, etc. Pres. W. B. Harper will have charge also of the Schools of Sacred Literature, Dr. H. R. Palmer, of that of Music, and Dr. W. G. Anderson, of that of Physical Education.

CHRISTIAN.

—The programme of the General Missionary Convention of the colored brethren, announced to meet at Nashville, Tenn., June 29–July 3, has been issued, and gives promise of an occasion of no little moment.

CHRISTIAN ENDEAVOR.

—Largely through the efforts of the Christian Endeavor Societies, religious services have been provided for nearly all the life-saving stations of the New Jersey coast, and are being planned for all the service throughout the United States. The Rev. S. E. Young, pastor of the Westminster church, Asbury Park, N. Y., has especially interested himself in the matter, as well as in the efforts being made to secure better wages and accommodations of these men.

CONGREGATIONAL.

—The Rev. Dr. Samuel Giles Buckingham has for forty-five years been pastor of the South Congregational church of Springfield, Mass., which celebrated its semi-centenary recently.

—The Grand River Congregational church on the Standing Rock Indian Reservation, North Dakota, lately received twenty-seven adult members. Among them was One Bull, son of the late Sitting Bull.

FRIENDS.

— The decrease in the Hicksite Friends since 1880 is 1,576, a little over six per cent (in 1880, 23,568, and 1890, 21.992). The "Hicksite Friends" are very unlike the early Friends in practical soul-saving, in that they are waning in numbers constantly, while the early Friends grew rapidly. From 1650 to 1690 they grew at the rate of about 3,000 a year. The "Hicksites," after sixty years, now have less than 2,200. The early Friends in two-thirds of the time, grew from 1 to 100,000 or more.—*Christian Worker.*

METHODIST EPISCOPAL.

—The Germans of the Methodist Episcopal church memorialized the General Conference at Omaha to take action and pass a rule forbidding oath-bound secret orders in the Methodist Episcopal church. The memorial was referred to a committee. This is significant of a sentiment there against secret orders.

—Mr. Robert A. Barnes has left to the Methodist Episcopal church South the magnificent sum of $900,000 for the founding and maintenance of a hospital in the city of St. Louis.

—Mr. C. H. Hackley of Muskegon, Mich., has donated $10,000 to the Methodists of Michigan to build an auditorium at their assembly grounds at Lake Harbor. Other citizens have given $5,000 for the same purpose. The assembly will be planned after Chautauqua and Bay View.

—Sioux City district, Iowa, is making extensive preparations for the district camp-meeting at Onawa, Iowa, July 8 to 17. The town has good railway facilities, and the grounds are beautiful and commodious.

—Bishop Merrill thinks the publishing departments of the Methodist church "the most powerful evangelizing agency on the continent." The literary work represented by the two publishing houses in New York and Cincinnati and all the various *Advocates* is indeed something immense.

NEW YORK SUNDAY-SCHOOLS.

—The thirty-seventh annual convention of the New York State Sunday-school Teachers' Association will be held in the First M. E. church, at Saratoga Springs, June 7–9. The opening exercises will commence at 2:30 P. M., June 7. An excellent program is being prepared.

PRESBYTERIAN.

—The session of the General Assembly of the Presbyterian church in the United States convened last week at Portland, Oregon. Special cars, and in some instances special trains, were run from New York, Philadelphia, and other cities in the East and South. Although the place of meeting is so far West, the present session bids fair to be one of the largest and most interesting in many years. The subjects likely to receive the largest share of attention are the revision of the creed, the disposition of the Briggs heresy trial, and the relation of the Union Theological Seminary to the General Assembly. In an important sense these three questions stand closely linked together, and involve interests that are far reaching in the life and work of the Presbyterian church.

SALVATION ARMY.

—The Salvation Army twenty-five years ago consisted of only two people—a Methodist preacher, ostracized by his own communion on account of his unconventional ways, and his wife. To-day it stands before the world a fully-equipped organization, with more than 500,000 adherents, 9,000 officers, 2,900 barracks, where services are held daily, and an annual revenue of $3,750,000.

NEWS OF THE WEEK.

CHICAGO.

C. Heath & Co., publishers, of Boston, have been given charge of the publication department of the University of Chicago.

Judge Blodgett, of the U. S. District Court, bade good-by to his old associates prior to his departure for Washington as government counsel in the Behring Sea dispute.

Advisory committees in connection with the Department of Art of the World's Fair, have been formed in New York, Boston, Philadelphia, London and Paris.

Unitarians closed their recent General Conference, by healing a breach of five years' standing with their Eastern brethren.

One thousand striking box-makers returned to work after being out for three days.

The relay bicycle journey to New York was made. General Miles sent a message to General Howard, of New York, and it was taken the first part of the way by Arthur E Lumsden and Ed C. Bode.

A company has been formed to build a pneumatic tube line for carrying packages and mail in the city.

A new line of railroad is to be built from South Chicago to Joliet.

COUNTRY.

James R. Osgood, the book publisher, is dead.

A snowstorm approaching a blizzard raged Thursday in portions of Wisconsin, Minnesota, and Iowa.

The Association of American Authors was organized Wednesday at New York Thomas Wentworth Higginson is President of the order.

While shooting at a target Monday George Kreble, a Wisconsin farmer, shot and killed his seven-year-old daughter.

Justice Harlan and Senator Morgan have agreed to serve as arbitrators on the part of the United States in the Behring Sea controversy.

English capital is trying to secure the large Mexican cigar factories.

Dr. Lewis Curts, of Chicago, was elected Tuesday to manage the Cincinnati branch of the Methodist Book Concern.

John W. Besley, a brewer, was elected Mayor of Waukegan at a special election held on Tuesday. He is the first Democratic Mayor elected in that city in ten years.

At the general convention of the New Jerusalem (Swedenborgian) church, in session at Cincinnati, the Rev. Chauncey Giles, of Philadelphia, was elected President.

The Rev. Charles R. Hale, D. D., LL.D., dean of Grace Cathedral, Davenport, Iowa, was elected assistant Bishop of the Protestant Episcopal diocese of Springfield on Tuesday.

Director General Davis and Edwin Walker appeared before the Durborow Committee, Tuesday, in behalf of an appropriation for the World's Fair.

The great strike of the stonemen continues to spread in the East, and it is estimated that 75,000 men are idle throughout the country in consequence of the lockout.

Tuesday was celebrated by citizens of Norwegian birth generally throughout the country. It was the anniversary of the adoption of Norway's free constitution.

Organization of the American Republican College League was completed at Ann Arbor Tuesday, thirty colleges being represented. The convention was addressed at length by Governor McKinley.

Joseph L. Tice, the Rochester (N. Y.) wife murderer, was put to death by electricity at the penitentiary at Auburn, N. Y., Wednesday morning.

Otis W. David, county tax collector of Waco, Texas, is $28,000 short in his accounts.

(*Continued on 16th page.*)

THE SECRET OF BEAUTY.

In What It Real y Consis's,

An Interesting Interview With a Gentleman Who Has Made It a Life Study.

(*N. Y. Recorder.*)

There has been far too little attention given to the question of women's complexions and women's beauty; not that the world has been insensible to beauty, so-called, but that it has always, since the days of Cleopatra, looked upon it from a wrong standpoint. The beautiful shades of color which appear in any pretty woman's complexion are always attractive; but how few women, and how infinitely fewer men, understand their cause! I had a pleasant chat with a gentleman recently who has made a life-study of this subject, and I give you his views because I believe them to be valuable.

Dr. John H. Woodbury, President of the Dermatological Institute, 125 West 42d street, New York City, and inventor of Woodbury's Facial Soap for the skin, scalp and complexion, has probably done more toward enhancing the real beauty of women than any other man in America. He said:

"How many really and naturally beautiful women do we meet? Very few. Most women, even young women, have sallow complexions, lack of color, freckles, blackheads—in fact, most of the things which render them unattractive to their relatives, friends, lovers, or husbands. They know it themselves just as well as any one can. And what do they do? Powder, paint, use cosmetics; some even use arsenic powders; in fact, anything they hear of that can possibly make the surface of the skin attractive. Others resort to enamels and the thousand devices invented by charlatans for beautifying the surface and really producing modern whited sepulchres. There never was a greater mistake. Beauty arises from good health, care and the use of just the right things. I will admit that some healthy women have irregular features, but few healthy women have sallow complexions or bad color. These things arise because the blood is not healthy, throbbing and pure, and because the female organs of life are not doing their duty. Any woman who desires to become beautiful should look to these things, rather than to any outward appearance, and the outward appearance will take care of itself.

"What should she do? First of all, consider health, consult the proper authority and use the right remedy. I know there are very many ways in which women try to preserve health, but I really believe there is but one way, and that is to keep the organs of the body healthy. I also know that there are many things that claim to do this; perhaps many of them are very good; but one thing that I know from my own experience that is exceedingly valuable is Warner's Safe Cure. I have used it personally, and have also recommended its use to friends, and the results have been more than satisfactory.

"It is said that a tree is known by its fruits. If women who were once unattractive have been transformed into blooming health and beauty, there is a reason for it, is there not? And the reason is usually to be found in improved health, strength and vigor, which come only from developing and strengthening the organs which sustain health. These are at the basis of all female health and beauty."

I was greatly impressed by the sincerity and intelligence of the doctor, and I believe if American women would follow his suggestion they might become, as they deserve to be, the most beautiful women in the world.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 16 to May 21.

J C Ougheltree, C Collins, W L Bitley, T Mills, Sr., E Werriett, J L Glasgow, P Sjoblom, L Powers, C L West, Mrs M J Olney, Mrs M Gaddis, R Dickinson, Mrs L H Hull, W Roberts, I R B Arnold, T Spalding, G W Goodner, J Manville, T Camp, J Harvey.

The Proper Way to Clean and Polish Silver.

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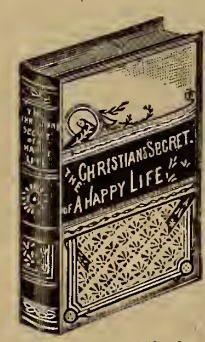

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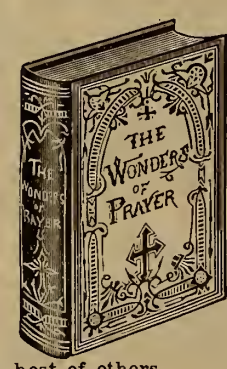

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The census of 1890 shows that there were 32,953,927 pounds of maple sugar and 2,258,327 gallons of maple molasses made in this country in that year. The romance of the sugar camp may have departed, but the camp is still in existence and does a good business, especially in New York and Vermont.

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2. That with the same cows the hardness of butter depends much more upon the character of the food than upon the nutritive ratio.

3. That ensilage produces a somewhat softer quality of butter than does good hay, but it is also favorable to the flavor and texture of the butter product.

4. That skim milk has a very favorable effect upon the churnability and quality of the butter fat, and a single trial apparently reversed the general rule that the volatile fatty acids decrease as the period of lactation advances.

5. The cotton-seed meal tends to produce an unusually hard quality of butter and that cotton-seed meal and gluten meal might be used together with excellent results.

6. That contrary to general belief the melting point of butter fat is not a good index of the commercial hardness of butter. That while in general a soft butter melts at a lower temperature than a hard butter, there is no definite relation between melting point and actual hardness.

7. That no relation can be traced between food and volatile fatty acids except in the case of skim milk. That usually hardness and volatile acid vary inversely, hardness generally increasing and volatile acids decreasing, as the period of lactation advances.

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NEWS OF THE WEEK (*Continued from 13th page*).

In the United States Senate on Tuesday Mr. Allison, of Iowa, chairman of the committee on appropriations, made the statement that on the 1st of July next there would be a surplus in the treasury of $25,000,000.

The engineers and trainmen on the Michigan Division of the Big Four Road deny that they contemplate a strike. They say that they are confident that their grievances will be favorably considered by the company.

John M. Lackey, Secretary to General Rosecrans, Register of the Treasury, committed suicide at Washington Wednesday by shooting himself through the head while laboring under temporary aberration of mind.

An unknown assassin Tuesday night murdered Mrs. Haynes, Teen Hawley, and two disreputable women at Denison, Texas.

The Society of Christian Endeavor will build a hotel for the accommodation of its members who may attend the World's Fair.

Jefferson S. Conover, of Coldwater, was Wednesday elected Grand Commander of the Michigan Grand Commandery Knights Templar.

D. W. C. Young was elected moderator of the Presbyterian General Assembly at Portland, Thursday. His election is regarded as a victory for the conservative element in the church.

Forty-eight students graduated Wednesday from Union Theological Seminary, New York.

Dr. J. A. Woodburn, of Indiana University, has declined a chair in Chicago University, it is said.

Women will hereafter be admitted to Tuft's College, at Boston.

George W. Childs and party reached San Francisco Wednesday afternoon.

Professor J. G. Schurman was Wednesday elected President of Cornell University.

Elder William Blanchard, a candidate for the nomination of joint Representative from Lagrange and Steuben counties, Ind., has withdrawn, as he says he cannot stay in politics and retain his self-respect.

The Presbyterian General Assembly has accepted the offer of John R. Widdlemas and others for the endowment of a Presbyterian college to be called "Westminster."

By the will of the late John S. Fogg, of Weymouth, Mass., Colorado College, at Colorado Springs, Col., will receive $25,000, providing his two sons die without issue.

Governor Fifer has taken steps to see that none of the sufferers from the flood shall be without food or a place to sleep. He started on a tour of inspection Friday.

In the Methodist conference at Omaha on Friday Dr. C. H. Payne was elected secretary of the Board of Education, and Dr. W. A. Spencer and the Rev. O. T. Kinnett, secretaries for the Church Extension Society.

FOREIGN.

Central New Zealand has been swept by a hurricane which did great damage.

Germany will take part in the International Silver Conference, but is not hopeful of the result.

No doubt now exists that General Gresser, prefect of police at St. Petersburg, was poisoned by enemies.

Repetition of assaults in English compartment cars may lead to the introduction of American coaches.

Belgium has been invited to participate in the International Monetary Conference.

The Shakespeare Birthplace Trustees have confirmed the purchase of Anne Hathaway's Cottage (Stratford-upon-Avon), in order to prevent the building from being transferred to the World's Fair grounds.

Cornwall (Wales,) has experienced an earthquake shock.

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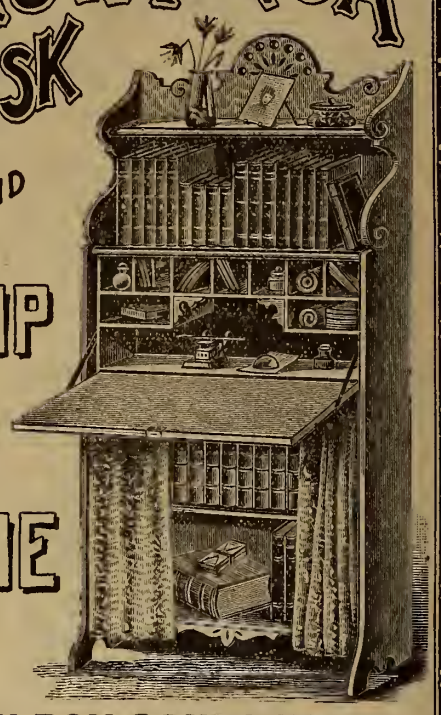

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The College Church of Christ (Congregational), of Wheaton, Ill., thus puts itself squarely on the record: "We hold that making, selling, using, or voting to license the sale of intoxicating drinks as a beverage is contrary to Christian morals." An honorable record.

We yield two and a half pages of this issue for a presentation to our readers, in full, of the beautiful eulogy contained in the discourse of Rev Dr. Roy at the funeral of ex-President Blanchard. It is a heartfelt tribute to the life and work of the lamented reformer, guide and counselor, and will be read with interest by those who knew him as he was, through all the long years of his godly service.

The case of Bro. G. W. Needels, of Albany, Mo., as related in a recent letter, appeals to the sympathy of all our reform friends. Within the past two years a cyclone has passed over his farm, destroying $5,000 or $6,000 worth of property, and killing a member of his family. Subsequently he was thrown from a wagon and so badly injured as to (he thinks) permanently cripple him. Still the anti-secrecy reform lies very near his heart, and his prayers for its success are fervently offered. Let him have the prayers of all our friends for his relief and prosperity.

As an *addendum* to the article on the eighth page of this number, touching "The Negro in the South," it is noteworthy that in the annual session of the American Baptist Home Mission Society, recently, Rev. Dr. H. F. Wayland presented a resolution to the effect that in the South there were 1,150,000 colored Baptists who were subjected to all sorts of outrages, with inadequate means of redress, and that the convention emphatically protests and calls upon the general government to use the legitimate means to put an end to the persecution. In this connection, Tuesday, May 31, was set apart by the Negroes and their friends throughout the country as a day of fasting and prayer that God will bring relief from the present suffering of the colored people of the South as signally as he brought them to liberty in 1863. The call elaborately sets forth the trials which they are undergoing, and its statements are fully attested by the testimony of trustworthy whites. The governor of Georgia has also issued a stringent proclamation, denouncing the practice of indiscriminate and lawless punishment for crimes not proven in a court of justice.

The story of the alley-missions, as told by our Washington correspondent to-day, will touch the hearts of our readers who are closely in sympathy with the golden rule and our Saviour's last command. It is Christian philanthropy in its undress suit, reaching out into the sink of fallen humanity, fearless of contamination, desiring to carry the light and life of the Gospel into homes and dens where it has never yet penetrated. It is good work, the results of which will be felt throughout the years of time and the ages of eternity.

The annual meeting of the United Presbyterian General Assembly, at Pittsburgh, last week, was emphasized by the report of the committee on prevalent evils from which society needs to be reformed and the methods to be employed for that purpose. At considerable length, desecration of the Sabbath by railways, mail contractors, and newspapers; the bad influence of secret societies, the cheapness of human life, the facilities for divorce, social depravity, theatre-going, church lotteries and gambling, were denounced with words of no uncertain sound, and which indicated an approval of the methods recently adopted in New York City by Rev. Dr. Parkhurst.

The sixtieth annual meeting of the Baptist Home Mission Society, at Philadelphia, last week, received, with unmistakable applause, a series of resolutions presented by Rev. Dr. J. D. Fulton, requesting Congress to withhold its appropriation of $5,000,000 toward the World's Columbian Exposition until the Fair Commissioners have given the guarantee that the Exposition shall not be opened on Sundays. The resolutions also opposed the erection of a Roman Catholic monastery on the Exposition grounds, claiming that the Fair is intended to "show the progress of a land that has thrown off the yoke of Roman Catholicism," and that "this is a land for homes and not for monasteries and nunneries."

A little incident occurred in the Methodist General Conference at Omaha, the other day that admirably indicates the position of that church in relation to secret societies: A local conference presented a memorial, which the secretary proceeded to read: "Whereas, The oaths all persons take who join oath-bound secret societies are contrary to the command, 'Thou shalt not take the name of the Lord' "—"Mr. President," interrupted an excited delegate, "I rise to a point of order. These words state something which no man can know unless he has violated an oath. I move its reference without reading." The reference was made accordingly. But the truth of the memorial is none the less manifest or pointed.

At the meeting of the Board of Directors of the N. C. A., last week, Pres. Charles A. Blanchard and Rev. W. I. Phillips were appointed a committee to investigate and report upon the subject of creating an insurance department by the Association for insuring the lives and health of its members at a nominal cost, in the same manner as that ostensibly adopted by endowment orders, but stripped of lodge affiliations, expense, secrets, signs and grips. This is the plan suggested by ex-Pres Alex. Thomson in his letter to the annual meeting of the Association, as printed in last week's *Cynosure*. The intention of the suggestion is to rob the beneficiary orders of one of their principal attractions, the pecuniary benefits which they offer to their members. Ex-Pres. Thomson, in the same letter, made another suggestion, founded on "the argument so often raised, that being a member of these (secret beneficiary) societies secures friendly interest when the party is among strangers." To offset *this* attraction, Mr. Thomson proposes that every church should take care of its members in the same way—by granting each one a traveling letter, which, when presented to a church elsewhere, as showing the member's church standing, period of fellowship, and occupation, would secure to the bearer quite as warm a reception as a lodge traveling-card, grips, signs and pass-words could confer. The Board of Directors referred this subject, for investigation, to Rev. H. L. Kellogg. The reports upon both of Mr. Thomson's suggestions will be looked for with interest.

The Quadrenniel Conference of the Methodist Episcopal church at Omaha closed its session of nearly one month last week. Its action on important topics has been noted from time to time in these columns. It refused to discuss the status of the church on secret societies, by the application of the gag-law, as stated in another article in this issue. The question of admitting women as delegates to the conference came up, and was referred to the individual conferences in the country to vote on. There are about a hundred conferences and the action is generally regarded as favorable to the women, for they have a great deal of influence in the individual conferences, much more than in the general assembly. Bishop Fowler was transferred from San Francisco to Minneapolis. The time and place of holding the next Quadrennial was left unsettled, subject to the decision of the several annual conferences.

TRIBUTE TO JONATHAN BLANCHARD.

A SERMON PREACHED AT THE FUNERAL OF EX-PRES. JONATHAN BLANCHARD, IN THE CHAPEL OF WHEATON COLLEGE, MAY 17, 1892.

BY REV. JOSEPH E. ROY, D.D.

TEXT: These things said Isaiah, when he saw His glory, and spake of Him.—Matt. 12: 41.

From a loving and intimate acquaintance of forty-six years, as pupil, friend and associate of the man whose entrance into glory we this day celebrate, I have ever regarded him as of the sort of the ancient prophets of God. And so, having had no intimation of his late illness, when the message flashed upon me, "Can you preach father's funeral?" my heart leaped out as did Elisha's for Elijah: "My father, my father, the chariot of Israel, and the horsemen thereof;" and then shot back to that "preacher of righteousness" in those turbulent times when the world was ripening for the deluge; and then swung back to Jeremiah, whose loyalty to God and his Word, even unto bonds and the dungeon, in the days of the breaking up of Israel, the Sunday-school world has just been studying; and then came forward to that prophet of the wilderness of Judea, from whose words our departed friend preached the memorial sermon for that other prophetic man, Rev. Geo. W. Perkins, of the First Church of Chicago. But as the guide of our thought for this occasion, I fall back upon the words first named: "These things said Isaiah, when he saw His glory, and spake of Him."

Our Lord had just been silencing the cavil of the people that followed his announcement of his purpose to offer himself in sacrifice that he might draw all men unto him. Then the evangelist adds, But though he had done so many miracles before them, yet they believed not on him; and then enforces his saying by quoting from Isaiah, "Who hath believed our report?" and again, "He hath blinded their eyes, and hardened their heart;

that they should not see with their eyes, nor understand with their heart and be converted." God had done this by leaving them to the blinding and hardening influence of their own hearts. And God had said these things, these retributive words, by the mouth of Isaiah, upon the occasion of his installation or re-introduction into the prophetic office. It was at the time of that sublime theophany in which Jehovah appeared to him as sitting upon a throne, high and lifted up, his train filling the temple, and the seraphim, with their six wings each, crying in recitative, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory;" while the posts of the door were moved at the voice of him that cried, and the house was filled with the glory of the Shekinah. At this revelation of the holiness of the Godhead, Isaiah by the contrast was searched and humbled and purified, and so prepared, as a prophet, to deliver his messages in God's name. These severe words he could not pronounce to any effect unless he should speak them in love, in a subdued and reverent spirit. And these things he did speak, in view of that vision of glory; and, as the evangelical prophet he spoke them, even as "he spake of him," the Christ, the Logos, the pre-existent Messiah, who it was that appeared to him in that solemn symbol.

These prophetic men had their human side, their sinful nature. They had their domestic life, their personal affiliations, their social relations. By their exalted office they were not lifted out of the responsibilities, nor deprived of the enjoyments, of their human sphere. The same, of course, is true of the men whom God chooses to use now in something of the same way.

By his own instruction, Dr. Edward Payson had this placard upon his coffin at the occasion of his funeral: "Remember all the words which I spake unto you while I was yet with you." Looking upon these lips, now mute, but once so eloquent, we seem to hear from them the same injunction: "Remember all the words which I spake unto you while I was yet with you." And as those remembered words come back to us today, as pupils and parishioners and friends, how many of them, like those of Isaiah, seem to have been spoken from the presence of the divine glory, and always, in their richest glow, when he "spake of Him," of Him, the incarnate God, the God and Saviour!

Making some effort, though so unworthy, for our own edification and consolation, to bring the life and character of this prophet of God under the light of these truths, I shall essay to speak of him, (1) as a man, (2) as a preacher, (3) as an educator, and (4) as a reformer.

I. The man. Jonathan Blanchard was born in Windham, Vermont, January 19th, 1811; and so at the time of his translation he had passed his four-score years by one year and four months. Fitted for college by W. C. Burnap, of Vermont, he entered Middlebury at seventeen and was graduated at twenty-one. Though he had entered the Christian life while in the Academy, he did not publicly profess Christ until he came to college. At that celebration, in this place, of his eightieth birthday, he said: "From the time I believed and trusted in Christ, which was sixty-four years ago, by the grace of God, I have never swerved from my Christian profession, though conscious of weakness and imperfection."

From college he went forth to teach two years in the Plattsburg Academy. He then took two years in Andover Seminary—then went out to lecture in Pennsylvania for a year under the Anti-Slavery Society, making the life-long acquaintance of God, Ritner and Thaddeus Stevens; and, as he says, of a young girl, a school-teacher of seventeen, who afterward became the dear companion of his life. He then came out to Lane Seminary, where he made the intimate acquaintance of Lyman Beecher, and took the last year of his theological training. He then became pastor of the Sixth Presbyterian church of Cincinnati, which he served nine years, until he was called, in 1846, to the presidency of Knox College. There he served thirteen years. Then, declining the invitation of six colleges to their presidency, and of important churches in Massachusetts, Michigan and Illinois, to pastorates, he came to Wheaton. Here he served twenty-two years as president, from 1860 to 1882. These last ten years he has continued the editing of the *Christian Cynosure*, which he had founded and had edited for twenty-three years. This is but the sketch of a picture that needs its filling out, a skeleton that needs the clothing of flesh and color and soul. This would require a volume and months of study, a sympathetic nature in the artist, a brave yet dainty pen. And we can but hope that the "volume," to which he alluded in his octogenarian address as held in plan, may be such a life-like history of himself.

There is no more interesting study than that of a biography—how God builds up a life, a character, and what he brings it on to be and to do. In our casual glance at the history of this man, we find a splendid physique; a massive brow; a magnetic presence; a great heart; a witchery of eloquence; a poetic endowment, which, if it had had time allowed it, might have made one of our nation's songsters; a genius for affairs, which, devoted exclusively within that channel, might have made a merchant or a railway prince. We find him the adoring husband, the good father, the strong friend, the genial neighbor, the public-spirited citizen, an all-engrossed member of the kingdom of God.

II. The preacher. This quality was recognized in him while he was yet in college. Our old friend, Warren Willard, of Galesburg, told another such, S. B. French, as he reported at the eightieth birthday festival, this story: Young Willard had been sent in from his home in a neighboring town to Middlebury, to get Pres. Merrill to go out and relieve their pastor, who was worn out in the revival in progress. It was decided that Dr. Merrill could not go. When this was told to Willard, he felt so badly that he cried, whereupon the faculty turned to young Blanchard. He said: "I will go." Taking the one seat in the gig and holding the boy in his lap, he went out and labored for weeks, doing most effective service in that wonderful work of grace.

His early attractiveness, as a preacher, was indicated by the fact that he was called directly from Lane Seminary to that Sixth Presbyterian church of Cincinnati, the same which, after he had left it, became Congregational, and had the pastorates of Rev. Drs. Boynton and H. M. Storrs, and is now known as the Central Congregational church. His preaching was eminently Scriptural and evangelical, adapted to the leading of souls into the new life and to the confirming of Christians in the really higher Christian way. Revivals were the natural fruitage of such sowing and he took 500 members into that church. The church was built up in spite of the diversions of theological contention upon the issue of Old School and New School, musty labels now upon library shelves, and in spite of the anti-slavery warfare, in which our preacher, as we shall see, was a doughty contestant. For the first two years of his presidency at Knox College, which was the last two years of my college course, I heard him constantly as acting pastor of the old First Church of Christ. Many of his sermons I yet have in pencil notes, while some are not yet effaced from the tablet of the memory of my wife and myself. Most tender and comforting was that one on the text, "A bruised reed shall he not break, and the smoking flax shall he not quench." Grandly uplifting was that upon the word, "Thy gentleness hath made me great." Reassuring, indeed, that one, "Like as a father pitieth his children, so the Lord pitieth them that fear him." But, for carrying all before it, was the discouse upon the passage, "Ye are not come unto the mount that might be touched; but ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant." As he bore us along upon the tide of his glowing emotion, it all seemed, we thought, so real that there could be nothing more until the actual entrance upon that heavenly fellowship. Upon that he has himself now entered, only to find, doubtless, that his former conceptions had been immensely inadequate. His missionary sermons, in those days, were the bursting of the day-dawn—his absorption in new country interests and in the claims of reform putting no tether upon his aspiration for a world-wide kingdom. Beginning at Jerusalem, but going out to the ends of the earth, was his ideal.

During that period the season of revival was almost continuous. In the conference meeting his sweet and capable voice for music, and his intensity of feeling and expression in remarks and in prayer, kept the occasion up to a high key.

But the sweet and gentle were not the only strains of his preaching. While assisting, for a week, his brother, Rev. Wm. Walter Blanchard, pastor of our home church at Lyndon, he preached one Sunday morning upon the "Woe unto you scribes, Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." The atmosphere was quivering in its intensity. It seemed as if something would have to give; and it did give, for a self-righteous Unitarian, a Scotchman, who afterwards became my brother-in-law, jumped to his feet and by confession took himself out of that door of entrance. As I was speaking with the President, the next day, about the sermon, his remark was: "We came to short swords yesterday, didn't we?" Mr. French also gave another incident, as occurring while the President was assisting in a revival at Dubuque. After the sermon he called for an expression. No one arose. After retiring, he felt troubled; he arose and knelt by his chair. The Saviour presented himself as sitting upon the mountain and calling whom he would, and they came to him; and he said to this kneeling servant, "*You* called these men and they would not hear you. Get *me* to call them; they will hear me." The next evening after the sermon, Mr. Blanchard gave the same invitation, and stepping back a little, said: "Lord Jesus, call these men; they will hear thee;" and sixty came forward. Many who have known Mr. Blanchard as the reformer, or even as the preacher, have not known him as the successful revivalist, a service in which his effectiveness did not wear out, though in the later years it was manifest more in the ways of nurture in the school.

Mr. Blanchard's sermons before General Associations, at the anniversary of the American Missionary Association and other such occasions, had always the merit of fitness, breadth, kindling.

The sermons of the President did not run by the strictest canons of logic; they ran by the line of association, by the lead of illustration. But they made the goal; they reached the result of moving men. They were, in the main, the power of God unto salvation. Like Isaiah, he spoke as in view of the glory of God's holiness, as in view of the revelation of God in Christ to him; indeed, he "spoke of him," not as the Logos of Isaiah, but as the God incarnate, the man Christ Jesus. Loyalty to Christ was the touchstone for himself.

III. The educator. In his young manhood, he had been a teacher of a public school, the principal of an academy.

In the early spring of 1846 he came on to Knox College, to become its president. As we had then no railway communication, he had brought his family by steamer to St. Louis, and thence, by covered lumber wagon—prairie-schooner, so-called,—to Galesburg. I well remember the reception we, the students, gave him. He had stopped at the hotel. With the college buildings illuminated, we marched down, to the music of a brass band, and entering into his presence had a speech made by Edwin G. Smith, now these many years the successful superintendent for the American Bible Society in Illinois. It was a very distinct experience I had when my class came under his hand in mental philosophy and kindred studies. Although we had been put along through the languages and the mathematics, under his stimulating mind a new world was opened to us in this era of our mental being.

As I have looked back over the list of my teachers, both of those before and those after him, it has long been my conviction that he, more than any other one of them, had opened my mind unto myself—had taught me how to think. Using a text-book, he yet taught the subject. The margins of his own class-books were written full of notes. He hesitated not to criticise authors and to combat their theories; and in this way he was compelling us to think and to make up our own independent opinion. I think that it was almost universal that his students held much the same opinion of him as a teacher. His morning addresses upon habits, morals, principles, were classic gems. Many of them were printed and are still held as souvenirs. These speechlets usually followed the thread of some Scriptural apothegm. "As a bird that wandereth from her nest,

so is a man that wandereth from his place." Not a few young men and young women have had buckram put into their life-purpose from that lesson taught by the bird.

President Blanchard graduated the first thirteen classes in Knox College. On the first Commencement occasion, following the scholastic habit of his Alma Mater's president, and indeed the habit of the preceding times, he appeared upon the platform in his black gown, with his black silk hat unremoved. That was too much for the Democratic habit of the West, and he was too wise to repeat it. Often have I heard Knox students of his day expressing a loving sense of gratitude for the elements of mental action and of moral character which he had put into them. His was a great nature that made strong friends.

His leaving of Knox, upon his resignation, was occasioned by the unhappy contention between the two cognate denominations that founded it. This is not the fit time to go into the merits of that case. But it is due to the memory of the deceased to state that the mass of the *alumni* assembled sent into the Board of Trustees a petition to review its action, and to recall the President to his former position. The petition averred: "We deem it a corroborative argument that during the thirteen years of his administration, the first part of which was a struggle with poverty and prejudice, its prosperity has been steadily onward in pecuniary resources, in literary advantages, and in moral power, surpassed by very few colleges in the West."

The transfer from Knox to Wheaton was promptly made. The same characteristics of the educator have here been manifest in the methods and results. If any of you would like to see these results, we would say: "Look around you."

IV. The reformer. The prophets were reformers. It was in Mr. Blanchard's nature to be one. He had a keen sense of wrong, whether in principle, or in act. He abhorred it; he had the courage to assault it. He "smelled the battle from afar." But in all of this a man may have a consciousness that he is walking with God. Some would suppose that for one thus to walk with God, he must gather up the skirts of his reputation, lest it be soiled in the conflict with evil; that he must let alone defiant wrongs, lest he ruffle his good temper. Not so was it with the prophet Enoch, who walked with God. He did not think it necessary to doom himself to celibacy, to immure himself from the world, in order to live near to God. He had a family, and he walked with God before them; and he went down upon the plane of active life, so that he heard the ungodly words and saw the ungodly deeds which ungodly men were saying and doing against God, as the apostle Jude declares. So may a man denounce the ungodliness of his times and seek to organize victory against it, and still be walking with God, and walking with him all the more closely because of the heat of such conflict.

Our dear, departed friend took up reform, as in duty bound, as under loyalty to Christ. He took the Master into his confidences in this matter. And it is to-day to be said that, while not a few of the early anti-slavery reformers lost faith in God and turned against the church, this man never wavered in his religious convictions, in his theological system, but was all the more confirmed in them as the only hope of reform.

It is to be noted that his seminary course and his first pastorate came in that city on the border of the slave land, and during the swirl of the first flush of the anti-slavery conflict. He opposed the "come-outer" Abolitionists, and in his own happy phrase he "stood by the communion table."

His reformatory nature was manifest upon the occasion of his first remembrance. He was but three years and seven months old when his brother was telling him of having heard the guns of the battle at Plattsburg. He says: "I was horrified to learn that men were shooting each other; and from that hour have hated what destroys human life or welfare."

His reformatory career began when he was a boy of eleven years. It was in the cause of temperance. At his grandfather's he had been set to carry the liquor-jug to the harvesters. He got a hammer, went into the cellar and broke the jug. Though he expected a thrashing for it, he owned up to his grandfather that he did it, and gave as his reason that "it was bad stuff for the men to drink and he did not like to carry it to them." He did not get the thrashing.

In the academy and in the college he was lecturing on temperance and upon anti-slavery. In that early stage of his career he got a conception of the kingdom of God as "a perfect state of society," which became to him a test of all moral questions, the doctrine of supreme love to God and equal love to man. When only one year in his pastorate, he was called to deliver an address at Oberlin. There, before a congregation of 3,000 his theme was "A Perfect State of Society."

Between his two years at Andover Seminary and his last one at Lane, he lectured one year in Pennsylvania for the Anti-Slavery Society; and mobs here and there were his introduction to that reform. At Cincinnati, he preached for two colored churches; delivered anti-slavery lectures, and then, upon graduation, was made pastor of the Sixth Presbyterian church. He saw that city three days and nights in the power of the mob that broke three printing presses with sledge hammers and threw them into the Ohio river. It was there that he had that memorial debate with Rev. Dr. N. L. Rice upon slavery. It was a pitched battle of giants for four days, and he vanquished his antagonist. In ecclesiastical assemblies, and upon the floor of the American Board, he was a power and almost a terror, as with consummate skill in parliamentary tactics, he held his rights upon the floor of debate, and struck for freeing the churches and all missionary societies from complicity with slaveholding.

It is fitting that this college flag be at half-mast to-day. The ovation has occasion, along with the bereaved multitude of friends, to throw out this symbol of sympathetic memorial. If it had not been for the service of Mr. Blanchard, and of such men as he, in promoting the anti-slavery reform, there would not have been the virtue of righteous public sentiment enough in the people to resist the mad swirl of the rebellion.

In the reform which has engrossed much of Mr. Blanchard's energy for these last many years, he showed the element of a prophet as a seer. Back in Cincinnati in the rise of the minor secret temperance societies, he saw the oncoming of the oath-bound secret conclaves. He said he did not care so much for those little things except as hotbeds for sprouting Masons in. The prophecy is now history of long-standing. Down there, in that metropolis of the Ohio, he published the fact that a woman applied to the Masonic lodge for money to bury her husband, after he had promptly paid dues for twenty-five years, and was refused. For that act a mob of one hundred men from the saloons of Covington, Ky., attempted, but failed, to put him into that river. I need not tell you in this place, nor even in all this land, with what tenacity, with what prodigious energy, with what Christian consecration, he has pursued that organic evil which threatens the very foundations of legislation and of jurisprudence, of the social, civil and ecclesiastical fabric of our country. And though dead, he yet speaketh. I hold in my hand a leaflet entitled: "Facts—Interesting to the Christian People of Rockford and Especially to the Congregational General Association in Session There, May, 1892." That body is in session this very day. This leaflet simply reminds the body of its own action taken in that same city thirty years ago, condemning secret societies as "leading.....ultimately to the theoretical and practical neutralization of Christianity." The spirit of this leaflet, this last word of our brother, is not that of a pessimist; it is hopeful; it is encouraging. It refers to the triumph of the anti-slavery cause as an omen of victory to this one. I well remember that when in that same meeting at Rockford some one was complimenting Mr. Blanchard for his career in the anti-slavery reform, he parried the praise by saying: "Let him that is without sin, cast the first stone." Were he, to-day, in that Association, instead of the General Assembly on high, his spirit would be the same in regard to the question now at issue. He has a right to expect—has he not?—that we who remain shall be true to this reform.

I wonder, my friends, who of you has not been raising the question I took to Pres. Charles last Sunday: "Wasn't your father felicitating himself that as an old soldier he might now lay off the armor and rest?" "No," said he; "several times recently he was expressing desire to live longer and work for the Master, as there were some things he thought he could do better than any one else; and then, at one time, arresting his thought, he broke out in prayer: 'I am willing, O Lord, to bear this burden on; but thy will be done.'" Prof. Fischer, at whose home he spent the last two weeks, says that during that time his words were full of devotion to his Saviour and to his truth, and full of tenderness for all his children and grandchildren and friends. After a conversation with Mr. Kellogg and wife, who, with their family, had but just returned from their sojourn in the mountains, he inquired of Mrs. Fischer for the connection in which were found the words, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh;" and then asked her, "If you knew that you were to die before sundown, would you be ready?" She said she thought she would; and he said the same for himself. He prayed nearly every evening for his sisters and brothers still living, and for all his children and grandchildren and great grandchildren. He also prayed the day before his death for some neighbors for whom he had frequently prayed before. It was a blessed privilege, continues the professor, to be with him during these weeks, and it seems the more remarkable because he did not expect that it would be his last stay with us on earth.

In a bound volume of the "*Undergraduate*" for 1831, of which he was the editor, I find seven or eight poems of his that show the true poetic fire. From one of these I quote a few stanzas that remind us of the Psalmist in the same strain:

This life—What is it? 'Tis a show
Of things unreal: Streams which smile
O'er rough rocks that lie hid below;
Bright shines their surface, but their flow
Fast sweeps us to eternity the while.

This life—What is it? 'Tis a leaf.
In spring it greens, and flutters still
In summer breezes; oh, how brief
The space, ere emblems fit for grief:
Cold, cold winds waste it, or the bleak tempests kill.

Again, what is this life? The sound
Of music heard far off at night;
It wakes us and we look around:
It dies--we sink in sleep profound,
'Till morn, the last morn, bursts upon the sight.

Still, what is life? An infant's mind,
It's hopes still on the morrow stay;
It's joy is, that itself is blind;
It's sorrow, words or looks unkind,
And all its ills are centered in to-day.

And yet, what is this life? The sky,
When viewed at a distance, oh, how fair!
It's vision clouds, its varied dye,
Approached, in shapes fantastic fly,
And its bright hues all fade in empty air.

This life? 'Tis but a span at last--
A fleeting moment--one short breath,
The measured span is quickly past--
The *moment* hurries by us fast,
The *breath* God gave—He takes it--it is death.

All true of life, these symbols; the show, sweeping streams, a leaf, a sound of music, an infant's mind, the fitful sky, a span, a moment, a breath—all true when taken on the scale of endless being; but yet how much of life, and experience and service and enjoyment, how much of good done, how much accomplished for the speeding of the kingdom of God, all within these eighty-one years!

And yet, when God's time had come to muster him out, how gently it was done! The editor of the *Interior*, a great friend of the President, would say of his departure as he had said of that of Henry Ward Beecher: "He had attained the brain-worker's boon," an instantaneous release.

That was one of the President's exquisite touches when he wrote of his companion's departure: "January 11th, 1890, she ascended the mountains of New Mexico, as Moses the mountains of Moab, and did not come down." So he, himself, was alone with God in his moment of transition. How much better this than the slow decay of powers! But we must not put limits to God's wisdom. We may glorify him by suffering his will in death as well as in life. We can well conceive the joy of the reunion of those plighted hearts, each already melted into the other's life. We call to mind his devotion to her, her absorption in him. Her highly intellectual endowment, her wealth of love-nature, her equipoise of spirit and of good sense, were a large factor in the outcome of his own life and mission. Her going on ahead had also been to him a finishing lesson. Some months ago, as we were speaking of her in

the heavenly home, he said he had already learned from her more since her leaving this life than before. He had gotten a new hold upon the reality of the life beyond, and upon the recognition and companionship there. He had gained a fresh sense of the immediateness of the clothing of the soul with its spiritual body, of the certainty of being at once in the presence of the Lord.

No review of the life of this man and of his other self could be complete without a consideration of the family which God had given them, and which they had trained for him into stalwart Christian character. Not one in this large retinue of children and grandchildren, forty-eight of them, has failed of honoring the father and the mother in the quality of life and character. And what a power had been generated in that home, through its offspring, for the good of man and for the glory of God. Equally with those who were born into that household, have those who were brought into it by affianced adoption, been molded into the likeness of devotement to the family ideal, absorption in the service of the kingdom of God, in which the father had been so much of a prophet. But Mary, the blooming maiden, has long been over there; and yet how short seems the time since in this place I stood to pronounce the memorial of her sweet life from the words, "For me to live is Christ, but to die is gain." Kitty was taken in a moment from her little flock. And Lewis was called to lay aside his brilliant prospects at the bar and upon the forum; and these, with other younger ones, have divided the one home circle into two, the center of which has now gone over to the other side; and we would fain believe that our first-born, John Blanchard Roy, given to us one morning when the President was within our dwelling, will find a place betimes, for the sake of his parents, both old pupils, in that enlarging household in heaven, until they shall follow him and other such scions sent forward to be set in the gardens of their everlasting home. To these of the stricken family left behind, we bring the word of the Saviour: "I will not leave you; I will come to you." "He will ever be mindful of his covenant," as your father thrillingly preached to us in an early day. Trust him wholly. Remember who you are, the children of parents passed into the skies, and act in character.

And what shall we say, in God's name, to the son, who, having been gradually taking the father's place, has now come to the front, with no other generation before him? What, my dear brother, shall that word be? I find it in the message of an old leader to his successor: "Be strong and of a good courage; be not afraid: neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

And you, disciples of your Senior President, what would he say to you to-day, but that you be disciples of the great Master, in all things, following the remembered example of the departed teacher only as he followed the great original. "Knowest thou that the Lord will take away thy master from thy head to-day?" Yea, ye know it. But your Elisha is just here, already clad with the mantle of Elijah.

And now, we all, bidding our veteran a "God be with you till we meet again," sing him our "Rest in peace:"

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy!

His spirit with a bound
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.

Soldier of Christ, well done!
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy.

And do we not hear him answering back his jubilate? "I have fought a good fight; I have finished my course; I have kept the faith; I have received the crown of righteousness laid up for me, which the Lord, the righteous Judge, hath given me, and shall give at that day not to me only, but unto all them also that love his appearing."

NEW ENGLAND LETTER.

The death of ex-Pres. J. Blanchard.—New England awakening.—Massachusetts still protects the endowment orders.—A good book for anti-secretists.

"He that dies in the prosecution of some earnest desire," says Bacon, "is like one that is wounded in hot blood who does not feel the blow. Therefore a mind fixed and bent upon something that is good takes from the pains of death." And so when a veteran soldier of the Lord dies with his armor on, knowing not when he is struck by the dart of the last enemy, it is more like translation than death.

Every anti-secretist in the land, as he read between the black-bordered lines of last week's *Cynosure* that ex-Pres. J. Blanchard had entered into rest, must have felt, quickly succeeding the pang of sorrow that we shall see his beloved face no more, joy that his grand warfare is at last accomplished. Never again will he gaze with mortal vision on his native Vermont hills; but to-day—so much like April that it seems to have mistaken its proper date in the calendar; while the apple trees stand in snowy, pink-tipped beauty, and the lights and shadows chasing each other across the landscape—reminds one of his own lines:

"For life is not all funeral, nor all play;
But, strangely blended to the curious eye,
Its whole vast tide bears rapidly away
Chaotic elements of joy and grief that lie
In wild confusion, as they drift in noiseless tumult by."

I feel like thanking God that both East and West can claim him—the one as his birth-place, the other as the scene of his life's labors and the guardian of his sleeping dust. Sound over him the peæns of victory instead of dirges, and let that Name which he upheld so fearlessly be as a banner around the body of our venerated standard-bearer; who, noble soldier of Jesus Christ that he was, never called for halt or retreat in his long half-century of conflict with the lodge-dragon.

All indications show that the conservative New England mind is at last awakening to the importance of this question. At the late annual meeting of the Massachusetts Undertakers' Association, a vigorous protest was made against Sunday funerals, and the practice of the lodges who invariably choose the Sabbath as the best day on which to parade a large delegation, was alluded to in very condemnatory terms. Rev. A. S. Gumbart, who addressed the Association, spoke to the same tenor. The papers report him as saying that "the lodges are constantly violating the sanctity of the Lord's Day in this direction, and it is to be feared that in many cases the Sunday funeral under the auspices of these associations is occasioned by the pride which arises from the desire to have as large a turnout as possible." The Attleboro *Daily News* furnishes another straw, in a protest from a correspondent who signs himself "A Member of Secret Orders," against the proposed laying of the corner-stone of the new Court House in Taunton by the Masons. He very pertinently inquires why a building devoted to justice and the impartial treatment of all classes without distinction, should call in a secret order to do the job, and suggests that it would be much more appropriate to invite the civil authorities, the chief justice, attorneys and county sheriff to perform the office. He is evidently a better citizen than lodgeman, and for such the lodges have no use; so it would be good policy on his part to come out from a system with whose spirit and aims he apparently has, for all his nominal membership, but small sympathy.

The endowment orders have won the day in the Massachusetts Legislature; that is, the Powers bill has been substituted, by a vote of 128 to 78, to the others that have been offered, and which looked to their instant or gradual extermination. The Powers bill is ostensibly in the interest of the certificate-holders, "to allow time and means for raising the money which they expected to get when they joined," but really in the interest of the swindlers who hold the offices. The Springfield *Republican* says: "We have had, in recent years, a good many evidences of close relationship between the Legislature and the selfish interests coming before it in quest of laws that will aid in plundering the people, but this is, perhaps, as bad and discouraging as any yet revealed."

There is now about $9,000 to divide among the 3,031 passengers who are still clinging to the stranded Royal Ark. One does not need great mathematical powers to see that each individual's share, after the lawyer's fees are all paid, can be best defined by a zero figure. Of course, now that these orders have been given a further lease of life, they will leave no stone unturned in their efforts to take in enough fresh victims to pay up the scores of the old certificate-holders, besides lining anew their own pockets, leaving at the end of three or four years a far worse condition of things than now exists. It is patent to every reasonable mind that politics should have no part or lot in the deciding of such a question. Yet here are the facts: The Powers bill has been unblushingly proclaimed as a Republican measure, and used as a party whip over the heads of Republican members. At an after-dinner speech at the American House, Speaker Barrett advised those present to vote for the bill; and after it had been triumphantly passed, one of the members remarked, "That is the consequence of the dinner, Mr. Speaker." The opposers of Woman Suffrage have raised a great many objections to granting us political power, but I think it has never been suggested by the bitterest enemy of the movement that our votes would be liable to be influenced by gastronomic considerations, or suddenly turned the wrong way by the logic of an after-dinner speaker.

"What's in a name?" The Lotus Literary Club, in spite of the classical refinement of its title, has proved itself to be nothing but a secret bar-room, by bringing a suit against one of the members for $444, for wine and cigars, for which he refuses to pay. The defence set up is that the club not being licensed to sell intoxicating liquors, the defendant is not liable. The Judge has reserved his decision, but the non-legal mind with a prohibition bias can see no reason why the members, one and all, should not be arrested and fined, as were the Harvard students for keeping an illicit bar-room.

The demand for good anti-secret literature grows with the increased interest that is shown in the cause, and any who wish to help this sentiment to spread by enlightening their neighbors cannot do better than to buy and circulate as many copies as he can afford, of the American Hand-book and Citizen's Manual, a pamphlet of a little over 200 pages, compiled by M. N. Butler, for sale at the *Cynosure* office—price, 40 cents. It is simply packed from cover to cover with telling facts and arguments. I am especially pleased with the way it throws the light of the Scriptures on the omnipresent labor question. In closing, let me quote one sentence: "The lodge is ever active in ensnaring and leading astray the sons and daughters of Christian parents. *The only safety is to enlist the young people in active, aggressive reform work.*" As the Old Guard falls in death one by one, let us see to it that young, strong, vigorous recruits stand ready to take their places.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., May 25, 1892.

The true significance of the command, "Go ye therefore into the highways and as many as ye shall find, bid to the marriage," given by Christ in the parable of the royal marriage, seems to have at last penetrated to the innermost recesses of the hearts of the good people of Washington, and the result is an activity in alley-mission work never before seen. For several months two English women conducted an alley-mission that might have been called independent, as they came over here solely for that purpose, and rented a house on their own account in one of the worst alleys in Washington, where they went to live, and quietly began the work of bringing the heathen of the national capital within reach of temperance and religion.

After some weeks' work, the two noble women attended a meeting of the W. C. T. U. for the purpose of interesting that organization in the work, and the result was so satisfactory to them that the London missionaries turned their alley-mission house over to the Central Union Mission, which is keeping up the good work, and left for a new field of work at Jacksonville, Florida. The W. C. T. U., became interested in the work, took hold of it with its accustomed energy, and at once made arrangements for the opening of several alley-mission houses in different sections of the city, and the contagion quickly extended to

the churches and church organizations, several of which have already started alley-missions. A notable feature of this great wave of interest in the unfortunate half of humanity is that the colored churches are fully abreast of their white coworkers.

Last Sunday afternoon an immense meeting was held, under the auspices of the W. C. T. U., for the purpose of increasing public interest in alley-mission work. "Blessed is he that considereth the poor," was announced as the theme, and the Scripture lesson was, "Go out into the streets and lanes of the city, and bring thither the poor, the lame, the halt, and the blind—go out into the highways and byways and compel them to come in." Rev. Walter H. Brooks, who, as pastor of a large colored congregation, has had unusual opportunities to observe the need for alley-mission work, spoke feelingly on the subject. He said: "At our very doors, and in every strect, are the spiritually debased and poverty-stricken who nced our help. These are the people who crowd our criminal courts, and who fill to overflowing our almshouses and prisons. What does God demand of you on this score? Just as sure as you are the children of God, you are under obligations to enlighten and lift up your brothers in the alleys." Rev. F. D. Power said the churches should be the centers of the spiritual and educational community, shedding light into Louse alley as well as upon Connecticut avenue, and that the church workers must invade the alleys and carry the practical Gospel of everyday life. Other ministers spoke on the same lines, and a contribution was taken up for the cstablishment of a new alley-mission.

If the interest in this subject continues to spread among the churches, the time is near at hand when no locality will be without its alley-mission. Business men, outside the churches, are also interested in and aiding the work, which many of them regard as auxiliary to that performed by the police. The objects of these alley-missions are manifold—all good. At the mothers' meetings sewing is taught and lessons in cleanliness and its bearing upon good health given; every day mothers may leave their small children while they are away at work; Bible lessons and Gospel meetings, with good music, occupy several evenings of each week, and the work of looking after the children goes on constantly, and that it will be productive of great good cannot be doubted. Everybody has a good word for the alley-mission workers.

The American Home Missionary society is holding its annual session here. The sixty-sixth anniversary sermon was preached last night by Rev. R. R. Meredith, of Brooklyn. The singing at the meetings of the society is conducted by Mr. and Mrs. George C. Stebbins, of Brooklyn. There are about 1,000 delegates and visitors. The program for to-day and to-morrow, whcn the society expects to conclude its meetings, include addresses by the secretary, L. H. Cobb, and the following well-known ministers: Rev. C. H. Taintor, of Illinois; Rev. C. F. Clapp, of Oregon; Rev. Dr. A. F. Sherrill, of Atlanta, Ga.; Rev. Dr. John H. Frazee, of Knoxville, Tenn.; Rev. Dr. S. H. Virgin, of New York; Rev. Dr. George H. Wells, of Minneapolis; Rev. Charles W. Shelton, Eastern field secretary of the society; Rev. W. D. B. Gray, of South Dakota; Rev. Dr. Elijah Horr, Rcv. S. F. Gale, of Florida; Rev. J. H. Morley, of Minnesota; Rev. M. E. Everez, of the German department; Rev. Dr. Leroy Warren, of Michigan; Rev. S. C. McDaniel, of Georgia; Rev. W. S. Bell, of Montana; Rev. H. C. Summons, of North Dakota; Rev. Dr. C. H. Richards, of Philadelphia; Rev. Dr. S. L. Blake, of Connecticut; Rev. E A. Lawrence, of Baltimore, and Rev. N. Boynton, of Boston. The society is in a most flourishing condition. *

—In the Northern States, last year, twenty-six persons died by lynch-law, only three of whom were Negroes. During the same period, in the South, 169 persons died by mob-violence, including the eleven members of the Italian Mafia, in New Orleans. Of the remaining 158 victims, 118 were colored and forty were whites. The three Negroes executed in the North were undoubtedly guilty of the crimes charge against them. The majority of those killed in the South were murdered without cause. Some were suspected of murder. Others were charged with minor crimes, and one Negro was hanged in Texas because he had insulted a white man. During 1891 there were twenty-seven legal executions in the North, twenty-six white persons and one colored man undergoing the death penalty. In the South sixty-four colored men and thirty-two whites were executed. These figures convey a startling comparison of the social condition of the two sections of the Union.

CORRESPONDENCE.

THE REFORMED PRESBYTERIAN CHURCH ON REFORMS.

CEDARVILLE, Ohio, May 25, 1892.

The meeting of the General Synod of the Reformed Presbyterian church at Cedarville, Ohio, has been both pleasant and profitable and the reforms of the day received more than a passing notice. The following paper on Sabbath observance was adopted with only four members dissenting: "Believing the inspired declaration that 'righteousness exalteth a nation, but sin is a reproach to any people;' and believing also that nations as well as individuals are under obligations to obey the requirements of God's moral law, and also believing that this is a Christian government in fact, although deficient in many things which go to make a nation what it ought to be; and since it has always been the aim of our church to set forth particularly and plainly the duty of nations, as also of men, to Christ the Governor among the nations, to God and his law; therefore, we, the General Synod of the Reformed Presbyterian church, do most earnestly and solemnly protest against the opening of the Columbian Exposition upon the Sabbath. Such a course would bring dishonor to God, injustice to our Christian people and disgrace upon our Republic. It would be a public violation of God's law, and a most injurious example to set before the world. We do also very earnestly and respectfully ask the Senate of the United States and House of Representatives to make the grant of aid to the Exposition only on condition that the gates be closed to the public on the Sabbath, and also that intoxicating liquors be not sold upon the grounds at any time, and that in case the Exposition should be opened on the Sabbath, we urge our members to remain away and not countenance the Exposition in any way.

"We also urge that our members be careful to properly observe the Sabbath, and that they in no way countenance or encourage the Sunday newspaper."

A strong paper on the liquor traffic was read by Rev. R. W. Chesnut, of Marissa, Ill. An attempt to table it was lost, and the paper was finally adopted with an earnest approval and decided victory for the prohibitionists.

General Synod still remains firmly opposed to all secret oath-bound societies. This church has had a very prosperous year. The various mission boards have their treasuries overflowing with money, and the expenses of all delegates were paid in full. C.

CHRISTIAN WORK IN THE SOUTH.

518 PHILLIP STREET,
NEW ORLEANS, La., May 22, 1892.

DEAR CYNOSURE:—I celebrated my third anniversary as pastor of St. Matthew's Baptist church, last Sunday, by conducting religious services in a plain way and submitting a report of the work done since my pastoral connection with the church. The report will appear in full in the June issuc of the *Tribune*.

I am also engaged in writing a book: "History of the Baptists in Catholic Louisiana." Every Baptist pastor and church in this State is urged to furnish me such information as will aid me in writing a commendable history of the colored Baptists.

I have opened a city mission work in connection with my church, at 186 Conti street, between Treme and Franklin streets. This is the most licentious and depraved portion of New Orleans. Scores of children never attend any Sunday-school, as well as hundreds of young men and women who never see the inside of a Christian church. Drinking, gambling, and immorality in all of its most beastly forms, are carried on in this part of the city. Still, these poor sinners have souls for whose salvation Christ died. Scores of these dear people, as I visit them in their vile dens and distribute Gospel tracts and tell them of the love of Christ, and urge them to come to our prayer-meetings and Sunday-school, say to me: "Sir, how much will I have to pay to come? Can old folks and children come? What must we do?" etc.

There is a Roman Catholic church two squares from the mission-room, but it seems that they teach the people little or nothing.

We have Sunday-school at 10 o'clock in the forenoon; sewing-school and prayer service on Monday afternoon at 3 o'clock; prayer-meeting on Wednesday evening at 8 o'clock. We ask for the prayers of the faithful. We make garments for the poor in our sewing-school, and any donations in the line of clothing, cloth, bedding, shoes, Bibles, Testaments, religious books, tracts, etc., or small contributions in cash, to help us in this work, will be thankfully received and judiciously distributed. In this field we hope to do some good in the name of our Master.

F. J. DAVIDSON.

N. C. A. ANNUAL MEETING.

LETTERS FROM MEMBERS OF THE ASSOCIATION WHO WERE UNABLE TO ATTEND.

[*Continued from last week.*]

FROM MISS SARAH E. MORROW, LEANNA, KAN.

I am as deeply interested in the good work you have engaged in as ever; in fact, my belief and interest in the cause to which we are pledged deepens with the lapse of time. During the last winter I heard a lady say that she really could not attend a revival in progress in her church, because she had to attend so many "lodges" of which she was a member. Another, whose husband belonged to "lodges," said that when one of her fellow church members died—who was so unfortunate as to belong to "lodges"—that his brothers and sisters in the church were unable to get seats, because "lodge" delegations filled the church, and took precedence. May God prosper and bless you in all your much-needed work, for it is New Testament Christianity. Yours for the cause.

FROM G. W. NEEDELS, ALBANY, MO.

Under the circumstances I cannot be with you, ...but my heart runs out after my old friends and co-laborers. Alas for Missouri! None seems enough interested to work up a State (anti-secrecy) meeting. Would that God, in his wisdom, would arouse our people to a sense of the danger that surrounds them! If Providence has anything to do with it, and I think it has, I have been laid aside young, and chafing and complaining do no good; so I praise God for his goodness, and am happy even when I am lonely, remembering that what my hand has found to do, I have done it with my might. May God give you a prosperous and happy meeting, and at last may we all meet on that far, bright shore, receiving the reward for our labors here.

FROM J. K. ALWOOD, MORENCI, MICH.

The righteous cause in which you are engaged has had my devout sympathy from its inception till this hour. If I have a correct understanding of God's holy Word, and the principles therein inculcated and required of every man, your honorable body is rightly named "Christian Association." Its central and specific object is certainly in harmony with the will of the Holy One, as indicated in his Bible. Your labors, as a body, are against the most potent agencies employed by the foul enemy of all good, in opposition to the kingdom of our Saviour and Lord. So I believe. So many of the best minds believe. But if this view be correct, who can survey the American pulpit, as a whole, without amazement and deepest sorrow? Does not the common profession of sincerity among the clergy stagger credulity itself? Under the divine command, "Cry aloud; spare not; show my people their sins." Are they not taking bribes, large "hush-money," from the worshipers of the gods they should rebuke and repudiate? Is it not true in the pulpit as it is in the darkest slums, that "one sinner destroyeth much good?" One hireling sells many souls. One learned deceiver blinds many souls. One foul spirit in a high place frustrates the efforts of many wise, honest, pure laborers, be-

cause he has Beelzebub, human depravity, and the unwariness—yea, the ignorance of his victims, all in line with his operations. Yea, more: He has deluded hopes of prospective bribes, and awful bones and fetters, and terrors, to fasten his work of ruin upon his blinded victims. He himself is afflicted with the most unfortunate blindness—even moral blindness. Profoundly acute is his vision in the line of selfishness and corruption, but profoundly blind in the direction of holiness.

Our children should be early enlightened on the pitfalls around them, and solemnly pledged, at an early period, never to tie themselves to a hidden mystery, hid from them by human hands or device. They should early be shown the danger mentioned in Leviticus 5: 45, and induced to bind themselves in solemn covenant never to violate this divine prohibition. It is the only method that I can see that promises safety for the youths of our land from the ravages of the demon who controls the secret empire.

When the lodge captures a soul with its abominable sophistry and delusions, it fastens him for safe-keeping. When "the children of light" have enlightened a soul, they feel as though their duty to him were done. He stands uncommitted—untied—and always exposed to the glare of lodge delusions, and in an unlucky hour he is deluded by far-reaching, shrewdly-planned devices, captured, led away and tied fast-bound, hand and foot, to the Juggernaut of destruction. Now "the children of light" may almost as well whistle as weep over his ease. Must this always be so? "Is there no balm in Gilead?" Is there not a wise man among us that can devise a remedy? Can no one invent a way by which the young can be moored, or anchored, and saved from the yeasting surges that are carrying away millions beyond the influence of light? Oh, heaven pity our deluded race and raise up an army of Blanchards, Stoddards, Carradines, Cooks, Finneys, Floyds, Dillons, Wrights, Websters, Adams and Sewards, and give them wisdom and moral courage according to the demands of this awful "day of no judgment." In Christian love and fellowship, I remain truly yours.

FROM REV. J. L. BARLOW.

RICHMOND, Ill., May 10, 1892.

Dearly beloved in the Lord.....I have longed with an intense longing for this meeting, especially as the feeling has been growing, and has now become strong within me, that it would be the last opportunity afforded me, in time, to meet those I love so well—have loved so long. But, beloved, it may not be; my chair must be vacant. To you this may mean but little—I am but one; to me it means much, for ye are many, and my heart is knit to each with hooks of steel.

If I may not meet and greet you in person, my heart is in this letter, and my earnest prayer is that God our Father, God the Son (our Elder Brother), and God the Comforter—one in three—may be with, direct and bless you in all your deliberations; give you wisdom to plan, and power to execute, that which shall bring glorious results to the cause for which, together, we have prayed and wrought. To the veterans, let me say: Be faithful to the end. To the new recruits: Gird up your loins, for a desperate fight is on. Fall, many may, and must; but God is God, and right is right, and these shall triumph in the end, and all the toilers shall yet join in the victors' shout. Illness, alone, prevents my presence among you. Somewhere, in your approaches to the throne of grace, may I ask you to remember your absent brother?

FROM REV. WALTER L. FERRIS, CHEROKEE, IOWA.

I find that distance and press of work combine to keep me away from the annual meeting. I regret my inability to be present. I am satisfied that the cause is growing in power and influence. God is, in these late years, raising up friends to this reform. It is destined to be the question of the age. I find that the lodge is the one thing of all others which is deadening the spirituality of the church, handicapping the work of the Gospel, prostrating the work of the ministry, padlocking lips, and sending souls to perdition in platoons.

A very successful evangelist made this remark in my house: "I know of nothing which so hinders the work of the evangelist, and of the regular ministry, as does the secret society." He furthermore said to me: "I find that *nearly every minister* I meet with feels as you do; but they dare not *say a word;* their hands are tied—their lips are sealed!"

What we need, just now, is a consecrated ministry that will "cry aloud and spare not." With 25,000 fearless heralds in the pulpit, the empire of darkness, the system of organized secrecy, would speedily come to an end. Let us make the whole system *unpopular*, and the reform is more than half accomplished.

God reigns; revolutions ever go forward; error is, after all, a rope of sand; truth will prevail.

FROM SAMUEL A. PRATT, WORCESTER, MASS.

I am sorry to say that I have not seen the progress that I wish, nor do I expect to until the churches come up to a higher standard of Christian spiritual life, and as H. L. Hastings, after his conversion, said to me, there will be no trouble in getting a hearing on this subject; but now they refuse the light, because they love darkness rather than light.

I think I never saw such destitution in the church as now, as regards numbers and spiritual life. More than fifty years has God permitted me to dwell in the house of the Lord with joy and thanksgiving. I still remain to fight the battle in his name. The more I see and know of the evils of secret societies, the more I hate them, because they are not of God. I am not in the least discouraged, for victory is ours, in Christ's name. The *Cynosure* has been a comfort and blessing to me, and this year has been the best of all. My desire is that its blessings may continue until its principles are known and felt throughout the whole world.

In one direction, more has been accomplished than ever before; that is, in Boston. Bro. Stoddard and wife have done a great work and are growing in the favor of the people. It is my desire that he may continue the good work for a long time to come.

With the above few lines, I will close, wishing you grace, mercy and peace through our Lord Jesus Christ.

FROM C. B. KNIGHT, WORCESTER, MASS.

The churches of our land hold the key to your reform, as well as to the temperance reform of our times, and I think you do well to confine your work very largely, as you are doing, along these lines. A man's religion, as one has well said, cannot be much better than his politics or his lodge associations; and hence we hear the remark that very few lodge men who belong to the church are at all active therein. When the churches of our Lord are thoroughly aroused and converted, then shall we see the saloon closed and lodgery will be tottering to its fall. May God hasten the day when his people shall become a unit in the suppression of *all* that is contrary to his will and commandment. Wishing you much encouragement in your annual meeting, I remain fraternally yours.

LITERATURE.

EDUCATIONAL.

From the Bureau of Education, Interior Department, at Washington, we have received the following additions to its circulars for information for general distribution. To obtain them our readers have only to address the Secretary of the Interior, Washington, D. C. The first is No. 12 of "Contributions to American Educational History," edited by Herbert B. Adams, and embraces "The History of Higher Education in Ohio," by Geo. W. Knight, Ph. D., Professor of History in the Ohio State University, and John R. Commons, A. M., Associate Professor of Political Economy in Oberlin College. The volume is copiously illustrated with fine views of the higher educational institutions in Ohio, and letter-press descriptions of the entire thirty-three colleges and universities. An appendix treats of the Association of Ohio colleges and the forty high schools in the State. The other volume is devoted to a review of "Biological Teaching in the Colleges of the United States," by John P. Campbell, A. B., Ph. D, a graduate of Johns Hopkins University, and Professor of Biology in the University of Georgia. The Commissioner of Education writes to the Secretary of the Interior, respecting this work, as follows: "The most striking of the modifications in the college curriculum which have been made within the last half century, is the enlargement of the sphere of instruction in the natural sciences. The older colleges built their course of study on mathematics, Latin and Greek, but there has arisen in later times a tributary stream of human learning which includes three modern branches, natural science and the literature and history of modern nations. This is receiving more and more recognition in the course of study. Appreciating the significance and importance of this newer line of study, I have gladly availed myself of the opportunity to institute an investigation of the methods pursued in one of its most important divisions, and accepted the offer of Prof. John P. Campbell, of the University of Georgia, to prepare a monograph on Biological Teaching in the United States. The results of his inquiries are here presented, in the belief that they will prove valuable to all teachers of science, whether in colleges or secondary schools." Educators will find both of these volumes replete with interest.

CURRENT PERIODICALS.

The Sunny Hour for May, "published by a boy for boys and girls," is a fine specimen of this periodical. The editor and publisher is Tello d'Apery, a lad of fifteen years, who is, besides, engaged in a great and laudable work—the establishment of missions in various localities for the distribution of shoes among destitute, barefoot children. Already he has accomplished much in this direction and is still steadily pushing on his worthy design. Among his patrons he numbers several of the crowned heads of Europe, the learned and noble in various lands, and various great-hearted Americans, and some of these are contributors to his little magazine. Its contents are clean, instructive and of interest to children and youth. In the Paris edition the regular issue has a page translated into French. He says: "I have also had a demand from Alexandria, Egypt, to have the *Sunny Hour* published there in Greek—that is, a Greek edition. When I told my printer, he mussed up his hair, and looked as if he would go crazy. I have not yet decided about the Greek. I have a very large number of subscribers in Egypt, Greece, Italy, Turkey and France, and English headquarters in England." He also appeals to the children for help to found a barefoot mission in every city in the world. Really, the dear lad deserves every encouragement in his humane mission. His address is 18 West Fourteenth street, New York City. The price of his magazine is $1.00 a year.

Scribner's Magazine for June merits especial attention for the improved character of its contents, only a thread of fiction running through its more practical pages. The following is the list of its principal papers and their authors: An Ascent of Mt. Ætna, by Archibald Lampman. The Drury Lane Boys' Club—What it Grew From, What it Is, and What we Hope it Will Be, by Francis Hodgson Burnett; The Priceless Pearl, by Jno. W. Chadwick; Historic Moments—A Memory of the Chicago Fire, by David Swing; After Sunset, by Graham R. Tomson; The Poor in Great Cities—Third paper, embracing Life in New York Tenement Houses, as Seen by a City Missionary, by Wm. T. Esling; The Reflections of a Married Man (concluded), by Robert Grant; Cattle Trails on the Prairies, by Charles M. Harger; Rapid Transit in Cities (continued)—The Solution, by Thos. C. Clark; Sea Beaches, by N. S. Shaler; The Wreckers, by Stevenson and Osborne, approaches it conclusion; Editorials. The illustrations are numerous and finely executed. Published by Charles Scribner's Sons, New York. $3.00 a year.

The usual liberal number of contributions to American female literature find ample scope in the June issue of the *Ladies' Home Journal.* The articles that will most interest summer readers are the illustrated installment of Mr. Beecher as I Knew Him, by Mrs. Beecher; Hints from a Mother's Life, by Mrs. W. E. Gladstone, and The Brownies Through the Year, by Palmer Cox. Lucy Hamilton Hooper sketches the career of Madame Victorien Sardou; T. C. DeLeon writes of Mrs. Augusta Evans Wilson, the American novelist. Sarah Orne Jewett begins the history of An Everyday Girl, with good effect. The Queens of Westminster Abbey furnish Miss E. T. Bradley with an interesting topic. Burdette, Talmage, Mrs. Lyman Abbott and others supply their regular departments with their usual talent, and a dozen other contributors add their facts and fancies to the general *pot pouri*, and give this popular monthly a welcome character. Philadelphia: Curtis Publishing Co. $1.00 a year.

Historia, the new candidate for youthful favor, with its June number reaches its fourth issue and loses none of its original prestige as it grows older. A glance at its contents will convey a very fair intimation of the value which such a class of literature must have wherever it is found: Stories of the Scottish Clans, by Thurlow Z. Hunt; An Escape from Libby Prison, by Joseph L. Parker; Perseus and Andromeda (poem), by Charles B. Soule; How the Black Prince Took King John Prisoner, by Warren T. Meadows; Stories of the Trojan War, by Henry K. Neele; A Daring Pioneer, by Geo. Curtis; Fighting the Mexicans (continued), by Lieut. J. Harmon; Flavius Josephus, the Jewish Historian, by Frank G. Soule, etc., Chicago: The Historia Company, Chamber-of-Commerce Building. $1.00 a year.

Maxim, the inventor of the Maxim gun, one of the greatest of American inventors, explains in the June *Cosmopolitan* how it is possible to build without further discussion a flying machine which will travel through the air at the rate of 100 miles per hour; this without the aid of any gas.

IN BRIEF.

The rabbit has never been known to freeze, says a scientist.

Modern London occupies only one-half the area of the great city of Nineveh when the latter was the capital of the ancient Assyrian Empire.

The New York *Herald* London Edition tried a Sunday edition for Londoners, and was glad to suspend publication—the Londoners did not want it.

Australia will send to the World's Fair probably the biggest astronomical clock ever made. It will be forty feet high and twenty-five feet square, and is to be built of colonial cedar.

A Leipsic scientist has demonstrated by facts and figures what most people have always believed, that colds are oftener caught by those who wrap themselves and avoid the severity of the weather than by those who dare to brave the elements.

For the first time in the history of Republics, there will be two women delegates to the Republican National convention, Wyoming having elected Mrs. Therese A. Jenkins and Mrs G. C. Carleton as alternates from that State, and they will attend.—*Aurora Post.*

The theory advanced several years ago that the pass through which the Thodul glazcier, in Switzerland, is now running, at one time contained no ice, is confirmed by a recent discovery of coins under the glacial ice. The coins bear the likeness of Augustus and Diocletian. In 1887 a horseshoe was found.

Careful observations and comparisons made by scientific Americans prove that the hottest region on earth is on the southwestern coast of Persia, where that country borders the gulf of the same name. The thermometer never falls below 100 degrees at night, and frequently runs up to 128 degrees in the afternoon.

H. Gloster Armstrong, of London, is in Chicago, making application for space upon which to show a reproduction of the Tower of London, or rather the most interesting portions of it, such as the White Tower, Beauchamp Tower, Tower Green, Traitor's Gate, etc. He represents a company willing to expend $250,000 in the enterprise.

Two little islands furnish four-fifths of the cloves consumed by the world. The islands are Zanzibar and Pemba, and a little while ago Arabs found it very profitable to bring slaves from the African lake region and smuggle them in the night over to Pemba to work on the clove plantations. The farms were very remunerative once, but the market has been overstocked, and the price has fallen so low that the clove raisers have decided to diversify their crops.—*Philadelphia Ledger.*

Progress is the constant cry in electrical circles. No science has advanced as rapidly in practical results as the science of electricity during the past decade. A careful estimate made by the *Electrical Review*, New York, shows upward of seven hundred million dollars invested in this industry in this country. The same journal predicts that if full opportunity is given the most interesting and wonderful exhibit at the World's Columbian Exposition will be that illustrating the power and development of electricity.

For the first time in history, the elocution teachers and public readers of America are to unite in convention, to be held in New York during the last week of June. The main purposes of the convention are to bring the scattered members of this noble profession into closer personal relations for mutual benefit to advance the interests of the art, and to discuss the latest contributions from scientific men, like Delsarte, to the general knowledge of the subject. Any communications relative to the matter should be addressed to Prof R. E. Mayne, 172 Lexington avenue, New York, who has consented to act as secretary.

"Mrs. Winslow's Soothing Syrup for Children Teething" softons the gums, reduces inflammation, allays pain and cures wind colic 25c. a bottle.

A MOST GRAPHIC STORY.

It Is Taken Direct from Real Life

A Charming New England Lady Tells Her Experience Both Abroad and in America.

The unwritten romances of life are more wonderful and far more interesting than the most vivid works of fiction. The one we are about to relate occurred in real life, and is both interesting and instructive.

Mrs. Jennie Ray formerly lived in Manchester, N. H. Her home was pleasant, her surroundings comfortable. In the year 1880 she visited England, and while in that country began to experience strange sensations. At first she attributed them to the change of climate, but they continued and increased, until finally, like many another woman she became utterly discouraged.

It was while in this condition that Mrs. Ray returned to America and her home. Thousands of women who read this story can appreciate the condition in which Mrs. Ray then was, and sympathize with her suffering. Two prominent physicians were called and endeavored to do all in their power for her relief. In spite, however, of their skill Mrs. Ray grew weaker and more depressed, while the agony she endured seemed to increase. It was at this time that a noted physician who was called declared Mrs. Ray was suffering from cancer, said there was no help, and told her friends she could not live more than a week at the farthest.

And here comes the interesting part of the story, which we will endeavor to tell in Mrs. Ray's own words. She said:

"Unknown to all these physicians, I had been using a preparation of which I had heard much. I did not tell the physicians because I feared they would ridicule me, and perhaps order its discontinuance. During all the while that the physicians were attending me the preparation was steadily and faithfully doing its own work in its own way, and I had faith in its power. At last the doctor said there was no use of his coming, for he could do me no good. I had suffered so much that I was quite willing to die, but it seems I was nearer relief than I knew. One week from the day the doctor last called a false growth, as large as a coffee cup, and which looked as though it had been very large, left me. I sent for a doctor, and he declared it was a fibroid tumor, but said he had never known one to come away of itself before. I immediately began to gain health and strength, and I unhesitatingly declare that my rescue from death was due solely to the marvelous effects of Warner's Safe Cure, which was the remedy I took unknown to the physicians, and which certainly rescued me from the grave. It is my firm belief that many ladies who are said to die of cancer of the womb are cases like mine, and if they could be induced to use Warner's Safe Cure they, like me, might be saved."

The above graphic account is perfectly true in every respect. Mrs. Jennie Ray is now living at 142 West 6th St., South Boston, Mass., and if any lady doubts the above statement she can address Mrs. Ray, who will gladly answer all questions or grant an interview of a confidential nature to any lady who may choose to call upon her. It is said that "truth is stranger than fiction," and when the thousands of suffering, helpless women who are upon the road which physicians say leads only to death, consider the story as above given there is reason for hope and joy, even although they may be now in the depths of despondency and misery. To such ladies the above truthful account is willingly given.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 2, 1892.

PENSIONS AS PLUNDER.

Although the rebellion of the Southern States failed to accomplish the ruin of the Federal Union, the corruptions wrought by the existing pension laws in favor of persons who have little or no claim upon the generosity of the government, the pension attorneys, and the politicians, are a burden to the tax-payers of this republic—a burden from which neither the present nor the future promises any relief. In the words of an intelligent metropolitan journal, "There is no legislation on the statute book so soiled with corruption, so tainted with the meanest of human vices, as the pension laws."

In 1866, one year after the rebellion ended, the pension disbursements were $13,460,000; in 1892 appropriations have been made for the payment of pensions, next year, aggregating $134,000,000. In 1866, the number of pensioners was 127,000; there are now 676,000; and yet twenty-seven years have elapsed—nearly a generation—since the war closed. Three years hence, it is estimated, $281,000,000 will be annually required to pay the pensions. That is to say, our pension list is ten times larger than that of France or Great Britain, and more than twenty times greater than that of Germany.

It is a shameful extravagance, almost wholly devoid of patriotism and gratitude, and prompted by avarice and political venality. The remedy lies in another rebellion—that of the people against the plunderers.

A GALAXY OF HEROES.

In the late discourse of Rev. Henry T. Cheever, at Washington, D. C., on the life, genius and services to humanity of his honored brother, Dr. Geo. Barrell Cheever, the place and part of the lamented senior editor of the *Christian Cynosure* in the great conflict with slavery, are thus referred to:

"The great men whom God raised up in the bosom of Christianity as leaders to do battle with slavery in the middle of this nineteenth century—William Ellery Channing, George Thompson, Gerrit Smith, Lloyd Garrison, Charles Sumner, Wendell Phillips, William Goodell, Jonathan Blanchard, Henry Beecher and the stalwart preacher in the pulpit of the Puritans at Union Square, New York,—all but one of them, the surviving Greatheart leader of organized opposition to oath-bound orders of secrecy (Jonathan Blanchard) now passed to the realm of the blessed—were men of the mountain type. They were the men whom James Russell Lowell meant in the stirring stanzas of 1845, entitled: 'The Present Crisis:'

> "'Count me o'er earth's chosen heroes--
> They were souls that stood alone,
> While the men they agonized for
> Hurled the contumelious stone:
>
> Stood serene, and down the future
> Saw the golden beam incline
> To the side of perfect justice,
> Mastered by their faith divine!'"

Since the delivery of Mr. Cheever's discourse, the death of ex Pres. Blanchard has strongly emphasized the foregoing passage—*all* are "now passed to the realm of the blessed." "They rest from their labors, and their works do follow them."

SECRET AND SILENT ENEMIES.

"Silence and secrecy" belong especially to the first of the "ineffable degrees" of Freemasonry, that of the "Select Master," and the phrase occurs in the charge given to the candidate at his initiation, as follows: "Suffer not an idle or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind or the probity of your conduct; and let *silence* and *secrecy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed."

Referring to this passage, a high-degree Mason says: "Pythagoras taught that God should be worshiped in *silence*, because all things at the creation took their beginning in *silence*," which is not true; for Job says (28: 7), "The morning stars sang together and all the sons of God shouted for joy," on that occasion. Then the high-degree Mason adds: "And are not Christians taught to 'pray in *secret?*'" As if there were any connection between the petitions of a true Christian and the Christless prayers of the lodge!

Turning again to the charge in the Select Master's degree, as quoted above, there is little to distinguish it from instructions that might be given with equal force by the captain of a band of robbers and horsethieves to his followers: "Listen, fellows! Suffer not an idle or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind or the merit of your conduct; and let *silence* and *secrecy*, those cardinal virtues of a 'knight of the road,' on all necessary occasions, be scrupulously observed. Upon them depends the safety of your persons and the accumulation of plunder."

In the Select Master's degree, the initiate has sworn obedience to the Council and Grand Council, under no less a penalty than "having his eyes torn from their sockets, his hands chopped off and his body quartered, and then thrown among the rubbish of the Temple." For an equally heinous offence the James Brothers were no doubt more humane when they shot their recreant follower to death on the spot without such horrid mutilation. Great is silence and secrecy among the ungodly!

WHY PRESIDENT BLANCHARD ACCEPTED THE CALL TO WHEATON COLLEGE.

It was pre-eminently because he was called of God. But God's calls are always in harmony with the eternal fitness of things; and a man of good sense, justice and honor, who searches the Scriptures and holds communion with God, makes no mistakes, and is able to give good reasons for what he does.

One of the most tempting offers that came into competition with the call to Wheaton, was from a college, well-endowed, and out of debt. The call was urgent the salary tempting. But, explained the President to one of his children, the question of Freemasonry had not been made a foundation principle there. Secret society men had contributed to the establishment of that school. To stand as flint against all false altars, and for the purity of the church there, would hardly be treating the founders of the school fairly; while to wage war on the secret lodge system at Wheaton would be a duty. The Wesleyan Methodists had established at Wheaton "The Illinois Institute," with prayers, tears, and self-denying toil. They could not maintain it.

Opposition to slavery and secret societies was among its foundation principles. Congregationalists promised the institution their indorsement if Mr. Blanchard would become its President.

This conflict against Gentile or devil-worship was the great legacy bequeathed to the successors of those noble pioneers who laid the corner-stone of what is now Wheaton College, in the prairie grass. Mr. Blanchard would not be party to anything that was not strictly honorable, even in opposing sin.

But the reasons for coming to Wheaton and his accepting the presidency of the college can best be stated in his own words. He writes:

"Why did I come to Wheaton?.....And why make opposition to secret societies so prominent? I answer: 1. Because Wheaton was near Chicago, the gate city between the Atlantic and Pacific, between Western Europe and Eastern Asia. 2. Because the Wesleyans had given up their institute, on condition that their testimony against the lodge should be maintained. 3. But the chief reason was: I believed the Lord had need of Wheaton College, to aid in preparing the way for his coming. The state of our nation at the time will explain this. In 1832, Freemasonry had fallen in the North, gone South and organized the war, which opened three months after I came to Wheaton. The ten lodges in the district of Columbia all had gone South, and the chief Freemason in the United States was raising Indians to scalp Union troops.

"Northern Copperheads and Southern rebels were in sworn fealty to the lodge, and to each other, but by a benign providence our government was in the hands of Lincoln, Seward, Chase, Stanton and Stevens; with Sumner and Hale in the Senate; Lovejoy and Giddings in the House; Grant in the army, and Charles Francis Adams in England; all Anti-masons, though these were mighty men. Hatred of the Negro, whom the white lodge excluded, and obedience to its secret oaths, nearly swamped our government; and orthodox churches which had disfellowshiped Channing and the Unitarians were 'brothering' with the non-professing deists of the lodge! I believed that the Lord had need of a college near Chicago, to open the eyes of the American people, to enthrone Christ, whom the lodge dethrones; and to teach the nations of the earth, who worship devils, that there is no reaching the Infinite God without a Mediator."

DR. FULTON'S RETURN.

The Rev. Dr. Justin D. Fulton, after two years' labor as pastor of Grace Baptist church in Montreal, Can., now retires from that field. During his ministrations he has also, with efficient co-workers, held three meetings a day in the Queen's Theatre, in that city, with crowded audiences, and almost weekly he has baptized converts, many of them seceders from the church of Rome. There is abundant testimony as to the value of his services, "especially in the way of opening the eyes of Protestants to see their peril from Romish aggression, and in stimulating and directing them in the putting forth of more earnest, aggressive, and consecrated endeavor in anti-Roman work."

Dr. Fulton, as we learn from the *Standard*, "believes that in the World's Fair there may be a great opportunity to strike for Protestantism and the right. The papacy, too, sees a great occasion in the Exposition. Columbus the Catholic discoverer; Catholic Spain, the nation to which we owe America; American civilization the result of Catholic foresight will be held up to view, while Mrs. Potter Palmer is writing to the Pope for Catholic relics, the model of La Rabida convent is being erected as one of the buildings at Jackson Park, the great Catholic congress is being planned for in 1893, and the Pope's encyclicle letter is promised. All these things and more indicate Rome's aggression."

If the Lord shall so order, Dr. Fulton will probably be present on that occasion, to labor in sympathy with Protestant churches and in harmony with their pastors. He thinks there will be work which ought to be done at that time.

THE NEGRO IN THE SOUTH.

The lynching and whipping of Negroes in the Southern States, instigated by race prejudice, continues to leave a disgraceful smirch on social life in that section of the Union. Upon the most trivial charges, unsustained by honest evidence, the colored people are slain and persecuted, in defiance of law and humanity. No wonder the Negroes are growing restive and rebellious. From a Memphis paper of the 19th inst., we clip the following paragraphs:

"Little Rock has joined Memphis and Nashville in the lynching business. Last week H. James was taken out of the penitentiary and hung, by what the *Commercial* called the best citizens. What about the worst?"

The South is honeycombed with "beneficiary" secret societies, thronged with Negroes. On this point, the editor of the (Memphis) *Living Way* thus expresses himself: "I think the Lord will let the Negro be killed and kicked about as long as he goes into those dark dens and by oath closes his heart against God. See Eph. 4: 30."

"An oath-bound organization has been formed in Hobetie, Texas, by colored men for self-protection against the lynching of colored men. Retaliation seems to be their object whenever they cannot protect themselves," says the *Commercial*.

Here is a better way out: "The 31st day of May has been designated as a general day for fasting and praying all over this country, North and South, by colored people and their friends, to the Almighty God and Father of spirits of men, for

his care, deliverance and protection of the colored people from the hand of Southern outlawry. Surely no one can object to this."

"There can be no mistake about the fiendish intention of the white people of the South to murder, outlaw, subjugate, proscribe, and humiliate in any way they please, the Negro who stays on its soil. It is no use talking. Every day leaves matters worse and worse, and the only remedy is to get out. The man who thinks he cannot leave because so many of his interests are entwined here may feel considerably helped while he is on his way to the other country *via* hemp rope or musketry."

These extracts sufficiently indicate the spirit that now pervades the old slave-States.

SECRETISM AT AMHERST.

The *American Baptist*, which flourished twenty years ago under Dr. Nathan Brown, turned over its list to the *Baptist Weekly* early in the '70s; and a few years since the latter, on the death of its editor, Dr. Patton, became the *Christian Inquirer*. Nathan Brown's paper was famed in all the Baptist denomination for its defense of unpopular truth; and it must be regretted that the birthright did not descend to its successors. Dr. R. S. McArthur, a well-known pastor of New York City, writes in the *Inquirer* of a late visit to Amherst College where he fraternized with the students in their secret societies. He believes them to be in a flourishing condition. Some of them own buildings, which contain living rooms for students as well as lodge rooms. The president is a son of Hon. Seth M. Gates of Warsaw, N. Y., well known in his time as a seceded Mason, and esteemed as an eminent Congregationalist. When at Rutgers College, New Jersey, President Gates was understood to give a limited approval of college fraternities. Dr. McArthur says he "considers them co-adjutors in the management of the college." But it is to be understood from published remarks of President Gates on this subject, that he uses these secret fraternities as the miller uses the stream. He does not wish to undertake the task of abolishing them; but accepting the situation by skillful management makes them assist in some way in the good discipline of the institution.

But Dr. McArthur goes on to remark on college secret societies in general. He is amused to read some criticisms upon them, "whose bigotry," he says, "is equaled only by their bitterness, and their ignorance by their malignity." He refutes these critics and objectors by pointing to Amherst. On a Sabbath evening he held a meeting for Bible reading and prayer in the "Psi Upsilon" building. Several of the members assisted in the devotions of the hour and all were reverent. He adds a saving clause, "Doubtless college fraternities may be injurious," but he does not think them generally so, and "so far as Amherst is concerned," opposition to them is groundless.

Now it may be said, with all respect to Dr. McArthur's recognized ability and wide experience, that he does not know everything about college secret societies; and he might visit scores of institutions and be as much amazed at his own opinions, set down in his article in the *Inquirer*, as he is amused at the criticisms of others.

1. In the first place he has no right to be amused at the bigotry, bitterness or ignorance of well-meaning people, who are honest in their convictions, and who humbly try to apply the touchstone of truth to the lodge, in college as well as out of it. He should rather follow the example of Christ, who was never amused with such failings in the character of men.

2. He should remember that Amherst College has been distinguished, from its foundation, for its deeply religious atmosphere. A greater proportion of its graduates are preaching the Gospel than from any other Eastern college. This character pervades the institution, and has from the first influenced the students. It affects all their societies, and of course their secret societies along with the rest. If this were not the case Dr. McArthur would not be writing in the *Inquirer* about Amherst College secretism. He would avoid the subject if these lodges behaved like those in Yale, Harvard, Cornell, Knox, etc., etc. But they are the same kind of societies in their principles; and the only reason they do not manifest the same wickedness and folly is because of the restraining influence of religion outside of their halls.

3. Dr. McArthur is wrong again in quoting the testimony of Amherst professors concerning Amherst secret societies, and applying it to those societies generally. He catches one swallow and thinks he has a whole summer. That is not logical. The overwhelming testimony of college officers concerning these societies is against them. Let Dr. McArthur collate it and he will be better informed. What does he say, for instance, of the recent exposure of Harvard societies by Mr. Garrison: and that is no exceptional case.

Let its readers hereafter find in the *Inquirer*, and from Dr. McArthur's pen, some faithful application of the teachings of our Lord respecting the lodge system. In eternity they will all be thankful for such truth.

GEN. GRANT'S PROPHECY.

In 1875, in a message to Congress, President Grant made this remarkable statement:

"In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to $87,000,000. In 1860, the amount had doubled. In 1870, it was $354,483,587. In 1900, without a check, it is safe to say, this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

It is a little remarkable that President Grant's prophecy, quoted here, has already been very nearly fulfilled. In the last issue of the *Cynosure*, we printed the conclusion of Mrs. E. Trask Hill's article on the "The Jesuits," in which the following passages occur. She is summing up the remedies for the evils which threaten this whole nation in the growth and aggression of the Jesuits. She says:

"Insist on the taxation of all church property, whether Protestant or Roman Catholic, or of whatever faith. To-day there are 100,000 church buildings in the United States untaxed valued at $1,400,000,000, and church property is always estimated far before its value.

"The Protestant Episcopal church alone in New York City owns $13,319,000 worth of property, and this estimate is very low.

"The Roman Catholic churches are put down at $9,479,000; yet the Cathedral on Fifth avenue actually cost more than $2,000,000.

"At this rate the church property in the United States exempt from taxation does not fall far short of $3,000,000,000; and if are added to this sum the cemeteries, private schools, hospitals, and so-called charitable institutions, the amount would probably reach $5,000,000,000."

Let the candid reader compare these figures with those presented by President Grant, and he will be surprised at their co-incident relation.

REFORM NEWS.

NEW PLANS FOR THE NEW YEAR.

In planning the work of the Association for the present year, the Board of Directors has districted the country and is endeavoring to provide a lecturer for each section. To the new Corresponding Secretary has also been assigned, by mutual arrangement, a work which has been somewhat neglected. He is to visit and address, as far as possible, the religious associations, conferences, synods and conventions of whatever name. In connection with our venerable College agent, he is also to reach the students of our colleges and seminaries. He will visit individual churches, also, at every opportunity, presenting our reform, collecting funds and promoting the work in every way possible. He asks every reader of the *Cynosure* to aid him:

(1.) By their prayers;

(2.) By their counsel; and

(3.) By their hands and feet, in getting appointments for him, to which he will answer as speedily as possible.

Address Henry L. Kellogg, *Cor. Sec'y N. C. A., Cynosure Office, Chicago.*

FROM THE FIELD SECRETARY.

To the Readers of the Cynosure:—The plan which I presented to the Board of Directors at their last meeting, and which was unanimously adopted, was to aid the lecture work by departments rather than by States, and to make a more systematic effort to use the home talent, ministers and others, scattered throughout the States, to fill appointments within easy reach.

Very flattering results have already been secured. Not only have I obtained the consent of able men in different States to fill such appointments, but some ten places for lectures have been opened in Illinois, besides a plan to work the State systematically and thoroughly by the aid of Rev. A. W. Parry, the Illinois Secretary. A larger number of churches are opened in Indiana, one in Missouri, five in South Dakota, and about two weeks' work is provided for in Canada.

The calls from Canada have become so frequent that the Board voted to aid a Canadian department, as it aids the other branches of the lecture field. Rev. J. P. Stoddard, the New England agent, has promised (D. V.) to help fill the appointments already made for Canada. Since these engagements cannot be fully met until the last of July or the first of August, I hope that I may hear from many before the campaign shall begin there.

If a church, or hall can be secured for an anti-secrecy lecture in any town or city, write to me for a lecturer.

Will not all of the friends who are interested in a "Pacific Department," with headquarters in Oregon, write to me the amount they will pledge for that work per year (D. V.) for the next ten years? We must go to the Pacific to stay, as we are in the East, Southeast, and here in Chicago.

I have already received assurances from the Pacific Coast that this is their desire: To hold on steadily until an impression can be made on the conscience and continued so that men shall praise God for deliverance from this "terrible snare to men, Satan's masterpiece."

One has written, offering to give the N. C. A. a house and lot for the agent to live in, and some small amounts additional have been pledged.

Let me hear from every friend who can aid in this work. I have the word of a very able minister that he will undertake the Pacific Agency as soon as the time is ripe.

W. I. Phillips,
Field Sec'y and Treas.

PROGRESS OF THE CAUSE IN OREGON.

Canby, Oregon, May 18, 1892.

Editor Cynosure:—Rev. Wm. Fenton made us a very welcome visit May 14 and 15, and gave us two first-class Anti-masonic lectures. They were indeed very valuable to us, and made a deep impression on the audience, which was large considering the stormy weather. He did us just such work as we desire to have done all over the State of Oregon. I told him if he would do that kind of work up and down the Willamette river, I would pay him for it and furnish him a forerunner to prepare the way by securing churches and suitable places for him to speak, and advertise the time of the meetings extensively, so as to have large congregations.

WE MUST HAVE AN N. C. A. DEPARTMENT HERE.

I think we will arrange for a convention here next August, if no preventing providence occurs.

We wish to do our part to have the people generally informed of the great wickedness of Freemasonry. We who have information should feel it our indispensable duty to impart the same to others. It is a great mystery to me how men of good common sense can take such abominably profane oaths as are taken by so many Freemasons, and many of them professedly ministers of the Gospel. How can they be Christians?

Let every Anti-mason do his or her best by circulating tracts and furnishing money to carry forward the work needed to be done.

S. Mathew.

THE HOME.

HOW WE LEARN GREAT THINGS.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Nor found by chance,
Nor wafted on the breath of summer-dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field,
And the soul feels it has not wept in vain.

—*Rev. Dr. Horatius Bonar.*

START EARLY.

One man attributed his early success in life to his habit of being fifteen minutes ahead of time. Time enough is usually little enough. We make it a rule when we have finished the work we have to do, to take an early train, the first one if practicable, and never, unless in case of absolute necessity, to depend on the last train. That train may not run. It may be hindered, it may be wrecked; and then it is too late to remedy the misfortune.

Says one sensible writer: "Never take the last train when you can help it. Much of the trouble in life is caused by the fact that people, in their engagements, wait till the last minute. The seven o'clock train will take them to the right place if every thing goes straight, but in this world things are very apt to go crooked. So you had better take the train that starts an hour earlier. In everything we undertake let us leave a little margin. Do not calculate too closely on possibilities. Better have room and time to spare.

LIFE IN CHRIST.

The life of fret and friction, failure and bondage, because lived for self, is transmuted into a song of joy when it comes under the mastery of the redemptive purpose of Christ. It passes from a sphere of religious drudgery to one of infinite freedom and exhaustless vigor. When we come to be absolved from self through devotion to Christ, letting him into the blessed possession of the whole life, willing to be nothing in self and for self, that he may manifest himself through us as Saviour to our brother men, we shall then be so absorbed in doing Christ's compassionate deeds, so engaged upon his errand of love, that we shall have small time to spend in the self-seeking that consumes so much strength that should be given to service; we shall be so thoughtful in opening doors into larger and better futures for others, that we shall not be anxious about ourselves; we shall not fret about what people think of us, because our supreme concern will be what they think of Christ,—glad to be forgotten that Christ may be remembered, grow smaller in others' estimation that Christ may grow larger, decrease in the sight of men that Christ may increase.

If we are ruled by a purpose to make Christ glorious in the world's eyes, enlarge his authority in the world's work, increase his worth in the world's thought, we shall not worry about what or where we are, what we have or have not—losing sight of self in our transfixing vision of the Lord—honoring him with a faith that asks not to see, and a peace triumphant over all our sufferings and vexations; we shall take care of our minds and bodies, dissipating the strength of neither in any sort of self-indulgence, because they are Christ's; mere trifles will become to us eternities; everything we touch, and all that touches us, will acquire a sacredness in our thoughts; everything without will speak to us a divine message, and gleam with the light of divine purpose, because the divine Christ-life is within.

When Christ becomes the soul of our activities, we shall go to and fro upon our daily tasks, finding in each a burning bush aflame with God, because there is nothing but God's holy ground to walk upon; our homes and markets, our courts and schools, our factories and counting-rooms, will all be holy places; the whole earth will become to us a sanctuary of worship, because the altar of the cross has been raised upon it, and the lamb slain from the foundation of the world offered thereupon as our sacrifice—because the voice of the Lord has spoken in this sanctuary, and his glory has been seen therein—because he is toiling on at its completion, building it with the strength of his grace, rejoicing with his mighty love.—*Anonymous.*

TONY'S OWN SELF.

"Give me a bite, Tony?"

Tony came on the playground with a fine apple in his hand. It was as round as his face, as red as his cheeks, as big (almost, he would have said) as his head, as sweet—as his temper—dear me! What did Tony answer?

"I shan't. It's mine and I want it all my own self."

"Hello, Tony, lend me your new top?" cried one of his playmates.

"No. Just as soon as I've eaten this apple, I'm going to use it my own self."

Tony's own self was about as pleasant looking a self as usually belongs with a boy. He had a bright eye and a merry voice. He had strong limbs, as he showed by the way he pushed and crowded when the boys hurried in from the playground and gathered around the stove.

"Get out of the way, Art," he snarled under his breath. "I want this corner my own self."

The trouble with Tony was that he thought entirely too much of that self of his and often put it to a very poor use.

"Miss Vale," said Tony, eagerly, as he caught up to her on the way home, "I did every one of those examples my own self to-day without a bit of showing." "I'm glad you did, Tony. It's a pretty good sort of a self that learns more and more to depend upon itself, to do things without calling for help, isn't it?"

"Yes, 'tis," said Tony. "I'm going to be that sort. I'm going to do things by my own self every day."

"And then," went on Miss Vale, who had a way of noticing her boys when they did not know it, "there are other things besides doing for our own selves. We can remember that there are plenty of other selves in the world."

Tony had not thought much of the other selves, so he had no answer ready.

"It would be a dreadful world if it were not so, wouldn't it?"

"If there wasn't anybody but just our own self in it, do you mean?" asked Tony in surprise.

"Yes, I mean that."

"Well, I should rather say it would!" exclaimed Tony. "No one to play with. No one to do things for you. No one to give you things. No one to help you. Yes, that would be a pretty mean sort of a world."

"No one to be kind to. No one to do anything for. No one to share good things with. No one to give help to," said Miss Vale.

This was more which Tony had not thought of, so he was again silent.

"Did you ever happen to wonder why God put so many of us together in this world, Tony?"

"No'm," said Tony.

"Don't you suppose it is to give us a chance to be kind to each other, to be helpful to each other?"

"Yes'm, I guess that's it. There's lots of people good to me, and I like it."

"But I wish you would try, my little boy, how much happiness there may be found in thinking more of other selves than of our own selves. Now, as you always find it, you say, very pleasant to have others do things for you—don't you think it would be equally pleasant for you to do for others?"

"Pleasant for them?" asked Tony.

"Yes, pleasant for them, but still more pleasant for you."

Tony looked doubtful.

"Don't you think, dear, that if we should all try with all our might to be kind, each one doing his best to make those about him happy, this would be a very happy world?"

"Well, I suppose so," said Tony. "But, Miss Vale, if everybody did the kind things for somebody else, instead of doing them for their own selves, it would just about even things up, would not it?"

"I suppose it would, Tony," said Miss Vale, with a smile.

"Well, then, some people won't do it, you see. Some of 'em'll keep right straight on looking out for their own selves. Then the folks that do the good things'll get the worst of it, don't you see?"

Tony looked as if he thought he had the best of it, but Miss Vale shook her head.

"Tony, who are the people who will be likely to forget themselves and look out for others?"

"Why, good folks, I guess. Christians."

"Yes, Christ's own people—those who, like him, strive to go about doing good, those who have a sweet smile, a loving word, a helpful hand for all who may come in their way. Now, do you think the Lord is going to let his own get the worst of it in any way? Don't you think he is going to see to it that they get their exceeding great reward?"

They had reached Miss Vale's gate, but before she went in she turned to Tony and took his round face between her two hands.

"This is about as nice a little self as I know," she said, looking into his eyes with a smile. "All that seems to be the matter with it is that it forgets to think enough of other selves. Try, my boy, in how many ways this own self of yours can be helpful to others before it goes to bed to-night."

If Tony was wise enough to try it I am sure he found that Miss Vale was right in declaring that the Lord our Saviour looks out for his people. I wish every boy and girl would try it this very day and taste how sweet is the reward with which he blesses those who seek not their own.—*Sidney Dayre, in the Interior.*

CONNIE'S DAY.

A New York mother, whose wealth, position and kind heart filled her life with social and charitable occupations, tells how a chance word opened her mind to the fact of pressing duties at home:

"One day, last March, my little daughter Constance came into my room as I was hurriedly dressing to drive to a directors' meeting of the charities in which I am interested. It was just after her birthday, and she had a game—one of her presents—in her hands.

" 'Oh, mamma!' she cried, full of eagerness, 'this is the lovliest game; do try it with me!'

"Her request, in my haste and absorption, seemed trivial to me,

" 'Nonsense, Connie, you know I cannot,' I replied rather sharply; 'this is board day at the hospital, and I am shockingly late now.'

"I was standing in front of the mirror, and saw in the glass how her face fell and the light died out of it at my words.

" 'I wish,' she said wistfully, 'you would sometimes have a day with me, mamma.'

"The child's speech went through me like a knife. I had never received so stinging a rebuke. Was it possible that in the pursuit of other duties I was neglecting the one which should be chief? My drive to the hospital that morning was full of serious introspection.

"Connie has had her day ever since. Saturdays my daughter and I spend together; and now no other engagement can draw me away that day, for the child looks forward to it all the rest of the week."—*Housekeepers' Weekly.*

STORY OF A HANDKERCHIEF.

On the occasion of Mr. John B. Gough's funeral at Hillside, a little handkerchief was placed over the back of his chair, the latter being placed at the head of his coffin. The story of that handkerchief was told by Mr. Gough in an address on the occasion of the fifth anniversary of the National Temperance Society, in May, 1870. We find it in the *Gough Memorial Pamphlet* just issued by the society. Mr. Gough said:

"I have in my house a small handkerchief not

worth three cents to you, but you could not buy it from me. A woman brought it and said to my wife, 'I am very poor; I would give him a thousand pounds if I had them, but I brought this. I married with the fairest prospects before me; but my husband took to drinking, and everything went. The piano forte my mother gave me and everything was sold, until at last I found myself in a miserable room. My husband lay drunk in a corner; my child that was lying across my knee was restless; I sang "The Light of Other Days is Faded," and wet my handkerchief with tears. My husband,' said she, 'met yours. He spoke a few words and gave a grasp of the hand, and now for six years my husband has been to me all that a husband can be to a wife, and we are getting our household goods together again. I have brought your husband the very handkerchief I wet through that night with my tears, and I want him to remember when he is speaking that he has wiped away those tears from me, I trust in God, forever.' These are the trophies that make men glad."

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
From all our little trials waft
Our laughter or our frown.

Beneath the magic of a smile
Our doubts will fade away,
As melts the frosts in early spring
Beneath the sunny ray

It pays to help a worthy cause
By making it our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth;
To note with all their waywardness,
Their courage and their truth;

To strive with sympathy and love,
Their confidence to win.
It pays to open wide the heart
And let the sunshine in.

—*Presbyterian Journal.*

TEMPERANCE.

REV. DR. BARROWS ON GROG-SHOPS.

Rev. John H. Barrows took for the subject of his sermon "A Citizen's View of Temperance." The pastor said that he spoke the mind of all those who have looked deepest into the problems which involve Christian society in this generation when he said that the question of rum was the greatest of all questions. Chicago had not begun to face this question. He believed that this condition was emphasized in Chicago. It was a city ruled by rum. It had over six thousand saloons—or one to every one hundred citizens. The former suburbs, which recently voted to make themselves a part of the municipality, were met at the outset by the domineering demands of the saloonist, who would place a dive in the precincts of every school-house and a gin-mill in the shadow of every church spire.

It is the duty of every honest American citizen to vote for the suppression of the saloon power, and the American citizen who did not vote should live in Turkey or Russia. There should be only two parties in this country, the saloon party and the anti-saloon party. The pastor was a firm believer in total abstinence, and taking for the truth the declaration of Charles Darwin and many other great scientists, that alcohol in any form is rank poison to the human mind and body, he favored the introduction of scientific lectures in all public schools against the use of liquor. Gladstone said not war, nor pestilence, nor famine was equal to the curse of intemperance. Gladstone was right..

The saloon was more than an individual question—it was an institution of society and politics, strongly fortified and corrupt, seeking to degrade and damn the people of America. One billion dollars was its capital, and its revenue was larger than the railroads. A man could not be a good citizen unless he hated a saloon. "In an imbecile moment," said the speaker, "I last week waded through the puddles of liquor in Ward McAllister's recently published book. Its only strength is the strength of wine, and if, as I believe, it is a fair picture of what is called good society in New York, I say God save us from its long duration. There is a great deal said about elevating the masses. In my opinion the way to elevate the masses is to destroy the saloon. Nothing appreciable can be done for them so long as the saloon remains."

THE POWER OF THE SALOON.

Yes, the saloon is a sorcerer whose power is prodigious, and whose hunger and thirst are insatiate. When will the sovereign people of this nation rise in their majesty and in their might, and in words of hot but righteous indignation address it as Paul addressed Elymas, and then, dragging it down from its bad eminence, gag it and chain it, and if possible, banish it from our land forever? Let it be well understood that if the saloon influence, either in the State or in the nation, is to be overthrown, it must be done by the people. It will never be controlled or defeated by unscrupulous politicians, for the very good reason that unscrupulous politicians are largely the fruit, and one might almost say, the property of the saloon.

Nor will the saloon ever be controlled or defeated by party men as such. By a "party man" we do not mean a partisan, because there is a partisanship that is quite consistent with both piety and patriotism. But by a "party man" we mean a man who puts party above principle and partisanship above patriotism. The man who is so wedded to his party that he will follow wherever it leads, or the party that is so wedded to its man that it will follow wherever he leads, is not worthy the name of a patriot. The saloon is quite safe in the hands of such men. It was said, long ago, that such a party man tries to cultivate two characters, one for private use, the other for public use; one personal, the other political. As a man, we are told, he means to be truthful, honest and moral; but as a politician, he is deceitful, cunning and unscrupulous, anything for party. As a man he abhors the slimy demagogue; as a politician he employs him as a scavenger. As a man he adores virtue; as a politician he rewards vice. As a man he hates the saloon and will not cross its threshold; as a politician he courts the favor of the saloon and cheerfully pays his money for its influence. As a citizen he is an apostle of temperance; as a politician he puts his shoulder under the men who deluge their track with whisky, marching a crew of brawling patriots, pugnaciously drunk, to exercise the freeman's noblest franchise—the vote. This is a true picture of the "party man," upon whose support the saloon can always count, and it is a thousand pities that such party men are far too numerous. From such party men, and from all such politicians, it is the duty of all Christians, and of all good citizens, to pray God to deliver us, and then it is their bounden duty to vote as they pray. The saloon has become such a power in politics that it behooves all good citizens, irrespective of their party affiliations, to band themselves against it. But to pray that the power of the saloon may be checked, and then vote for those who are sure to give it a free rein, is a species of hypocrisy and of Pharisecism which has been far too common, and which has been by no means confined to one of the great political parties.—*New York Observer.*

DRINK AND HEREDITY.

From a recent address of G. C. Smith, A. M., M. D., President of the Indiana State Medical Sosiety, we clip the following quotations:

"That the abuse of alcohol has grown to be one of the most gigantic evils of the age no longer can be denied. The damaging influence on future generations is more far-reaching and deleterious than we have heretofore been willing to concede. To arrest this evil, or to reduce it to a minimum, even, will require a most heroic effort—the combined labor, in fact, of all good people.

"We cannot escape individual responsibility when the public health, the general welfare, and the future happiness of our race are at stake. We cannot fold our own clean hands about us and say that as for me and mine we have no responsibility. The individual who can do this and shirk the responsibilities of life, who is not willing to lend a helping hand to sinking humanity, and labor for it so that the world may be better for his having lived in it, is a misanthrope and had better never been born. But there is probably no man so far debased that he does not love his own flesh and blood, if he have no interest in humanity in general, his single aim in life being to provide for his own descendants and make them happy. But he cannot accomplish this with certainty, for his neighbor may be an inebriate whose descendants may marry his children, and his grandchildren may be epileptic or insane, his great-grandchildren criminals or paupers and die upon the scaffold, be inmates of the penitentiary or almshouse, and finally be buried in the potter's field. Truly, he that does not provide for his own household is worse than an infidel.

"The time has come when this question must meet its solution. With the knowledge which the medical profession possesses upon the subject under discussion, we cannot occupy a neutral position. We cannot do so and discharge our duty to ourselves, our immediate descendants or humanity in general. Our voices must be heard in the land, giving forth no uncertain sound. We know that the improper use or abuse of alcohol is a frequent and fruitful source of insanity. We know that inebriety, epilepsy, crime and pauperism, and a host of other diseases too numerous to mention individually, can be traced directly or indirectly to its door. We know that all these conditions when once acquired are transmitted by heredity to future generations. We know that when a man is simply drunk he is temporarily insane, and that it may be dangerous to the community for him to be at large. We know that when the State furnishes the means which makes this individual crazy, or, what is practically the same thing, makes it legally practicable for him to obtain it, she makes herself particeps criminis, and is an accessory before the fact in any crime which may be committed, and when she punishes the criminal, she is punishing a part of herself for her own crime, and is occupying a position so absurd that it cannot be explained by any process of logic known to the present generation."

WHAT ARE WE TO DO WITH IT?

Let us detach, if possible, the idea of the drinking custom, the "inherent right" question, and be Pauline in our liberality toward men's stomachs and their "often infirmities;" let us reserve the drug store for the sick and invalid, and the hotel for the delegates who may attend political conventions and become so exhausted in their arduous labors to protect tin-plate, woolen fabric and twine, that they shall need stimulus. And "chemical purposes," and alcohol "for the preservation of medicines" and the keeping of cancers, amputated limbs, and snakes, reptiles, lizards, and the tariff question *in statu quo*, as it were, let us omit all this.

The saloon, the saloon, the crime-producing, poverty-breeding, desolate, dark, screened, blood-stained saloon, an inferno, a pest camp, lazar house, a slime pit of assignation, prostitution, theft, political knavery and hell-born alliance, the saloon is left.—*Rev. H. O. Delano, in the Pacific Ensign.*

The annual report of Mr. J. N. Stearns, corresponding secretary of the National Temperance Society, shows progress in every department of the work. Eighty-three new publications have been issued the last twelve months, making 2,016 now on the catalogue; 30,005,069 pages of temperance literature have been printed, making a total of 856,171,978 pages since the organization of the society.

Dr. Charles S. Allen states that the very first symptoms of poison by snake-bite is heart failure, and the last symptom failure of the respiratory functions. Hence the popular delusion of whisky as an antidote. Its sole value as a toxical remedy is as a stimulant to prevent heart failure; excessive amounts of whisky will cause death; no one can drink a quart of it with impunity. Dr. Allen has made an exhaustive experimentation in this line, and says the treatment should be hypodermic applications to neutralize the poison, to check its advance through the circulation, and the use of internal remedies.

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON XI.—Second Quarter, 1892.—June 12.

SUBJECT.—The Den of Lions.—Daniel 6: 16-28.

GOLDEN TEXT.—No manner of hurt was found upon him, because he believed in his God.—Daniel 6: 23.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Dan. 6: 16-28. T.—Dan. 6: 1-9. W—Dan. 6: 10-15. T.—1 Kings 8: 44-50. F.—Mark 8: 34-38. S.—Ps. 66: 8-20. S.—Heb. 11: 32-40.

COMMENTS BY E. E. FLAGG.

1. *Daniel cast to the lions.*—vs. 16, 17. We have here a striking instance of the inferiority of the Medo-Persian empire in the greatly circumscribed power of the king. While Nebuchadnezzar was a supreme autocrat, who killed and made alive at his own pleasure, Darius was a mere puppet in the hands of his nobles. He was a weak and sensual monarch, easily flattered with the phantom of power, and content to let others possess the substance, as can be seen by his signing such an extraordinary decree. It is no excuse to say that he did it unthinkingly, any more than for Herod when he made his rash oath; or for those at the present day who become members of a secret order and swear to obey unknown requirements. To *think* is a responsibility laid upon every reasonable being. That his lords had some concealed motive under this strange request, to which their apparent desire to do him homage was a mere cloak, would, it seems, have occurred to his mind had he taken a moment for reflection. "Thy God.... will deliver thee." The king seems to have spoken in the same spirit with which Pilate washed his hands of the blood of Jesus; that is, he wished to convey the idea that he was entirely irresponsible in the matter. But he must have miserably failed to satisfy even himself by thus flinging the responsibility of his cowardice on God. Yet is not the same spirit found among us to-day? Those who give but the merest pittance out of their abundance to convert the heathen and expect the Lord will do it all, are an illustration. So of those who trust to him to avenge the poor and oppressed, while they themselves are upholding some great wrong by their silence. The stone and the seal are a striking type of our Lord's burial. Like Jesus in the sepulchre, Daniel's prison was doubly guarded, first by being sealed with the king's own signet, and then with that of the lords, thus precluding any possibility of rescue. This only put the miracle, as with Christ's resurrection, beyond the reach of cavil.

2. *Daniel delivered.*—vs. 18-23. Darius could not sleep. In his royal palace, surrounded by every luxury, he was far from being as tranquil as the faithful servant whom he had delivered over to a cruel death. For all his sceptre and crown he had not a heart of kingly courage. He was afraid of his lords, afraid to break through the trammels of a foolish custom which forbade him to revoke any edict once issued, just as people now lack the bravery to ignore foolish fashions, and think for themselves in matters of right and wrong. It must have been a strange sight to see him hastening early in the morning to the lion's den, divided between hope and fear. "Is thy God *able* to deliver thee?" The world is always watching the Christian to see how he bears trial, and asking this same question that Darius asked Daniel. How blessed, when our lives as well as our lips bear witness to God's ability to save, even to the utmost. Daniel, in his reply, shows his loyalty both to his heavenly and earthly sovereign. While the governments of the earth are quaking with fear of the anarchist and his dreadful weapons of bombs and dynamite, it would be well for them to consider that their best, their only, safeguard against destruction, lies in Christianizing the masses, and bringing Gospel principles to bear on the problems that are now perplexing our own and every other nation.

3. *The king's decree.*—vs. 24-28. A glimpse of fierce, retributive justice follows, in which we see the vast difference between the laws of heathenism and God's laws, even in Old Testament times. The Mosaic code expressly forbade the family of a criminal to be involved in his punishment unless proved accessories. Then follows the remarkable decree of Darius, in which he "commands all men to fear before the God of Daniel," whose "kingdom is that which shall not be destroyed," etc. This seems to be an echo from Daniel's interpretation of Nebuchadnezzar's dream; but it is noticable that the king does not call him *his* God, nor the only God, so that his conversion was not probably more genuine than his predecessor's; still the royal decree was sufficient to protect Daniel and other faithful Jews from any more persecution. "So this Daniel prospered"—like Joseph at the court of Pharaoh, even when the weak, sensual, pleasure-loving Darius was succeeded by the warlike Cyrus. They who dare to be Daniels, even if they are never exalted to high positions in any earthly government, have the promise of being made kings and rulers in another world, and continuing to all eternity.

RELIGIOUS NEWS.

AFRICAN M. E. CHURCH.

—The General Conference of the African Methodist Episcopal Zion church, in session at Pittsburg, Pa., has elected two new bishops—Rev. Dr. J. Clinton, of Lancaster, S. C., and Rev. Dr. Albert Watters, of New York City. Rev. G. W. Clinton was elected to the editorship of the *Star of Zion*, the official organ of the church.

BAPTIST.

—It is stated that the recent great revival in the Baptist Mission at Ongole, in the Telugu field, India, at the close of which 1,671 persons were baptized, is one of the most remarkable in the annals of missions. The unprecedentedly short time in which the rite of baptism was administered to the multitude was one of the features which has excited most comment. In exactly three hours and five minutes two native preachers are said to have immersed 1,065 persons.

CONGREGATIONAL.

—The State of Illinois now has three hundred Congregational churches; sixteen have been added to the number during the year.

—The sixty-sixth anniversary of the American Home Missionary Society was held in Washington May 24th, 25th and 26th.

—The Minnesota churches are endeavoring to raise $16,000 this year for home missions.

—The Chicago Association has elected the following persons as ministerial delegates to the National Congregational Council to be held in Minneapolis next October, viz: Dr. F. A. Noble, Prof. S. I. Curtiss, Rev. M. W Montgomery and Rev. Q. L. Dowd.

—Twenty-five per cent of the Congregational churches of Massachusetts now have free pews; twenty-five churches in the State have recently changed from rented to free pews, and reported increased receipts.

—The annual commencement of the Oberlin Theological Seminary was held in the Second Congregational church, Oberlin, on Friday, May 13. The new catalogue just issued shows the names of twelve students in the senior class of the classical course and six in the English course. The total enrollment in all the classes is one hundred and eleven.

EVANGELICAL.

—Rev. B. Fay Mills, the evangelist, is now in Los Angeles, Cal., engaged in holding successful meetings. Mr. Mills held meetings before going to Los Angeles, at Tacoma, Wash., where it is said the interest was so great that the mayor of the city issued a proclamation recommending that the offices of the city government and places of business generally be closed on the day selected for religious services.

LUTHERAN.

—The German Bible revision, agitated in ecclesiastical conferences from the year 1857 on, and commenced in 1864, has been brought to a very satisfactory conclusion. The first issue was sent out just recently. It is printed by the Canstein Bible Society of Halle, and will be at once adopted by all the branches thereof. As it had the co-operation of the highest church authorities it will undoubtedly become the Bible of the German-speaking people all over the world. The translation is Dr. Martin Luther's, only the niceties of expression and language are modern. The work is cautiously and reverentially executed. Inaccuracies of translation are corrected so far as necessary to express the native sense.

—There are 1,284 Lutheran churches with 219,069 communicant members in Pennsylvania; 927 churches with 164,411 communicants in Wisconsin; 1,124 churches with 143,545 communicants in Minnesota; 568 churches with 115,836 communicants in Illinois; 575 churches with 86,970 communicants in Ohio; 311 churches with 84,187 communicants in New York; 562 churches with 62,885 communicants in Iowa; 375 churches with 62,159 communicants in Michigan; 269 churches with 40,940 communicants in Indiana; 386 churches with 27,257 communicants in Nebraska.

—The Milwaukee Hospital, Dr. Passavant, director, is the largest Lutheran hospital in the United States. It sheltered 560 patients in 1891. Of these, 357 were Protestant, 125 Roman Catholics, 34 Jews, and 44 without religious preference or confessions. The cost of maintenance was $18,460.18. The income from endowed charity beds was $1,175, and from patients paying in whole or in part, $13,780.55

METHODIST EPISCOPAL.

—The vote of the laity as to the eligibility of women to seats in the General Conference was 235,668 for, and 163,844 against; but the majority was not sufficient to carry the question to a victory, since the vote of the laity was not authoritative. The question was decided by the vote of the ministers. Their vote stood 5,609 for the admission of the women, and 5,144 against, a majority in favor of the eligibility of women to the conference, but not a constitutional majority.

—The Methodists have decided to hold an international camp meeting of a month's duration at the time of the Exposition. It will be held half the time at Desplaines and the other half at Lake Bluff. Both places are a few miles out from Chicago.

—According to reports made to the Conference there were 442,000 additions to the church during the last four years. Deducting 150,000 deaths the net increase reported was 292,000, which is a remarkable showing.

NEW YORK MISSIONS.

—The *Missionary Review* says: "According to the last annual report of the New York State Board of Charities, the real estate held by all the charitable, correctional, and reformatory institutions of that single State has a value of $72,197,804, while the cost of maintaining these institutions for twelve months was $17,605,661, and the number of persons cared for was 74,773. Now, for the same period all Christendom contributed for the intellectual and spiritual well-being of all heathendom only about $12,000,000. Hence it rather looks as though the heathen at home, sad as is their case, were rather lavishly cared for by comparison with the heathen abroad."

PRESBYTERIAN.

—The report of the Committee on Home Missions to the General Assembly at Portland, Ore., last week, shows that the mission board began the year with a debt of nearly $100,000. One million dollars were asked for last year, and contributions reached within $70,000 of that amount, of which over $843,000 were available. The present debt is $67,000. The report gives an account of the work in various States conducted by 1,479 missionaries in churches with a membership of 93,500 and a school attendance of 141,000. During the year fifty-two churches became self-sustaining. The States having most home missionaries are: New York, 140; Kansas, 112; Iowa, 102; Minnesota, 84; California, 82; Illinois, 81; Nebraska, 80; Michigan, 74; the Dakotas, 112. The report made sixteen recommendations looking toward the extension of home missionary work.

—Rev. R. C. Wylie was elected, at Philadelphia, last week, first vice-president of the Presbyterian Historical Society. The occasion was the society's fortieth annual meeting.

—The Christian Endeavorers of a Presbyterian church in Pennsylvania "brought the plan of systematic benevolence so successfully before the church that tithe-giving became immensely popular, and pew-rents were done away with, resulting in an increase of $400 in the income. Systematic benevolence is the most spiritual plan of giving, and therefore is the most profitable plan every way."

—The Presbyterians in Philadelphia report 143 ministers; 73 churches; licentiates 10; students for the ministry 46; elders 378; deacons 176; added on examination 2,015; added on certificates 1,305; adult baptisms 304; infant baptisms 1,129; Sunday-school membership 35,416; number of communicants 30,086; contributions $662,349.

—The last report of the Board of Foreign Missions of the Presbyterian church is as follows: Total appropriations for the year, $1,015,845.48; amount received in eleven months (less $18,871.41 for debt received after May 1, 1891), $653,322.98; amount to be given in April to meet all obligations, $362,522.50; amount given in April, 1891, $290,807.62; increase needed to avoid debt, $71,714.88.

UNITED BRETHREN.

—The Internation Conference of Brethren in Christ, commonly known as "The River Brethren," was held last week in Stevensville, Ont. This denomination has 10,000 members, and is represented by 200 delegates in the conference. Plans for a new U. B. church in Chicago were submitted last week.

UNITED PRESBYTERIAN.

—The present membership of the United Presbyterian church is 109,180, a gain of 2,633 during the past year. The total contributions of the church during the last year were $1,286,288, an increase of $152,000 over the previous year. The young people's societies of the denomination enroll about 24,000 members.

—Rev. J. C. K. Milligan, having resigned the charge of the First Reformed Presbyterian congregation of New York City, was received by certificate into the Presbytery of New York, May 16. This is regarded by all who know Mr. Milligan as an excellent accession to the ministerial force of the presbytery.

NEWS OF THE WEEK.

CHICAGO.

Suits are to be begun against violators of the health ordinances.

The city council passed the Illinois Central elevation ordinance Monday night.

Despite the recent floods, the death rate and the per cent of febrile diseases is low.

Cyrus R. Teed walked into court Tuesday evening after being missing for several days. Oscar Cobb, an architect, came forward and signed his bond for $2,500 on the adultery charge.

The Bankers' National bank of Chicago is an assured institution. At a meeting of stockholders definite action was taken.

A Milwaukee man claims to have invented a self-regulating gas burner that precludes the possibility of asphyxiation.

Professor Samuel Ives Curtiss addressed the Congregational Club on the needs of the Chicago Theological Seminary.

Condemnation proceedings will be begun at Joliet soon to secure the drainage canal right of way.

Judge Luna, of Peru, says that great interest is being taken in World's Fair matters in his native country.

The National Association of Millers met at the Grand Pacific.

Charles Schneider, a burglar, courteously returned valuables to Mrs. Handrey at her residence. He was arrested later.

Plans for raising funds for women's buildings at the University of Chicago were adopted at a meeting of the committee.

Captain P. W. Egan, the missing shipping master, has turned up in Rochester, New York.

As the result of a collision in mid-lake Tuesday at midnight between the passenger steamers Pilgrim and Kalamazoo, the latter went to the bottom, and the former was badly damaged. No lives were lost.

Fitch C. Cook, Grand Chancellor of the Knights of Pythias, was cited by Judge Burroughs to show cause why he should not be attached for contempt.

Industrial and reform-school workers held sessions Wednesday at the Sherman House, and listened to addresses from Bishop Fallows, Chief of Police McClaughry and others.

The red flags captured from anarchists during the Labor Day parade will be held by the police. This is in accordance with a verdict returned by a jury in Justice Prindiville's court.

Thomas Cole, who is prosecuting Koresh Teed on a charge of adultery with his wife, is going to have the practical help of the Normal Park community.

The secret committee appointed by Normal Park residents to rid the community of Dr. Teed are working quietly but none the less effectivelyin carrying out their plans.

The Appellate Court condemned the smoke nuisance in Chicago by deciding against Marshall Field & Co. in an appeal from the Criminal Court. A fine of $50 was sustained.

The Norwegian steamer Wergeland arrived in port Thursday, direct from Bergen, Norway, with a cargo of fish and oil. A large delegation of Norwegian citizens welcomed the vessel and her captain.

COUNTRY.

Mrs. Monohan, of Independence, Mo., has won a suit against the English Government for some property in county Galway, Ireland, valued at $2,000,000.

Fresh floods have occurred in Iowa. In Ottumwa enormous amounts of property have been destroyed.

The first car-load of this year's wheat crop was shipped from Delano, Cal.

A new steamship line is projected to run between the United States and Honduras.

Trouble is reported from the Mexican boundary. A deputy constable, escaped from Lower California, was seized by Mexicans after he had crossed the line at the little village of Trijuana.

The electric street car lines of Youngstown, Ohio, were tied up Monday by a strike of the conductors and motor men for an advance in their wages of 24 cents per day.

At a union meeting of representatives of the Protestant congregations of Freeport, Ill., Monday night resolutions were adopted demanding the closing of the World's Fair on Sunday.

Farmers in Illinois and Nebraska have begun to plant corn in the districts which were flooded.

The Baptist Woman's Missionary Society held its fifteenth annual meeting in Pittsburg Monday.

Indianapolis felt a sharp shock of earthquake Monday night, lasting five seconds.

President Harrison on Tuesday signed the bill providing for a bridge over the Missouri river at St. Charles.

Mr. Mitchell, from the Committee on Privileges and Elections, reported to the Senate on Tuesday a joint resolution proposing a constitutional amendment providing for the election of United States Senators by popular vote.

Mr. Pettigrew in the Senate reported a joint resolution directing the President to proclaim a general holiday commemorating the 400th anniversary of the discovery of America on Oct. 12, 1892.

Arthur Bisot, who escaped from the Indiana State prison twelve years ago under peculiar circumstances, surrendered himself Tuesday.

At Omaha Tuesday the Methodist General Conference decided that the Epworth League was the only society of young people to be recognized by the church.

Over 100 families were reported to be destitute near Wheatland, Ill.

Governor Fifer issued an appeal to the State asking for food and clothing for the sufferers from the flood.

A Mormon colony has been granted a tract of 100,000 acres in the State of Chihuahua, Mexico.

Indiana Prohibitionists Thursday nominated the Rev. Aaron Worth, of Jay county, for Governor.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 23 to May 28.

Mrs E Conery, A Baldridge, J H Cole, Miss Burdick, B Cameron, R Dow, W Boland, W R Fleming, J Kumler, S Carson, J Park, Rev A E Everest, A W Shunhut, L B Skeel, J B Benedict, T Proll, Mrs A F Rider, M Morse, H G Tussey, Rev A Paden, S Blanchard, G W Waterbury, J J Hammond, H Maricle.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	84¼	@	85¾
Winter No. 2	89	@	90
Corn—No. 2	48½	@	50½
Oats—No. 2	32	@	35
Rye—No. 2	78	@	80
Bran per ton			11 00
Hay—Timothy	11 00	@	14 00
Butter, medium to best	15	@	19
Cheese	06	@	09¼
Beans	1 40	@	1 65
Eggs	14	@	14½
Seeds—Timothy	1 18	@	1 30
Flax	1 00	@	1 04
Broom corn	03½	@	07
Potatoes, per bush	18	@	36
Hides—Green to dry flint	4	@	6½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 35	@	4 85
Common to good	3 75	@	4 20
Hogs	4 70	@	5 05
Sheep	3 60	@	6 25

NEW YORK.

Wheat, No. 2	90½	@	98½
Corn	58	@	59
Oats	36	@	39
Eggs	15¾	@	16
Butter	12	@	19
Wool	18	@	36

KANSAS CITY.

Cattle	1 75	@	4 25
Hogs	4 10	@	4 90
Sheep	2 50	@	6 00

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be served either from a dish or in the ordinary custard glasses, and is delicious with all canned, bottled, or fresh fruits. Bird's Custard possesses the richness and nutriment of cream without risk to the most sensitive digestion.

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Blanc-manges are most agreeably flavoured and are highly nutritious, and can be produced in a variety of tints, forming a charming dessert dish, and contributing to the decoration of the table.

THIRD, a tin of BIRD'S CONCENTRATED EGG POWDER, a complete substitute for eggs in puddings, cakes, buns, griddle cakes, and all similar kinds of English and American

confectionery, to which it imparts the lightness, richness, appearance and flavour of new-laid eggs. This tin is equal to 30 new-laid eggs.

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A remittance of one dollar to Messrs. BIRD & SON'S New York Offices, 2, WOOSTER ST., NEW YORK, will bring the sample box EXPRESSED Free of Charge. If any dissatisfaction, the money will be willingly refunded, providing the goods are sent back intact.

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Samuel Adams, the Father of the Revolution.
John Haucock, President of the Continental Congress.
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HOME AND HEALTH.

Wash oilcloth in borax water.

Spirits of camphor will take white spots out of furniture.

Turpentine will remove paint from floors or window-glass.

Cold tea is the best wash to clean grained wood or natural woodwork.

Rub lamp chimneys with salt before washing them; it will brighten them.

Ox-gall, in lukewarm water, will clean dirty carpets and renew their freshness.

To clean marble use a sponge or chamois skin, dampened in soft warm water, then rub dry.

If gilt frames need cleaning, wash with rain water in which is stirred flowers of sulphur.

The unpleasant smell of newly-painted apartments may be lessened by setting pails of fresh water around the floors.

The right way to put salt fish to soak is with the flesh side upward. In this way the salt settles at the bottom of the pan.

In putting new glass in windows, much difficulty is often found in removing old putty. Pass a red-hot iron slowly over it and it will come off readily.

Any one can add strength and weight to the body by rubbing well with olive oil after a warm bath. Oil baths are particularly beneficial to delicate children.

A sure cure for inflammatory rheumatism is made by taking one ounce of pulverized saltpetre and putting it into one pint of sweet oil. Bathe the parts affected.

No wonder there is a demand for home-made jellies, when commercial jellies are known to be made from gelatine and the cores and parings of evaporating factories.

Furniture needs cleaning as much as other wood, and may be washed with warm soapsuds quickly, a little spot at a time, and wipe with a dry cloth; then rub with a little oil.

It is said that a Paris laundryman has discarded all soaps, sodas and boiling powders; he merely uses plenty of water and boiled potatoes, and can cleanse, without employing any alkali, the worst soiled linens, cotton or woolen—*The Chef.*

Hot, sharp vinegar will remove mortar and paint from window glass. Glass is best cleaned with soft paper moistened in alcohol and water; or cold tea to which has been added a little powdered borax, or soda water. Rub the glass carefully up and down, and polish with dry paper.

For ordinary woodwork, rub the dirt off with whiting. Have a pail of warm water and a dish of whiting, moisten your flannel and dip it lightly in the whiting, rub the paint until the dirt disappears, then wash off with the warm water and wipe with a dry cloth. Skewers are very handy to use for corners and cleaning windows and woodwork.

The simplest method of cleaning willow furniture is to wash it with warm water and castile soap, wiping it very dry with a soft cloth, and then drying thoroughly in the sun, or near the fire. If one care to bleach it, have a packing box large enough to hold the willow articles. After washing, put in the box without drying; then into the bottom of the box put a small dish of burning sulphur. Cover the box, and at the end of half an hour, take out the article, which will be bleached. Willow and rattan furniture is now stained, giving variety and doing away with the necessity for cleaning.

A Valuable Cement.—Professor Alexander Winchell is credited with the invention of a cement that will stick to anything. Take two ounces of clear gum arabic, one and one half ounces of starch and one half ounce of white sugar. Pulverize the gum arabic, and dissolve it in as much water as the laundress would use for the quantity of starch indicated. Dissolve the starch and sugar in the gum solution. Then cook the mixture in a vessel suspended in boiling water until the starch becomes clear. The cement should be as thick as tar, and kept so. It can be kept from spoiling by dropping in a lump of gum camphor, or a little oil of cloves or sassafras.

HOW TO MAKE TOILET ARTICLES.

Cold cream contains one pound each of almond oil and rose water, one ounce each of white wax and spermaceti and one-half drachm of attar of roses. Boil the wax and spermaceti and oil in a double boiler of porcelain, and drop the rosewater in, stirring constantly. The lotion contains one gallon orange flower water, eight ounces glycerine and one ounce borax. A famous rouge, called "Bloom of Roses," is made with half an ounce strong liquid ammonia, quarter ounce purest carmine, one pint rose water and half an ounce triple spirit of rose. Pour the ammonia on the carmine and allow it to remain four days, stirring occasionally, then add the rose water and spirit, and after letting it stand for a week decant the bloom of roses.

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But to keep clean we must have soap, which reminds us that the most liberal offer we have ever seen is that of Larkin. Soap Mfg. Co., which appeared in our paper last week. In fact, when the advertisement was sent to us we thought it too good to be true, so we sent for a Combination Box and are pleased to say we find the goods even better than advertised. The Chautauqua Desk is a most useful and beautiful ornament for parlor, library or guest chamber, and our readers who accept the offer will make no mistake.

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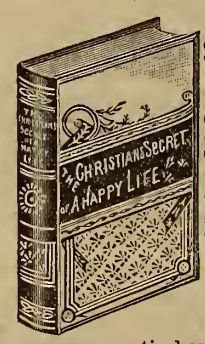

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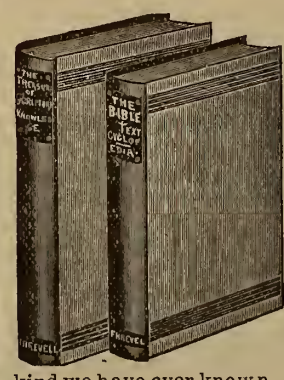

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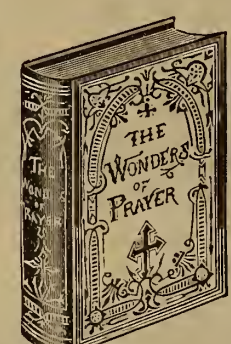

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The farmer who contrasts his business unfavorably with that of the shop-keeper in town, would do well to make a computation of the cost of all his country advantages and see what he would have to pay for the whole at market prices.—*Country Gentleman.*

As soon as the season permits, the earth may be removed around trees and a search made for insects, as they will be in an inactive condition. Before returning the earth, use plenty of lime and wood ashes, which serve to destroy many of the larvæ of certain insects. The peach trees may be looked over for any borers that were not removed in the fall.

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NEWS OF THE WEEK (*Continued from 13th page*).

State Treasurer Wilson estimates that there are from 12,000 to 15,000 persons in Illinois who have suffered from floods and need help.

At Portland, Thursday the Presbyterian General Assembly decided that the appeal to the assembly in the Briggs' case was properly taken.

The Methodist conference at Omaha adjourned Thursday after voting to allow conferences to decide to admit women as delegates. It resolved also to reduce the representation in future conferences to one ministerial and one lay delegate to every ninety ministers represented in the annual conferences.

Thursday the Farmers and Merchants' Bank of Freeport (Ill.) was authorized to begin business with a capital stock of $100,000.

Thursday, the Chicago, Peoria and Southeastern Railway Company filed articles of association with the Secretary of State. Capital stock, $5,000,000.

General A. J. Warner was on Thursday elected president of the National Silver Convention, in session at Washington. Two hundred delegates are present.

President Harrison gave a reception Thursday afternoon to about seven hundred delegates to the home missionary society of the Congregational church.

The Armours will build a large meat packing establishment at Kansas City, it is said.

Farmers in the Northwest are selling wheat more freely, and Western farmess are selling corn.

Dr. De Guerville recently lectured before the royal family of Japan on the World's Fair.

All of the tanneries in the United States will close June 1 for a period of sixty days.

The steamship City of New York arrived at Liverpool Wednesday six days and twenty minutes from New York. This is the best eastward record ever made.

Despite the floods, Kansas expects to raise 50,000,000 bushels of wheat, and in the central and western sections the rain has proved a benefit rather than a detriment.

Miss Anna Dickinson's suit against the Republican Central Committee to recover for speeches made in the campaign of 1888 was thrown out of court in New York Thursday.

Judge Lawrence, a lay delegate to the Methodist Conference at Omaha, took the committee on temperance to task on Tuesday for attempting to make the Methodist church an auxiliary of the Prohibition party.

The Ohio Prohibition State Convention in session Thursday at Columbus, placed a ticket in nomination. George L. Case, of Cleveland, is named for Secretary of State.

Crop prospects are rather more encouraging, but continued favorable weather is necessary. Corn planting is being pushed rapidly.

Monday the Phœnix Iron Ore Mines at Boyertown, Pa., shut down for three months.

The treaty of commercial reciprocity between Austro-Hungary and the United States was proclaimed by the President.

Hard coal prices have again been advanced 25 cents per ton to dealers by the Reading trust, the advance going into effect June 1.

P. S. Hudson, of Chicago, was Thursday elected President of the United States Master Steam and Hot Water Fitters' Association.

FOREIGN.

Friends of the movement to disestablish the Church of Scotland were badly defeated in Parliament Wednesday.

Pope Leo is suffering from exhaustion, caused by extremely hot weather.

Jews have been promised complete protection in Rome.

Gladstone made a brilliant speech in Parliament Tuesday in opposition to the Conservative Irish local government bill, which he declared to be unworthy of support.

Advices from Africa state that French dominance from the Congo to Western Soudan and the Senegal is assured.

Advices from Rio de Janeiro confirm the loss of the Brazilian war vessel Solimoes.

Cholera is causing the death of 500 persons daily at Lerinagur, one of the capitals of Cashmere.

Queen Victoria's birthday was celebrated throughout Great Britain May 25, instead of May 24.

France and Spain have entered into closer trade relations.

Anarchists made a demonstration in Paris Wednesdayin favor of the liberation of journalists of their persuasion now in prison.

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A letter from Bro. I. R. B. Arnold will appear next week.

In this issue of the *Cynosure* will be found an unsolicited but admirable tribute to ex-Pres. Blanchard, written by his old friend E. P. Chambers, of Galesburg, Ill., and first printed in the *Republican-Register* of that city. We also give place, to-day, to several communications from valued friends of the bereaved family, showing the estimation in which the venerable ex-President was held among those who best understood and appreciated his worth.

There is a remarkably fine specimen of forbearance in the conduct of the Chinese Government, through the influence of its representative at Washington, Mr. Yin, who recently received instructions from home to continue friendly relations with the United States, notwithstanding the extension of the Chinese exclusion law. Perhaps it is as well for our national peace that the Emperor—pagan though he be—refuses to return evil for evil. But it does not lessen the injustice of our act, to have the pagan displaying more of a Christian spirit than ourselves.

In a private letter from Phœnix, Arizona, of a recent date, Rev. J. K. Glassford writes: "We are having a grand victory here. Bro. Ebey and Bro. Abbott have been here, and some have forever renounced the 'Widow's Son,' and embraced the Saviour. The Free Methodists are building a church here, right where is Satan's seat, and the end is not yet; but we bless God for the outlook, and for what has already been done." It is this aggressive work, in any denomination whose skirts are clear from lodges, that makes telling inroads upon the enemy's works, and the blessing of God is sure to follow it.

Edgar William Nye, the American "humorist," in a burst of righteous sarcasm, recently gave vent to a shameful truth, as follows: "We should be glad and proud that we live in a land where one can have not one trial alone, but seven or eight, together with an arrest of judgment and executive clemency." And if one belongs to a powerful secret association, whatever his crime, he need not fear arrest, indictment, or conviction. If he is a high-degree Mason, he will never reach the stage of "arrest of judgment." We know a thirty-two degree criminal who has the freedom of Chicago and the Union notwithstanding his "offence is rank." Nobody would arrest *him*, with a hope of seeing him punished.

As we write, the eyes of the dominant party in national politics are turned to Minneapolis, Minn., awaiting the nomination of a candidate for the Presidency of the Union. The campaign year is always one of enthusiasm, anxiety and temptation—a time when souls are absorbed in worldliness, and sin abounds. The present one does not promise an exception to the general rule. Christian men are expected to keep their hearts warm with divine love, and their heads cool with temperance and self-denial at such times; but the trial of their faith is too frequently embittered with the prevalent partisan spirit. It requires much grace to keep men in the fear and admonition of the Lord during these months of turmoil.

The memorial forwarded to the recent Methodist General Quadrennial at Omaha, but which it referred to a committee without reading, was sent by the German Methodists of Chicago, and read as follows: "Whereas, the oaths of all who join oath-bound organizations are contrary to the commandment, 'Thou shalt not take the name of the Lord thy God in vain.' Hereafter be it resolved, That a member of the Methodist church cannot belong to such organization without violating his faith." Why it was so curtly disposed of is explained in an article in another column—"A Bit of History." All anti-secrecy reformers will honor the German Methodists for thus placing themselves squarely on the record in opposition to secret societies and the evils they perpetuate.

The immorality of Europeans in India, and especially in the vicinity of Bombay, has aroused the Christian spirit of the *Cynosure's* good friend and correspondent, Rev. W. J. Gladwin, editor of the *India Watchman*, in connection with Rev. R. H. Madden, City Missionary of Bombay, to undertake its suppression by all possible means in their power. A brave and urgent circular, addressed to those who have influence with the Government, has been issued, setting forth in detail the open licentiousness that prevails in that region. So fearful are the abominations witnessed by these gentlemen that they cannot be given to the public. They are, briefly, nearly on a par with those that consigned Sodom to sulphurous flames. The work upon which these brethren have entered is a huge one, and will require a vigorous prosecution to make it effective. The prayers of all Christians for their success is one means of grace that will tend to greatly strengthen and encourage them.

Due reference to the recent floods throughout the West and Southwest, with the consequent destruction of life and property, was crowded out of last week's issue; but since then the more complete reports have fully confirmed the newspaper statements concerning the devastation caused by these terrible overflows. Statistics gathered from various boards of trade, exchanges, etc., and estimates received from reliable correspondents, show that the accumulated losses by the great floods reach the astounding total of $29,300,000 in six States, as follows: Missouri—Wheat and corn destroyed (500,000 acres), $10,000,000; homes ruined, $1,000,000; cattle drowned, $50,000; railroad property destroyed, $150,000. Total $11,000,000. Tennessee—Cotton loss, $600,000; wheat loss, $1,200,000; homes and cattle, $100,000. Total, $1,900,000. Arkansas—Farms inundated, 9,338; loss as follows: Corn, $2,500,000; cotton, $5,000,000; other products, $2,500,000. Total, $10,000,000. Mississippi's loss, $1,000,000. Louisiana's loss, $5,000,000. Kentucky's loss, $200,000. This estimate does not include stagnation in business among the merchants and transportation lines. A conservative estimate of the amount of damage caused by the loss from the high waters from Kansas City to New Orleans will reach the enormous figure of $50,000,000. The distress created by these disasters was very great, but was promptly ameliorated by State liberality and private benevolence.

HOW TO DEAL WITH THE LODGE IN THE CHURCH.

BY JOSEPH M'KEE.

Through your kindness I would like to say a word regarding the Rev. R. C. Wylie's attempt to answer my questions in your issue of April 21st.

To my question, "Would Christ deny church privileges to members of secret organizations—the means of grace to those for whom he gave his life?" he answers: "The means of grace are two-fold; first, those designed for conversion; second, those designed for strengthening and perfecting the converts."

The classification is as follows: "Reading and hearing the word, prayer," etc., for conversion; "religious profession, the Lord's Supper," etc., for perfecting and strengthening. Since the reverend gentleman limits "reading, hearing and praying," to the conversion of souls, which function, according to his own statement, is peculiar toward those who are without, a fact he says Jonathan Edwards settled long ago, what shall we make of the following "words?" "And he gave some apostles, and some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, and unto a perfect man, unto the measure of the stature of the fullness of Christ, and grow into him in all things, which is the head, even Christ." "New-born babes desire the sincere milk of the word that they may grow." Babes are born in the house. "It shall be said of her that this man and that man was born in her." The "word" is the food of the house. "Grow in grace," etc., is Paul's injunction to church members, especially. Now, if a "religious profession, the Lord's Supper," etc., are only means of "building up" converts, and all who apply for admission into the church are supposed to be converted outside, why use, continually, "reading, hearing and prayer," which are only means of conversion?

Notwithstanding the gentleman's ingenious classification of the means of grace, I incline to think that all church ordinances are homogeneous as promotors of the new birth and growth in grace—or "building up"—and fine-spun distinctions are more the outgrowth of a subjective concept of comparative worthiness than the natural result of a careful study of God and his Word.

That Christ would have denied sealing ordinances to members of secret organizations, is proved by his own example when he declares: "I spake openly to the world, and in secret have I said nothing." My dear Bro. Wylie, your quotation is precept, not example, and utterly irrelevant to your interest—a gross misapplication of Scripture; but as it is a hackneyed phrase in Mr. Wylie's school, they are welcome to any logic it affords.

The gentleman instances the teaching of Paul: "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a

shame to speak of those things which are done of them in secret." Amen, I say. If the lodge is such a place as the apostle describes, we should, as church members, have no fellowship with its "works of darkness." But what of its members? I am not convinced that Paul here recommends church discipline, but rather that he warns Christians against participation in the evils of others. I do not gather from the above Scripture that good people (?) are to drive men out into the world, and then gather up their own immaculate skirts and stand at a distance that will defy contamination, reaching them the bread of life on the point of a pitchfork, or, perhaps, putting out of reach of saving ordinances altogether men who are only sinners. This same apostle found among the members of the Corinthian church a species of unnamable sin; and yet he did not drive the sinners out, but took means to save them *in* the church, by having them delivered over to Satan, that the flesh might be destroyed and the spirit saved. It is a very serious matter to either prevent or excommunicate church members.

It is useless for friend Wylie to write whole paragraphs descriptive of Masonic oaths and rites which render unworthy of church-fellowship those who perform them, until he can show us one worthy servant.

We think Mr. Wylie's ideal church members have all crossed the river; but by his standard the Reformed and United Presbyterian churches are full of them.

"Is the church a hospital or a heaven?" Mr. Wylie answers, "Neither;" but an "army designed to make war on Satan's kingdom." Admitted. But our Captain came to recruit not from the ranks of the converted, but from among the unconverted—not from the well, but from the sick.

But I am forgetting Mr. Wylie's doctrine, that all the necessary equipment, barring "profession" and "strengthening," by the orthodox observance of the "Lord's Supper" are to be had outside and are to be the shibboleth of church initiation. Mr. Wylie says there are "plenty of reasons why Jesus did not excommunicate Judas." If he can give any outside of the love and patient solicitude for the soul of that betrayer, I would like to hear a few. He says: "Our Lord never interfered with the courts of the church, but gave the discipline into the hands of men." Well, perhaps the gentleman is right, for it does not look a bit like Jesus to fence up the church against sinners.

If Jesus did not come to reform church government and discipline, which in the "hands of men" had become obnoxious to his great loving heart, he did not come to reform anything. I would not like to be disciplined by Mr. Wylie's session, interfered with by no divine dictum.

Perhaps the ecclesiastical burden of man-made churchism, up till the first century, was due to the want of divine interference.

The gentleman says: "If Judas had not left the church when he did, he would afterward have been excommunicated." My answer to this is, Assertions are cheap. If Mr. Wylie's ideal, ultraistic church is the one to which he ministers in Wilkinsburgh, surely its sanctifying influences must soon tell mightily on the village; but before he hurls too many of those huge sectarian boulders into the motley world, he would do well to look inward and weed out all the glass heads, if there are any.

Mr. Wylie says: "Judas had the good sense to go and hang himself; but the lodge man of today will neither hang himself nor leave the church." I regret that such an expression should have escaped the lips of a minister of the Gospel; but, coarse as it is, we learn something from it—that perhaps the mistake of Peter's life was that he neither hanged himself nor left the church. If all church members—including Mr. Wylie's flock—who have denied and betrayed the Master would act on his suggestion, there would soon be no church organization.

Is not the right or wrong of secretism largely a matter of opinion? and should not its members be treated as ignorant, rather than willful, sinners? "One man esteemeth one day above another; another esteemeth every day." And both stand or fall to the Lord, not to the church. Then, "Why dost thou judge thy brother, or why dost thou set at naught thy brother?" You see, the difference of opinion does not destroy church fellowship, "for we," indiscriminately, inside and outside the church, whose opinions and practices do not square with the different theologies, "must all stand before the judgment seat of Christ and give account of themselves."

If men would think of the church as bounded only by the walls of the universe, located in the bosom of divine imminence, and not confined to 50x100 feet of denominational territory, their overweening preclusiveness would take on the law of love, which rules of discipline, or, indeed, law in any form, cannot govern; but in their narrow conceptions of the length and breadth, depth and heighth, of the unconditioned love of God, they erect judgment bars, formulate inflexible rules of discipline, and then press into the service "the infallible rule of faith and practice" for their justification; after which they are ready to hold court and pronounce sentences, many of which will be reversed at the great assize.

Allegheny, Pa.

REPLY BY REV. R. C. WYLIE.

But little space need be taken for a reply to Mr. McKee's criticisms.

First of all, the human family are divided into two classes, the converted and the unconverted. I never stated that the preaching of the Word was not for the benefit of both, but I did state, and here repeat, that the Lord's Supper is designed for true believers alone; and it may be added that it is only for *them* while living a regular godly life. "Eat, O friends; drink, yea, drink abundantly, O beloved." "I have called you friends." "Let a man examine himself, and so let him eat." "Withdraw yourselves from every brother that walketh disorderly." "If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."

When Christ said: "I spake openly to the world, and in secret have I said nothing," he certainly was pointing us to his course of life as an example. Friend McKee will need to look up the definition of the words "precept" and "example."

As to Paul's admonition to "have no fellowship with the unfruitful works of darkness," etc., we remark: (1) That he was referring to the secret mysteries of Gentile religions in his day. (2) That the admonition refers just as truly to secret societies now. (3) That Christians are warned not to belong to them. (4) That they must have no fellowship with them. (5) That to admit to church membership and to the Lord's table the members of these societies, is to have fellowship with the unfruitful works of darkness. But we urge all such to attend church, hear the Gospel, and break off their sins by righteousness.

I am much obliged to Mr. McKee for his reference to the case of incest in the Corinthian church. The offender was delivered over to Satan; that is, he was put out of the church, until he should repent of his sin and reform his life. That is exactly what should be done with Masons, Odd-fellows, etc., now.

Mr. McKee admits my representation of the church as an army, and that it is not a hospital or a heaven; but he says the Captain came to recruit from the ranks of the unconverted. Yes, but they must be converted before their names are added to the list of his followers. They must separate from the world. They will be of little service in fighting the battle for the truth so long as they are wedded to such worldly institutions as secret societies. Mr. McKee works himself into a fine frenzy over the matter of discipline, Judas Iscariot, etc. His theory would abolish all church discipline. He says, about as plainly as words can express it, that there should be no discipline in the church; that it is contrary to the loving heart of Jesus, etc. To all this we have to say that Jesus Christ himself is the author of church discipline. With a scourge he cleaned out the temple, driving the sinners before him. He commandeth us to tell our brethren their faults; first alone, then before one or two witnesses, then to the church; and if all this does not bring them to repentance, let them be put out of the church.

Paul reproved the Corinthian church because they did not discipline the incestuous members. Christ, through John, reproved the Church of Pergamos, because some of the members who held the doctrines of Balaam and of the Nicolaitans, were not disciplined. And he says, "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." This mawkish sentimentalism that wants you to love everybody so well as to take them, with all their filth, right into your bosom, is not the kind of love shown by Christ. It is written: "Be ye holy, for I am holy." His love is not inconsistent with discipline, but demands it. As to Peter, he did a better thing than to hang himself or leave the church. He repented. Christ's look of love melted him. We want all sinners to follow his example. That is what we urge secret society people to do. If all church members who have betrayed Christ would do as I think they should, instead of the church being disorganized there would be a day of fasting and repentance, followed by a reformation that would deal Masonry a stunning blow. The evil of secrecy is not a matter of opinion. It denies the one way of approach to God, viz., through Christ; it draws an artificial line through the human family; it is organized selfishness; it is anti-republican, and anti-Christian. R. C. WYLIE.

Wilkinsburgh, Pa.

REMINISCENCES OF JONATHAN BLANCHARD.

Having been asked to write about some of my recollections of Mr. Blanchard while a citizen of this place, my thoughts instantly reverted to his first appearance here, and to some of the circumstances attending it. Some time in 1845 Mr. Blanchard had been invited by the officers of Mission Institute at Quincy to visit their institution with reference to accepting a call to its presidency. Its late president, Rev. David Nelson, author of the famous popular work, "The Cause and Cure of Infidelity," had a few months before died. Mr. Blanchard was at that time pastor of the Sixth Presbyterian church of Cincinnati, a large and rapidly growing organization. He, however, accepted the invitation, and in May or June, I think, came to Quincy to look over the ground. The outlook not proving satisfactory he declined the proffered presidency.

In the meantime, or even earlier, it seems, Rev. Hiram H. Kellogg had been thinking of Mr. Blanchard as his successor, and had broached his views to some of the trustees of Knox College. Mr. Kellogg was the first president of Knox, and had formed an intimate acquaintance with Mr. Blanchard as a traveling companion to the World's Anti-slavery Convention in London, and as a co-worker and aid to an extent in his efforts for Knox College in Great Britain. When it became known that Mr. Blanchard was coming to Quincy, and Mission Institute seemed to be stealing a march upon Knox, the officers of the latter college extended an invitation, requesting him to visit them also, having in view his succeeding ex-President Kellogg, who had a few months previously resigned. The invitation to visit was accepted. All Galesburg—which, considering the character of its inhabitants, was even then considerable of a town, and a felt power in our commonwealth—was agog when we learned that Jonathan Blanchard was about to visit us. Although but little over thirty years of age, he already had more than a national reputation as a preacher and a reformer.

I think I shall never forget the first Sunday he was here. It was also the first time he appeared to the Galesburg public, for if I mistake not, he arrived here from Quincy only the night before. It was understood that he was to preach for us on that day. We at that time worshiped in the old Academy building, which then stood where the First National Bank is now located, and was the only place of public worship in town. We usually had three sermons each Sabbath: one in the forenoon, one in the afternoon and one at night. Galesburg was then four days from Chicago, and one day from any river town, or two days when we had such weather as we are now experiencing, unless we accepted that term for ourselves. Most of our citizens had never or seldom seen salt water; and while our habiliments were not strictly homespun, they were largely home-made and not quite up to the latest style, and usually intended to last two or three years. Many of the then children and youths had often heard our parents speak in almost rapturous terms of the preaching of Lyman Beecher, and Beman, and Finney, but most, if not all of us, had never heard one of even Mr. Blanchard's reputation. It was therefore to us younger ones a day of great expectations; and yet not to us only, but to

Galesburg generally, and especially to the students, and furthermore we were not disappointed.

The day was a perfect one; our people had assembled; the thoughtful audience was waiting and expectant; a quietness pervaded all within and without that was itself a benediction and restful. The day was sufficiently warm to permit of the opening of all the windows and the old academy was thoroughly but pleasantly ventilated. Everything seemed ready for the services to commence, but strange to say, the minister was late. Presently a stranger entered; tall, with a lofty but slightly receding brow; evidently a clergyman, and as evidently in poor health; and took a seat near the door at which he entered. Immediately all eyes were fixed upon him; silent judgment was rapidly being passed, and many undoubtedly were consoling themselves with the adage: "You cannot tell from its looks how far a toad will jump." While this was going on, conversation from without was heard as of people approaching. As I sat at the window nearest the direction whence the conversation proceeded, my attention was attracted thitherward, and instantly a sight greeted my eyes that is as vivid at this writing as when first pictured upon my retina. Rev. Dr. G. W. Gale and his wife, accompanied by a stranger, a man of striking appearance and genteelest garb, were engrossed in conversation while rapidly walking to church. I was not long in assuring myself who the stranger was, and knew the audience was about to have an agreeable surprise. At the same time I was conscious of an inward satisfaction, arising, no doubt, in having an ideal realized, for the man looked much as in my youthful imagination I thought the Boanerges ought to look. Upon entering, an unexpected pleasure with a dash of wonder lighted up the countenances of the congregation; then removing his hat, and proceeding to the preacher's desk, there stood before the admiring throng the young man, Jonathan Blanchard. In person he was of more than medium height, erect, with but little of the student's stoop of the shoulders, with a large head just beginning to be bald, a forehead high and full, beetling over dark, flashing eyes, and with hair "black as a raven's wing," the most marked and "lion-like looking man" I ever saw; looking so marked and distinguished that as the Hon. Rufus W. Miles said, "It is not necessary for him to dress in his silk robe and shining silk tile" (in which he appeared at our first commencement) "to indicate which is the president."

The text of one of the sermons, I am not sure it was the first one, was: "A bruised reed shall he not break, and the smoking flax shall he not quench," and the discourse was a beautiful portrayal of God's longsuffering and mercy. Both discourses (I think we had only two sermons that day) were gems, and contained but slight, if any, allusion to the reform of the day, that of anti-slavery; yet they gave, I think, universal satisfaction to our abolition community. In his prayers, however, this reform was fervently prayed for, and contained touching, beautiful and even poetic allusions. It was a frequent remark of the older graduates of Knox, after they went forth from us, that they never heard such prayers as those offered by President Blanchard. One enthusiastic theologue asserted he would walk five miles to hear one again.

The result of his visit here was his election to the presidency of Knox College, and his acceptance of the position. Yet before his removal here, but after his visit, he was put forward by the late Chief Justice Salmon P. Chase, Dr. Gamaliel Bailey (at a later day editor of the *National Era*, a newspaper made illustrious not only by the joint editorship of Dr. Bailey and John G. Whittier, but by first giving to the world Mrs. Stowe's immortal story, "Uncle Tom's Cabin," and the earlier verses of Alice and Phoebe Cary), William Birney and other prominent Abolitionists of Cincinnati, as their champion to discuss with that experienced and skillful debater, the late Rev. N. L. Rice, D.D., the question: "Is slaveholding in itself sinful, and the relation between master and slave a sinful relation?" This debate occurred in the fore part of October, 1845, and just before President Blanchard came here to reside. Of course the affirmative of this debate was taken by our president, and maintained to the satisfaction of the Abolitionists, who felt that he had thereby added eclat to his reputation as an anti-slavery reformer. I remember also hearing occasionally the opinion of some who were by no means pronounced Abolitionists, that Dr. Rice was more artful than honest and convincing in his arguments. A comparison of the opponents made by the Hon. H. R. Sanderson, in our youthful days, I yet recollect, and as I recall the discussion the comparison does not seem very, if at all, unjust. "Blanchard," he said, "was like a mastiff going along undisturbed about his master's service, while Rice reminded him of a fist" (small dog, the i long) "snapping and snarling at him."

As an illustration of President Blanchard's style of argument in this debate, I will give an excerpt, not of any painstaken selection, but almost taken at random:

"But I prove *directly* that slaveholding is sin, because it annihilates marriage. Eminent jurists have decided this fact. Observation has decided it. We know it. 'Slaves,' says Dunlany, 'are incapable of marriage, because incapable of the civil considerations annexed to it.' And because slaveholding prevents unions which God hath permitted; or (if they were married before they were enslaved) 'puts asunder those whom God hath joined together," it is sin.

"Several instances have occurred in the history of American slavery, illustrating the practical operation of the property principle upon the marriage tie. Instances where a young girl has been tenderly reared to womanhood, educated, and knew not that she was a slave until after her marriage, when the heirs of the deceased master, who was also her father, came and claimed her as their property. And such instances are constantly liable to occur wherever there are fathers of slave children who will not send to the Negro quarter and sell their own offspring.

"Now, bring the case home. Suppose one of the elders of my brother's church, spending the evening in the bosom of his family, has just opened the Bible and commenced the sweet solemnities of the hour of worship, when a rap calls him to the door and a stranger takes him outside and tells him that himself and wife are descended from persons held as slaves, and that they are property—the property, if you please, of the most amiable and pious man the Southern States ever held. Nothing has touched this family yet but simple slavery—the property-holding power. The husband returns to worship, but his lips refuse their office. He retires to his pillow, but sleep has fled from it. He groans inwardly as he turns upon his bed: 'Oh, God, I have no wife! My wife is the property of another man! My children all the property of another!' This is precisely the truth respecting, not some few slaves, but of every slave family on earth. 'Husband, my dear!' at last sobs the wife, 'what on earth did the man want? Do tell me what has happened?' 'Oh, nothing, only we are all slaves!' 'Slaves!' cries his companion, 'then may God regard us in mercy! But who owns us?' 'Oh, an excellent man, the Rev. Dr. ———; but if he dies to-night, we know not who will own us tomorrow! And what is worse still, our continuance together does not depend on our own sacred rights, but upon his permission; and that permission again depends not only upon his disposition, but his debts. He may be compelled to sell us, or his creditors may take us. What we shall do I know not. We are hopelessly undone.'

"This is the natural, necessary and invariable operation of the pure slavery relation upon the family ties, when stripped of every law and circumstance of cruelty. And now will my friend, and he a minister of Jesus Christ, stand up before this audience and tell you that slavery does not separate husband and wife; that this separation is no part of slavery; when he knows that the property-tenure always prevails over the marriage tie; that creditors' rights are saved without asking or caring about such a relation; that the slave who should plead it would only be an object of derision; when, in short, he knows there is none, and can be no marriage between slaves? The marriage relation, that invisible tie of nature and of God, has given place to another invisible relation, armed with power—the property relation. If, therefore, contravening, resisting, transgressing the law of God is sin, then slave-holding is sin. If my brother does, in the face of all this, still assert that the separation of families is not justly chargeable upon slavery, but upon the chance cruelty of the master, all we can do farther, is to pray for him to Almighty God."

Perhaps the most distinguished part Pres. Blanchard took in the anti-slavery reform while residing here, was his speech before the American Board in support of a resolution which he presented, conveying the identical doctrine he affirmed in the debate with Dr. Rice. This was some years after the combat in argument. However, before that, the board had been repeatedly petitioned to declare in favor of the tenet that slavery is a sin *per se;* and Dr. Rice taunted his opponent, because at last it had declared against it. Under the leadership of Dr. Leonard Woods a report upon the subject of the petitions was adopted, which, while it expressed great abhorrence for the sin of slavery, nevertheless denied the request of the petitioners. They knew that to have granted the request would have next led to the disciplining of their Indian converts who were church members and were owning slaves.

This attitude of the American Board, whose claims Pres. Blanchard advocated, was of course very distasteful to him, and he therefore at one of its annual meetings presented his resolution and supported it with a lengthy, able and elaborate speech. His appearance at the time before this august body has been represented as one of the finest recent exhibitions of the moral sublime, and suggested to many Luther before the Diet of Worms. His resolution utterly failed of adoption and a motion prevailed that it should not appear in the records of the meeting. The last action aroused Dr. Lyman Beecher and brought him and his son Dr. Edward Beecher to the aid of Pres. Blanchard. Dr. Lyman Beecher, in one of his impassioned, telling utterances (it was one of his last) said that unless they reconsidered their last action and permitted the resolution to appear with the other proceedings, the Western churches would wheel away from them in companies and platoons. The action was reconsidered and reversed.

While yet the president of our college, Mr. Blanchard began to give expression to his views on the question of reform which in these last years has so engrossed his thoughts and efforts, viz.: that of opposition to secret societies. In June, 1850, he preached two sermons in the First church in behalf of this reform, which were not regarded with indifference by either the friends or foes of secret societies. A short time previously he had delivered these discourses before the State Congregational Association at Rockford; and it is interesting to note that the last article from his pen is an appeal on the same subject to the same body now convened at the same place.

Of his self-denying, indefatigable efforts for the college all are made familiar by recent statements; but all may not be aware how large the attendance was during his administration. Some of us have been quietly amused at the boasts of younger students about the largest attendance Knox has ever known when it did quite come up to 455, which we are not sure was the largest number of any year during Pres. Blanchard's incumbency. But there was a sound of ardor and hopefulness in those boasts which would not brook correcting, and possibly may have helped to accomplish the grand results of to-day. Yet it should be remembered that at the earlier period Knox College had fewer departments than it now has, and Galesburg was then one of the storm centers, while the separation of Presbyterians and Congregationalists in mission boards and public institutions was going on; and each was scrupulously careful that the other should not take away anything which did not belong to them.

That Jonathan Blanchard was courageous, and where principle was involved, uncompromising, goes without saying. When the late editor of the New York *Witness* first met him he greeted him: "The bravest of the brave." No other man we know came up so nearly to the Pauline rule of not conferring with flesh and blood when duty demanded the declaration of an unpopular sentiment. At the time when some of his ecclesiastical foes had turned to be his political friends and were urging him to let his name go before the convention for nomination as candidate for Congress, I remember the writer called upon him at the request of citizens of Avon to urge his permission to the same use of his name. It happened that some had heard of his opposition to

secret societies and evidently were hesitating to endorse the request of their partisans. I mentioned this fact, and asked him if he had not better keep his views in abeyance. He asked: "Are they Christians?" It happened that the most hesitant one was a Methodist and I so informed him. Immediately he handed me a copy of his sermon, and said: "Here is my pamphlet on that subject. Give it to him." Mr. Blanchard was not a politician.

It would be interesting to recall and detail many of his acts and remarks as a citizen and a neighbor, but this article is already much too long, and we must refrain. One incident we have recently heard from a merchant of our city which is so characteristic of his thoughtful helpfulness, and leaves such a picture of the man as many another in some way helped and encouraged by him will gladly cherish, that we will venture to relate it. When our merchant was a little child his father was called to the East on an important matter relating to the future welfare of his family. The family was in only moderate circumstances, and consisted in the parents and quite a number of young children, of whom our merchant was the older son. Vexatious hindrances in his business held the father long beyond his intended absence. It was during the situation thus sketched, that Mr. Blanchard observed that they were nearly out of stove wood; and soon the busy executive officer, the faithful professor, the active pastor, the man with all the obligations which these offices imply, came over with his saw and sawed up a week's supply of fuel for the family. "That," says our merchant, "was Pres. Blanchard."

Now that he has gone to his rest and reward, his closing utterances in the debate from which the above passage is taken has a new and thrilling meaning, both as to his accomplished work and rest, and to his long since fulfilled desire for the race whose cause he championed. He said, "For me, I know that when a few more days are come, a thousand miles shall stretch between your dwellings and mine—and when, hereafter, this toil-worn frame shall be sinking to its last earthly rest, it shall please my failing memory to remember that my last effort among you was in vindication of the oppressed. Happy, if, when my toils are over, I can raise my dying head, like Wolfe upon the Heights of Abraham, and hear the gathering shout of my countrymen, that the enemy of freedom and God's truth are routed, and the slave is free; and when my weary head shall at last lie low amid the wild flowers of yonder prairie, my future home, it shall content me well if they shed their dewy honors above the grave of one, who having humbly striven in all things to follow his Lord, like him, also, has been faithful to his poor."—*E. P. Chambers, in the Galesburg (Ill.) Republican-Register.*

NEW ENGLAND LETTER.

Anarchism in Boston.—Governmental inspection of convents.—Other matters.—June in New England.— Where do all the caterpillars go to?

Unequal conditions of the atmosphere create cyclones and thunderbolts. It is just so in the social world. Boston, with her fifty millionaires, and her wretched dens crowded by the victims of the "sweat shop," is on the way to develop in time a similar state of affairs to that which is now paralyzing with fear the great European centres. The anniversary of the Commune in March brought out some fiery Anarchistic speeches in Paine Hall, and an audience of about 200—mostly foreigners, who cheered them to the echo—thus proving that there are enough in Boston who pay homage to the red flag to make mischief should occasion arise. The chairman, who was American by birth and lineage, and formerly a Unitarian minister, prophesied that "in the terrible revolution yet to come every enemy of the people will be swept away, although thousands of workmen will be sacrificed before the end will be consummated." These are the low mutterings of a storm that may seem to hang more menacingly over New York and Chicago, but which, when it bursts in its full fury—which calamity heaven avert!—will not spare the city of the Pilgrims.

Meanwhile the political economists, like Bellamy, propose to eliminate all sin and wretchedness from the world by making the state everything and the individual nothing; Dr. Rainsford, that "setter-forth of strange doctrines," suggests that the church go into the saloon business as the best way in which she can help social ills; and Moncure D. Conway, at the recent meeting of the Free Religious Association, at the Meonion, advised that churches be given up as an outgrown institution for which the advanced thought of the present day has no need, and their places supplied by clubs. There are a great many churches at the present time that are actually nothing else, but their success with the masses is not such as to make one hopeful of the experiment, if tried on a big scale. Verily, there are remedies enough proposed. Empirics start up on every hand, but like the sick woman of Scripture, poor humanity is nothing bettered but rather grows worse.

Mr. Conway, however, said some good things. He stigmatized, in scathing terms, "the miserable irresponsibility of our States. Miserable, cowardly wretches," he said, "can strip women naked and scourge them, and 400 or 500 people can go armed to murder eleven poor, undefended, acquitted Italians, while we pay $25,000 for the deed done in our backyard." The apathetic indifference of the North to Southern outrages makes her almost equally guilty before God, and she might well have joined with her colored citizens in yesterday's fast.

That the English House of Commons has already had two monster petitions presented to it asking that a Commission be appointed to inquire into the condition of convents and monasteries, is a suggestion to us on this side of the water. I was greatly struck, last summer, while enjoying a drive through one of our suburban towns, at the sight of an exceedingly high board fence—as high, in fact, as the walls of an ordinary dwelling—which I was told enclosed a recently built nunnery. We may well look with suspicion on institutions which take so much pains to shield themselves from the public eye; but committed to a do-nothing policy, we allow this thing to go on, and never think of asserting our self-evident right as a government to inspect them, and know what is going on inside;—particularly such places as the convents of the Perpetual Adoration, in whose gloomy cells, more bare of comforts than a condemned criminal's, foolish women are incarcerated for life, and who, however bitterly they may mourn their mistake, whatever miseries they endure, or the indignities to which they are subjected, are cut off from all communication with the outside world. Such governmental investigation, provided it was a reality and not a farce, would bring to light many a terrible wrong and cruelty, which now cries silently to God for vengeance. This is a step which the anti-Catholic party in the United States needs to take. Of course such a movement will meet with unbounded opposition from Rome and her political friends and allies, but this very fact is enough to demonstrate its necessity. As the *Traveller* well says: "If there are no evils and abuses to be investigated, the monasteries and convents should welcome investigation."

I count it one of the strangest things that in an age which considers itself emancipated from the shackles of religious superstitions, a man occupying so prominent a place in the literary world as George P. Lathrop, the son of a Puritan ancestry, should desert the faith of his fathers for a church whose devout adherents are now crowding—200,000 in three weeks—to worship a part of the wrist of St. Ann, or, as Father O'Connor believes it to be, the bone of a defunct chicken! Can all the pomp and splendor of the Romish ritual atone, even in the mind of Mr. Lathrop, for such a reverse side to the picture? If it does, the more's the pity. Mrs. Lathrop, who is a daughter of Hawthorne, unlike Dr. Spaulding's wife, meekly followed her husband in his change of belief. Mrs. Spaulding, it will be remembered, showed no inconsiderable backbone by printing a positive and decided denial to the rumor circulated that she had gone over to her husband's faith. Who knows how much her courageous stand may have had to do with his return to the Protestant fold?

It is said that the son of W. H. Vanderbilt was, at the time of his sudden decease, eagerly looking forward to the coveted honor of an admission into the "Skull and Bones" secret society of Yale. The very name of such a society should cause its prompt suppression by the faculty, who know, or ought to know, that the drinking and rowdyism which disgrace so many of our colleges, notably Yale and Harvard, have their origin and their stronghold in these secret dens. It is in a large degree their fault that the legitimate honors of class-day rank lower in the eyes of so many students than the very doubtful "honor" of being initiated into such societies, with their cut-throat names and low, debasing orgies.

This first day of June seems to have come as a foretaste of July's fiery heats. The indications are all for a hot summer; but did New England's hills and dales ever look more beautiful, in their fresh, tender green? One almost longs for a sixth sense to adequately take in the charm of this all too-quickly fleeting loveliness. Even the June roses will soon be gone, and so will—the June caterpillars,—the furry, creeping nuisances whose white tents make so many honest new England apple trees look as if blossoming all over with huge, white cotton bolls; which cover sidewalks and walls and fences with their wriggling bodies, and drop on your head or your bare arm without the smallest regard to your personal feelings, and which in their coming and going are alike a mystery. I have lost the happy faith of my childhood that every caterpillar will, if spared, turn into a butterfly. I no longer believe any such thing, but I should like to know what they do turn into. To me it is a question more fascinating and more inscrutable than even the old problem, "Where do all the pins go to?"

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 1, 1892.

Active preparations are being made for the second season of the Glen Echo Chautauqua, which, the management say, is to include some entirely new and original features. About 3,000 people visited the grounds on Memorial day, and listened to a delightful musical program and addresses by Secretary Jennings, of Chautauqua, Prof. Presbrey, Major J. W. Powell, director of the U. S. Geological Survey, and Mr. W. A. Croffut. They also had the pleasure of being introduced to the Indian pappoose whom Secretary Jennings referred to as the only native American in the audience, and who was taken from under her mother's dead body after the battle of Wounded Knee.

The interest in the alley-mission work is still on the increase, and much good is being done in carrying religion and temperance to many who could not be persuaded to attend a church or a temperance meeting held in the usual places. Last Sunday the W. C. T. U. organized a Sunday-school at the newly-opened mission-house in Willow Tree alley, a notorious locality, and ninety scholars enrolled themselves. The children were poorly dressed, many of them ragged and dirty, but they seemed by intuition to understand and appreciate the interest taken in them by the ladies who had volunteered to teach them.

Bishop Grant addressed the colored Y. M. C. A. on Sunday afternoon, congratulating the members upon the rapid progress they had made since organizing, and exhorting them to continue to strive for the elevation of themselves and their race. The association has made arrangements to to conduct religious services in the jail, workhouse, hospitals and other places where good may be accomplished.

The anniversary exercises of the Howard University were more than usually interesting this year, by reason of some figures presented by Dr. Beard, showing the progress of the colored race, which, he said, now has 1,000 college-bred ministers, 154 newspapers, 2 magazines, 250 lawyers, 749 physicians, and 247 students in European universities studying and fitting themselves for professors, and learning what they shall best teach to elevate the mental, moral and social standards of their race. Senator Cullom delivered the annual address to the graduates of the law department.

Rev. Edward M. Mott lectured before the Y. M. C. A., last Sunday, on "Truth," considered from an etymological standpoint, as the first step toward ascertaining its real and full meaning in the Bible. He said: "There is no more beautiful word in our language, and none more powerful in religion. It is the essence of hope; love, faith and duty are all bound up in it. Its sentiment is embodied in pure white; yet as the spectrum teaches us that the ray of white light is composed of seven distinct colors, so truth em-

bodies in itself all the moral beauties of the uuiverse. The equivalent of our word truth, as it occurs in the old Hebrew, means 'steadfastness.' So Moses' conception of the Almighty as a 'God of Truth' pictures the unchangeable, the everabiding, the 'Rock of Ages.'"

Rev. Green Clay Smith, sometimes spoken of as the "soldier preacher," because of his having been at one time a general in the army, preached a special Memorial-day sermon to the veteran soldiers from the text "Righteousness exalteth a nation."

The result of the first attempt to secure Congressional legislation closing the World's Fair on Sunday, and prohibiting the sale of intoxicating liquors on the grounds, which was made in the House of Representatives, was far from satisfactory. The best that the House would do towards closing on Sunday was to direct the closing of the Government exhibit on that day, and it voted down the proposition to prohibit the sale of liquors in any government building. It has been stated that the reason this proposition was voted down was that it was too broad, and would have resulted, had it become a law, in closing the two Congressional bar-rooms, known respectively as the Senate Restaurant and House Restaurant. Anything that would stop the sale of liquor, now openly carried on, in the Capitol building is certainly to be desired by all having the moral welfare of the nation's legislators at heart. At present the matter is solely in the hands of the Vice-President and the Speaker of the House. Every few years one or the other of these officials issues an order prohibiting the sale of liquor in the House or Senate restaurant, and for a while the order is partially obeyed; that is, the open sale to all comers is stopped; but it is always resumed again. Nothing short of a law will ever effectually stop it *

NEW YORK LETTER.

Clergymen for bartenders! What do you think of it? The church of Christ establishing saloons for the sale of mildly intoxicating drinks to promote the cause of purity and temperance! In a letter I received from Dr. O. W. Holmes, nearly thirty years ago, an absurd statement was followed by the professor's assurance, "This is a *goak.*" The suggestion of Dr. Rainsford ("clergymen for bartenders") might be considered such, were it not in harmony with his previous acts and statements. But it seems incredible that any sane person should recommend such a scheme. Nobody but rumsellers can be expected to approve it. They know how fast a moderate drinker comes to be an immoderate one; how short the step is from wine to whisky. One might as well advise respectable brothels to crowd aside disreputable ones. The *Tribune* says: "A multitude of good men will see this as only an immoral, vicious surrender to the powers of evil," and adds: "The saloon of to-day is one the greatest curses of our civilization."

There appeared in the grand parade of 67,000 Sunday-school children, last week, in Brooklyn, a beautiful spectacle, in a large, open Bible encircled with lilies and roses. One thinks of Peter's antithesis of withering grass and falling flower and "the Word of the Lord enduring forever." We see no open Bible carried in popish parades. Yet some unreasonable people have com. plained that the Brooklyn Sunday-school Union, a Protestant, evangelical body, did not invite Jews, Romanists and all other sects to join the yearly parade. There was one unlovely sight among these sweet little followers of the Prince of Peace—a company of lads with muskets and bristling bayonets, suggestive of brutal and bloody scenes of war. The weapons of our warfare are not carnal, and the war spirit is not one which Sunday-schools need now to foster.

The Syrian Society is our newest organization, and brings to Syrians and other Arabic-speaking people not the Gospel in their own tongue, but helpfulness in gainful industries and in the preparation they need to become intelligent American citizens. Dr. Haddad, 95 Washington street, is secretary. A school has been opened in his medical office, but larger quarters will be sought as soon as funds are received. Dr. H. is a medical graduate of Beirut, and of New York University, as well, and will welcome donations from far and near.

June brings summer heat. With the mercury in the eighties one longs for the hillside or the sea. The Congregational pastors held their closing meeting for the season last Monday, and take a recess of four months and a half. Some pastors have already started for their European visit. Rev. Dr. Whiton sailed to-day, to meet engagements in London and Glasgow. Dr. Talmage leaves shortly to be absent in England and Scotland till September. The winter holidays and summer ones take out a large portion of the church year. Speaking to a wealthy man in May in reference to an urgent charity call, he said, "Nothing can be done till next October." Though the bulk of our church members are wage-workers and spend most of the hot season in the city, leaders in religious and charitable work are away, and nothing of aggressive work is thought of between May and October—in many societies, at least.

Dr. Clapp, the honored treasurer of the American Home Missionary Society, is still confined to the bed with an injured leg, but expects to be able to walk ere long. Dr. Taylor's people have given him a long vacation, but it is feared that even that will not restore again the integrity of his nervous system. Pastor Bourne, at Bedford Park, the oldest Congregational pastor in the pulpit in this city, is doing excellent service in a new and growing section of upper New York. A beautiful stone sanctuary is well filled and a united flock rally about him.

The Nestor of our hosts is Dr. Edward Beecher, who enters his ninetieth year in August. He is still seen on our streets, using two canes since the loss of his leg and is an attendant on the preaching of Dr. Meredith, of Brooklyn. Rev. Joseph H. Towne, D.D., his predecessor at Boston and my pastor at Salem Church, 1837, still lives at Andover in his 88th year. He too, still wields a vigorous pen though physical powers are waning. T.

LETTER FROM BOSTON.

BOSTON, Mass., May 26, 1892.

EDITOR CYNOSURE:—On Thursday evening, 19th inst., a mass meeting was held in Tremont Temple to protest against the anti-Chinese bill recently adopted by Congress and signed by President Harrison. That bill is a gross outrage on the rights of the Chinamen. We tried the experiment of trampling on the rights of the black man and the war of the rebellion was our retribution. Now we are trampling on the rights of the yellow man. The wheels of avenging justice will bring upon us the judgments due. Burke once said in the English Parliament, "Except you guard the rights of the humblest serf that walks your shores, you cannot preserve the rights of England's proudest peer"—a sentence that always thrills me when I think of it. The party that rushed that measure through with such unseemly haste, to make political capital in the coming Presidential campaign, should be consigned to "innocuous desuetude."

Last Monday night the anniversary of the Women's-rights Association was held in Tremont Temple. Lucy Stone presided. The leading address was made by Rev. D. Gregg, D.D., of Brooklyn, N. Y. He contended that the right to vote is a natural right, inherent in the personality of every human soul. Women who have reason, will and conscience should be allowed to vote on just the same terms as men. Women holding property are taxed, and where is the justice in taxing them without a representation? In the church women vote for officers and laws and creeds. They have every right enjoyed by the male members. Why should they not have the same rights in the State? What natural law and the church sustain, we expect to find in the Bible. And we are not disappointed. "In Christ Jesus there is neither Jew nor Gentile, male or female."

Miss Frances E. Willard has a very interesting article in the current number of the *Arena*, on "The Woman's Cause is Man's." She says: "In England there are 1,000,000 more women than men. In the United States 3,000,000 women earn their own living, and 4,500 occupations are open for them to earn a livelihood. In twenty-five years all fields of labor will be open to them, and character will be the only certificate required, and co-operation will forever abolish the wage-system. Last autumn, of the 1,600 candidates for scholarships in London University, chiefly lads, a Scotch lassie was found to head the list when the examination papers were made public. A lady took the prize in competitive examinations for Cook county, Ill., at the Evanston University. Co-education, equal wages for the same work, and political rights are soon to be realized by the Woman's-rights Association."

A Sabbath-school teacher in Boston received a handsome clock from his class of young ladies. In presenting it, these points of analogy were noted: The works of a clock are hidden, but we know they are there because the hands on the dial-plate move. The wheels of God's providence are hidden, but we know that an unseen hand guides them. History is not chaos, not chance, not blind fate, but the unfolding of the divine plan and every human life is included in the plan. A clock must be regulated by the sun, "for nothing goes right beneath the stars." Our souls must be regulated by the Sun of Righteousness. A pendulum, or balance wheel is necessary, and this must be regulated by the fixed standard. Our souls must be guided by conscience, and conscience must be regulated by the Word of God. An enlightened conscience is a necessity. No two clocks will run precisely alike. No two minds can think in perfect harmony. Substantial unity is in endless variety. A clock strikes the hours. If threescore and twelve years made up our life, there would be twelve periods of six years each. At six years the clock strikes I; at 12 it strikes II; at 48 it strikes VIII. At 72 it strikes XII, and life day is ended. When Christ died the clock of ages struck I. When paganism fell, in 323, it struck II. In the first Reformation it struck III. In the second Reformation, culminating in the revolution of 1688, it struck IV. In the Declaration of Independence it struck V. In the Emancipation Proclamation of 1863 it struck VI. In the fall of the secret empire, about 1900, it will strike XII, and that will be the seven-thousandth year, the world's Sabbath, the Millennium. When a clock gets wrong, it must be repaired from within. These souls of ours are wrong. They must be restored, not by outward reformation, but by inward renewal. A clock must be repaired by one who understands it. A clock in the tower of Strasburg Cathedral, of wonderful mechanism, called forth the praises of the people. The king was jealous, and ordered the arrest of the artisan. Before the sentence was executed he ascended the tower, touched a secret spring, and the work was ruined. No one could restore it. Only God can restore the sin-ruined soul. A clock runs down and must be wound up. In God's time the soul departs and the clock ceases to beat time. The clock of Providence will soon run down. The heavens shall be rolled together as a scroll, the elements melt with fervent heat, and time shall be no longer.

J. M. FOSTER.

—Among visitors welcomed to the office of the *Cynosure*, within the past few days, were Rev. J. G. Princell, of Chicago, editor of the Norwegian periodical *Liberty and Peace*, evangelical; Rev. J. F. Hanson, of the Friends' church, Mount Vernon, South Dakota; and Rev. C. D. Trumbull, of the Presbyterian church, Morning Sun, Iowa. These gentlemen are all warm friends of the anti-secrecy cause and our co-workers in its behalf.

CORRESPONDENCE

IN MEMORIAM.

TRIBUTES TO THE LAMENTED JONATHAN BLANCHARD FROM SORROWING FRIENDS.

"The memory of the just is blessed."

STOCKBRIDGE, Vt., May 23, 1892.

EDITOR CYNOSURE:—I can hardly expect to find in your columns room for more than a brief tribute of respect for an old college friend and a brother in Christ whom I knew in 1830–32 . . . I knew him as a Christian, as a brilliant scholar, a poet, a ready debater, a wit, and a radical. Anti-masonry, about that time, was triumphant in Vermont, and he had contributed his share to its success. Anti-slavery was beginning to assume form, spirit and life, and he was ready to urge it forward . . . . He was genial and kind-hearted; and we who were a little younger, and later in college, had great respect and much love for one whom we all believed to be entirely worthy. It is uot too much to say that Middlebury still cherishes a high regard for his memory,

for his integrity, for his constancy in the right, and his unswerving opposition to that which he regarded as wrong. He probably met with much opposition . . . . So did Luther; so did Paul . . . . and the same determination in them to overcome it was as conspicuous in him, and the world will certainly see, at some day, his plans of reform succeed. You speak of his entrance into rest, and the Psalmist bids us "mark the perfect man, and behold the upright, for the end of that man is peace." T. S. HUBBARD.

WHITEFORD, Mich., May 22, 1892.

EDITOR CYNOSURE:—We who have long been patrons of the *Cynosure* are made to feel that a capable and faithful standard-bearer has fallen; but shall we be discouraged? No! Let us, rather, thank God and take courage. In the language of the poet:

"I am glad that he has lived thus long,
And glad that he has gone to his reward."

MRS. C. M. CANDEE.

BIG SPRINGS, Kan.

DEAR CYNOSURE: . . . . Truly a great man has fallen, not in the dark . . . . but in the light—in a grand and noble cause. . . . . While I feel like bowing in humble submission to Him who holdeth the universe in His hand, and doeth all things well, I will continue to pray that his mantle may fall on one who shall never be afraid to hoist the reform banner to the breeze. His very name should be a household treasure to all true reformers. D. K. LAWRENCE.

PUYALLUP, Wash., May 26, 1892.

It is a pleasing thought, amidst our bereavements, that we can rejoice even though our friends fall. It is a grand thought that our brother's life was so devoted to the deliverance of mankind from the thralldom of secret societies. To him, indirectly, I owe my freedom from Masonry; for if the N. C. A. had never been established, I should, probably, have gone to my grave under the cloud which Masonry produces, through its mystic entrancement of the mind. O Jonathan, my brother, very pleasant hast thou been unto me! Thou art gone a little before us, but we shall follow on until we fall, we trust, with the harness on, having fought the good fight of faith, and finished our course. Yours in much love, HENRY COGSWELL.

NEW ORLEANS, La., May 26, 1892.

EDITOR CYNOSURE:—The death of Rev. J. Blanchard touches the heart of every true reformer. As I look back and remember his memorable address on the lodge at the Central church, in 1888, and my visit to his room, on St. Andrew street, and his kind and consoling advice to me; yea, and when I remember his charitable heart and his unanswerable arguments against the greatest enemy to our American institutions and the destroyer of church unity—the secret lodge—I can but say, truly a prince has fallen in Israel; but to the front and on deck, brother reformers! God has in store others, though younger and less experienced than Bro. Blanchard. Their hearts are in the work, and success will crown their labors bye-and-by. Yours, for the Master,

FRANCIS J. DAVIDSON.

ROGERS PARK, Ill.

EDITOR CYNOSURE:—In common with all your readers, I would express sincere sorrow (with sympathy for all concerned) for the loss sustained in the death of your great chieftain, that "grand old man," Jonathan Blanchard, whose memory will be honored, and whose life and labors have inspired so many, and are cherished in the blessings which they have secured for all. He was one of the stars which shine through the clouds of our times, and give faith and hope in the light that shall appear when the true principles of our Christianity are better understood, and when its foes—secret or open—shall hide themselves in their congenial darkness. His large-heartedness embraced the world of men and women, and had its special joys in all his loving labors for family, church and Christ. Those who knew him best loved him most; and it is our consolation that his departure was so peaceful and free from suffering. No one need doubt his welcome into the joy of his Lord, in the happy home above.

THOS. HODGE.

A REFORMER'S LAST MESSAGE.

[Elsewhere in this issue of the *Cynosure* will be found the obituary of Elder Benjamin Williams, who dictated to his daughter the following letter, which was finished on the day of his death.—EDITOR.]

WARREN, Ill., April 13, 1892.

DEAR CYNOSURE:—We are taught that we need patience after we have done the will of God, that we may receive the promise. I am in my eighty-ninth year. In my youth I knew of no temperance societies, or abolition, or anti-secret movement, except what was taught in the Friends' church, in which I was raised. In Western New York, where I lived, whisky was used freely by nearly all classes of people. It was used at logging and husking bees, at quiltings, and sometimes at religious services.

I knew a deacon who got a gallon of whisky, to be used at a quarterly meeting. If a barn or any building was to be raised, whisky flowed freely.

I was the first man in Orleans county, New York, to propose raising a heavy frame for a barn without whisky. They hooted at me at first, but the barn went up just the same—thank God!—without whisky, to the surprise of many. As early as 1826, I gave my heart to God, and the love of Christ constrained me to fight against these evils.

Since that time I have worked on the frontier of all reforms. I have seen slavery wiped out with the best blood of the nation. I cast the first abolition vote in the town in which I lived, and was hissed at for doing so. I have seen secrecy exposed. I lived but a few miles from the scene of the Morgan murder at the time it was perpetrated. I have lived to see the day that intemperance is unpopular and un-Christian, and to see noble Christian reformers marching on to victory. We should not falter, but possess our souls in patience, for the promise is sure.

The *Christian Cynosure* comes to me, like a band of Christian workers met at prayer or class meetings, to tell experience and report work. It brings me strength and courage; and the noble men and women who work, write and pray for its extension and the spread of its anti-secret and reform principles, are children of light; like a city set on a hill, that cannot be hid, their good works so shine that they penetrate the hidden recesses of darkness.

Many Christian men who have been in darkness now speak out in favor of the separation of the church from all secret orders, as the Bible directs. It is said: "There are so many good men in the lodge, if it was so very bad they would leave it and expose the evil." The same might have been said of American slavery. Eminent Christians and eloquent divines pronounced it of divine origin, sanctioned by God. The Sanhedrim, supposed to be the best men among the Jews, conspired against Christ and caused his death. What for? Because he taught openly and not in secret conclaves, and warned the people against going into the wilderness and the secret chamber, where imposters and evil men congregate. If it was right then, it is right now. If those good men, in the lodge or out of it, who claim to be messengers of Christ, do not come out and teach openly of the coming kingdom of Christ, and warn men against the ungodly works of darkness, how much better are they than those who killed Christ? B. WILLIAMS.

LITERATURE.

Lippincott's Monthly Magazine for June is "a Western number," most of its topics and many of its contributors having a Western character and local habitation. James Lane Allen furnishes the complete opening story of John Gray, a Kentucky Tale of the Olden Time. Portraits are given of Murat Halstead, James Whitcomb Riley, John James Ingalls, Ella Wheeler Wilcox, and Maurice Thompson; and the other contents of the magazine are as follows: Early Editorial Experiences—Journalist Series, by Murat Halstead; Being His Mother (poem), by James Whitcomb Riley; "Westward the Course of Empire Takes its Way," by John James Ingalls; At Dead of Night (poem), by Carrie Blake Morgan; Concentration (poem), by Ella Wheeler Wilcox; Smithers, illustrated, by Maurice Thompson; Frost (poem), by St. George Best; The Great American Desert, illustrated, by Wm. F. G. Shanks: A Study from Life (poem), by Susie M Best; On the Idaho Trail, illustrated, by Wm. Y. Lovell; LaCrosse—Athletic Series, illustrated, by Frederick Weir; The Woman of the Plains, illustrated, by Patience Stapleton; The Struggle for the West, illustrated, by John B. McMaster; Before the Storm (poem), by Robert Loveman; Curious Mixtures (composite photographs); As it Seems; and With the Wits, illustrated, by leading artists. Published by J. B. Lippincott Co., Philadelphia. $3 a year.

The Cottage Hearth, a household magazine for June, exhibits marked improvement in its new and artistic cover. The table of contents reveals the fact that internal changes have also been made. Mrs. Jane G. Austin, so well known for her entertaining stories of the early Puritan days, has contributed an exceptionally bright tale about one of the children of the Mayflower. Among the popular writers of magazine literature is Molly Elliot Seawell, whose story of The Neighbors will be read with interest. The breezy happenings at the Capital City are told by Kate Foote, in her Washington Letter. An appreciative sketch of Giotto's life as one of the Old Masters is given by Deristhe L. Hoyt. Those who are interested in travel will be entertained by the account a Bohemian gives of Tramping in the Midland. The ten regular departments of Music, The Sabbath, Home Dressmaking, Domestic Science—Cooking Receipts, Shut In, Boys and Their Doings, The Home Garden, Household Chats, and The Arm Chair, seem to be in close touch with the best things in the home life of an average American family. The magazine abounds in handsome illustrations by clever artists; and there is an evident desire on the part of the publishers to maintain a high order of literary and artistic merit. Boston: Published by W. A. Wilde & Co.; price, $1.50 a year.

The *Cosmopolitan* for June—contents and authors: Illustrated articles—In the St. Peter's Set, by Thos. A. Janvier; The Wayside Shrine, by Inigo Deane; For a Birthday (poem), by James Russell Lowell; Fashions and Counterfeits of Bric-a-Brac, by Sarah Cooper Hewitt; A Woodland Mood (poem), by Maurice Thompson; A Grand Ducal Family, by Eleanor Lewis; Our National Political Conventions, by Murat Halstead; New Zealand, by Edward Wakefield; General Sheridan's Personality, by Theo. R. Davis; To the Soil of the Earth, by Howard Pyle; "Maw," by Eunice Carew; Our Fur-Seal Rookeries, by Henry W. Elliott. Other articles—The Town Meeting, by Edward Everett Hale; Mystery (poem), by Amelie Rives; The Working of the Department of Labor (at Washington, D. C.), by Carroll D. Wright; Among the Mountains (poem), by William Waterfield; Reveille (poem), by John Hay; The Aeroplane, by Hiram S. Maxim; Recent British Fiction, by Brander Matthews; Marriage (poem), by Marrion Wilcox; Modern Life and the Artistic Sense, by Walter Crane; Evolution and Christianity (first paper), by St. George Mivart. The Frontispiece (a full page engraving) is "In the Garden," by Howard Pyle, illustrating his "To the Soil of the Earth." Published in New York City. $3 a year.

The *Arena* for June begins a new volume, with a full-page portrait of W. D. McCrackan, who contributes a paper on the Lake Dwellers of Switzerland. Other articles and contributors: The Ether and its Newly Discovered Properties, by Prof. A. E. Dolbear; The Rights of Children, by Rev. M. J. Savage; The Democracy of Darkness, by the editor, B. O. Flower; Three English Poets (a review of William Morris, Lord Lytton and Sir Edwin Arnold), by Louise Chandler Moulton; The Bed-Rock of True Democracy, by A. C. Houston; A Flaw in the Public School System, by Rabbi Solomon Schindler; Life Insurance: Its Rise and Marvelous Growth, by David N. Holway; "Automatic" Writing, by B. F. Underwood; The True Basis of Currency, by Miles M. Dawson; Confessions—I. The Physician (one of an "anonymous series" of papers); Why She Did It, by Frederick Taylor, F. R. G. S.; A Spoil of Office, concluded, by Hamlin Garland; Book Reviews, by the editor. Published in Boston. $5 a year.

St. Nicholas for June is quite up to its standard for excellence, and its readers, young and old, will find much of interest in the following articles: The Boy who Wouldn't be Stumped, by Bessie Chandler; The Lonely Lighthouse, by Wm. Abbott; A Story of Old Spain, by Tudor Jenks; A Visit from Helen Keller (the blind deaf-mute at Andover), by Adeline G. Perry; The First American Traveler in the Southwest, by Chas. F. Lummis; Dick's Dive, by Howard Bunch; That's the Way, by Ella Wheeler Wilcox; The Vireo's Nest, by Ernest Ingersoll, and others. The serials of Two Girls and a Boy, Tom Paulding, and When I was Your Age, are continued. The illustrations are numerous and expressive. New York: Published by the Century Company, 33 East Seventeenth street.

Knowledge and Choice Literature, an illustrated weekly paper published in very attractive form at the startlingly low price of 50 cents a year, furnishes a wonderful amount of valuable and interesting literature for the money. Recent issues give Longfellow's Evangeline, complete, finely illustrated, for 4 cents, Hawthorne's The Scarlet Letter, complete, for 8 cents, or both of them for 10 cents. The last issue starts a series of papers, edited by one of the ablest of American literary scientists, devoted to a "Popular Science Digest," which will doubtless be very interesting and very valuable to readers generally; fifteen of these papers will cost only 25 cents. A specimen issue may be had free. Address, John B. Alden, Publisher, 57 Rose St., New York.

OBITUARY.

BENJAMIN WILLIAMS

was born May 7, 1804, in Saratoga county, New York. His parents were Quakers. His father, John Williams, was of Irish extraction, and was raised in the Catskill Mountains. His mother, whose maiden name was Elizabeth Whitehead, descended from Puritan stock, her ancestors having come over in the May Flower. He passed his boyhood working on a farm, on what was then the frontier. He had little chance for education, but he learned to read and write at the apology of a school that the country at that time afforded.

He became a Christian in 1826, and his heart was so full of the love of God that he went "forth into all the world to preach the Gospel." He became a thorough Bible student, and was ordained to the ministry by the Christian church. He lived on a farm, and preached when he could, for nearly twenty years.

He emigrated to Jo Daviess county, Ill., in 1845, and for years he was on the frontier again, preaching, baptizing, and organizing churches and Sabbath-schools. He made extended trips into Iowa and Wisconsin, preaching in log cabins, and often the roughest of miners from the lead mines were his audience. I remember an incident in one of those meetings: In the midst of his sermon a reckless frontiersman arose, trembling from head to foot, and with faltering voice he cried: "Pray for me, Uncle Ben;" and he did pray, and others prayed, and that reckless, thoughtless sinner was brought into the fold of Christ. He lived near his Saviour for forty-five years, and died with a blessed hope of immortality.

As old age came on and other ministers came to the field, Elder Williams turned his attention to reform work. He was one of the first in his neighborhood to agitate the abolition movement; he was an advocate of prohibition, and an ardent opposer of all secret organizations. He spent time and money freely to assist the anti-secret workers, and was never happier than when distributing anti-secret literature. He loved the *Cynosure* next to his Bible, and when his eyes were so dim with age that he could not read, his children or grandchildren would read it to him.

For more than forty-five years his home has been in Jo Daviess county, Ill.

In 1852 he went to the West Indies, where he remained a year.

He was twice married; first, to Sophronia Church, in 1828. His wife lived one year. He was married the second time to Saloma Hall, in 1833. His aged wife and five children survive him, three having died in early childhood. Brothers Arnold, Brown, Stoddard, Hinman and others will remember having partaken of his hospitality at his home in Warren, Ill. For several years he has lived with his children.

He died April 13, of apoplexy, at the residence of his daughter, the writer of this article. His last days were full of peace. His faith was simple and childlike. He was sure of a home in the house of "many mansions." Many may question his methods, but none his sincerity. He has lain down his armor; his life work is done. He went to sleep at eventide, while sitting in his arm-chair, surrounded by loved ones; with a smile on his lips, he passed painlessly away to the Father who will verify the promise to the faithful. His life was full of good works and the fruits thereof shall live after him. E. W. BRIDGMAN.

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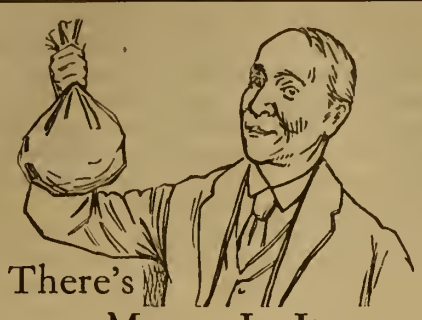

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 9, 1892.

A BIT OF HISTORY.

In the last issue of this paper was related a little incident which occurred in the recent Methodist Episcopal General Conference at Omaha, that plainly indicates the position of that church in relation to secret societies.

About the middle of last January the following paragraphs were reprinted in the *Cynosure*. They were copied from one of our exchanges, the *Christian Holiness Standard:*

Q.—Can the Methodist Episcopal church be a holiness church while she admits Freemasonry, or is in any way in sympathy with it?

A.—We never knew that the Methodist church admitted Freemasonry, or was in any way in sympathy with it. Some of the ministers and members are Freemasons, and others may be in sympathy with Freemasonry.

The comment of the editor of the *Cynosure* on this passage was this:

It is claimed, and it seems to be an underestimate, that one-fifth of all the Methodist Episcopal ministers in the United States are Freemasons; and it is notorious that a large proportion of the congregations of that denomination in this country is honeycombed with Freemasonry. In 1876 the subject was brought before the General Conference of the church for consideration, *but that body refused to take action upon it.*

An intelligent correspondent calls our attention to that part of the foregoing paragraph printed in italics, proceeds to show us that we were mistaken, and furnishes us with the following record of the action taken by the General Conference on that occasion:

The petition of fifteen thousand ministers to that body was, that they should take such action "as shall require our ministers and members to separate from these associations" (secret societies).

These petitions were submitted to the Committee on the State of the Church. And we have the following from the *Daily Christian Advocate*, Baltimore, May 24, 1876:

"The Committee on the State of the Church, to whom were referred the petitions and memorials on 'secret oath-bound organizations,' have duly considered them all, and beg leave to report that it is found that all the petitions are designed to be summed up in one petition, as stated by the originator of all these petitions and memorials. Your committee have had a very difficult task to perform from the nature of the subject presented to them. Being secret oath-bound organizations, what your committee most needed was more light. From the light they have received, *they fail to find sufficient evidence that the obligations and teachings of these organizations are essentially and designedly anti-Christian*, since these organizations claim and publish to the world, in their works, that their fundamental principle is, 'Love thy neighbor as thyself,' and are mutually bound to carry out the divine precept. Therefore, it should be left to each individual to decide in regard to uniting with these organizations. But while we do not express any opinion or judgment as to the propriety or expediency of uniting with these associations, we do most affectionately and earnestly admonish our ministers and members to carefully guard against allowing membership in, or attendance upon, these organizations to interfere in any manner with their religious duties, or attendance upon the means of grace. Your committee, therefore, beg leave to respectfully recommend that as to the prayer of the petitioners which asks the General Conference 'to take such action as will require our membership to separate from these associations, or be subject to disciplinary action, as also all members who may hereafter unite with such orders,' be not granted. All of which is respectfully submitted. "JOSEPH HARNER, Sec.,

"C. B. FISK, Ch'n.

"This report was acted upon, and adopted" (says Elder Geo. Richey), "and is now the sense of the M. E. church in regard to Masons, and Masonry."

On the whole, agreeing with the opinion of our esteemed correspondent, it is evident that the General Conference of 1876, in adopting the report above-quoted, did really commend the Masonic fraternity by saying that the lodge and the church are mutually bound to carry out the divine precept indorsed by the lodge; and it is equally evident that by this decision of the conference of 1876 all present and prospective members of the church are guarded against disciplinary action for uniting with the lodge. In other words, the Methodist Episcopal church is pledged to maintain a friendly relation to the Masonic fraternity, so that members of each can interchangeably "brother" each other at the communion table or around the Masonic altar.

Our correspondent deems it very inconsistent "to call the Methodist Episcopal church a 'holiness' church, while she permits the 'Anakims' to lurk within her borders." And he is right.

ECCLESIASTICAL TRUSTS.

Perhaps no popular impulse has been more general, or better sustained by the moral sense of thinking people, than opposition to "trusts." That manufacturers and dealers should combine to interfere with the operation of the natural law of supply and demand, thereby levying a tax on the consumer for their benefit, has been justly regarded as an outrage on the public well-being.

But something much like commercial "trusts" is too prevalent in the ecclesiastical world, and seems not to have called forth so general a protest as has gone out against these secular combinations. Surely, "the children of this world *are* wiser in their generation than the children of light." Each of the great ruling bodies in many denominations, in the spirit of "trusts," periodically makes out a list of objects for which pecuniary provision is to be made by its churches, and collections are ordered in each and all of them for these specific purposes. This is true, also, of certain local churches that exist under an independent form of government. There are, usually, from six to ten such stated collections every year for special objects. These are exclusive of contributions, pew-rents, etc., secured for the support of ministers, current church expenses, and local charities. Loyalty to the denomination requires that these collections be taken, and the application of a moral pressure secures the result.

Moreover, too often, a quarantine is frequently established around the church to fence out intruders, and to make assurance that little or nothing shall be collected for any other purpose.

The consequence is, that anything except these specified objects has the smallest possible chance of securing support or a reasonable hearing. Let us illustrate: Time was, in certain churches, when anti-slavery was tabooed; its advocates were received with a shrug of the shoulders, and pulpits were closed against them as disturbers of the peace; agitation and opposition from pro-slavery members were dreaded, lest the church should become unpopular. Oberlin College, with its abolition sentiments and President Finney's "new light" doctrines, found no favor in certain churches, although subsequently both became popular. So with many new and untried reforms. Churches are shy, fearful of countenancing what they consider would be disturbing elements if once admitted to open debate in their congregations. Perhaps the fear is natural, but it has been seriously detrimental to the progress of healthful reforms.

We can have charity for a pastor or a denomination that is ignorant of an evil that may exist in the communities from which support is received, and it may actually receive nurture within the churches because they do not recognize its iniquity. In churches where the proposed reform is permitted to be freely aired, light is more readily thrown upon a work of darkness and its deformities are soonest made visible and rightly estimated.

The number of these worthy reforms that can be taken up in the churches and there fully discussed is limited; but until either of them wins popular favor, or becomes so essential to the interests of the denomination as to demand recognition, it is ignored. Meantime, many a deserving and noble object goes begging in vain for a proper hearing by the Christian public—shut out of pulpits where it should be warmly welcomed by the "trusts" which their benevolence has made the medium of distribution.

This has been the trouble in the past with the anti-secrecy cause. It was exceedingly unpopular, often because pastor and people could see no discrepancy existing between Christianity and the pagan worship of the secret lodges, and it has required decades of honest and earnest work to convince pious church members that they should have no fellowship with any dangerous and demoralizing works of darkness, although Paul gave powerful words of warning against them, eighteen hundred years ago. But, at last, the light begins to dawn upon the churches that the secret lodge is a work of the devil, the refuge of sinners, the enemy of Christianity. Thank God!

The result, already, is more liberality in certain denominations—more interest in our work—more demand for light upon the evils of secret organizations—a more general exposure of their wickedness in the sight of God—and a growing desire to divorce the lodge from the church.

Let the good work go on. "Be of good courage." God still reigns, and Christ continues to help and bless his faithful servants.

WRITE TO THE EDITOR.

Very often private letters received at this office contain information concerning the anti-secrecy reform quite as interesting as those that are designed for publication, and are as truly trustworthy indicators of the spirit with which reformers are confronted in the course of their work.

One of these letters, now before us, comes from an Eastern city, where the writer is engaged in the dissemination of anti-secrecy literature, which all our readers know embraces expositions of the horrible oaths and penalties to which Freemasons, especially, are required to subscribe. The writer says: "Masons to whom I have given tracts say that these oaths and penalties are 'all lies, and that they can only laugh at such stuff.' But there was one man that told me it was *too true.*" And this is the testimony of every honest Mason who has the courage to renounce the evil works of darkness, and tell what he knows about the lodge.

The same letter also recounts the following incident: "Perhaps you have heard of Bishop MacNamara." This gentleman is a Reformed Catholic, who sojourned in Chicago for several months, a few years ago. He disclaimed being a Protestant, but he openly and bitterly denounced the papacy and its religious methods. "He had a rough time of it here last night"—the letter continues—"at one of his prayer-meetings. The Roman Catholics threw bricks and rotting eggs through the windows, and the police had to take the women home. Wasn't that just terrible for free America?"

Masonic exaggeration is also exemplified in another part of this private epistle. There had been a parade of Knights Templars, and the local papers, as usual, had given glowing accounts of the public enthusiasm exhibited on that occasion, the general decoration of private houses, etc. "I went into the portion of the city where the Templars passed," says our correspondent, "to see the parade and these decorations, and I am glad to be able to say that there was not a private house (with one exception) in the eight squares that I walked that had even a flag out." "The moral is obvious."

If our friends everywhere, who do not care to write letters to appear in the *Cynosure* as "correspondence," can occasionally send us brief items, similar to the above, real incidents that come in their way, we can use them in the interest of the anti-secrecy reform and with them add zest to the other contents of the paper.

THE DEATH OF EX-PRES. BLANCHARD.

ACTION OF THE BOARD OF DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION.

WHEREAS, God in his providence has removed our friend, brother and wise counselor, ex-Pres. Jonathan Blanchard; therefore,

Resolved, (1) That the National Christian Association Board of Directors realize that a great man has fallen in Israel, and their prayer is, that God would raise up a multitude of laborers in the cause of reform, having the same consecrated wisdom, the same burning zeal, and the same dauntless courage.

Resolved, (2) That we recognize the fact that our departed brother was the leader of this reform against the lodge, and, more than any other one man, was its head, heart and soul.

Resolved, (3) That in him was a man most thoroughly loyal to the truth as he saw it, and

hating shams and hypocrisies with all the intensity of a great soul set on fire to save men from the snares of Satan.

Resolved, (4) That we put on record the expression of our appreciation of the value of his great service, not only in the cause of education and all moral reforms, but especially our high appreciation of his services for God and mankind in the National Christian Association.

GEO. R. MILTON, Chairman.

EDGAR B. WYLIE, Sec'y.

VACATION

time approaches for many pulpits. Let this be an opportunity. The cause of a true worship which the secret lodges are breaking down should be presented in a hundred churches this summer. "*You must be aware*," says Mr. Carson, for many years the leading spirit and highest authority among the Freemasons of Ohio, "*that we are disintegrating your churches.*"

Pastors and church committees, arranging for a supply, will do wisely to appoint a day for the presentation of this reform. Let them write to Rev. H. L. Kellogg, Corresponding Secretary, at this office and he will arrange to visit them if in his power.

JONATHAN BLANCHARD'S WORKS.

A small volume of the addresses and poems of the late President J. Blanchard is to be immediately issued. It will comprise some of his best platform efforts on temperance, the lodge, National reform, the Sabbath, etc., in a volume of 150 to 200 pages. Preparation for a later and larger volume is also to be immediately begun, which will be a biography, and will possibly contain a larger selection of his writings.

A special June offer of the early volume is hereby made. To all who order before July 1st, 1892, enclosing FIFTY CENTS, the volume of poems and addresses will be sent on publication. After that date it may be found necessary to advance the price. Send orders to this office.

—A note from the "Literary Information Committee of the Papyrus Club," Auditorium Building, in this city, informs us that they wish to obtain the names of literary persons (book-writers) living in Chicago, and the titles of their publications.

—Among the many worthy charities which flourish in Chicago, the Children's Aid Society appeals fervently to the support of the benevolent in every walk of life. It was conceived and incorporated under the State laws in July, 1890, with the design of meeting the necessities of a great city which has outgrown its earlier methods of charity. Its specific object is to improve the condition of poor and destitute children—the placing of homeless and friendless children in families where they can receive proper nurture and education, with every inducement to become honest, industrious citizens. If left to roam objectless and unrestrained about the streets, the probabilities are that they will vegetate into criminals and vagabonds. Homes are secured for older boys where they can develop into farmers and mechanics, and infants and destitute young orphans are placed in private families as adopted children. Indigent widows and deserted wives are not separated from their children, when it can be avoided, but both mothers and children are placed where the women can earn a living, in families, and so be self-supporting. For further information application can be made to the Children's Aid Society (Room 510), 167 Dearborn street, Chicago.

REFORM NEWS.

FROM THE FIELD SECRETARY.

TO THE READERS OF THE CYNOSURE:—Our Canadian friends will take notice that the New England Secretary, Rev. J. P. Stoddard, will (D. V.) spend Sabbath, July 31 next, in Montreal or Toronto, and soon after visit Berlin, Ont. No doubt you will take advantage of these opportunities to hear him.

I hope all who read the *Cynosure* will feel a personal interest in the Oregon Department. It is true of some already. One man outside of Oregon has written me, that he will give $25 per year for this deartment, and as much more as he can. This department ought to have a $20,000 endowment. Shall it be put upon such a basis?

Several hundred have received, during the past week, our annual statement of the past year's progress, and a request to aid the work for the year to come. My report of donations in this number shows that some have responded at once. I trust that all will, sooner or later. If each would send a little during the summer months, it would be very helpful. It gave me much pleasure to receive and read a letter from the son of the late Rev. W. G. Keil. His mother sends from the little that was left to her a draft for $50, simply because her husband had intended to help the N. C. A., but fell asleep ere it could be accomplished; a beautiful contrast to the contests over wills, and the greed of the living in their efforts to thwart the expressed wishes of the dead. In the Lord's work, as Jesus taught his disciples, it is not *quantity* so much as *quality* that has God's blessing upon it.

I have just been informed that our old friend, Mr. George Brokaw, left in his will $200 for the National Christian Association, which the executor hopes to pay in the early part of next year.

In the N. C. A. Hall, the Gospel of salvation through faith in Jesus Christ continues every night to be preached, and many have accepted Jesus as their Saviour. The workers come from the Moody Institute. Mr. Moody's testimony, in large letters on the wall, speaks to every one against going into the secret lodges. Several contributions have been received for continuing this work.

It was in this room that I met brethren T. P. Robb, J. B. Black and W. C. Paden, of Iowa, for consultation last week. Bro. Robb is the secretary of the Iowa State Association. The result of our conference was a better understanding, which insures more effective planning and pushing of the work. I was disappointed, however, in my expectations that Bro. Paden would take the agency either of the Central, or Western Department. He had changed his plan somewhat since his last letter to me. He may yet take the agency, though he fears his health forbids. He will continue to lecture occasionally as his services are demanded, even though he take pastoral work.

Any one in Iowa wishing a lecture on this reform, and who will pay the traveling expenses of the speaker, can have the services free, of any of the following: Rev. C. D. Trumball, Morning Sun, Iowa; Rev. T. A. H. Wylie, Washington, Iowa; Rev. T. H. Atcheson, Hopkinton, Iowa; Rev. T. P. Robb, Linton, Iowa; Rev. S. A. Gilley, Marengo, Iowa; Rev. L. Mendenhall, Fairfield, Iowa; Rev. W. N. Coffee, Burlington, Iowa, North Hill; W. L. Enlow, Editor, Birmingham, Iowa.

Iowa is especially favored in its efficient State officers, as the above list of speakers who have been secured by them abundantly testifies.

Do not miss Bro. I. R. B. Arnold's proposition for using the *Cynosure*. A letter just received says that the *Cynosure* has made some of the Masons there weak-kneed, and caused others to quit.

Does your pastor take the paper? If he does not take it, and he will read it if it is sent to him, kindly let me know at once.

W. I. PHILLIPS, *Field Sec'y and Treas.*

FROM THE WASHINGTON AGENT.

WASHINGTON, D. C., June 2, 1892.

DEAR CYNOSURE:—It seems as if the great reaper has been more than usually active during the past few months. Returning from the annual meeting, I found several of those who have manifested their love for reform by kind acts missing. Bro. Zartman, a gunsmith, at Newark, Ohio, was little known to the world outside the home and church circle in which he lived, yet he always had a welcome for the reform agent. He read the *Cynosure* with interest, and sent it to others. I called at his office, but he was not there. Father Hervey, of Utica, Ohio, has completed his earthly mission, and I have no doubt has entered "into the rest that remaineth for the people of God." His children will revere his memory and sustain, as their means will allow, the reforms that he loved. I called on but few excepting those I had known in other years to be tried friends. In no instance did I find their faith diminished or their zeal grown cold. Those who enlist in reform usually do so from convictions that increase with years of experience.

A day in Allegheny, Pa., permitted me to look in on the General Assembly of the United Presbyterian church, in session there. I was assured that competent individuals would look after the anti-secrecy interests. It seems that the United Presbyterians of Garnet, Kan., do not understand the law of the church regarding secret societies, and so sent a memorial to the General Assembly, "inquiring if the canons of the church forbid a member of the church to belong to the Ancient Order of United Workmen, a secret society." They will, of course, be informed. The law is as follows:

"That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such association."

The question might naturally arise, Why does not the pastor inform them? Can it be he is ignorant of the law? Will not some of our Kansas friends see that they are enlightened on the secrecy question?

During the past week have I been favored with visits from several of our friends. Bro. Samuel Pratt, of Worcester, has been attending the meeting to the American Home Missionary Society just held in this city. Dr. H. H. George drops in occasionally. He reports the prospects very favorable for the closing of the gates of the World's Fair on Sabbath. What was reported as a victory for the other side in the action of Congress, the other day, he believes came from a misunderstanding. The real question has not yet been voted on.

Rev. Mr. Prichard, editor of the *Christian Nation*, paid us a friendly visit on his way to Synod, which is now convening in Mansfield, Ohio. Both he and his paper are all right on the lodge question, and helping to strengthen the reform sentiment in the East.

We shall hope soon to see anti-secrecy in the forum of reforms represented by the *Christian Statesman*, as the editor, Dr. Crafts, promised your agent it would be. More anon.

W. B. STODDARD.

REFORM WORK IN THE R. P. CHURCH.

MANSFIELD, Ohio, June 3, 1892.

The Reformed Presbyterian Synod met here in the Covenanter church, June 1, with quite a full attendance of more than 180 delegates. The front of the church was handsomely decorated with flowers and a beautiful banner hung behind the pulpit, on which was inscribed "For Christ's Crown and Covenant." The retiring moderator, Rev. R. C. Wylie, of Wilkinsburg, Pa., preached an appropriate sermon from 1 Tim. 3: 15. Dr. R. J. George, of Beaver Falls, was elected moderator, and Dr. C. D. Trumbull, clerk. The elegant church building is well filled during all the sessions, the church parlor being thrown open by folding doors, thus making a commodious auditorium. Quite a number of visitors and many of the delegates have brought their wives.

There seems to be no falling off in the attendance, and the interest and work of the church has not perceptibly suffered by the defection of last Synod. The most earnest discussion has been on the question of dropping the National Reform work. Of the half-dozen lecturers employed by the denomination only one remains in the field, and there is a fearful falling off in the contributions to this cause. The interest and funds of the church are very largely absorbed in the work of missions, some twenty or more missionaries being supported by the denomination. Many thought the National Reform movement did not go far enough, because it did not directly advocate political dissent from the National Constitution, and because it did not give more emphasis to the anti-secret issue.

Secret societies are making dangerous inroads upon the Covenanter church. In Western congregations some members have joined the Farmers' Alliance, and there are few city congregations in which are not found members of secret orders. The greatest danger now confronting the church is a growing indifference to reform work, and a disposition to substitute other work in its place.

M. A. GAULT.

THE HOME.

REAPPEARING.

The star is not extinguished when it sets
Upon the dull horizon; but it goes
To shine in other skies, then reappear
In ours, as when it first arose.

The river is not lost, when o'er the rock
It pours its flood into the abyss below;
Its scattering force regathering from the shock,
It hastens onward with yet fuller flow.

The bright sun dies not, when the shadowy orb
Of the eclipsing moon obscures its ray,
It still is shining on, and soon to us
Will burst undimmed into the joy of day.

The lily dies not, when both flower and leaf
Fade, and are strewed upon the chill sad ground,
Gone, as for shelter, to its mother earth,
'Twill rise, re-bloom, and shed its fragrance round.

The dewdrop dies not, when it leaves the flower,
And passes upward, on the beam of morn;
It does but hide itself in light on high,
To its loved flower at twilight to return.

The fine gold has not perished when the flame
Seizes upon it with consuming glow;
In freshened splendor it comes forth anew,
To sparkle on the monarch's throne or brow.

Thus nothing dies—or only dies to live.
Star, stream and flower, the dewdrop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould.

So, in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping, yet hoping, we commit their dust
To the safe-keeping of the silent cell.

Softly, within that peaceful resting-place,
We place their wearied limbs, and bid the clay
Press lightly on them, till the night be past,
And the far east gives note of coming day.

The day of reappearing, how it speeds!
He who is true and faithful speaks the word;
Then shall we ever be with those we love—
Then shall we be "forever with the Lord!"

—*Rev. Horatius Bonar, D.D.*

THE IRRELIGIOUS WOMAN.

A lady who has recently returned from a trip to Europe, and who enjoyed unusual opportunities while there for becoming acquainted with the private life of foreigners of high social standing, recently made these striking observations:

"I visited several houses while I was gone," she said, "in which, in the midst of culture and refinement, there was no religion. In all these the same characteristics were noticeable, but in one they were especially marked. The mistress of this house was perhaps fifty years old or more, gray-haired, dignified, elegant. Her husband was somewhat younger, fond of his club and his own pleasure. They had comparatively little in common, and I could feel, rather than see—for they preserved the most scrupulous etiquette in their outward relations—that they were not happy and did not have each other's confidence. The young lady daughters, pretty and graceful and possessing some charming accomplishments, seemed yet without zest in life. The sons were growing up like the father, and one of them at twenty seemed *blase.*

"I cannot tell you how painfully was impressed upon me during my stay in this household the awful lack which is produced by the absence of religion. There were no family prayers, no grace before meat, no Bibles upon the beautful tables, no church-going on the Sabbath, no study of God's Word. And the need of these was so sadly reflected in the lives of these people! Instead of revolving in beautiful harmony around one central thought, as does a Christian household—a thought constantly elevating, refining, quickening—there seemed absolutely no homogeneity in the whole. It was as though each member of this large family were pursuing a separate path in search of he knew not what. There was a feeling as though here was a flock without a shepherd. One's heart ached to direct them to a Guide, a Helper, and, indeed, I said all that I could in courtesy say to meet what I felt to be their cruel need.

"The tone of the conversation in this family, which was always bright and witty, was equally trying. It was cynical and pessimistic to the last degree and full of flings at sacred things. But the most striking thing to me in this whole experience was not its effect upon my moral sense, though that was of course the most shocking. My whole æsthetic nature revolted at it. No doubt similar families abound on our own side of the Atlantic, but my lot here has always fallen among Christian people. Now I saw, as I had never seen before, how ugly and unsymmetrical is a household without the love of God in it. If the mother had only been a Christian how entirely altered would the whole scene have become! I realized as never before what a gain of mere beauty would be secured could sin be taught 'the carriage of a holy saint,' to say nothing of the loftier objects which would be attained if the heart were attuned to Christ's teachings. Touchingly impressive and beautiful as I had always known the Christian life to be, I had never quite understood before what a real 'ornament' was the 'meek and quiet spirit' of the true Christian."—*The Congregationalist.*

THE CURE FOR ANXIETY.

"Be anxious for nothing," St. Paul is made to say in the Revision, while in the older version it reads "be careful for nothing." The former is the correct meaning, and that beyond a question. The same change is made by the revisers in the Gospel, where they put it "be not anxious for the morrow," instead of "take no thought, etc."

The fact is we ought to take thought, and we ought to exercise proper care. Care and thought are the mind's proper exercise. It was meant that we should put the powers upon the strain and tension just in the same way as we are called to put our muscles on the strain and do the good work of the body. Care and thoughtfulness are not practiced enough. There is a great lack of them, and the poor world goes lame and lacking because of the mental indolence of debilitant souls who never strung the thought up to a tension that really tested it, in all their aimless lives. Care and thoughtfulness work no ill to the one who practices them.

But anxiety is a very different thing. If you call care and thoughtfulness the exercise under which the mind is kept up to its normal working heat, you may call anxiety the fever of the mind. As is well known, the normal temperature of the body is 98 degrees. In health all our bodies are at this temperature. The healthy exercise of bodily functions then goes on uninterruptedly. But let that temperature increase and fever begins; the proper exercise of bodily functions is interfered with, and if it pass six or more degrees beyond a hundred and is not promptly reduced, death ensues. This is a true figure of that mental something called anxiety. It is the fever of the mind. It wears upon and destroys the mental powers and weakens even the spiritual nature. It is no wonder, then, that in curing other diseases Jesus had a thought about this, and quite natural also that his apostle should be found saying "be anxious for nothing."

But now the best of it is that he prescribes the cure. It is not merely an exhortation such as we so often use when we say "Don't worry," but have no true reason to give *why* our friend should not be anxious. St. Paul gives the wonderful prescription, "but in everything by prayer and supplication, with thanksgiving unto God," etc. There is the simple rule. You are a praying man or woman; well, whenever anxiety comes rushing over you again and again, as is it sure to do, turn it into a prayer. Put it into the form of a request; lift it up into the light of your heavenly Father's countenance.

And why does your Father in heaven let anxiety come to you? To make you pray more. "Be anxious for nothing," but when you begin to feel anxiety intruding then turn it into prayer—"in everything by prayer and supplication . . let your requests be made known." That is the meaning of anxiety. It passes through the alembic of faith and comes out on the other side of a prayer. And then? Our Great Teacher tells us what the result will be, and he does it gloriously: "And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." "The peace of God" is to settle down in you a place of anxiety, and it is a peace which "passeth all understanding." You will be able to say: "Oh, yes, I see how it is. This thing is all set right, and that other thing is all taken out of the way. We live in an analytical age, and there is too much of that kind of faith which is no faith at all." But you can do no analyzing here with this peace. "It passeth all understanding." It is God's peace. It settles down, and you lift up your hands in wonder at it. You say: "I do not see why I feel so calm about this. I do not know any more than I did before, but all my anxiety is gone."

And that is Christ's way. Do you have anxiety? Get it into the shape of a prayer. Hold it close to the heart of God by continuing supplication. Think of all the times he has helped you in the past, and give thanks for the help received! Then watch for the promised peace; it will come as sure as God is true, and beyond all measuring or explaining it will guard your hearts and your thoughts in Christ Jesus." This is, by the alchemy of divine grace, which can turn base things into the gold of the kingdom.—*Anonymous.*

BEING AND DOING.

No one can impress the truth upon others who has not been duly impressed by it himself. This is the open secret of all successful preaching and teaching. The degree of power with which any one speaks is measured by the power his message has had on his own heart. What we often loosely style "magnetism" is simply the truth vitalized in one's own character. The old prophets used to call their inspired communications a "burden." And when we come to feel that what we have to say is a "burden" on our souls, we will speak with equal power. The Sabbath-school teacher who said, "I am so full of the lesson that I can hardly wait for Sabbath to come to teach it to my class," had the true idea. And the preacher who enters the pulpit with a yearning to impart to his people the blessed thing with which he himself is filled and uplifted, will always do them good."—*Apostolic Guide.*

A GOOD STORY.

"Of what use is all your studying and your books?" said an honest farmer to an ingenious artist; "they don't make the corn grow, nor produce vegetables for market. My Sam does more good with his plow in one month than you can do with your books and papers in a whole year."

"What plow does your son use?" said the artist, quietly.

"Why, he uses ———'s plow, to be sure. He can do nothing with any other. By using this plow we save half the labor and raise three times as much as we could with the old wooden concern."

The artist quietly turned over one of his sheets and showed the farmer a drawing of the lauded plow, saying:

"I am the inventor of your favorite plow, and my name is ———."

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farmhouse and make it his home as long as he remained in the neighborhood.—*Selected.*

LEARN A TRADE.

Every boy, whether rich or poor, should learn some regular trade or occupation, one that he can be sure to make a living at, whether he intends to follow it or not in after life. A good mechanic is always sure of finding employment and at generally fair wages—enough, at least, to give him support for himself and family, should he have the latter. Some boys think it more genteel to serve as clerks in stores and offices, where they will be under the necessity of dressing in good clothes, and looking slick and neat at all times. They may be suffering for the want of food, but must dress well in such situations.

Better be a clerk than to remain idle, but clerking is a poor business, and nine times out of ten the grown-up clerk does not receive half so much in wages as the mechanic. Clerks may look smart and chipper, but their pocket-books are nearly always empty. A man well known in this State learned a trade in his youth, and became a skilled mechanic. He worked at the trade as an apprentice and journeyman some ten or twelve years, and then went into business for himself. He conducted said business successfully for about thirty-five years, and accumulated considerable property, when at the age of sixty years a series

of misfortunes befell him and he lost all the savings of his life. With a family on his hands matters looked very "blue" to him for a while. Then he remembered his old trade, and he went to work at it, and for several years thereafter it gave him a support for himself and family.

If it had not been for the trade he learned in his youth he would have been in a lamentable condition after he lost his business and property. We know of a number of cases similar to the above, where the trades saved the men from poverty and the poorhouse. In this country the wealthiest and most successful business men sometimes lose their property, and if they have no trade or regular occupation to fall back upon their condition is often sad indeed. Therefore, boys, learn a trade.—*The Advance.*

TEMPERANCE.

THE SAW-MILLS OF SATAN.

It is as impossible to run a saloon without ruining the boy as it is to run a saw-mill without using up logs.—*Miss Frances Willard.*

Some of the Chicago rum-sellers are in the habit of enticing the school children into their saloons, giving them beer, and offering a prize to the one who drinks the most.—*Voice.*

Careful investigation shows that at least 150,000 children, many of them of the tenderest years, are in the habit of daily visiting the saloons of this city; in a large number of drinking places, bar-tenders are in the habit of giving the little ones candies and pennies as inducements to patronize their places.—*Christian Advocate, New York.*

The saw-mills of Satan, the slum and saloon,
Where villains and felons are made,
Daylight and twilight, midnight and noon,
Driving their devilish trade.

Up with the gates! how they haul them in,
As they jam and jostle and crash!
Soaked and sodden and slimy with sin,
To these terrible teeth they rush.

Lads and lasses, the freckled and fair,
Robbed of their beauty and bloom;
The child of vice and the child of prayer
Drawn to the drunkard's doom.

Oh, horrible change! from the mill he comes
All scarred and scathed and cursed;
A raving wretch flung out of the slums,
The demon has done his worst.

Boys from the school house, college and cot,
Seized and sawn and slain,
A license for this he bargained and bought
To keep up the old refrain.

Who licensed this ruffian to capture and kill
The lad that was loved so well;
To cut him up in his murder mill
To fuel the flames of hell?

By the love of your God and love of your boy,
Oh, free men, we plead and implore,
These saw-mills of Satan denounce and destroy,
To hear them, or fear them, no more.
Let them buzz, buzz, buzz, hum, hum, hum,
Or use up our youth by selling them rum.

—*Selected.*

WENDELL PHILLIPS ON PROHIBITION.

The following words of Wendell Phillips are as forcible as when uttered, and are well worth reading at this date. They are taken from his "Life" written by Carlos Martyn:

"No one supposes that law can make men temperate. Occasionally some sot betrays the average level of liquor intelligence, by fancying *that* to be our belief and plan. Temperance men, on the contrary, have always known and argued that we must trust to argument, example, social influence, and religious principle, to make men temperate, but law can shut up those bars and dram-shops which facilitate and feed intemperance, which double our taxes, make our streets unsafe for men of feeble resolution, treble the peril to property and life, and make the masses tools in the hands of designing men to undermine and cripple law.

"The *use* of intoxicating liquors rests with each man's discretion,—the *trade* in them comes clearly within the control of law. Many considerations—and among them the safety and success of republican institutions—bid us put forth the full power of the law to shut up dram-shops. We have never yet ruled a great city on the principle of self-government. Republican institutions undermined by intemperance are obliged to confess that they have never governed a great city here, on the basis of universal suffrage, in such a way as to preserve order, protect life, and secure free speech.

"New York ruled by drunkards, is a proof of the despotism of the dram-shops. Men whom murderers serve that they may escape, and because they have escaped the gallows rule that city. The ribald crew which holds them up could neither stifle its own conscience, or rally its retinue, but for the help of the grog-shop. A like testimony comes from the history of our other great cities. State laws are defied in their streets; and by means of the dram-shop, and the gilded saloon of fashionable hotels, their ballot-box is in the hand of the criminal classes,—of men who avowedly and systematically defy the laws.

"The only bulwark against the dangers of intemperance is prohibition. More than thirty years of experience have convinced me, that this can only be secured by means of a distinct political organization."

HOW THE SALOON PAYS IN ONE COMMUNITY.

In Binghamton, N. Y., Romaine Silver was made drunk in a saloon, then for fun went forth and broke the doors of a school-house, the natural enemy of the rumseller. For this he was arrested and sent to prison. The fracas cost Broome county tax-payers about $1,800, but they have $100, what they received for the license to show for it. Daniel Ryan, a traveling drunkard, got off the train to hoist in another drink from a licensed hell-hole placed near the depot to make it more of a resort for loafers. Ryan was so full that he could not get on the train and took to the streets. He zig-zagged along till the shades of night settled on the city, then he ran into a store-window, was arrested for burglary and sent to prison at Auburn for two years and six months. This little picnic cost Binghamton tax-payers about $2,100, but they got $100 of it back from the license, while the State boards Daniel thirty months, but at no expense to the tax-payers!—*Advance Thought.*

LADY SOMERSET IN ENGLAND.

[Politics is in a ferment in England, as everybody knows. Parliament is to be dissolved in June and the elections follow in a few weeks. Lady Henry Somerset has been asked to join the Central Committee of the Women's Liberal League, Mrs. Gladstone, president, and she responds as follows.—*Editors Union Signal.*]

Dear Mrs. McLaren:—In accepting the invitation to join your federation and offer myself for election to your committee, I think I owe it to myself and you to state clearly why I do so.

For the last seven years I have given all my time and energy to the temperance cause; they have been years of hard work to me, but encouraging, because of the unexampled activity that temperance workers of every order have shown. The churches have engaged in the crusade; politicians, journalists, and men of every profession, creed and class have come into the ranks; the temperance associations have never known such extensive membership or active interest as they can boast to-day.

And yet this work, which has mainly been in the direction of moral suasion, has failed in its immediate object. Statistics conclusively prove that no marked impression has been made on the drinking habits of the country, and the explanation is simple. So long as the surroundings of the poor are blighted by legalized temptation; so long as the number of licensed houses is uncontrolled by the public voice; so long as the tempting facilities for drink and ruin are regulated not with a view to the welfare of the unfortunate class who afford the staple custom of the public house, but only in the interest of the brewer's gains, the habit of temperance cannot make appreciable progress.

But if the movement has not succeeded in making England more sober, it has created a strong and overwhelming opinion in favor of public action in the matter. We have long demanded a machinery that shall make public opinion locally effective in checking the most fruitful cause of human misery; and this the party with which your federation is identified has at last promised.

Such legislation, I believe, will be the first step towards emancipating England from her cruel slavery, and when women—experts in all that conduces to a pure and healthy home—have a voice in its working, the success of the movement will be secured.

Both these things are, I understand, professed objects of your federation; they are the objects of all my public work, and only through the success of the Liberal party does there seem any possibility of their enactment. I should be less than sincere if, under the circumstances, I hesitated to offer you my most loyal and devoted co-operation.

Home Rule will, however, practically be the only test question at the next election. I ought therefore candidly to say that as this seems to me not more important than these reforms, I shall feel free to place my principles in this question before my loyalty as a partisan, and shall direct my efforts strenuously against any candidate who is in sympathy with the liquor traffic.

Yours in the best bond, Isabel Somerset.

London, Eng.

FRANCIS MURPHY AS A REFORMER.

In November, 1876, Mr. Murphy instituted the plan of work which has become so popular. At Pittsburg 50,000 people signed the pledge and the movement spread through the entire West. A few years later a convention was held at Cleveland. At this meeting twenty-two States were represented by delegates and a record made showing 13,000,000 pledges secured. In his meetings in Philadelphia 95,000, at Cleveland 25,000, New York 100,000, San Francisco 20,000. With a letter from President Hayes, the temperance hero of the White House, to the Rev. C. H. Spurgeon, Mr. Murphy went to Europe for temperance work. Monster meetings were held in Mr. Spurgeon's tabernacle and the first to take the pledge was the famous preacher himself, and 15,000 others immediately followed the eminent divine's example. In Ireland and Scotland, accompanied by his talented son, Thomas E., Mr. Murphy did a magnificent work, the pledges running up into the millions. Messrs. Wilberforce, Farrar, Gladstone, Fawcett and the Queen approved the work most heartily.

Mr. Murphy always preaches the power of Christ to save and keep as the only power against drink, and the meetings of B. Fay Mills, the evangelist, can have no better forerunner than a temperance revival under Francis Murphy. Before you get the spirit of Christ into a man you have to get the spirit of alcohol out of him.

Mr. Murphy and his wife are just from a tour of Washington and Oregon, where he left 30,000 more converts to temperance and many thousand to Christ. Mrs. Murphy is a sweet-faced woman and a constant inspiration to her husband. Prayers are going up from hundreds of homes that loved husbands, brothers and sons may be released from the bondage of drink.

Mr. Murphy is in sympathy with prohibition and votes the ticket, though many newspaper interviews that never took place, report him contrawise. No one is doing more to help the prohibition cause than Francis Murphy, and all temperance organizations should aid him.—*Oakland (Cal.) Pacific Ensign.*

The Illinois Gospel Temperance League are working to get a temperance band in every church and society in the State.

In the Province of Quebec the study of physiology and hygiene, with special reference to alcohol, is compulsory in all the Protestant schools.

One fifteenth of Germany's cultivated land is devoted to the liquor traffic, which is making it a question of beer or bread for the poorer classes of that country. The drink question is thus becoming an important one in the political economy of Germany. Professor Schmoller, of Berlin, an able political economist, thus writes: "Among our working people the conditions of domestic life, of education, of prosperity, of progress, or degradation are all dependent on the proportion of income which flows down the father's throat. The whole condition of our lower and middle classes—one may, even without exaggeration, say the future of our nation—depends on this question. If it is true that half our paupers become so through drink, it gives us some estimate of the costly burden which we tolerate. No other of our vices bears comparison with this."

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON XII.--Second Quarter, 1892.—June 19.

SUBJECT.—The Quarterly Review.

GOLDEN TEXT.--Thy Word is a lamp unto my feet, and a light unto my path.—Psalm 119: 105.

[Open the Bible and read the lesson.]

CENTRAL TRUTH.—The teachings of God's Word and the example of God's people will guide us safely through life.

DAILY READINGS.—M.—Psa. 1. T.—Psa.19. W.—Psa.23. T.—Psa. 51: 1-13. F.—Psa. 84. S.—Dan. 1: 8-21. S.—Dan. 3: 13-25.

Lesson I.—The Way of the Righteous.--Psalm 1: 16. Golden Text:--Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. 1: 1. Divisions:—A rejoicing creation—The blessings of Christ's kingdom—The highway of holiness. Central Truth:—Only the righteous are truly blessed.

Lesson II.—The King in Zion.—Psalm 2: 1–12. Golden Text:—Blessed are all they that put their trust in him.—Ps. 2: 12. Divisions:—The blessing of the righteous—Characteristics of the righteous man—The curse of the ungodly. Central Truth:—Jesus Christ shall overcome all opposition and reign over all the earth.

Lesson III.—God's Works and Words.—Psalm 19: 1–14. Golden Text:—The law of the Lord is perfect, converting the soul.—Ps. 19: 7. Divisions:—The glory of God as shown in creation—The revealed Word—the need of divine grace. Central Truth:—God reveals his truth to us by his works and by his Word.

Lesson IV.—The Lord my Shepherd.—Psalm 23: 1–6. Golden Text:—The Lord is my shepherd; I shall not want.—Ps. 23: 1. Divisions:—The Great Shepherd—His protecting love—His preserving power. Central Truth:—Jesus Christ is the Good Shepherd, restoring, feeding, guiding, protecting and blessing all who trust in him.

Lesson V.—The Prayer of the Penitent.—Ps. 51: 1–13. Golden Text:—Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51: 10. Divisions:—The prayer for mercy—The sin confessed—Further petitions. Central Truth:—Repentance, confession, and a new heart, are the way to salvation.

Lesson VI.—Delight in God's House.—Ps. 84: 1–12. Golden Text:—Blessed are they that dwell in thy house.—Ps. 84: 4. Divisions:—Desire for God's house—The man whom God blesses will be a blessing to others—David's longing after God's house. Central Truth:—Blessings without number are found in the house of God.

Lesson VII.—A Song of Praise.—Ps. 103: 1–22. Golden Text:—Bless the Lord, O my soul, and forget not all his benefits.—Ps. 103: 2. Divisions:—Blessing God for individual mercies—Blessing God for his mercy as manifested in his judgments and his providence—God's eternal years compared with man's brief life. Central Truth:—God's mercies are infinite, and demand the highest praises in heart, in word, and in life.

Lesson VIII.—Daniel and his companions.—Daniel 1: 8–21. Golden Text:—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1: 8. Divisions:—A purpose true—Put to the proof—The reward of a temperate life. Central Truth:—The principles of righteousness and temperance are the way to usefulness and success.

Lesson IX.—Nebuchadnezzar's Dream.—Daniel 2: 36–49. Golden Text:—All things are naked and opened unto the eye of him with whom we have to do.—Heb. 4: 13. Divisions:—The four world-powers—The stone cut out of the mountain—Daniel's promotion. Central Truth:—God proves his Word divine by foretelling future events.

Lesson X.—The Fiery Furnace.—Daniel 3: 13–25. Golden Text.—When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43: 2. Divisions:—The fiery trial—A brave answer—The victory. Central Truth:—God will deliver, in the hour of temptation and trouble, those who are faithful to him.

Lesson XI.—The Den of Lions.—Daniel 6: 16–28 Golden Text:--No manner of hurt was found upon him, because he believed in his God.—Daniel 6: 23 Divisions:—Daniel cast to the lions—Daniel delivered--The king's decree. Central truth:—God delivers his faithful ones in time of trouble.

Lesson XII.—This Review.

Lesson XIII.—Messiah's Reign.—Ps. 72. Golden Text:—All kings shall fall down before him: all nations shall serve him.—Ps. 72: 11. Divisions:—Christ our King—Rules with righteousness—All who love him are in his kingdom. Central Truth:—The kingdom of Jesus Christ, in righteousness and peace, shall extend over all the earth, and endure forever.

RELIGIOUS NEWS.

AMERICAN SUNDAY-SCHOOL UNION.

—The report of missionary work for the neglected children of our country in the American Sunday-school union, for the year ending March 1, 1892, shows 1,664 schools organized in places that were previously altogether destitute of religious privileges, containing 7,018 teachers and 59,551 scholars, aid given to 2,127 other schools, with 14,302 teachers, and 135,299 scholars, and 4,536 schools aided that had been reported with 25,790 teachers and 299,206 scholars. The missionaries of the society distributed by sale and gift 6,458 Bibles and 9,115 Testaments. They made 56,582 visits to families for religious conversation and prayer, and delivered 21,474 sermons and addresses. Six thousand six hundred and seventy-eight conversions were reported as the result of evangelistic services held, and 216 churches have been developed from the Sunday-schools established, while regular preaching services have been secured in many other places as an outgrowth of this Sunday-school work.

AMERICAN TRACT SOCIETY.

—The annual meeting of the American Tract Society has just been held at New York. One hundred new publications have been added to the catalogue, in twelve languages. The secretary reported that literature to the value of $25,554.52 had been circulated gratuitously. The 174 colporteurs of the society had visited 126,112 families, held 4,366 public meetings, and circulated 94,414 volumes. The benevolent department received $67,237.63 in legacies and gifts, and from sales and other sources enough to make a total of $139,055.86.

BAPTIST.

—The total valuation of the Baptist church, educational and charitable institution property of this country, amounts to $95,797,511.

—Some idea of the rapidity with which the denomination is growing in Chicago may be learned when it is stated that probably no less than sixteen churches will apply for admittance to the Chicago Association for its next meeting in Oak Park. Should all these come in, the number of churches in the association will be sixty-seven.

—Telugu missions.—Five millions of Telugu people are dependent upon us for the Gospel. For these millions we have sixty-seven missionary laborers. There are seventy-two churches, with a membership of 47,548: there are 317 out-stations, 201 native preachers, 211 Sunday-schools, and 533 other schools. Of gratifying features in this mission may be mentioned (1) the spiritual vitality apparent among the native Christians; (2) the large accessions during the last year, numbering 7,905; (3) signs of awakening among those who are yet heathen; (4) growth of a favorable disposition toward Christianity on the part of the higher classes of the people; (5) recent re-enforcements, strengthening the force, although not to the extent needed; (6) the favorable aspects of the educational work. Over against all these gratifying aspects there is the sad fact of the famine now prevailing, and which calls for the earnest sympathy of the Christian people of America.

—In New York City, recently, a mass meeting of Baptist young people celebrated the centenary of Baptist foreign mission work. Rev. George C. Lorimer, of Boston, made the address, in which he said that an attempt would be made this year to raise $1,000,000 for missions and to send out at least 100 new missionaries. The Baptist young people of this country are expected to raise at least $250,000 of the amount. It is believed that the churches will contribute $400,000, and that the balance will come from the women's societies and private subscriptions.

BRETHREN.

—The annual meeting began on the 7th inst., at Cedar Rapids, Iowa, where a great tabernacle, 120 feet square and capable of seating 5,000 persons, has been erected. It is one mile from the railway station.

—The Conference of German Baptist Brethren began at Cedar Rapids, Iowa, June 3, closing to-day.

CONGREGATIONAL.

—The Fox River, Ill., Congregational Club proposes a unique service for its meeting June 23. It will hold a mass meeting and picnic in a grove at St. Charles, Kane Co. Distinguished speakers from abroad will address the meeting. Music and social hours will fill up the day. The invitation will be extended to all the members of the churches of Aurora and Elgin Associations with their friends.

EPISCOPALIAN.

—The question of the opening of the World's Fair on Sunday came up in the Chicago Annual Diocesan Convention, last week, in the form of a preamble and resolution presented by Rev. Floyd Tompkins, setting forth that inasmuch as many thousands of laboring men would be compelled to work on the Lord's day, if all the machinery were run seven days of the week, it was the sense of the diocesan convention that the Fair ought, in great part at least, to be closed on Sunday. The Rev. F. W. Dunham, of the Church of the Redeemer, South Park, instantly moved that the resolution be laid on the table, and the convention so ordered. Bishop McLaren perceived the danger of misunderstandings touching the action of the convention, and said: "The vote must be contemplated not as if it would advertise the feeling of the convention as to the Sunday closing of the Fair, but as expressive of the conviction that such a matter is not for the action of this body."

—The Washington, D. C., Diocesan Convention recently showed that there are in the diocese 183 ministers and 21 awaiting orders. The bishop in his annual address stated that he had confirmed 1,906 persons, 1,228 of whom were females and 126 colored people. This number showed an increase of 350 over the past year, yet it was not equal to the year 1890, and several years previous. Reference was made to the building of a cathedral at the capital. Land and money to the amount of $2,500,000 have been given. The site obtained is away on the outskirts of the city.

—The Diocesan Episcopal Convention recently held in Philadelphia voted that no clergyman should be entitled to a seat who had taken any vow of ecclesiastical obedience to any brotherhood or order.

LUTHERAN.

—The Norwegian Danish Conference decided as soon as possible to establish a Theological Seminary in the northwest. Liberal offers will be made to locate the same in Seattle.

—Rev. E. Lee Fleck, of Sidney, Nebraska, was the recipient, April 25, of the 19th volume of Spurgeon's Sermons, from the Odd-fellows' Association. They had attended his church on the Sabbath evening preceding when he had a special service and sermon for their benefit, and although the Rev. Fleck is not a member of any secret order, they were so well pleased with his sermon from 1 Peter 2: 17 that they at once made him the above donation.

—At the Columbus conference of the Joint Synod of Ohio, recently, a paper was presented on the subject: "Reasons why Christian congregations cannot affiliate with members of secret orders," which caused considerable discussion. Agitation is the life of reform. Let the good work go on.

METHODIST EPISCOPAL.

—An official report of the status of Methodism in Canada makes the following exhibit: "In 1883, the year of the union, the enrolled membership of all the uniting churches was 170,000. Growing steadily year by year, it is now in our eleven annual conferences 250,000, an advance of 10,000 per year, and holding about the same ratio to our entire population that all the Methodisms of this country, summed up, hold to the population of the United States. We had at the union 1,650 ministers, now 1,750, and might have had many more had we room and work for them. In 1883 our Sabbath-school teachers and scholars numbered 190,000; now about 270,000. The amount of missionary money then raised by all was about $190,000; now $250,000."

—The National Epworth League bureau has just been organized in Chicago. The officers are Rev. G. R. Vanhorne, D.D., president; Rev. J. T. Docking, vice-president; Rev. Wm. Forkel, secretary; Rev. C. H. Smith, treasurer; Mr. Page Wingrove, general manager. The Lyceum department provides churches and other Christian societies with lectures, concerts, and other suitable entertainments. It succeeds to the business of the Lyceum league of Cleveland and the Epworth league lecture bureau. The employment department secures remunerative and morally safe employment for trustworthy people. The securing of advanced positions for Christian teachers is a specialty. The Guide and Information department furnishes guides, chaperons, and information in Chicago. Large preparation is now being made to provide furnished rooms in Christian homes for visitors to the Columbian exposition.

—John R. Buchtel, founder of Buchtel College, died in Akron, Ohio, May 23, from paralysis, with which he was first stricken five years ago. Mr. Buchtel was seventy-two years old. During his lifetime he made gifts to Buchtel College amounting to $500,000.

—Rev. G. A. Reeder of North Ohio conference has given $10,000 toward a building to be used as headquarters for denominational work in Rome, Italy. A lot 95 by 150 feet centrally located has been secured.

UNITED PRESBYTERIAN.

—Chicago Presbytery contains more people than half a dozen other Presbyteries that might be named. Besides Chicago, there are within the limits of Presbytery dozens of cities having a population of from 5,000 to 30,000. The Presbytery has not a single church in one of these cities. Outside of Chicago her congregations are in the country, or some small village (four in the country and two in villages). Compared with the population, these churches have been getting smaller and smaller every year for many years.

NEWS OF THE WEEK.

CHICAGO.

A circular has been issued to the labor unions appealing for co-operation in securing the release of the Anarchists at Joliet.

An oil syndicate to rival the Standard has been formed with a capital stock of $2,500,000.

John Strachter was choked to death while playing with a rope that hung from an awning.

Joseph Fish, of the firm of Fish, Joseph & Co., was terribly beaten by Jerry Trumbly, a well-known thief and tough, who had committed a robbery and was trying to escape when halted by Mr. Fish.

Mrs. Weatherbee's death at Joliet recalls the horrible fate of her mother who, it is said, was devoured by wolves on the present site of Chicago.

The World's Fair headquarters will be taken to Jackson Park.

Oceanic steamship rates have been reduced to exhibitors about 10 per cent.

Chief Justice Fuller will attend the Exposition ceremonies next October.

The frigate Constellation will bring the productions of American artists in Europe to the Fair.

Unless the World's Fair is closed Sunday and no liquor is sold on the ground the United Presbyterian church decided Tuesday not to have an exhibit.

The fifty-fifth annual convention of the Episcopal church, diocese of Chicago, was held at the Cathedral of SS. Peter and Paul, last week, when three young men were ordained to the deaconate and two to the priesthood.

The American Library Association will make a notable exhibit at the Fair.

Lake transportation to Jackson Park has been opened.

The Mayor issued an appeal for aid for the flood sufferers.

Many people were seriously injured and two probably fatally by a mad dog.

The Norwegian steamer Wergeland cleared Wednesday for Christiansford, Norway, with a cargo of provisions.

Ninth annual conference of the Children's Home Society opened in this city. Reports show much good work has been accomplished.

Superintendent Pettigrew says arrests will promptly follow plucking flowers or breaking the limbs of trees and shrubbery at Lincoln Park.

The Rev. D. Ashley launched his new Gospel ship Liberty in Chicago Wednesday. The Gospel ship Glad Tidings, Captain Bundy commanding, will leave on its annual evangelizing cruise of the lakes in a few days.

The Board of Trade appointed a soliciting committee to aid the flood sufferers. Fully 6,000 people have lost everything and are in destitute circumstances.

Mrs. Elizabeth G. Kelly, of Chicago, has completed her gift of $50,000 to establish a woman's building for the Chicago University.

Louis Latham, a Chicago engineer, has invented a torpedo that may revolutionize naval warfare.

Mrs. Thomas Barnett is said to have starved to death in a wretched hovel.

Brokers are boycotting the Chicago, Milwaukee & St. Paul and Burlington for alleged prosecutions.

Special Commissioner Brackett has just returned from a visit to France and Spain, where he found the greatest interest manifested in regard to the World's Fair.

A series of sermons will be preached within the Fair grounds next year.

Introduction of stamping machines at the postoffice caused uneasiness among the hundreds of men employed, and some wanted to strike.

COUNTRY.

Boring for gas at Champaign, Ill., has ceased, as a vein of salt water was struck at a depth of 1,800 feet.

(*Continued on 16th page.*)

AT THE CAPITAL.

Political Excitements Largely Overshadowed.

A Most Interesting Interview with a Number of Prominent Officials---How the Strains of Public Life are Overcome.

The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source. Congressman Springer's dangerous and long-continued illness, the sudden death of Senator Plumb, and Mr. Blaine's constant ill-health have mustered from the grave the memory of an army of public men who have died in the harness.

Senator Beck dropped insensible in the Potomac depot on the exact spot where President Garfield was shot.

Secretary Folger worked to the last, and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase, Ben Wade, Senator Schenck, and John Sherman.

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendleton passed away while seated in a railroad train.

Senator Charles Sumner, Massachusetts' pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of those untimely deaths. It was with a view, if possible, of solving this question that I called upon a number of prominent men, the results of which are given herewith. It is well known that one of the nation's greatest men is Gen. B. F. Tracy, Secretary of the Navy, and that no man in Washington has worked harder, more persistently or more effectively. His timely and efficient work in building up our national defence when the question of war with Chili was being agitated, must necessarily have brought a great strain upon his system. He was found, however, at the head of the Navy Department, and in very good humor. Referring to the subject Gen. Tracy said:

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took good care and good medicine to prevent its increase or continuance."

"May I ask, General, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it all that I desired, and, although that was some time since, I am, as you see, well to-day, although I am still taking the same medicine, which is Warner's Safe Cure."

Col. Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of public men and the strains which public life brings. Many prominent men break down suddenly, and, while this may also be true of other walks in life, it seems especially true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of life in the case of public men than any other known discovery. That remedy is Warner's Safe Cure. The most remarkable instance of its power is that of Mr. J. Henderson Wilkinson, the well-known pension attorney. His restoration to health through its use was simply marvelous. I myself believe in it implicitly."

Congressman J. C. Belden of New York, when approached upon the subject, said:

"Ex-Gov. Alvord of Syracuse, N. Y., and also ex-Speaker of the House, furnished the most wonderful instance of the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alvord was, but he is now hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L. H. Egleston, Judiciary Division, Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me, and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

DONATIONS.

Current Expense Fund:	
A. J. Loudenback	$ 1.00
Jacob Ackart	5.00
A Friend	5.10
James Reid	2.00
Mrs E M Livesay	1.00
E Whipple	1.00
Ira Green	10.00
Mrs. A. C. Hand	10.00
Mrs. J. W. Phelps	10.00
Mrs. A. F. Rider	8.50
Mrs. Mary A. Keil	50.00
N. Martin	10.00
Jos. Morris	3.85
O. Tichenor	5.00
W. McClelland	5.00
S. L. J.	10.00
J. Griffin	5.00
	$142.45
Southern Ministers' Fund:	
Mrs. E. Talcott	$ 1.50
Miss E. McNaughton	10.00
W. H. Parker	2.00
	$13.50
Cynosure Extension Fund:	
I. R. B. Arnold	$ 2.50
Steam Tug Fund:	
Charles McMillan	$ 1.50
Free Tract Fund:	
Miss E. McNaughton	$10.00

W. I. PHILLIPS, *Sec'y and Treas.*
221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from May 30 to June 4.

W F Haughawout, A M Lundstrom, F H Robbins, W C Bissell, L Rutty, B J Butler, Rev T P Robb, Rev J A Black, H Opdycke, Rev M Matthieson, W Inglis, Dr H W Marsh, A Burgess, S A S Metheny, H Bosch, N S Smith, Rev J A Richards, G M Blair, H M Siemiller, A J Millard, D W Bowman, H W McBride, Rev A Harn, T W Smiley, W A Ferrenburg, J Mintier.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 224 pages, cloth, $1.00

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	85	@	86¼
Winter No. 2	89	@	90
Corn—No. 2	52½	@	55
Oats—No. 2	32	@	35
Rye—No. 2	78	@	80
Bran per ton	10 25		11 00
Hay—Timothy	12 00	@	15 50
Butter, medium to best	13	@	17
Cheese	06	@	09¼
Beans	1 40	@	1 65
Eggs	15	@	15½
Seeds—Timothy	1 20	@	1 28
Flax	1 00	@	1 03½
Broom corn	03½	@	07
Potatoes, per bush	35	@	46
Hides—Green to dry flint	4	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	29
Cattle—Choice to extra	4 30	@	4 80
Common to good	3 75	@	4 20
Hogs	4 30	@	4 92½
Sheep	3 80	@	4 85

NEW YORK.

Wheat, No. 2	92¼	@	1 00¾
Corn	61	@	62
Oats	38	@	44
Eggs	15¾	@	16
Butter	15	@	17
Wool	18	@	36

KANSAS CITY.

Cattle	2 00	@	4 10
Hogs	3 80	@	4 80
Sheep	2 50	@	6 00

The New World of Central Africa.

By Mrs. H. Grattan Guinness, with a history of the first Christian mission on the Congo. 12mo., 530 pages with maps, portraits and numerous illustrations. $2.00

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Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

HOME AND HEALTH.

SOURCES OF DISEASE.

A cellar should be kept free from decaying fruit and vegetables at all times, but if any have been allowed to remain, carry them out speedily and bury them where they may enrich the garden plat. Do not let them continue to breed decay and perhaps disease by dumping them in a heap upon the surface of the ground. Make the cellar as clean and tidy as you do the parlor, for its condition, if under the house as most cellars are, is more important from a sanitary standpoint. Whitewash the walls or wash them with a strong solution of copperas. If there be any mould on the walls, know that the ventilation or drainage or both are at fault, and as you value the life and health of your family, remedy the defects. Fumigation with sulphur is not usually necessary, but it is the most radical and certain form of disinfection for killing all manner of germs and vermin, particularly disease germs. Use flour of sulphur in the proportion of four pounds to every thousand cubic feet of air, and mix it with an equal quantity of pulverized charcoal; pour a few ounces of alcohol over it and ignite. The mixture should be placed in an iron kettle which is set on bricks inside a tub in which is standing a little water. At the outset, paste paper around the cracks of windows and doors. After starting the smudge, leave the room closed and undisturbed for twenty-four hours.

The wood-shed and wood-box are two more ordinary sources of disease-breeding decay and filth. Chips and bark gather moisture and the odors which they give off are as unsanitary as they are unsavory. Such accumulations should never be allowed, but if they have been, use the most vigorous measures of renovation—fire will be the best prescription for the old wood-box.

Drains and sinks should be carefully inspected and kept in a sanitary condition. The drain pipe should lead for rods away from the house and an open box conductor never used. Wood is poor material; tile answers quite well and so does iron; although a lead pipe is the best of all. But whatever its construction, it should be flushed as often as once a week in warm weather with some good disinfectant solution. Copperas is as good as anything for ordinary use and costs only 3 to 5 cents per pound. Dissolve in the proportion of a pound to a gallon of water, use very freely and as near the boiling point as possible. A hot fluid is more penetrating than a cold one and will also injure the dissolving of all greasy accumulations. Plug the outlet and pour into the sink enough of the hot solution to fill the pipe its entire length. Slop pails should be thoroughly scrubbed out with this same solution applied hot, and they need attention frequently. Abolish the garbage barrel, and if you keep no animals to which can be fed parings of potatoes and other vegetables, bury them in the garden, and if you have no garden, burn them daily or dispose of them promptly in some other radical and sanitary way.—*Helen L. Manning, in Michigan Advocate.*

HINTS FOR NURSES.

Sick people do not like to be stared at. They are morbidly sensitive. To look surprised at the change sickness has wrought is annoying, and, worse than that, it is disheartening, and makes invalids imagine their case to be worse than it is. Therefore, don't stare at sick persons. And don't stand at the back of the head to make him turn his eyes round to see you. Always sit by the bedside, for the patient feels more at rest than if you stand up tall before him. And don't whisper; don't talk in a low voice; don't follow the doctor or a caller out into the next room. The invalid will be absolutely certain that you are discussing him. Don't wear garments that rustle or are made of rough cloth to come in contact with hands made tender by sickness, and don't wear creaking boots or thick-soled boots.—*Hall's Journal of Health.*

SMOOTHING LAWNS.

The owner of a half-acre village lot finds that the part occupied as lawn—about one-third of the whole—has a more uneven surface than he at first supposed when he made the purchase of the place, and he asks for a remedy without digging up the whole and seeding anew. There are two ways. One is to remove the turf in regular, even squares from all rounded projections to a perfect level and replace the turf. These pieces of turf should be carefully cut in squares with straight edges; and then being turned upside down, the under side is scraped with a hoe to a uniform thickness before replacing. The other mode, less perfect and requiring less labor, is to spread sand on finely pulverized soil in all the depressions, an inch or two in thickness, late in autumn. The grass will shoot up next spring through this spreading; and, when well established, the operation may be repeated till all are brought to a level.—*Country Gentleman.*

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FARM NOTES.

WHEAT FLIES.

The Joint Worm, Wheat Straw Worm and Wheat Stem Saw-fly all belong to the same order of insects as the ant, bee and wasp. The eggs are deposited in the growing stems, and the insect passes the fall and winter in the stubble.

Burning the stubble will probably destroy the majority of the insects in a field, while a rotation of crops will do much to prevent their becoming abundant.

The Grain Sphenophorus destroys wheat by burrowing in the basal joints of the straw. This is one of quite a number of species which do serious injury to corn, being known as corn Billbugs.

The Stalk borer is a near relative of the cut-worm and army worm, but departs from the habits of these last by burrowing in the stems of wheat and other grains. Little damage is done to wheat, its chief injury being among corn and vegetables.

The Wheat Stem Maggot is the young of a small fly which deposits its eggs on the leaves of growing wheat and grass in spring, summer and fall. The maggots burrow in and destroy the tender, growing stems, and are particularly noticeable in wheat fields just before harvest, when they work just above the upper joint, causing the heads of the grain to wither and turn white. At other times they cause the center of the plant to turn yellow and die. Sowing plats of wheat in mid-summer, and plowing these under in September, will destroy many of the larvæ, as will also the destruction of volunteer wheat. Some varieties of wheat are attacked more severely than others.

The Companion Wheat-fly and the American Frit-fly are small dark colored flies resembling minute house flies. The habits of their larvæ are much the same as those of the wheat stem maggot, and similar remedies and preventives will be found equally effective.—*Ohio Experiment Station.*

ROAD MAKING.

A correspondent of the *Western Farmer* tells how they make town roads in Wisconsin: The township owns a road-grader, a six-horse machine that makes a turnpike as smooth as a boulevard. This machine is manned by an expert, who makes a circuit of the township in June with team, grader, and plough. When the outfit gets to our district we hitch on our teams and grade up where most needed as much turnpike as we can gravel the same season, making it rather high and narrow at first, in order that the rain and gravel of a year or two may not flatten it out and make it as much of a mudhole as at first. We find that the best road is made by grading in spring and graveling in the fall. In this way the turnpike gets packed solid during the summer months, so that the gravel put on in the fall does not sink into the dirt, but is packed so solidly on top by winter rains and snows and the constant travel that the spring break-up cannot disturb it.

NEATNESS ON THE FARM.

Order in the house and order outside on the farm sometimes go hand-in-hand, but often they do not. If the farmer likes and demands an orderly house, why should not the farmer's wife demand an orderly-kept farm when she goes out to get air after her work is done? Now, the farmer may take his ease and read his paper in an untidy room, but not so comfortably as in one where neatness governs, because the eye is offended and worries him.

The farmer's wife is disturbed when she walks abroad on the farm for recreation by the general litter that meets and offends her eye. Many things, from a wheel-jack to a mowing-machine, are seen where last used; wagons, parts of wagons, tools and rubbish block the way at every turn. This is not a fair return of favor. Neatness in the house should be supplemented by corresponding neatness on the farm.—*Anonymous.*

BRIEFS.

Ducks can stand out in a hard rain, but dampness induces cramps.

As the weather becomes warmer care must be taken in shipping fowls not to crowd.

It is a good plan to put the hen with a brood of chickens in the garden, confining the hen in a coop; the chickens will destroy many insects.

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NEWS OF THE WEEK (*Continued from 13th page*).

Mr. Durborow, from the World's Fair committee in the House, reported a resolution on Saturday authorizing the President to make proclamation relative to the observance of the 400th anniversary of the discovery of America.

In the Senate on Wednesday it was agreed that no vote should be taken on the free coinage bill until after the 14th of June.

Reformed Presbyterians have been pledged by their Synod not to visit the World's Fair if the gates are opened on Sunday or if liquor is sold on the grounds.

The feature in the Senate on Tuesday was the speech of the Hon. John Sherman in opposition to the free coinage of silver. He was listened to with marked attention by both sides of the chamber.

The Rev. D. L. A. Crandall, pastor of the Euclid Baptist church, Cleveland, has accepted a call to the Memorial Baptist church of Chicago.

Further details of the ravages of the cyclones at Wellington and Harper, Kan., show that the destruction of property was under-estimated.

The monument to Chief of Police Hennessy, who was assassinated by the Mafia in October, 1890, was unveiled at Metarie Cemetery in New Orleans Sunday.

Survivors of the Black Hawk war will hold a reunion at Lena, Ill., June 24.

Suit has been filed in the Federal Court to recover property, originally secured with a soldier's warrant, situated in the heart of the city of St. Paul, and valued at $14,000,000.

The April statement of the Atchison, Topeka and Santa Fe system shows a net increase of revenue of $86,920.

Mrs. Harrison's physician stated on Wednesday that she was not improving as rapidly as was anticipated; that while she is still suffering from nervous prostration there was nothing alarming in her condition.

Twenty of the largest wall-paper makers of the country formed a trust on Wednesday.

It has been announced that the United Presbyterian Assembly will meet at Monmouth, Ill., at its next session.

Floods have caused great loss to the farming interests throughout central Indiana, parts of Illinois, Iowa, Missouri and the Southwest.

Middie Morgan, the foremost woman writer on horses and cattle in the United States, died in St. Frances' Hospital, Jersey City, on Wednesday.

Near Montezuma, Iowa, Monday, a woman's body was found turned to stone.

President Harrison participated in the Memorial Day services at Rochester, N. Y., Monday, and delivered an address at the unveiling of the new soldiers' monument in that city.

Eight European governments have accepted President Harrison's invitation to participate in a monetary conference.

Knights of the Golden Circle and Sons of St. George refused to march in the Memorial Day parade at Ishpeming, Mich.. because the members of the Ancient Order of Hibernians were allowed to carry a green banner.

Iowa Prohibitionists nominated a ticket and passed resolutions urging the closing of the World's Fair on Sundays and the refusal of the sale of liquors on the grounds.

The Mayor of Omaha on Tuesday signed an ordinance which practically licenses gambling in that city.

Ex-Treasurer Noland, of Missouri, charged with the embezzlement of State funds, was sentenced Tuesday to two years in the penitentiary.

Virginians celebrated Memorial Day by unveiling a statue to the memory of the late Gen. A. P. Hill, of Confederate fame, at Richmond.

Miss Lillian Norfolk, one of the handsomest young women in Brooklyn, N. Y., committed suicide on Tuesday by strangling herself with her own hair.

After a deadlock and 183 ballots by the convention at Cameron, Texas, Wednesday, to nominate a successor to Roger Q. Mills in the lower House, Geo. W. Pendleton, Lieutenant Governor of Texas, was elected by a majority of four.

The One Hundred and Fourth General Assembly of the Presbyterian church in the United States came to an end at Portland, Oregon, Tuesday.

Natural gas was struck at Danvers, near Bloomington, Ill., on Tuesday.

The contract for the erection of the big hotel at Racine, Wis., was awarded Thursday to Hugo Edwards, of that city, for $94,166.

FOREIGN.

It is stated in a German Catholic journal that Protestants in Uganda have committed many outrages on the Catholics.

Spaniards are advocating a close alliance of their kingdom with the United States and the Spanish-American republics.

German sugar manufacturers threaten to combine and to establish a sugar refinery in San Francisco for the purpose of fighting the trust.

Rebels captured a town in Honduras and fired the government buildings.

Two hundred miners perished in a disaster at the Berkenhead silver mine in Bohemia.

Munich's great art exhibition has just been opened.

Over four hundred perished in the Birkenberg mine disaster at Przibram, Bohemia.

Through the confession of an Anarchist the Parisian police were enabled to seize a large quantity of dynamite.

The last session of the present Parliament virtually closed Friday, and the elections will probably be held shortly after June 25.

Twenty persons were severely injured on an Austrian railway train, which was struck by a cyclone.

Austria has signed a treaty giving America the benefit of the "favored nation clause."

Russia's Minister of Husbandry, in a circular issued on Thursday, states that the seed corn and winter crops are in a satisfactory condition.

Plans have been formulated at the great meeting to be held in London for a commercial zollverein to include the United Kingdom, the colonies, and India in a gigantic zollverein, with a tariff against other nations.

Burglars in London committed one of the most daring robberies on record by scaling a sixty-foot wall.

Heirs of G. R. Mackenzie will bestow, in accordance with their father's wishes, $100,000 on the Free Kirk of Scotland.

Anarchists have attempted to blow up a railway station in London.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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READERS of the *Cynosure* will please notice on the 9th page the prospectus of a new book which will be well deserving their patronage.

A sensational case was before the courts in Knoxville, Iowa, the other day, sadly confirming the evidence of a seceded Mason, which we reprint on the third page of this number from the *Lutheran Standard.* A Miss Edwards sued her cousin for breach of promise. The case went to the jury on the 1st inst. after a week's exciting trial. It is significant that the general press reports of the affair stop here, and leave us in doubt as to the result. But for this there is a sufficient explanation in the statement that the leaders in Masonic circles were constant in their attendance and active in their sympathies for one of the parties.

We presume that Judith Ellen Foster is still leader of the "*non-partisan*" party of temperance women. The Chicago *Post* says of her appearance at Minneapolis, "she broke upon the platform and obtained permission to make a speech just as Chairman McKinley was about to call for nominations for President. Mrs. Foster took characteristic advantage of the privilege for twenty minutes or until the convention was very tired." As chairwoman of the Woman's Republican Association of the United States, recognition was due Mrs. Foster, and she was much more in her proper sphere than in the National W. C. T. U., fighting in word for a principle which her whole course of action violated and denied.

A leading Catholic journal suggests that a new impetus be given to the Jesuit secret order. Jesuit colleges, it says, "dot the land from New England to the Pacific Coast." The plan is that the graduates of these institutions form a national association, and by means of their peculiar and demoralizing methods gain such a power that the simple announcement of the fact, "I am a graduate of the Jesuits," would be like the boast of that "elder day," when to say "I am a Roman" would be to claim more than kingship among men. But rather, as the Masonic badge advertises the shameful and humiliating initiation to which the wearer has subjected himself, and the blasphemous oaths he has taken, and the power he has given other men over him, so let the tokens of Jesuitry be always recognized as a "mark of the beast"; like danger signs in a highway. He who displays them advertises himself as among the enemies of civil liberty and social peace.

Mr. Gladstone made a great speech in London the other day, in which, among other matters of interest to Englishmen chiefly, he spoke of the labor question in a liberal and statesmanlike way. Of the demand for a uniform working-day of eight hours, he said it was a large scheme to propose, but all reforms had extravagant things charged to them in their early stages. He has appointed a meeting with the London Trades Council to discuss the question in its practical bearings. To secure such a champion for shorter hours is better than a thousand strikes.

"Grand Lodge Masonry," as described in the Monmouth address of Pres. J. Blanchard in 1873, has a very significant illustration in Iowa. The Grand Lodge of that State met at Dubuque last week. Last year a charge was made that Col. John Scott, master of the lodge in Nevada, Iowa, belonged to the "Cerneau" rite. He rose to explain that he did not, but "Grand Master" Phelps refused to let him speak. Scott then exercised his privilege as an American citizen and attacked the petty despotism of the Grand Master through the press. The latter fought back with Masonic weapons and expelled Scott, who came to the Dubuque meeting determined to have his rights. He made a stout fight, but found he did not know all about Masonry. The lodge, numbering 1,100 votes, gave a majority of only 16 against the Cerneau rite. There is a fighting chance for the Nevada master yet.

"College fraternities are to make an exhibit at the Fair," says one of the Chicago papers. What has a *secret* society to exhibit in public, we would like to know? In the office of the humane society in the Auditorium building are exhibited the gags, punches, clubs, prods, and other instruments of cruelty taken from inhuman men. This gives us a hint. Let the college secret societies exhibit young Garrison's scarred arm. Let them show the wagon tongue which impaled young Rustin. Let the blindfold that shut the eyes of young Leggett at Cornell when he went down to his death be there. Let all the gruesome machinery: the blankets, the ropes, the coffins, the dram bars, the beastial banquets,—let them all be exhibited to doting parents. But worse than all, the moral damage,—this can be seen daily in the lives of the devotees of these societies. Let us not have half-truths at the Fair.

A few years since William J. Onahan, a prominent local politician and office holder of this city, was filled with the notion that Roman colonization in our broad western prairies would be a mighty impulse for the papal subjugation of America. Great meetings were held to promote the scheme. Archbishop Ireland of Minnesota, Bishop Spalding of this State, and other eminent Romanists supported it heartily. Lands were purchased in the trans-Missouri region, and colonies planted, each led by a priest. The plan had a fair look on paper, but the experiment is a failure confessed. It has been dropped, and the reasons are asked for. Mr. Onahan may have plenty of them, but he will not mention one that all Roman Catholics ought to consider. No colony can succeed where the feeling of true brotherhood is not one of the strongest influences, stronger than self-interest, at least. The colonies of Mennonites, of "Dunkards," Friends, etc., thrive and are happy. The grace of God has given them a stronger tie than greed, or obligation to a priest, or to a false brotherhood like the lodge. The new life men have in Jesus Christ only makes it possible for them to live together happily and with true brotherliness.

The passage of the anti option bill in the House last week is a significant and warning step. Board of Trade speculators understand that the time draws on when gambling in food products must cease. The bill first defines "options" and "futures"; then names the articles which are protected, as, "cotton, hops, wheat, corn, oats, rye, barley, grass-seed, flax-seed, pork, and other edible products of swine," and the fourth clause imposes a license of $1,000 on dealers in options and futures, and a tax of 5 cents on each pound of cotton, hops, pork, lard, bacon, and other edible products of swine, and 20 cents a bushel on each bushel of the other articles which the subject of gambling contracts. The bill is morally altogether inadequate. Grain gambling should be suppressed as well as any other, or as the saloon. But no doubt the heavy taxes imposed will nearly, if not altogether break down the business.

Rev. John Rankin, of Ripley, Ohio, was one of our American heroes. He was a warm and cherished friend of President J. Blanchard, and it was the desire of the latter to write for the *Cynosure* some sketch of his life and work. Rankin died in 1886 at the age of 87. His fellow citizens have placed a monument on his grave, which was lately dedicated. The Ripley *Bee* thus describes the event: "Last Thursday was the occasion of one of the most memorable and interesting celebrations ever witnessed in Ripley, being the ceremonies attendant upon the unveiling and dedication of a bronze bust of the Rev. John Rankin, the famons pioneer Abolitionist. This bust was modeled by Mrs. Ellen Copp, of the Chicago Art School, daughter of Dr. Andrew Rankin, and granddaughter of Rev. John Rankin, and a lady who has achieved a high reputation for her art work. The event was also made the occasion of a reunion of the Rankin family, and was attended by many relatives and friends from far and near. The affair was happily favored by beautiful weather, and was carried out most successfully in all its details." The inscription on the monument is severely simple and reads:

"JOHN RANKIN,
1799—1886.
JEAN LOWRY, HIS WIFE,
1795—1878.
Freedom's Heroes."

Dr. Parkhurst of New York, the brave crusader against the police protection of crime and vice in that city, has gone to Switzerland for a brief rest. The cleansing of such an Augean stable was a task for Herculean strength. He will recuperate and study London and Paris as he returns. His effort in New York has broadly opened the question of the relation of the Christian churches and their pastors to entrenched evils in society. There are always a few who think they can control a vicious tendency by embracing it; as the preacher Gainsford would regulate the saloon by taking it into the church, and many more vainly hope to utilize the lodge by swearing its vile oaths. But more are like Gallio of Corinth, who could see men beaten before his judgment seat with indifference. To them the churches have nothing in common with politics or the administration of justice. But a continually increasing majority are accepting the fact that the church is an army with banners that are to be displayed because of the truth; that their place is in line of battle, against every immorality. If there be any foes to bribery, lying, fraud, and all the rottenness that corrupts political life, they should be found among Christian men.

LODGERY AND PROHIBITION.

THE QUESTION PRECIPITATED.

BY M. N. BUTLER.

The campaign is rapidly culminating. State after State is flashing its ticket before the people. The lines are being drawn, the old party lashes are beginning to crack, and the voters are hopping back into the traces. Independents, mugwumps, and leaders long schooled in chicanery, are fixing their several little deals.

The Prohibition party is having a little domestic tussle. W. J. Demorest, said to be a high Freemason, is leading the lodge papers and elements; while the *Voice* and other non-lodge agencies, after a "wild-goose chase" with the so-called People's party, and being thoroughly snubbed by it, are pushing forward ex-Gov. John P. St. John, a virtually seceded Mason, for nomination.

The time has at last arrived to precipitate the lodge fight with all sincere temperance people. We do not mean that any American should go into their ranks, but we should persistently and unitedly press the lodge issue upon their notice. The writer is already pushing ahead, urging this lodge question upon the leading W. C. T. U. workers, and placing his "American Handbook," prepared especially for campaign work, in the hands of non-lodge Prohibitionists. Let every man and woman help in campaign agitation. The cheapest and best possible literature, directing attention to the paramount importance of this all-pervading, overshadowing lodge evil, should be freely distributed at all Prohibition conventions, assemblies, and temperance gatherings. The man who imagines that it is detrimental to anti-secret papers and speakers to participate in political agitation, has certainly read reform history to little purpose.

Let every anti-secretist go to work at home. Donate the price of a pig, a calf, or a day's labor, if no more, to enlightening the editors, pastors and leading thinkers in your own county. As purpose and consecration increases, so will endeavor and influence. Faith is the power that carries forward all great reforms. "Faith without works is dead." Prayer and ringing resolution is grand. The old guard are at their posts. Now let the millions who preach and pray against the Christless, monarchy-aping lodge, move to their support and the work will be done. Up and at it!

Avalon, Mo.

THE FUTURE MEN OF INDIA.

BY A BOMBAY MISSIONARY.

An Iowa lad goes to India as a missionary, and after many years brings his two sons to Iowa, goes back to India,—and here is what he says:

I wonder if I can fire a shot at my two boys in Miles, Iowa, which will also reach a thousand other boys in various parts of America. Let me try it.

What is the most interesting subject that I can write about? What do boys think most of? Well, I suppose they think most about boys. Now suppose I were to bring over from India a great collection of curiosities, elephants, lions, tigers, palm trees, Hindu temples, idols, carts, ploughs, tools, dress, etc., and put them out in a big tent for a show; and suppose I had a Hindu boy and a girl also in the show. Now, if I were to drive the caravan into some town in Iowa, pitch my tent on the square and stick up my posters announcing the show and all the curiosities, what would the boys and girls be most anxious to see? Let us watch them as they appear in the tent. They would glance quickly around all the new, strange things, and want to see everything all at once. But you know very well what they would look at with the most wide-awake interest of all, and that would be the Hindu boy and girl. How they would want to hear them talk; and if the Hindu boy had a book, oh, I am sure a score of you would shout out, "I say, my lad, please read us a page of it." Then if the Hindu children were to commence singing a *Chajin*, I am sure that lion, tiger and company would get but little attention for a while. So I think the most interesting subject that I can write about will be the native boys of India.

My sons, Victor and Vivian, know a great deal about India boys, for they were born and bred up here and learned to talk the Hindustani language before the English language. But I shall tell some things which will even be new to them.

First of all, let me say that the boys of India are not a different race of people from boys in America. You have all seen Negroes, and some of you have seen the Chinese and the American Indians. Those are different races from the English people, but in India the people are of the same race that we are. We are called the Caucasian, or Indo-Germanic race; also the Aryan race. Thousands of years ago the ancestors of of this race lived in Central Asia, and from there they spread down to India and westward to Europe. A great variety of people have sprung from this source. There is much difference among some nations in India, just as you see difference between the nations of Europe—Russians, Italians, Spanish, Irish, etc., being different nations, but all of the same race.

In the first place I want to say that the people of India are just as sharp and quickwitted as the people of America. Do you know where you got the figures which you write all your accounts with? They are from the old Hindu figures, when our ancestors in England were wild barbarians and had no books or schools. The people of India had schools, arithmetic, astronomy, philosophy, music and many wonderful arts. Some of their grand ancient buildings are still standing, to show what wise people they were then; and they are just as wise still, only more so, as they have added much modern learning.

Do you know that our ancestors in old Britain were heathen and worshiped idols? Yes, and they offered human sacrifices. True, they burnt a great many men, women and children at times as offerings to their gods. Do you want to know what their gods were. Let me tell you. On the first day of the week they worshiped the sun. So they called that day Sunday. The next day they worshiped the next greatest object that they could see, the moon, and they called that the moon-day. The third day they worshiped Tecus or Mars, the gods of war. They called that day Tuesday. Next day they worshiped Woden or Odin, and that was called Wodens-day. Next day they worshiped Thor, or Thunnen, the god of thunder. They represented him as a great giant, with iron gloves, throwing a huge hammer through the sky to make the thunder. That was called Thor's-day. The sixth day they worshiped Frea, who, they said, was the wife of Thor, and hence Frea-day. The last day they worshiped Saturn, and called it Saturn-day. Do you know what took our English ancestors out of heathenism into this beautiful Christianity? It was the Bible, the true, blessed Word of God. How strange that there are so many people in England and America who do not love the Bible! How does it come that the English and American nations have got so much ahead of the people of Asia? Because the Asiatics were centuries ahead of us in education, arts, etc. The reason is that our British forefathers took God's wonderful Word, and multitudes of them became true Christians, whereas the people of Asia followed the false systems of religion which have held them back. Now, in God's providence we are bringing the Bible back to Asia again, and telling our cousins, the Asiatics, about this blessed religion which has done our nations and our heart so much good.

The boys in India are naturally brought up to follow the religion of their parents. So the Hindu boys learn to worship idols and to do all sorts of strange things, as their parents do. Only last night a Hindu lad said to me, "How can I leave them and take Christ? Should I not do what my parents tell me to do?" I answered: "If your father should tell you to drink liquor, that would be wrong, and you ought to disobey him. If your father tells you to worship a stone, that is wrong, and you are bound to disobey him, because God's command is above thatof your father's; but in all proper things you should obey him." He was a rather sharp youth, and he answered me thus: "The Hindus do not worship the images; they only worship God under the appearance of images." I said, "You know that the great mass of the people worship the image itself. Now we can easily test it this way. Suppose I go where your people are bowing down to a painted stone, and I pick up that stone of image and throw in the mud, would not the people want to beat me? And if I were to say to them, you say you do not worship the image, but only God, who is beyond the image; now I do not throw God in the mud, but only the stone, so that I have not done anything wrong to you, would the Hindus accept that? No, they would still be angry with me and still worship the stone; all goes for nothing."

You see, my boy, the Hindus have just the same argument about the worship of images that the Roman Catholics have. What multitudes of boys and girls all over India! Suppose all the people in the United States were under eighteen years of age, what a nation of boys and girls it would be? That is about the number of boys and girls we have in India; and how sad it is to think that the far greater part of them are being brought up to worship idols or to follow Muhumud or some other false faith. Aside from this sad fact, the children of India are quite like the children of America. They play, laugh, cry, talk, sing and shout in their way, and are just as child-like as any other human beings. Inwardly they are just the same as you are in America. The very same love to parents and to each other; the same good and bad tempers; the same anger, pride and selfishness that other children have all over the world. The need of their young hearts are just the same. They want love. They love to be loved by their parents and friends. They need to know about the love of God. A little Muhumedan girl told a lady missionary that she liked Jesus better than Muhumed. "Why so?" asked the lady. "Because," said the girl, "Jesus loved little children and Muhumed never did." She had heard how Jesus took little children up in his arms and blessed them.

You remember, Victor and Vivian, how we had a foundlings' home when your dear mamma was with us. You can never forget some of our dear little foundling children. You were so young then that you could not understand what a blessed thing it was to rescue those little children from the suffering and shame which was before them. There is a great mission work to do among the children of India. You know how Bro. C. B. Ward took a great many girls and boys in the time of the famine, about thirteen years ago. He brought them up as Christians, and now they are a happy and useful community of earnest native Christians. They are spreading the Gospel around them in the Telugu country. Miss Austey did the same in South India, and hundreds were saved.

When I was a boy I used to read about the people of India, and my heart was drawn this way. I used to pray much about it, and finally God let me to work in this great and needy land. I trust that your hearts may be drawn in the same way; yes, and the hearts of thousands of boys and girls in America. There are different ways of working for the Lord in India. Some may be regular missionaries; others teachers, publishers, etc. We need a great many who will be Christians, business men and missionaries at the same time, persons who will earn their living in some employment and spend all possible spare time in working to win souls to Christ.

I want you all, my two sons and the thousand of boys and girls who read this letter, to begin to work for God where you now are, especially among your young schoolmates and friends. Don't forget to work right in your family circle, also. Pray much about it. Pray for your brothers, sisters, and yourself and friends. Take some special cases before the Lord in prayer, and then be sure that you do something to carry out your part. What a great mistake it is to say that you must wait until you are old enough to make big speeches before you can work for God. The Lord especially says that he will perfect his praise out of the mouth of little children. He chose the weak things to confound the mighty. Very many instances have occurred in which older persons have been won for the Lord by the labors of girls and boys. A little child shall lead them. I am sure it makes you happy to think that thousands of the girls and boys of India are learning about Jesus, and many of them love the Lord. But you must remember well that there are many, many millions here who do not know and love our Saviour. I hope you may pray much to God for them, and ask him if he does not want you to come this way and work for him when you are older. A little girl in Iowa who is only thirteen years old, wrote to me that she wanted to be a foreign missionary, and she asked

how a person could get to India. She also asked me to answer soon. I think she felt in her happy, saved soul that she would like to get out to India as quickly as possible, to teach the dear little native girls about the Saviour whose love she enjoyed in her heart. Of course you must keep close to Jesus yourself. Don't be discouraged when Satan tempts you. When you hurt yourself, what do you do? Do you not go at once to your parents or guardians for help? Just so when your heart is hurt by any temptation, or Satan stumbles you by any wrong doing, run to Jesus at once. He loves to save you, and wants to help and hold you up in his hands so that you may run and not be weary, and walk and not faint.

This letter I send to my sons, and they will send it to be printed. I shall be glad to have letters from any boys and girls who read it. If you wish to write direct to me, address your letters as below. Postage is 5 cents per half ounce. If you would like to have a large letter from me every month in the shape of a magazine, you may take the *India Watchman*, which I print here in Bombay. It costs 60 cents per year, postage and all. It will give you monthly eighteen pages of good reading matter. My son, Victor J. Gladwin, Miles, Iowa, is the agent for this magazine.

Any one who feels called of God to go to tell the heathen the good tidings of great joy which God wants proclaimed to all people, may write to me freely and fully about it. I will advise as best I can.

Take courage, everybody; victory is nigh.

"The morning light is breaking,
The darkness disappears."

Yours in the grace of our world-winning Jesus,

WALLACE J. GLADWIN.

Bombay, India.

LAW DEFIED.

A MASONIC REMINISCENCE.

Our story takes us back to the year 1870, and is located in one of the mountainous regions of a neighboring State. I was living then in the town of S., which was the capital of the county in which it is situated. Some time previous to the events I am about to relate, I had become a member of the order of Freemasons. At this time I held official position in the lodge to which I belonged. A railroad was in process of construction through the county, and hundreds of men were employed upon it as laborers.

Among the many contractors was a Mr. M. from Ohio. His gang of laborers, notably Irish, had among them some men of dissipated habits. It was said also that M. himself, while having a family in Ohio, was here living with a mistress in gross and unconcealed adultery.

It happened that one day two of his laboring hands, while in a state of intoxication, took it into their heads that they would have some sport. They went to Mr. M.'s mistress, M. himself being absent, to ask the loan of two horses, intending to visit a neighboring town. The request was refused, and some sharp words passed between the parties. When the horses were denied them, the men went and took them without permission, mounted them and rode off.

When M. was told of the occurrence, which was soon after, he at once started in pursuit of the men, and soon came close up to them. When they noticed his approach, they dismounted and fled, taking refuge in a farm-house near by the road. Coming up to the house M. noticed one of the men at the window, drew his revolver and shot and killed him. The offence committed by the two men was a provoking one, but not such as deserved death. The killing was an unjustifiable act of homicide, and was so viewed by all just and reasonable men, at the time.

The case came up for trial in court in the town of S. With many others I attended and watched the proceedings. The trial attracted a great deal of attention, and was largely attended by people from the town and country. As usual, the sentiment as to the degree of the guilt of the accused was somewhat divided. There were those who pronounced the act one of willful and premeditated murder, while others judged of it with more leniency. There yet was a third party, who demanded the man's acquittal, and these were the Freemasons. M. himself belonged to the Masonic order. He was a brother of theirs, and, guilty or not guilty, they were bound to have him acquitted. Being myself a member of the Masonic lodge in S., I had every facility of knowing all the tricks and intrigues that were resorted to by the Masons to clear this murderer.

The sheriff of the county was a Mason; M.'s attorney was a Mason, and the foreman of the jury was a Mason. All these were instructed to know and do their duty, and they did it. While the trial was in progress, the Masons were busy working up sentiment in favor of the accused. They packed the court-room to impress the jury; they visited hotels and stores, and stood on street-corners, to talk up the case of their client. When the final pleading was done they were again at hand, and, with a view to influencing the jury, showed their approval or disapproval of all that was said or done.

Meanwhile, few if any of the uninitiated knew or suspected anything of these secret proceedings. All was done in such a manner that no one but Masons knew that anything was going wrong. The end aimed at was accomplished. The murderer was acquitted of the charge against him, and then was congratulated and applauded, as if he were a martyr and a hero. When all was over, the Masons made no concealment of their share in this transaction They even made it a subject of boast and glorification.

The affair shocked my moral sensibilities. I asked myself, Is it possible that you are identified with an order that aids and abets the crime of homicide, by shielding and protecting the murderer? The occurrence opened my eyes to the enormity of the iniquity of this secret oathbound society. But I somewhat condoned it by thinking it was an isolated case, the unauthorized work of a few conscienceless men. I have, however, learned better since then. To dispose of a case in the manner above related, is a universal practice among Masons, and not in conflict with Masonic law. It is the next thing to impossible to convict a secretist of crime, no matter how guilty he may be. Men wonder why justice so often miscarries in our civil courts. Here is the secret. The work is done by the dark and unseen intrigues of oathbound fraternities.—*H., in Lutheran Standard.*

LAW AND PUBLIC MORALS.

(Bishop A. Cleveland Coxe in the Chicago News.)

There was published, about thirty years since, in New York, a little volume entitled "Maxims of Washington." Never was such a book so much needed as now, when public men, and even Senators in Congress, deride the great principles of religion and morality, upon which the fathers of the Republic based its Constitution and established its legislation. "Morality," says the father of his country, "is the necessary spring of popular government"; and he adds, emphatically, "let us with caution indulge the supposition that morality can be maintained without religion." He allows that men of education and of refined tastes may be found who profess a philosophical morality and consistently maintain it; but he very clearly points out the truth, illustrated by all history, that, as few men are philosophers and the masses are not influenced by refined tastes, the restraints and sanctions of pure religion are requisite to the individual, the family and the state.

Indeed, the entire book may be said to enforce this principle and to commend it to his countrymen as the only safeguard to that deference for law and that conscientious discharge of duty without which liberty begets license and free institutions become the prey of faction and civil broils. The condition of the South American states, which have so signally failed heretofore in their attempt to establish such a republic as our own, not to speak of the successive failures of Mexico, may illustrate these maxims of Washington; for none can doubt that the immorality and irreligion of their populations are the secret of their disorders. It may be justly urged that the Bible alone and a reverent acceptance of its moral code have as yet been found sufficient to build up free states. An eloquent Frenchman once said to an immense assembly of his countrymen in Paris, and in my own hearing: "Why do we in France, with all our splendid capabilities in other respects, make so many unsuccessful attempts to imitate the Americans, and to found lasting institutions of freedom, civil and religious? Why cannot we, like our great rivals across the channel, build up and maintain the liberties we have so long coveted? The Queen of England has said the secret of enlightened freedom in the old world and the new is that they are based upon the Scriptures, universally diffused and universally reverenced." The vast audience applauded, and seemed very deeply to feel this expression, while the orator added his fervent hope that he might live to see France, like England, "a land of the Bible."

THE BIBLE AND THE PUBLIC SCHOOLS.

A very grave matter indeed is the experiment which has recently become popular of excluding the book of books from our public schools, and one fears that the maxims of Washington are too thoroughly imbued with Scripture to be long exempted from a like indignity. But, till Americans are so degenerate as to scorn the counsels and to cast out the wisdom of their great founder, it is worth inquiring whether this little volume might not wisely be introduced into all our public schools, and, in short, commended to all instructors of youth throughout the land. But, far better, let the Bible be everywhere restored. Apart from its incomparable teachings of human brotherhood and of the love of one's neighbor, it is a book of which nobody can be ignorant, if only because it is the first classic of the English language. It came with our first colonists to the shores of Virginia and to the rock at Plymouth. It has been part of our history, and is associated with every memorial of the heroic lives and struggles of our ancestry. More than that, it is a living factor of our civilization, nor can our civilization long survive if it cease to hold its place. Kent and Webster and the rulings of innumerable cases in our courts have proved that the civilization which our laws have been created to maintain is Christian civilization—not, indeed, the Christianity of creed and theology, but the Christianity of our social life, our marriages, our family relations, our homes, our community of ideas in education, magistracy, the claims of humanity and the nature of justice.

THE OATH UPON THE BIBLE.

All people are welcomed to share with us in these our institutions, and they are institutions which protect their rights and their equality with others before the laws of the land. But aliens are welcomed to enjoy them, not to overthrow them. Hence the alien is made a sharer in our privileges before he becomes a citizen; but he can only become a citizen by swearing to support the Constitution—a Christian Constitution in so far as morals and civilization are concerned. In a celebrated trial on a charge of blasphemy, Chancellor Kent defined the relations of the Bible to our laws as part of the law of the land. It is the recognized instrument of the law in giving its character to an oath. Men may be permitted to swear or affirm in other forms, but a Bible oath has peculiar dignity. Nobody, the great chancellor said, could regard an oath upon a book which it was no offense to the law to insult opprobriously, that is, to blaspheme, and his ruling has been generally accepted throughout the land. Washington not only laid his hand reverently upon the book when he took his oath as first President of the United States, but he gently repressed the effort of Livingston to raise it to his lips, in order that he might bow his head in giving it the ceremonial kiss.

THE ESSENCE OF LAW-GIVING.

Now, the Constitution is law; but the "sessions laws" of legislature are only legislation, which often fails to become law. To become law, it must be sustained by the moral sense of the people. That moral sense cannot preserve itself; it must rest on the knowledge of God, and of our moral duties as prescribed by him, and for which he will hold his intelligent creatures accountable. The great Athenian orator told his countrymen that to enact laws was nothing; to make the people will to obey and enforce them was the essence of law-giving. If such is the power of the masses, surely in a democratic republic the masses must be identified with the spirit of law and order or all is lost. They must be penetrated by a sense of accountability to the Judge of all, and a fundamental reverence for him as the great Lawgiver, or the prime condition of permanent prosperity does not exist.

STUDY OF LAW IN ITS ELEMENTS.

But let us have men qualified by reflection, at least, and by elementary education, to be our

law-givers. It would be well if a new edition of Montesquieu's "Spirit of Laws" might be published for American youth and made a text-book for the upper classes of our colleges. In a country where every young man may live to be a judge, a senator or a member of the cabinet, if not a governor or president; where every citizen may be summoned to act as a juror; where even exempt citizens, physicians or clergymen may at any time be placed in positions where a knowledge of law and of laws will be of very great use to them, we must commend to all educated youth a study of law in its elements. And if Montesqueieu could be prepared, annotated and enriched by some able jurist, in the spirit of the American Constitution and of American history, we think his very faults could be turned to good use by the overrulings of the editor; for then the young would be taught to read even authors of great repute with discrimination, and would be enabled to form opinions by the use of their own minds and morals, not yielding themselves blindly to any theorist or philosopher, however eminent in his day or popular in our own.

THE BEAUTY OF SECRET GANGS.

"In secret have I said nothing," was the testimony of the Son of God. Secrecy is the convenient refuge of sin and crime. Secret combinations are sometimes used to resist despotic power, but often the remedy proves worse than the disease.

Italy has been a land of spiritual despotism; and when men's souls are in bondage, their bodies cannot be free. Hence there has grown up a system of secretism which defies law and nullifies justice. These secret combinations are transported to other lands, and become potent for evil. Says *Zion's Herald:*

"The committee appointed by the mayor of New Orleans to investigate the Mafia and similar organizations have brought to light some startling facts. Before Chief of Police Hennessey was murdered, evidence was traced of *ninety-four assassinations by Sicilians or Italians, which went unpunished because of the secrecy which accompanied each act.* They found that the Mafia had gained a strong foothold, and terrorized the Italian population of the city, levying tribute at pleasure under the threat of death. They had even attempted to poison the Italian consul. Several remedies were proposed by the committee, the most radical of which was the absolute exclusion in future of Sicilians and Southern Italians—classifying them with Chinese as an undesirable and prohibited class."

What have honest men to do with secret oath-bound clans, which are so fruitless of good and have such possibilities of evil wrapped up within them? Far better is it to stand for God if you stand alone, than to join hands with the godless, and thus become partaker of other men's sins.—*The Christian, Boston.*

NEW ENGLAND LETTER.

Modern advertising genius—Another Cornell tragedy at Yale—Romanism and Masonry—The coal combine.

There is surely one branch of modern art in which we leave the ancients hopelessly in the rear. Of course I allude to the art of advertising. We are continually having our pride taken down by some fresh discovery about the people on the Nile or the Euphrates—how four thousand years ago they had their libraries, and their scientific and literary fads, but in the matter above mentioned we need not eat humble pie to the old Egyptians or anybody else. They, evidently, did not know how to advertise; or else they thought, strangely enough, that the public had some rights that even the makers of hair nostrums and corn extractors were bound to respect. We have plenty of enterprising Americans who would think nothing of placarding the Great Pyramid from apex to base with a patent medicine sign, or utilizing for a similar purpose even the majestic features of the Sphynx herself. They are the same who deface every noble tree, and every picturesque rock (if so unfortunate as to be on the line of travel) with an invitation to use Hood's Sarsaparilla, Warner's Safe Cure, or Greene's Nervura. There is a vulgarity about their efforts to attract the public eye which makes vandalism itself seem respectable. But it was left for the architects of the new Public Library building to hit upon a specially unique and original method of carving their names in "enduring stone." On three big tablets on the extreme left of the facade front they chiseled the following list of "immortals": Moses, Cicero, Kalidasa, Isocrates, Milton, Mozart, Euclid, Æschylus, Dante, Wren, Herrick, Irving, Titian, Erasmus. To the unenlightened reader this seems a queer jumble. Why put Moses and Cicero—surely as unlike as any two men of antiquity that could be named—in such close juxtaposition? Why make Herrick one of the immortals and leave out Shakespeare? Simply because the first letters taken in order spell out the names of the three architects, McKim, Mead, White. This ingenious plan for advertising themselves to posterity, free of cost, proved of no avail, for the library trustees at once held a meeting, and voted unanimously to have the acrostic obliterated.

Another Cornell tragedy is reported from Yale. The mixture of barbarity and idiocy in about equal parts which characterize the D. K. E. initiations received a showing up last winter which made an impression that the death of young Rustin must greatly deepen. Being blindfolded and told to run down the street, he came into violent collision with the pole of a carriage, and this young man, who is described as bright and popular, was cut off in the flower of his youth, dying in intense agony before his parents could reach him. Those members concerned in the affair are to be arrested, and further light will probably be thrown on the practices allowed in these secret college dens. The time has come when parents ought to be sufficiently awake to the moral and physical perils inherent in such societies to refuse to let their sons go to a college where such things are tolerated by the Faculty. The action of the Yale authorities on this subject will be looked for with interest. Will they make a clean sweep of the D. K. E. and all other secret societies, or will they say, like Pres. Eliot, that such matters are beyond their control? Many a long-suffering citizen of Cambridge and New Haven would be glad to know why the mere fact of being in college should be enough to emancipate boys and young men from all the laws of civilization, decency, and common sense.

Before this reaches the reader the agony at Minneapolis will be over. If one could only look behind the scenes and see all the wires, and how and by whom they are pulled! The presidential bee is a dangerous insect to have in one's bonnet. It stung poor Greeley to death, and it may Blaine, who surely would have been dead long ago if the malicious lying of his enemies could effect such a result. The Supreme Grand Master of the Orangemen promises 1,256,000 votes for a good American (this is a large figure even allowing for lodge exaggeration), but none for Blaine, because of his Roman Catholic affiliations. Gen. Sherman, without doubt lost the presidency for a similar cause. When a Roman Catholic, however, can boast, as was recently done, that the firm for which he worked—a concern that manufactures lodge regalia—has inside information from all the patriotic orders and knows exactly their strength and their weakness, it ought to show to every thinking man and woman the possibility that through these very orders themselves the wily Jesuit may control our elections in the interests of Rome when the unsuspecting members flatter themselves that they are working against her.

I notice that at Saginaw, Mich., the Roman Catholic mayor set his foot down, and very properly, against the Freemasons being called upon to lay the corner-stone of the new city hall. The latter revenged themselves, dog-in-the-manger fashion, by influencing the general public to keep away, so that the ceremonial turned out a failure and a farce. Since then Saginaw has experienced a political overturn similar to that which swept over Boston a few years ago, and now they intend to have the dedication ceremony the grandest pageant known in the city's history. But the Knight Templars, and all the grand Masonic bodies from near and far, have contrived that the dedication of their new Masonic temple in Saginaw shall fall *on the same day.* And of course they have been called on to lay the coping stone of the city hall as a salve to their wounded dignity in not being allowed to participate in the first performance of the corner-stone laying. Masonry has thus worked its cards so that it can now make a double display before the admiring eyes of Saginaw's citizens, who will never dream that those knightly swords and waving headgear are the insignia of an order manufactured in Paris by Jesuit priests as a means of bringing England under the rule of the Pope.

The choosing of Mrs. S. S. Fessenden as delegate to the Prohibition Convention was a compliment to both sides. May her presence be like that of Deborah in the army of Barak.

The recent coal combine by which the poor and middle classes of New England are robbed to put money into the pockets of the coal barons of Pennsylvania, is one of those outrageous acts of oppression to which the American people seem forced to submit unless science kindly comes to the rescue with some cheap substitute for coal. But while we grumble, and most righteously—it may be some comfort to know that our neighbors in Greece are debarred from using that prime necessity in hot weather and warm climates, an oil stove, because they too are victims of the monopolist, and have to pay fifty cents a gallon for kerosene. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 8, 1892.

Representative Bryan, of Nebraska, who, although just serving his first term in Congress and one of the youngest members, has already earned a reputation as one of the foremost young orators in public life, delivered a strong and interesting address to the Y. M. C. A., Sabbath afternoon, his text being, "For as he thinketh in his heart, so is he." He said: "This subject is selected because I have been more and more impressed with the fact that in it we find the secret of human conduct. The man we see and know as we meet him on the street is the physical man. We recognize him by his size and features and give him a name. But what we see is only one of three persons who constitute the man. There is, besides the man we see, a mental or intellectual man whom we sometimes learn to know. . . The intellectual man is capable of almost infinite development, and yet, if we had only the two, a human body with the well-developed mind, the man might be both a curse to himself and to society. If we would really know the man, we must learn the third and most important quality, the moral man. We speak of the heart as the seat of the moral forces. Whether or not this is so I do not know, but from this moral centre, wherever it is, come love and hate; in it are found the ambitions, the plans and the purposes of life. The heart determines what shall be done and the mind how it shall be done. . . . The heart, too, is the road by which we really reach and move a man. . . . A man does not go to his intellect to be guided in his actions. . . . How often do we hear given as an excuse or reason for action something entirely different from the real cause. A man, as a rule, does a thing first and afterwards frames the most plausible excuse to fit the action. The young man who departs from his early profession, and afterwards becomes known as a skeptic, can generally trace his departure from the faith to a time, when beset by temptation, he wished to do something contrary to his convictions of duty, and, having done it, manufactured some plausible excuse for his conduct. Each battle lost finds him weaker for resistance, and he at last excuses his course by manufactured doubts as to the authority of the Bible, which he had willingly accepted as a guide so long as he wished to follow it. The way to reach that young man is not by argument. He has gotten to that point where he can offer a plausible objection to any argument you may have to offer. He doubts the possibility of a miracle, and fails to see how loaves could be multiplied or the whale swallow Jonah. The way to reach him is to get back in his recollection to the time when to him the authority of the Scripture was law. Recall to him his mother's knee, and his childhood's song and prayer, and then you have touched a spot in his nature from whence all the mists of doubt and darkness may be dried up and the light of truth and right once more shine clear before his eyes."

The House of Representatives seemed to realize that it was drawing near the time that Congress usually adjourns this week, when, under a suspension of the rules, it passed the measure known as the anti-option bill, which, by a practically prohibitory tax imposed, will prevent speculative dealings in agricultural products for fu-

ture delivery, if signed by President Harrison, as it passed the Senate some weeks ago. It also passed, under a suspension of the rules, bills admitting the Territories of Arizona and New Mexico to the Union as States, and the Legislative appropriation bill. A concurrent resolution was also introduced in the House providing for the final adjournmont of Congress on July 4, but there is very little probability of Congress being able to get away quite as early as that.

The police have just completed a census of the square in which is located the notorious Willow Tree Alley, just now the scene of some very enthusiastic, and apparently successful, mission work. The population of the square is 1,359, of whom 1,094 are colored. The population of the alley proper is 721. Think of that, ye who live in comfortable homes! Seven hundred and twenty-one human beings crowded into an alley just the length of one ordinary city square, living in crime, squalor, filth and poverty. Is it not a noble work to teach these people how to live, and to die? Since the alley mission work began the eyes of many people have been opened. They have been taught that Washington, beautiful as it is, has plague spots never before dreamed of by those who imagined themselves thoroughly familiar with the city. *

THE COLLEGES.

The annual catalogue of Wheaton College is issued this year from the printing office connected with the institution, and is handsomely done. Of the seventeen members of the Faculty, God has removed the venerable head, the president emeritus, since the catalogue was issued. The number of students marks a prosperous year: 58 in the college classes, 93 in the preparatory school, and a total attendance of 286. In connection with the usual curriculum, a thorough Bible course is pursued by the college classes. The number of students of the Musical Conservatory and of the Art School indicate a deserved popularity. The new east wing is now completed and occupied, adding greatly to the facilities of the institution.

In the new catalogue of Heidelberg University and Theological Seminary, Tiffin, O., the report for the year is flattering and encouraging. The different departments during the year had a grand total in attendance of 356 students. This indicates encouraging progress. The university is in a condition to do better and more thorough work now than it has been at any period of its history. The alumni of Heidelberg number 371, of which number 130 are ministers, 59 lawyers, 47 professors and teachers, 14 physicians, 121 unclassified. The struggle of the demoralizing Greek-letter lodges to get a footing in this institution has been a help rather than an injury, as some enemies of righteousness desired. The institution is not only purer but stronger for the trial.

Northwestern University, the Methodist educational headquarters at Evanston near this city, issues a voluminous catalogue of 240 pages. This exhibits briefly the history of the institution and unfolds the relations and work of the seven schools of liberal arts, medicine, law, pharmacy, dentistry, woman's medical school, and theology. The first and last only are located at Evanston. The others are located in Chicago, and have a relation to the University rather nominal than otherwise. The total number of students in these different schools is 2,301. The administration of the new president, Dr. H. W. Rogers, seems to be popular and successful.

The Biblical department of Earlham College, Richmond, Ind, organized in 1884 and continued ever since under the care of Dr. Dougan Clark, is now to be enlarged and is called "The Biblical Institute of Earlham College." It will open under the new plans and course of study next autumn. This is the largest institution under the patronage of the Friends in this country.

COLLEGE ANNIVERSARIES.

WHEATON.—Commencement occurs this year during the last week in June. The Baccalaureate sermon of Sabbath morning, June 25, will be preached by Rev. Dr. Sturtevant, of Galesburg, Ill. An address before the missionary societies is to be given in the evening. The anniversary exercises of the Musical Conservatory and Art School take place Tuesday evening, June 27th. Wednesday afternoon is given to the graduating class of the Preparatory School; and the evening to the reunion and anniversary meeting of the Alumni Association. Rev. C. W. Hiatt, of Kalamazoo, Mich., class of 1880, Mrs. Emma Hawley Paine of '81, and Dr. A. W. Blunt, of Clinton, Iowa, '73, are on the program for addresses and a poem. Commencement day is Thursday, the 29th. Beside the exercises of the graduating class, Rev. J. W. Fifield, of this city, gives the Master's Oration, and Rev. Mr. Hunter, of Sycamore, Ill., is down for the annual address. The annual reunion of the friends of the college will be held in the evening. The annual meeting of the Trustees will be held on Tuesday.

MONMOUTH COLLEGE held its anniversary last week, commencement occurring Thursday. The financial report and general condition of the institution, as reported to the trustees on Wednesday, were highly encouraging. The resignations of Miss Patterson, lady principal, and J. C. Bryan, principal of the academical department, were accepted. The salaries of the professors were increased $100 each. The Alumni Association held a meeting on the same day and a banquet was given in the evening. Their literary exercises were held at the Second U. P. church, Miss Eva Clark, of Chicago, presenting the alumni poem.

NORTHWESTERN UNIVERSITY opened its commencement week on Thursday evening, June 9th, with the anniversary of the School of Oratory. The Conservatory of Music had the next evening, and on the 11th the contest for the Raymond prizes was held in University hall. Bishop Merrill gave the Baccalaureate address on Sunday evening. On Monday were the graduating exercises of the Preparatory School, and oratorical contest for the Kirk prize. The Alumni Association has its annual meeting and reunion Wednesday, and next day the commencement exercises proper take place in the Auditorium in this city.

KNOX COLLEGE held its forty-seventh annual commencement on the 9th. They consisted simply of the master's oration by Thaddeus Stephens, of Chicago, and an address by Dr. Bateman, giving statistics concerning former students. He gave the enrollment for the past year as 618, the largest in the history of the college. Degrees were conferred upon the forty-seven members of the graduating class. By a resolution the friends of the college thanked Dr. Pearsons for his gift of $50,000 and pledged themselves to fulfill the conditions.

GENEVA COLLEGE.—Dr. W. P. Johnston preached the Baccalaureate sermon Sabbath afternoon, May 22. Rev. R. J. George preached before the College Y. M. C. A., in the evening, on "Spiritual Power." Dr. J. B. Helwig, of Urbana, Ohio, lectured before the Literary Societies on Monday evening, May 23. The Board of Trustees requested Prof. Coleman to reconsider his resignation, but he adheres to his decision to accept the call of Allegheny Reformed Presbyterian congregation.

TARKIO COLLEGE, Tarkio, Mo., opened commencement week Friday, June 10, with the annual concert, by the Musical Department; Sabbath afternoon the Baccalaureate sermon was given by President Thompson, and the sermon before the Students' Christian Association by Rev. Jno. A. Henderson, Omaha. Literary societies have Monday and Tuesday evenings; the Alumni Wednesday, and on Thursday, at 9 A. M., commencement exercises occur.

WESTMINSTER COLLEGE commencement program opens Saturday evening, June 18, with an entertainment by the Chrestomath Literary Society; Sabbath sermon to Y. M. C. A., by Prof. W. W. White, Xenia, O.; Baccalaureate by the President, in the evening; Tuesday, alumni business meeting and reunion; Wednesday, 9 A. M., commencement exercises; 8 P. M., junior contest in oratory.

HOUGHTON SEMINARY, New York, celebrates its anniversary on the 16th inst., when the graduating exercises occur. Literary and musical societies occupy the two preceding evenings. Rev. S. Bedford, of Cattaraugus, N. Y., gives the annual address.

The commencement exercises of Tuskegee Normal and Industrial Institute at Tuskegee, Ala., occurred May 26. Frederick Douglass delivered the annual address, and the corner-stone of the new Phelps Hall was laid.

REFORM NEWS.

FROM THE FAR NORTHWEST.

LECTURES AND INCIDENTS IN OREGON.

SPOKANE, Washington, June 2, 1892.

EDITOR CHRISTIAN CYNOSURE:—Garfield is located in the Palouse Valley, about fifty miles south of this city. This valley is prairie; its soil is deep and black, much like that of Southern Nebraska, but more hilly.

Dr. A. Simpson resides at Garfield, and invited your correspondent to make a visit to that village. He has been a constant reader of the *Cynosure* for more than twenty years. He also secured the Baptist church of which he is a member, and made an appointment for an Anti-masonic lecture to be delivered last evening. At the appointed time the church was filled and the lecture delivered.

On the evening of May 31st a lecture was delivered in the German Evangelical church of this city, of which Rev. C. G. Kaatz is the pastor. The lecture was reported in the *Spokane Review* of June 1st.

In Tacoma the Free Methodist church, Rev. C. E. McReynolds, pastor, was opened last Sabbath morning for a sermon on secretism in relation to Christianity. In the class meeting that followed a sister testified that she had desired that her husband should join the Grand Army of the Republic, not being aware of the sinful character of that organization until she heard the sermon of that Sabbath morning. Now she abhors the thought of her husband joining the Grand Army of the Republic. Bro. McReynolds entertained me during my stay in Tacoma, at his own home, in the kindest and most hospitable manner.

Last Saturday evening a lecture was delivered in the Swedish Lutheran church of Tacoma, which was well attended. The pastor, Rev. G. A. Anderson, being absent, the lecturer was invited to preach there on the Sabbath evening following. The invitation was accepted and a sermon preached on "False Swearing," and the application made to Freemasonry, where it belongs; the design being to so preach the Gospel as to deliver Masons from their sworn obligations to hell and the devil through the pagan religious rites and ceremonies of Freemasonry, which obligations they took upon themselves of their "own free will and accord." The text was, Luke 4: 18, 19.

Before leaving Oregon, I visited Canby, twenty-five miles south of Portland, and delivered two lectures in the Methodist church there. Rev. Samuel Matthew, of this church, received the truth most cordially, provided cheerful entertainment, and afforded material aid. He reminds me of the men of God in the days of the prophet Ezekiel, who sighed and cried for the abominations in the church and upon whom the man with the inkhorn set a mark that they might not be destroyed by the slaughter weapon. See Ezekiel 9: 1–5.

In Portland I visited the president of the Portland University, Rev. Dr. Stratton. He is a Freemason, and says that he has not broken his Masonic obligation, but calls himself a non-affiliating Mason. He complies with the Masonic doctrine that the obligation is irrevocable and "never can be repudiated or laid aside," allowing the Masonic claim that the obligation is "a tie stronger than human hands can impose." He will, therefore, by no means listen to the proposition to speak to his students against Freemasonry.

But, after having preached in the Free Methodist church of Portland one week ago last Sabbath morning, May 22, Bro. Lindgren, who heard the discourse, declared that the truth about Masonry ought to be proclaimed on every street corner and to all the Methodist clergymen (the University is a Methodist school), and insisted that a lecture should be delivered in the hall at Portsmouth, a suburb of Portland, where the new university building is located, and where many of Dr. Stratton's students board. He set to work energetically and secured the hall for Monday evening, the 23d of May. The lecture was delivered. A very few, however, of the students attended, and it is supposed that the many were influenced to keep away; but those who did attend the lecture saw how their president was made a Mason, and that the tap root of modern Freemasonry is a most scandalous and impious lie.

At Portsmouth, brother and sister Ellis, well known to many of the *Cynosure* readers, entertained your agent at their tea-table, and attended the lecture. Rev. J. W. Skaus, pastor of the Swedish Lutheran church at Portland, cheerfully opened his church for a lecture, and a fair-sized audience attended.

I accepted an invitation to a steamboat excursion up the Columbia river to Bonneville with the commissioners to the Presbyterian General Assembly. The steamer proceeded down the Willamette river to the Columbia, and thence up that grand and majestic river, the banks of which are said to surpass in sublimity that of the famous Hudson. Upon the sides of the Columbia, attached to its banks, and also to boats, are fish wheels; these wheels are so contrived that the current of the river revolves them while they scoop the salmon out of the river and drop them

into inclined sluices near the center of the wheel, whence they slide into receptacles where they are preserved alive until they are needed. It is, with good reason, feared that the fishing interests of this great river will be destroyed, if these fish wheels are not abolished. Masonic badges are worn by some of these commissioners, by both elders and preachers, indicating their real character in spite of their professions. Some of them are likewise filthy tobacco sots.

The lofty elevations of the cities of Tacoma and Seattle, with their vast and magnificent expanses of salt water, or inland seas as they are sometimes called, give them some advantages over Portland in regard to beauty of situation and healthfulness. I would like to remain in this very interesting country, Spokane and vicinity, in eastern Washington, two or three weeks longer; interesting because of its natural scenery, its future as a metropolis center of this part of the West, and its future prospects socially and spiritually. The withering blight of secretism fell upon it in its earliest history. But circumstances make it imperative that I should return to St. Paul immediately.

The *Spokane Review*, in its issue of June 1, with an anomally markable for newspaperdom, and in disregard of the sworn principles of silence and secrecy essential to the very existence of that dark and damnable institution called by the name of Freemasonry, gave a fair report of my lecture delivered in this city on the evening of May 31. But on the morning of June 2 it spoiled its good behavior of the preceding day by an attempted defence of Freemasonry.

That the tap-root of the Masonic system is a barefaced, impious lie is not a debatable question, but a fact, as stated in the lecture. Likewise the symbolism of the lodge worship is the legitimate fruit of that lie, and a fact to be stated, and admitting of no debate. The tree and its fruit agree in the case of Freemasonry. And furthermore, in regard to its fruit, Judge D. H. Whitney, of Belvidere, Illinois, in the year of 1851, spoke truly when he was constrained by the action of his Grand Lodge of that State in that year to say of Freemasonry: "It is the darkest and most damnable institution that ever scourged the earth or cursed mankind."

After the lecture had been delivered on the 1st of June in the Baptist church at Garfield, the pastor of that church informed me that he had taken seven degrees of Masonry, and also the degrees of the Odd-fellows. And as a consequence he does not like to interfere with the watchwords of secretism, "Silence and secrecy." Therefore he he subsidizes and nullifies the truth about Masonry. He says that a man can be a good Mason and a very good Christian at the same time; which is to say: "Good Lord and good devil." By interviewing the greater, and the lesser, leaders of the Baptist denomination we find that they are of the same opinion as this pastor. He has a reputation for harmonizing difficulties, and smoothing over troubles in Baptist churches; and their treatment of Freemasonry reveals their methods of harmony to be diabolical, and at variance with the Word of God, which demands, "First pure, then peaceable."

Why should not society treat Freemasons as it treats other perjured people? The Lord Jesus gives us one reason why people cannot see Freemasonry as it is. He says, "How can ye believe who receive honor one of another and seek not the honor that cometh from God only?" Why should Freemasons be regarded as any better than they swear to be?

A lady in San Francisco, after hearing my lecture, informed me that sixteen years ago her stepfather joined the Masons, and that ever after that he was unhappy; and the terrible Masonic oath that he swore to in the lodge so wrought upon his mind that he lost his reason and went to the insane asylum. He knew not Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest," and that the laws of God require that Masonic oaths be broken by those who have taken them. Hence, he lost his reason and his soul. The safety of citizens, no less than simple justice, imperatively demand the enactment, and the execution, of laws to prohibit the administration of Masonic oaths.

I must not omit the mention of our friend and brother in Christ, Rev. M. H. Nichols, the former agent for the Pacific Coast. He resides in Tacoma, keenly appreciating the blasphemous and anti-Christian character of lodgery. He is enthusiastic with the hope of being able to do much in the future to destroy it, and that in ways other than by his tongue so eloquent in the defence of Christ and truth. W. FENTON.

CORRESPONDENCE.

LIGHT WANTED IN A DARK PLACE.

To all Readers of the Cynosure:

Please let me invite the readers of the *Cynosure* to co-operate in sending light into the dark places of the earth. Probably all have learned that Leavenworth, Ind., is the worst lodge-ruled place in America, and yet there are many good people there, who would be glad of the light, if they could get it.

I propose that we raise one hundred dollars at once and send to the *Cynosure* office, to be used in sending the *Cynosure* to such persons as will agree to read it. I send Bro. Phillips a list of the names of persons living there. I send one hundred copies of Dr. Carradine's little books, each prepaid, to Leavenworth. Now, let us raise the $100 at once and put it into the hands of Bro. Phillips for use in this work, to be concentrated on this one point.

After bombarding the place for a few months with such literature, we hope to have a tugboat with which to push the floating chapel back there and give a course of lectures on the subject, and perhaps hold a convention there, inviting all who wish to attend from abroad to do so.

I donate $4 to this object; would make it $10 if I could. Who will respond at once?

Your brother in the work, I. R. B. ARNOLD.

ACKNOWLEDGE HIM.

DEKALB, Iowa.

EDITOR CYNOSURE:—It is very interesting to hear from Bro. Hinman and others in regard to civil government. It still seems to be a question whether ours is a Christian nation or not. But all will agree that the nation is not as Christian as it should be; but it is largely what religious people have made it.

Absolute perfection should not be expected of a civil government. This only can be looked for in the foundation. In a perfect foundation, "life, liberty and the pursuit of happiness" are assured to all. There can be no liberty except as it is governed by law. No party in power can lawfully abridge the rights of any, hence the necessity of respecting the foundation. All civilized nations are more or less Christian of necessity, because the Bible is the only foundation for law. If we enjoy equal rights it is because of the Bible, and our nation has the right foundation, though the Constitution fails to acknowledge it.

A nation which uses the benefit of the Christian foundation and then does not acknowledge the Author, robs God. For the nation to do right in this respect and not be guilty, would be a benefit even to infidels. But they will oppose an honest acknowledgment of God in the Constitution as the author of civil government, and the Bible as supreme law. A Christian nation does not coerce infidels on any subject, but they are not willing to acknowledge the source of their own liberty. CYRUS SMITH.

LITERATURE.

"*National Danger in Romanism*" is the title of a series of tracts by Rev. Dr. I. J. Lansing, late pastor of a Congregational church, Worcester. Dr. Lansing has for some years been deeply interested in the subject and has made a careful study of Romanism in all its phases. His address on Jesuitism at the Boston convention of 1889 was reported in these columns. The titles of these tracts are: "Religion and the Nation," "Spanish Romanism and English Protestantism on the Western Continent," and "Columbus and the Discovery of America, or Papal Claims and Historic Fact." These valuable tracts are published by the Arnold Publishing Co., Boston.

"*The Hidden Hand*" is the title of a new work lately issued in England of which the *Guardian* of Bombay, India, says: "It is a remarkable compilation of the most damaging facts and arguments against Romanism throughout its whole genesis and history. Its title finds its warrant in Rev. 17: 4. This is literally fulfilled in a medal struck by Pope Leo XII. in honor of his jubilee, bearing on one side his own image and on the other that of the church of Rome, symbolized as a woman holding in her left hand a cross and in her other a *golden cup*. The first article in the pamphlet, entitled, 'Her Pedigree, the Hidden Link Brought to Light,' traces the startling resemblance of the worship of the Virgin Mary to the worship of the Assyrian Queen of Heaven, who drew the people of Israel and Judah away from their allegiance to the true God. This apostasy, which had its stronghold in Babylon, spread all over Asia, centering in Babylon, Memphis and Thibet. To this day the system survives in full force in the latter country as originally established, and the exact similarity of the whole system with the religion of modern Rome is truly striking. The images of the woman and child, the queen of heaven and her son, the monks and nuns, the dresses and the priests, the confessional, the doctrine of purgatory and the merit of men's works, together with the absence of anything like truth on the subject of the atonement, justification and the salvation of sinners, proclaim aloud the identity of the religion of Thibet with the religion of modern Rome."

President C. G. Finney, of Oberlin, was one of the most remarkable revivalists of this or any country. Those who have read his Autobiography or his volume on Secret Societies will be glad to welcome a new volume of twenty-five sermons, in which Mr. Finney makes the way of salvation very plain. Ministers, evangelists and Christian teachers will all want this book. It is very properly called "The Way of Salvation." Price, postpaid, $1.50.

Our Day for June closes its ninth volume with a strong number. "Temperance Needs in Foreign Lands" is a symposium of remarkable interest conducted in the parlors of Mrs. Joseph Cook in Boston, near the State House. Mrs. A. J. Gordon presided; and Mrs. Mary H. Hunt, who has long been superintendent of scientific temperance instruction in the National W. C. T. U., Miss F. E. Willard, Dr. Cyrus Hamlin, Miss Alice Gordon Gulick of Spain, Mrs. Gutterson from India, Miss Clara Cushman from China, took an animated part in the discussion. Prof. L. T. Townsend, of Boston University, reported at length to the M. E. Conference of New England on the question, "Is Romanism Christianity?" This radical, calm and scholarly paper is well worth preserving in this permanent form. Mr. Cook's address from the Boston Lecture Course is "Fresh Light from Ancient Monuments." The eminent lecturer makes the records, continually coming to light, speak eloquently against the ephemeral criticisms of our modern theologians. The departments of "Vital Points of Expert Opinion," "Questions to Specialists," and "Editorial Notes," are excellent.

The current number of the *Review of Reviews* is prophetic in the light of recent events. Prominence is given to portraits of Mr. Blaine in connection with a brief review of the commercial policy of which he is understood to have originated and fostered. "Our Indian Problem and How We Are Solving it" is an interesting review, fully illustrated with portraits of Gen. Armstrong, of Hampton, Va., Capt. Pratt, of Carlisle, Pa., and Supt. Meserve, of Haskell Institute, Kansas, with some account of their institutions and pictures of the young Indians in native dress, contrasted with their improvement after a term of study. "The Zone Tariff System," introduced in Hungary, is described; and "Relief Work in Russia," and "Home and Haunts of Shakespeare," complete the list of special articles. "The World's Progress" department, and the review of the leading articles in current magazines, are full and embellished with portraits.

American Gardening seems to be at the head of the horticultural magazines in style and character. The June number discusses "Our Public Highways," and gives plans for improving them. Everybody is interested in this question this year, and if our roads would wear as well as the topic, Americans would be happy. "Ferns of Napa Valley, Cal.;" "Taste and Tact in Arranging Home Grounds," "Making a Vineyard," "Treatment of the Gypsy Moth," "New and Old Plants and Methods," are some of the valuable articles, some of them finely and skillfully illustrated.

The *Cup Bearer* is a new monthly magazine for children, published by the New Era Publishing Co., and edited by Helen Van Anderson. We have good right to suspect very many "New Eras," but the pages of the magazine are bright, wholesome and instructive. Price, $1.00 per year.

The *Herald of Health* is now in its forty-second year—a striking proof of its practical value and popularity. Arsenic in Wall-paper, Notes Concerning Health, Truth Teaching and Healing, and Life's Lessons are the topics of the month.

LODGE NOTES.

RITUALISM.

There is something inherent in ritualistic ceremonies which appeals with peculiar force to mankind in all conditions of life. In the lower stages of civilization as well as among the most enlightened races the uses of symbols and emblems is the most effective method of guiding and instructing the human mind. Those two great religious establishments, the Roman Catholic church and the Established Church of England, undoubtedly owe their prosperity and power in large measure to the prominent place which ritualism holds in their polity, and that this fact has come to be recognized by other religious bodies is seen in the growing tendency to enliven their worship by responsive services.

As in the churches, so in all the secular orders which have occupied a commanding place in the world's history. Ritualism is their foundation and it is the prime cause of their upbuilding and their permanency. The great order of Freemasonry could never have been what it is to-day but for its ritual, and the truths which it has instilled into millions of minds could never have made so lasting an impression without the emblematic emphasis with which they were enforced. And the same is true of all the other secret orders, all of which took their cue from Masonry. There are, it is true, many men who scoff at all ritualistic ceremonies; but men can also be found who speak in derision of religious services. For that reason, however, there is no immediate danger that the churches will close their doors; and because the few find nothing to admire in the secret society ritual, it is hardly probable that the Masons and Odd-fellows will allow their symbolic practices to lapse into innocuous desuetude.

If the churches find as much strength in ritualism; if the Masons and Odd-fellows recognize it as their life-blood, why should not the ritual prove of like importance in the Knights of Honor? As we have taken occasion to say before, we think it was a mistake to permit the ritual to be relegated to the rear in our order. It was a grave error of judgment to allow the utilitarian spirit to assume supreme control in the administration of our affairs and to eliminate sentimental considerations altogether. How is it possible that members should be drawn to the lodge meeting when the lodge has become little else than an insurance office? When we had a ritual whose use was imperative, there was no dearth of attendance on lodge night, and we believe that our thin meetings are largely due to the dismissal of the ritual in the initiation of candidates.

If we have made a mistake, let us remedy it as soon as possible and restore the ritual.—*Knights of Honor Reporter for June.*

SONS OF COLUMBUS.

Since the organization of the American Sons of Columbus at Fort Wayne, Ind., a little over a year ago, that body, without the slightest effort on the part of its founders, has grown from a group of twenty men until to-day over 500 young, active, enthusiastic Catholics claim membership upon its rolls. Among the different branches that at Peoria, Ill., is reckoned as one of the strongest, nearly 100 active members being enrolled. The next meeting of the Grand Council will be held in Peoria next fall, and even at this early date, the local members are making extensive preparations to entertain those who may attend.—*Milwaukee Catholic Citizen.*

THE CHURCH IN THE LODGE.

When it is understood that over seven hundred clergymen hold membership in the various Masonic lodges in one State of the Union, as is the case in the State of New York, it strongly argues that there can be naught but good in such an order of fraternity. This gives about one clergyman to each lodge, divided among the following denominations: Methodist, Episcopalian, Baptist, Presbyterian, Universalist, Congregationalist, Dutch Reformed, Christian, Lutheran, Jewish, Unitarian, and Reformed Jewish, of which the Methodists furnished 288, and the Episcopalians 146. In other lands the Brahmin, the Jew, the Mohammedan, each professing the peculiar religion of their fathers, sanctioned by the land, time and country in which they live, kneel at the same altar with the Protestant, retaining their own peculiar faith, yet are they Masons. The ancient charges oblige Masons "only to that religion in which all men agree, leaving their particular opinions to themselves." As one has said: "Masonry is no respecter of sectarian ideas or religious creeds, yet its cardinal tenets underlie and are the foundation of all religions." Those fanatics who rail at "the wickedness of lodgery" should make a note of this fact and stop baying at the reflection of the moon on the water.—*Masonic Chronicle.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 16, 1892.

THE REPUBLICAN NOMINATIONS.

The National Convention at Minneapolis nominated Friday afternoon on the first ballot. Benjamin Harrison and Whitelaw Reid will head the Republican ticket, and to human view will be our next President and Vice President.

This result was reached only after a severe and prolonged struggle. Most of the delegates had been chosen by their State Conventions when the sentiment of the party was all toward a re-nomination of Mr. Harrison. The friends of Mr. Blaine accepted his early letters as declining the honor in good faith. His remaining in the Cabinet confirmed the view. The effort, therefore, of the political "bosses," Platt of New York, Quay of Pennsylvania, and Clarkson of Iowa, to bring his name to the front was doubtfully received. Honorable men looked upon it as another political trick. The three are well-known political jugglers; such a movement led by them could only be viewed with mistrust. It was, therefore, with some amazement and consternation that well-meaning Republicans read on the 4th inst. the abrupt note by which Mr. Blaine resigned his portfolio, of its prompt acceptance by the President, and of the withdrawal of the ex-Secretary of State to Boston. The whole affair was too dramatic, sensational, "magnetic," and deeply tinged with dishonor. It might impress the people for a day, but in the certain reaction could not hope to abide their cooler judgment. As Gen. Logan said to Vice President Arthur, when Conkling and Platt resigned their seats in the Senate in order to strike a blow at Garfield and Blaine, "You have just left one element out of your calculation, and that is the public. They don't like politicians' tricks; and when the machinery is too apparent, they have a way of smashing that kind of thing."

Mr. Blaine was supposed to be in "the hands of his friends." He should have remembered the record of these men and held them the enemies of himself, his party and his country. Each of them has seriously injured his party in his own State. Pennsylvania under Quay's management has lost 50,000 to the Democratic party; New York has not elected a Republican to State office since Platt controlled the machine; Clarkson's work in Iowa has materially assisted in giving that State two Democratic governors when the former Republican majority was 50,000.

The fight precipitated at Minneapolis was a bitter one. Clarkson, as chairman, controlled the National Committee, and his work at first promised success. Both parties compromised on Gov. McKinley of Ohio for permanent chairman, who, though a Harrison man, was regarded as representing the best sentiment of the party, and its probable leader if the Blaine faction could prolong the fight. But the first decisive ballot Thursday evening, on seating the Alabama delegation, was regarded a test vote. It followed a long and earnest debate, and a majority of forty for the Harrison party broke the back of the opposition. Next day the first ballot for nomination stood: Harrison, 535½; Blaine, 182⅔; McKinley, 182; and a few scattering votes.

The platform denounces the Democatic party and the Southern outrages, declares for a silver currency, for public schools, reduction of postal rates, the Nicaragua Canal and the Columbian Exposition. The temperance plank was more carefully considered than four years ago, and the same ideas, as acceptable to the saloonist as to temperance men, were given with less words, thus:

"We sympathize with all wise and legitimate efforts to lessen and prevent the evils of intemperance and promote morality."

The candidates, from the standpoint of the *Cynosure*, are as likely to succeed in November as any two men who could be named under the present condition of their party. The past administration has been in many respects a creditable one; but a party committed to monopoly and the drink traffic cannot be reliable. It cannot walk uprightly with such companions. Personally Mr. Harrison remains, we suppose, as four years ago, unconnected with any secret society, "unless the Grand Army could be considered a secret society." He is a member of the Presbyterian church, and religion is regarded in his household.

Mr. Reid has not possibly outgrown the godly training of the old Scotch Presbyterian father and mother who yet live at Cedarville, Ohio. His career since 1861, as journalist, has been a brilliant one. Few men could have succeeded Horace Greeley in the New York *Tribune* with such ability as he has shown; and as our minister to France he has won new honors. His bright, youthful and intelligent face reminds one of the young ruler whom Christ looked upon and loved.

Eight years ago Mr. Reid had shut the door of the tall *Tribune* building against secret society printers. The union men having followed an imperious demand with a strike, their places were taken by un-sworn men. The union stormed and threatened. The *Tribune* was firm. Mr. Blaine was then the Republican candidate. The secret union leaders appcaled to him. They threatened to use their secret, dishonorable power as a lodge with other secret societies, and be a balance of power to throw the State of New York against him if the *Tribune* did not take them back and throw out the "scabs." Mr. Blaine refused honorably and firmly to aid them. They probably carried out their threat, for New York was lost by somc 1,500 votes; and that State being lost, all was lost.

When Mr. Reid's name was mentioned for second place on the Republican ticket the eight-year-old quarrel was revived. The leaders of the union claim 35,000 members in the country who would drop all party considerations at the bidding of the lodge and vote against their old enemy. But the latest report is to the effect that some compromise has been made in the *Tribune* office and the lodge conciliated. It must be regretted if this arrangement has been made through any sacrifice of principle on the part of Mr. Reid. It may win him an office, but should cost him peace of concience.

THE JUDGMENTS OF GOD.

When these "are in the earth the inhabitants of the world will learn righteousness."

No political excitement, or public enterprise or private business should be allowed to absorb popular interest so that the hand of God shall not be seen in the devastations visited upon the earth by fire and flood. The $50,000,000, which it is estimated, will be lost by overflows in the Mississippi valley, will not fall alone upon the distressed people of that region. In time it will be widely distributed over the country.

The catastrophe in the Pennsylvania oil regions will reach with a hundred hands toward our business centers. Benevolent gifts will not make up the loss. In many ways business will be affected, and in remote markets losses will be accounted to the ruin of that dreadful day. It is therefore the greatest folly to pass by these devastations as a newspaper report, to be read and forgotten until horror hangs over our own heads. The immediate sufferers are not sinners above their neighbors. The blows that fall here and there are for the whole people. They warn them to cease their neglect of God and his laws. To repent of past disobedience. They are merciful warnings. Wise are they who hced them and deliver their souls. If there is a God ruling in the earth, as the Bible teachcs, it is surely time we turned to him. The land is full of swearing, of false and hypocritical oaths: Therefore it "mourneth." It is full of the oppression of the poor and the tempted, therefore "will I arise" saith the Lord. It is full of profanation of the Sabbath and despising of God's holy things (Ez. 22:). Can then our hearts endure or our hands be strong in the day when the Lord deals with us? "Verily, he is a God that judgeth in the earth."

THE MASONIC ∴

Whoever has read some *official* publication relating to Freemasonry must have observed among the abbreviations of passages designed to be obscure to "cowans," occasional marks like this: ∴, indicating that something which ought to be secret and understood only by the initiated has been intentionally omitted in the text. Among those who do not bestow upon Freemasonry the veneration which its members claim for it, this hieroglyphic is known as "the three fly-specks."

Seriously, however, like a hundred and one other nonsensical things which Freemasons have dragged into the machinery of the fraternity, to add confusion and "sublimity" to its symbols and ceremonies, this hieroglyphic (∴) has been adopted from the pagan mysteries of past ages, to give an air of antiquity and sanctity to the institution. It was imported into the United States from Europe, where, many years ago, it became a fashionable, or popular, "fad" among the native "brethren of the mystic tie." It is said to have originated in the "tree alphabets" of the ancient Celts, which, it is claimed, "were invented by Ogma, or Ogam, or Som, which last name is expressed in characters with this hieroglyphic subjoined." Som was somctimes known by an *alias*—"Hercules Ogmius." "The symbol of the 'god of immortality,' among the Chinese, is a fruit, represented usually in a *triple bunch*. In the British Museum is a bronze figure of Hercules holding the three Hesperian apples"—supposed to represent the fruit of life or immortality —"while in the background is seen a tree with a *serpent* twined around it." The intelligent Anti-masonic reader will not be surprised to find "that old serpent, called the devil, and Satan," in close proximity to anything adopted by Freemasonry. "I will," says one Masonic authority, "in this connection call to mind, too, the Grecian fable of Atlanta picking up the three golden apples ∴, and the hope of finding a deliverer..... in the person of Hercules.... The Chaldeans called this hieroglyphic 'sacal,' or 'the bunch of grapes.'"

It is upon such pagan symbols, and toys, and fables, that modern Masonry depends to support its claims to antiquity, to give character to a system of secret signs, grips, passwords and murderous obligations, and to maintain its pretensions as a religious, benevolent and respectable society.

—Persons interested in the National Convention of the Women's Christian Temperance Union at Denver, Colo., are notified that the date of that gathering has been changed, for sufficient cause, from October 18 to Friday, October 28, 1892, and will continue in session until November 2, inclusive.

—The colored people of central Illinois and northern Missouri celebrated Lovejoy day with great zest at Alton on the 5th inst. Elijah P. Lovejoy was the first martyr to the cause of freeing the slaves. His memory is cherished by all true-hearted Americans, white or black. One of the finest poems written by the lamented former editor of this paper was written in 1837, while a pastor in Cincinnati, on the occasion of Lovejoy's death.

—The *Catholic Review* reprints entire the late address of President C. A. Blanchard before the students and faculty of Chicago Theological Seminary, and approves it as showing that Roman Catholics are not alone in their condemnation of the lodge. The *Review* makes a mistake speaking of Pres. Blanchard as presiding over "the Chicago Protestant Theological Seminary." Wheaton College can hardly spare him, and the institution at Union Park is one of five or six Protestant seminaries in this city and its suburbs.

—Just so long, writes Evangelist John E. Wolfe in his paper "*John-three-sixteen*," as we have ministers of the Gospel officiating with secret oath-bound societies, commingling with infidels, harlot-mongers, deists, Jews and Mohammedans, just so long will we have a bastard gospel preached to the people. How any true servant of God, who holds to the finished work of Christ, and eternal life, can fellowship an institution that teaches salvation by works, is a problem that can only be solved by asserting that his eyes remained "hood-winked" since he was first initiated into the secret realm of Baal worship. 2 Cor. 6: 14–18.

—The *United Presbyterian*, replying to criticisms upon the churches of that denomination respecting a slack discipline against secret societies, says: "Perhaps if there was a little inquiry of pastors as to what is really done in their sessions, and as to the number of persons who have disowned their secret orders before being admitted into fellowship, there might be more accurate conclusions as to the prevailing sentiment, and as to what is actually done." While it is true that such matters are more or less private, yet it

would encourage all holy men if pastors of all churches not only gained men out of the lodge, turning them from its false altars to Christ, but would also let such conversions be known.

—The United Presbyterian General Assembly at its late meeting in Pittsburgh adopted the following resolution on the lodge issue:

"Fourth. The opposition to secret oath-bound societies has displayed about its usual activity, but has increasing difficulties in its way of final success, because of the vast number of labor organizations, which, while not in themselves so objectionable, create a sentiment favorable to secrecy, and prejudice their members against those who oppose the more dangerous and objectionable societies. This whole subject demands a fair, frank, and manly discussion in the pulpit and through the religious press, from the standpoint of the Word of God."

We are thankful to note the last sentence, and trust it will prove a kind of enacting clause. Let the pastors and editors of this influential denomination apply the Word faithfully to this whole question and they may be assured the blessing of heaven will rest on the effort, though it may be attended by trying and even painful experiences, for such an effort would surely be resisted by the devil.

THE CHURCHES AND THE N. C. A. should know each other better. The work undertaken by the Association for the purification and maintenance of the worship of the true God is of vital importance to the churches of Christ. They need to be informed of its object and aid in carrying it into effect. During the present year it is hoped this work may be more thoroughly done than ever, and the Board of Directors has made it one of the special duties of the Corresponding Secretary. During the vacation of pastors this summer will be a convenient opportunity for some churches. Let them arrange for it. Address Henry L. Kellogg, Cor. Sec'y at this office or at N. C. A., Wheaton, Ill.

JONATHAN BLANCHARD'S WORKS.

A small volume of the addresses and poems of the late President J. Blanchard is to be immediately issued. It will comprise some of his best platform efforts on temperance, the lodge, National reform, the Sabbath, etc., in a volume of 150 to 200 pages. Preparation for a later and larger volume is also to be immediately begun, which will be a biography, and will possibly contain a larger selection of his writings.

A special June offer of the early volume is hereby made. To all who order before July 1st, 1892, enclosing FIFTY CENTS, the volume of poems and addresses will be sent on publication. After that date it may be found necessary to advance the price. Send orders to this office.

PERSONAL MENTION.

—H. M. Hugunin had a brief vacation of the editorial corner of the *Cynosure* office last week.

—Rev. Dr. J. E. Roy, of the American Missionary Association, will soon visit the Pacific Coast. He will be absent a month or two looking after the interests of the Association.

—Rev. Aaron Worth, a veteran reformer and Wesleyan minister, has been nominated for Governor by the Prohibitionists of Indiana. His rugged honesty shames the chicanery practiced at Minneapolis.

—Rev. Alexander Helton, of the Central Illinois United Brethren Conference, was killed by lightning at Casper, Ill., on Saturday evening, June 4. His name was frequently seen in reports of our reform meetings in Illinois years ago.

—Rev. O. P. Gifford, the eloquent and fearless Baptist pastor bequeathed by Boston to Immanuel church in this city, presented a paper to the Chicago ministers's meeting, Monday morning, on "The Relation of the Church to the Laboring Man."

—Mrs. Pres. C. A. Blanchard returned to her home in Wheaton on the 4th inst. Her many friends are trusting that she is recovered from a disease that threatened to be fatal, and thank God that their prayers in her behalf have been answered.

—Mary Allen West, for years editor of the *Union Signal*, has been commissioned by the W. C. T. U. as superintendent of its School of Methods, and is going to the Sandwich Islands and Japan to teach and train workers by means of schools held for a few days in a place. She left the office in this city last winter and spent the season in southern California, recruiting her health.

—Rev. M. A. Gault, one of the ablest of the National Reform lecturers, attended the late Synod of the Reformed Presbyterian church at Mansfield, Ohio. He passed through Chicago on his return last week, and with R. G. Elsey of Minnesota, brightened the *Cynosure* office with a brief visit.

—Rev. S. H. Swarts, of St. Paul M. E. church, in this city, read a paper on prohibition before the Chicago Preacher's meeting last week. It is reported as remarkable for candor, comprehensiveness, and incisive statement, and the discussion following was admirable. Those who have heard Dr. Swarts on Odd-fellowship know his ability to present a theme on which he has thought intensely.

—Rev. Dr. H. L. Morehouse, for years corresponding secretary of the Baptist Home Missionary Society, has lately resigned, to the great regret of the society. The honors paid him by the rising vote of the great assembly at the annual meeting were good proofs of the confidence which he has secured and appreciation of the vast and varied work he has performed. One of these good works was to endorse the plan to send a copy of Joseph Cook's address on secret oaths to every Baptist home missionary.

—Rev. Dr. David Maedill, of Xenia Theological Seminary, was moderator of the late United Presbyterian General Assembly. He will be remembered by our readers as formerly professor at Monmouth, and author of a part of the first volume issued by the Western Tract Society of Cincinnati on Secret Societies. Pres. J. Blanchard and Dr. Edward Beecher contributed other portions. The *United Presbyterian* says of him as a presiding officer: "The Assembly was happy in its choice of a moderator. Dr. Maedill is clear-headed, deliberate, and courteous. He won the kind regard and the honor of every member."

—Major D. W. Whittle, the evangelist, spoke in Wheaton College Hall on Sabbath evening, June 5th, to a large audience, largely composed of young people. He referred touchingly to the last time he was in Wheaton, in October, 1885, at the funeral of Mrs. Ellen Milligan Blanchard, when he met for the last time her father-in-law, the man he revered and loved, Pres. J. Blanchard. On that occasion he spoke from the account of the resurrection of Lazarus, in John 11, and his later address was by a happy coincidence based on the 28th verse of the same chapter, "The Master is come and calleth for thee." His appeal from these words for lives of consecration was most earnest and impressive.

—Rev. Jonathan Wilson, of Siam, writes that hundreds and thousands in the north of that country are suffering from starvation, and unless help is sent many must die. The famine-stricken region is the location of one of the most successful missions of the Presbyterian Board.

—There are 1,284 Lutheran churches with 219,069 communicant members in Pennsylvania; 927 churches with 164,411 communicants in Wisconsin; 1,124 churches with 143,545 communicants in Minnesota, and 568 churches with 115,836 communicants in Illinois.

—There are 527 missionaries in Japan, fifty less than last year. There are 823 organized churches, an increase of twenty-six. Three thousand seven hundred and eighteen adults are reported baptized (?) during the year, and five hundred and ten children. The present membership of the churches is given at 33,390, 1,010 more than last year.

—The population of the city of Halle, in Germany, has grown to be 100,000, yet it is only now that increased church accommodations are being provided. The first new church built in the city since the Reformation will be dedicated next summer.

—Dr. Newman Hall, the eminent London preacher, whom Americans remember with special interest because of his sympathy with the Union cause in the days of our civil war, expects to retire from his pastorate next July. He has attained the age of seventy-six. "Lincoln Tower," 220 feet high, which adjoins Dr. Newman Hall's church in the Westminsterbridge road, was built in commemoration of Abraham Lincoln, from funds subscribed on both sides of the Atlantic.

OUR NEW YORK LETTER.

The D. K. E. murder case—Spooks and grand juries.

Another life is sacrificed at the altar of secret societies. This time the killing is at Yale College. The victim was Wilkins Rustin, a gifted and beloved student whose promising career is cruelly cut short this week by agonizing death, following his initiation into the notorious D. K. E. order whose heathenish orgies were recently exposed at Harvard. The Coroner's verdict published in to-day's *Tribune* puts the responsibility on those who conducted the shameful revelry. Coroner Mix says that it "entirely exceeds the bounds of reason and propriety" and calls on the faculty "either to abolish or restrain these modes of initiation altogether or to have entire supervision and control of the same." This suggestion of Coroner Mix shows him somewhat mixed. The idea of a body of men, supposed to be sane, "supervising these modes" of driving about the streets and pushing into pits some half-clad student who is senseless enough to stoop to such idiotic performances, is of the same nature as that of having a minister and board of deacons supervise a religious rumhole, as proposed in this city.

The Coroner says that this killing "was caused by the carelessness of the students conducting said initiation, but purely the result of boyish fun, not such as is known to the law as criminal carelessness." Neither law nor common sense will sustain such assumption any more than it would the exculpation of those who kill by shooting in fun, "not knowing that the pistol was loaded." He is sensible, however, in his final sentence, "In default of action on the part of the faculty, I recommend that the proper authorities take such measures as will prevent further practices of this nature."

Some weeks ago a woman in Jersey City lost two hundred dollars. She could not even guess the thief and so went to a clairvoyant, who consulted the spirits. These told her that J. R. was the culprit. Jersey law allowed his arrest on this ground alone, but not a particle of evidence appeared and he was discharged. The woman now has told her story to the grand jury and they too have listened to the voices of the dead and poor J. R. was again arrested and hauled before another judge, who dismissed him on a nominal bail. What next? Is the Salem witchcraft to be revived, and the liberty, life or reputation of a citizen to be imperiled by spooks? Are our courts to give judicial sanction to the exploded delusion of spiritualism, so far, at least, as to arrest people on the testimony of clairvoyants? Law has already been belittled enough, as the Minneapolis *Times* recently said, by "legal hair-splitting which degrades courts of justice into machines for the prevention of the punishment of criminals and by the alliance of the criminal class and criminal lawyers." Shall we now seek the alliance of those who are bewitched by spirits of the dead? James Parton once asked the most prominent judge of his time to state what was the most profound conviction yielded to him by his long and conspicuous career. The prompt answer was returned, "The untrustworthiness of human testimony." In "Jersey justice" we have a new element which directly tends to bring our judicial system into disrepute.

New York, June 10, 1892. OCCASIONAL.

Wayland Seminary of Washington City is an institution for the training of colored teachers and preachers, sustained by the Baptist Home Missionary Society. The whole number enrolled during the year, in the theological, normal, academic and preparatory departments was 193. The school is a Christian home. Its buildings have grown from a plain two-story frame house in 1867 to a fine structure of four and five stories. The endowment is $17,000. The religious and educational work of the Seminary have been hopeful, even cheering in results, and its friends are much encouraged for its future.

The thirty-second Annual Register of Wheaton College, for the years 1891-92 has just been issued. A summary of the young ladies and gentlemen in attendance upon the college department, the preparatory department, the English school, the conservatory of music, engaged in drawing and painting, and special students, numbers 285.

THE HOME.

GOD'S WORK GOES ON.

God's work goes on in spite of war and famine,
The dreaded pestilence, or baneful blight;
In spite of all the selfish greed of mammon,
That toils amid the shadows of the night;
In spite of evil hearts and hands essaying
To crush the temples that we build upon,
The law and order so divine obeying,
Unmoved by man's device, God's work goes on.

Not always in a radiance of splendor,
The brilliant dazzling of the noonday sun,
But in an atmosphere serene and tender
His mightiest miracles are daily done;
And though short-sighted and dull-witted mortals
Themselves against his majesty array,
Nor give him entrance through the heart's closed portals,
God's work goes on, and will not make delay.

No human power can interrupt its mission;
As well attempt the planets to remove,
Or change a single star from the position
It holds amid the galaxy above;
And so when all our plans prove unavailing,
When busy hands and throbbing hearts are stilled,
Doubt not, but rest assured that still unfailing
God's work goes on—his plans are all fulfilled.

—*Josephine Pollard.*

THE SHARPENING OF THE TOOLS.

"Let us go to see poor Miss Paull, this evening, Sarah," said the mild little minister, pausing at a turn in the village street.

"Very well," Mrs. Joyce laughed. "Whenever you ask me to go on a pastoral visit with you, George, I know that some one of your sheep need a lashing of hard common sense as well as prayers and religion to drive him into the strait path. You are too mild, too loving, to deal with a sinner like Miss Paull. It is not sun she needs; it is a sharp, nipping wind."

"'A sinner like Miss Paull'?" repeated Mr. Joyce, with a perplexed frown. "Most people regard her as a saint, Sarah. She looks like one, I'm sure, lying on that white bed, year in and year out, with her sweet, refined face, talking of her hopes of heaven in that musical, gentle voice."

"She would be more of a saint if she would get off of the bed and attend to her duties on earth, instead of her hopes of heaven," said Sarah, sharply.

"But can she? Do not be unjust."

"Doctor Vance says that May Paull's nervous disorder is one-tenth reality and nine-tenths indolence and imagination," retorted Mrs. Joyce. "She needs work more than medicine. Doctor Weir Mitchell calls such invalids vampires. It is a good name. She sapped the life from her poor mother. Mrs. Paull would be living now but for her five years' care of May."

"Her sister Louisa has the whole charge of her now," said Mr. Joyce, as they crossed the fields toward the Paull farmhouse. "Louisa Paull has a spark of real genius, Sarah," he added, earnestly. "I saw her picture which won the prize at the spring exhibition in New York. It is a great pleasure to see a thing like that—something altogether true and noble. It is like going into the deep woods or listening to great music. It is a help in one's life!" his eyes kindling.

"I don't see how she is to go on painting here," said Mrs. Joyce, lowering her voice as they stepped up on the porch of the Paull house.

It was a large house, half of it vacant, for the Paull family had been diminished by death until only three were left—the two sisters, May and Louisa; and the brother, John, who farmed the few surrounding acres.

It was John who opened the kitchen door now and told them to come in. He was a short, stout, uncleanly looking man, with thick, down-lapping lips, and eyes small and dead as those of his own Berkshire pigs.

"How d'ye, parson?" he said. "Good evening, Mrs. Joyce. Set down, set down. If you'd come ten minutes sooner you might have had some scrapple, but I've eat it up," nodding toward the littered table. "There ain't a woman in Pennsylvany that can beat Looizy in scrapple, or any other cookin'. I relish my grub, I tell you, since she come home."

"The women of your family have all been famous housekeepers," said Mr. Joyce, "but Louisa has gone beyond them into a higher field. She is a true artist, John."

The man's fat face clouded. "You mean them picters of hers? I don't see nothin' in them fool things. Of course, if she could make money by them, that's another thing. I put the case plain to Looizy when mother died. I said: 'May's to be nursed, an' I'm to be cooked for. I kin make enough off'n the farm to feed an' clothe us, but I can't pay no nurse nor kitchen girl. If you've got steady sale for them picters you can pay for both, an' live in New York and go on with your paintin'.' She says: 'I haven't steady sale for them. I'm only a beginner in art. I could support myself for a few years, but that's all.' 'Then,' says I, 'then Looizy, it's your dooty to give up yer picters an' settle right down to work here. Nurse May, an' cook for me. Yer dooty is too yer family, not to art—whatever that is.'"

Mrs. Joyce rose impatiently. "You have a most clear, logical way of putting things that concern yourself, Mr. Paull. Where is Louisa? Can we see her?"

"Certen, certen, ma'am. May's had a sinkin' spell this afternoon. Looizy's with her. She was purty bad last night, too; thought she'd die before mornin'. She wouldn't let Looizy leave her—not even to get my breakfast. I'll tell 'em you're here."

"One moment, Mr. Paull," said Mrs. Joyce. "Ask May if Mr. Joyce can read and pray with her, and let me see Louisa here alone."

John hesitated and then laughed. "All right. Looizy ain't sick. She don't need religious consolation. She can talk to you, and I'll take the parson in to comfort poor May."

"'Poor May!'" ejaculated Mrs. Joyce, bitterly, when the men had left her alone. "Ah, Louisa!" jumping up as the girl entered. "I asked to see you alone, my dear. It was just a little ruse to bring you out of that close room for a breath of fresh air. You are looking gray and pinched. How long have you been in there?"

"I don't know. Since yesterday, sometime," Louisa said, with a cheerful laugh. "May thought she was dying and would not let go of my hand. Poor John had to cook his own meals."

"Sit down, child, here in the air. I wish I was your mother to look after you. Tell me, Louisa, candidly, is May in any danger of dying?"

"No, I think not."

"Is she suffering at all? Is it not all imagination?"

"Imagination?" Louisa hesitated. She had a resolute, thoughtful face. She was evidently a woman who never spoke or acted hastily. "I will be quite frank with you, Mrs. Joyce," she said. "I know you care for me and wish to help me. May's ailments for years were imaginary. But she has yielded to them too long. Her weakness now is real. She must always be a helpless invalid, and there is nobody to help her but me."

Mrs. Joyce was silent. Presently she broke out. "It is your art I think of. Surely, you see that God fitted you for higher work than to be May's nurse and John's cook!"

"I don't know," said Louisa, with a smothered sigh, "that seems to be the work given me. You will go in now to speak to May. She will be hurt if you do not see her."

Mrs. Joyce was to receive no more confidences, she saw. She made a perfunctory, short visit to May and hurried her husband away.

"That poor May is a most patient sufferer," he said, as they walked homeward through the twilight. "Her sight is going now, she thinks. She has to depend wholly on Louisa to read to her."

"I'll open her eyes some of these days," said Mrs. Joyce. "I'll surprise her." She said nothing more for some time, then exclaimed: "I don't understand what God means, George. I don't understand it! Here is work to be done for him in the world. This girl, Louisa, is peculiarly qualified to do a certain kind of work—among the highest, ennobling and hopeful. It is taken from her and she is given coarse, manual labor—cooking for a big human animal and waiting on a selfish hypochondriac—work which any ignorant drudge can do. What reason is there in that? What reason is there in any of the thwarted lives we see?"

The little minister did not answer for some time. His wife's shrewd, hard sense always daunted him when he differed with her. But he said at last, gently: "It often has seemed to me, Sarah, that this world was not so much a place where God had his work done as where we are fitted to work hereafter. He does not always use the qualities in us which are strong, but those that are defective. Just as a workman, going over his tools, tries the weak parts, or a physician, training an athlete, exercises the weak muscles to strengthen them. Louisa is being trained by One who makes no mistakes, be sure of that, Sarah."

"I know George," she said, in a low voice.

Just as they reached their own door Louisa went out of the farm house to the well to draw some water. A slanted beam of red sunlight struck through the mossy boles of the gray trees, bringing out fine shades of color. She drew her breath with sudden delight. Ah, how she could paint that! Her heart throbbed with a strong sense of power. "O God, if I could only go back to my work!" she thought. The next moment John passed her, grumbling complaints about his supper, and from within she heard May's shrill cry for her to hurry.

She looked upward. "Grant me patience, Lord," she said, humbly. "I am irritable. I care only for myself. What does the painting matter? Make me loving, patient, like thee. Make me thy child." And as she prayed the clear light seemed to fill the world with a hope and a promise.—*Rebecca Harding Davis, in the Congregationalist.*

LINCOLN'S ONLY REASON.

The late E. W. Kinsley used to relate the following passage of words between President Lincoln and Secretary Stanton which occurred during an interview Mr. Kinsley had with the President in regard to the feeling of Massachusetts on the issuance of the proclamation of emancipation in 1863.

While Mr. Lincoln and Mr. Kinsley were talking, a clerk opened the door and said that a woman insisted upon seeing the President. Mr. Lincoln directed that she be admitted. A poor old woman, her clothes clinging to her worn-out frame, and with tears running down her cheeks, entered the room and asked Mr. Lincoln for a pass, that she might go to nurse her son, who was in a field-hospital. The President told her it was impossible; that no pass could be given to any one outside the military.

"Her grief," says Mr. Kinsley, "was pitiable. She pleaded with Mr. Lincoln to be allowed to go and nurse her boy, till at last the President, every muscle of his rugged face quivering with emotion, turned to his desk, wrote a few lines, handed it to her, and said: 'There is your pass; go to Secretary Stanton and get it countersigned.'

"The woman thankfully received the note and withdrew to the secretary's quarters.

"After her departure Mr. Lincoln leaned his head upon his hand, and in silence awaited the storm he knew would follow when Stanton had seen what the missive was. He was not kept long in suspense. The door flew open, and in came Stanton, greatly excited.

"'Mr. President,' he said, 'don't you know that under no circumstances can a pass be given to a civilian—why did you give a pass to this woman?'

"Quick as a flash came the answer: 'Because she don't wear hoops.' Lincoln knew that he should not have given the pass, and that against Stanton's anger he could oppose no logical excuse, so he evaded it all with that irrelevant reply. The secretary turned and left the room without a word, but the old woman got her pass."
—*Boston Herald.*

THE POWER OF SINCERITY.

It is related that when Joseph Hume, the infidel, was taxed with inconsistency on going to listen to John Brown, the godly Scotch minister of Haddington, he replied:

"I don't believe all he says, but *he does*, and once a week I like to hear a man who *believes what he says*. Why, whatever I think, that man preaches as though *he* thought the Lord Jesus Christ were at his elbow."

There is a story of a couple of gentlemen, who stopped at an out-door meeting in Scotland and listened while some one delivered an elegant and polished address.

"What do you think of that?" said one of them to his fellow.

"I think the man does not believe a word he says," was the reply.

After the first speaker had concluded, John Brown of Haddington rose up to preach, and poured out "the rivers of living water" which were welling within his own soul.

"And what do you think of *that* man?" said the traveler to his companion.

"Think," said he, "I don't know what to think. It seemed as if he thought Jesus Christ was standing by his side, and every little while he was saying, 'Now, Lord, what shall I say next?'"

The empty-headed, gabbling world needs now to hear the voice of men who believe that *Jesus Christ stands just behind them;* who believe his word, "Lo, I am with you always, even to the end of the world!" who are willing to speak as servants and messengers of God, as men who know the blessing and the power of their Master, and who speak the things they do know, and testify the things which they have seen.

Men grow weary of empty talk from empty men, and they long for men who are full, not of learning, or pride, or self-conceit, but who are "filled with all the fullness of God." The words of such men carry conviction to honest hearts, and men feel and know that they believe what they say, and that they must have some grounds for their belief. Let Christian men stand steadfast in the strength of the Lord, and speak the words which he has given them, in the honesty of upright souls, and their testimony shall be blessed to others, and much people shall be added to the Lord.—*The Armory.*

TEMPERANCE.

WHAT WOULD YOU THINK?

What would you think if the birds and flowers
Should say that the dew and the sweet summer showers
Were not what they wanted to bathe in and drink;
They'd like something *stronger:*
Now, what would you think?

And what would you think, some pleasant spring day,
If the robin and wren and pretty bluejay
Should go reeling and falling because of strong drink
(Just like men and boys),
Now, what would you think?

And what would you think, if you picked a bouquet,
And found that the flowers acted just the same way;
And all of them tipsy because of a *drink.*
(How queer it *would* be;)
But, what would *you* think?

Well, if it is silly and foolish for them,
Don't you think it is worse for the boys and the men,
Who lose both their bodies and souls, too, through drink.
Now, what *do* you think?

—*H. E. Branch, in Union Signal.*

A YOUNG LIFE SACRIFICED.

A New York physician related the following fact, which has not before appeared in print:

A few weeks ago he was called to the help of a man who had been mortally wounded in one of the low dance halls or "dives" of that city. When he had attended to his patient, the doctor looked curiously about him. The wounded man lay before the bar, against which lounged some ragged old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily-dressed barmaids carried about the liquor.

But neither the gamblers nor the women nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans. The proprietor of the dive, a burly fellow who had been a prize-fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks. Death apparently had no interest or terror for these people.

Suddenly a little, old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked at her uneasily; the card players hastily shut the door to keep out the sight of her, and the barmaids huddled together in silence; but the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked gently.

"No, no, he is not here. I do not know where he is!" he said hurriedly.

She looked about bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes." The man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grog-shop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to poolrooms, and then to the variety theaters, and at last to these dives here.

"He was killed in one of them in a fight three months ago in that very one you was in just now, and was carried home to her, bloated from drink and covered with blood, and dead.

"She's known nothing since. She only remembers that he came to these houses, and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places to-day?—*Youth's Companion.*

ALCOHOL NOT A STIMULANT.

Careful investigation has demonstrated the fact that alcohol, in all its forms, is a narcotic and depressant, and not a stimulant as hitherto regarded. It is given in cases of weakness, but it paralyzes instead of stimulating the functions of the body. Hence the very conditions under which it is generally used are the ones in which it should be specially withheld. When a person is fainting, if alcohol is administered, it will lessen the vital stimulation which already exists. The stimulation which rises while the brandy is going down the throat may enable one to recover for a little while, but a much better treatment is to apply hot water to the back of the neck, or alternations of heat and cold to the spine. I think I would guarantee to accomplish by means of external applications of this sort as much in one half or one quarter of the time that is usually occupied in the administration of alcohol, and the danger from alcohol would be avoided besides.

Alcohol was formerly used as a routine medicine in cases of fever. If the doctor was afraid his patient would get too low, he would give him brandy; and if he thought he was likely to die, he would make him swallow a large quantity of alcohol. I have known cases in which patients were undoubtedly poisoned to death by the use of alcohol.

Formerly, in the London hospitals, every one who had a fever had to have alcohol, which was denominated a "supporting medicine." Many patients were in fact kept drunk all the while. However, in recent reports from London hospitals it appears that the use of alcohol is reduced to a tenth part what it formerly was. Cold water on the outside and warm water on the inside is found to be much better than whisky. The external use of alcohol is sometimes good as a tonic or astringent to the skin.—*Lecture by Dr. J. H. Kellogg, Battle Creek, Mich.*

A STRONG ARRAIGNMENT.

The report of the permanent Committee on Temperance, adopted at the recent General Assembly of the United Presbyterian church, is a strong arraignment of the liquor traffic and its accessories. Vividness and force were given to the portrayal of the evils and the sin of the business and all connected with it, by the use of the number of deaths from alcoholism reported by the coroner of Allegheny county. The report asked the Assembly to sanction the following propositions:

(1.) That all revenues, public and private, derived from the liquor traffic, are unlawful gain, worse than ordinary theft in this, that while they take the money, it also ruins the character and life of its victim. (2.) That a business tending so directly and surely to the death of its victims, is essentially murder, aggravated by the fact that it not only causes the death of its victim, but also renders worthless his life and insures his eternal damnation. (3.) That all by whose act or whose neglect such business is carried on are involved in the guilt it incurs. (4.) That to escape complicity in that collection of crimes known as the liquor traffic, total abstinence is the duty of the individual; the use of his political influence and his vote in favor of the total prohibition is the duty of the citizen; the enacting of prohibition is the duty of the legislator, and refusal of all license to sell intoxicating liquors where the law makes such licensing discretionary and resignation of office where the law makes it mandatory, is the duty of every judge or other officer appointed to issue licenses. Failing in these duties, each in his place should honestly confess, "I also was standing by and consenting unto his death."—*Selected.*

DOES IT PAY?

There are two aspects of the liquor question considered, the economic and the moral, and from each of these comes the question, Does it pay? We answer, No! Let us look at the economic side of the question.

According to the report of the Commissioner of Revenue for 1891, we find the following statistics: Bushels of grain consumed in making liquors, 26,000,000. This does not include fruits converted into liquors.

The nation's drink bill for 1891, according to best estimates, was about $1,000,000,000.

Total value of all dutiable merchandise less than $479,000,000. All duties therefrom did not exceed $250,000,000. Total value and duties on merchandise, $729,000,000. Altogether, a little over two-thirds of the amount spent for liquors.

Value of merchandise a little over one-third of the liquor bill.

Amount of duties less than one-third amount spent for liquor.

Amount spent for government expenses, about $437,000,000.

Whole cost of public schools for 1889–1890, $140,000,000.

Amount spent in sending the Gospel abroad, $13,000,000.

Amount of ministers' salaries, $12,000,000.

Seventy-seven times as much spent for liquors as to send the Gospel; eighty-three and one-third times as much spent for liquors as for ministers' salaries.

Over seven times as much spent for liquors as for public schools.

More than twice as much spent for liquors as for government expenses.

In 1886 the amount spent for spirits was $337,000,000. Amount spent for beer, $304,000,000. Amount spent for domestic wines, $15,000,000. Total amount spent for liquors in 1886, $656,000,000.

Received for wages in 1886, $947,000,000. Two-thirds of this was spent for drinks.

Amount spent in one year for building churches, $320,000,000. In six months the liquor bill would buy all the churches.

At present there are engaged in the liquor business: Wholesale men, 37,000; retail men, 163,000. These figures represent dealers only. Number of employes, about 1,000,000.

These contribute little, if anything, to the wealth of the country.

The great wars of the world for twenty-five years, from 1852–1877, including the Franco-German war, and our own civil war, cost a fraction over $12,000,000,000.

Cost of intoxicants for the same period in the U. S. alone was $15,000,000,000

The liquor bill for the years 1852–1877 was more than the cost of all the wars of the world for that same time, by $3,000,000,000.

For every 1,000 killed in battle, whisky kills 12,000.

It is estimated that 50 per cent of insanity comes from drink.

It is said that $65,000,000 is spent in saloons in Chicago every year.

An international alcohol exhibition will be opened in Paris, France, the present month. Not only products, but processes, machinery and implements will be exhibited. There will be complete representations of distilling, brewing and cider-making, so that the public may trace the production of alcohol from its earliest beginning.

BIBLE LESSON.

STUDIES IN THE PSALMS AND DANIEL.

LESSON XIII.--Third Quarter, 1892.—June 26.

SUBJECT.—Messiah's Reign.—Psa. 72.

GOLDEN TEXT.—All kings shall fall down before him: all nations shall serve him.—Psa. 72: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Psa. 72. T.—Psa. 22: 23-31. W.—Isa. 32: 1-8. T.—Isa. 42: 1-9. F.—Zech. 14: 6-11. S.—1 Cor. 15: 20-28. S.—Isa. 35.

COMMENTS BY E. E. FLAGG.

1. *The peace and prosperity which will attend Christ's reign.* Vs. 1–7. A psalm for Solomon means literally of Solomon, from which most critics infer that he instead of David was its real author. We may imagine it as written in the beginning of his reign when the heart of the youthful sovereign was full of plans for the good of his people—plans that, alas! he failed to carry out. But it must have a far higher application and wider scope than his own individual reign, or even of his dynasty, which numbered in its roll many tyrants and oppressors, and instead of enduring as long as the sun, came to an end a few hundred years after. It suits perfectly with the character of Christ's millennial reign. He will judge the poor and needy. Oppression and injustice will no longer be rife. Labor troubles will cease, for there will be no more "wages kept back by fraud," and strikes and boycotts will become as much things of the past as the petty wars of feudal times. In James 5: 1–7, we have a vivid picture of the "heaping up of riches" to be consumed in the fires of the last day. The beginning of this "time of trouble" we already see in the universal discontent which pervades the masses; and the terror and vague dread on the other hand, which is paralyzing the governments of the world. It will be a time of joy for the poor who have endured in patience, trusting to God to right their wrongs; but of weeping and wailing for their haughty oppressor. The transition from Satan's usurping reign to that of Christ, the legitimate ruler, will be a time of tremendous conflict; but his government once fairly established, it will be in its sweet and healing effect on our poor rent and torn humanity "as rain upon the mown grass."

2. *His universal dominion.* Vs. 8–17. "The stone cut out of the mountain without hands" is finally to fill the earth. All power and rule will be tributary to Christ, and the principles of his religion will be the corner-stone of every government, the foundation of all law. "He will deliver him that hath no helper." Let our nation ponder these words and do tardy justice to the colored people as well as to the Indians and Chinese, remembering that a terrible reckoning day is coming when a just Judge will avenge, "and that speedily," these victims of wrong and outrage. "Precious shall their blood be in his sight." For thousands of years the life of the poor has been held more cheaply than that of a brute animal. For how many centuries have they been only the foot-ball used by kings in their costly game of war. What multitudes of childish lives are even to-day stunted and miserable, toiling at unhealthy employments, and denied every chance for mental or moral improvement. How the liquor seller preys on the defenseless poor, and the nation, instead of being their protector, delivers them over to his greedy, fiendish clutches for a little paltry revenue. Under the prince of this world—or "age"—might has always made right; but when Christ takes to himself his great power and reigns, the oppressor will be broken in pieces, and equal laws justly and impartially administered shall everywhere prevail. This is the kingdom for whose coming we must do something more than pray if we would have our prayer answered. There are thousands who repeat this petition while by their selfishness and greed, and their indifference to the wrongs which exist around them, they daily give it the lie. Unless we set our faces as far as possible against every form of oppression and wrong, and refuse resolutely to profit from the underpaid labor of the poor, can we hope to have part or lot in the reign of such a Prince? The women of the Revolution refused to drink tea until the stamp act was repealed; and in anti-slavery times there were many who denied themselves everything which was the product of slave labor. If Christian people, especially Christian women, would boycott the "bargain counter," and every shop where the employes are not paid fair, living wages, it might go farther than we think towards bringing in that longed-for day of everlasting righteousness.

3. *The blessed name.* Vs. 18–20. David concludes with a doxology of praise "to Him who only doeth wondrous things;" for a reign of universal peace and justice must have seemed even more "wondrous" to him than to us. How sublime the faith that when the whole earth was covered with the darkness of heathenism could look forward and see it filled with his glory!

RELIGIOUS NEWS.

—The General Synod of the Reformed Presbyterian church in North America was held in their church at Cedarville, O., May 18th.

—The eighty-sixth annual session of the General Synod of the Reformed Church in America met in Asbury Park, N. J., Wednesday, June 1st. Rev. F. S. Schenck, D.D., was elected president. The ballots showed 116 delegates present at the opening.

—Rev. David B. Updegraff, and Dr. Dougan Clark, Quaker evangelists, are expected to attend Mountain Lake holiness meeting. The latter is connected with Earlham College. Those who have read his books, "Offices of the Holy Spirit," "Dispensation of the Holy Spirit," "Instructions to Young Converts," and his writings in our holiness papers, will esteem it no small privilege to hear him.

—Major D. W. Whittle, the well-known evangelist, was at the Moody Bible Institute, last week, lecturing every morning at 9 o'clock on the "Epistle to the Romans." A cordial invitation was given to the public to attend these lectures.

—A terrible cyclone struck McCook, Neb., last Sunday afternoon, destroying the Congregational church, in the second story of which were about 200 children, rehearsing for Children's Day. No one was killed, but scores were hurt, many of them it is feared, seriously.

—The ninth annual meeting of the International Missionary Union was held at Clifton Springs, N. Y., June 8–15. All persons, either men or women, who are, or have been, Foreign Missionaries in any field, or of any evangelical society, constitute the only membership of the Union.

—A remarkable scene occurred in the Hebrew Christian church, 17 St. Mark's Place, New York, on a late Sabbath evening, when the pastor, Rev. Jacob Freshman, baptized Rabbi Herman Faust, his wife, and their nine children, varying in age from seventeen years to two. The parents and the two elder children took upon themselves the vows of Christianity and were baptized by Mr. Freshman. Dr. Faust is the son of a rabbi, and has himself held that office in several European cities, and also Poughkeepsie, N. Y.

—Rev. Dr. H. L. Morehouse, of the Baptist Home Missionary Society, reports the total receipts of the year were $500,390.97. The total expenditures were $448,038.24. The number of laborers supported wholly or in part has been 1,053, being 105 more than last year. There have been 4,335 baptisms, and 119 churches organized. The educational work for the colored people and Indians has assumed larger proportions than ever before. The society's operations have been conducted during the last year in forty-nine States and Territories, also in Ontario, Manitoba, Northwest Territory, British Columbia, Alaska and in six States of the Mexican Republic.

—Rev. I. R. Henderson, presiding elder, of Lima District, Ohio, says there have been on his district 2,015 conversions and 1,858 accessions to the church. The pentecost out of which this revival has come commenced at the district conference last November, when and where twenty pastors were baptized anew, and covenanted together to pray for the conversion of two thousand sinners.

—At the Reformed Presbyterian Synod at Mansfield, Ohio, it was reported that the beneficences are larger this year than ever before. The Synod adopted resolutions approving the principles and aims of the National Reform Association and will continue to co-operate with it. It is also preparing for a vigorous prosecution of the work of political reform through its own ecclesiastical agencies. The Synod took strong ground on the temperance question, holding that the only safe positions are total abstinence by the individual and absolute prohibition by the State. The license system was condemned. Resolutions were adopted pledging the members of the Synod and Reformed Presbyterian people from entering the Columbian Exposition grounds if the gates were opened on Sunday or liquor was sold upon the grounds. The use of tobacco is denounced as leading to the liquor habit.

—The wonderful series of meetings on the Pacific Coast under Rev. B. Fay Mills has continued in power at Los Angeles. Nearly every church in the city has been holding special meetings with daily services. One pastor is reported as saying that he never saw anything equal to these meetings in beneficent results. Mr. Mills went next to Pasadena. He will begin meetings in San Francisco, June 28, beginning in Grace M. E. church in the southern section, then in Metropolitan Hall, then in the northern section, July 18–31, in the Wigwam. He will also go to Oakland to hold meetings.

—Mr. Moody has been doing a grand work in England and Scotland during the past winter. At the last meeting he held, Mr. Moody announced that he had addressed meetings in ninety-nine towns, and that there was not one in which he did not come across the fruits of his past work. The attendance at all the meetings has been very large, and it has been stated that at a moderate calculation between two and three thousand people have been present daily at the services during the four and a-half months they have continued. Mr. Moody has since journeyed to the Holy Land, and report comes back of preaching services held by him on the spot near Jerusalem, which is regarded by many scholars and explorers as being the true site of Calvary. A correspondent of the *Young Men's Era* describes the scene and motley company, with characteristic frankness and zeal. Mr. Moody preached to this company of Christ and him crucified, and of the new birth, the true plan of salvation, as contrasted with the empty formalisms of false Oriental faiths.

—Miss Alice N. Bacon, youngest daughter of the late Dr. Leonard Bacon, of New Haven, Conn., and author of "The Girls and Women of Japan," for nearly ten years has taught, without salary, in the Normal School for Indians and Negroes at Hampton, Va., with an interval of nearly two years spent in Japan. Besides teaching five classes a day in the Hampton school, and caring for a little motherless girl (given her by the child's father), she finds time to supervise the new Dixie Hospital and Training School for colored nurses which she has founded and to which she is giving the closest attention. Editorial work on the Hampton school paper and social duties fill in her spare time.

—The Princeton College Gospel Quartette, under the leadership of Paul Bliss, son of P. P. Bliss, the devoted Gospel singer and composer, who went down to death at Ashtabula in '76, is a company of Christian young men from Princeton College who are looking forward to the Christian ministry and missionary work. They are to spend a few weeks this summer at the Bible Institute of the Chicago Evangelization Society, on Pearson street. With them, as an attraction, Mr. R. A. Torrey and Major Whittle proposes to hold a series of meetings in different churches in the various divisions of the city.

—The African Methodist Episcopal Zion church have agreed to become one organization under the name of the African Methodist Zion church. The united body will have more than a million members.

—The statistical tables of the Moravian church in the United States, for 1891, have just been published. They give the following totals: Number of communicants, 11,979; of non-communicant members, 1,338; of children, 5,590.

—The first Italian Methodist Episcopal church in the United States was recently dedicated in New Orleans.

—On some week-days, while B. Fay Mills was conducting meetings at Portland, Oregon, five hundred principal business houses were closed, to give an opportunity to employes to attend the meetings. Three thousand promised to lead new lives. Prayer-meetings were held in private houses. The work of caring for the converts is left to the pastors.

—Rev. Elijah P. Brown, editor of *Ram's Horn*, of Indianapolis, is expected to take part in the Mountain Lake Park Holiness Meeting.

—Rev. Dr. S. A. Keen, the evangelist, is at Delaware, Ohio, till June 17, with a four days' meeting at Richmond, Ohio. By the blessing of God, he was very useful in special services at Omaha, during the M. E. General Conference.

—The criminal court of Berlin, Germany, decided that the Salvation Army, on account of its boisterous, theatrical character, and its social political aims, cannot be classed among religious societies, and that its devotional exercises do not merit the name of divine service.

—At the close of a series of meetings in Augusta, Ga., April 17, Sam Jones, the evangelist, said: "There have been 2,500 penitents, about 1,000 signified a determination to join the church, and the Lord only knows how many have been converted." Two abandoned the liquor business. Protracted services opened in all the Methodist, in the First Baptist, and in the First Presbyterian churches immediately after Mr. Jones' closed.

—Dr. J. E. Roy, A. M. A. secretary, reports that there is a vigorous Endeavor Society in the Indian Normal and Industrial School at Santee Agency, Neb. He says: "As a gentleman was spending the Sabbath there, he saw in the afternoon a lumber wagon driving around and a lot of Indian young people climbing in. He inquired, what does that mean, on Sunday? The answer was: That is the Endeavor Society, going out upon the Reservation to run a Sunday-school among the children of the white settlers who are coming in. These children of the red men, you see, are no respecters of persons. The same was also manifest when the missionary society of these same Sioux Indians took fifty dollars out of its treasury and gave it to the Sunday-school missionary of South Dakota to help plant Sunday-schools among the white children of the State."

NEWS OF THE WEEK.

WASHINGTON.

The Commissioner of Internal Revenue reports the payment to June 1st of 2,816 claims for sugar bounty, amounting to $7,271,095, leaving unsettled 615 claims involving $54,681.

Mr. Hatch's anti-option bill was passed by the House on Monday by a vote 168 to 46.

Bills admitting New Mexico and Arizona to Statehood were passed by the House on Monday.

The bill appropriating $50,000 for a pedestal for a monument to General W. T. Sherman, passed the House.

The acreage of winter wheat, based on returns to the Department of Agriculture, is 99.9 per cent of the actual area of last year. There is a small increase in several of the Southern States, and an enlargement in Nebraska of 21 per cent in winter wheat. The percentage of the spring wheat area is 100.3.

CHICAGO.

The United States Weather Bureau records show that during the month of May rain fell in Chicago on no less than twenty-one days. The rainfall for the month was 6.77 inches, a most remarkable record for Chicago. A normal May precipitation for the last twenty years is only 3.82 inches.

Engineer Williams made an exhaustive report on drainage and channel routes from Chicago to Willow Springs, and favored the canal line. The report was satisfactory. Bids on the channel were opened Tuesday. The lowest was over $10,000,000.

In the trial of the seven aldermen indicted for conspiracy with attempt at bribery, the jury was drawn and the lawyers presented their cases. But Alderman Roth, the main witness for the prosecution, was so prostrated with nervous apprehension that he could not appear and the case was dismissed.

COUNTRY.

Three men were killed in a freight train wreck on the Chicago, Milwaukee and St. Paul Railway at Hartford, Wis., caused by the giving way of a culvert flooded by a cloud burst.

From Denison, Texas, Guthrie, Oklahoma, and Milan, Mo., come reports of disastrous floods which have carried away railroads and bridges and destroyed crops. One entire family was swept away while fording the Canadian river. From Indianapolis is reported similar disaster from a deluge of water. Thousands of acres are under water and loss of life is added to immense damage to property.

A deal has been practically closed by which the Illinois Central railroad comes into possession of the Louisville, New Orleans and Texas Line, with its branches, covering a large area of the finest land in Mississippi and Louisiana. The proposal is that the Illinois Central pay $25,000,000 for the 798 miles of lines, $20,000,000 of which is to be in bonds and $5,000,000 in cash. The directors of the Illinois Central regard this offer favorably.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 6 to June 11.

E Pederson, J Decker, Rev H Siemiller, W. H. Morrow, Mrs M Stubbs, E L Dilley, W W Jones, Rev E G Elsey, A Cunningham, E P Webster, W Patterson, D Pratt, Mrs H M Cole, Mrs E Morath, N Pratt, J W Pierson, L Gishwiller, Rev W O Norval, W W Cromwell, Mrs E Tozier, Rev T E Turner, J Stradling, W Knight, A Rose, J E Parker, J Swank, C W Perkins, Mrs C Shank, A Krum, Rev H Mudie, J Dorcas, J Wilson.

"HOME, SWEET HOME."

That beautiful and pathetic little ballad was written by a man who himself was homeless, and a stranger in a strange land. John Howard Payne would have been forgotten long ago had it not been for these few simple verses, which have endeared themselves to the human heart by association and memory. "There is no place like home, be it ever so humble," and how doubly true this is if it possesses that virtue of cleanliness (so nearly allied to godliness) which renders the plainest abode attractive, and without which the palace loses its chief charm.

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Butter, medium to best	10 @	17½
Cheese	09 @	11
Beans	1 40	@ 1 65
Eggs		13¾
Seeds—Timothy	1 20	@ 1 28
Flax	1 00	@ 1 03½
Broom corn	03½@	07
Potatoes, per bush	25 @	45
Hides—Green to dry flint	4 @	06½
Lumber—Common	10 00	@13 00
Wool (washed)	24 @	32
Cattle—Choice to extra	4 20 @	4 75
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Hogs	3 00 @	5 05
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HOW TO BATHE PLEASANTLY.

Get enough Turkish toweling by the yard (you can get remnants) to make two pairs of thumbless mittens, just large enough to slip on over the thumb and allow the hand to stretch flat, also a large rough towel and a generous supply of tepid water, and, of course, soap, and either another towel to stand on or a piece of oilcloth four feet square.

It is very important to have a warm room, so that the body may not be chilled when you doff your garments. After taking everything off, stand on the oilcloth or towel in front of your basin, slip your mitts on, dip them in the water, squeeze the drips from the mittens, soap well and rub the body all over, beginning at the neck and ending with the toes. Take off the mittens, lay them down beside your basin; all the soil of the body will be in those mittens. Take your second pair of mittens, slip them on and go over your body again, rinsing the mittens several times, thus: Take the soap off the arms, then rinse, then to the waist, and so forth. Bathing thus rests and strengthens a tired body.

After getting most of the soap off (Dr. Dio Lewis says "it will not injure you to leave a little soap on the body; it counteracts the oil of the skin") slip off your second pair of mittens and rinse them out well, then wring them as dry as you can and rub the drips off your body. The damp mitts will not only dry the body, but it is wonderful the friction they produce and how they open the pores of the skin. Then dry with the aforesaid rough towel, which seems almost unnecessary, but that last dry rub gives an afterglow.

Give *well* children an all-over wash or bath with cold water twice a day. Give them as much fresh air as possible, and keep them cool, but be careful that in a sudden fall of temperature they do not get chilled. Light flannel clothing next the skin is better than cotton.

HOW TO SELECT GOOD BEEF.

Press the meat gently with your fingers, and if the dent rises quickly you may feel pretty sure the meat will be tender and juicy. The flavor will depend somewhat upon the quantity and quality of the fat. There should be plenty of this nutritious and useful article, and it should be a rich cream white and not "skinny."

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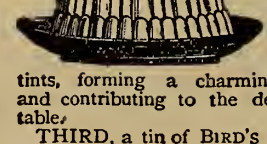

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FARM NOTES.

CARE OF PORKERS.

The little porkers are putting in their appearance, and we must provide a little extra shelter for them. It need not be expensive. I will try to give the *Farm, Field and Stockman* readers the plan of mine, though it may not suit some of them: It is about three feet high at the back and five at the front. It should be a foot higher. It may be made any length that is desired. About eight feet wide is the right width. Divide it into rooms eight feet square. There should be a small sliding window in each compartment, and the top board at the back should be hinged so that it may be dropped to give good ventilation in summer.

Have a door in the front of each compartment through which the hogs can go into a pen which should be twelve or sixteen feet long. One good trough will be enough for each pen. Let the pen be well littered with straw.

As to the management of the sow before and after farrowing. Give her a good daily ration of some cooling food, such as bran and shorts; apples and small potatoes go well to help make up the bill of fare. Avoid whole corn and cornmeal; they are too heating, packing and fattening.

A few days before farrowing, separate the sow from the rest of the herd; put her in one of the pens, without much bedding, especially if you use straw.

After she has farrowed, do not at once give her much to eat; a bucket of warm slop, with a few handfuls of bran or shorts, will be good. Plenty of milk, shorts, and freedom in a good clover pasture will give health to her and her pigs If a clover pasture is not handy, cut rye or grass and feed her on a clean floor or in an open yard that is dry.

Give the sow and pigs a chance to get exercise on the ground, even if you can not give them a pasture; and do not fail to make provisions for a clover pasture for next year's crop of pigs. See to it now if not already done.—*A Kansas Farmer, in the Farm, Field and Stockman.*

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CELERY CULTURE.

The seeds are sown on well pulverized, highly-manured soil in the open ground as soon as it can be worked in the spring and the bed kept clear of weeds until when the plants are set out for the crop, which may be any time from June 15 to August 10.

As with other crops, well rotted manure thoroughly worked into the soil is of great benefit. Have the ground well prepared, and set the plants about six inches apart in rows four feet apart. The tap-root must not be curled up. The earth must be pressed firmly around the plant. Before setting cut the tops of the plants off so as to leave two inches above the ground. If the plants are to be bleached by placing boards along the rows they need not be four feet apart.

After planting, nothing need be done but keep the crop clear of weeds until the handling process is to be begun. The "handling" consists in drawing the earth to each side of the celery, and pressing it tightly to it, so as to give the leaves an upward growth preparatory to blanching for use. Supposing this "handling" process is done by the middle of September, by the first week in October it is ready for "banking up," which is done by digging the soil from between the rows, and laying or banking it up with the spade on each side of the row of celery. After being banked up it will be ready for use, if wanted, in three or four weeks.

By many the blanching is now done by placing boards on edge along the side of the plants, keeping them in place with small stakes. Others use common drain tile, placing a length over each plant.—*Farm, Field and Stockman.*

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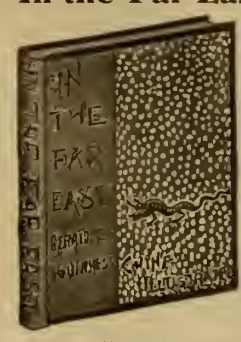

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NEWS OF THE WEEK (*Continued from 13th page*).

FLOOD AND FIRE.

An appalling disaster, recalling the destruction of Johnstown, Pa., several years ago, occurred at Oil City and Titusville, Pa., Sunday forenoon, June 5th. A dam in Oil Creek gave away after a "cloudburst," and flooded the two cities and the intervening 18 miles of country. A tank containing distillate of benzine was lifted by the flood, and the whole surface of the torrent was soon covered by the inflammable material. A spark from a locomotive, it is thought, set fire to the benzine, one explosion followed another in quick succession, and hundreds of people who had come down to the bank to watch the rising waters were enveloped in the sheets of flame. The loss of life is unknown, and the loss of property well up in the millions. The mayor of Titusville in an appeal for aid June 12 says: "Fifty-nine bodies have been buried. Several persons are still missing. We do not need clothing, food, or other supplies. Our need will be money to relieve those who have lost by fire and flood and to repair the enormous destruction of property. The district devastated by fire and floods extends through the entire length of the city for about one mile and a-half. Its breadth is from one-eighth to one-fourth of a mile. The estimated loss of property exceeds $1,000,000. The losses fall chiefly upon the poor and the laboring people. Within the bounds named were more than 150 dwellings, as well as many shops, manufacturies and oil refineries, where labor was employed. The loss of personal property in the homes of the people was a most total, while very many lost not only their houses and contents, but the ground on which they stood."

FOREIGN.

The floods in the valley of the Danube are increasing alarmingly. The inhabitants of Vienna have been officially notified that there is danger of an inundation.

A dispatch from Persia says that the cholera epidemic at Meshed, after a temporary abatement, is again increasing rapidly.

At Potchiuki, in the government of Nijnii Novgorod, Russia, a fire broke out Wednesday and destroyed 310 houses. The population of the town is only about 7,000, and the destruction of so many dwellings has caused much misery. Many of the occupants of the houses lost everything they possessed, and are dependent upon charity for their food.

The mail train running from Agram to Bron in Austria, was struck by a cyclone. Two of the carriages composing the train were lifted bodily into the air and hurled down an embankment, causing the greatest consternation among the passengers. Other carriages were knocked over by the violence of the storm and were badly smashed. Twenty of the persons on the train at the time it was struck by the cyclone were badly injured, some of them fatally.

An appalling accident occurred June 1 at the famous silver mine of Bohemia, the Birkenburg, situated near Przibram. The timbers used in supporting the roof of the mine caught fire, and the flames spread from one part of the workings to another until the whole interior was a mass of fire. The escape of the men working in the mine was cut off. Five hundred men were working in the mine at the time of the accident. It has been found that most of the victims, including three men who lost their lives while bravely engaged in the work of rescue, died of suffocation, being overcome by the fatal gases which pervaded the entire mine. The presence of these noxious vapors has greatly retarded the work of rescue. After two or three days when the excitement had died out to a great extent and inquiries made among the survivors, it is estimated that fully 400 of the employes lost their lives in the disaster. Among those who were killed were five students from the mining academy, who were studying the working of the mine to gain a practical knowledge of mining operations.

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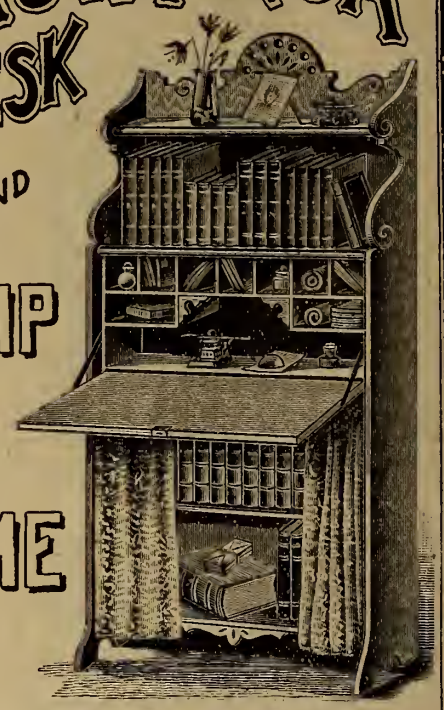

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Another week of storm and disaster, of disturbed elements and fatal accidents, has just passed. It may be that in some future time mankind will be intrusted with the regulation of weather phenomena; but at present it does not appear probable. Just now, scientific men are barely able to predict the weather conditions for a few consecutive hours, and that not often with perfect correctness. The inference is that the Almighty still governs the affairs of this earth, and that while he rules in love, he does not always take his creatures into his confidence. All that he asks of us is to believe that he doeth all things well. Surely our faith may reach that far, without a murmur.

The government Revenue Collector in this city is about instituting a crusade against the hundreds of clubs and social organizations which keep intoxicating beverages on hand for the use of their members. Under the provisions of the McKinley law, the officers and members of all clubs which neglect to pay the annual government license of $25 each are held to be equally guilty with those whose duty it is to see that the law is enforced. It is asserted that not more than one-half of these organizations ever pay the required tax, owing to the neglect of the deputy collectors. The collector proposes hereafter to see that his men are more vigilant, and the license-fee regularly collected.

The fact that from 20,000 to 25,000 persons visit the grounds of the Columbian Exposition every fine Sunday, each paying 25 cents admission fee, tends to complicate the question of Sunday closing when the Fair shall have been opened next May. It may be a problem of dollars and cents with the Fair authorities—one that has peculiar influence in most worldly affairs; but there are other considerations that should be paramount in the settlement of this question—not the least of which are whether God's commandment should be ignored, and whether the United States can afford to stoop lower in its respect for the mighty dollar than other nations which have set us a better example.

A bill was introduced in Congress last week appropriating $5,000,000 for the promotion of the Columbian Exposition, from which all mention of the closing of the Fair on Sunday was carefully excluded. This action, despite the millions of persons who have petitioned Congress not to permit the Fair gates to be opened on that day, is unwarrantable; and if the bill becomes a law without a proper amendment on this subject, the question whether this is a Christian nation or not will assume a new and important significance.

The war on fraudulent endowment orders is having the best effect, in reducing their numbers and exposing their methods and designs. In the Boston *Daily Globe* of June 14, notice is given that the Supreme Lodge of the Benevolent Union will wind up its affairs. An application was made to the State Supreme Court of Massachusetts, by all the officers and subordinate lodges of the order, last week, for an injunction and the appointment of a receiver. The ground for this action is the feeling of the community in relation to endowment societies, and the loss that would result should the business continue. The court took the matter under advisement. The world can very well do without these societies.

The sudden death of Emmons Blaine, of this city, son of James G. Blaine, not only casts a shadow upon social circles in which he was much admired, but forms a link in the accumulating disappointments and troubles of the ex-Secretary of State. The illness of the son is traced directly to his anxiety and arduous efforts to secure for his father the nomination for President at the Minneapolis convention,—a devotion worthy of a better cause, because it was almost a certainty that the nomination of President Harrison would be made. Whatever the shortcomings of the father have been, in a political sense, the Christian people of the country will not withhold from the afflicted family the sympathy which a series of misfortunes entitles them.

The Train Dispatchers' Association of America held its annual meeting at New Orleans last week. An important address was made by R. B. Woolsey, of Terre Haute, Ind., who opposed any attempt to transform the association into a "brotherhood," with all that the name implies, or any similar organization that would savor of a secret society, lest their purpose might be misconstrued as being antagonistic to their employers. If other labor organizations had the moral courage to manifest a similar spirit, and rely more upon the standard economic principle of demand and supply for support, than upon the whims of mercenary leaders and lodge ceremonies, they would find that capital is not a hard taskmaster, but a sterling friend to the frugal and industrious workman.

For several years past the water in Lake Michigan has been gradually decreasing, until the low-water mark recently reached a point about three feet below that of a few years ago. It is not known that any other cause exists for this subsidence of the lake than the inability of the streams flowing into it to maintain the usual average depth of water; and this may probably and properly be attributed to a lack of snow and rain. The laws of nature are very systematic, and the deficiencies of one year or more are liable to be made up in other years. The present season, since March last, has been unusually rainy, and the memory of old inhabitants finds it difficult to remember a time when the lands about Chicago, and in other portions of the adjacent country, were so flooded as at present. It will be in order now to find Lake Michigan filling up with the overflow to its normal depth. But in the meantime the surplus moisture on the shore has been uncomfortably prevalent.

Bro. J. T. Cullor, of Holyoke, Colo., informs us that last fall, after a good crop season in that State, the weather became very dry. At that juncture a man visited the principal towns in seven or eight counties and announced that by the explosion of certain chemicals in the upper air he could produce rain. The idea at once became wonderfully popular, and he immediately formed a money-making scheme of his assumed power over the elements. Now the farmers have been, and still are, giving him their promissory notes for 6 per cent of the yield of all land under cultivation, in order to raise $25,000 to give him a premium to insure them abundant rain this season to secure good crops. If the supply of rain furnished is not sufficient, the notes are to become void. Bro. C. thinks this sort of dickering is presumptuous and dishonoring to God, who is supposed to send the rain at the proper time upon the just and unjust alike. But is it any worse than trading in electricity by means of the telegraph and the telephone? The question interests both scientific men and theologians.

The case of Whitelaw Reid, Republican nominee for Vice President, is attracting considerable attention among the Union printers of the country, to whom he has been in opposition since 1877. At that time the Union printers in the office of the New York *Tribune*—Mr. Reid's paper—struck for higher wages, and he supplied their places with non-Union men. Until recently he has held the Union printers at bay. About a fortnight before the National Republican Convention assembled at Minneapolis, it is alleged, a reconciliation was affected between Mr. Reid and the Union. Since his nomination, however, the Union printers believe that the reconciliation was only a political *ruse* in order to secure their votes, and that he is really still antagonistic to their organization. They are now again in open hostility to him on this account, and their prejudices also extend to Governor Flower of New York, whom they accuse of breaking his pledges to them in the election contest of last fall. The specific charge is that he promised to use his influence to establish a State printing office, and that all his official acts, since then, have been unfriendly to this measure.

AN OPEN LETTER TO THE CHRISTIAN PRESS

BY CYRUS SMITH.

DEAR CYNOSURE:—I have received many Christian papers which ignore the secrecy question. I would be glad to write each a letter in the Spirit and mind of Christ. But I send you herewith a paper, which I hope, by the blessing of God, may reach and convince them.

The secrecy question will be settled right. It was so with the slavery question. Every question of vital importance to religion is always discussed till settled aright.

God never fails to bless the truth and the right with success, though there be but few on the Lord's side in perilous times.

THE OPEN LETTER.

DEKALB, Iowa, June, 1892.

DEAR BROTHER:—A sample copy of your excellent paper was received. It has a good name, but does not seem to be serving the God of Daniel on the secrecy question. It is anti-infidel, except on organized secrecy. And secrecy, intrenched by organization, can exist only through

principles of infidelity, though it may have the appearance of a lamb and deceive many in the church.

Why not oppose all forms of infidelity, and especially lodge religion in Protestantism?

Since the religion of the lodge is known to be Christless, by all who can inform themselves, should we not try to undeceive those who take upon them the name of Christian and worship at lodge altars?

It is definitely stated by the best Masonic authority, in their books (seldom read however), that "Freemasonry is a religion. Freemasonry is not founded on the Bible. If it was, it would not be Freemasonry; it would be something else." A religion not founded on the Bible is a Christless work of darkness, unfruitful as hell in salvation. The divine command is to "have no fellowship with the unfruitful works of darkness," but we should "rather reprove them."

There are many who know they would grieve the Spirit of God if they were silent on the secrecy question. How very great our need to pray more earnestly for grace "to serve the present age!" May God bless you according to your need.

CYRUS SMITH.

WEEPING FOR TAMMUZ.

BY REV. WILLIAM WISHART, D.D.

As the prophet Ezekiel sat in his house in the land of the Chaldeans, surrounded by the elders of Juda, in the sixth year of the captivity of Jehoiachin, he informs us that the hand of the Lord God fell upon him, and that the Spirit lifted him up between the earth and the heaven and brought him in the visions of God to the temple at Jerusalem. The design was to show him the abominations which the House of Israel committed there.

There, under the guidance of the Spirit, he saw the "image of jealousy" at the gate of the altar northward, which probably was the image of Ashtoreth or Ashuera, set up by Manasseh as a rival to Jehovah in his temple. (See 2 Kings 21: 3–7 and 23: 4–7, revised version.) It was really the *Syrian Venus*, worshiped with licentious rites. Again, he saw still greater abominations, namely, every form of creeping things and abominable beasts, and all the idols of the House of Israel, portrayed upon the wall in the secret chambers of the temple, and seventy men of the ancients of the House of Israel....., with every man his censer in his hand, offering incense to these idols. This is what the ancients of the House of Israel were doing "in the dark, every man in the chambers of his imagery."

There is no doubt an allusion here to the *mysteries* connected with ancient pagan worship, to which none were admitted except those who had been initiated and to which the apostle refers when he says: "It is a shame even to speak of those things which are done of them in secret." Eph. 5: 12. But again the prophet turns and goes under the guidance of the Spirit to the door of the gate of the Lord's house, which was toward the north, and there he sees still greater abominations, namely, "women weeping for Tammuz."

Who or what was this Tammuz? The etymology of the word itself is uncertain, and affords no light for the determination of this question; and the opinions of critics and commentators have been various. Some of them are quite fanciful and curious. The most common opinion, however, is that which regards the word Tammuz as the Syrian name of the Greek Adonis, and supposes that what the prophet Ezekiel saw was the idolatrous and abominable worship of Adonis introduced into the sanctuary of Jehovah. This was the opinion of that great and learned man, Jerome, who substituted the word Adonis in place of the original word Tammuz in his Latin translation of the Bible, about the beginning of the fourth century: and this opinion has been adopted by the great majority of commentators and learned men ever since that time. We beve it is the correct opinion.

Now the Gentile fable with regard to Adonis, was that he was a beautiful young shepherd, the son of Cymras, king of Cyprus; that the goddess Venus fell in love with him and frequently met him on Mount Libanus; and that Mars, who regarded him a rival, transformed himself into a wild boar, and while Adonis was hunting struck him in the groin and killed him; but that Venus lamented his death in an inconsolable manner, and went to the shades and obtained from Proserpina that Adonis might be with her six months in the year and continue the other six in the infernal regions. On this legend was founded the deification and worship of Adonis among the ancient Syrians, Phœnicians and Greeks.

The ancient Syrian and Phœnician women annually celebrated a feast in honor of Adonis. The manner in which they performed the ceremonies of this occasion seems to have been about as follows: First, in imitation of Venus, they wept and mourned and manifested the most extravagant signs of sorrow for Adonis as *one dead.* Then, afterwards, on the next day, they pretended that they had found him alive, and so spent a period of time in great rejoicing, while they yielded their persons to prostitution and consecrated the hire of their infamy to Venus. The former part of this ceremony was called "the disappearance of Adonis," and the latter part, "the finding of Adonis." It would seem, then, that what the prophet Ezekiel saw, was the women of Israel engaged in the former part of this ceremony—*weeping and lamenting for the death or disappearance of Tammuz or Adonis.*

But now can we say that this idolatrous worship, which was such an abomination in the sight of Jehovah, is among things that have entirely passed away? that it belonged to the absurdities and superstitions of a remote antiquity, but has disappeared before the light of our modern Christian civilization? Would that we could in *truth* so affirm, but we cannot. What is the worship practiced in the Masonic lodges in this Christian land but a continuation of this old idolatrous worship? What is the legend of the third degree in Masonry concerning the death and resurrection of Hiram Abiff but a repetition of the old fable concerning Adonis, who was regarded in the old pagan mythology as a symbol of the sun, and whose worship was therefore a part of sun worship? And what are the ceremonies of the third degree but an imitation of the old ceremonies observed in the worship of Adonis? Let us hear from Albert G. Mackey on this subject. The following is his language:

"The mysteries of Adonis, principally celebrated in Phœnicia and Syria. They lasted for two days, and were commemorative of the death and resurrection of Adonis. The ceremonies of the first day were funereal in their character, and consisted in the lamentations of the initiates for the death of Adonis, whose picture or image was carried in procession. The second day was devoted to mirth and joy for the return of Adonis to life. In their spirit and their mystical design these mysteries bore a very great resemblance to the third degree of Masonry, and they are quoted to show the striking analogy between the ancient and the modern initiations."

Again:

"In the mythology of the philosophers, Adonis was a symbol of the sun, but his death by violence, and his subsequent restoration to life, make him the analogue of Hiram Abiff in the Masonic system and identify the spirit of the initiation into his mysteries, which was to teach the second life, with that of the third degree of Freemasonry."—*See Mackey's Symbolism of Freemasonry, page 314.*

And again:

"In the popular theology, Adonis was the son of Cymras, king of Cyprus, whose untimely death was wept by Venus and her attendant nymphs: in the physical theology of the philosopher he was a symbol of the sun, alternately present to and absent from the earth; but in the initiation into the mysteries of his worship, his resurrection and return from hades were adopted as a type of the immortality of the soul. The ceremonies of initiation in the Adonia began with lamentation for his loss, or, as the prophet Ezekiel expresses it, 'Behold, there sat women weeping for Tammuz,' for such was the name under which his worship was introduced among the Jews, and they ended with the most extravagant demonstrations of joy at the representation of his return to life."—*Mackey's Symbolism of Freemasonry, p. 42.*

Yes, Freemasons perform the religious ceremony of a mock murder and mock burial with inquiries and lamentations for the dead and a mock resurrection to life, connecting all this with prayer to God as if he were partaker with them in this mimic buffoonery; and their greatest writer and highest authority, Albert G. Mackey, has the shameless effrontery to recommend all this profane mockery on the ground of its identity with the idolatrous worship of Adonis, which he himself mentions as being introduced among the Jews in the time of Ezekiel, and which he cannot but know was a gross pollution of the sanctuary of Jehovah and a great abomination in his sight. Is it too much to say that Albert G. Mackey is either an open and professed infidel, or a notorious hypocrite? It is certain that the god with whom Masons have fellowship in the profane and idolatrous worship of the lodge is not the God and Father of our Lord Jesus Christ, who hates and abhors all falsehood and hypocrisy, but the prince of darkness and the father of lies, who is the *real object* of all false and idolatrous worship. "But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God." 1 Cor. 10: 20.

Monmouth, Ill.

SEPARATION A NECESSITY.

BY M. PIERCE.

Christ proceeds to illustrate, in Matthew 6, the necessity of laying up treasures in heaven from a well-known fact, that a servant cannot serve two masters at the same time. His affections and obedience would be divided, and he would fail altogether in his duty to one or the other. One he would love, and the other hate. To the interests of one he would adhere; those of the other he would neglect. This is a law of human nature. The supreme affections can be fixed only on one object.

So says Paul: Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Cor. 6: 14. "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." Now, if that is not a very clear language—that if we are going to keep company with God we have got to be separated from the world, I don't know what is. I think the thing, however, is very plain; if I am yoked up with an ungodly man, how is God going to walk with me? How are we going to walk together except we be agreed? I cannot speak for others, but I could not belong to a secret society. Christ said: "In secret have I said nothing."

I don't see how a Christian man can yoke himself in partnership with an unconverted man. I say, separate yourselves from the world and the things of the world. God wants his people separate from the world; they will have ten times more influence. It is separation, not compromise, that we need; and the cry ought to be raised, Separation! Separation! There should be no compromise. Some try to control the pulpits on this subject; they say he does not preach according to our ideas; we don't want him. I do not see how any Christian, most of all a minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more by staying out, and reproving these evil deeds. Abraham had more influence for good in Sodom than had Lot. If ten Christians go into a lodge with twenty that are not, the twenty can vote anything they please, and the ten will be partakers of the sin. They are unequally yoked together.

We should be cautious of what we believe, and examine it by the Word of God. False doctrines are often made as much like the truth as possible, for the purpose of deceiving. The devil never comes boldly and tempts men to sin; he commences, therefore, artfully, and the real purpose does not appear till he has prepared the mind for it. The confidence is secured, the affections are won; then the allurement is, little by little, presented till the victim falls.

Every Christian should be on his guard when first tempted to join those oath-bound organizations. No Christian can unite with them with the full approval of his conscience. Men are prone to introduce foolish rites into religion. They do not love what God has commanded, and they attempt to compensate for not loving his doctrines by being great sticklers for their own. All ceremonies in religion which are not authorized by the New Testament are wrong. Man has no right to ordain rites to bind the conscience where God has commanded none. That close and faithful preaching which opens the heart and shows us what we are, is that which comes nearest to the example of Christ. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 16. Let your life and faithfulness be seen and known in societies, in business, at home and abroad; let it be seen that you are a

real Christian. There are not only two religions, the true and the false; but two governments: the open and the secret, both appealing to the American people for their support. The one is constitutional, and ordained of God; the other is human device, without the Divine sanction.

East Barrington, N. H.

THE PARSEES AND MASONRY.

BY W. B. STODDARD.

Writing under the heading "Zoroaster and Persian Dualism," Professor James T. Bixby says in the May number of the *Arena:* "All the powers and ways of darkness, everything that worked in concealment or by deceit, was to be forsworn and opposed by the true Zoroastrian." (Page 700.)

"So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions. may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form." (Webb's Monitor, Notes by Rob Morris, page 285.)

Like most Masonic assertions, this one of Webb's is far from the truth. There can be no religion so broad as to unite false and true worshipers. When the true worshiper condescends to unite in religious services with the false, he that moment *becomes a false worshiper.* When a professing Christian knowingly kneels at an altar and joins in worship with a Jew, he should not be again recognized as a Christian till he repents and discontinues his false worship. I desire mainly in this writing to call attention to the fact that the Parsees, heathen as they were, living it is supposed 2,000 years before the Christian era, did not, and the handful of their children living to-day in India will not, accept this compilation of lies called Freemasonry. Their religion, false and superstitious as it is, seems to be a marvel of righteousness compared to that taught in the Masonic lodge. Indeed, considering the light under which each system of religion originated, there is little comparison. Zoroaster taught chastity toward all. Masonry toward "*Master Masons' wives, mothers, sisters and daughters" only.* (See Master Mason's obligation.)

Zoroaster taught that Ahura-Mazda was God the Creator, and Sosiosh, God the Redeemer. Masonry teaches that there is a supreme being, and leaves the initiate free to choose any of the so-called supreme beings on exhibition. Zoroaster taught: "All sorceries and dabbling in the black art are to be eschewed." See Prof. Bixby's article. Darkness is essential to the life of Masonry. No, thank you, Mr. Mason! Your religion is not acceptable to the Parsee. It is too broad for him.

I would suggest to the Masons with big titles, who strut forth with feathers, imagining they have acquired a vast stock of knowledge from which their wives, mothers and daughters are forever excluded; who brag of the antiquity of their order, and the fact that they have taken all the degrees, when they have gotten all they can out of this system, that then they study the teachings of Zoroaster. They will there find a system of religion older, and infinitely more consistent, than that they have adopted.

Washington, D. C.

ABSENCE OF CHRIST'S NAME IN THE LORD'S PRAYER.

Christians join the lodge for what they can make out of it, intending to be neutral on the subject of religion, but soon find that there is no neutral ground there, and they have to either justify and defend their position or abandon it. Some leave, but more stay and try to defend their position, from the Bible, and this is one of their strongholds, perhaps their strongest. I have met it oftener than any other. They say: "We use the Lord's prayer," and his name is not in it. I have a defence against that plea that I desire to put in the hands of every one. It is this: The time for the use of his name in prayers had not come, and it would have been improper to have used it then, for the Jewish religion was in full force then, and Christ taught as a Jew. Under the Jewish dispensation the atonement was represented by the shedding of the blood of animals; but when Christ had finished his mission the blood of animals was no longer used for that purpose, but the blood of Christ was represented by the name of Christ. He then established the use of his name then and there and ever after to be used to represent the atonement. See John 16: 24: "Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full." Clearly implying that if they did not ask in his name that their joy would not be full; that their prayers would not be answered. See John 15: 16: "Whatsoever ye shall ask the Father in my name he will give it you." Clearly implying that whatsoever was not asked in his name should not be given. The Father had already driven the whole filthy race from his presence when he drove Adam and Eve out of the garden, and placed a cherubim at the gate with a flaming sword which turned every way to keep them out. Christ came in and purchased the privilege to address the Father if it is done in his name. If it is done without his name it is an insult to the Father to come into his presence like a horse into battle, full of wounds, bruises and putrefying sores. See Isa., first chapter, where and when it is forbidden. It is a great and presumptuous sin.

Christ not only taught in his own person that his name should be used, but he sent out his apostles to teach it, and to build his church on it, and "gave no other name whereby men may be saved." Acts 4: 12. See Rom. 1: 5: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name. The apostles were commissioned and sent out to establish his name. In Acts 21: 13, St. Paul declares himself ready to die for his name. In Eph. 5: 20, he says he "gives thanks always for all things, unto God the Father, in the name of our Lord Jesus Christ." He would not even venture to give thanks to the Father, other than in the name of Christ. Again in Col. 3: 17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." Here again he teaches that it is a sin to even approach the Father without coming in the name of the Son for thanks or anything else. It insults his dignity. It rejects Christ. It sets aside the atonement. To omit his name is to leave him out as useless. Leaving out his name leaves him out for all there is of him, and to call him useless is to call him an impostor, for if he is what he claims to be he is not useless.

In the Lord's prayer his name should always be used after he ordered it, either expressed or understood. And it cannot be understood in a lodge prayer where it is expressly forbidden to be used. When the lodge excludes that name it shuts Christ out of the lodge and the atonement, and the only means of salvation.—*L. B. Lathrop, in the Wesleyan Methodist.*

REPORT ON MORAL REFORMS.

ADOPTED BY THE SYRACUSE ANNUAL CONFERENCE OF THE WESLEYAN METHODISTS.

The subject of Moral Reforms is a subject which should receive the careful attention of every person, and to that extent that the practices and habits of life should be in harmony with all reforms which can be established on Bible lines.

On the question of secret societies there has been so much written and offered year after year at our annual gatherings, that it is a question where to begin. Very likely there is no person present who would claim that the lodge was doing anything to raise the standard of morality. Taking the position that they do that they are religious organizations, and yet do not admit the name of Christ in the lodge, the name of the One who came to bring salvation to mankind, and who said of himself, "I am the light of the world," there can be no elevating of morals, but quite the reverse. But one says, there is no harm in the minor secret orders. If there was no other objection, all of these societies are composed of a mixed company, and the element that rules is not a godly element, but an element that intends to have a good time as the world counts good times, and the influence upon those who mingle there, who make a Christian profession, is to stunt a growth in spirituality rather than to promote it.

Men who claim to be followers of Christ will make excuses of distance, poor health and bad weather, about going to the prayer-meetings, and yet will go farther and in worse weather to get to the lodge. God grant that the day may speedily come when men who are in lodges shall seek the separation which Paul speaks of in 2 Cor 6: 17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." And those who are not in the lodge may seek the reception not of the lodge, but that spoken of by the apostle, continuing the quotation from 2 Cor.: "And I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

INCIDENTS.

A few days ago we were the guest of a Christian friend residing in a town of my own county. He narrated the following to me as having occurred there:

"Recently a noted Masonic lecturer was addressing a large audience, loudly applauding his institution in this language: 'Freemasonry is the light of the world.' At that very instant the electric lights went totally out, leaving the crowd in darkness. They secured common lights and proceeded."

What a mercy the lecturer was not smitten down with permanent blindness or death. The county paper published where this occurred, and two other local papers reached my desk, but not a word touching this affair in either of them. Why not? Answer, "Ever conceal."

The following is a true copy of an incident published in an old copy of the *Christian Cynosure,* written by an aged minister of the Gospel in the M. E. church:

"Thirty-five years ago, at an M. E. annual conference held in Aurora, Ill., the secrecy question was warmly discussed. Bishop Hamlin said: 'No M. E. minister ought to belong to a Masonic lodge.' Barton Cartwright, son of the old pioneer, but very homely, took part in the debate. Some of the Masonic preachers planned to choke him off by presenting him a 'silver set.' He had spoken the day previous, and was permitted to finish the next morning. Conference convened and at the proper time Barton took the floor. The bishop said: 'Hold on a bit.' The bishop lengthily introduced the matter and presented the 'set'. His speech was knocked out of him, but he had enough left to remark, 'Gagged again, gagged again!'"

The reader can see the points. "Whatsoever doth make manifest is light." Why thus gag men for showing light and truth? Is it any better to-day in our courts? The wiles of the devil should be shown, and he himself resisted. The promise is, he will flee from us. Courage, dear reader. The Lord reigneth. Let us submit ourselves to God.—*Geo. M. Freese, in the Christian Conservator.*

ENCOURAGING WORDS.

The National Christian Association at its late annual meeting in Chicago reported the favor of God on its work against "lodge secretism." Through the press, the lecture field, and missionary labor, the light is shining. They desire especially to reach the ministry, teachers and students with truth on this subject. There is great need of this, as secretism, with its false religion and attendant evils, is corrupting the ministry, churches and colleges, as is plain to be seen. Its organ, the *Christian Cynosure,* is full of reliable truth regarding the character and evils of the lodge.

The world has lost one of its truest and strongest leading men for right against might in the recent death of ex-President Blanchard, of Wheaton College, and for twenty-three years editor of the *Christian Cynosure.* He took his stand in his young manhood, spending his first year after graduating in lecturing against slavery, at the peril of his life. He helped fight the battle through, standing true when Christian churches were compromising. He has stood just the same against lodge secrecy, as an educator, minister, lecturer and editor. Such characters are bulwarks of strength, and there is great need of them.—*The Vanguard, St. Louis, Mo*

NEW ENGLAND LETTER.

Bribery in the Massachusetts Legislature.—A prophecy of a Boston astrologer.—The "decline of rural Christianity."—The military drill in our public schools.

During these days of sweltering heat, which would do credit to the coast of Senegambia, one would think that the Massachusetts Legislature might wish themselves at home, and regret having idled away so much precious time in the earlier part of the season. "The most corrupt and venal Legislature which has sat in many a day. ....a disgrace to the State." So says the *Springfield Republican;* and severe as is the verdict, no one who has had the patience—and it requires a great deal—to read their interminable debates, leading nowhere, and their see-saw treatment of every important bill, will complain that it is not a just one. The endowment orders have done exactly what might be expected of them;—resorted to the most shameless bribery and lobbying to defeat the Bennet bill, and get it referred to the next Legislature. Mr. Bennet has not been content to let the matter rest without calling for investigation, which after a little side-skirmishing was allowed. At the hearing before the committee, two of the most reliable members testified to being approached with a fifty-dollar bribe if they would vote against the bill. Among other inducements held out were free tickets to the theatre, and several dozen bottles of cider! One may pity, if one cannot pardon, the man tempted by the sudden glitter of gold to sell his legislative honor, but what of him who can place his vote in the scale against an evening's amusement, or the mere gratification of his appetite!

The *Traveller* publishes a type-written letter from Barrett, the Imperial Commander of the Five-Year Benefit Order, in which he says: "We must bend every energy towards killing the so-called Bennet bill." He urges them to see or write to their representatives, and ask that they vote against the bill, or refer it to the next Legislature. A fair specimen of the Sabbath desecrating spirit which seems to be a constituent and inherent part of the lodge everywhere is his advice in view of the fact that the House would probably act on Monday. "See your representatives *Sunday;* have letters written which will reach them at the State House on Monday; send telegrams to them." Truly, the family likeness between Masonry and the most insignificant of the secret orders is so palpable that "he who runs may read,"—if he only chooses to.

Coroner Mix characterizes the D. K. E. initiations as "barbarous" and "dangerous to life and health," but clears the actors in the late tragedy at Yale from any criminal participation therein, because "their carelessness was plainly the result of boyish fun." It strikes me, as I think it will any reasonable person, that when young men of twenty-one, and over, do not know the difference between "boyish fun," and tomfoolery that "endangers life and health," their proper place is not in a college but in some institute for the feeble-minded. His recommendation, however, was an excellent one, that in case the faculty fail to put a stop to these practices, the civil authorities should move in the matter. Will President Eliot heed the warning, or wait till the Harvard D. K. E. shocks the public with a similar tragedy?

A prophecy of Prof. Chester, the Boston astrologer, to the effect that Harrison would be renominated, while the Democratic Convention, to meet in Chicago, would choose some New York gentleman (not Cleveland) about June 24th, is of unusual interest owing to the fact that the first half of it has already been fulfilled. Certainly all Christian people who remember the disgraceful campaign of eight years ago will be thankful to learn that "the stars in their courses" are fighting against its repetition. Many who think of astrology as a long-exploded system of charlatanism peculiar to the dark ages, will be astonished to know that there are multitudes at the present day who are devout believers therein. The superstitions of one age are sure to reappear in some form or another. They seem to move in cycles, like comets.

The "Decline of Rural Christianity" is discussed by President Hyde, of Bowdoin College, in the last *Forum*, and illustrated by statistics that may well startle us. Of the population of fifteen counties in Maine more than half are non-church-goers. In Waldo county there are 2,137 church-going families to 4,850 which are non-attendants; and in Oxford county, 2,711 of the former to 4,577 of the latter. He attributes it to giving husks to the people instead of the bread of life, and the preaching of a doctrinal theology, which has nothing to do with everyday life and conduct. This is rather hard on the rural pastors who, I believe, are not behind their city brethren in faith and zeal. President Hyde overlooks the part which the lodge has had in bringing about this sad state of things. The country towns and villages of New England have been overrun with the minor secret orders, many of which, like the Grange, take in both men and women—and it is to these little foxes that we may attribute the spoiling of that goodly vine, the country church. Will the rural pastors of New England accept the charge in silence, or recognize the real enemy which is killing the spirituality of their churches, drawing away the young people, and in other ways sapping their very life-blood? It is certainly very strange if a man like President Hyde is ignorant of these facts. While the country pastors of New England have been verily guilty in raising no voice of warning against the subtle enemy, it is not too late for them even now to put the trumpet to their lips and denounce these false religions which, in country and city alike, are so rapidly supplanting the pure Gospel.

Next to his Utah speech, nothing has made President Eliot more unpopular than his wholesale attack on our public schools; but nothing is gained by shutting our eyes to their defects. For instance, it is a good thing to teach the boys in our high schools—and why not the girls, too?—the principles of legitimate business; but not, as is done in one, at least, of Boston's public schools, the principles of financial gambling, thus teaching them in future years to be speculators and stock-gamblers. So of the military drill in schools. Far better for the boys physically and morally if this could be superseded by a course of industrial training. I was very glad to see in last Saturday's *Transcript*, from the pen of a high-school teacher, a brave and timely protest against this pernicious thing—the military drill in our schools. which he well said developed the war-spirit, and tends to make a machine of the boy, beside the immediate evils of the midnight supper and the dancing party which once or twice a year follow the public drill, dissipating their energies, unfitting them for mental effort, and, in many cases, placing them in the way of direct temptation to drink. I should like, with all due respect, to ask all parents and teachers who favor the teaching of military tactics in our public schools what the end of it all is if not to foster that spirit which makes the soldier a man—if he can be called such—who is to have no will of his own, but is to be a mere machine obeying blindly the will of his commanding officer, and becoming eventually food for powder and bullets? Now, the original end and aim of our public school system is to make the opposite of this:—intelligent, independent, thinking *citizens.* The profession of letters and the profession of arms have nothing in common; the military drill in our public schools is no legitimate part of the system, but an unhealthy excrescence which needs the surgeon's knife.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 15, 1892.

It seems that eternal vigilance is the price of prohibition, as well as of liberty. The prohibition of the liquor traffic in a few squares at the north end of Washington, brought about by the act of Congress prohibiting the sale of liquor within one mile of the Soldiers' Home, and which was so pleasing to the residents of that section of the city, is apparently at an end, and the bar-rooms are again in full blast. Just how this result has been brought about is not plain; it has been a sort of legal legerdemain. A short time ago the local papers announced that one of the liquor dealers in the proscribed section would contest the new law in the courts. When the case came to trial, the public were astounded to learn that the attorney for the District had entered a *nol. pros.*, thus acknowledging his inability to convict under the law, although he still maintains his ability to find a way to stop the liquor selling; meanwhile it is openly going on.

It is claimed that the law is defective because no penalty is provided for its violation, and that it acts as a preventative to the application of the law against selling liquor without a license which applies to the rest of the District of Columbia. The temperance people of the District are thoroughly aroused, and determined to secure from Congress the necessary legislation to prevent this law becoming a dead letter. Two mass meetings were held Sunday afternoon for the special purpose of urging prompt action upon Congress. Mrs. E. A. Chambers, one of the speakers, a well-known temperance worker, stated that four days before the case mentioned above came up in court, a liquor dealer had boasted that $25,000 had been raised to be spent in fighting the mile-limit law. Between the power of the liquor dealers, always greater just previous to a National election, and partisan political matters, it is feared that the necessary legislation will not be procured at this session of Congress, unless the friends of temperance and moral reform in all sections of the country will interest themselves in the latter enough to write to their Senators and Representatives in Congress requesting them to give it just a little attention.

"Children's day" was observed in many of our churches last Sunday. Large attendance and interesting special services were the rule at all of them; but a very unique feature was introduced and successfully carried out at Mount Vernon Place Church, in the building of a five-foot-high *fac simile* of the South Washington Mission Church, of flowers, by the children of the Sunday-school. Each child brought a numbered section of the church closely covered with flowers, which was handed up as called for, and as it was put into its proper place the pastor added a few words about the pieces being emblematical of the strength and beauty of the church of God. The building of the church was a very pretty and interesting ceremony, which appeared to please the grown people quite as much as it did the children.

Representative J. H. Walker, of Massachusetts, told the Y. M. C. A. Sunday afternoon why he was a member of the Christian church, and he told it well. He talked as a business man, and his wide experience in the business world had furnished him with a number of telling illustrations, which he used with good effect. Here is a sentence from his address that should be carefully read and pondered by every young person: "From my observation of the world I believe that there is absolutely nothing worth living for except to serve Christ. The character of Christ is the basis of all friendship, all love and all work for men."

Death has taken another member of the Fifty-second Congress. Yesterday morning, at an early hour, Representative Eli T. Stackhouse, of South Carolina, died from heart failure. Monday morning he returned from Raleigh, North Carolina, where he went to attend the funeral of his friend, Col. L. L. Polk, who died here last week. He appeared to be in his usual health, but while talking to a friend he was taken with a fainting spell. It was attributed to the unusual heat, and a few hours later Mr. Stackhouse was in his seat attending to business. When he retired, his son suggested that he allow him to sit up with him, but he declined. Before morning the son was awakened by the labored breathing of his father, and, going to his bed, found him unconscious. He died before the physician who was summoned arrived and without regaining consciousness. The remains were taken South this morning in charge of a joint Congressional committee. The Chaplain of the House said in his opening prayer, yesterday morning: "O, Eternal God, in whom alone are the issues of life and death, we come before thee to-day profoundly affected by the sudden passage from earth of one of our brethren, an honorable member of this House. We commend to thy Fatherhood the children who are stricken by this sorrow and pray that thou wilt grant to them thy comfort in their bereavement." *

If Christ were again on earth he would surely speak out against the abuse of the social principle and of the false method of raising church money resorted to in church fairs and festivals; against one rich, worldly man, practically determining who shall occupy the pulpit of the church which he attended; and against men becoming ministers not for the sake of souls, but for the sake of the profession and its emoluments.—*Christian Witness.*

REFORM NEWS.

ANTI-SECRECY AMONG OHIO LUTHERANS.

WASHINGTON, D. C., June 10, 1892.

DEAR CYNOSURE:—A district synod of the joint synod of Ohio Lutherans has convened in this city. I have attended and listened with interest to the discussions during the past two days. A majority of the pastors are young men who have come from the seminary into the various mission fields where they have been called. Their churches are scattered through North Carolina, Virginia, West Virginia and Maryland.

As I have listened to the reports and seen the enthusiasm of these young men, my heart has been made to rejoice that there are those going out into the highways and hedges and compelling men to come in.

Two pastors reported their fields as eighty miles in length. Poor people, among the mountains and hills, are thus having a chance to hear of a higher and better life than they have hitherto known. Two brothers, Tressel by name, seem to have led the way. To one unacquainted with the power of God it might seem remarkable how much has been accomplished in the few years they have labored in this part of the vineyard.

Every minister of this synod is an anti-secret worker. I am to have a conference with these brethren at four o'clock this afternoon, at which questions pertaining to our work will be asked and answered. Several who have not read the *Cynosure* heretofore will do so hereafter. May it be an encouragement to them as they toil, surrounded by so much moral darkness!

W. B. STODDARD.

FROM THE NEW ENGLAND AGENT.

BOSTON, June 17, 1892.

This is the 117th anniversary of the "Battle of Bunker Hill," which is observed as a legal holiday. Our part of the city is comparatively quiet, but Charlestown and Somerville are honoring the "patriotic dead" in speech, parade and a general racket. The sun shone full and strong until four o'clock, when a heavy thunder shower cooled the air very perceptibly. Only one mail delivery, stores closed, business suspended on the streets, and pic-nics and Sabbath-school excursions are among the noticeable features of the day.

Our legislative Solons prorogued the Assembly at one o'clock this morning, and retired to private life for a season. The session has been very lengthy, and often the scene of heated and, sometimes, of bitter discussion. The *Journal* of this morning, speaking editorially, says: "The record of 1892 is neither brilliant nor exhilarating. There have been multiplied indications of the work of corrupt influences, culminating in direct accusations of bribery. The opportunity which the Legislature had of putting an end to the endowment iniquity was first played with and finally thrown away. The same day which was signalized by open charges of bribery witnessed what the cynical might reasonably regard as the delivery of the goods, in the form of a vote in the House reversing its earlier actions and playing into the hands of the orders. The session has abounded in disappointments and painful surprises and it closes amid the developments of a disgraceful scandal. These are not words which it is pleasant to utter regarding a Massachusetts Legislature. There has been no legislation restricting or terminating the operations of the endowment orders."

The *Journal*, in its simplicity, does not seem to see that all the dereliction of duty on which it so justly animadverts is the natural outgrowth of fraternal brotherhood. As well expect the mother to strangle and devour her own offspring as the agents of Masonic or Odd-fellow orders to suppress or seriously interfere with their own progeny, which they have christened "Endowment Orders." The brotherhood tie is stronger than loyalty to principle in multitudes of men, and so long as such janizaries of the secret empire are sent to the Legislature, Massachusetts or any other States may expect corruption, and that the "wicked will go unpunished." Only yesterday a lady gave me an instance that occurred this week. She, with her daughter, has a summer residence near Boston. A portion of their goods had been sent preparatory to removal. The house was burglarized and several hundred dollars' worth of silver-ware, clothing, books, etc., were taken. Two of the burglars were surprised and interviewed by workmen employed on a building near by. But on finding that the workmen and burglars were brothers in the same secret order, said the lady, they were allowed to pass unmolested with their booty. Such is the legitimate fruit of secret sworn brotherhood; and putting a man into the State House, or sending him to Congress, does not make him honest or really "honorable."

We have, of late, been favored with a visit from Bro. John G. Fee and Pres. Stewart, of Berea College. Bro. Fee is carrying his years vigorously, but begins to show the effect of protracted and hard labor for the cause of Christian education in which he to early and heartily enlisted.

Bro. Hinman spent a week with us, looking after the financial interests of Berea College among its Boston and New England friends, meeting with fair success. He gave us an excellent talk at our Monday evening meeting, on the 6th inst., and a very interesting talk at Wellesley, Sabbath afternoon, on Education in the South.

Bro. and Sister Powers are rusticating among friends in New Hampshire for a time, and everybody who can afford it is either leaving or getting ready to leave the city.

J. P. STODDARD.

FROM THE FIELD SECRETARY.

TO THE READERS OF THE CYNOSURE:—Pray for a young pastor on the Pacific Coast, who feels "positively bewildered" by the pressure on him to join secret societies. He meets many ministers and others who belong to the lodges. He says: "If you can help me to still stand firm, I shall be thankful."

Last week I attended a Congregational Association, before whom a minister (who was also a Freemason) was on trial. The mystic brotherhood gave to those outside an apt illustration of this part of the obligation: That I will aid and assist a worthy distressed brother Master Mason, so far as his necessities may require, and my ability permit; and not a few present were able to understand it. The case was so clear that the chairman of the committee to bring in the report on the case (though himself a *frater*) felt compelled to sign the report; but, to make amends to his Masonic brother, he both spoke and voted against his own report! Truly, the way of the transgressor (Freemason) is hard!

Every one of this fraternity voted for their "worthy and distressed brother Master Mason," but they failed to deliver him from a just sentence. The majority of church members love God and hate hypocrisy and secret societies, whether supported by pastor or layman; and when godly people are enlightened, then the secret cabals of lodgites fail in securing their objects.

An incident during the noon hour is worthy of notice. Three of these Masonic ministers were together, discussing this pastor's case, when an aged delegate, and a deacon, joined them. He was at once asked, "Are you a Freemason?" When a negative answer was returned, it seemed to throw a "coldness over the meeting," and the conversation changed.

I have just had a pleasant visit from Rev. Edward Mathews, now located in Indiana. Many in Illinois and other States, where he has spoken as one of our lecturers, will be glad to learn that he continues to bear witness against the lodge-god; and, realizing how few the laborers, and how great the need, thinks he must enter the first open door for continuous work in this reform.

Rev. J. P. Richards, of Kansas, always finds a warm welcome at N. C. A. headquarters; and had I known that he was a delegate to the National Prohibition Convention, I should not have been surprised to have had him call on his way to Cincinnati. He is likely to remain some months in Ohio, and will add another reform worker to that State.

In answer to my invitation to furnish those who desired them with lectures on the anti-secrecy reform, I received word that the Swedish Oak Street Mission would open its chapel. Hence, on the evening of the 14th inst. we met about fifty young men and a few others, and I believe good was done. The "we" included, besides myself, Rev. and Mrs. Grinnell, sweet singers of the Gospel, and in full sympathy with the N. C. A. work, and Rev. E. R. Worrell, a Chicago pastor. His address was well-deserving the close attention which it received.

A word about this volunteer work. It is efficient. It is cheap. It pays. Will you have it? If you do not do what you can to place this kind of testimony before your neighbors, will God hold you guiltless? Write me if your church will open, and on what day of the week is most convenient.

We have every reason to expect one of the best years in our history is before us. What does that mean? It means the salvation of men, and the arousing of multitudes to a knowledge of the religion which the devil is furnishing the American people.

A minister has agreed to begin lecturing on the Pacific Coast next September. Our Bro. Fenton, who has just reached his home at St. Paul, Minn., has received an urgent request to return to the Western Coast. Rev. M. A. Gault stopped for consultation on his way West, and will probably spend the coming year in N. C. A. work. Rev. W. C. Paden has finally decided to give a year to the interests of this reform. Add to the above those who have long been laboring, and have we not reason to say: "We expect one of the best years in the history of this association?"

W. I. PHILLIPS,
Field Sec'y and Treas.

CORRESPONDENCE.

SAVED FROM SIN BY FAITH.

IDEAL, Carroll Co., Ill., June, 1892.

EDITOR CYNOSURE:—"Answer it, brethren, for a soul hangs in the balance," writes Mrs. Platt, in the *Union Signal.*

To the question under consideration I answer, there is no power under heaven can keep a soul from Jesus Christ, providing the individual is willing to come to him. After more than ten years of struggling with the sins of the flesh, I heard a voice from heaven saying: "For God so loved the world that he gave his only begotten Son, that all those who believe may be saved" (John 3: 16), and other passages, all to the effect that Christ Jesus is able to save to the uttermost.

I came home from a Southern prison in my twenty-second year, a complete wreck. It was a long time before I could do any work, and after I became able to labor, I found that nearly all the robust men with whom I associated used tobacco—church members included. The notion that it was a health-preserver deceived me, in spite of the voice of conscience, and I began to use it as a remedy. The warmth of the smoke seemed to benefit me: but years afterwards I discovered how injurious to my system it had become. By that time the serpent had so coiled itself about me that I could not release myself from its power. The habit had reduced me to slavery. The poison weakens both body and mind, so that the young person, under its influence, is not able to grasp and comprehend the plan of salvation—too weak in faith to forsake the evil and overcome it, and to declare that "Jesus is my Saviour."

My belief is that if anybody is willing to come to the Lord and trust in his Word, the soul will be saved, whether the Gospel is fully understood or not. Coming with sincere sorrow for sin and a desire to live a new and better life, having faith in the Son of God as the only Saviour, salvation is assured.

This is generally a great difficulty—that the individual must fully understand the Gospel before he can accept the offer of salvation. The desire to be saved, when it reaches the throne of God, is all-sufficient.

B. APPEL.

A REVIEW OF FREEMASONRY AS IT IS.

GARFIELD, Wash., June 10, 1892.

EDITOR CYNOSURE:—We have had much said and written about oath-bound secrecy, and, with your permission, I will briefly trace its origin and history.

First, in "Vincent L. Milner's History of the Religious Denominations of the World," in speaking of the popular and prevailing form of idolatry of the pagan nations, before and at the coming of Christ, he says that besides the public worship of the gods, to which all, without exception, were admitted, there were certain religious rites cele-

brated in secret by the Greeks and in some Eastern countries, to which a small number was allowed access. These were called "Mysteries," and persons who desired an initiation into them were obliged, previously, to exhibit satisfactory proofs of their fidelity and patience, by passing through various rites and ceremonies of the most disagreeable kind. The secret of these "Mysteries" was kept in the strictest manner, as the initiated could not reveal anything that occurred in passing through them without exposing their lives to the most imminent danger.

Verily, this sounds like a Masonic or an Oddfellows' oath or obligation; and the prophet (Ezekiel 8: 12–16) saw these same idolatrous sun-worshipers. King Herod also took a rash and foolish oath, of which we all know the results. Likewise did those Jews who swore that they would neither eat nor drink until they had killed Paul.

The next place in which we find oath-bound secrecy is in the history of the Spanish Inquisition, where the officers of the institution were put under oath to keep all that transpired there a profound secret, at the peril of their *lives*.

Again, we find that at the instigation of the Jesuit priesthood of the Roman Catholic church, who had wormed themselves into the guilds of operative brick and stone masons, for speculative purposes, called the lodges together, in the city of London (Eng.), on the twenty-fourth day of June, 1717. There and then they organized the present grand lodge system of Freemasonry, changed its name and character from operative to speculative, and opened wide its doors, to take in all able-bodied young men, between the ages of twenty-one and fifty years, provided they can pay a liberal initiation fee and stipulated annual dues as long as they live. They also established the Masonic ritual, with the signs, grips, passwords, and oaths, with death penalties (in the first degree), to "ever conceal and never reveal" the secrets of the fraternity, under no less a barbarous punishment than to have their throats cut from ear to ear, and their tongues torn out by the roots.

In all this we have brought to view, in its organized form, the secret empire of Freemasonry —the Apostle John's image of the first beast (pagan Rome), made by the second beast (papal Rome). Afterwards the deadly wound of the first beast was healed; and ever since then this image (Freemasonry) has been doing the dirty political, speculative, treasonable and murderous work of which the Jesuit priests had charge before the Reformation and during the 1260 dreadful years of Rome's power and glory. For proof of this, please turn to Revelation 13: verses 3, 12, 14, 16 and 17.

Thus it is evident that Freemasonry is pagan —truly heathen—sun-worship, a child of Rome; and Freemasonry, in turn, is the prolific mother of all other secret societies now in existence, down to the latest and least of them.

We have now seen the origin, the sinful parentage, of oath-bound secrecy; but I can find no law, civil or divine, for either the administering or taking of such oaths. Indeed, they are a violation of the existing moral law of God, which says: "Thou shalt not kill," besides directly leading men to infractions of the other commandments in the decalogue; hence they are blasphemous and wicked.

My Bible teaches that men must repent of their sins and then confess and forsake them before they can experience forgiveness; therefore, if these sinful oaths are to be kept, as is taught by standard Masonic authors, they would bar and bolt the door of heaven against the last mother's son of them! When did the devil ever invent a grander scheme to cheat men out of their souls' salvation, since he deceived our first parents in the garden?

It is passing strange to me that any virtuous or honest man, and much less a minister of the Gospel, or a church member, can thus swear away his freedom of conscience and place his life in the keeping of any irresponsible clan; and if any have been led to commit themselves to this vile system, they ought to be heartily ashamed, repent, confess and publicly renounce all affiliation and fellowship with it. (See Leviticus 5: 4, 5.) In the language of Joseph Cook, I would say to those who are out, *stay* out, and to those who are in, *come* out, that they be not partakers of her sin and go down in her condemnation.

Those who desire to know the destiny and final doom of the beast and his image—twin evils—I would ask to read Revelation 16: 2–6; 19: 20, and 20: 4–10. "So mote it be!"

In the foregoing I have given but a mere outline of these evil powers, but it may be suggestive of thought; and I hope that some abler pen will take up the subject and trace the relation between Mother Rome and this image-influence in a tract.

S. SIMPSON.

A PARADOX.

FAIRFIELD, Wis., May 27, 1892.

EDITOR CYNOSURE:—Not long since, a man from your State, named John G. White, whose address I have forgotten, lectured in Baraboo four times, in exposition of Romanism. I heard only his last discourse, which was good. The Catholic priest, much offended by the previous lectures, had replied to White in the columns of a city paper, which was the cause of the latter's fourth effort.

There was one statement in this closing lecture which I wish to notice. In vindication of himself, he said that he was a Cumberland Presbyterian minister of fifty years or more of active work in preaching and lecturing, and had been for about twenty years fighting Romanism. Among other things he placed to his credit was the fact that he belonged to several benevolent organizations, and that he was a Royal Arch Freemason. Whew! How is all this?—a Royal Arch Mason teaching the abomination of the sinful oaths of Romanists!

It struck me, at first, that the man must be blind in one eye. I sat well in front, and had not seen it. Another thing: I had supposed that all the claims to benevolence made by secret societies were shams; but here was a Cumberland Presbyterian minister, nearly seventy-four years old, calling Masonry benevolence. Surely, I thought, the man *must* be blind; but, after all, he may have been thinking how many men had been buried at Masonic expense—as, for instance, the burial of William Morgan in Niagara river, for which his widow was charged never a cent!

WALLACE PORTER.

THE CIVIL POWER—WHAT CONTROLS IT?

COOPERSTOWN, N. Y., 1892.

EDITOR CYNOSURE:—I hereby give you my views on prophecy, which you are at liberty to publish or discard as you think best.

I believe that the woman called the mother of harlots in Revelation is the papal church, and that the beast she rode was the civil power, over which she had full control. If you mention to a Catholic anything concerning the punishment of heretics, he tells you "it was not the church but the laws of the land which inflicted those cruel tortures upon them." And the question arises, Who made those laws? The civil power, the beast on which the harlot rode and over which she had full control.

No person can rightly be called a mother who is without an offspring, and it appears that this woman had more than one, for she is called the mother of harlots, plural number, but does not say how many; yet it is as certain that there are daughters as it is that there is a mother. Where are they? How shall we find them? Why, if we can find those who are following in the same tracks and bearing the same marks, it looks as if there was some connection between them. All sects of professed Christians are upheld by the civil power; they could not sue or be sued without their corporate franchise; and, generally speaking, at the present day they ignore the power of the Gospel to change the heart, subdue the will and control the passions, and are using their influence to induce the civil powers to pass laws to reform men and bring them into their fold. The old mother tried the same plan for centuries and failed, and the daughters cannot succeed by following in the same track.

What you say about secret societies is true; they are our rulers and law-makers, and have the controling power. No man can be elected to an office of importance unless he belongs to them; agitating will increase rather than diminish their number. I think it would be a good plan to ascertain whom we are fighting, and begin at the head—President Harrison, his Cabinet, the Senate and Congress; and I doubt if you can find ten men among the whole who do not belong to some secret society. I doubt not, also, that there is more corruption and peculation among the members than in any other government on earth; and they encourage socialists and anarchists, traitors to their own governments, to come here and be protected. Patrick Egan, who was treasurer of the society which caused the death of Lord Cavendish and his companion in Dublin, some years ago, came to this country for protection; and there is little doubt that the money was collected in this country, passed through his hands, and was paid to the assassins for committing this atrocious deed. Still, our administration saw fit to honor him with a foreign mission, and sent him to represent this government in Chili. A man cannot put fire in his bosom and not be burned; neither can men violate justice with impunity without receiving their reward.

And what do the signs of the times indicate for the future—any improvement? No! Wicked men and seducers are waxing worse and worse, deceiving and being deceived; crime is on the increase all over the land; more murders occur here than in the whole of Europe. Paul's prophecy in the third chapter of his second letter to Timothy is being fulfilled; and as time passes it will be plainer and more conspicuous to those who are watching and not blinded by the "peace-and-safety doctrine" that Christ cannot come until they have converted the world, etc.

The prophecy of James, in the fifth chapter, is beginning to be fulfilled: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you; ye have heaped together treasures in the last days," etc. See the Russell Sage affair; other rich men have received threatening letters, and I expect to hear of more cases of violence.

S. HARPER.

UNLOOKED-FOR HELP.

[Addressed to the "Light-Bearers"—the Boys' Band, of Illinois.]

SAULT STE. MARIE, Mich., June, 1892.

DEAR BOYS:—Your draft on Chicago, sent to me for the work among sailors, is safe at hand.

As I leave by the first train, on a mission of mercy, to be gone five days, over a territory of 600 or 800 miles, you will excuse haste in my reply to your kind offering. I will say—

After this I shall have a new argument with which I can reach the poor sailors. Dear boys! Think for one moment how these brave men of the great Lakes will open their eyes when I tell them of you, as I hand to the captain of each boat a large number of all kinds of extra tracts and papers; *with God's Word*, all nicely done up in a sack, stamped with the name of our mission, our street and number, so that if these sailors stop they will know there is one place in the city where they are safe and will find friends, with all needed help, etc.

Now, boys, you will see, as I make plain to you, how I am bound to make your kind offering tell to the awakening (and I hope to even the salvation) of many poor sailors. In the past, as I have handed them these sacks of precious reading, I have said: "Let all remember, these are the offerings of the best mothers and daughters of America, who not only remember you in storms, but earnestly pray for your present and everlasting salvation!"

Right here, my boys, you will come to the front. I will say: "Dear sailors! I must tell you the last thing God has done for you. I think it will surprise you, as it did me. I was not even thinking that the dear little boys wanted to help the dear sailors all to find the *old ship Zion*, to get from Jesus a free pass to the New Jerusalem. A band of small boys at ———, Ill., called the 'Light-Bearers,' sent me a check to help you, dear sailors. God bless the boys!" I will tell them, from time to time, a little about our mission. Ever in his dear name, RUFUS SMITH.

The distiller and brewer wants saloons at other doors, but not at his own. A Chicago paper says that Mike McDonald, well-known to the saloon frequenters, has entered upon a war against the location of saloons near his fine residence on Ashland avenue. George Ehret, the millionaire brewer of New York, strenuously objected to the issue of a license at a corner store opposite his palatial residence and declared he would buy up the whole block of buildings rather than have a saloon near his dwelling. Thus distance lends enchantment.

IN BRIEF.

A Philadelphian has a garden on his roof where he grows his own vegetables.

An Esquimaux village, inhabited by from fifty to seventy-five natives of the frozen regions, will be one of the sights at the World's Exposition.

Lady Randolph Churchil is the only American woman who has ever been honored by the Queen of England with the order of the Crown of India.

Cranes, storks and wild geese fly fast enough to make the trip from northern Europe to Africa in a week, but most of them rest north of the Mediterranean.

The finest opals in the world are found in Australia, those found in Mexico being of an inferior quality. The most perfect emeralds heretofore have come from Brazil and Siberia.

Kate Marston, who is interested in the project of organizing a leper colony at Vilioiisk, a town of eastern Siberia, has left for the United States to devote herself to raising funds for the establishment of the colony.

The new Mexican mining law imposes a quota of $10 on each mine for title besides an annual tax of $60 for every 1,000 square meters of surface. It is calculated that there are now 3,000 mines in operation.

Mail carriers in Morocco are said to avoid the risk of losing their places by oversleeping by tying a string to one foot and setting the end on fire before going to sleep. The string, they know from experience, will burn so long, and when the fire reaches their foot it is time for them to get them up.

A new fast mail system, said to be capable of wonderful speed, has been devised by Dr. B. E. Osborn, of Auburn, N. Y. It consists of an aerial electric mail car made of aluminum, supported by compressed hydrogen, and running on two large trolley wires. Electricity from the wires communicates with the motor inside the car, and sets into rapid motion a series of fans and wings. The front is surmounted by an electric light. This car, it is claimed, will transport about one hundred pounds of mail.

In excavating some ancient Aztec ruins in the direction of Chaco Canon, New Mexico, Gov. Prince has unearthed twenty stone idols of different type from any before discovered. They are circular in shape, forming disks varying from six to fifteen inches in diameter, the upper half containing a deeply-carved face, and the lower half rudimentary arms in relief. In the last eight years Gov. Prince has excavated over 500 stone idols, but these are different in form from any others, and are believed to be at least 600 years old.

Chili, with an area of 293,970 square miles and a population of 3,000,000, produces 21,000,000 bushels of wheat, 24,000,000 gallons of wines and other things on like scale yearly. The woods of Voldivia are famous, and the fruit of Coquimbo is greatly esteemed. The foreign trade of Chili by the latest statistics is $120,000,000 a year, equally divided into exports and imports. Chili is an illustration of what a developed South American country can do. The United States' imports from Chili last year amounted to $3,183,249, and her exports to Chili were $3 145,627. Should an intercontinental railway be built it would develop large commercial interchanges.

It has often been noticed at the beginning of January the death is announced of a number of prominent men. The reason is probably found in the fact, not that great men are more prone to die in January than at any other time of the year, but that the weather in that month is unsettled, and consequently hard on the constitution alike of great and humble. Great men are only human after all, and a great man, physically weakened by hard work or disease, is just as likely to die from a change of weather as though he were a day laborer. The mortality tables show that the month of January and the first month of exceedingly hot weather in the summer are more fatal than any time of the year, and the great must take their chances with other people.

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THE BLASPHEMY OF MASONRY.

Between its efforts to prove that Freemasonry is a religious institution (but not *too* religious), and that it is the handmaid of Christianity without being a Christian society, the fraternity is often obliged to resort to language peculiar for its untruthfulness and positive blasphemy. A case in point occurs in "A Mystery Solved: An Explanation of the Third Degree, by David Ramsay," printed several months ago in the Chicago *Voice of Masonry*.

Most anti-secrecy reformers are aware that the Master's "sublime" degree represents a murder, a burial and a resurrection, and that it is founded upon the ancient pagan tradition of Osiris. Careful examination shows that the mysteries of Osiris and the tragedy of Hiram Abiff are based on the same system of natural religion. Masonry claims that the resurrection of Hiram Abiff is symbolical of the power of Christ, "the Lion of the tribe of Judah," in the person of the presiding "Worshipful Master" of the lodge, who brings Hiram to life by "the strong grip of the lion's paw." The claim that the Masonic ceremony has any reference to Christ and his resurrection power is blasphemous, for the tradition of Osiris shows us that the lion whose paw rescued him from the grasp of death was Leo, whom the pagans immortalized by giving his name to a constellation of stars. The whole tradition is closely connected with the ancient Baal-worship—the adoration of "the hosts of heaven," which God so plainly denounced and so signally punished.

Mr. Ramsay, however, with the arrogance, ignorance and prevarication common to the Masonic system, endeavors to convert the history and character of the Third degree into a semblance of divinity, and gets so far in his explanation as to admit there is a "deity," but there is in that character, as discovered by him, more of "Jove" than "Jehovah," or "Lord," as expressed in the first quartrain of Pope's "Universal Prayer." Let us give Mr. Ramsay credit, however, for one truism, when he says: "Masonry is no more Christian than Christianity is Masonic." In other words, there is no affiliation in them.

He also draws a conclusion from his study of the pagan myths, that out of Masonry springs "the hope of immortality and the realization of things yet to come," and that "the belief in immortality.... is but a foreknowledge of something else." Then, from that position, he utters this horrible deduction: That "*each graduate in each degree of Masonry is but ascending on the symbolic ladder to that cloudy canopy which shrouds the present God, and is so advancing to the knowledge of the mystery of man.*"

As we write we have at hand the expositions, obligations, and lectures of forty-eight degrees of Freemasonry; and it would be safe to wager a reasonable amount that in all of them there is not a single passage that tends to lead a soul to the Father of our Lord Jesus Christ—the only Deity we acknowledge—so readily and truly as the third chapter of John's Gospel, verses 11 to 21. It is worth more than all the heathen philosophy that was ever taught.

We have charged Mr. Ramsay with ignorance. One statement made by him is this: "The very first murder recorded in Hebrew history is that of Abel. Abel signifies *breath.*" "The cessation of 'breath' might be regarded as *a figure* of death." Not so—it *is* death—the reality. But what the death of Abel has to do with the mummery of Osiris and Masonry in the Third degree it is not easy to realize. Even Mr. Ramsay does not claim the connection. Nor is it easy, likewise, to understand Abel as a type of Christ, save that he died in innocency.

One or two more quotations from this characteristic Masonic paper must suffice:

"Whatever, as men, we believe, we do not make Masonry Christian; still more earnestly do we insist that whatever we believe, in viewing Masonry and its hypotheses, we would lay no profane hand on the Christian altar, and, speaking of any creed, view it only in a humanitarian point, as one expression of adoration." The gentleman is not very clear, but we understand him to say that any creed is an expression of adoration, no matter from what source it springs. This is entirely in harmony with the Masonic principle, which combines Christians, Mohammedans, deists and non-professors in its pagan worship.

The object of this remarkable address is thus summed up by its author: "We have endeavored to hint these two results: That in Hebrew Scripture there is found a prophecy of the Third degree; that in Christian evangile is the record of the same great truth, almost as if the Third degree were symbolical of that story of passion."

The nonsense embodied in this passage is unworthy of attention; and its horrid blasphemy is all that deserves notice. Prophecy, it is admitted, does refer to Masonry, but only as the image of the beast seen and described in Rev. 13: 14–17.

MASONIC FINANCIERING.

An attentive correspondent in West Virginia sends us the following details of a peculiar business transaction that came to his knowledge, with the names and residences of all the parties concerned.

G. M., a non-Mason, living in Greene county, Pa., sold a horse to a Mr. P., a Mason, of the same place, for $105, and took P.'s note therefor. Time passed, and the note remained unpaid. P. began to prepare to remove from that township, by putting his property out of his hands. M. desired to see his money—in fact, could not well do without it longer. P. could not, or would not, pay him anything, but directed him to an old gentleman in the vicinity, Mr. B., who would probably cash the note. B., at one time in his life, had joined the United Presbyterians. After a time, however, the church became distasteful to him, and he entered upon a career of mingled whisky and Freemasonry. For this defection he was justly expelled from the sanctuary.

Following P.'s advice, M. presented himself at the office of B., and offered him the note. But he was subjected to a heavy discount, and obliged to give a written lien upon about a hundred acres of his own land, to meet the contingency of a failure on the part of P. to liquidate the demand, before he could receive his money.

M., now finding himself bound for the payment of the note, urged P. to "lift" it, accompanying his request with a threat that unless it was settled he would "do something"—that is, urge B. to collect it. P. replied: "You cannot set my brother on me." "Brother?" said Myers; "how is he your brother?" "He is a brother Mason of mine," was the reply.

M. having learned that one G. owed P. fifty dollars, went to B. and instigated him to attach (or garnishee) the amount and save, at least, that much. B. positively refused to do this, and M., in distress, pressed the matter. B. became angry, then abusive, and ordered M. out of his office. M. could only submit and retire.

The affair remained quiet for some time after that. In the meantime, P. had collected his fifty dollars from G., and otherwise arranged his business to suit himself. B. then sent for M. and benignantly informed him that while he did not wish to resort to harhness in the collection of P.'s note, yet, as M. had given him a lien upon his farm for the payment of it, with all costs, and P. could not well pay it, the security must be forfeited. Myers, who could not very well read writing, therefore decided to buy back his note and collect it himself from P. But when he reached home he discovered that B., or some one else, had written a few words on the back of the note that forever released P. from his obligation to pay it.

Here we have an instance where a plain farmer was deliberately cheated by a brace of Masonic "brethren." M. was, of course, not a brother—that is, Masonically speaking, and had (also Masonically speaking) no claim upon the Masonic benevolence of P. or B,; but that they defrauded him was neither a Christian nor a humane act. The Scripture rules: "Thou shalt not defraud thy neighbor" (Lev. 19: 13), under the ancient Hebrew law, and: "For you know what commandment we gave you by the Lord Jesus.... that no man.... defraud his brother in any matter, because that the Lord is the avenger of all such" (1 Thes. 4: 2–6), under the Christian dispensation, were both disregarded. Yet these cases of fraud are continually occurring under the influence and working of the secret lodge. Setting these facts against the boasted "benevolence" and "morality" of the fraternity, the duplicity and shameful character of the Masonic empire receives a new revelation that bears fresh evidence to its diabolical origin.

THE SCHOOL WAR IN CANADA.

The Dominion of Canada is just now in a religious ferment, arising from a clashing of educational interests between Protestants and Romanists, and the quarrel is further intensified by the action of the Orangemen, who demand the abolishment of the sectarian religious schools supported by the Roman church.

When the English conquered Canada from the French, they guaranteed to the French Canadians in lower Canada the free exercise of their religious and social rights, according to the institutions to which they had been accustomed, one of the most prominent of which was the Roman Catholic church. The English residents, prejudiced in favor of the Established Protestant church system so strongly united to the government of Great Britain, believed that "Protestant succession" was synonymous with loyalty to the crown, and as they were practically all officials of one kind and another, their loyalty was of the most exaggerated type. The fundamental difficulty, therefore, arose out of an attempt to make a united people of two sections, different in race, mind, language, and in the main different in religion, one section the descendants of conquerors, the other descendants of the conquered.

The first result manifested, as might have been expected, was the impossibility of having one system of education for all. In lower Canada the Roman Catholic church undertook the education of the French Canadians, independently of the public school system created by the Protestants. In Upper Canada, where a majority of the residents were Protestants, public schools were popular and largely patronized.

"When the two provinces were united in 1841," writes an intelligent historian, "though the union was legislative and not federal, there were separate laws for each regarding education, the principle of separation on the basis of religious belief being fully recognized in the case of Lower Canada, while it could hardly be said to be conceded at all in Upper Canada." Later on, when the Dominion of Canada was formed by the federation of several British American provinces, the principle of separate schools in Quebec and Ontario was embodied in the constitution.

The peculiarity of this arrangement was calculated to create trouble; for it was understood that where the English Protestants were in the minority they must be allowed separate schools, but where the Roman Catholics were in the minority the same privilege was not to be accorded them.

When this vexed question became a prominent factor in the political campaigns of the Dominion, as it is now, the excitement was greatly augmented. The reading of the Bible in schools became a disturbing element in educational affairs, in connection with an effort to combine common tuition with moral and religious training. A book of Bible readings for use in the schools was compiled by the Roman Catholic minister, but it was not well received, and local boards were authorized to substitute the Bible itself.

Subsequently the new province of Manitoba assumed the power to abolish the separate school system. There was a loud popular demand for a unified school system before the government acted. The Roman Catholics contested the validity of the new law, and though the provincial courts went against them, the supreme court of Canada on appeal has ruled in their favor, holding that the words in the constitution of the province guaranteeing such schools as previously existed by law "or custom" covers and protects the separate schools. The provincial government has appealed to the judicial committee of the privy council, the highest court in the British empire. It is not believed that the decision of the supreme court of the province will be reversed, but friends of the Manitoba government declare that separate schools must be abolished, with or without the consent of the courts and the constitution.

Another sinister influence in the discussion of the Canadian school question is the cry raised by the Orangemen that the minister of education, in

preparing a book of Bible readings, had sacrilegiously mangled the Scriptures to suit himself and his master, the pope of Rome. Soon a squarely-made demand was made that Roman Catholic separate schools should be abolished. This cannot be done legally without a change in the constitution. This in itself might not be an insuperable obstacle, but if the majority is to rule untrammeled in Protestant Ontario, it is thought that the majority in Roman Catholic Quebec will not consent to be bound.

Thus, at present, if the foregoing statement of the situation is correct, Canada is seriously embroiled in a religious war.

The United States, too, is undergoing a trial of a similar character, and the result is still so obscure that even an estimate of the *denouement* must be withheld.

The position of Illinois upon the subject of education is thus expressed in the platform of the State Republican party adopted at Springfield a few weeks ago. It bodes no good to the present common school system of the Prairie State:

"Upon the important subject of education we declare: (*a*) That since the success of universal suffrage and of popular government requires universal intelligence, therefore the free common schools of Illinois are the chief bulwarks of the commonwealth and the safeguard of liberty. (*b*) That the education in elementary branches of each child in the State should be required by law. (*c*) That all persons and those standing in the parental relation should be left absolutely free to choose in what schools and in what manner they will educate their children. (*d*) That in no case shall school officers or civil authorities be given authority by law to interfere with private or parochial schools. (*e*) In pursuance of these principles we pledge ourselves to repeal the present compulsory school act, and in lieu thereof to enact a law in harmony with the views herein stated."

"MASONIC NATIONS."

A man born in the United States is tacitly considered a citizen, simply because he is native, "to the manor born." At no time in his life, unless he accepts office under the general government, is he required to make oath that he will "support the Constitution of the United States." And only when he becomes an employe of any State government under which he is born, or under which he lives, is he sworn to support the Constitution and laws of that State. The fact of his citizenship depends alone upon his birth. With the alien who becomes a citizen by naturalization, it is different. He is sworn to support both the Federal and State Constitutions before he can claim his prescribed rights as a citizen. Then he and the native become "free and equal under the law," and no undue partiality can be justly shown to either. They are equally favored and equally liable to the powers that be, notwithstanding their "race, color, or previous condition of servitude."

This disposition of individual freedom and responsibility is believed to be the best that can be made of humanity. It has the sanction of the Constitution and general government. Birthright and adoption are thus united in a common brotherhood.

It will be noticed, however, that the ex-alien citizen is the only one *sworn* to support the government. The other is not. This peculiarity may have an important significance.

In a report to the Masonic Grand Lodge of Maine, made in May, 1891, by Josiah H. Drummond, occurs this extraordinary passage, to which we invite careful attention:

"We hold that Grand Lodges are *Masonic nations;* that as to all other Grand Lodges, the Grand Lodge is the mouthpiece of all the craft in its jurisdiction, and that what *it* orders, they order; and that what *it* does, *they* do; what is done to *it* is done to them." (The italics are Mr. Drummond's.) "Any other doctrine destroys the power of a Grand Lodge to protect itself. We should just as soon think of holding that civil nations have no power to involve their people in war, as that Grand Lodges cannot in such cases bind the Masons under their jurisdiction. Suspension of Masonic intercourse among Grand Lodges is the same as war between nations.... If Bro. Wait's position is correct"—that Grand Lodges have *not* the power to prohibit Masonic intercourse between the members of their respective obediences—"it takes from Grand Lodges the power to determine for the members of their obedience whether a body claiming to be a Grand Lodge shall be recognized or not, and vests it in the individual Mason."

The oaths of Masons, taken in the various degrees of the fraternity, bind each individual member to strict and unqualified obedience to the Grand Lodge in whose jurisdiction he lives.

In the Master Mason's degree he swears: "I further promise and swear that I will stand to and abide by all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, so far as the same shall come to my knowledge; and that *I will ever maintain and support the constitution laws and edicts of the Grand Lodge under which the same shall be held.*" There is no reservation here. His allegiance to the Grand Lodge is to be *absolute.*

In the Mark Master's degree he is sworn that he "will stand to and abide by all the laws, rules and regulations of a Mark Master's lodge, so far as they shall come to my knowledge."

In the Past Master's degree he says: "I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of a Past Master's lodge, so far as they shall come to my knowledge."

In the Most Excellent Master's degree he takes a similar obligation, swearing allegiance to a lodge of that degree.

But it is in the Royal Arch degree that he takes this extremely stringent and shameful obligation: "I furthermore promise and swear that I will stand to and abide by all the laws, rules and regulations of any chapter of Royal Arch Masons of which I may become a member; the constitution and laws of the Grand Royal Arch Chapter under whose jurisdiction the same may work; together with the constitution, laws and edicts of the General Grand Royal Arch Chapter of the United States of America, as far as they shall come to my knowledge." (In the Master Mason's degree he swore exactly the same strict allegiance to the Grand Lodge. Now he has *two* masters to serve.) "I furthermore promise and swear that I will answer and obey all due signs and summonses sent me from a chapter of Royal Arch Masons," etc. (Now he has another master.) "I furthermore promise and swear that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, *whether he be right or wrong.*" (What is this but swearing direct and firm allegiance to the devil?)

It seems to a thoughtful observer as if in all these oaths and obligations the "Masonic nations" of necessity must supersede, in importance and fidelity, any established civil government on earth. The native citizen who has never sworn allegiance to the land of his birth, when he takes these Masonic oaths, really becomes an alien; and the alien who has been naturalized and then becomes a Royal Arch Mason, also becomes a traitor to his adopted country. When he became a citizen of the United States he gave his assent to the justice of her laws against crime; but when he became a Royal Arch Mason he swore to clear his fellow-traitor from the consequences of any of these crimes, if within his power.

If such is the character of "Masonic nations," those who support and countenance them are little better than outlaws and fugitives from justice.

SOME RECENT DEVELOPMENTS.

Waukegan is a prosperous manufacturing town in Northern Illinois. It numbers several thousand inhabitants, and contains twenty liquor saloons. The present mayor is a prominent brewer. The saloon-keepers pay the city a moderately high license fee, but they "scoop in," probably, two-thirds of all the moneys paid by the manufacturers to their employes. The regulation of this liquor traffic by the citizens has been a subject of profound interest during the past two or three weeks. The mayor, although a brewer, is a law-and-order man, and has pledged himself to enforce the ordinances that require the saloons to close at 11 P. M., and all day on Sundays. The discussion of the subject bids fair to develop the evil influence of the liquor traffic upon the pockets, if not the souls and bodies, of its victims. There is great room for reform in Waukegan.

Another startling development in the liquor traffic is the adulteration of beer. Plenty of evidence is in existence, showing that under new processes of manufacture it is entirely innocent of hops and malt, but simply an infernal concoction of drugs, spices and other materials injurious to health, which costs only *two cents* per gallon. A barrel of it sells for about four dollars, or 12½ cents per gallon. At five cents a glass, over the bar, the net profit on a barrel cannot be less than twenty dollars. No wonder that the saloon-keeper laughs at high license as a temperance measure.

The best lager beer contains four per cent of alcohol. That is, if an ordinary beer-drinker disposes of fifty glasses a day he has swallowed two glasses, or a pint, of alcohol. And yet they tell us "beer is not intoxicating."

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A small volume of the addresses and poems of the late President J. Blanchard is to be immediately issued. It will comprise some of his best platform efforts on temperance, the lodge, National reform, the Sabbath, etc., in a volume of 150 to 200 pages. Preparation for a later and larger volume is also to be immediately begun, which will be a biography, and will possibly contain a larger selection of his writings.

A special June offer of the early volume is hereby made. To all who order before July 1st, 1892, enclosing FIFTY CENTS, the volume of poems and addresses will be sent on publication. After that date it may be found necessary to advance the price. Send orders to this office.

—The raising of $1,000,000 by the New Chicago University (Baptist), in order to secure a donation for a like amount tendered upon this condition by Jno. D. Rockefeller, bids fair to be a success. The whole amount must be pledged by July 10, and already, by the generosity of Silas B. Cobb and Martin A. Ryerson, who have given $300,000 of the required sum, the prospect of this princely endowment is very bright.

—Rev. E. F. and Mrs. Phœbe Ward, for twelve years past faithful missionaries of the cross in India, have returned to the United States for needed rest, and for a brief season may be addressed at North Chili, N. Y. From all accounts, they have deeply impressed the heathen among whom they so long labored with the beauty and sufficiency of the Scriptures as a means of salvation from sin. Let them be heartily welcomed and encouraged during their visit.

—The Report of the Railroad and Warehouse Commission of Illinois, for the year ending December 1, 1891, has been issued from the State printing office at Springfield, in an octavo pamphlet of 215 pages. The total railway mileage in Illinois, June 30, 1891, was 14,317, a gain during the year of about 300 miles. Tabular statements relating to this great department of State industry, grain inspection, etc., within the province of the Commission, serve to give, at a glance, a comprehensive statistical view of the progress made since the last report. A copy of the pamphlet can be obtained by writing to J. H. Paddock, Sec'y, Springfield, Ill.

—The account of a mob threatening Bro. I. R. B. Arnold's Floating Chapel at Leavenworth, Ind., last April, the details of which were published in this paper soon afterward, has had the effect of opening the eyes of the people to the cruel spirit of the lodge system. The following letter, received by Bro. Arnold, indicates the impression which is left upon the minds of Christian men and women: "German-English College, Charles City, Iowa. Dear Brother: Though a perfect stranger to you, yet I perceive what manner of spirit speaks from your correspondence in the *Cynosure*...., which paper comes to our college reading-room. Go on in your blessed reform work, in the strength of Him who has promised to be strength to the weak. I had no idea of the grossness of the sin occasioned by secret societies. Yours, Philip Wacker." The ignorance of the sinfulness of the lodge, confessed by this correspondent, is a powerful argument in favor of giving the fullest possible intelligence concerning the lodge system, in every way, to convince the world of its utter wickedness. Let the truth be known, and it will set free those who are willing to receive it.

THE HOME.

THE COMING AGE.

Conflict prevails, and stern the strife,
But the past yields intenser life:
Error surrenders to the right,
Darkness evanishes in light,
Learning has left her cloister-cell,
Seeking illiteracy to dispel,
And with a lavish hand bestow
Her treasured gifts to high and low.
Inventive genius, learning, skill,
With glory our new annals fill,
Yet with electric speed we span
The little life allotted man!
Dark superstition's wing has fled,
Bright liberty now reigns instead;
And right, not might, is bearing sway,
Many the law of love obey.
Forces adverse yet lurk around
But those for good still much abound;
Faith in humanity and truth,
Keeps company with love and ruth.
Wealth seeks more generous to be
The almoner of poverty,
And many share, more doubtless would,
The luxury of doing good,
While the insatiate greed for gold
Entails its evils manifold!
Whence comes this strange transforming gift,
The genius that can so uplift?
Can moral marvels thus be wrought
By cultured intellectual thought?
The secrets in the omnific Word,
The Gospel of the grace of God!
O'er the wide world its light shall shine
So reads the prophecy Divine;
Then life in every state and stage
Shall glorify the Coming Age!

—*Frederick Saunders, in the Christian Inquirer.*

RAINY SEASONS.

Edmond About, in his account of Spanish convent life, describes an interview with an intelligent monk who had renounced the vanities of the world before the completion of his twentieth year.

"You must have found it hard to leave the field so long before the harvest season?" inquired the sympathizing traveler.

"Well, no," said the disciple of St. Francis. "I have abandoned secular life rather early, but not before a gift for observation convinced me that the best fun of this world is followed by the worst headaches, and that complete exemption from headaches has to be paid for in the form of *ennui.*"

On the optimistic side of the Atlantic, the partial truth of that remark is often illustrated in the circumstance that exemption from the misery of winter frosts has to be paid for in the tedium of rainy summers. That tedium makes the fortune of umbrella manufacturers, but also of pill venders. "How can rain cause disease?" inquire the advocates of outdoor life. "Are there not thousands of different animals exposed to every rain shower of the year, and yet enjoying complete exemption from the ailments of the well-housed lord of creation?"

But the fact remains that wet summers are specially prolific of contagious disorders. One cause of that coincidence has been traced to the fact that many of the microbes effecting the decay of vegetable substances are capable of transferring their mischievous activity to the human organism—the only circumstance, by the way, which can occasionally justify our fever-stricken cities in closing their gates against fruits and vegetables. Fresh fruit is by no means the worst diet in fever seasons; so far from it, indeed, that only frugal nations can hope to escape the ravages of febrile epidemics in the lower latitudes. In Vera Cruz and Havana the beef-eating foreigner succumbs to diseases that spare the banana-eating native, and the malaria of the deadliest tropical swamps has no effect upon the organism of purely frugivorous apes and savages.

Decaying fruit, on the other hand, may become the medium of troublesome bowel complaints, cachexies and indigestion, all tending to diminish the chance of resisting the contagion of still more serious disorders. And the first symptoms of that decay are not always easy to discern. A few years ago a French publisher created a sensation in sporting circles by a pamphlet exposing the tricks of the horse trade, and the confessions of a repentant fruit peddler might achieve success by equally surprising revelations. The art of disguising the appearance of stale vegetable products has reached an extraordinary degree of development, and the temptation of practicing the tricks of that art reaches its maximum in rainy seasons. Sultry weather hastens the process of decomposition; the local fruit farms fail to supply the demand, and early fruits and vegetables have probably to be imported from a distance that doubles their price, and makes it an object to the dealers to dispose of them by foul or fair means, and in stress of circumstances, often at figures which certain frequenters of our fruit markets find it difficult to resist.

"What makes you go to the expense of destroying such a mass of spoiled fruit?" I once asked the health officer of a large East-American city. "Would not the hucksters themselves save you that trouble if you just let them alone? The condition of a lot of rotten apples should seem to be sufficiently proclaimed by their appearance."

His answer surprised me. "That's just it," said he; "that's the very reason we have to interfere. The sight of a pile of spoiled fruit seems to exercise an irresistible attraction on certain customers, not all of them of the poorest sort. They know that they can buy such stuff at greatly reduced rates—reduced to one-tenth of the fresh market price in some cases. They also know that a little paring and trimming will restore one-half of the tainted specimens to an available condition, and so they expose themselves and their children and boarders to the risk of swallowing repeated doses of pies and stews permeated with the germs of decay. Our detectives have repeatedly caught Chinamen exploring swill barrels with long-handled dippers, and tenement children carrying home big baskets full of indescribable apples, bananas and potatoes. They sort such plunder in their dens, without being too much in a hurry about removing the *refuse*—in their peculiar sense of that word—and in sultry weather you can imagine the consequences."

The worst about it is that those consequences are by no means limited to their original victims. Quite a number of disorders of the cholera-morbus species are undoubtedly contagious, and often spread with a rapidity hardly compatible with the hypothesis that their germs can be transmitted only by means of tainted drinking water. The air itself must often become the medium of infection; and for purposes of a climate cure, it would often, indeed, be a good plan to reverse the custom of the invalids who pass the winter on the Gulf coast and return in spring to their Northern city homes. Certain evils of our large lowland towns can be cured only by a good frost, and become almost irremediable in a season of protracted damp heat.

Another cause of the unhealthiness of such seasons is the circumstance that damp clothes impede the function of the pores, and thus partly prevent the process of eliminating the gaseous wastes of the organism. A good deal of the respiratory functions of the system are, in fact, carried on by means of the skin, and anything tending to obstruct the cutaneous exhalations obliges the lungs to perform a double share of work. In the open air that task is less onerous, and I have known soldiers on forced marches to tramp through a sixteen hours' drenching without any much worse consequences than sore feet, and shoulders aching from the increased weight of the clothing. But the experiment of drying such clothes at the stove fire of an ill-ventilated room will strain the resisting power even of a hardy constitution. For the first hour or two, the activity of the pores is neutralized, and in their effort to meet the emergency the lungs open their safety-valves, and are congested by the active, but perhaps long-resisted disease germs of the vitiated atmosphere. The increased humidity of the air itself may contribute to that result, since a combination of heat and moisture favors the development of all parasitic microbes, and to persons of sensitive lungs a protracted visit to the guest-room of a crowded village tavern on a rainy evening is, in winter or summer, an almost infallible recipe for the generation of a first-class catarrh. The connection of those causes and effects is pretty generally understood, though the prevailing notions as to their physiological interaction are vague and mostly altogether erroneous. The catarrh-producing tendency of a bad drenching (owing to the synonym of "cold") is apt to be ascribed to its chilling effect, though the truth is that a person weathering a rain-storm in a suit of threadbare linen would run less risk of pulmonary complications than the proprietor of a heavy woolen overcoat, provided both of them were obliged to let their soaked garments dry on their skin. Animals, in their unsoakable hides, are still better off, for those hides are water-proof, without being air-tight (like our rubber coats); hence, the absolute equanimity of our domestic cattle grazing in a streaming rain.

The experience of every rainy season ought to convince intelligent observers of two facts; first, that the causes of catarrh may be totally independent of a low temperature; and secondly, that "colds" may be caught *by proxy.* I remember the case of a young lady who was seized with a catarrh almost severe enough to produce an inflammation of the lungs, besides hoarseness, sore throat, and a distressing cough, none of which symptoms she was able to explain till she remembered that on the rainiest day of the month she had passed three hours in a passenger car crowded with dripping wet travelers huddling about an overheated stove, and urgently deprecating every attempt to open a window.—*Felix L. Oswald, D.D.*

A SWEET AND JOYFUL THING.

It is a sweet, a joyful thing to be a sharer with Christ in anything. All enjoyments wherein he is not are bitter to a soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his "reproach" more glorious than their honors, and more rich than their treasures, as Moses accounted them (Heb. 11:26). Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not any thing in them desirable, but only that likeness. So that this thought is very sweet to a heart possessed with this love: what does the world by its hatred and persecutions and revilings for the sake of Christ, but make me more like him, give me a greater share with him, in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "he escaped; but when he was sought to be brought to the cross, he freely yielded himself;" and shall I shrink and creep back from what he calls me to suffer for his sake! Yea, even all my other troubles and sufferings, I will desire to have stamped thus with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes any way pleasant. His faithful followers refuse no march after him, be it through deserts and mountains and storms and hazards that will affright self-pleasing easy spirits. Hearts kindled and actuated with the Spirit of Christ will "follow him wherever he goeth."—*Robert Layton.*

BOY INVENTORS.

A boy's elders are guilty of a foolish act when they snub him because he says or does something which they don't understand. A boy's personality is entitled to as much respect as a man's so long as he behaves himself.

Some of the most important inventions have been the work of boys. The invention of the valve motion to the steam engine was made by a mere boy. Newcome's engine was in a very incomplete condition from the fact that there was no way to open or close the valves, except by means of levers operated by the hand.

Newcome set up a large engine at one of the mines, and a boy, Humphrey Potter, was hired to work these valve levers; although this was not hard work, yet it required his constant attention.

As he was working the levers he saw that parts of the engine moved in the right direction, and at the same time that he had to open or close the valves.

He procured a strong cord and made one end fast to the proper part of the engine and the other end to the valve lever; and then he had the satisfaction of seeing the engine move with perfect regularity of motion.

A short time after, the foreman came around and saw the boy playing marbles at the door. Looking at the engine he saw the ingenuity of

the boy, and also the advantage of so great an invention.

The idea suggested by the boy's inventive genius was put into a practical form, and made the steam-engine an automatic-working marchine.

The power loom is the invention of a farmer's boy who had never seen or heard of such a thing. He had whittled one out with his jack-knife, and after he had got it all done he, with great enthusiasm, showed it to his father, who at once kicked it to pieces, saying that he would have no boy about him who would spend his time on such foolish things.

The boy was sent to a blacksmith to learn a trade, and his master took a lively interest in him. He made a loom of what was left of the one his father had broken up, and showed it to his master.

The blacksmith saw he had no common lad as an apprentice, and the invention was a valuable one. He had a loom constructed under the supervision of the boy. It worked to their perfect satisfaction, and the blacksmith furnished the means to manufacture the looms, and the boy received half the profits. In about a year the blacksmith wrote to the boy's father that he should bring with him a wealthy gentleman, who was the inventor of the celebrated power loom.

You may be able to judge of the astonishment at the old home when his son was presented to him as the inventor, who told him that the loom was the same as the model that he had kicked to pieces but a year before.—*Golden Days.*

HOW LYDIA DID HER ERRAND.

"Lydia," said Mrs. Reeves to her little daughter, "go down to Mrs. Ball's and bring me some milk; a quart will be sufficient; and don't loiter on nor play upon the road, for I need the milk at once."

Lydia took a bright tin pail from its hook in the closet, and hastened to do her mother's bidding. It was a summer morning. Yet all nature was beautiful, and Lydia met a companion, too; she resisted all temptations to linger while going towards the neighbor's where the milk was to be obtained. But when she began to return her steps, her mother's command had lost its force, and she thought with regret of not having lingered a minute with a dear companion. She had not gone far in this mood before Mr. Ball's great farm wagon drove in sight, and from its depths she heard laughing and shouting. Then some sunny heads and bright eyes were seen above the side of the lumbering vehicle, for several children of the neighborhood were enjoying a ride. Lydia was a favorite among her companions, for she was especially bright and merry, and cries of "climb in, Lydia! climb in! it's lots of fun!" greeted her ears.

"Where are you going?" she asked, with a half-wistful, half-troubled look, first at the pail and then at the wagon.

"Only down to the mill," returned the children, all speaking together; "we'll be back in less than half an hour."

"Mamma won't expect me home sooner than that time," thought Lydia, "and so I'll go, that I will!"

"Climb in!" shouted all the young voices; "don't keep the train waiting, we must move forward."

Lydia scrambled into the wagon, first handing her pail to one of the children, and was soon seated upon the straw-covered bottom beside her companions.

"Get up!" cried Mr. Ball, and at the word the horses trotted briskly. The motion made the milk slop over the top of the pail and drip down its sides, much to Lydia's consternation.

"The milk will be all gone," she cried in dismay, as the slopping continued. "Oh, Mr. Ball, let me out quickly, please do!"

The wagon was stopped, but Lydia, in clambering down, dropped the pail, and the great wheel ran over it, pressing it into shapelessness. Lydia, in trying to recover it, hurt her finger so that she groaned with pain. Mrs. Reeves was very stern when her children were disobedient, and when she had heard Lydia's tearful story, she utterly refused to look at the wounded finger or do anything to soothe its pains, saying: "My daughter must bear her punishment unaided."

Lydia sat and wept with pain and contrition till it seemed as if she could bear it no more, and then she said beseechingly, "Mamma, may I go to Aunt Betsey? Please let me go!"

"If you think you can be obedient hereafter, you may," returned the mother, scarcely relaxing her sternness.

Lydia flew out of the house and up the hill towards good Aunt Betsey's residence, feeling sure of help now. Aunt Betsey was not a relative, but a dear friend in the neighborhood, and especially toward the children. Lydia told her story, and showed her injured finger to the kind old lady, who gave her good counsel while she bandaged the poor finger. The finger had received a crook from which it has never recovered; but better a crooked finger than a mis-shapen character. Lydia's lesson proved salutary, and she is now a Christian lady, lovable and exemplary.—*Christian Intelligencer.*

LOSING AND KEEPING.

The children kept coming, one by one,
  Till the boys were five and the girls were three,
And the big brown house was alive with fun
  From the basement floor to the old roof tree;
Like garden flowers the little ones grew,
  Nurtured and trained with the tenderest care;
Warmed by love's sunshine, bathed in its dew,
  They bloomed into beauty, like roses rare.

One of the boys grew weary one day,
  And leaning his head on his mother's breast
He said: "I'm tired and cannot play—
  Let me sit awhile on your knee and rest."
She cradled him close in her fond embrace,
  She hushed him to sleep with her sweetest song;
And rapturous love still lighted his face
  When his spirit had joined the heavenly throng.

Then the eldest girl, with her thoughtful eyes,
  Who stood "where the brook and the river meet,"
Stole softly away into paradise
  Ere "the river" had reached her slender feet;
While the father's eyes on the graves are bent
  The mother looked upward beyond the skies;
"Our treasures," she whispered, "are only lent;
  Our darlings were angels in earth's disguise."

The years flew by, and the children began
  With longing to think of the world outside;
And as each in his turn became a man,
  The boys proudly went from their father's side.
The girls were women so gentle and fair
  That lovers were speedy to woo and win;
And with orange blossoms in braided hair,
  The old home was left—new homes to begin.

So, one by one the children have gone—
  The boys were five and the girls were three—
And the big brown house is gloomy and lone,
  With two old folks for its company.
They talk to each other about the past,
  As they sit together at eventide,
And say, "All the children we keep at last
  Are the boy and girl who in childhood died."

—*Anonymous.*

TEMPERANCE.

THE JUDGE AND THE PUPPY.

Mother Stewart, of Temperance Crusading fame, has been telling in the *Union Signal* about the times when the Crusaders used to go about and pray in the saloons or before their doors, until the saloon keepers persecuted them; and this was how a puppy settled one case in court:

"We were sued for $10,000 by a druggist, one of your grand, magnificent druggists, a member of a church, and not a subject for prayer. He got very with angry us, but we kept on going, and the more he strutted the more we prayed and humbler we became. Finally when he locked us out, our good friends put up a tabernacle in the street. He then sued us for trespass. We went all through that trial. God was making temperance sentiment all over the country all that time. The farmers came in to watch the women and hear their testimony.

My grandson had a little dog. He lived at our house and I am responsible for his education. He walked on his hind feet and held his paws up. He was very mischievous, and he was wise enough to know we were proud of him, because we laughed at his tricks. After gathering at the court-house for trial, Mrs. Foraker was sitting four or five seats back of me and I in front on a low chair. For comfort they handed me an easy chair, and they put me down on something level, so I could see Bee's tricks. The puppy was called Bee because he was a busy little bee.

I was sitting there asking God to help us, and Mrs. Foraker had prayed at the church that God would confound the lawyers, and especially Judge Safford, of Chillicothe. He was fumbling with his papers and tumbling his books about. He laid his glasses down while a young lawyer made his maiden speech; and as the judge was leaning back in his conscious victory, my little Bee slipped down, took the spectacles in his mouth and went out just as hard as he could go, and I saw no more of my little dog. Poor Judge Safford, when he got ready for his argument and looked for his glasses, could not find them anywhere. The sheriff came and looked for them. The lawyers were all stirred up, and I knew all the while where they were, but I didn't feel obliged to tell it, for I never tell tales on my children, neither do I on my dog. So finally Judge Safford become wonderfully confused and confounded.

Just about that hour of the day I was expecting our lawyer, Mr. Williams, and his wife, from Washington court-house, and had to go home to meet them. As I passed by Mrs. Foraker she caught me by the dress, and said, "Stop." She said, "We prayed a little too hard; did you ever see a man so confounded?" I said, "Don't stop me." She didn't know a thing about the dog. She said, "It is wonderful; we ought not to have prayed so hard. I pity Judge Safford." I said, "I don't," and so went out. As I passed into the street I met the young lawyer who had pretty much all the talent of the concern against us, Mr. Sloan. He said, "I tell you, Mrs. Thompson, we are going to lose our case. Judge Safford is utterly confounded." I went home and told my husband the story of the dog, and he said, "Elizer, I knew you were a mischief, but did not think you would carry it so far. I have a good mind to go to the court-house and tell on you." "Well," I said, "it will help our cause, that is all."

OUR DRINK BILL OF $700,000,000.

Prof. Francis G. Peabody, of Harvard, in a lecture on the temperance question before the Lowell Institute of Boston, the other day, said in substance:

There are two aspects of the liquor question, the economic and the moral. There are at present in the liquor traffic throughout the country some 200,000 persons—163,000 in the retail and the rest wholesale. These figures present only the dealers. The number of persons employed is upward of 1,000,000. The worst of these horrible figures is that they mean the withdrawal of just so many persons from right kind of employments. In their present occupations they contribute little or nothing to the wealth of the country.

As to the amount of liquor consumed in 1886, $337,000,000 was spent for spirits, $304,000,000 for beer, $16,000,000 for imported wines, and $34,000,000 for domestic wines—a frightful total of about $700,000,000. That is about one-twelfth of the amount spent for food, clothing, and necessaries of life.

In the same year there was received as wages $947,000,000, and the liquor bill consumed two-thirds of it. Again, it costs $350,000,000 a year for churches, and the drink bill would buy all the churches in six months.

NUGGETS.

Gojumra, in Japan, is a total-abstinence village, and each house has a motto on the door, "Frugal in all things; liquors prohibited."

All but nine States out of the forty-nine in the United States now make scientific temperance education compulsory in their common schools.

The *Wine and Spirit Gazette*, of New York, says: "Nobody knows better than the liquor-dealers that the police can enforce the Sunday law, if they want to."

The liquor traffic costs the people of this country over a billion dollars a year, which largely comes out of the pockets of the workingmen. Every dollar of the billion goes to support the most gigantic monopoly which ever cursed a nation. This billion of dollars, if spent for food and clothing, and other necessaries of life, would do away with three-fourths of the poverty, crime, and misery which now desolate the land.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON I.—Third Quarter, 1892.—July 3.

SUBJECT.—The Ascension of Christ.—Acts 1: 1-12.

GOLDEN TEXT.—When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts 1: 9.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Acts 1: 1—12. T.—Luke 24: 36-53. W.—Psa. 68: 11-19. T.—Heb. 10: 11-22. F.—Heb. 9: 24-28. S.—Eph. 1: 15-23. S.—Rev. 1: 9-18.

COMMENTS BY E. E. FLAGG.

1. *The preface.* Vs. 1–3. The Acts is only a continuation of Luke's Gospel, and both were private communications to a personal friend. How this fruit of a pure Christian friendship has enriched the church for eighteen centuries! We find here one or two important lessons. (1) To choose wisely our friends, especially if we are looking forward to any important life-work. (2) Not to grudge our time as wasted which is bestowed on individual cases. Luke, to convince one person of the truth of the Gospel so thoroughly that his faith should never be shaken, was willing to take the trouble to write these two books. We have not a hint in the preface to either that he had other readers in mind, or dreamed that they would be circulated to the end of time. "Of all that Jesus began." Pentecost beautifully says: "God begins but never finishes. His works and his teachings are only movements in the march of infinite advance." "Both to do and to teach." Acts and words make up the sum of human life; yet how often our acts contradict our words, or our words our acts, while not even his bitterest enemies have been able to show the smallest inconsistency between the precepts and practice of the one perfect man, Christ Jesus. "By many infallible proofs." There is no fact of profane history better attested to by competent witnesses than the resurrection of Christ. It is interesting to know that Luke, who was a physician, and therefore from a class hardest to be convinced of such a phenomenon by anything short of the clearest evidence, should call these "infallible proofs." "Speaking of the things pertaining to the kingdom of God." If Luke had not written the Acts we should never have known the theme of Christ's conversation during these forty days. We could only be sure that the time so brief and so precious would not be frittered away on theological subtleties, or questions to no profit, but would be devoted to subjects the most practical and vital.

2. *Jesus' last command.* Vs. 4–8. Christ commanded them not to depart from Jerusalem until they had received the Holy Ghost, for it was there that the new dispensation of the Spirit was to begin; there that the Gospel must first be preached. No definite time was given. They were in faith to wait for it. That the old idea of a temporal kingdom was not yet wholly extinct we can see by their question, "Lord, wilt thou at this time restore the kingdom to Israel?" His answer is very applicable to these present days when so many are trying to figure out a set time for our Lord's appearing. There is a temptation on the one hand to spiritualize away prophecy, till nothing remains of it; and, on the other hand, to make our interpretations too grossly literal, thus committing anew the error of the first disciples. "But ye shall receive power." Only when baptized with the Holy Spirit do we receive power, and become witnesses,—"first in Jerusalem." When we come into a larger experience, and receive the blessing of full salvation, our testimony must be given first in the place where it is most difficult to give it—our own church. Every great spiritual movement must begin at Jerusalem; but it is abortive and dead if it ends there. The word *baptizo* means to dip or plunge: and the name *baptistes* was given by the ancient Greeks to those who dyed cloth, because they dipped or plunged the fabric into the coloring fluid until every part of it was inter-penetrated with the dye. So, if we are really baptized with the Spirit, not a faculty that belongs to us of body, mind of soul, will escape the holy influence. This is consecration; which means, if it means anything, *all* laid on the altar.

3. *The ascended Christ.* Vs. 9–12. "While they beheld." It is when we look steadfastly at Jesus, and will not let our minds be distracted to lower objects, that we may expect wonderful revelations. He was taken up by the same divine power of God that raised him from the dead, which translated Elijah and Enoch, and by which the saints will one day be caught up to meet him in the air. "Why stand ye gazing up into heaven?" There was work to do on earth—patient waiting at Jerusalem, years of preaching the Gospel. There was a world to be converted. Why spend their time in fruitless gazing after their ascended Lord? "This same Jesus"—the same in his infinite love and sympathy—shall return even in like manner as he went up. Is the thought a comfort to our hearts as it was to the disciples? Are we so living that we shall have confidence before him, and not be ashamed at his coming?

RELIGIOUS NEWS.

BAPTIST.

—Rev. C. C. Earle, of Philadelphia, has accepted the call to the Harvard St. Baptist church of Boston, and commenced his labors June 15th.

—Baptists in the State of Massachusetts contributed more money last year for Christian work than those of any other State in the United States, the total being $1,937,438; and that more Baptist churches were constituted, during the same period, in Texas than in any other of the States, aggregating 140.

BRETHREN.

—Some have been wanting to know when the National Convention will be held. According to the arrangements at Warsaw, Ind., with the Park authorities, it will be held August 23 to 29; beginning on Tuesday at 9:30 A. M., and running till the next Monday, if necessary. This day suits the conditions of the Park.

CHRISTIAN ENDEAVOR.

—As the time draws near for the coming International Christian Endeavor Convention, which is to be held in New York City, July 7th to 10th, the interest in all the arrangements and in the program runs high. The opening session will be called to order at 2:30 P. M., Thursday, July 7th, and after a prayer and praise service words of welcome in behalf of the New York City and Brooklyn pastors and their young people will be spoken. President Merrill E. Gates, LL. D., of Amherst College, will respond, after which the annual report of the general secretary will be read. The convention sermon and President Clark's address will come Thursday evening. At the close of the session the officers and trustees of the United Society will hold an informal reception.

CONGREGATIONAL.

—Rev. Dr. Samuel Giles Buckingham has for forty-five years been pastor of the South Congregational church of Springfield, Mass., which celebrated its semi-centenary recently.

—The Grand River Congregational church on the Standing Rock Indian Reservation, North Dakota, lately received twenty-seven adult members. Among them was One Bull, son of the late Sitting Bull.

—The *British Weekly* says that "out of 2,747 Congregational ministers in England and Wales, 2,034 are total abstainers. In Scotland the abstainers number ninety per cent. In Ireland they are all abstainers. Of the students in Congregational colleges, over ninety per cent are teetotalers. In Scotland every Congregational student is an abstainer."

LUTHERAN.

—The Lutherans have work to do. By the will of the late Augustus Kountze, Esq., property and money estimated at $150,000 are devised to the General Synod to found a theological seminary at Omaha, Nebraska, provided the General Synod collect and deposit in bank at Omaha an equal amount by July 1, 1892. The time grows short, and it is still uncertain whether the churches will fulfill the condition.

—Rev. W. A. Sadtler of Baltimore, Md., has been called to the pastorate of the New English mission organized in Chicago, Ill., under the auspices of the General Council.

METHODIST EPISCOPAL.

—Mr. C. H. Hackley, of Muskegon, Mich., has donated $10,000 to the Methodists of Michigan to build an auditorium at their assembly grounds at Lake Harbor. Other citizens have given $5,000 for the same purpose. The assembly will be planned after Chautauqua and Bay View.

—The first Methodist—if not the first Protestant—sermon was preached in Chicago during the summer of 1831. The sixty-first anniversary of this event will be observed on Sunday, July 17, at Clark Street church. At the invitation of the pastor, Rev. Dr. Fawcett, Rev. S. R. Beggs, who organized the first Methodist class in Chicago, will deliver the anniversary sermon. Father Beggs, though over ninety years of age, is still vigorous in body and mind.

—A copy of the constitution of the Epworth League of young people adopted by the recent Methodist General Conference shows how far the institution has been Methodized and wrought into the organization of the church. It is to be under a board of control appointed by the bishops, and a bishop is to be president of the board and of the League. The publication of the League is made an official paper and its editor is elected by General Conference. Another salaried officer, a general secretary, is elected by the board of control. Any society becomes a member by having its plans approved by the pastor and official board or quarterly conference, and becoming enrolled at the central office.

—The statistical returns of the English Wesleyan church show a decrease of nearly 36,000 members during the past year, though there is a net gain of about 725. Over 42,800 new members were admitted into the class-meeting, while nearly 22,300 ceased to meet. Such an increased attendance at class-meeting in this country would cause general rejoicing.

—The statistics of the membership of the Wesleyan church in Ireland for the past year show a decrease of sixty-five.

—The Des Plaines (Chicago) camp meeting will be held Aug. 4 to 10, with Revs. H. G. Jackson and W. H. Burns as leaders. The program will be issued soon.

PRESBYTERIAN.

—Dr. G. F. Pentecost, the evangelist, has returned to England from India. The Marylebone Presbyterian church, London invited him to occupy the late Dr. Donald Frazer's pulpit several Sundays, and now at the request of the Presbytery, he has consented to prolong his stay for one year.

—The Christian Endeavorers of a Presbyterian church in Pennsylvania "brought the plan of systematic benevolence so successfully before the church that tithe-giving became immensely popular, and pew-rents were done away with, resulting in an increase of $400 in the income. Systematic benevolence is the most spiritual plan of giving, and therefore is the most profitable plan every way."

UNITED PRESBYTERIAN.

—The petition of the Synod of the Pacific for a new Synod was granted, and the new Synod was directed to be organized under the name of the Synod of Columbia. It includes the Presbyteries of Oregon and Spokane. It is to be organized on the second Tuesday of October, at Portland, Oregon. Dr. S. G. Irvine is to preach the opening sermon. The Synod of the Pacific is hereafter to be called the Synod of California.

—The eighth annual catalogue of Tarkio (Mo.) College gives a history of the college, a roll of the faculty and students, and the full course of study. There are fifteen instructors, and the total enrollment of students for the year was two hundred and twenty-four.

—An item from the recent report of the secretary of the General Missionary Society and Woman's Board of the United Presbyterian church shows a membership of 20,757, which has contributed the past year to various mission fields more than $53,000—over $2.50 to the member.

—The Presbyterian General Assembly having asked the U. P. Assembly and other ecclesiastical bodies to unite with them in petitioning the Evangelical Alliance for a change in the time of the annual "Week of Prayer," it responded affirmatively and suggested some time in November as a more suitable season.

MISCELLANEOUS.

—The increase in church membership has been larger during the decade 1880 to 1890 than it has generally been supposed to be, as the following examples will show: The Methodists, at once the largest and the most aggressive denomination, have about 2,250,000 members, a gain in ten years of more than 500,000, and the percentage of gain is 30 per cent—5 per cent more than the gain in population. The Presbyterians show an increase of 39 per cent; the Lutherans 60 per cent; but even this high percentage is surpassed by the Jews, who increased from 50,000 members of synagogues in 1880 to 130,000 members in 1890, an increase of 160 per cent. The Congregational church increased 33 per cent. The returns of the Catholic church in 1880 were obviously incorrect; as the showing of the Catholic increase is less than 16 per cent, the estimated Catholic population being nearly 6,500,000. The total number of communicants of all denominations, according to the census of 1890, is 12,500,000, as against less than 10,000,000 in 1880—an average gain of more than 28 per cent.

—The program of the General Missionary Convention of the colored brethren, announced to meet at Nashville, Tenn., June 29—July 3, has been issued, and gives promise of an occasion of no little moment.

—The women are being brought to the front and recognized by various churches. The Cumberland Presbyterian Assembly adopted a "minority report," that a woman may become a "ruling elder." The vote was 104 to 90. The Methodist Episcopal General Conference decided by a vote of 234 to 74 that women may attend as lay delegates, unless the annual conferences by a two-thirds vote and the next General Conferenc by a three-fourths vote decide that a woman is not a "layman." The Methodist Protestant General Conference admitted ladies as lay delegates this year. The United Presbyterian Assembly made the "Woman's Board" official.

—Gov. Flower of New York has signed the "Freedom of Worship" bill, thus virtually giving the Roman Catholic priests control of every charitable, benevolent and reformatory institution in the State of New York, that is supported even in part by public money.

NEWS OF THE WEEK.

CHICAGO.

Sherburne W. Burnham, one of the chief astronomers at Lick Observatory in California, has been appointed clerk of the United States District and Circuit Courts.

Subscriptions are being solicited toward the erection of a monument at Rose Hill Cemetery over the graves of the fallen members of the Chicago Board of Trade Battery.

A grand ratification of the nomination of Harrison and Reid was held at the Auditorium. The principal speakers were Governor McKinley, Henry D. Esterbrook and John M. Thurston.

In Judge McConnell's court it was stated in defense of a habeas corpus motion, that John A. Murphy, of Lagrange, married his household servant while hypnotized.

The school census will be finished by August and will show great growth in the suburbs by the lake.

The down town streets will probably be cleaned by special assessment.

The county morgue is in a bad condition owing to the lack of proper refrigeration. Contracts for it will be let as soon as possible.

WORLD'S FAIR.

New York importers are said to be prejudicing the foreign manufacturers against exhibiting at the Fair.

Russia will take a leading position at the Fair.

New South Wales will make an important exhibit.

Prominent officials representing the French Republic at the World's Fair have arrived in Chicago.

No applications for space in which to make exhibits at the World's Fair will be received after July 1.

The Dubuque (Iowa) board of trade has decided to make an exhibit at the World's Fair separate from the State.

STORMS AND DISASTERS.

George Armstrong, a well-to-do farmer living northwest of Lebanon, Ind., was killed by lightning on his farm Thursday.

The roof of the Democratic wigwam in Chicago was blown off by a storm, causing a loss of $8,000.

The cottage of Frank Klima in Chicago was completely wrecked by the wind, and his infant daughter killed.

Monday morning a cyclone swept across the peninsula at Orono Point, Lake Minnetonka, and wrecked the residence of George A. Brackett.

Much damage was done in Joliet Monday night by a heavy rain and wind storm.

A farmer and his two horses were killed by lightning at Fall Creek Village, Wis.

Missoula, Mont, was flooded and many houses and bridges were swept away by the Missoula river.

Many lives were reported lost in a thunderstorm at Scranton, Pa.

Six sparsely settled Minnesota counties were left in partial ruin Wednesday by a cyclone, and at least fifty lives are believed to have been lost.

Lightning struck the Grant monument, and killed three persons who had taken shelter in the corridor under the statue, and wounded many others.

A hurricane, accompanied by a terrific downpour of rain, swept over the city and killed and injured several persons, as well as destroying property.

Ste. Rose, Quebec, was visited by a cyclone Monday, which destroyed a school-house and killed or injured many children.

There was a big washout on the Chicago, Milwaukee and St. Paul road on the East Iowa and Dakota division Wednesday.

COUNTRY.

The Rev. Father Mollinger, pastor of the church of the Most Holy Name, Mount Troy, Allegheny, who was famous on account of his St. Anthony cures, died suddenly after an operation for rupture of the stomach, aggravated by his attendance on the sick and maimed.

Judge Conrad, at Des Moines, refused to issue an injunction restraining the Escher-Bowman party (U. B. church) from using and controlling the church property.

Iowa State Bankers' Association selected Council Bluffs as the point for holding the next convention.

The board of directors of the Rockford Seminary decided to change the name to Rockford College.

The Homeopathists in convention at Washington voted to hold the next meeting in Chicago.

Illinois Wesleyan University conferred the degree of Doctor of Laws upon Governor Fifer.

Decatur's female member of the board of education was permitted to take her seat.

Peter Garner, a farmer living near Adel, Iowa, was robbed of $2,500 by three sharks Thursday.

Four Finlanders were fatally injured at Sault Ste. Marie, Mich., in a saloon fight.

Measles have become epidemic in the northwestern part of Montgomery and Macoupin counties, Ill., entire families being confined to their homes.

It has been decided by a judge at Mount Vernon, Ill., that the women members of the school board could not hold office.

Business failures for the week ending Friday were 179, as against 253 for the corresponding period last year.

Friends of Father Mollinger are agitated over the disappearance of his will. He was very wealthy.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 13 to June 18.

R H Orr, J J Dobbler, Rev T A Weathington, A S Waterbury, Rev G Baker, Mrs R Miner, O N Carnahan, J G Scott, J Morrison, F W Coyner, Rev J W Johnston, Mrs M B Nichols, I H Jones, P S Grindon. J Ferguson, E P Peiffer, J J Kyose.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	78½	@	78¾
Winter No. 2	80	@	81
Corn—No. 2	51	@	52
Oats—No. 2	30½	@	33
Rye—No. 2			75
Bran per ton	9 75		10 00
Hay—Timothy	11 00	@	13 00
Butter, medium to best	10	@	17½
Cheese	06	@	08¾
Beans	1 40	@	1 65
Eggs	12		12½
Seeds—Timothy	1 20	@	1 28
Flax	1 03	@	1 03¾
Broom corn	05½	@	07
Potatoes, per bush	18	@	30
Hides—Green to dry flint	4	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Cholce to extra	4 50	@	4 80
Common to good	3 80	@	4 25
Hogs	4 90	@	5 15
Sheep	3 50	@	6 30

NEW YORK.

Wheat	86¼	@	93½
Corn	53	@	61
Oats	31¾	@	35¾
Eggs	14¾	@	15¾
Buttor	13	@	19½
Wool	18	@	36

KANSAS CITY.

Cattle	2 25	@	4 20
Hogs	4 05	@	4 95
Sheep	4 00	@	5 50

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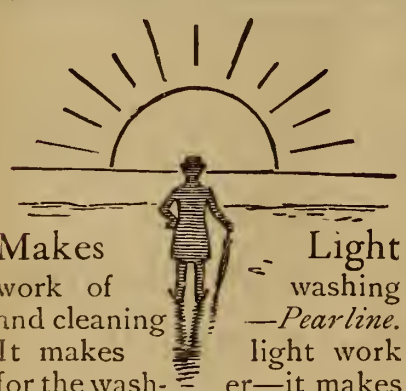

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GREEN CORN FRITTERS.

Green corn fritters should be served immediately after frying. Grate green corn sufficient to measure one pint. Beat two eggs well, add to them one gill of nice, sweet milk, one small teaspoonful of salt, one-fourth of a teaspoonful of white pepper and one teaspoonful of melted butter. Mix one-half cupful of flour with a little of the milk so that it will be smooth, then add the other ingredients to the flour stirring well to prevent lumps, and last of all add the grated corn. Make this mixture into small cakes with a large spoon, and fry a nice brown in hot suet or butter and suet mixed.

HOW TO KEEP FLOWERS FRESH.

A story is told of a traveler who crossed the Atlantic with two carnations, yet wore a fresh one every day in his buttonhole. The secret of it all was a raw potato, which he carried with him. Each day, when he pinned on one flower, he snipped a little from the stem of the other, and thrust it into a cleft in the potato. The latter supplied the juices that fed the blossom through its stem. I once received a box of handsome rosebuds, sent by mail from a distant city, after traveling many hundreds of miles. Their fresh condition would have been marvelous but for the fact that secure upon the end of each was a small cube (about three-fourths of an inch) of raw potato. The mystery was solved. Bouquets of flowers can be kept a long time if each day the ends of the stems are clipped and they are put into fresh warm water with a little salt. A lump of charcoal put into the water in which flowers are to stand for two or three days will absorb all the impurities and noxious odors that would otherwise make themselves known.—*Housekeepers' Weekly.*

KITCHEN MEASURES.

An old housekeeper gives the following weights of groceries: Ten common-size eggs weigh one pound. Soft butter the size of an egg weighs one ounce. One pint of coffee A sugar weighs twelve ounces. One quart of sifted flour (well heaped) one pound. One pint of best brown sugar weighs thirteen ounces Two teacups (well heaped) of coffee A sugar weighs one pound. Two teacups (level) of granulated sugar weigh one pound. Two teacups of soft butter (well packed) weigh one pound. One and one-third pints of powdered sugar weigh one pound. Two tablespoonfuls of powdered sugar or flour weigh one ounce. One tablespoon (well rounded) of soft butter weighs one ounce. One pint (heaped) of granulated sugar weighs fourteen ounces. Four teaspoons are equal to one tablespoon. Two and one-half teacups (level) of the best brown sugar weigh one pound. Two and three-fourth teacups (level) of powdered sugar weigh one pound. One tablespoon (well heaped) of granulated, or best brown sugar, equals one ounce. One generous pint of liquid, or one pint of finely chopped meat, packed solidly, weighs one pound.

A CREAM DRESSING.

Beat up two eggs with four tablespoonfuls of good cream, two tablespoonfuls of good butter, small teaspoonful of salt, same of mustard, and half of black pepper and a small teacup of best vinegar. Beat and mix all these up well together; put it into a saucepan and stir over a fire till it thickens. Do not let it boil or the dressing will curdle. Let it cool, when it is ready for use.

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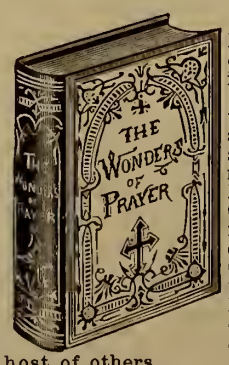

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NEWS OF THE WEEK (*Continued from 13th page*).

The annual report of the San Francisco Produce Exchange shows that the amount of wheat in California on June 1 was 2,000,000 centals as against 10,000,000 Dec. 1, 1891.

A Chicago syndicate has purchased a tract of land near Hobart, Indiana, and will plat and improve it.

It has been estimated that there is an excess of last year's visible supply 228,062 bushels of wheat.

Fourteen men of the Boston's crew was killed by an explosion of shells at Mare Island Navy Yard Monday.

Ray G. Buling, editor of the *School and College*, has declined President Harper's $4,000 offer to go to the Chicago University.

A collision between the steamers Douglas and A. E. Wilds, off Milwaukee, Sunday night, resulted in the complete wreck of the latter. She went down in about 500 feet of water.

Captain Landgraff, of the schooner Ida Keith, was arrested Monday, charged with violating the alien contract labor law in having shipped a crew of foreign sailors at Port Sarnia, Canada.

Cut worms have done great damage to Michigan crops. Wheat, corn, oats and barley are in good condition from favorable weather.

A freight train went through a trestle at Lonesome Hollow, Ky., and three of the crew were killed.

The Rev. John W. Simpson, of Cincinnati, has been chosen president of Marietta College.

With reasonable weather, fair crops of wheat have been predicted for Iowa.

The Ontario government crop report says there will be an extra good crop of fall wheat.

Nelson W. Aldrich was re-elected United States Senator from Rhode Island.

Fire destroyed property in Baltimore on Tuesday valued at nearly $1,000,000.

Mrs. George Beaudry drowned herself and two children at Bay City, Mich.

United States Consul Willard at Guaymas, died of paralysis.

Severe earthquake shocks were felt at Santa Ana and Riverside, Cal.

John E. Redmond, M. P., has been presented with addresses from New York, praising him for his mission to America in the interest of home rule for Ireland.

E. S. Lacey, Comptroller of the Currency, has resigned.

Michigan crop reports indicate a big yield of grain and fruits.

Lightning struck three carriages in the free field at the Morris Park race track Friday, wrecking them badly. One horse was instantly killed and two others were injured by the shock.

Mrs. Ella Dayson, wife of a New York lumberman, gave birth to quadruplets.

Boiler-makers in session at Buffalo, Thursday, resolved that they could not countenance the demand of the journeymen for a nine-hour day, and resolved further to aid the manufacturers of Boston and Chicago to hold out against the strikers.

At the meeting of the Fifth Regiment, Uniformed Rank, K. of P., held at Rockford Thursday, R. E. Fitz, of Elgin, was selected Lieutenant Colonel, and Captain S. H. Blanchard, of Mendota, for Major.

Ed Alson, a Norwegian hardware merchant at Northfield, Minn., died with old-fashioned leprosy last week. The corpse was a most horrible sight, the flesh dropping off his body. The Alsons have all died in the month of June.

Frank Weston and George Murray, of Grand Rapids, Mich., aged 6 and 8, respectively, quarreled at the river, when Frank tried to push George into the water. Both fell in and were drowned.

Eight indictments against Henry S. Ives, charging grand larceny and forgery, which have been lying about the New York District Attorney's office for three years, were dismissed.

Representative Holman, of Indiana, and Mrs. Holman celebrated the fiftieth anniversary of their marriage at Washington.

Cudahy, the packer, secured control of the Bourbon Stock Yards at Louisville, Ky., Thursday.

The State Sunday-school Association held its annual session in Centralia, Ill.

Charlie Brollis shot and killed Willie Lamb at Indianapolis while they were playing with a revolver that they did not know was loaded.

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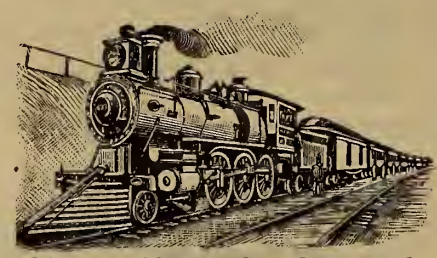

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Again we appeal to readers whose subscriptions have recently expired, or will soon run out, to *renew at once.* Every dollar due for the *Cynosure*, and whatever can be secured on new subscriptions and renewals, is needed for the promotion of the reform work of the Association. A word to the wise and the zealous should be sufficient in this behalf. Will our friends govern themselves accordingly?

A note from Rev. S. F. Porter, at Kingston, Ill., on the 20th of June, states that he has not yet done much private missionary work among the ministers in that vicinity; the roads being in a terrible condition, owing to the continued rains. He adds: "I preached yesterday at Charter Oak, and the Sunday previous at Franklin, in this (DeKalb) county. Bro. Worcester, with whom I am staying, is circulating reform literature."

Rev. Wallace J. Gladwin, writing from Bombay, India, May 14, 1892, says: "I am grateful to God and his people for the good supply of books you are sending; also, for $25.00 sent me to circulate 'Stories of the Gods' and 'Carradine's Lecture to Missionaries.' The $21.00 sent through Rev. W. I. Phillips, will be applied on account of our colporteur-evangelist work here. Let special prayer be offered for God's rich blessing on the issue of your literature in India." Bro. Gladwin is very earnest and active in the anti-secrecy reform work.

The Tammany sachems came here in strength from New York City, last week, to make a deep impression upon Chicago, to influence the Democratic Convention in behalf of their principles, and secure the nomination of D. B. Hill as their candidate for the Presidency. Before they had been here three days, between the overwhelming pressure of the rain and the feeling in favor of Cleveland, they became extremely docile, their "tiger" lost his fierceness, and they went home conquered by circumstances over which they had no control. The West is not yet ripe for the secret and corrupt methods of Tammany.

L. B. Kent, the well-known advocate of heart purity, announces that a union holiness camp-meeting will be held at Harvey, Ill., commencing July 8, and continuing ten days. Among active laborers in the cause who are expected to participate in the services are Revs. S. B. Shaw, of Michigan, L. H. Houghton, of Harvey, E. F. Walker, of Normal, Ill., and a number of other ministers and able workers. Further information can be obtained by addressing Rev. H. L. Houghton, at Harvey.

A note from Bro. Lewis Johnston, at Pine Bluff, Ark., informs us that on the 11th inst. his house and library were destroyed by fire, and that he is at present unable to replace either. His loss in books is disastrous. He lost many valuable works, including all he had that treated of Masonry. With the wish to start a better library than his former one, he would like to receive donations from readers who have copies of their books to spare, and who may also desire to stock that section with sound doctrine in opposition to the lodge system.

A singular piece of information is made public in a dispatch from Lancaster, Ky., June 15. Lancaster is, in a temperance view, a "local option" town, and, as usual, under such a condition illicit whisky-selling has been carried on quite extensively, particularly at "Battle Row," a Negro settlement. Henry A. Burdette, a detective, set about breaking up the illegal traffic, and arrested five Negroes and one white man on 3,211 warrants. The latter's name is Turner, a resident of Bell county. He was fined $100 each in 1,577 cases, amounting to $157,700. Turner was also placed in jail for kidnaping an important witness against him. A Negro named John Smith, who was engaged in the businesss with Turner, confessed in 1,585 cases. His fine will come close to $1,000,000. "Local option" and "high license" are but poor substitutes for prohibition.

The idea commonly accepted that prohibition of the liquor traffic is a recent principle should read an address in the forthcoming volume of President J. Blanchard's addresses. In 1834, when just out of college, a young man of 23, he lectured on temperance in Plattsburg, N. Y., and with clear and forceful logic demanded that the nation should accept the same high principles now held by the foremost leaders in that reform. The noble sentiments of the Methodist General Conference, the Presbyterian General Assembly, and other Christian bodies seem to have come tardily to light as we read the prophetic words of this young teacher. Other themes discussed in the same earnest, eloquent style are more and more coming to the front. Ordinary friends and acquaintances of our departed leader can hardly know how clear-sighted he was for the truth until they read these addresses.

We give place to-day to Rev. J. M. Foster's excellent article on "Systematic Beneficence," which will commend itself to every thoughtful reader. Since it was put into type we find in the *Sabbath Recorder* a paper by W. H. Whitford on "Systematic Christian Giving." In it occurs the following sentence, which is so entirely in harmony with Mr. Foster's views and the principles which are advocated by the *Cynosure*, that we copy it: "I tell you, friends, if we all, young and old, will adopt this system which God, and not man, has given us, his storehouse will be filled to overflow. Then there will be no need for the Masonic order, Odd-fellows, Good Templars, and many more societies which I might mention. Why? Because all of the kind deeds of charity, and caring for the sick and the poor, and lifting up the fallen from the gutter will be done through the church, where I think it rightfully belongs, and where God intended it should be; for we are told in Isaiah, 58th chapter, beginning with the 7th verse, that the work of God's people is to deal bread to the hungry, house the poor, clothe the naked, comfort the afflicted, and not to hide ourselves from our own flesh." Truth—every word of it!

Speaking of systematic beneficence, or Christian giving, and the many ways in which benevolent individuals may do good in and out of the churches, we would remind those readers who wish to find a proper channel for their surplus money that the anti-secrecy reform work in which the National Christian Association and the *Cynosure* are engaged presents a wide field of usefulness. Our constant warfare upon the dens and deeds of darkness of those who seek "light" in "secret chambers" and pagan worship, is producing excellent results, but the "sinews of war" are needed to make the way to victory both shorter and more easy. Will our friends remember this?

The police authorities of Sacramento, Cal., have begun active hostilities against the Chinese "highbinders" in that city, with a view of ultimately routing the whole secret force known as the Bing Hong Tong of that fraternity. The police are already in possession of the records and books of this society, captured after a bloody fight with the Chinese. These records show that the highbinders are banded together solely for the purpose of robbery, extortion and murder, dooming whom they will to death, designating the member who shall act as the executioner, and declaring his life forfeited if he fails to assassinate the offending party. The oaths administered in this society bind each member to strict obedience to its ruling powers ("whether right or wrong"), under a death penalty for recreancy to the fraternity. Blackmailing is another dark feature of the highbinders. Money is also paid to those who murder condemned enemies. Money-making is one of the grandest inducements offered to those who propose to unite with the society. A more despicable fraternity does not exist. It is worse, if possible, than the Italian *Mafia.* We shall refer to it again.

SYSTEMATIC BENEFICENCE.

BY REV. J. M. FOSTER.

Christian giving is not a matter of human caprice, but of divine regulation. In the early Christian centuries the church observed God's rule in this matter, and she became a mighty conqueror, triumphing over every foe. With the elevation of Constantine, in 323, came the *involuntary* or *compulsory* age. Giving was converted into taxation. The climax of this system was reached in the eighth century, when Charlemagne, who was crowned with imperial honors by Pope Innocent III., ordained one-tenth of all incomes to be given to the church on the severest penalties of forfeiture. The Reformers of the sixteenth century, on coming out of the church of Rome, repudiated this compulsory system. The pendulum swung to the opposite extreme. The Reformation period has been characterized by a system of voluntaryism, which means that every one shall do as he pleases. As a result, the spirit of missions lay dormant for three centuries. It is only at a comparatively recent date that the church has come to realize the extent of her mission, "all the world;" and only a small portion of this has been reached. Out of 1,500,000,000 it is said that 1,000,000,000 have never heard of Christ; and when we remember that God has decreed that the world shall be evangelized no faster than his people pour forth the means for car-

rying on the work, the question arises, "Is it not time to abandon this voluntaryism, and adopt God's rule for Christian giving?"

1. *God's design in requiring us to give is to benefit ourselves.* God has laid upon us the duty of relieving the distress of the poor and enlightening the darkness of the heathen, not because he is dependent upon us. The earth is the Lord's and the fullness thereof. Moreover, he could have made the necessaries of life as plentiful as air and water, and he could have written his Gospel on the face of the sky, so that all could read it; but that would have deprived his people of the blessing of giving. God has ordained that the poor will suffer if we do not help them, and the heathen will perish if we do not send them the Gospel, in order that his people may be the more certain to reap the reflex blessing of giving. Christ repeats his humiliation in coming to us in the person of his poor and begging, that we may the more surely respond; and then he promises to reward that response, as though it were done to himself. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Worship is exercising the graces of the heart upon their appropriate object. Giving is an act of worship. "Honor (worship) the Lord with thy substance." Alms and prayers are joined together in worship. "Thy prayers and thine alms are come up for a memorial before me." The wise men, in connection with their worship of the child Jesus, opened their treasures and "presented unto him gifts: gold, frankincense and myrrh." The Sabbath is God's time, reserved for his worship; and we are commanded on that day to set apart a portion for him. "On the first day of the week, let every one lay by him in store." Giving is as much an act of worship as prayer or praise. "According as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful (hilarious) giver." That word cheerful in the Greek is hilarion, from which comes our word hilarious. The Christian gives gladly; he gives with a swing; his whole heart is in the service. This lifts giving up into the sphere of Christian worship. We are exhorted "to do good, and to communicate, for with such *sacrifices* God is well-pleased." We are enjoined "to remember the grace of the Lord Jesus Christ, who, though he was rich, became poor, that we through his poverty might be made rich," and "let the same mind be in you." Giving is a grace. "As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love toward us, see that ye abound in this grace also," *i. e.*, the grace of liberality, as if this were the central grace. When Paul suggested that the Corinthian church relieve the poor saints at Jerusalem, he said: "Your administration of this service not only supplieth the want of the saints, but is abundant through many thanksgivings to God." The revenue of praise to God was the object. He directed that they make their contribution before he came. He knew that his presence, eloquence and logic would prompt them to give liberally. But he wished no such influences to prevail. He would have nothing but God's grace in exercise; so he directed them to prepare their offering beforehand, "that there be no ingathering when I come." The giver, and not the receiver, was to be the soliciting party. As Paul represents the Macedonians, "praying us with much entreaty that we would receive the gift and take upon us the fellowship of administering to the saints." The people brought their gifts to build the tabernacle until Moses and Aaron said: "Tell the people to bring us no more, for we have enough and too much." Ex. 36: 7. What a blessed day it will be when our missionaries will send the message home: "Tell the people to send no more, for we cannot use all we have!" That will be the grace of liberality abounding.

2. *The amount to be given has been indicated.* It is not a tax which the church may collect; that is Phariseeism; it is Romanism; it is Parlatism. But it is a law which God lays upon the individual conscience, to be applied by himself as in God's sight. The basis of giving is the original law which requires us to love the Lord with all our heart and soul and strength and mind, and our neighbor as ourselves.

1. This love was manifested in the patriarchal age by giving one-tenth. As God required man from the beginning to give one-seventh of his time as a recognition of his right to all his time, so he required him to give one-tenth of his income as an acknowledgment of God's right to all he possesses. Accordingly, all nations decimated their property religiously from the earliest antiquity, as they observed religiously the septency portion of time. Abraham paid tithes to Melchisedek; Jacob vowed to give one-tenth to God. Approved examples prove the existence of a law. As this tithe law existed from the beginning, so it will continue to the end. In Heb. 7: 12 we are told that as the priesthood has been transferred from Melchisedek to Christ, so the law of tithing has been transferred; and as Abraham paid tithes to Melchisedek, the administrator of the law, then, so we pay tithes to Christ, the administrator of the law, now. "For the priesthood being changed, there is made of necessity a change also of the law." The tithe law is still in vogue.

2. In the Levitical age this love was manifested by giving one-third. One-tenth was to be given to the Lord for the use of the Levites. This was the original tithe. A second tenth was to be given for their feasts and sacrifices. Deut. 14: 23. The first fruits were by custom the sixtieth of the whole. The corners of the fields were to be left unreaped, by custom the sixtieth. A sheaf was to be dropped betimes for the poor. The first-born and firstlings of flock and herd were to be redeemed. Every seventh year the fields were to be left untilled to produce spontaneously for the poor. All debts were to be forgiven every seventh year. The half-shekel of the sanctuary was to be brought annually. All the males were to make three annual journeys to Jerusalem. Abundant free-will offerings were to be made for building the temple, synagogues and maintaining the schools of the prophets. So that a conscientious Jew could not have given less than one-third for charity and religion. In giving so much the people found that they were blessing themselves, and in giving less they were robbing themselves. Both in giving such a law, and in its providential enforcement, God set his seal upon the grace of liberality. As their field was little Palestine, while ours is the world; as they had the Spirit in measure, while we hear him without measure, it would seem that the degree of our liberality should not be behind, but in advance, of theirs.

3. In the Pentecostal period the disciples gave all to the Lord. As the city of Jericho was to be dedicated to God as the first fruits of Israel's conquest of Canaan, so these Christians, as the first fruits of the New Testament dispensation, were wholly devoted to the Lord. It was an object-lesson, teaching us that we are not our own; we are bought with a price. "Ye are Christ's."

4. In the apostolic age this love is manifested by systematic beneficence according to the law of Christ. "On the first day of the week let every one of you lay by him in store as the Lord hath prospered him."

(1.) All are to give. "Every one." Not the rich, to the exclusion of the poor, nor the old, to the neglect of the young. It is not the few large drops, but the myriads of small drops, that refresh the earth. There is much religion in the Methodist watchword, "Justification, sanctification and a penny a week." Children should give. It is wrong to keep the children away from the sanctuary, and wrong to deprive them of the service of giving. They are to come into his courts and bring an offering with them. (2.) We are to give systematically, "On the first day of the week." One design of this was to connect our giving with religious service. Another was to secure regularity. Periodicity is the balance-wheel to secure regular giving. God gives us blessings regularly. He would have us like "the Giver of all good." Covetousness is our master foe. It is like the lean kine in Pharaoh's dream, devouring the fat kine, and still as ill-favored as before. It is like the tape-worm, devouring the food of its starving victim. Giving is the sword with which you may slay your enemy. Every week you give him a wound unto death. So covetousness grows weaker and liberality grows stronger each week. This repudiates the custom of giving a large amount and then for a long time nothing at all. It condemns the practice of waiting to be solicited. And it cuts up by the roots the practice of giving chiefly at death. Lord Chesterfield speaks with contempt of "munificent bequests," as if there is anything munificent in giving away what we can no longer use ourselves. He speaks in terms of praise of "munificent donations," in which the giver anticipates the reward of giving in the blessedness of giving. Such gifts are twice blessed, "blessing him that gives and him that takes." (3.) Our giving is to be in proportion to our income. "As the Lord hath prospered him." One-tenth should be regarded as the minimum. Liberality does not begin until this is given. But increasing means involves the obligation to increase the proportion. A man whose income is $30,000 a year, can give $10,000 to the Lord more easily than the man whose income is $1,000 can give $100; and the large donation of the rich man is no more praiseworthy than the smaller one of the poor. (4.) Our giving is blessed of God in proportion as it means sacrifice. David said he would not offer to the Lord that which cost him nothing. The poor widow was recognized by our Lord because she gave her two mites, which was all her living. The Macedonian Christians gave "beyond their power," "but of their deep poverty." Paul suffered the loss of all things for Christ. Peter left his house, Matthew his tax-tables, James and John their fishing-nets, for Christ. Verily, they had their reward. Mariah Hoshmer worked in a factory in Lowell, Mass. Out of her earnings she saved $50 a year, and supported a theological student in Sestoria, Persia, until he went out as a preacher of the cross. This she did five times over. And when sixty years old she lived in an attic, took in sewing, and supported another student until he went to preach. Her consecrated gifts were converted into six ministers of Christ. In 1884, the 1,200 converts in the U. P. mission of Egypt gave $17 each. That year the Christians in America gave 50 cents apiece. If the home church had equaled the liberality of those Egyptian converts, instead of giving $5,500,000 for missions that year, they would have given $170,000,000. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing until there shall not be room enough to receive it."

Boston, Mass.

THE COVENANTER CHURCH AND ANTI-SECRECY.

The following Report on Secret Societies was adopted by the Covenanter Synod at Mansfield, Ohio, June 7, 1892:

Your Committee on Secret Societies would respectfully report:

That the institution of secrecy seems to suffer no diminution in the passing years. On the other hand, there is evidence not a little that the number of these orders is on the increase and the membership of many of them is multiplying rapidly.

There seems to be a greatly growing tendency to convert all kinds of business, to push all measures of policy, and to exert special energies in any movements along the line of secrecy.

The legitimate trades of the country are becoming so hemmed in by secret lines that it is almost impossible for one who stands aloof from these orders to get employment. The corruption in governmental policies, whether municipal or in the wider fields of state and the nation, are too often hid under secret coverings, and propagated by secret nods and grips and passwords. That dark empire in operation under the surface in the great metropolis of our country, so recently unearthed by an able divine, was a vast lodge of secrecy, wherein all manner of wicked abominations were done, and sights worse than Ezekiel saw were witnessed: these were carried forward under the cloak of authority—the guise of government, yet with well known recognition and encouragement by such as were duly installed. Where God is shut out, and light and morality, and everything good are excluded, the legitimate covering is secrecy, and the natural language of such a place is nods and grips and passwords.

Men hate the light and will not come to it lest their deeds be made manifest.

Too many of these syndicates in business, corners in trade, and caucuses in politics are infused with the same love of darkness, and bound by the same bonds of secrecy.

Courts of justice are too often handicapped in their judicial transactions, by secret oaths and bonds that have been taken beforehand.

If the truth were known there might be summed up thousands and millions of dollars drawn out from public treasuries through secret cliques and conclaves who press an unworthy claim under the guise of right and justice and charity.

Besides all these lines of secrecy and more that might be mentioned, there are actual lodges of forms and names and kinds, almost innumerable. It is reported by a reliable informant, in a town of Pennsylvania of from 3,000 to 5,000 inhabitants, there were ten churches and thirty secret societies. It is truly alarming, the manner in which secrecy is honeycombing society. The enemy of truth and light is pushing hard his kingdom along the lines of secret efforts.

In this vast brood of fraternities some are of a religious type, some are of a social character, and some are, more particularly, business associations.

While this Synod does not hesitate to condemn the entire system of secrecy as wrong, an an unfitting and un-Christ-like method of carrying on any pursuit, yet we would pronounce our most emphatic judgment against those higher forms of secret orders that resort to ceremonies of religion—that offer to pray, and read the Bible, and symbolize the precious things of religion by material implements.

They go through the rounds and ceremonies of a religion that is no religion at all; they pray in a form that is no prayer, for they deny the only medium of prayer; they read the lodge-prepared word with the light of that word omitted from it. They deceive a multitude of men, who say it is all the religion they want, with a form of religion that is wholly Christless.

There is no phase of secrecy so dangerous as this, the pretended religious character, and against nothing belonging to the system does this church raise a louder protest.

We believe that the growth, popularity and aggressiveness of the various orders are largely due to the patronage and co-operation of professing Christians, and to the unfaithfulness of the ministry of a large number of the Christian denominations, in failing to apply Bible truth to these secret works of darkness; and in many instances, to the ministers themselves, in leading the people by their example into the fellowship of various secret orders.

We bear testimony against all this inconsistency, and appeal to all Christian people to come out from among them, and call upon all Christian ministers to faithfully sound the gospel trumpet against this entire system of anti-Christ.

Classifying these orders under three heads—1st, religious; 2d, social or insurance; 3d, economic or labor organizations—we submit the following resolutions for consideration and adoption:

1. That while we regard the element of secrecy as in itself dangerous and ensnaring, we must stamp with special condemnation those secret associations in which, with no acknowledgment of Christ, men are encouraged to look to lodge ritualism, influence and teaching for the salvation of the soul, trusting, with the regular payment of dues and occasional attendance, to, at last, be granted entrance to the "grand lodge above."

2. That while we are persuaded that there are many secret associations of a social nature, some having certain features of life and accident insurance as a prominent characteristic, and claiming in some localities that they are not oath-bound, which are to be widely distinguished from the Christless, soul-destroying institutions, yet we cannot but deem them all worthy of condemnation, as they are not only built upon the principle of secrecy, and bring together in close social relationship the religious and the irreligious, but also because they are stepping-stones to the more objectionable oath-bound, idolatrous orders. In the multiplicity of these organizations, differing so slightly from one another in their gradations to the most fearful depths, the only safe stopping-place is outside the least objectionable of them all, and we direct sessions to protect the membership of the church by requiring the separation of our people from all such associations.

3. With strong disapproval of the spirit which distinguishes the modern relations between capital and labor, we would lift up our protest against the formation of these modern organizations, even when they are not secret, in which employers and employes are banded against each other in antagonistic unions to wage against each other an industrial war, dishonoring to God and damaging to the interests of both. This industrial war, like all war, is an evil, and only an evil. Great and special responsibility rests upon those who in any community use their influence to encourage it, and we would unhesitatingly declare such to be worthy of the censure of the church. With those who are not the aggressors, but the defenders of their rights, we sympathize, yet even upon these we would urge separation from such defensive measures, and the irreligious fellowship involved, as by all means the safer and more consistent course for the true followers of Christ.

4. That we heartily approve of the aims and objects and efforts of the National Christian Association, that is waging such a constant and effective warfare, on scriptural grounds, against secret societies, and that we heartily endorse the *Christian Cynosure*.

H. H. GEORGE,
J. W. DILL,
J. MILLIGAN WYLIE,
W. R. LAIRD,
ALEXANDER MCNEILL,
W. J. COLEMAN,
W. S. MCANLIS,
} Committee.

WORK OF THE AMERICAN BIBLE SOCIETY.

The Seventy-sixth Annual Report of the American Bible Society, dated May 12, 1892, is an interesting document. From it we collect a few important facts and figures.

The issues of Bibles, Testaments and portions thereof during the past year were 1,298,196, of which 434,240 were circulated in foreign lands. Since the organization of the society, in 1816, the total issues of these publications have been 55,531,908.

FINANCES.

The total cash receipts for general purposes, for the year ending March 31st, 1892, were $556,527.29. In addition to this, the sum of $5,165.00 in cash was received for permanent investment. The total cash disbursements for general purposes were $563,588.31, the same being $7,061.02 in excess of the receipts.

An analysis of the receipts shows that the amount received for books and on purchase account was $274,582.71.

The gifts from the living amount to $81,300.34.

The amount received from legacies was $127,932.60.

The amount received from interest was $22,874.00; from rents, $44,798.48; and from various miscellaneous sources, $5,039.16.

The Society holds in trust invested funds, only the income of which is at the disposal of the Board of Managers, for general benevolent purposes. On the 31st of March, 1892, the agggregate amount of these funds was $383,961.56.

The Society also holds in trust a fund known as the Jonathan Burr Fund, amounting to $31,576.14, the income of which can be used only to supply the Scriptures in raised letter for the blind.

The par value of the Fitch Shepard Bible Fund on the 31st of March, 1892, was $60,872.93, but the income from it is not yet at the disposal of the managers.

Certain other funds are still available for the benevolent work of the Society, amounting at par to $72,986.64.

TRANSLATIONS AND REVISIONS.

The entire Bible in the language of the Gilbert Islanders, has been completed.

A translation of the Book of Genesis in Muskokee, prepared by the Rev. J. R. Ramsay, will soon be put to press.

Mr. Pratt's work on the Spanish Bible has made good progress, and the version of the Old Testament is now complete.

The new version of the Gospel of Matthew, in Koordish, has been printed in the Armenian letter.

The critical work of preparing for publication the Ancient Armenian translation of the Bible, at Constantinople, has been going on through the year, and the printing of the first edition has already begun.

A large representative committee has been organized to revise the Zulu Bible, but several years must elapse before their revision will be available.

The revision of the Modern Syriac version has advanced so far that the printing has been resumed under the oversight of Rev. Dr. Labaree.

The Laos version of Matthew has been printed in the Siamese letter, but not yet in the Laos type.

In addition to books of the Old Testament in Canton Colloquial, which have been previously published, the Society has accepted translations of Joshua, Judges, and Ruth. Authority has been given for the issue, in Roman letter, of the Scriptures in Foochow Colloquial and Soochow Colloquial.

As one result of the Missionary Conference held at Shanghai, in 1890, a Board of Revisers has been organized to prepare a standard version of the Bible in Chinese. The Board consists of three committees, which are to prepare severally the Mandarin, the Classical, and the Easy Wenli versions.

PUBLICATIONS AND GRANTS.

Among the editions printed for the Society in other lands, the following are specially worthy of mention: 29,500 volumes at Constantinople, 33,000 at Beirut, 189,398 in China, 41,509 in Siam, and 15,500 in Germany.

The Bible for the Blind.—The number of volumes in raised characters issued during the year was 821. Volumes for the blind issued in forty-nine years, 18,031.

Scriptures Printed and Purchased.—These have amounted to 1,293,631 volumes, as follows: Printed at the Bible House, 913,687. Imported from abroad, 7,475. Printed abroad, 307,032. Purchased abroad, 65,437.

Volumes Issued.—From the Bible House, 936,578; in foreign lands, 361,618. Total, 1,298,196. Of these, 411,618 were Bibles, 516,889 New Testaments, and 368,868 portions of the Bible. Including copies sent from the Bible House, the aggregate circulation in foreign lands was 434,240 volumes.

The *Bible Society Record* has an average monthly circulation of 19,048 copies.

Grants of books were made to auxiliary and missionary societies, churches, and individuals, of the value of $18,300.29; to Life Directors and Life Members, $8,656.66; discount on sales, $24,737.14; consignments to foreign agencies, $23,258.36; for colportage, $8,918.33.

District Superintendents engaged in the Society's work, 21; colporteurs working in the States and Territories, 55.

Number of auxiliaries reported as engaged in the canvass of their fields during the year, 102; agents employed and paid by them, 93.

The combined results of all the agencies of the Society for supplying the destitute, so far as reported for the past year, are as follows:

Families visited, 448,479. Families found without the Scriptures, 55,560. Destitute families supplied, 35,423. Destitute individuals supplied, 20,469. Sunday schools supplied by auxiliaries, 717.

The appropriations for the foreign work of the coming year amount to $159,630.

THE FOREIGN WORK.

Of the foreign work last year the report says: The unsettled condition of political affairs in Venezuela, Brazil, the Argentine Republic, and Chili has been exceedingly unfavorable for the sale and distribution of the Scriptures, and the riots and uprisings in China have caused a great reduction in the circulation usually reported there. The growing influence of foreigners in Persia has excited the jealousy of the people, and made them timid about buying the Scriptures. In Japan the adoption of new methods of colportage has been followed by a diminished circulation, and in the Levant Agency the results would have been much more satisfactory than they are, had not the Turkish authorities thrown constant impediments in the way. In no previous year have so many adverse influences been combined to the disadvantage of our work. The results are reflected in the reduced circulation reported in foreign lands, which were only 434,240 last year, as against an average of 530,371 for the five years immediately preceding.

The American Bible Society appeals to all Christians to aid it by liberal donations, according to their ability. There is no more worthy cause.

NEW ENGLAND LETTER.

An "undiscovered country"—The death of a noble man—"Long Convent hair"—Pres. Hyde again—Women politicians—The Butler bill.

On a day like this, with the thermometer rioting in the nineties, there is a decided charm in giving the reins to one's imagination, and taking a northward flight, say in the direction of Labrador. This old globe of ours is by no means yet like a squeezed-out orange, as we are almost tempted sometimes to fancy it. Last year a party of naturalists chose for their summer outing an excursion to this very coast of Labrador, of which, for all its comparative nearness, most of us know about as much as if it was located in the moon. But their report has given us some idea of the wealth of savage beauty on those lonely shores as they lie basking in the brief Arctic summer; of the forests of pine against which no feller has come up; of towering cliffs, where the seabirds lay their eggs, and the hand of the hunter molests them not; of lonely beaches washed by waves that have lapped the bases of gigantic icebergs as they closed, dark and dreadful, around some unfortunate navigator. There it is; that mysterious No-Man's-Land, only the distance of a pleasant sail away—perhaps some time to become the resort of tourists and pleasure-seekers, and lose forever its virginal charms.

Last evening the mail brought me a note bearing a message which has ere this flashed around the world, and brought a pang of keen sorrow to multitudes: "Dear Dr. Cullis went to be with Jesus on Saturday morning at 7 o'clock." Everybody knows of the work wrought by this loving and beloved disciple of Him whose mission it was to do good; but perhaps few comparatively know the number, the magnitude and the variety of the different institutions he has founded and carried on for the relief of suffering humanity. Besides the Consumptives' and the Cancer Homes, he established one for those suffering from spinal complaints, and was contemplating one for paralytics, and also for unfortunate girls who have been led into ways of sin; while the Faith-training College, city missions, coffee-rooms, an institute for the freedmen in Virginia, and various missions in foreign fields, India and South Africa —all these have been planned out and carried on by the inspired energy of one thoroughly consecrated man. His name will live with those other heroes of faith, Muller and Spurgeon. God grant that as one star sets another may rise, and that the work for which he gave his life be not suffered to fall to the ground.

I noticed the other day, in the advertisement of a firm dealing in human hair, that switches, "all long convent hair," could be had for half the price asked in other places. This was probably intended to disabuse the mind of the fair purchaser of any suspicion that it might have come from the hospital, the charnel house, or some such ghoulish source; but to me the thought that the hair thus advertised was severed from the heads of young women about to be buried in a living tomb, carried with it almost equal horror. There is a poem, by Robert Browning, founded on an old Breton legend, in which a dying girl begs of her parents that her wealth of golden hair may not be severed, but buried with her:

"Not my hair," made the girl her moan;
"All the rest is gone or to go,
But the last, last grace, my all, my own,
Let it stay in the grave that the ghosts may know.
Let my poor gold hair alone."

I can well imagine that many a poor nun called upon to sacrifice her last personal adornment may have felt like making a similar appeal. How the snip of the relentless shears must have seemed like the snapping of the last link binding her to home and friends. Henceforth the cell, the pallet-bed, the stifling dress, the monotonous, dreary existence which must know no natural, human, kindly relations, not even the baptismal name that her mother called her in the cradle. For my part I do not envy the woman who can wear the hair obtained from such a source without a thrill of horror; a feeling as if every separate strand was a serpent and she a new Medusa.

In my last letter I alluded to President Hyde's article in the *Forum* on "Impending Paganism in New England," but neglected to mention a statement of his in the same article, which makes his apparent failure to see the important part which the lodge plays in bringing about this state of affairs, still more remarkable. He says that in and about a certain Vermont village there are four churches, Methodist, Baptist, Congregationalist and Universalist; and adds: "The strongest of these churches are the Universalist, with its membership of thirteen women and one man, and the Congregationalist, with its membership of twenty women and four men. There is hardly a representative man in any of these four churches, *though the Masonic lodge gathers from this and neighboring towns its hundred members.*"

Many people now-a-days who find it hot, may take a selfish pleasure in thinking how the politicians must perspire, yelling for their favorite candidate, with the thermometer at 95. To me the most disagreeable feature of the late Republican Convention at Minneapolis has been to read of the two or three women who made themselves conspicuous by shouting and waving banners for their favorite candidate. Had it been a Prohibition Convention, my feelings in this respect would have been only intensified. Such undignified conduct, which would be hardly creditable in a parcel of schoolboys, is in the highest degree unworthy of *men* when they are sent as delegates to a great deliberative assembly where a question of such vast importance as choosing a Presidential candidate is to be considered; but a woman who will descend to such depths actually does that dreadful thing which the anti-suffragists are so fond of saying will be the result of giving her the ballot—she unsexes herself, so far as she is able to do it.

A half-barrel of liquor exploded the other day in the liquor store of Doherty Bros., a well-known Boston house, making a loud noise and doing considerable damage. This ought to frighten the drunkards, but a man who is the bondslave of any evil appetite seems callous to fear. It would seem to confirm, however, the dreadful stories we sometimes hear of the deaths of hard drinkers from "spontaneous combustion."

It is time anti-saloonists were heartily sick and disgusted with this everlasting tinkering of the liquor laws. The Butler bill is a case in point. This provides that no liquor-selling shall be carried on except as an adjunct to some other business—a measure designed rather to harass than to suppress the traffic. It is more than doubtful whether in the end it would diminish the sale. Its effect might be rather to entrap more in the toils of the liquor-seller, by combining his traffic with some legitimate business. Of course, as a consistent Democrat, who wishes to keep the liquor vote, Gov. Russell could do no less than veto a measure obnoxious to his party; but the reason he gives—that the law cannot be enforced —is a weak one. It is enough to disgust any sensible and patriotic mind to have this argument, if such it can be called, continually dinned into our ears. If true, it is a confession of inherent and radical weakness. A government which cannot enforce its own laws is on the high road to anarchy.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 22, 1892.

Representative John Davis, of Kansas, who was born and reared in the State of Illinois, says there is a law upon the statute books of our State which will prevent the sale of intoxicating liquors upon the grounds of the World's Fair, or within two miles thereof. He says this law was enacted many years ago as the result of protests of the temperance people against the disgraceful orgies which in the early days attended the annual county agricultural fairs of the State, and that it never has been repealed, at least not to his knowledge. The law in question, Mr. Davis says, prohibited the sale of intoxicating liquors upon any fair grounds within the State or within two miles of any fair grounds. If this be true, it is a very fortunate thing, as it begins to look very doubtful whether Congress will take any action on the subject, notwithstanding the great number of petitions which have been presented requesting legislation to prohibit the sale of liquor on the Exposition grounds. The Illinois law is more than the temperance people asked; for, if Mr. Davis is not mistaken, it will not only prevent the sale of liquor upon the grounds of the Exposition, which is all the petitions to Congress have asked for, but it will, if enforced, prevent the sale of liquors within two miles of the Exposition grounds. I am informed that steps will at once be taken by temperance people to ascertain whether the law spoken of by Representative Davis has ever been repealed, and if not, whether the Illinois State authorities are disposed to assist them in enforcing it.

The first annual commencement of the Lucy Webb Hayes Bible School was held in Foundry church on Monday night. The school is non-sectarian, and its first year of existence has been carefully watched by our church people, all of whom are pleased that it is a success. The commencement exercises were opened with an address by Rev. Dr. J. W. Dalby, president of the school, explaining the object of the institution and reviewing its first year's work. He was followed by Miss Louise Wilson in an interesting address on "The Deaconness as a Bible Student." Postmaster-General Wanamaker was on the programme for an address, but he was unexpectedly detained in Philadelphia, and his place was kindly taken by Mr. Elijah W. Halford, President Harrison's private secretary. The closing talk was by Rev. Mr. Naylor. Three young ladies, Miss Julia Howard, Miss Annie Cozden and Miss Laura Davis, were received into the order of deaconesses.

Those engaged in local mission work have long regretted that the extreme southeast and southwest sections of the city were without a single church building for the use of white people. Mission services have been held for some time in rooms in private dwellings in those sections, but the attendance has outgrown such cramped quarters. This state of affairs was brought to the attention of Mr. W. L. Bowen, a Christian gentleman much interested in home mission work, and the result is, a new frame building 30 by 50 feet, with a seating capacity of 300, which he has generously built and donated. This building which, in honor of the donor, is to be known as the Bowen Mission, was formally dedicated Sunday afternoon by the Central Union Mission, assisted by several ministers and a number of our most prominent business men. The building was crowded to the doors by an interested congregation, consisting largely of residents in its immediate vicinity.

Few people would know, without being told, that the Rev. Mr. Peabody (Bark Foe Fo) was a native African. He delivered an interesting address to the colored Y. M. C. A last Sunday afternoon, telling them about his native tribe, of which he is a prince when at home, which numbers 200,000 people and has not a single church, school or minister. It was for the purpose of preparing himself for the ministry that he has spent six years in America, and, having been ordained, he proposes shortly returning home to devote his life to missionary work among his own people. He hopes to induce some others of his color to accompany him as co-laborers.

There is considerable talk in Congressional circles about President Harrison's message sent to the Senate this week, in answer to a resolution recently adopted by that body, asking for information and copies of any correspondence between this government and that of Canada concerning commercial reciprocity. The President recommends that Congress pass some retaliatory legislation, because of the discrimination made by the Canadian Government against American vessels passing through the Welland canal, a discrimination which he thinks is a violation of the treaty of 1870, and says that no reciprocity is possible as long as Canada continues in her present mind. *

A POET'S FAITH.

I am a chemist, a specialist, an anatomist; and the study of materialism through these means of research have only strengthened my belief in the soul's immortality. Go as far as you will in scientific delving, invariably you come to the point where materialism ends, and where that subtle, impalpable, blind grasp into futurity is attempted. It is impossible to comprehend soul truth through materialistic agencies. It requires the exercise of the soul functions; and then one believes. The very failure of materialism to satisfy, proves that there is something beyond it—soul immortality.—*Sir Edwin Arnold.*

Friday, October 21, 1892, the "revised" date of the Landing of Columbus, has been declared a national holiday, by a government proclamation.

THE WORLD'S FAIR AND THE SABBATH.

The Sabbath Association of Illinois has issued the following circular letter to "All Ministers of the Gospel in our State," with a request that they at once, and with energy, give it their attention. The United States government and several States in the Union have already voted that the whole Columbian Exposition, or their own portions of it, should be closed on the Lord's day. Illinois certainly should not be dilatory in this matter:

"DEAR BRETHREN:—The Illinois Exhibit at the World's Columbian Exposition is under the direction and control of the State Board of Agriculture. The members of this board are as follows: Dist. 1. J. Irving Pearce, Chicago. 2. John P. Reynolds, Chicago. 3. J. Harley Bradley, Chicago. 4. William Stewart, Chicago. 5. Byron F. Wyman, Sycamore. 6. A. B. Hostetter, Mt. Carroll. 7. Samuel Dysart, Franklin Grove. 8. W. D. Stryker, Plainfield. 9. John Virgin, Fairbury, 10. D. W. Vittum, Canton. 11. E. B. Davis, Aledo. 12. W. H. Fulkerson, Jerseyville. 13. J. W. Judy, Tallula. 14. S. W. Johns, Oreana. 15. E. E. Chester, Champaign. 16. James K. Dickerson, Lawrenceville. 17. David Grove, Carlinville. 18. Edward C. Pace, Ashley. 19. B. Pullen, Centralia. 20. J. Washburn, Marion.

"These gentlemen have power to close our State exhibit on the Lord's day, whether the Exposition shall so regard the day or not. Will you not on receipt of this letter write to the member of the board from your district, and ask four influential men of your congregation to do the same, requesting him to vote to close the Illinois exhibit each Lord's day during the Exposition? The board has never opened its own exhibitions on the Sabbath, and we believe that it will grant our request, if it is made promptly and generally thro'out the State.

"By order of the Executive Committee of the State Sabbath Association."

CHAS. A. BLANCHARD, Pres., Wheaton, Ill.
R. MCLEAN, Sec'y, 185 Dearborn St., Chicago.

STERLING TESTIMONIES.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago,* 1887.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp.* 260, 263.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago,* 1876.

CORRESPONDENCE.

QUESTION AND ANSWER.—III.

EDITOR CYNOSURE:—I now propound a third question: How can one best oppose Masonry?

Answer: Masonry, by arraying itself against our Lord Jesus Christ, thereby forfeits all just claims upon Christians who have been redeemed by faith in him and made witnesses, spiritually, of his celestial glory. When he, the soul's beloved One, is rejected, let us, if need be, suffer with him. Let us become so conformed to him in heart and life, and so dwell in him daily and hourly that we shall be filled with his presence. Then we shall be ready to detect at once the sophistries, the deceptions and the blasphemies of that anti-Christian conspiracy called Masonry.

All that helps to further the Gospel in its blessed work on earth—all that tends to make the children of God purer, holier and more devoted to him—is so much done against the dark power of the lodge.

Secondly, supply yourself with Anti-masonic literature as far as may be, especially Ronayne's "Master's Carpet" and Doesburg's Exposition of Masonry. Both of these authors are living, and prepared to prove what they have stated in these books.

By all means, read the *Cynosure*, for that being (as it is) the national organ of Anti-masonry in the United States, it has special advantages which enable it to give full and complete reports, from all quarters, of the progress of the work, and the best thoughts of the best writers. Each subscriber to the *Cynosure* is, in that respect, doing good work for the cause.

Those of us who have taken it for years find it growing better and better, and by reason of its sanctified courage and daring, worthy of a place in the front rank of the religious press.

Thirdly, let us honor and support the noble and self-sacrificing band of Christians who have gone out as lecturers to arouse the people to the necessity of prompt action, if we would do something to stay the flood of secret orders (disorders) that threaten to sweep over the land.

The true knights of the nineteenth century are those, who, like the Blanchards and Stoddards and their co-workers, have taken to themselves the armor of God, and are stoutly contending against wickedness in high places, counting not their own lives dear unto themselves if they may only finish their course with joy and the work which has been given them to do.

As we have opportunity, let us work with and through them, by assisting them with our prayers and means as we may be able, and soon the time will come when the Master shall say, "Come up higher." CHRISTIAN.

VIEWS OF A ZEALOUS REFORMER.

WOLF CREEK, Wash. Co., O., June, 1892.

EDITOR CYNOSURE:—I am glad that reform work is begun, and I pray that the only true God will cause it to progress in good order. It seems that unless there is a great reform in the pretended Christian societies, and the United States government, that the people thereof will have to suffer much.

Be courageous to labor to root up every plant which God has not planted in his vineyard. Satan and his servants cannot go beyond what God permits; and we will soon receive according to all the deeds done in the body, whether they be good or bad.

Had we not better cut down on those high-sounding titles? How does "Rev." work with a wolf in sheep's clothing?

I desire to see a party come up soon that will be for God and his church, the family and the state. ELI RARDEN.

A BIBLE-WORKER IN MEXICO.

MAZATLAN, Mex., June 2, 1892.

EDITOR CYNOSURE:—When I left Chicago in April, 1889, I came directly to Mexico, at first entering the State of Chihuahua, and the city of the same name, where I started in upon my Bible work.

In April, 1890, I began to travel all over the State, and sold a great many Bibles and Testaments. The next October I started for the mountains, to a large mining camp, where (at Batopilas) we had great success, as I was the first and only person to carry to them the Bible, or evangelical Word of Christ. But oh, how dark and superstitious are the people! and yet so hungry are they when they once taste of the Word. They remind me of a fish out of water—so anxious to get back into it again. I went into Batopilas with two mule-loads of books, but did not have to canvass near all of the district. Some persons who had large families bought several Bibles and Testaments; and four women, while on their way to the meat market, stopped and looked at my books. One said that she *was* going to buy meat, but as she had only money for one, she would buy a Bible instead, which she did, and turned back. Another asked if I would wait while she went to borrow money to buy a Bible. I did, and in an hour or so she returned and bought her book.

I had an Indian with me, to carry a box of books that weighed 65 pounds. One day we emptied it twice. Two days we took in $40 a day for books. After selling a day or two, when going through the streets, we would see men, women and children reading the Word. No minister of the evangelical faith has ever entered that place to preach Christ.

Leaving Batopilas, I crossed a very mountainous range, reaching the town of El Fuerte, in the State of Sinaloa, where I had great success in selling the Bible; and now the Rev. E. M. Bissell is located there and doing a good work.

From El Fuerte we went to Culican, where the Lord greatly blessed my work. I was the first missionary who had ever been there with the pure and simple Word of God. It was there, in April, 1891, that I was hanged in effigy for three hours, and was then burned—in effigy, I mean; was stoned several times in the streets; and the Roman Catholic bishop had a circular printed, forbidding the Catholics to sell me food, give me water to drink, or look at, buy, or receive as gifts, any of my books; nor were they to talk to me, or salute me on the street, under pain of excommunication.

In the same State, town of Sinaloa, I was asked why the priest had prohibited the sale of Bibles, but let the people read novels. While I sometimes read the Bible to the people in Spanish, I have seen them weep, and say, "Ah, that is nice, or true," etc. Here I will draw you a word-picture among a group of which I have hundreds: Enter a room in a house made of sun-dried bricks, with scarcely any furniture in it—often no chairs, or table, or dishes; a wicker mat on the floor of earth; a few earthen pots, or cups; a long, flat stone, having four legs, on which they grind their corn; and some old pictures of saints on the wall, or a cross made either of wood, or copper, or brass, On entering such a house (or hovel, rather), we often find no one who can read, or, if one can, she may say that she cannot; but when I have read to them from the first chapter of Matthew's Gospel, or the fifth chapter, or other portions, they will sit squatting on their feet, or stand, with mouths and ears wide open, as if spell-bound. I read just enough to make them want the book, for my work is to sell the Bible, not to preach. I have not the time; the minister must do that. It often seems such a pity for the home missions to lay out thousands and thousands of dollars, every year, to help support weak churches, where, for instance, there are three or four in a town, when there ought to be but one. They had better use that money to put the Bible into the hands of those who have never seen or heard the Bible read.

I once in awhile come across an old Bible, and what a tale these books would tell if they could speak! It is, in my opinion, a sin to spend the Lord's money in order to support *our church* with mission funds when there is no need of it. Look at Mexico! Hundreds of towns which have never heard the Bible read, and much less have they ever had one within their borders!

At Macorita, State of Sinaloa, I sold a good many books; for the people there, as they are everywhere I go, were glad to get them.

At Alamos, State of Sonora, we had large sales of the Bible, and much interest was aroused; so that it became the town-talk, and men and women "took sides"—some for my books, and some opposed to them; but the results of the seed sown will be great.

One night, as I was going home after my day's

work, I had one Bible left in my gripsack. It was just at dusk, when I stopped before the house of a poor woman who was sitting outside. I asked her if she would like to look at a Bible. She said: "What *is* a Bible?"—for she told me, afterwards, that she had never seen one; but as she could read, I asked her to look at it. She read from it for a short time, and then said: "I like it much; how much is it worth?" On being told, she said: "I have no money; but if you will wait for a few moments, I will get some." She went into the house and brought out some clothes, which she handed to her girl, who took them to a pawnbroker and pledged them for money enough to buy a small Bible. When she had paid for it, she was greatly rejoiced. It made me think of our Lord's parable of the pearl of great price, for which a man sold all that he had that he might purchase it. B. B. B.

(*To be continued.*)

TEMPERANCE.

BROOKVILLE, Pa., June 17, 1892.

If it be true, what scientific men tell us, that drunkenness is a disease, and must be treated as such, because the nerve-cells or centres are so changed from their normal condition by the use of alcohol as to make them dependent upon it for their support, and depriving men of their will power, it seems almost useless to try to reform a drunkard without the use of some means to restore those disorganized nerve-cells to their original condition, which the Keeley bichloride of gold cure seems to do.

But, believing in the old maxim, that "*an ounce of prevention is worth a pound of cure*," it is needful to take care of the young and rising generation and prevent the *making* of drunkards.

It is said that "charity begins at home;" let us begin at home. We are all in process of education; adding little by little, our lives are made up. Be ye temperate in all things, says the apostle, and that injunction reaches further than useless and hurtful things, but applies to our daily necessities. The first duty as regards temperance is, "let us cleanse ourselves from all filthiness of the flesh and spirit;" cleanse our own houses and cellars of all that old leaven, which will corrupt wherever it is found; no amount of vigilance or cunning can hide it; it betrays its own presence. Mother makes, or has her pies made, with brandy or hard cider to render them palatable to herself, husband and children. Does it not speak louder than your temperance speeches that you like at least the taste of intoxicating liquor? and is there not danger to yourself and your family? and the influence exerted encourages the use of liquor, and we frequently hear it said by the drinker, "You take yours with pie; we prefer ours without pie." Fathers and mothers get medicine without prescriptions; they don't feel right without a little stimulant; the drinker puts in the same plea. Suspicious-looking boxes arrive by express; your keen-eyed boys suspect, find and taste the good thing you tried to keep hidden from them, and thus you lay the foundation in your boy's heart, not only for intemperance, but deception and hypocrisy. Oh, shame on zealous pretenders to temperance!

Christian people, temperance people, don't get up festivals with accompanying schemes to raise money for a good cause, or any other; the drinker knows that you gratify your appetite in *that* way; he is *his;* the principle is the same in both, though somewhat different in effect. Don't encourage the use of mild drinks in public places; it has the "appearance of evil" which we are to avoid. Consistency is a precious jewel; and if more would wear it, the temperance cause would be prospered. Observation has suggested these few thoughts, and if any reader of them did those things with all good conscience, may it do them good, and show them the errors they have made. A. B.

ORGANIZE FOR VICTORY.

ARCADE, N. Y., June, 1892.

EDITOR CYNOSURE:—Bro. Manlove N. Butler, of Avalon, Mo., in his "American Handbook" presents some hopeful signs of the downfall of the Masonic idol, and expresses his faith that that result will soon be reached.

This is a refreshing and inspiring outlook. Anyone who reads his book, which costs only forty cents, postage prepaid (and may be ordered from the *Cynosure* office) cannot fail to be impressed with the fitness of the name (Man-love) given him, and with the evident fact that he is also a lover of Christ and his all-comprehensive works.

It has been made clear, through the past ages of earthly experiences, that there is a God who has created, and who rightfully rules over all. No human devices will be effectual for the removal of the works of Satan, such as Freemasonry, the liquor curse, sect building and other enormous evils, unless they be sanctioned and supported by the Infinite. He has made it clear that he chooses to work for the good of his sentient subjects, through the agency of his redeemed children. To them he has given rules and regulations which, in order to lead to success, must be observed.

There are but few of God's subjects who *voice* the declaration that their plans and execution are preferable to his; yet there are multitudes, even of his professedly loyal children, who plan and act directly contrary to his plainly given commands. In Jeremiah's time, and through him (22: 24), God, in condemning the actions of his own covenant people, says: "This has been thy manner from thy youth, that thou obeyest not my voice."

Such is the present attitude of a majority of God's professedly obedient subjects in relation to his commands, as given through his servant Paul (Romans 15: 7): "Receive ye one another, as Christ also received us, to the glory of God." In direct and palpable disobedience to this command, and without any apparent compunction, these men and women devise and *organize* plans of their own, which are counter to God's rule for receiving to fellowship such as Christ has acknowledged and received to his communion. Thus they make void the law of God in this very important particular, and render essential service to Satan, by introducing and maintaining revolt against the Almighty's supreme and rightful authority.

Such being the travestied condition of Christ's militant forces, triumph over the powers of darkness cannot, in the nature of things, be expected.

A man of nearly eighty-three years of age, and having been for more than sixty-nine years an enlisted soldier of the cross of Christ, I humbly, yet earnestly and beseechingly, beg my fellow disciples who are now united to schismatic bodies to come out from them, to the end that all may be marshaled together under the one only banner of the cross of Christ and march to consequent and sure victory. R. W. LYMAN.

LITERATURE.

WHY THE COLUMBIAN EXPOSITION SHOULD BE OPENED ON SUNDAY: A Religio-Social Study. By the Rev. Henry C. Kinney, A.M., (Columbia College,) Missionary of the Protestant Episcopal church at the Stock Yards, Chicago, etc., etc. Pamphlet, 54 8vo. pages. 1892.

It seems strange that the rector of a professedly Christian church should be found arrayed in favor of the unorthodox use of God's holy day, set apart by all true believers as a time of sanctified rest and worship,—a day which he would have devoted to sight-seeing in its most worldly sense. "How my religious position," he says, "will be received is to me of little consequence. . . . .Freely granting that my position is *not* that which is held by the majority of communicants of orthodox churches, I, boldly, and with assurance, appeal from these opinions to views held twenty-five years hence." That is, he does not write for the present generation, which is more interested in the Columbian Exposition than any other can be, but for a suppositious race of socialists whom he evidently thinks will supersede the followers of the Lord Jesus Christ. Mr. Kinney defends the opening of the Exposition on Sunday as a *work of necessity!* We should esteem him far more highly did he occupy the position taken on this subject by Bishop McLaren at the recent Diocesan Episcopalian convention in this city, to which Mr. Kinney was a delegate: When a resolution was presented that the Fair ought, in great part at least, to be closed on Sunday, a delegate moved that it be laid on the table; and the convention so ordered. Then the Bishop said, in explanation: "The vote must be contemplated not as if it would advertise the feeling of the convention as to the Sunday closing of the Fair, but as expressive of the conviction that such a matter is not for the action of this body."

ANNUAL REPORT FOR THE YEAR 1891-2 of the New England Watch and Ward Society: Formerly the New England Society for the Suppression of Vice, incorporated in Boston in 1884. Pamphlet, 28 8vo. pages. Published by the Society at 28 School street, Boston.

Among the prominent officers of this excellent society, which works in harmony with the efficient services of Anthony Comstock, we notice the names of Rt. Rev. Phillips Brooks, D.D., Rev. Edward E. Hale, D.D., and Rev. A. J. Gordon, D.D. This pamphlet is a record of the good work done during the past year by the society in the suppression of immoral literature, obscene pictures and theatrical posters, gambling in various forms, racing, pools, etc. An interesting feature of the society is the protection of virtuous women against the devices of evil men and harlots. The statistics of the work performed in these departments is creditable to the organization.

THE ETHICS OF LITERATURE: Fanatical Philosophy's Failure as an Element of Apologetics. Analysis of the Great Analogy. By John A. Kersey, of Indiana. Pamphlet, 12 8vo. pages.

The object of this *brochure* is to "prove the grounds taken by Butler in his Analogy absurd; and to establish the fallacy of his reasons for the existence of a God." Those who are acquainted with the merits of Butler's Analogy will recall Æsop's Fable of the viper and the file.

CURRENT PERIODICALS.

The American Academy of Political and Social Science was founded at Philadelphia, Pa., December 14, 1889. It was organized in answer to an express desire on the part of students of economics, politics and sociology for a society which could do in the general field of political science what similar associations, in the United States and elsewhere, are doing for natural science. The Academy thus becomes a medium through which investigators can get the results of their special work before those persons most interested in them as soon as they are ready for publication. In this way its members are enabled to keep themselves in constant touch with what is doing throughout the world in this important branch of science. The Academy publishes quite an extensive catalogue of its various and peculiar publications. Prominent among these is its bi-monthly periodical of 152 octavo pages, *Annals of the American Academy of Political and Social Science*, edited by an efficient trio of literary and scientific gentlemen. The contents of the May issue comprise papers on the following topics: Practical Working of the Australian System of Voting in Massachusetts, by Richard H. Dana; Merits and Defects of the Pennsylvania Ballot Law of 1891, by Charles C. Binney; A Third Revolution (Land Reform), by Edward P. Cheyney; River and Harbor Bills (a review), by Emory R. Johnson; Indian Education (a manly plea for the civilization of our real native Americans), by Frank W. Blackman; Discussion: Economic Theory of Machines, by Augusto Grazini; Personal Notes; Book Reviews, and Editorial Comments. Any person interested in the pro motion of political and social science is eligible for mem bership upon being approved by the council of the so ciety. The annual membership fee is $5.00; life membership (exempt from all annual assessments), $100. The regular publications of the Academy (including the *Annals*, which is $6.00 a year) are sent gratis to all members. Address American Academy of Political and Social Science, Station B., Philadelphia, Pa.

The Missionary Review of the World for July contains the following specially interesting articles: "Apostolic Missions; or, The Gospel for Every Creature," by Rev. Joseph Angus, D.D., of Regent Park Baptist College, London, with editorial introduction by Dr. A. T. Pierson; "Decentralization of Missions," by Rev. A. J. Gordon, D.D.; "The New Hebrides Mission," by Rev. Robert Steel, D.D., Sidney, N. S. W.; "William Carey—III.: The Translator of the Bible and the Benefactor of Asia," by George Smyth, LL.D., F. R. G. S., Edinburgh, Scotland; "Discerning the Signs of the Times," by Dr. A. T. Pierson; "Twentieth Anniversary of the McAll Mission in France," as reported by Anna W. Pier son; "Answered Prayer," by A. Bunker, D.D., Toungo Burma; "The Work in the Diamond Mines," by Mrs. H. B. Allen, Meriden, Conn.; "A Protest Against Need less Exposure in Mission Work," by W. R. Lee, M.D. The other departments besides "Literature of Missions," have the usually wide range of topics. The Chinese Exclusion bill comes in for considerable attention. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year.

Our Animal Friends, for June, published monthly by the American Society for the Prevention of Cruelty to Animals, 10 East Twenty-second street, New York, is replete with varied and salutary reading for young and old, and withal as entertaining as it is instructive and suggestive. The illustrations are very fine. It ought to be freely circulated among the young, to instill into their minds the usefulness and pleasure of a true humanity. $1.00 a year.

LODGE NOTES.

"BENEVOLENT ELKS" IN NEW YORK.

The Grand Secretary's report for the fiscal year showed that there are 222 lodges in good standing, with a total membership of 18,221. The amount of cash on hand in the Grand Lodge treasury is $90,898. The value of property of the Grand Lodge is $342,511, making a total valuation of assets of $433,501. The amount expended for charity by the Grand Lodge during the year was $28,-188. The receipts of the Grand Lodge amounted to $15,300, and the expenses were $10,100. The total membership of the Grand Lodge is 1,100, of whom about one-third are present in Buffalo. Forty-one new lodges have been organized.—*Buffalo Telegram, June 14.*

"LEAGUE OF FRIENDS."

Judge Toney, of the Law and Equity Court, here to-day decided that the League of Friends, James Henderson, President, had no right to operate. The organization proposed upon payment of $2.50 a month to guarantee to members $25 a week in case of disability by accident and $1,250 at death; also $2,500 at the end of ten years. Judge Toney held that this promise was illusory and misleading. Henderson claimed that a sufficient number would drop out without any return to enable him by the end of ten years to keep his promise.—*Louisville (Ky.) Telegram, June 14.*

MASONRY IN NEW HAVEN, CONN.

Hiram Lodge, No. 1, F. and A. M., was the first chartered lodge of this order in this city. It was instituted Aug. 12, 1750. David Wooster was the first Worshipful Master, Samuel Mansfield the first Senior Warden and John Elliott the first Junior Warden. The lodge is rightly proud that it held all its meetings regularly during the Anti-masonic reign of terror. At the organization of the first Grand Lodge of Connecticut the first Grand Master and the first Grand Secretary were members of this lodge. The lodge for many years has been known by the distinctive and familiar name of "Old Hiram." The lodge ranks among the wealthiest in the State. Among the property it owns is the large building corner of Chapel and Union streets known as Masonic Temple. At present it has about 500 members.—*Press Report.*

HIBERNIANS IN IOWA.

The fourth biennial convention of the Ancient Order of Hibernians of Iowa is in session here, with a large attendance, ex-Senator Wolfe, of DeWitt, the presiding delegate. The Secretary's report showed a membership of 3,800, belonging to forty-two divisions. Within the year $10,505 was paid out in sick benefits. The order has in its treasury $40,-500 in cash, and property valued at $25,-000.—*Dispatch from Des Moines, June 14.*

LODGES AND LYNCHING IN THE SOUTH.

In Southern States, says an exchange, 800 Negroes have been lynched within ten years.

The editor of the *Living Way*, Memphis, Tenn., recently visited Columbus, Miss., to preach a series of doctrinal sermons. He found the place terribly lodge-ridden, and many colored Baptists members of these secret assemblies. He had abundant opportunity to observe and reprove them. Then he wrote: "Here is the great secret of the lynching all over this country. The colored people have gone into these dark lodges and sworn their hearts locked against God, hence driven away the influence of the Holy Spirit, as there is no other being that can afford protection. They are killed with impunity, John 3: 19–21. This was the case with the Jews, and God told them beforehand what would be the consequences. See Deut. 28: 15–30; Eph. 5: 11, 12; Ez. 8: 9–12. It will do no good to go to another country unless you will amend your ways."

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CHICAGO, THURSDAY, JUNE 30, 1892.

WHY OPPOSE FREEMASONRY?

ALL secret societies, as sources of benevolence, charity, good-fellowship, and as moral and religious teachers, are useless. There is no laudable object which cannot be accomplished more successfully without them than by their aid. Indeed, secrecy would be a positive hindrance to any of the great philanthropic operations that are essential to the prosperity of our nation or its people.

Secrecy belongs legitimately to societies which are formed for evil purposes. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest." John 3: 20, 21.

Secret societies give to one class of men an advantage over other men, which an honest man and Christian does not want, and would scorn to accept. This is the fundamental temptation proffered to the uninitiated by those in the lodge.

The methods proposed for the accomplishment of good—and all secret societies make much of this inducement to join them—as pursued by them, are unscriptural. The only true system of benevolence is found in the teachings of the Lord Jesus Christ and his apostles, and none of them promotes selfishness or exclusion, as does Freemasonry.

Secret societies profess to possess very valuable knowledge which they are under the strongest promises and obligations to conceal from all the world, save members of their order. Expositions made by recalcitrant members of Freemasonry, to the extent of forty-eight degrees, and attested by their oaths and those of other competent witnesses, fail to discover any information that is worth keeping secret, or sufficiently valuable, *per se*, for publication. The "occult wisdom" of the fraternity is found in its traditions, which link it, undeniably, to the ancient pagan mysteries, for which this age of the world has no use.

Secret societies, and especially Freemasonry, establish a bond of union and brotherhood not recognized in the Scriptures, and which conflicts with and annuls the bond of union and communion prescribed by the command of God. The latter is open to all men and free; the brotherhood of the secret society is hedged in by numerous restrictions, oaths, fees, dues, signs, grips and passwords, and benefits comparatively few of the human family. The divine system of union and fellowship is founded upon love; the Masonic fraternity is based on self-interest and allegiance to the lodge.

Freemasonry excludes women from its lodges, but gives them a side-show, in which they play "The Eastern Star." Until this last-named "order" was established, the fraternity classed women with idiots, cripples and decrepit old men. No Mason dares ever to reveal to his "better half" the mummeries of the lodge to which he only is admitted.

Freemasonry, as previously intimated, promotes selfishness; it does more—it promotes "the pride of life," otherwise known as the "big head," which, as good old Deacon Willard expressed it, is a "family disease" of the human race, for which vital Christianity is the only perfect cure.

The oaths and penalties of each and every degree of Freemasonry are a special and convincing condemnation of its principles and practices. They are published to the world and can be purchased for a trifle. They confer the right and privilege of mutilating the human body in the most horrible manner, and authorize the murder of any brother who shall dare to reveal the trivial secrets confided to him in the lodge room. The forty-odd Jews who swore not to eat or drink until they had slain Paul (Acts 23: 13, 14) were a prototype of Masonic polity and vengeance.

Freemasonry regards secrecy as an indispensable and essential virtue. "Secrecy and silence" form the safeguard of their system, and so much stress is laid upon this requirement that infractions of it subject the recreant to "expulsion" by death.

The morality of Freemasonry is built on a wrong basis. Instead of teaching that immorality offends God, it avers that "temperance should be the constant practice of a Mason, as he is thereby taught to avoid excess, or to contract any wicked or vicious habits, the indulgence of which *might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal!*"—on the principle that "when the wine is in, the wit is out." Fortitude, which is a noble and prominent virtue in a true Christian, because it is founded upon divine love and protection, is advocated by Freemasonry as necessary to prevent lodge members from telling lodge secrets under compulsion. Prudence, also, is commended by the fraternity as a safeguard for a similar reason.

Many of the titles of Masonic offices, officers and lodge paraphernalia, etc., are objectionable, because some of them are blasphemous, and others ridiculous in the extreme.

Freemasonry not only claims to be very ancient and honorable, but divine. Witness one of their lodge melodies:

> Hail, Masonry divine!
> Glory of Ages shine;
> Long mayest thou reign!
> * * * * *
> Thou art divine!

Freemasonry perpetuates a system of priesthood, and gives the title of "Grand High Priest" to certain officers. The allusion and origin of this title is something obscure, but it probably is derived from the priests of Baal-worship, like much else of the Masonic secret work.

While Masonry professes to inculcate morality, and even claims to be a religious institution, it permits its members to do many things that moral people out of the lodge would consider wicked and disreputable. Evidence on this point is indisputable, and is strongly insinuated in the obligation of the Master Mason's degree, in the allusion to infractions of the seventh commandment.

Much more might be written upon this subject, with equal truth, but this will suffice. As is sometimes said, and correctly, no secret society is any better than its obligations. By those they must be judged, whatever virtues they may claim to promote in their practices. If they swear their members to protect each other, "whether right or wrong," whether committing murder or treason, all their pretensions to goodness and truth are to be received with very many grains of allowance. "So mote it be!"

HARRISON VS. CLEVELAND.

The sessions of the National Democratic Convention in Chicago ended on Thursday last. It brought most of the prominent men of that party together, with large delegations from the several States, and the performance of their work was characteristic of a political party among which many and various preferences and opinions prevailed. Not the least notable feature of the convention was the presence of an immense delegation of "Tammany sachems" from New York City. There they are a ruling power in politics, and are known as probably the most corrupt secret association in that metropolis, if not in the Union, with many good men among them.

Early on Thursday morning the convention nominated for President Grover Cleveland of New York, and later in the day Adlai E. Stevenson of Illinois, for Vice President. Mr. Stevenson was Cleveland's First Assistant Postmaster General.

The result of this convention places in competition for the Presidency the two men who sought it in 1888, and under conditions not materially changed, so far as their candidacy is concerned, from those that distinguished the former campaign. The characters of the candidates are well known, and have been thoroughly discussed time and again. Their respective virtues are indelibly recorded in the national archives, and their political shortcomings and personal weaknesses will be fully dissected between this and next November.

The platform adopted by the convention last week is very long and fairly expressive of the principles supported by that party. The section relating to free trade favors a tariff for revenue only, a "plank" on which Mr. Cleveland will feel very much "at home." With regard to the silver question, the platform demands the repeal of the act passed in 1890, and favors the use of both silver and gold as the standard coins of the country, but only upon condition that the coins of the two metals, when of the same nominal value, must also possess an equally intrinsic value. The platform also opposes federal control of elections; pledges the repeal of the "force bill;" demands the regulation of trusts and monopolies by legislation; demands that public lands be reclaimed from corporations and syndicates and held for equitable distribution among actual settlers from the people; denounces the civil service reform and calls for its reform; favors the cultivation of friendly relations with other nations, without forming entangling alliances, and favors a competent naval force, to maintain the honor and dignity of our country; denounces Russian tyranny; favors restricted immigration of contract laborers and Chinese exclusion; asks for government aid to improve the great national waterways and favors the construction of the Nicaraugua ship canal; favors the admission of new States, now the Territories of New Mexico and Arizona: asks protection for laboring men by proper legislation, and especially for employes of railway and other hazardous methods of transportation; favors State laws for abolishing contract convict labor and the "sweating" system and the prohibition of child labor in factories, and opposes all sumptuary laws as interfering with citizens' rights.

The plank relating to education opposes "state interference with parental rights and rights of conscience in the tuition of children as an infringement of the fundamental principles of the democratic doctrine that the largest individual liberty consistent with the rights of others insures the highest type of American citizenship and the best government."

A plank favoring national aid to the Columbian Exposition was also adopted.

THE DEATH OF COL. GEO. R. CLARKE.

The death of Col. Geo. R. Clarke, the founder and supporter of the Pacific Garden Mission, in this city, on Tuesday evening of last week, is an event that should interest the great army of earnest Christian workers.

The incidents of his secular life may be briefly recorded. He was one of a family of ten children, and was born in Madison county, N. Y., in 1828. In 1854 he came to Chicago and entered into the real estate business, which he pursued until his death. Several years ago he moved to Wisconsin, but after sojourning there for a time, he returned to Chicago.

At the outbreak of the Rebellion, he enlisted in the Union army and served during the war successively as captain, major and lieutenant-colonel in the 113th Illinois regiment. Soon after the great Chicago fire, in 1871, he was married to Miss Sarah Dunn, and took up his abode in Morgan Park, one of our Chicago suburbs, where he has since resided.

Colonel Clarke, although an active and competent business man, during his later years lived an earnest Christian life, distinguished for his liberality and labors in the cause of the Gospel.

Fourteen years ago or more, shortly after Dwight L. Moody's noted revival meetings in the Tabernacle on Monroe street near Market, at one of which the Colonel was converted, he became intensely interested in city mission work, and his activity and zeal soon gave evidence that his conversion was thorough and lasting. He saw how little attention was given to the spiritual needs of the lower classes who lived along wicked Clark street and on the "levee," and resolved to help them. Unassisted he bought the Pacific Garden saloon, located at Van Buren and Clark streets, and in place of beer and whiskey he dispensed Bibles and hymn books. Meetings were held there every night and the crowds were treated to a short talk and much music. When the corner grew valuable as a business location the Colonel was obliged to move, and the present quarters, in the middle of the block, at 98 and 100 Van Buren street, were rented. Colonel Clarke and his wife were untiring workers at the mission. The expenses were not small, but the founder of the institution stood by it. He spent from $3,000 to $5,000 every year on the mission, and always cheerfully said that a better investment couldn't be found. Colonel Clarke often addressed the motley crowds that thronged the hall every night, and many a wanderer he helped to lead an honest life who repented at the mission meetings.

It is related of him that he had a narrow escape from death at the hands of some miners in Colorado at the time of the Pike's Peak gold excitement, and that in a truly grateful spirit he resolved to repay his deliverance by devoting his life and means to bettering the condition of mankind. He kept his vow. He hoarded no money. The surplus left after providing for his family was unselfishly devoted to Christian work.

Colonel Clarke was also a devoted anti-secrecy reformer. His denunciation of oath-bound organizations as a source and perpetuator of evil was candid, earnest and consistent. He had belonged to some of them, but he found them inharmonious and opposed to the best interests of mankind. A few years ago he delivered an address before Du Page County Christian Association, in which he carefully reviewed "secret societies as an obstacle to Christian growth and influence." It contains many masterly arguments, and his own experience with the lodges, which ought to convince the most skeptical that the secret system is not only useless but obnoxious to every principle of Christianity. This address was published in tract form by the N. C. A.

Col. Clarke passed with Christian resignation through a tedious illness of several weeks' duration before his death at his home in Morgan Park. He leaves, besides his widow, one daughter, the wife of John C. Black, president of the Continental National bank of Chicago. Five of his brothers and a sister also survive him.

His funeral occurred on Thursday afternoon.

Services were held at the home of the deceased. Floral offerings were appropriate and abundant, the tributes of former friends and associates. All was simple and informal. Rev. J. M. Campbell, of Morgan Park Congregational Church, read passages from John 4 and Revelation 1. Rev. D. Cooley offered prayer. Mr. Harry Monroe and Evangelist George Miller then sang a duet, "My Jesus, I Love Thee." The Rev. J. M. Campbell then spoke, taking as his theme the two texts, "Moses, my Servant, is Dead," and "Let not your Heart be Troubled." The Rev. Mr. Morton told of the Colonel's sympathy and encouragement in his early Christian life. The Rev. Mr. McLean faltered and sobbed as he told of his kindly words and helping hand. The Rev. Mr. Patterson spoke feelingly of the gap that this death made in his life. George Wilson and Harry Monroe told of their conversion by his instrumentality. During the services a choir from the mission, under the direction of Harold Sayle and George Miller, sang Colonel Clarke's favorite hymn, "On Christ the Solid Rock I Stand," and "Beyond the Silent River," the last composed by the departed evangelist. After a short prayer by the Rev. J. M. Campbell the doxology was sung and the friends filed by the coffin. During this ceremony the choir sang, "My Faith Looks up to Thee," and "There's a Land that is Fairer than Day." At Mt. Greenwood Cemetery, where the remains were placed in the family vault, Rev. Mr. Campbell prayed, and "I am the Resurrection" was sung.

Many prominent Christian workers and friends were present.

The work of the mission will be continued by Mrs. Clarke, with Harry Monroe as superintendent and B. Ashton and W. Evans as assistants.

THE DARK LANTERN PARTY.

The "People's party," as it is called—an organization designed to reform the political evils under which the country is supposed to be suffering, and for which, it is alleged, the other prominent political parties offer no satisfactory remedy—has lost by death one of its bright and shining lights, Colonel L. L. Polk, late president of the Farmers' Alliance. By many it was tacitly understood that the People's party convention, to be held at Omaha, Neb., July 4, would nominate him for President of the United States. The branch of the Farmers' Alliance over which he presided is a secret organization, the political and religious character of which has been quite fully exposed by competent writers in this paper. As the Farmers' Alliance to which he belonged was intended to capture only the disgruntled agriculturists of the country, which tended to restrict its influence, certain politicians were led to create a new secret alliance under the name of "The National Citizens' Alliance and Industrial Union," in order to secure for the principles of the old Alliance a greater following. Col. Polk, at the time of his death, was also president of this society, to which office he was elected Dec. 3, 1889. It may be wrong to consider his removal from the world a special providence, but it is very evident that it is a great blow to the secret societies in which he was a moving spirit. The intimate connection between the secret Farmers' Alliance, the secret National Citizens' Alliance and Industrial Union, and the other material composing the heterogeneous "People's party," is explained on page 8 of the *Cynosure* for May 12, 1892. It was gathered from the *National Watchman*, the professed organ of the "People's party," printed at Washington, D. C. Whatever the principles of this conglomeration, its methods are abominable.

MASONRY AND HOLINESS.

A correspondent of the *Christian Witness*, devoted to the advocacy of Bible holiness, and published in Boston, notes some of the "baseless objections" that are made by ministers of the Gospel and professing Christians to the experience of holiness of heart, and says:

"Some of these opposers to holiness are strangely incongruous. They accept the teachings and hold membership in secret societies which lay claim to do for their adherents just that which they deny is in the province of Christ's atonement. To illustrate: 'Acacian' is found in the Masonic Lexicon, and is defined thus: 'A Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin.' Again: 'No aspirant can be admitted to participate in our (Masonic) sacred rites until he is thoroughly cleansed from all pollution of guilt.' This work is said to be accomplished by their rite of purification, termed 'Lustration.' Again: 'Freemasonry proposes both to cultivate the mind and enlarge and purify the heart.'"

And we agree with him when he adds: "Come out from among all such. God will not give his glory to another, and when you claim that you 'cannot conceive of anything more which the soul of man needs than the degrees of Masonry,' you are far removed from his saving grace. 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.'"

SECRET SOCIETIES IN LOUISIANA.

Archbishop Janssens, of New Orleans, recently issued a pastoral letter concerning secret societies. An impression that no fraternity except Freemasons was condemned by the Roman Pontiff led to the present expression upon the subject. In the third plenary council, held at Rome, it was declared that the Independent Order of Odd-fellows and the Sons of Temperance were not excluded from condemned organizations. The original expurgation dates back to the second plenary council, at Baltimore, and the subsequent declaration of the pope, August 21, 1850.

The reasons assigned for this declaration were that these societies, as set forth in the Archbishop's pastoral letter, "study to arrange morality according to the light of reason, and practice virtue without the helps of religion, and so seem to tend by its own force to make it the most natural religion, taking no account of the distinction between the true church and the sects, as if they be matters of smaller importance. In other words, these societies have the tendency of placing natural religion above revealed religion, and to weaken the faith and the practice of religion in the mind of Catholics. These societies have ever since been held as forbidden, and until Rome should decide to the contrary, we hereby declare that members of these two societies cannot be absolved, unless they break their connections with them, nor can they be buried with the rites of the church, unless they have first severed their connection with these forbidden societies. The reverend pastors will make these declarations known to their congregations.

"We again urge on pastors and confessors earnestly to warn the faithful not to join, or to withdraw from, all dangerous societies that have secrets not to be revealed, that require an oath and a promise of absolute obedience, that have their chaplains and rituals not approved by the church. We single out as especially dangerous in its tendencies the secret society called the Knights of Pythias, which has frequently of late prevailed on Catholics to have deceased members of their family buried with rites forbidden by the church, because they feared that the death or burial benefits would otherwise not be paid."

PROPOSED UNITY IN REFORM WORK.

There is a movement on foot, as we learn from the *Christian Conservator*, for the co-operation of certain reform churches in carrying on reform work. "In union there is strength," and active unity among such churches could hardly fail to produce the best effect. "Reforms that are approved as right in heaven, and by good men on earth," says the *Conservator*—and those must include all strictly Christian enterprises,—"may languish for a long time for want of being advocated by organized, concerted effort. The anti-secret reform is of God. All good men who understand the question regard the lodge system as wrong. With the view that we should oppose the lodge, and yet fellowship it in the church, we have no sympathy; that is building up the lodge more than tearing it down. Those favoring the lodge laugh at all effort that does not mean to disfellowship the lodge by churches. The Wesleyan Methodists, the Free Methodists, the United Presbyterians, the Reformed Presbyterians, the German Baptists, some branches of the Lutherans, and still other churches, refuse membership to the members of secret societies, as does our (U. B.) church. Some of these churches might be induced to unitedly oppose the orders and the rum traffic and all other evils, fulfilling the Scriptures, 'Abhor that which is evil; cleave to that which is good.' So also they might unite in missionary work in foreign lands. Nothing with definite authority can be done until the general conferences of these churches, or their highest bodies of whatever name, meet and determine the matter. In the meantime there is much kind feeling and a disposition to consummate the measure."

INFORMATION WANTED.

The Board of lady managers of the Columbian Exposition, 409 Rand-McNally building, Chicago, is seeking information respecting women's organizations, for the purpose of making a complete encyclopedia of all societies or associations for the promotion of charitable, philanthropic, intellectual, sanitary, hygienic, industrial, or social or moral reform movements, organized or managed by women. The following are the points on which information is sought: Name; date of organization; names of officers; address of headquarters and corresponding secretary; number of charter members; present membership; the aims of the society; any educational features? If so, what? source of income; annual expenditures; how nearly self-supporting? Any officers of any ladies' society reading these lines, and desiring to answer this call, can do so by addressing Mrs. Helen M. Barker, 409 Rand-McNally building, Chicago.

JONATHAN BLANCHARD'S WORKS.

A small volume of the addresses and poems of the late President J. Blanchard is to be immediately issued. It will comprise some of his best platform efforts on temperance, the lodge, National reform, the Sabbath, etc., in a volume of 150 to 200 pages. Preparation for a later and larger volume is also to be immediately begun, which will be a biography, and will possibly contain a larger selection of his writings.

A special June offer of the early volume is hereby made. To all who order before July 1st, 1892, enclosing FIFTY CENTS, the volume of poems and addresses will be sent on publication. After that date it may be found necessary to advance the price. Send orders to this office.

—Should *Cynosure* readers for a few weeks miss from our columns the customary New England Letter," it is because their genial author is undergoing surgical treatment for chronic lameness at a health resort in New Jersey, with the hope of a thorough recovery. In this hope she asks the prayers of her friends. We are sure she will have their hearty sympathy and good wishes.

THE HOME.

HOW TO SECURE COMPLETENESS.

If you would keep your mind
From carnal kind,
Five things consider well:
With whom you dwell,
And what you think, and say,
And do, alway.

If you would keep your heart
From sin apart,
Five graces give employ:
Faith, meekness, joy,
With love divine, intense,
And penitence.

If you would keep your soul
From evil goal,
Five virtues practice still:
Peace and good-will,
With patience, godliness
And gentleness.

If you would keep your lips
From sinful slips,
Five things observe with care:
How, when and where,
Of whom to whom you speak—
This every week.

If you would keep your life
From worldly strife,
Five acts be doing still:
Abstain from ill,
Consider and obey,
And watch and pray.

—*Lutheran Evangelist.*

BEGIN THE DAY WITH GOD.

One hour of the morning is commonly worth two hours of the evening. A man of average duration of life sees about ten thousand mornings in the course of his existence. He begins ten thousand days; and as the after-conduct of the day depends upon a right start, it is vitally important to begin each day with God. Morning piety has much to do with the whole current of one's every-day religion.

The eyes that open after a night's slumber should turn heavenward. "In the morning will I direct my prayer unto thee, and will look up," exclaimed the devout Psalmist. He begins the day unwisely who leaves his chamber without a secret conference with Christ, on whom he is to depend for strength. The true Christian goes into his closet for his armor; he knows not what sudden assaults of temptation may be before him, so he puts on his panoply. He needs his spiritual "rations" also for the day's march. As the Oriental traveler sets out for his sultry journey over the sands by loading up his camel with food under the palm-tree, and by filling his water-jars from the cool fountain at its roots, so does the Christian wayfarer draw his early supplies from the unexhausted spring. Morning is the golden hour for devotion. The mind is fresh. The mercies of the night provoke to gratitude. A buoyant heart that is in love with God makes its earliest flight, like the lark, toward the gates of heaven. Thankfulness, dependence, faith and humility all prompt to early and tender interviews with him who waits on his throne for our morning orisons. We all recall Bunyan's beautiful description of his Pilgrim, who "awoke and sang" in that "chamber of peace" which looked toward the sun-rising. If the Egyptian Memnon made music when the first rays of light kindled on his flinty brow, a living Christian heart should not be mute when God causes the outgoing of his mornings to rejoice.

No pressure of household duties or of business should crowd out prayer. An eminent Christian merchant told me that it was his rule to get a good quiet half hour in his chamber on his knees and over his Bible before he met his family; and then he went into his business—as Moses came down from the Mount—with his face shining. Dr. Arnold, of Rugby, had a favorite morning hymn, which opens with these stirring lines:

"Come, my soul, thou must be waking;
Now is breaking
O'er the earth another day.
Come to Him who made this splendor;
See thou render
All thy feeble powers can pay."

Closest devotions are the fit precursor to family worship. Family religion underlies both the church and the commonwealth. No Christian government, no healthy public conscience, no Bible philanthropies, no godly church-life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. The picture which Robert Burns drew of household worship tells us of the secret of all Scotland's "grandeur that makes her loved at home and revered abroad." No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. Family worship is a strong seam, well stitched on the border of the day to keep it from raveling out into contentions, confusion and ungodliness. Wise is that Christian parent who hems every morning with the Word of God and fervent prayer. When the inroads of wealth and fashion crowd out family devotion in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such household in the nurture of the Lord. The "church in the house" is the best feeder of the church in the sanctuary; home-religion is the sheet-anchor of our nation's well-being.

When the early devotions of the morning have equipped us for the day's work, let us shoulder up the day's duties cheerfully. God will both direct the path and lighten the loads if we trust him.

The happiness of each day depends very much on a cheerful start. The man who leaves his home with a scowl on his brow, a tart word at his wife, a snap at his children, is not likely to be pleasant company for anybody during the day, and is apt to return at night with the acid flavor of a vinegar-cruet. More than cheerfulness is required for many a day behind whose veil are concealed sudden shocks or powerful temptations. Unexpected trials may break on us ere the sun goes down. Little do we know what the day may have in store for us. Let us then make ready every morning by putting ourselves under the wing of that loving Lord and Saviour who promises, "Lo, I am with you always." We cannot tell when we shall see the last sunrise, nor how soon we may hear from our loved ones the last "Good-morning." Begin every day as if it were to end in eternity.

"Begin the day with God;
He is thy sun and day;
He is the radiance of thy dawn;
To him address thy lay.

"Take thy first meal with God;
He is thy heavenly food;
Feed with and on him; he with thee
Will feast in brotherhood.

"Thy first transactions be
With God himself above;
So shall thy business prosper well,
And all the day be love."

—*Rev. T. L. Cuyler, D.D., in the Presbyterian Record.*

AT THE FIRESIDE.

A good man once quaintly said that he would not give much for that man's religion whose very dog and cat were not the better for it. The best place to test a person's religion is at the fireside. Geo. H. Hubbard says, in the New York *Observer*: "In the home life the power of the Christian religion is most needed. The relations of the home are the closest of all human relations; its harmony is most sensitive. In the home, too, we are under less restraint than elsewhere. In public we are often inspired and sustained by the sympathy of numbers. Not seldom are we kept from evil by the consciousness that many eyes are watching us. The desire to stand well in the public esteem is a strong safeguard against wrong-doing. But when we are in the home, and the door is shut between us and the outer world, all these supports and restraints are taken away, and we feel free to act ourselves. In the home, character is tried by a multitude of trifles, and trifles require more grace than great difficulties or temptations. Peter could face a whole company of Roman soldiers without flinching, but he was completely vanquished by the thoughtless gibes of a servant maid. So, many a man to-day can face great misfortune calmly, and stand unmoved in the face of monster temptations, who is vexed and perhaps wholly upset by some trifling annoyance in the home. Great trials usually give warning of their approach, and we summon all our strength to meet them; but little things come unexpected in moments when we are off our guard and our armor is laid aside. To meet them successfully we need the Spirit of Christ dwelling in us richly and constantly.—*Selected.*

THE LOST PURSE.

Seventeen years have passed since the following incident occurred, but the impression it left on my mind has not faded, nor ever will fade, from my memory.

Located during my college course within five minutes' walk of an old friend, I often stepped in for a little intercourse after my lessons were ready for next day. So it happened on a certain Saturday afternoon, having no Sunday engagement to carry me into the country, I thought to spend an hour with my friend.

I found him in a fever of excitement, and elicited the following in explanation. He had paid his men in the city, closed his shop, and hurried to the train at Ludgate-hill, with his overcoat on his arm. As he jumped into the train he thought he heard something drop on the carriage floor; he looked down, but seeing nothing, took no further notice.

On reaching his destination, Walworth-road, he came in to dinner, and wishing to hand his wife some coin, went to his great-coat, and then discovered that he had lost his purse, containing £20 in gold, He had just made the discovery when I stepped in.

He was a good man and true, but, Peter-like, very impulsive; hence, when I proposed we should have a word of prayer over the matter, he at once protested: "No, not now; there is a time for everything; *this* is the time for action."

"Very well; what are you going to do?"

"I don't know; I cannot make up my mind what is best to be done."

"That, I think, is sufficient reason in itself for prayer."

"Perhaps, but I don't feel like praying just now. I think I'll go at once to the Crystal Palace, the destination of the train in which I traveled, and see if honest hands have picked it up and handed it in at the terminus; and I'll telegraph to Moorgate, whence the train started, advising them of my loss."

As soon as he was gone his good wife suggested that now we might have a word of prayer together. We knelt and pleaded that God would direct and over-rule to the finding of this purse; and then rose with a calm assurance that all would be well. Turning to his wife, I said, "I think I will go into the city and see the officials at Moorgate street."

"What for!" she inquired; "Charles has wired there, and no end can be served by your going."

"I cannot tell you why, but I feel it laid on my heart to go."

"Then I will go with you; for I am too excited to tarry alone just now."

We hurried to Walworth station, and took return tickets to Moorgate street; and up the first platform just as a G. N. R. train was signalled.

Already this train was in sight; but in our impatience we would not wait for it, but hurried down the steps again, and up the center platform as a train was just stopping there.

Rushing to a carriage we were about to enter, when my friend exclaimed, "That is a smoking compartment; we won't get in there;" and, opening the next, *there was the purse, just under the seat!* Of course, we caught at it, much to the surprise of the four gentlemen in the carriage, and walked off home, gladly forfeiting our tickets.

There are several things to be observed, rendering the finding of this purse remarkable. This train had gone on to the Crystal Palace, stopping at various stations, and returned on a busy Saturday afternoon, with the frequent interchange of passengers, yet nobody appeared to have noticed the purse.

Had we waited for the train already in sight, we should have missed the purse. Moreover, had we aimed to catch this train on its return from the Crystal Palace, the probability is we should have failed; for most remarkable of all, we found this train was not timed to stop at Walworth—should have run express from Loughboro Junction to Elephant and Castle; but the train being unusually heavy, the signal was against this train at Walworth, and stopped it at the platform just for the half-minute, whilst we took from the carriage the missing purse.

When my friend returned from the Palace, I inquired: "Have you seen or heard anything of the purse?"

"No," said he, in a despondent tone, "and do not expect to. The traffic being heavy, and the purse containing hard coin only, the officials can hold out but little hope of its recovery."

"Is this anything like it?" (holding up the purse.)

"Where did you find it?"

"Where you dropped it." And as we explained this remarkable recovery, he burst into tears, and exclaimed, "This is the Lord's doing, and it is marvelous in our eyes."

"Oh, what peace we often forfeit,
Oh, what needless pain we bear;
All because we do not carry
Everything to God in prayer."

—*John Burnham, in London Christian.*

THE MISTAKES OF A SMALL BOY.

A boy would not be worth much if he never made mistakes, and was never told of them. There is hope for a boy in proportion to the number of mistakes he makes and afterwards corrects.

One of the most common mistakes of a boy is in what he wants. He is apt to want most the things he hasn't, and one of the things a small boy hasn't and hankers after most is size. Oh, how he does pine for size! He waits and counts days and scratches the wall with pencil marks, and stretches himself up trying to catch up with his big brother. And all the time he may be more of a man than his big brother, if he only would put the right kind of a measure in place of the foot rule.

You have heard of the Irishman who went to market to buy the most for his money, and finding that turnips were so much cheaper than potatoes, bought four bushels of turnips instead of two of potatoes. But he was very much surprised to learn that turnips were seventy-five per cent water, and that he might have bought a package he could have carried in his vest pocket that would have contained the same amount of nutriment as his four bushels of turnips.

That was a case where size was deceiving, and that is the way a small boy is often taken in. It's not the size of a man's fist, or the breadth of a man's shoulders, or the height of his stove-pipe hat that counts. I have seen a seven-foot bully do a thing so mean and unmanly that a seven-year-old boy ought to blush for it. I have seen a boy pass along after him and pick the whining dog up that he had lamed by a kick, and treat it with such pity and tenderness that if we still lived in the days of chivalry (and we do in more ways than one), that boy would have been knighted and spurred and receive the smiles and applause of fair ladies and noble men and his king, and the hulking giant would have been given to some magician to be changed into a flea or a potato bug or some petty, noxious insect. If a boy would only hanker after the things that ought to go with size, and let size take care of itself, he would make no mistake.

Another thing the small boy is apt to over-rate is physical strength. He is always bragging about what he can do, and the strongest boy in a crowd is sure to have things pretty much his own way. The whole world used to be boys once in that respect. The man who could strike the hardest blow and ride the fastest and jump the farthest and use his arms and legs the best was the best man; now it is the man who can use his head the best. It is the man who has the best heart. The Indian said when he first heard the pistol fired and saw its deadly effects, "He heap little, heap loud, heap go quick and hit hard." A boy who is little need not be loud, but if he can "go quick" and hit the mark clean through in doing his duty, he is manlier than some who wear men's clothing. It is not the exhibition of strength; it is the just and kind use of strength, the intelligent and judicious use of strength, that makes great. The horse has more strength than the man, but the man with his less strength and his superior mind makes the horse go as he pleases, and subdue the wildest and most ferocious beast.

Don't ache for size; don't ache for strength. Don't lie awake nights thinking how to get either. Let those things take care of themselves, and be just the kindest, most truthful, patient, industrious, merriest, happiest boy you can, and get all the love you can from others, and give all the love we can to them, and men will one day say of you, "What a power he is!" and maybe you couldn't lift a five-pound dumb-bell. But all I say will be true, nevertheless.—*Our Morning Guide.*

TEMPERANCE.

"A HUNDRED YEARS TO COME."

We all within our graves shall sleep
"A hundred years to come;"
No living voice for us will weep,
"A hundred years to come."

Well, be it so, we'll not be sad
Concerning days to come,
But try to leave the world more glad,
Because it was our home.
Sing on, fair Hope! that men shall see
The broad earth shine on liberty;
Its naked clothed, its hungry fed,
Its weak and weary comforted,
"A hundred years to come."

Sing that the "Bright and Morning Star"
Shall light all pagan gloom;
Sing that there shall be no more war,
"A hundred years to come."
Sing the saloon forever crushed,
The violence of cities hushed,
And men and children glad and gay,
Reaping the truth we sow to-day,
"A hundred years to come."

—*Josephine Tyler, in Temperance Advocate.*

THE UNITED PRESBYTERIAN CHURCH AND TEMPERANCE.

This church originated in the year 1858, in the union of the Associate and Associate Reformed Churches of North America. Both of those churches early took advanced ground on the temperance question, both as to the drinking and manufacture and sale of intoxicants, as a beverage. The United Church, at the first meeting of its General Assembly, gave the following deliverance upon the question, viz:

1859.—1. That the business of manufacturing and vending intoxicating liquors for drinking purposes is injurious to the best interests of society, and, therefore, inconsistent with the law of God, which says: "Thou shalt love thy neighbor as thyself."

2. That the use of intoxicating drinks, as a beverage, is inconsistent with the law of God.

3. That Sessions have full authority, and it is their duty to enforce the principle of total abstinence.

4. That the practice of renting houses for manufacture or sale of intoxicating liquors, as a beverage, is utterly inconsistent with the Christian religion.

Nearly every Assembly, during the 34 years of its history, has given an earnest testimony against this terrible evil. Among the latter deliverances, the following are given, as expressive of the earnest convictions of the church on this question.

1871.—Declares that intemperance is so great a sin, so perilous to the interests of the community, that there is a necessity for a united and earnest effort to resist its encroachments, and appoint delegates to lay before other churches its desire to unite with them in devising and carrying out measures to stay the tide of intemperance.

1884.—1. Recognizes the question of temperance reform as one of the greatest moral issues of the times.

2. Endorses the proposition that total abstinence is the only safe rule for the individual; prohibition of the manufacture and sale of all alcoholic liquors, as a beverage, the true method of dealing with the evil, by the state.

3. Pledges hearty support to prohibitory Constitutional amendment, or any just and feasible plan for the overthrow of the great enemy of all we hold dear.

4. Bids the Woman's Temperance Union "God-speed," in its patient, persistent service and prayerful effort to make effectual its battle-cry, "The saloon must go."

5. Commends the introduction in our public schools of temperance text-books, and instruction in regard to the effect of the use of alcohol on the human system.

6. Commends to all the congregations and Sabbath-schools, the importance of organized effort and thorough instruction on the temperance question.

1891.—That we reaffirm the past deliverances of the church on this subject, especially that of the Assembly at Springfield, Ohio, in 1889, namely: "That any form of license or taxation of the liquor traffic is unscriptural in principle and contrary to good government, and ought to be discouraged by every philanthropist and patriot."

2. That partisan friendship for the saloon must be accepted as hostility to the church, the home, and all that is valuable to society. No party is worthy the support of Christian men, that fails to antagonize the saloon.

3. That we favor the abolition of the government tax on intoxicating liquors, as making the nation a participant in the crime of drunkard-making, the revenue derived from this tax being the price of our brother's blood.

4. That we have learned with regret and shame of the action of the Department of State at our National Capitol, in using the influence of our government to open markets for the maltsters and brewers in neighboring nations.

5. That we endorse the petition of the World's Christian Temperance Union, to the governments of the world, asking them to strip away the sanction of the state from the drink traffic and opium trade.

THE SALOON.

The *Christian Advocate* (N. Y.) deals with the respectable, non-drinking saloon-keepers: "The worst men in the rum business are those who never touch liquor themselves. They deliberately deal out the poison, and set temptations before others which their own common sense leads them to resist. Such men are often the cover of iniquity in others. One—a perfect gentleman in manner—was brought into the Masonic fraternity contrary to the decisions of many grand lodges, and his saloon was the resort of many of his brethren, some of whom drank themselves to death and their families to poverty, while he touched never a drop."

Dr. Dunning, in the *Congregationalist*, appeals to the Christian church to oppose the great evil, the saloon. He writes: "The saloon in this country has become a vast, organized power for evil. It corrupts politics, debases society, inflicts burdens on the people, destroys multitudes of souls. It is acknowledged by all to be the chief cause of poverty, misery and crime. It is everywhere the foe of the Christian church and an obstacle to what the church seeks to do. It can best be met and overcome by those who have nothing to do with that in which it deals and by which it lives. The Christian must give all the weight of his influence, by example and word and action, against this great evil. He can most confidently hope to conquer when he gives his enemies no occasion to accuse him of inconsistency."

I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization.—*Whittier.*

A telegraph operator lost sight and speech without a particle of warning, at his desk. It was "tobacco paralysis!" Smoking on duty being prohibited, he "chewed" incessantly, swallowing the juice.—*Christian Standard.*

The organs on which growth depends—the lungs, stomach, and liver—are reduced by the use of corsets to half the natural size and activity. These two causes, with living in the shade, explain the alarming decrease in the size of American women.—*Dr. John M. Howe.*

Rum makes trouble everywhere. There is great agitation in England because the government proposes to compensate liquor dealers for pecuniary loss in retiring from the business. But there is no talk of compensating families for the losses which the liquor traffic has inflicted upon them.—*Texas Siftings.*

In the Louisville district, for the year 1891, the value of imported merchandise entered for immediate consumption on arrival and withdrawals from warehouses amounted to $681,234. The duty levied by the government amounted to $310,408.75, whiskies, wines, etc., amounting to $282,803.—*Southern Journal.*

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON II.—Third Quarter, 1892.—July 10.

SUBJECT.—The Descent of the Holy Spirit.—Acts 2: 1-12.

GOLDEN TEXT.—When he, the Spirit of Truth, is come, he will guide you into all truth.—John 16: 13.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 2: 1-12. T.—Acts 2: 22-33. W.—John 14: 15-26. T.—John 16: 5-14. F.—Rom. 8: 1-10. S.—Rom. 8: 11-18. S.—Gal. 5: 16-26.

COMMENTS BY E. E. FLAGG.

1. *Waiting for the gift of the Spirit.*—v. 1. "And when the day of Pentecost was fully come." This being the Jewish Thanksgiving, the most joyous of all their festivals, it was a most appropriate date for the gift of the Holy Spirit. The joyful Christians are they who have received this heavenly Guest, and the reason why the world is so apt to conceive of religion as a gloomy thing, is because they judge by the large number of professed Christians who have no spiritual power and therefore no spiritual gladness. We are told by Luke, that after the ascent of Jesus into heaven, the disciples "returned to Jerusalem with great joy." They were promised a divine Comforter who should be all, and even far more, to them than the living presence of Jesus himself. This gift they were to receive shortly. They were not told when or how. They were simply to wait for it in glad expectation. They had joy in anticipating his coming; but their joy would be full when he came. Let us take to our hearts three important lessons: (1) That we often serve God most acceptably by simply waiting before him. (2) To be joyful Christians, we must be filled with the Spirit. (3) The Spirit will be poured out whenever and wherever believers are praying for this blessing "with one accord." The lack of Christian unity is one of the prime reasons why it is in so large a degree withheld from our churches. The Holy Ghost is grieved away by their denominational rivalries and sectarian jealousies. It is not necessary that believers all think alike, any more than it is necessary that they should be all gathered together in one place; but it is supremely needful "that they be of one heart and one mind."

2. *The Spirit's descent.*—vs. 2–4. Our Lord likened the Holy Spirit's presence to the wind, which is invisible, and mysterious alike in its comings and goings; and both spirit and wind are expressed by the same Greek word, *pneuma*. The cloven tongues like as of fire "*sat upon each of them.*" We are told that the number of the disciples was about 120, and included women as well as men. But not only did the tongues of flame crown the head of Mary and other noble women who were "last at his cross and first at his sepulchre," but we have not the least hint that any superior radiance crowned the brow of Peter or any others among the twelve. The Spirit was poured out without any distinction of sex or ecclesiastical standing. The objection to a woman's preaching, if she is called of God to do so, is thus shown to be without Scriptural foundation; while any consecrated layman who feels a burden for souls laid upon him, is as really in the line of apostolic succession as if he were an ordained bishop. They were *all* filled with the Holy Ghost; *all* began to speak with other tongues. Woman, equally with man, shares in the highest gifts of the new dispensation, and that prejudice which would debar her from exercising them has not the least warrant whatever in the New Testament, and but a seeming warrant in the Old.

3. *The multitude called together.*—vs. 5–12. "And when the sound was heard," says the Revised Version, "the multitude came together;—representatives from all the then known world—and were astonished to find this handful of unlettered Galileans speak to them, each in his own tongue, "the wonderful works of God." The church was, from its first beginning, a missionary church, and so long as it retained this characteristic it grew and prospered even in the midst of the direst persecution. When it lost the missionary spirit and tried to make proselytes instead of converts, it had already apostatized from the faith and become the mystic Babylon, caring only to extend her ecclesiastical sceptre over the earth. Those early disciples did not try to convert men to a creed or a denomination, but to Christ. This was one of the secrets of their great power; as the failing to do this is one of the secrets of modern Christianity's lack of power. Today the miracle of Pentecost is being repeated, but with a difference. The Bible has been translated into 300 or more different languages, and scattered through every quarter of the inhabited globe on the lightning wings of the press. "They were all amazed." A display of the Spirit's power always strikes the unbelieving world with wonder. If we are living at the close of this present dispensation, as so many students of revelation believe, we may expect to see again marvelous things. Are we prepared to receive such an outpouring of the Spirit as will make us ready, like the early disciples, to sacrifice all we have and are for the Gospel's sake? When this is true of the great body of Christian believers, the multitudes will come together, eager to hear their testimony.

RELIGIOUS NEWS.

BAPTIST.

—The Baptist Education Society, which has just held its fourth anniversary, reports that it has expended $200,000, and that these gifts have drawn forth $1,500,000 besides, not including the two million and more that have come to the Chicago University. No denomination has during the past few years made such notable progress in its systematized educational work as the Baptist.

—Rev. Dr. J. D. Fulton will supply, for Rev. O. P. Gifford, the Immanuel pulpit in Chicago during July and August.

—"The Baptist Year Book" for 1892 gives the number baptized into the fellowship of the churches during 1891, as 160,247, and the number excluded as 42,396.

—The English Baptists have opened a mission station at Mousembi on the Upper Congo, about midway between Lulanga and Bangala. Here they have opened a school of twenty-five boys. The mission is among the Bangalas, who are said to be the finest people on the river—athletic, intelligent, manly, energetic and fearless.

—Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe, says Rev. George Grenfell, of the Baptist Congo Mission.

CHRISTIAN ENDEAVOR.

—Already 22,000 young people and others have secured accommodations in New York for the days of the Christian Endeavor convention, July 7–10, and the total number in attendance will not be less than 25,000. Among the leading speakers will be Hon. W. C. Breckenridge, of Kentucky, Hon. John Wanamaker, Rev. Russell Conwell, Joseph Cook, Rev. Josiah Strong, D. D., Rev. C. F. Deems, D.D., Rev. A. C. Dixon, D. D., Pres. Merrill E. Gates, Rev. D. J. Burrill, Rev. Wayland Hoyt, D.D., Rev. John Henry Barrows, D.D., Pansy, John G. Wolley and nearly one hundred others almost equally well-known from all evangelical denominations.

CONGREGATIONAL.

—Rev. John W. Simpson, D.D., pastor of the Walnut Hills Congregational church, Cincinnati, has accepted the presidency of Marietta College at Marietta, Ohio. Dr. Simpson is a young man of varied experience, great energy, large ideas and remarkable administrative ability.

—An occasion of special interest to Milwaukee (Wis.) Congregationalists was the organization of a church among the Bohemians June 13. Mr. Beran, the pastor, is supported by the A. H. M. S., and has made his home in Milwaukee for two years. He has charge also of a mission among the Bohemians of LaCrosse. The Slavic population of Milwaukee is very great, and of these it is estimated that 6,000 are Bohemians. Among these thousands Mr. Beran is the only evangelical pastor.

—Grace church, the last branch of the Chicago First church, was organized June 14, Superintendent Armstrong being moderator of the council and Dr. Goodwin preaching the sermon. The church has ninety-six members, a Sunday-school of four hundred and a Christian Endeavor Society of fifty.

—The Congregational Union of England and Wales at last has a secretary, the office having been vacant since the death of Dr. Hannay and having been declined no less than four times. The new secretary is Rev. W. J. Woods, the committee's nominee. Mr. Albert Spicer, of the noted family of merchants, was elected chairman of the Union.

FREE METHODIST.

—Central Illinois Conference, Ipava district, will hold two camp meetings: the first, two miles southwest of Littleton, Schuyler Co., July 22–31; address S. Bartlow, Littleton, Schuyler Co., Ill. The second one at Vermont, Fulton Co., Ill., Aug. 3–14.

—Arrangements are being made for a Union Holiness camp meeting in the city of Harvey, Ill., July 8–18.

—The Fort Wayne district camp meeting will be held at Waterloo, DeKalb Co., Ind., Aug. 24–31, on the Agricultural Fair grounds.

—The annual camp meeting for the Chautauqua district will be held at Gerry, N. Y., July 27–Aug. 3.

METHODIST EPISCOPAL.

—The *Union Signal* tells of two Women's Christian Temperance Union women who have left two other churches and joined the Methodist because of "the small elbow-room vouchsafed to woman's work in the denominations that these ladies have left."

—It is reported that Mrs. Louisa Bowman McClain, wife of Rev. T. B. McClain of the Southeast Indiana Conference, has been bequeathed $2,000,000 by a friend who died in Germany.

—The Illinois State Epworth League Convention will be held in Chicago Thursday and Friday, June 30 and July 1. Arrangements have been completed for holding the closing Friday evening service in the Auditorium. Bishop J. N. FitzGerald, president of the Epworth League, will preside. Bishop Merrill will be present.

—Dr. William Nast, the founder of German Methodism, celebrated his eighty-fifth birthday, June 15th, at the home of his daughter, Mrs. Wm. Gamble, in Cincinnati.

—Rev. J. W. Mendenhall, D.D., editor of the *Methodist Review*, died at Wesley Hospital, Chicago, June 18.

—Gospel meetings at the races. That is a strange combination, but it is what a band of English Methodists, under the lead of Josiah Nix, are holding. The band is composed of young men who dress in the latest style, but are devoted Christians. They camp on the Derby-racing grounds, distribute Gospel tracts, and during the intervals between races sing hymns and give talks. They have done this for several years, and their work has had good results. Four young men of Chicago, Messrs. Boyer, Burgess, Bradley, and Lee, are about to undertake a similar work. They will conduct tent meetings at the most popular fashionable resorts during the summer months.

—The contributions of the native Christians under the care of the North India Methodist Episcopal Conference have more than doubled within the past year.

MISCELLANEOUS.

—Thirty-five years ago the North Dutch church, Fulton street, New York City, commenced a mission work among the residents of that part of the city. Mr. Lanphier was put in charge of it and his faithful work soon showed marked results. A few months later Mr. Lanphier originated the Fulton street noon-day prayer-meeting, which in a short time became celebrated all over the civilized world, and has been carried on ever since. The thirty-fifth anniversary of the mission will be celebrated July 1 and that of the prayer-meeting September 23. Mr. Lanphier is still in charge, and though his eyesight has failed very much he is still enthusiastic and able to superintend the work efficiently.

—Requests for the religious, educational and charitable purposes under one hundred and twenty of the wills reported in this country last year amounted to about $7,000,000. The amount of charitable bequests and gifts in England in 1891, exclusive of Baron Hirsch's benefactions, is estimated at about $15,000,000 as against $11,500,000 in 1890.

—Three centuries after Christ there were 5,000,000 Christians. Eight centuries after Christ there were 30,000,000 Christians. Ten centuries after Christ there were 50,000,000 Christians. Fifteen centuries after Christ there were 100,000,000 Christians. Eighteen centuries after Christ there were 174,000,000 Christians. Now there are 450,000,000 Christians. The above figures, of course, represent not only the converted but all the adherents of Christianity.

—A Roman Catholic church originally built for, and used by the Hussites, has been ceded by the town council of Laun, in Bohemia, for the use of the Protestant congregation gathered in that town. The event is, we believe, a unique one in the modern history of Austria, and is a proof that true notions of religious liberty are spreading in that empire.

—The ninety-eighth annual meeting of London Missionary Society was held last month. The previous year was one of signal mercies. Instead of having to report a deficit as on some previous years, there was a balance of $41,000 in the treasury. The society employs 170 male and 47 female missionaries, and have the aid of 6,395 native preachers.

—Names of Pennsylvania churches petitioning Congress to close the World's Fair on Sunday, as presented by Senator Quay recently, filled one and a quarter columns of the *Congregational Record*.

PRESBYTERIAN.

—President Patton, of Princeton College, has fallen a victim to nervous prostration, and is now on a journey to Europe to recruit his strength.

—One of the best deeds connected with the recent meeting of the General Assembly at Portland, was the offer of Mr. John F. Middlemass, of Salt Lake City, to make over at once to the Presbyterian church one hundred acres in that city as a nucleus of a college.

ROMAN CATHOLIC.

—A pastoral has recently been issued, to be read in all the Catholic churches of Canada, strongly advising Canadian Catholics to refrain from going to the United States. They will be advised to go rather to the Canadian northwest, where it is claimed the cost of living is less, taxes lower, and religious tolerance greater.

NEWS OF THE WEEK.

CHICAGO.

A new organization has perfected plans for a mammoth tower, to be completed by May, 1893. It will be located on the lake front near the World's Fair grounds. The structure will be of steel and iron, 500 feet in diameter at the base and 220 feet in diameter at the cornice line. It will be circular in form and 1,492 feet high to the base of the statue of Columbus, which will stand on a sphere fifty-two feet in diameter. At the base of the tower will be located four hotels seven stories in height, with a grand total of 3,000 rooms in addition to stores, offices, parlors and commodious dining-rooms.

The Chicago Alley Elevated Railroad is now completed from Congress to Thirty-ninth street, and by fall will be in full operation to Jackson Park. The trains run from Congress street to 39th street in fifteen minutes; Congress street to 51st street, in twenty-one minutes; Congress street to 63d street and Cottage Grove avenue, in twenty-eight minutes; Congress street to Jackson Park (World's Fair grounds), in thirty-one minutes.

The remaining indictment against Geo. J. Gibson, ex-secretary of the whisky trust, for alleged conspiracy to blow up Shufeldt's distillery, was quashed by Judge Hutchinson.

Immense damage has been done by the recent rainfall. Many streets are under water and traffic on the river was stopped.

Notwithstanding the death of the Cronin convict, O'Sullivan, the Supreme Court will hear the arguments in the appeal case.

Caledonians celebrated the anniversary of the battle of Bannockburn.

Commencement exercises were held in all the high and grammar schools of the city.

The damage from recent storms was not serious at World's Fair grounds.

The model of an old Viking war vessel will be brought to Chicago from Norway.

The Canadian Pacific Steamship Company has made special rates to the Fair from China and Japan.

It is said that the shortage of John Vallely, the confidential clerk of A. S. White & Co. (commission men), will reach $10,000. About six months ago he made $15,000, and has been speculating heavily ever since.

COUNTRY.

Many Illinois farmers have lost some valuable horses by heat and overwork.

General Eli T. Stockhome, member of Congress from the Sixth District, of South Carolina, died in Washington Tuesday morning.

It is claimed that $300,000 was raised to boom Cleveland for the Presidency.

The House on Monday passed the Senate bill to protect settlement rights where two or more persons settle on the same section of agricultural public lands before survey thereof.

In the Senate on Monday the pension appropriation bill, with amendments, was reported back by the committee and placed on the calendar. The bill carries a total of $146,737,000, which is an increase of $11,912,000 over the House bill and is $327,200 less than the estimate.

Chairman Durborow, with but one dissenting vote in committee, reported to the House Friday a bill for the issue of 10,000,000 silver half dollars, to be used as souvenir coins in aid of the World's Fair.

The vacancy in the Supreme bench is to be filled during the present session of Congress.

Minnesota's Farmers' Alliance has seceded from the People's party, and called a convention of its own.

All of the appropriation bills except the general deficiency bill have been passed by the House.

Two colored delegates from Florida to Minneapolis on their way home from the convention, not paying their fare were put off the train by a brakeman. They attacked him viciously and were arrested for a murderous assault and sentenced at Peru, Ind., to two years' imprisonment.

The tallest immigrant ever registered at Ellis Island, arrived on Monday. He is Gustave Andreason Hagberg, twenty years old, of Sweden. He is raw-boned, angular, measures seven feet four inches in height, and weighs 273 pounds.

(*Continued on 16th page.*)

DONATIONS.

Current Expense Fund:

Rev H Siemiller	$ 4 10
O C M Bates	8 50
Mrs Margaret Stubbs	2 50
Mrs Harriet M Cole	8 50
Mrs Aaron Lewis	10 00
Louis Gishwiller	10 10
Mrs R R DeLong	1 00
A G Mansfield	8 55
A Friend	2 00
O N Carnahan	5 00
Mrs I A Hurlburt	5 00
D S Dean	150 00
Rufus and M B Park	10 00
A Friend	20 00
John S White	3 50
J W Suidter	10 00
Wm Kitely	10 00
J H Stevens	3 00
M R Hoard	2 00
W O Percival	10 00
N P Eddy	15 00
Eli Rarden	3 50
Daniel Riggs	3 50
Previously reported	142 45
	$448 20

Cynosure Extension Fund:

I R B Arnold	$ 2 50
Previously reported	2 50
	$5 00

Free Tract Fund:

J Decker	$ 85
Previously reported	10 00
	$10 85

Southern Ministers' Fund:

T S Hubbard	$ 50
Previously reported	13 50
	$14 00

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 20 to June 25.

Mrs M Barney, Rev T R Griffin, D B Sherk, Mrs R Schnellbacher, F C File, A Guthrie, J P Jones, H Nash, W J Hickman, J S White, W C Gaddis, B Smith, E S Bogle, Rev S Collins, F R Hill, Rev F J Davidson, W T Peters, Rev E Thomas, G Bent, W Vine, A F Brockman, Rev W H Hammonds, Eli Rarden.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	78⅝	@	78¾
Winter No. 2	86	@	86⅛
Corn—No. 2	59	@	60
Oats—No. 2	39¼	@	47⅛
Rye—No. 2			75
Bran per ton	9 50		10 00
Hay—Timothy	11 00	@	13 60
Butter, medium to best	10	@	17⅛
Cheese	06	@	08⅛
Beans	1 40	@	1 65
Eggs	12⅛		13⅛
Seeds—Timothy	1 20	@	1 34
Flax	1 03	@	1 03⅛
Broom corn	05⅛	@	07
Potatoes, per bush	15	@	25
Hides—Green to dry flint	4	@	06⅛
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Choice to extra	4 50	@	4 80
Common to good	3 80	@	4 20
Hogs	4 90	@	5 45
Sheep	3 50	@	6 00

NEW YORK.

Wheat	81⅛	@	92⅛
Corn	59	@	60
Oats	36	@	47⅛
Eggs	14½	@	15⅛
Butter	13⅛	@	20
Wool	18	@	36

KANSAS CITY.

Cattle	1 75	@	3 40
Hogs	4 35	@	5 10
Sheep	4 00	@	5 50

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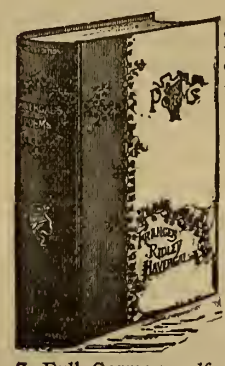

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PINEAPPLE JUICE FOR DIPHTHERIA.

The following simple remedy for diphtheria is given by T. W. Reece:

Nature has her own remedy for this disease. It is nothing more nor less than pineapple juice. It will cure the worst case that mortal flesh was ever afflicted with. I did not discover the remedy; the colored people of the South did that. While in Mississippi some few years ago one of my children was taken with diphtheria and the question of his death was only the problem of a few hours. An old colored man, to whom my wife had shown some kindness, called at the house, and, saying he had heard of my little one's illness, urged me to use pineapple juice. The old fellow declared that in Louisiana, where he came from, he had seen it tried many times, and that in each case it had proved effective. So I secured a pineapple and squeezed out the juice. After a while we got some of it down the boy's throat and in a short time he was cured. The pineapple must be thoroughly ripe. The juice is of so corrosive a nature that it will cut out the diphtheria mucus. Try it.—*Oroville (Cal.) Mercury.*

GREEN THINGS.

The wise housekeeper will do well to heed this valuable article from *Harper's Bazar*, and in ordering her daily bill of fare take advantage of the following facts:

Most of us feel that our general health is very much improved over its winter condition after warm weather has come and seated itself permanently on its throne; and we imagine it is because we are not breathing hot air and wearing thick clothes, and because we have increased opportunity of getting about, and because we cast off more impurities through perspiration, and because of a score of other good reasons. And if we were told that probably the greater part of our improvement was owing to the change in our diet, to the increase of that portion of our food drawn freshly from the earth and the life-giving forces of the sun, we should open our eyes in surprise. But it is doubtless true that with the system tired of heavy meats, and of canned and dried and stale vegetable that have long since left earth and light and air, our improvement dates from our assimilation of the first green vegetables we eat in spring—of the dandelion root and leaf, for example which, among others, whether used as greens or as a salad, has a direct agency in assisting the liver to do its work. It is equally true that the early spinach rouses the inert kidney, and that asparagus bed continues the good work in a degree quite sufficient to pay for the pains and labor and expense of making it. Pythagoras, we are told, thought so well of the bean in its various uses that he deified it, and although we shall go to no such lengths, we will acknowledge that the early and late bean is so nutritious that people who can have it have no right to complain if they are not able to have a great deal of fresh meat at the same time. The tomato, again, which has endured a lifetime of slander and come out triumphant, is as excellent an aid to the liver as the dandelion is, and is thus invaluable in the work of purifying the blood.

The silica in corn aud peas, too, is said to be of use to growing children; the onion and the onion tops, besides, are great stimulants to the circulatory system, increasing the flow of the necessary juices and aiding digestion; while the onion and lettuce and celery supply a craving of the nerves and afford them a satisfied rest, composing their disturbance, and so inducing sleep, and sometime even helping to allay pain and dispel the unknown evil which causes rheumatic pains. Carrots, too, are of value in promoting digestion; the acid of the early rhubarb, so valuable to some, is yet so powerful that gouty and rheumatic people have to look askance at its tempting preparations; the cabbage is so full of gluten as to be very nourishing, while the turnip is nearly as nutritious as cornmeal; the sea kale and the water cress correct scrofulous tendency, and the cucumbers come just in season to cool the heated frame. Then, too, the berries are cooling and purifying, and so is the cherry, with juice more delicious than any fabled nectar could have been, and all the early fruits; the peach, coming later, is when in perfect condition, well known as a corrective.

HOUSEHOLD HINTS.

For fruit stains dip the spots several times in hot milk.

When mattresses are stained, rub on a thick paste of starch and cold water and place in the sun. When dry, brush this off, and if not clean repeat the process.

It has frequently been shown, by actual experiment, that troubled sleep and threatened insomnia are corrected by so simple a thing as the placing of an open bowl of water near the sufferer's couch.

Nothing keeps out moths as well as papers. If every housewife, when she puts away her furs, pasted up all the crevices and round the lid of the box with paper, she would find her furs intact when unpacked.

A peck or more of lime left in a cellar in a open keg will absorb an immense amount of moisture, which otherwise might form in mold on the walls. Nothing is more dangerous to the health of the occupants of a house than a moldy cellar.

Beat up two eggs with four tablespoonfuls of good cream, two tablespoonfuls of good butter, small teaspoonful of salt, same of mustard, and half of black pepper and a small teacup of best vinegar. Beat and mix all these up well together; put it into a saucepan and stir over a fire till it thickens. Do not let it boil or the dressing will curdle. Let it cool, when it is ready for use.

As the time approaches when screens must be taken out and placed in windows and doors, it is a good plan, after dusting them, to rub both frames and wire thoroughly with a cloth dampened in kerosene. This will add much to their appearance, and will prevent the wire from rusting. On that acccount the same precaution should be taken when they are packed away again in the fall.

What Stronger Proof

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvellous cures it has effected after all other remedies had failed?

Hood's Pills cure Constipation.

BEECHAM'S PILLS for a bad liver.

CHICAGO TO NEW YORK AND RETURN FOR $18.00.

Cheap enough. The Michigan Central, "The Niagara Falls Route," will sell these tickets July 5 to 7, good to return until July 15, with privilege of extension to August 15. By arrangements made with the New York Central, stop-over privileges will be allowed at Niagara Falls and at Albany (to run over to Saratoga Springs where the great educational meeting will be held) and at other points, and the option given of all rail or Hudson River Day Line Steamers from Albany to New York. *It* PAYS to travel over a first-class line. Do NOT FORGET that the utmost comfort, safety and convenience goes with a ticket over the Michigan Central. Its trains pass directly by and in full view of the World's Fair, through the most beautiful part of Michigan, across the Detroit River with its fine water views, directly by and in full view of Niagara Falls, down the lovely Mohawk Valley and the incomparable Hudson

Tickets also sold Chicago to Saratoga Springs July 5 to 13 at one fare for the round trip, with addition of $2.00 for membership fee, National Educational Association, with privilege of extension to Sept. 15. Stop-overs granted at Niagara Falls Albany and other points. For fuller information apply to L. D. HEUSNER, City Passenger and Ticket Agent, 67 Clark St., Chicago.

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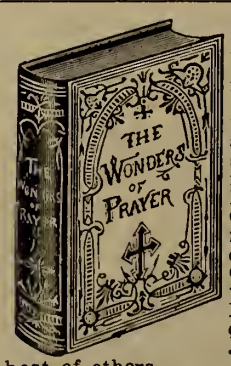

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FARM NOTES.

CARE OF TEAMS.

Do not work the horses or oxen too hard at first, if they have not been steadily at work through the winter or spring. A hard day's work counts with them as it does with the man who pitches the manure or holds the plow, and if they are overworked they feel it the next day. And if they are getting old, or are very young, they feel it more than those in their prime. It is very easy for the farmer to so plan his work that neither man nor beast need to continue for more than six hours at one kind of labor at this season of the year. Put up the team and let them have a rest, while the men rest by exercising a different set of muscles. Increase the feed of the team a little, but not too much at once.—*American Cultivator.*

DURABILITY OF FENCE POSTS.

The theory that fence posts will last longer if set in the ground upside down does not hold good in practice. It is chronicled that some years ago Prof. Beal. of the Michigan Agricultural College, selected sticks of thirteen different kinds of timber; each stick was cut in two in the middle, and each of these was split, making four sticks from each one. One set was placed in sandy land, and the other in clay land, in each place putting near each other a stick "top-end up," and its mate "bottom-end up." In some cases those with top down lasted best, in some the reverse was true, while in others there was no perceptible difference. The conclusion reached was that, so far as durability goes, it made no difference which end of the post was set in the ground.—*Exchange.*

SAVING GARDEN SEEDS.

No one can state, even approximately, how much tillers of the soil lose every season by planting inferior seed. A small, half-matured carrot seed will produce a carrot about as large as a man's finger, whereas a large and plump seed will bring a carrot as large as a man's arm. The same is true of parsnips, beets, and turnips. If you plant the seed of nubbins, the crop will be nubbins. If you plant small potatoes year after year, the crop eventually will be small potatoes and many in a hill.

Let me exhort every farmer and gardener to commence now, early in the growing season, to grow and save good seed for the next year. Select the best carrot, the nicest parsnip, the handsomest beet, and the turnip that is of the most desirable size and form, and set them in rich and mellow soil. When the blossoms have appeared, take a pair of shears and clip off all the small clusters, leaving only the large and fully-developed flowers. If all the small blossoms are clipped off, the seed-pods and panicles that are allowed to mature will yield large and plump kernels, two or three times as large as most of the seed of commerce.

If one desires to raise solid cabbage heads, as large as a water pail, and solid cauliflower, as large as a big dinner plate, let him set out a large, solid cabbage, and a large cauliflower, heads and stems, and he will get large and plump seed that will fill the sorrowful soul of a dyspeptic with smiles and gladness.

Keep a watchful eye on the tomato vines, and let the tomato that ripens first be saved for seed. Tie a strip of red flannel around the ear of sweet corn that ripens first, and when fully matured, hang the ear, husks and all, in some dry and secure place, where vermin and birds are not allowed to enter. Save your flower seeds, also, such as sweet peas and many other flowering plants. My frugal wife, who takes care of her flowers with her own hands, and loves them and treats them as if they were inferior intelligencies, keeps an eye out during all the growing season for the best and plumpest seeds of every flower she wishes to cultivate. Every seed that we save will germinate as certainly as a potato.—*Selected.*

BRIEFS.

The laws of New Jersey for the improvement of the highways have been beneficial to the farmers, having in most cases almost quadrupled the value of real estate. Towns often vote large sums of money to aid railroads, when, if the same amount had been used in improving their local highways, a better return would have been received.

Be careful of the young colts. A little care in selecting proper food for them will pay good dividends. Ensilage or roots do colts great good.

It is the opinion of the *Western Live Stock Journal* that the American draft-horse is coming to the front and creating a new interest among our farmers.

Pallor, languidness, and the appearance of ill-health being no longer fashionable among ladies, Ayer's Sarsaparilla is more largely resorted to as a tonic-alterative, nervine, stomachic, and builder-up of the system generally. This is as it should be. Ayer's is the best.

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NEWS OF THE WEEK (*Continued from 13th page*).

Strikers at Tower, Minn., have driven the sheriff and his deputies from the mines, and bloodshed is feared.

An electric car running between Wallsville and East Liverpool, Ohio, rolled down the bank of the Ohio river, and many people were injured.

Elisha Pennington, a merchant of Champaign, Ill., has been visited by his brother, from whom he was separated during the California gold fever, forty-three years ago.

The men on the electric street-car line in Cleveland, O., struck on Monday for twenty cents an hour for ten hours' work.

The Lancaster (Pa.) and the Aurora (Ill.) watch factories have been consolidated, and the machinery of the latter will be transferred to Lancaster. Capital, $500,000.

A new natural gas field has been discovered within fifteen miles of Pittsburg, Pa. It is known as the Pin Hook Field, and is about eighty square miles in extent.

A schooner yacht was capsized in Lake St. Clair on Sunday, and twenty-three people were thrown into the water, three of whom were drowned.

A census bulletin issued gives the number of industrial establishments in Canada at 75,768, an increase of fifty-one per cent in ten years; capital invested, $353,000,000, an increase of 114 per cent.

The second section of the Western express on the Pennsylvania railroad crashed into the first section at Harrisburg, Pa., Saturday morning. Thirteen bodies have been recovered, forty people being injured.

William E. Halloway, Peruvian consul, and son-in-law of ex-Mayor Grace, of New York, died of blood poisoning in San Francisco Friday.

Annie Flynn, a domestic at Cedar Rapids, Iowa, set fire to her bed-clothing and when fatally burned leaped from a second-story window, Friday.

Milwaukee's grain trade has increased wonderfully.

Ex-Congressman Cobb died at Vincennes, Ind., Friday.

George W. Biggs, 15 years old, employed in a Philadelphia jewelry store, stole $10,000 worth of diamonds and valuables.

Harvesting wheat has begun near Hillsboro, Ill., and the yield is estimated to be as great as last year.

Gold to the amount of $1,750,000 was ordered to Europe from New York.

Joseph Taylor at Orleans, Ind., shot his mother and sister, the former fatally, Friday.

William Anderson was killed at Milltown, Pa., while testing a gas well.

June 19, Cardonia, Ind., was badly shaken by a dynamite cartridge. Mrs. Jane Burch did the work through jealousy. She claimed her husband had been visiting a woman, and while in the height of her anger she secured a large dynamite cartridge, and by mistake placed it under the residence of Mr. A. Handcock. The three occupants of the house, Handcock's wife and two children, were badly shaken up, but not seriously injured. The house is a total wreck.

A wagon and street railway bridge is in course of construction across the Licking river, between Covington and Newport, Ky. Five bents of the iron work had been erected, and thirty-six men were in the "traveler" at the unfinished end of the structure, when suddenly the iron collapsed and, with the "traveler" and workmen, plunged into the river. Nearly all the men perished

Two Grand Army men at Kentland, Ind., John Doran (city marshal) and Jack Plummer, a citizen, in a quarrel over an order of the city council to which Plummer refused obedience, fired several pistol shots at each other. Doran was killed and Plummer went to jail.

On Sunday night the general store of W. H. Ryan, at Parmleysville, Pa., was struck by lightning. Two kegs of powder exploded, throwing an iron safe through the roof, and wounding every one of fifty occupants of the room.

Lot Smith, a Mormon bishop and ex-Danite leader, has been killed by the Navajo Indians.

The Rev. Thomas Dixon, of New York, was indicted Friday for libelous utterances from the pulpit against a city official.

Mrs. Sarah Rothschild, aged 104 years, was buried last week in this city.

Two young men, brothers, named Doyle, living at Rogers' Park, Ill., quarreled over a bicycle, and one of them shot Policeman Bixley, who interferred, killing him. A few moments later the murderer shot himself dead.

At Washington, D. C., Wednesday, Edwin J. Ryan, a trusted clerk, about 23 years of age, decamped after getting off duty at 8 o'clock in the office of the United States Express Company, taking with him three packages said to contain about $50,000 in new United States Treasury notes. It was money sent in care of the express company intended for National banks, and mostly in bills of a large denomination.

T. H. Kuhns, of the Telephone Exchange, Rockford, Ill., was severely burned on the hands and body. He was handling a wire, which dropped over the electric street railway line. Kuhns received the full 500 volts. He was taken in a precarious condition to the city hospital.

FOREIGN.

Plague and cholera have caused thousands of deaths in Persia and India.

It is reported in Berlin that a bill is to be introduced in the Reichstag increasing the German army by 63,000 men. The additional annual cost will be about 60,000,000 marks.

Emin Pasha's reported death was merely a rumor.

The British tank steamer Petrolia with a full cargo of 937,528 gallons of crude petroleum was struck by lightning during a thunder-storm in the harbor of Bordeaux, France. The steamer was blown to pieces and the burning oil running over the surface of the water set on fire a number of other vessels mostly engaged in the river or coasting trade. These were all burned to the water's edge, and the woods on the right bank of the Gironde having also been set on fire, much valuable timber was destroyed. The loss has not been estimated. It is said to be heavy. Fifteen persons lost their lives by the explosion and fire.

In Germany a society has been organized to placate France for the loss of Alsace-Lorraine by a promise of bestowing Egypt upon the republic.

The Czar of Russia has issued a ukase permitting the unconditional export of wheat, oats, barley and other cereals with the exception of rye.

Further advices from the interior of Africa confirm the rumored defeat of the German force under the command of Baron von Bulow. The whole district around Fort Mareng has been abandoned by foreigners. The English missionaries who were working in the vicinity are reported safe and are taking care of the wounded Germans.

French imports showed for the last year a gain over the exports.

Serious political riots occurred at Tralee, Ireland, Monday.

Terms of peace between the Irish factions have been refused.

Italy has a silver panic owing to a scarcity of the white metal.

Belgian advices from Africa renew the charges of a religious war in Uganda.

Gladstone and his lieutenants have decided on a home rule measure which retains the vital features of the 1886 bill and pacifies the Ulster orangemen.

Timothy Healy was mobbed in the streets of Dublin Friday, and had a narrow escape from being seriously injured.

The Theater Royal at Birkenhead (Eng.) was destroyed by fire. The audience had left the house before the fire broke out.

Prince Bismarck was enthusiastically received by the Bavarians at Munich Friday, the students taking a leading part.

THE CHRISTIAN CYNOSURE.

BOUND VOLUMES.

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On the third page of this issue we print the platform adopted by the National Prohibition Convention at Cincinnati, last week. It is inserted as a matter of news, without comment. It speaks for itself. With it we print the votes by which the Prohibition candidates for President and Vice President were nominated.

In the *Cynosure* for March 17, 1892, was published an illustrated exposition of the signs, grips, passwords and oath of the Farmers' Alliance. A subscriber in Florida, writing to us June 12, says: "I know it is correct, for I spent $50 in its den before I subscribed for the *Cynosure*." We have other evidence to the same effect.

"Benevolent" orders have recently been in session in various parts of the country, and some statistics relating to their membership and finances have been given to the public. As usual, the amounts of money expended for lodge "charity" bear but a light proportion to the sums in their treasuries and lodge expenses. In other words, the rank and file members pay a heavy tax to "run the machine."

The State Board of Health of Illinois calls attention to the prevalence of small pox in New York City, Pittsburgh, Pa., and at several places in Ohio, West Virginia, Iowa, and Michigan, and notes some recent cases of that epidemic in Chicago. In view of the danger that it may spread throughout this State, which has for ten years past been comparatively free from its ravages, the Board particularly recommends the prompt and general vaccination and revaccination of all who are liable to contract this loathsome and fatal disease. This treatment has proved a sure method of prevention, and the Board well says that on account of the approaching Columbian Exposition, Illinois, and especially Chicago, "cannot afford another small-pox epidemic." The individual and public interests of the State demand a vigilant regard for the suggestions of the State Board.

Recent news from Turkey indicates an increase of Mohammedan opposition to Christianity and its advocates in that semi-barbarous land, where the government has adopted methods to suppress its progress. Even the singing of that good old hymn, so warmly cherished in our homes and churches—

"Jesus shall reign where'er the sun
Does his successive journeys run"—

has been interdicted, together with other melodies which exalt the name of Christ. But the missinearies, strong in the faith of their Leader, believe that "the heathen shall be given to him for a possession," take courage, and continue to labor, even against the rage of the Ottoman fanatics.

An unpleasant state of suspense prevails in Baptist societies, as we write, owing to the uncertainty of obtaining the donations necessary to secure a proffered gift of $1,000,000 from John D. Rockefeller for the Chicago University. The condition of this munificent endowment is the gathering of an equal sum by the friends of the University before the 10th instant. All of the requisite sum, except $140,000, has been pledged by wealthy citizens of prominence in business and social circles, but there has been an ominous delay in obtaining the balance. It would be too bad to cripple a great educational enterprise by depriving it of $2,000,000 which it needs, when so nearly within its grasp. Chicago cannot afford to allow this forfeiture.

The Turkish government has recently conceded right of way through Palestine to the new Egyptian-Syrian railway, running between Acre, in Egypt, and Damascus, in Syria, past Nazareth, Nain, Jezreel, and across the river Jordan, and over the plains of Bashan. The distance between the terminals is 120 miles, and, it is said, the road will open up for settlement a very fertile country. The cost of the railway is estimated at about $10,000,000. The civil engineers' surveys are nearly completed. Bible students experience a curious sensation when they read of this commingling of hallowed associations with modern business methods. But the railways are great assimilators and promoters of civilization, and by the introduction of increased facilities, assist in carrying the work of reform into new fields already ripe for the harvest. It is well.

During the session of the Republican National Convention at Minneapolis, W. J. H. Traynor, of Detroit, Mich., "Supreme Master of the Loyal Orange Institution of the United States," sent a telegram which was distributed among the delegates in leaflet form by the Grand Master of the Orange Lodge in that city, of the following purport: "That Thos. W. Palmer, of Michigan, or any other equally good American on either ticket, will receive 1,250,000 votes, none of which will ever be cast for Blaine." The immediate offence of Mr. Blaine, as stated in the leaflet, was his attendance at "high mass celebrated in the Capitol at Washington over the body of Senator Barbour." Further, the telegram stated that the Orangemen would "vote against him to a man in case he is nominated." Mr. Blaine was *not* nominated, and the lodge watch-dog was appeased.

Wilkins Rustin is dead, in his youth. Until a few weeks ago, his name was unknown outside of the social circle in which he moved, and in the heyday of his young life he sought the advantages of an education at Yale College, to prepare him for an intelligent and prosperous career. But an accursed secret society in the college ensnared him into its meshes. Of course, he was young, ardent, and social, and to join it seemed expedient. Then the cruel initiation followed. The public is not permitted to know the follies committed in the lodge room, but at one stage of the disgraceful orgies, Rustin was blindfolded and told to run down a certain street. In this act he collided with the pole of a carriage, receiving a blow in the abdomen, which induced peritonitis and caused his death. It is true that the victim in this case of college ruffanism was a consenting party; but the onus of the manslaughter will continue to rest upon those who sent him upon this hazardous expedition. Public decency and safety require the abandonment of these societies and their cruelties.

The articles on "The Church and the Liquor Traffic," printed in our Temperance Department, on another page, and which we copy from the *Church Militant* and the *Voice*, although too sweeping in their charges against the church, undoubtedly contain a *modicum* of truth. There are churches, probably, which by their apathy in the prohibition cause have laid themselves liable to severe strictures; but such active and persistent-for-truth denominations as the Free Methodists, Wesleyans, Reformed Presbyterians, United Presbyterians, Radical United Brethren, Friends, Mennonites, some of the Lutheran bodies, and the Methodist Episcopal, as shown by the resolution adopted at the recent General Conference in Omaha, are not to be included in the category of less faithful churches. There are probably others which deserve equally honorable mention in this connection; and the time has now arrived when *all* Christian denominations owe it to their Lord and Master to make an open and strong declaration in opposition to the liquor traffic in all its forms, and support it by their influence and ballots.

Persons who have been subjected to the indignity of being snubbed and badgered by oversmart lawyers, when testifying as disinterested witnesses in common-law courts, will be pleased to learn of the formation of an organization in London, known as "The Witnesses' Protection Society." The objects of the association are to protect affiants against personal abuse by attorneys while on the stand, and to place questions relating to contempt of court in the hands of a jury, rather than leave them to the whims and prejudices of the presiding judge. On this subject a contemporary remarks: "If judges cannot, or will not, protect witnesses, the jury should be given the power to commit any lawyer to jail for contempt of court who has been guilty of abusing the privileges of his position to the detriment of the self-respect or of the reputation of a witness, during the trial of the case submitted to its decision." This innovation, however, good as it is, will not reach and restrain another crying evil—the influence of Freemasonry upon judicial proceedings, in which, too often, the lodge rules, with its usual arrogance and prevarication, against truth and justice.

ARE FREEMASONRY, ETC., BENEVOLENT INSTITUTIONS?

BY LAURA S. HAVILAND.

Let us examine a moment, and compare them with the precepts of our Lord Jesus Christ, who said: If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also

lend to sinners, hoping to receive as much again. (Luke 6: 32–35.)

What gain to the following widows of good Masons did they receive?

George McLean, a good Mason, who had always been very careful to pay his dues, and had a choice picture that he told his wife to show to Masons, if anything should ever happen to him, and she and the children would be well-cared for, in the spring of 1877 came from the mountains very ill. As they were poor, the Masons were applied to for aid. Three of them came at once, and hired one of their number as a nurse, who, being a drinking man, was an unpleasant companion. The wife's father had taken her to his home to care for her. Mr. Parkison (the father) told her that the doctor had said to him that it would not do for her to remain with him, in her condition; also, that Mrs. Almira Merrill (an intimate friend of the writer), would be in often, and would see that he received every attention needed. After two weeks' suffering, he saw that he was going to the spirit-world; he begged to see his wife and children (the younger a week old), and they were brought for the last farewell word, and parting kiss. Very soon after, his spirit was taken to Him who gave it. In this bitter wave of sorrow she was told, if Masons buried him she could not be lain by his side; and her father promised her to have him exhumed, and buried by her side, if he was living at her death. This reconciled her to leave all to the entire control of the Masons, as they had cared for him during his two weeks' illness. A neighbor of hers, Mrs. Miner, also encouraged her, telling her how very kind the Masons had been in her recent bereavement. Her husband had gone to Honolulu, Sandwich Islands, for his health, and took his niece with him. But he died there, and the Masons furnished a metallic coffin, furnished an escort for the niece, and brought him home, and buried him free of charge. But both were sadly disappointed. The Masons brought heavy bills against their estates.

Mrs. McLean, being poor, was left penniless. They sold her husband's four horses and wagon; also her own riding pony, presented by her husband to her before their marriage. Both of those widows said they could have managed without such an expensive pageantry in the burial of their loved ones.

But why are these secret, oath-bound organizations called for? Where do we find the necessity, in this free country of ours, for oaths conceived and brought forth in heathen darkness, not known within the pale of jurisprudence? In vain does New York or Massachusetts, or any other State, pass laws against unlawful oaths, when the sin is winked at in high places in church and state. It seems to be accepted as a sort of panacea to aid in bearing all the mental ills that brain is heir to. The fine of $50, or $100, that has been prescribed for taking an unlawful oath, as in New York, etc., is a mere rope of sand, as long as it is practiced in highest official circles; and churches make strong pillars in supporting this worshipful Diana.

It seems a mania to know something not known by everybody else, and becomes a subterfuge, or hiding place where plans may be concocted, and carried out; plans, perhaps, not designed by many who are entrapped. But what is the *finale* of Jesuits, Freemasonry, Odd-fellowship, Clan-na-Gael—and the multitude of secret orders, for their name is legion? Why is Christendom honeycombed with them, when they are diametrically opposed to the teachings of our Lord Jesus Christ, who said, "In secret have I said nothing?" But what we do need is, Paul's text, Hebrews 11: 1: "Now, faith is the substance of things hoped for, the evidence of things not seen." Then follows the long list of evidences, in his retrospect, of what faith had accomplished in the past, showing the utter fallacy of all wood, hay and stubble in the mixture of "the foundation of the house not made with hands, eternal in the heavens."

I thank God and take courage, in seeing these reforms advancing, East, West, North and South, —sweeping all sins with the besom of God's Holy Spirit.

Here, too, stands Goliath Alcohol, of these United States, defying the armies of the living God; but the stripling, Prohibition, will lay the giant low, and will yet sever his head from our body politic with his own weapon. When all this legion is driven out, the angelic song heard by the shepherds of Judea, at the birth of the Lord Jesus, shall become universal: "Glory to God in the highest—peace on earth, good will to men!"

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UN-AMERICAN ORGANIZATIONS.

AN ORATION DELIVERED BY G. F. JEGI, AT THE EXHIBITION OF THE JUNIOR CLASS OF NORTHWESTERN COLLEGE, NAPERVILLE, ILL., JUNE 10, 1892.

Each nation presents a peculiar characteristic. The name England at once calls to mind an enterprising commercial and manufacturing nation, guided by able statesmen and guarded by a powerful navy. France means an unstable, warlike, fashionable, extravagant Republic. Russia conveys us back to the time of the despotic Cæsars, and we behold a fair type of a semi-barbarous people. Germany is noted for her advance in science and philosophy. So we might peruse the whole catalogue of nations and notice the characteristic of each, but will turn our attention to the United States.

Christopher Columbus, the famous discoverer of America, was a lover of freedom. Often he could be seen at night lying upon the deck of his ship studying the free movements of the constellations in the Italian sky. These observations instilled into him principles of free thought and action. After the great continent responded to his quest, the colonists flocked to the forests of America in search of liberty. Again, the Revolutionary fathers purchased liberty with their own lives. And the heroes of the late war established the principle that every honest subject should be free. Hence our characteristic is determined without difficulty. At home and abroad, America is but a stronger term for liberty.

This is the word inscribed highest upon our banner; but there are organizations which, as it were, lurk in secret and watch their opportunity to spring upon Freedom's race and expunge that dear word, liberty, and write in its stead those ill-boding words—disruption and anarchism. These organizations are the secret, oath-bound societies, which pledge themselves to keep the lodge secrets and to aid the members of their fraternity. Their name is legion, for they are many.

Taking an oath in which the name of God is mentioned is a very solemn ceremony, and should never be resorted to unless the occasion is of grave importance, and the man who takes the oath has a clear knowledge of its import. How is this with the applicant of a degree in a lodge? He blindly obligates himself to keep mysteries which are not yet revealed to him, and to obey the orders of the lodge irrespective of consequences. By so doing, a man sells his honor, his intelligent manhood, and his free will. Joseph Cook says: "It is tying a noose around your own neck with your own hands." If facts did not frequently verify this assertion, it were incredulous that a freeborn American would humiliate himself to such a degree as to barter his sacred birthright.

The question naturally arises, Why is secrecy necessary? They say: "In order to carry out our plans." The very fact that permanent organism keeps its work secret, suggests the nature of its plans. Did you ever hear of a burglar who did not keep his tools concealed? If their objects were pure, generous and noble, they would not seek darkness. Truth and justice need no cover; they can stand inspection; but plots and conspiracies cannot tolerate the gaze of a scrutinizing public. Secrecy is a relic of barbarism, and is antagonistic to the principles of a free government.

The public is, naturally suspicious of these secret clans; nor are these apprehensions entirely creations of fancy. "By their works ye shall know them." Ever and anon the nefarious schemes conceived in those iniquitous dens are brought to light. The murders of Morgan, Cronin and Hennessey are brands upon their character which the tooth of time cannot wear away, nor can centuries obliterate them. As long as these oathbound lodges shall exist, so long will the blackness of their crimes be remembered.

Justice has frequently been evaded through there fraternities. They sympathize with and support a member, whether he be as pure as Daniel or as guilty as Cain. Thus they destroy the distinction between right and wrong, annihilating the functions of government and practically establish anarchism.

Yet graver charges are preferred against secretism. It has been calculated that three-fourths of all the soldiers who fought in the Confederate army during the late war belonged to secret orders, and the remaining one-fourth were forced into service. According to this, the rebellion was practically planned and executed by secret orders. Who will for a moment hesitate to brand them as un-American? They seek not the welfare of the Union, but they selfishly guard the interests of their own members, at the expense of every principle of integrity and manliness.

Clans and classes in society are not conducive to unity. This is frequently an argument against immigration. It is said that we have here a little Ireland, there a little Poland, and yonder a little Italy, etc., and these people fail to assimilate so as to form a strong Union. But how does this matter stand with reference to secret societies? We have here a group of Masons, there a clique of Odd-fellows, yonder a horde of Clan-na Gael, and here a mob of Mafia, and what not? Each chapter is seeking its own interest in the accumulation of wealth, at the polls, and at the bar of justice. While the nationalities will in time assimilate, these organizations direct their forces toward opposite quarters, so that time will only increase the gap between them. Thus it is obvious that they engender the spirit of schism and disruption.

Organizations of a somewhat similar character but of a milder temper are springing up in every grade of society. Among them we will mention only the Greek-letter societies of our colleges and universities. The supporters of these fraternities claim that their object is to benefit their members morally, for if any one be found contracting evil habits, they assume the responsibilities of correcting him. It requires no magnifier to discern the fallacy of this pretext, if we but observe the party strifes and the results of college elections. As Yale and McGill have lately testified, these fraternities are selfish to the core. They seek to honor their members at the expense of others. But the end is not yet; the tendency is that the man who has been a member of a fraternity during his college days will subsequently link himself to one or another of the sterner secret societies; and since college-bred men largely control our government, do we not see that the ripple started in youth will increase to a mighty billow that may engulf the ship of state?

We notice that in all of these organizations the will of the individual must submit to the behest of the order. Thus men acquiesce in slavery and call it freedom. Webster, in his memorable reply to Hayne, said: "We know no masters; we acknowledge no dictators." Oh, that this sentiment were so indelibly written upon the heart of every American youth that he would forever scorn thralldom in all its phases.

In conclusion, these un-American organizations can be subverted. The initiative has been taken. The Endowment House of the Mormons has been decared illegal, and its adherents are disfranchised. May wise and judicious statesmen arise in our legislative halls, who will pronounce a similar verdict on every secret oath-bound organization!

TENTH GENERAL CONFERENCE

FOR THE PROMOTION OF CHRISTIAN LIFE AND SERVICE, AT EAST NORTHFIELD, MASS., AUGUST 4–15, 1892.

DEAR FRIENDS AND FELLOW LABORERS:—By the favor of God there is again set before us an open door, inviting us to our annual Northfield feast of Christian fellowship and service. During the conferences of past years we have found it good to wait upon the Lord in united worship and Bible study, in service and quiet rest. They have been seasons of refreshing to many, who have gained new experiences of grace and power, and have gone forth with renewed life and hope and strength in the work of God. Many have also come to realize in these meetings, as never before, the oneness of believers in Jesus Christ,

as they have held sweet fellowship with Christian workers from many lands, meeting on the common ground of faith in the only Saviour, and seeking that union in love and service for which He so earnestly longed and prayed.

Every year of this age of material progress and spiritual unrest shows more and more clearly that "it is not by might nor by power," not by worldly wisdom and skill, not by human devices and expedients, that the great work of Christ's kingdom is to be done. All experience but repeats the one lesson, that there is only one Power that can prevail for righteousness against the forces of evil, and save even the church itself from corruption and decay, and that the more utterly we feel ourselves shut up in helpless dependence upon that Divine Spirit for wisdom and power to do the work our Lord has given us to do, the more surely we shall succeed in accomplishing it.

It has been the aim of the Northfield Conferences to unite believers in the love that casts out fear and in the faith that works by love, in uttermost dependence on the Holy Spirit. We are encouraged by the experiences of past conferences to expect still better things in the days to come. Let us then gather together again in conference, around the cross of our Lord Jesus Christ, to glorify him; to build each other up in the faith of the old Gospel; to provoke one another unto love and good works; to bear one another's burdens, and so fulfill the law of Christ. Let us seek to gain still fuller and clearer views of the greatness and urgency of our Lord's work that waits to be done, and of the fullness and freeness of grace and power that he offers to his willing servants.

On account of my necessary absence, on foreign shores, the coming conference will be under the leadership of my friend, Dr. A. J. Gordon, of Boston, who has kindly consented, at my request, to lay aside other plans and work, and take my place. Dr. Gordon is well known as "a brother beloved," who has from the beginning taken a deep interest and a prominent part in these meetings. I trust that the friends of Christ will do all they can, in hearty co-operation with the leader, to make the conference a great blessing. Though absent in body, I shall be present in spirit with my brethren, laboring together with them in earnest desire and prayer for the success of the conference. May abundant grace and peace rest upon the assembly from the beginning to the end.

Among the speakers who will be present are: Rev. A. J. Gordon, D. D., of Boston; Dr. Arthur T. Pierson of Philadelphia; Rev. R. A. Torrey of Chicago; Rev. James M. Gray of Boston; Rev. Hermann Warzariack, the Christian Hebrew preacher of New York, and others. Mr. Ira D. Sankey and Mr. Geo. C. Stebbins will lead the singing.

Accommodations may be obtained at the Seminary buildings during the time of the meetings for one dollar and fifty cents ($1.50) per day. The Betsey Moody Cottage will be open, as last year, for the accommodation of any who may desire more quiet and retirement than is possible in the larger buildings; rates will be two dollars and fifty cents ($2.50) per day for room alone, or two dollars ($2) per day in room with another person. Parties wishing to tent can have a suitable place on the Seminary grounds free of charge, and, if desired, board may be had for seventy-five cents per day. "The Northfield," a beautiful, quiet hotel, furnishes first-class board to those desiring.

All communications in regard to accommodations at Seminary building, as well as at "The Northfield," should be addressed to the Manager, Mr. Ambert G. Moody, East Northfield, Mass.

London, May 26, 1892. D. L. MOODY.

SPENDING MONEY FOR THAT WHICH IS NOT BREAD.

In the first place, these lodges are all of the world. They had their origin in the world; they are actuated and directed by worldly policy; they are filled with worldly men, many of whom delight to ridicule our religion; they are not a necessity to accomplish any of the great ends of human life; they are not indispensable to human government; they are by no means essential to salvation; they convert no man to God; they save no souls; they are distinctively worldly organizations. The Scripture clearly teaches that the Christian is "not to be fashioned according to this world;" that we are in the world, but not of the world; that we are "not to love the world, neither the things that are in the world." Now, then, if lodges are in the world; if their origin is human and they serve human ends; if they have not the stamp of God upon them and we take part in them, we are sinning against God. Otherwise the Scriptures quoted have no meaning.

They are expensive. The initiation, the annual fees, and other expenses in the very cheapest ones amount to quite a sum during a year. The great cry from the church of Christ to-day is for more money. It is needed in every avenue of church work. Missionaries are to be sent to the heathen, churches are to be built in our own country, evangelists are to be supported, colleges need endowment, the poor must be fed, the orphans clothed, and God's work sustained. To take money, then, that should be expended for the cause of God and fritter it away on lodges is nothing less than sinful. But it is claimed by some that lodges feed the orphans and widows and accomplish work that the church cannot or does not. This may be true in some instances, but the reason of it is that money which the church should have, and has a perfect right to demand, is expended upon these lodges. If all the money that professed Christians spend on lodges were given into the churches of our land, there would be no opportunity for such charges made upon the church. Every man's highest duty in life is to God. When the church can command men to discharge this obligation it will have more honor in the world, and the lodges will be less popular.

If the money spent in labor unions and other organizations of like nature that are formed as protection of labor against capital were placed in savings banks, loan associations, and other institutions of similar nature, there would be more happiness among laboring classes and less danger to property from riots. I would not be be thought an enemy of the laboring man, and friend of the capitalist, but I am sure if the laborer would learn some lessons of prudence, economy, and thrift from his employer his condition would soon be bettered. Many laborers spend time and money in organizations against employers, and are themselves injured.—*A. C. Smith, in Richmond Missionary Weekly.*

THE CHURCH OF ROME AS IT IS.

The thousands of incidents on record of the favors obtained by Catholics through the intercession of the Blessed Virgin Mary are convincing proofs of the powerful efficacy of her influence. Why then should we want for grace essential to our temporal welfare when it can be secured for the asking—with the requisent disposition? "Ask and ye shall receive." But ask the Son through his mother Mary. Ask for things lawful and ask with humility, and you will be sure to get them.—*Western Catholic News (Chicago), May 7, 1892.*

The formal organization of the Catholic church took place at Jerusalem on the day of Pentecost, when St. Peter called the apostles together, and presided as the chief and head of the Apostolic Conclave. We know from Scriptural text, Acts 2: 1, 7, that the miracle of the universal language took place at the time when the representatives of all nations assembled together on that occasion—each speaking a language of his own, yet when Peter addressed the assembly in his own tongue, they all understood him as if he had spoken in their own language. We know also that the Catholic church alone maintained an uninterrupted succession from St. Peter down to the present day, when the saintly Leo XIII. occupies the same chair which was positioned and occupied by Peter, the first Pope.—*Western Catholic News, May 7.*

In view of the fact that the Vatican Exhibit at the World's Fair will include relics of Christianity nearly nineteen hundred years old, we wonder what our dissenting brethren will invent to bridge over the chasm of 1,500 years which passed, between the day of Pentecost, where the church was formally organized by the apostles at Jerusalem when the first Pope, Peter, presided, and Luther's display of wounded pride by burning the bull of Leo X. For want of something better, why not exhibit the flute that Luther entertained the barmaids of Wertenburg with, or the rope which—like Judas Iscariot—he hung himself when in a state of despair.—*Chicago Western Catholic News, June 25.*

THE CATHOLIC CHURCH AND MASONRY.

The greatest danger to Freemasonry, to-day, is from enemies within its lodges—Jesuits and atheists—who are members solely for the purpose of first injuring the institution and then undermining and destroying it. Wherever such an one is found he should be tried and expelled.—*Voice of Masonry, for July.*

MASONS THE ENEMIES OF THE CHURCH.

"The Catholic church has condemned under excommunication only the Freemasons, the Fenians and the Carbonari—no others. It is possible but not probable that a Catholic who knows that the Freemasons have thus been condemned will join the order. They allow that in Europe and South America the Freemasons by their actions have deserved condemnation, but claim that those of North America are entirely harmless. If this be the case, and if our Masons are really so entirely different, why then do they not separate from those, and why has the Pope Leo XIII. not made such a distinction? He may be supposed to know them sufficiently well. Leo XIII. has always evinced the greatest admiration for this country, and would have made this distinction if he could. The religion of the Freemasons as such is the same all over the world.

"In conclusion, let me ask: Are the Freemasons here really so harmless? It is a well established fact that the school fight in Illinois and Wisconsin has been inspired and directed by the Freemasons of Europe. And a certain politician, who made the fight against the Catholic schools a personal matter and who was therefore defeated, received the thirty-second degree soon after his defeat. This, in my opinion, goes to show that the Freemasons, as such, are in sympathy with those who conspired against us."—*Father Abbelen, in a Recent Lecture.*

WHAT ONE WOMAN SEES.

Mrs. H. J. Bailey, Superintendent of the Department of Peace and Arbitration in the World's and National W. C. T. U., gives the following strong testimony in the last number of her paper, the *Pacific Banner:*

We believe secret societies do much toward keeping alive a spirit of militarism. The technical terms of many of the lodge meetings have a military flavor. The uniform and street parades of these societies remind one of war time. The duties required of the members of these lodges are often similar, in spirit at least, to those enacted by an army.

She further adds: God who created husband and wife said they should "be one flesh," yet a man must keep the secrets of his order from his helpmate and companion, all his life. He passes night after night at the lodge and his wife is not free to ask a single question in regard to how his time was spent.

In reference to their effect on the cause of religion she testifies as follows: We recently heard one pastor ask another his opinion of secret orders. "They are an enemy to the church," was the quick response. "Some of my members pass right by the church on prayer-meeting night and go to the lodge." "And that has been my experience," observed the first speaker.

Christian workers everywhere testify to the disastrous influence of the lodge on the Church of Christ—worse by far than rum or Romanism, because these are outside foes, while the former is a foe intrenched *within.* How long will Christians remain asleep on this most vital subject?—*National Home Guard.*

The Montreal *Daily News*, one of the oldest Canadian papers, has always refused to advertise liquors and tobacco. This is better than some religious papers do.

Young people are apt to be wavering in belief, because they lack the experience of older persons; they know little of the world and its snares; the love of self and of the things of this world is stronger with them; but if they do not reject the offer of salvation in Christ, and forsake their sins, it is well with them.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., June 29, 1892.

Secretary Noble has written a letter to the Senate calling attention to what he thinks is a serious defect in the law providing for the adjudication and payment of Indian depredation claims. The amount of these claims already filed exceeds $25,000,000, and under the present law as soon as the Court of Claims decides a claim to be valid it becomes in effect a judgement lien upon the tribal funds of the tribe of Indians charged with the depredation. The Secretary does not believe the Indians are far enough advanced in civilization to be entirely self-supporting, and until they are he does not think the money to their credit should be taken to pay these claims. These claims are now being adjudicated with but little or any knowledge on the part of the Indians of the proceedings; but the funds to their credit are, on the other hand, well known to them, and each diminution by payment of any of these judgments will be known to the Indians, and, for the reason that it is not fully understood, the Secretary fears it will be deemed unjust and in bad faith by them, and thinks it his duty to express his anxiety lest it may lead to commotion and eventual outbreak. Secretary Noble thinks it would be an improvement to amend the law, giving the Secretary of the Interior authority to decide whether the financial condition of any tribe against which judgment is obtained is such as to justify the payment thereof from the tribal funds.

Senator Manderson, President pro tem. of the Senate, this week presented to that body the protest adopted by the International Missionary Union at its recent meeting at Clifton Springs, New York, against the new Chinese exclusion law, which, the Union says, was unnecessary, as the number of Chinese now in this country is but 120,000, and was not likely to be increased. It further says, in its protest, that the law is un-Christian; that it is a violation of solemn treaties, the Chinese now here being guaranteed the same rights accorded the citizens of the most favored nation, and that it is likely to endanger the lives and property of missionaries and merchants in China. The protest concludes by asking that the law be repealed, especially those features which deny the right of bail and require registration and certificates for Chinese now residing here.

Speaking of Chinese missions, a lawn fete was given yesterday afternoon and evening on the beautiful grounds of Belmont, the residence of Mr. A. L. Barber, on the heights overlooking Washington, to add to the fund which is being raised here for the erection of a chapel at Foochow, China, as a memorial of the late Miss Belle Twombly, of this city. It added to the interest of the occasion to know that Miss Ruth Marie Sites, the young missionary who but recently left Washington, is in charge of the work at the place where it is proposed to erect the memorial Chapel. Mrs. Barber has shown much interest in this work, and, besides giving the use of her grounds for this entertainment, has contributed liberally in cash.

If there really be any people who still refuse to believe that the world is gradually growing better, instead of worse, they should have attended the fortieth anniversary meeting of the Y. M. C. A., held last Sunday afternoon, and what was said there would have convinced them that Christianity and moral reform have made many strides forward since this organization was formed. The Washington Y. M. C. A. was the third society of its kind established in America. Rev. Dr. Butler, of the Luther Memorial Church, who was one of the founders of the Association, made a most delightful address, sparkling with personal reminiscences of the Association. Rev. Dr. Scott, the aged father of Mrs. Harrison, led the meeting in prayer, after which several of our most prominent ministers made short addresses laudatory of the work and influence of the Association. Then the older members, beginning with Zalman Richards, its first president, gave the younger members some idea of the early struggles through which the Washington society successfully passed.

It may not be amiss to present a few figures showing the remarkable growth of this young giant, which has proven itself such an able adjunct of Christianity and temperance. The first Y. M. C. A. was founded in London on the 6th of June, 1844, by George Williams, who still lives to enjoy contemplating the wondrous growth of the seed he planted on that summer day, nearly forty-eight years ago. The latest official statistics of the Association show that there are 4,651 branch associations, with an aggregate membership of 227,000, and owning property valued at more than $12,000,000. America has 1,435 branches of this Association.

In the absence of Chaplain Milburn, the House of Representatives was opened yesterday with prayer by Representative McKinney, of New Hampshire, who is a minister. *

THE PROHIBITIONISTS.

The Prohibition National Convention at Cincinnati, last week, was attended by more than 1,100 delegates, and much enthusiasm was manifested. Among active participants in the proceedings were Miss Frances E. Willard and Mrs. Helen M. Gougar, of Indiana, and their influence was widely felt in the deliberations of the convention. The latter attempted, in a sort of ante-rebellion speech, to create antagonism against the South, but the convention disowned her harangue by adopting a resolution forbidding that sort of argument, lest it divert the Prohibition vote in the South to other parties in the Presidential campaign.

On the first ballot for candidates for the Presidency of the United States, Gen. John C. Bidwell, of California, had 590 votes; W. Jennings Demorest, of New York, 139; Gideon I. Stewart, of Ohio, 179, and Mr. Bascom, of New York, 3. The result was received with noisy demonstrations, and Mr. Bidwell was declared the nominee.

The final vote for Vice President stood as follows: J. B. Cranfill, of Texas, 416; Joshua Levering, of Maryland, 351; Carskadden, 21; A. W. Satterly, of Minnesota, 26. Mr. Cranfill was declared nominated.

The platform of the convention contains fifteen "planks," or declarations. The first declares the liquor traffic a foe to civilization; favors the entire suppression of the manufacture, sale, importation, exportation, and transportation of alcoholic liquors as a beverage by Federal and State legislation, and demands that the full powers of the government be exerted to secure this result.

The second demands equal suffrage for men and women, and equal wages for laborers of both sexes.

The third favors the issue of all money by the general government only, and in sufficient quantities to meet the demands of business and give full opportunity for the employment of labor. For this end an increase in the volume of money is demanded, and no individual or corporation should be allowed to make any profit through its issue. It should be made a legal tender for the payment of all debts public and private. Its volume should be fixed at a definite sum per capita, and made to increase with our increase in population.

The fourth treats of the tariff, which should be levied only as a defense against foreign governments which levy tariff upon or bar out our products from their markets, revenue being incidental. The residue of means necessary to an economical administration of the government should be raised by levying a burden on what the people possess instead of upon what we consume.

The remainder of the platform is as follows:

Railroad, telegraph, and other public corporations should be controlled by the government in the interest of the people, and no higher charges allowed than necessary to give fair interest on the capital actually invested.

Foreign immigration has become a burden upon industry, one of the factors in depressing wages and causing discontent; therefore, our immigration laws should be revised and strictly enforced. The time of residence for naturalization should be extended, and no naturalized person should be allowed to vote until one year after he becomes a citizen.

Non-residents should not be allowed to acquire land in this country, and we favor limitation of individual and corporate ownership of land. All unearned grants of lands to railroad companies or other corporations should be reclaimed.

Years of inaction and treachery on the part of the Republican and Democratic parties have resulted in the present reign of mob law, and we demand that every citizen be protected in the right of trial by constitutional tribunals.

All men should be protected by law in their right to one day's rest in seven.

Arbitration is the wisest and most economical and humane method of settling national differences.

Speculations in margins; the cornering of grain, money and products, and the formation of pools, trusts and combinations, for the arbitrary advancement of prices, should be suppressed.

We pledge that the Prohibition party, if elected to power, will ever grant just pensions to disabled veterans of the Union army and navy, their widows and orphans.

We stand unequivocally for the American public school, and opposed to any appropriation of public moneys for sectarian schools. We declare that only by united support of such common schools, taught in the English language, can we hope to become and remain an homogeneous and harmonious people.

We arraign the Republican and Democratic parties as false to the standards raised by their founders, as faithless to the principles of the illustrious leaders of the past to whom they do homage with the lips; as recreant to the "higher way," which is as inflexible in political affairs as in personal life, and as no longer embodying the aspirations of the American people or inviting the confidence of enlightened, progressive patriotism. Their protest against the admission of "moral issues" into politics is a confession of their own moral degeneracy. The declaration of an eminent authority that municipal misrule is "the one conspicuous failure of American politics," follows as a natural consequence of such degeneracy, and is true alike of cities under Republican and Democratic control. Each accuses the other of extravagance in Congressional appropriations and both are alike guilty. Each protests when out of power against the infraction of the civil service laws, and each when in power violates those laws in letter and spirit. Each professes fealty to the interests of the toiling masses, but both covertly truckle to the money power in their administration of public affairs. Even the tariff issue as represented in the Democratic Mills bill and the Republican McKinley bill is no longer treated by them as an issue upon great and divergent principles of government, but is a mere catering to different sectional and class interests. The attempt in many States to swerve the Australian ballot system from its true purpose and to so deform it as to render it extremely difficult for new parties to exercise the rights of suffrage is an outrage upon popular government. The competition of both the parties for the vote of the slums and their assiduous courting of the liquor power and subserviency to the money power has resulted in placing those powers in the position of practical arbiters of the destinies of the nation. We renew our protest against these perilous tendencies and invite all citizens to join us in the upbuilding of a party that has shown in five national campaigns that it prefers temporary defeat to an abandonment of the claims of justice, sobriety, personal rights, and the protection of American homes.

The following resolution, offered by the Rev. J. G. Evans, of Abingdon, Ill., was carried:

Resolved, That we favor a liberal appropriation by the Federal Government for the World's Columbian Exposition, but only on the condition that the sale of intoxicating drinks upon the Exposition grounds is prohibited, and that the Exposition be kept closed on Sunday.

WHERE WAS MASONRY THEN?

A correspondent of the *Lutheran World* answers the silly question: "Was Luther a Freemason?" We were not only surprised to read the question, but more than surprised to read so long an answer. Why did J. G. M. not refer his questioner to the fact that Masonry was not in existence in the days of Luther? Just 200 years before the world ever heard of Freemasonry Luther nailed his ninety-five theses to the church door in Wittenberg. More than 150 years had rolled around after Luther's death before the Appletree-tavern events took place in London. Why not ask whether Noah or Adam were Masons?—*Lutheran Standard.*

COMMENCEMENT AT WHEATON.

Commencement week at Wheaton called together the usual number of pleasant people, trustees and Alumni, old students and old friends, to enjoy the festivities of the occasion.

The weather, propitious from the beginning in spite of gentle showers between times in the earlier part of the week, finally threw off all effort to withhold Commencement sunshine, even in a rainy season, and gave us a perfect day for the closing scenes.

The Baccalaureate sermon, by Dr. Sturtevant, of Galesburg, was one to be remembered. The general theme, Leadership, taught through following, trained by obedience, is a central truth of Christian teaching, and, worthily presented, sure to be an elevating and inspiring one.

The President's last words to the class at the close were a recapitulation of the old lessons—the oft-repeated, the much-insisted-on, the all-important,—and ended with the loving reminder of the true service and good warfare which the college expected from them all in the coming years.

In the evening, Mr. Ladd, of the M. E. church of the city, addressed the Students' Missionary Society, giving them one of the earnest, stirring appeals which Wheaton people have learned to expect from him in missionary lines since his trip to the far East.

The examinations closed on Tuesday, and Tuesday evening witnessed the annual exhibition of the Art and Music Departments. The three ladies who graduated from the School of Art, this year, as has been the custom of late, either gave, on the occasion of their graduation, illustrated lectures, or allowed their rapidly moving fingers to talk for them.

The Preparatory graduating exercises, on Wednesday afternoon, were, as usual, a sort of triumphal procession. Freshness, simplicity, unpretentiousness, and withal self-mastery and faultless preparation, are the invariable order of the day in these exercises; and of the eighteen who spoke on this afternoon in rapid succession, there was not one who did not do credit to himself, his class, and the school.

The public Alumni gathering of the evening was favored with a thoughtful, well-considered essay on "The Novel and its Purpose," by Mrs. Emma Hawley Paine, of '81; and an address by the invariably delightful speaker, Rev C. W. Hiatt, of '80, pastor of the First Congregational church, of Kalamazoo, Mich.

Dr. Blunt, of '73, welcomed the incoming class, and Mr. R. F. Paxton responded in the name of the class of '91.

Commencement Day, the audiences which had been filling the chapel so frequently and steadily for several days past, assembled with greater promptness and in larger numbers than ever, to honor the six young men and women who that day ended their school life in Wheaton.

After prayer and music, Mr. G. A. Ekman addressed the audience on the subject of municipal reform under the title of "The Modern Sphinx." Mr. C. W. Fletcher followed with an oration on "An Alloyed Civilization," maintaining that the superiority of our civilization must be found in the power of the Gospel of Jesus Christ, and not elsewhere; that paganism in Christian lands is paganism still, as darkening and deadening as in the heart of heathendom; and that it is for the Christian to disown the alien growth, and keep the lines as sharply drawn between Christianity and heathenism at home as between Christendom and heathendom in the world.

Miss Laura Fuller's essay on "Echoes from the Past" recommended that we settle ourselves on the questions of modern Biblical criticism, not by the brilliant fireworks of modern thought and speculation, but by the steady light which God has poured upon us from the history of ages past, since and before the creation of man.

Mr. C. H. Mallarian spoke at length on "Crumbling Empires," with Oriental enthusiasm in behalf of the genius of the Western civilization and the progress of its free institutions.

Mr. R. F. Paxton's theme was "The Iconoclast," and the false social customs which the image-breaker in our day is called to try his strength upon, in pursuance of his high mission to follow in

> "War's bloody trail,
> And every lingering wrong assail."

Miss Maud Whipple closed the class exercises with an oration on "The Cost of a Great Purpose," and the valedictory.

The oration was an exceptionally clear and impressive treatment of this great theme, and formed a fitting close to the last public appearance and the whole school-life of the class whose earnest words on this occasion had been in keeping with the earnest lives they had lived in the years past, and which their friends have cause to believe they shall live in the years to come.

Mr. James W. Fifield, of the class of '88, followed with a strong speech on "Consecrated Scholarship," and Dr. Hunter, of Sycamore, gave the annual address on "The Elements of Greatness in Character," a discourse which was inspiring through its truthfulness and its intensity of expression and delivery.

The music of the day was furnished by the Imperial Quartette, of Chicago, and a chorus representing the advanced vocal class in the college, whose instruction is under the direction of Prof. Coffin, the leader of the Imperials.

The year of college work just closed has been one of increased facilities and larger attendance than during any previous year, and one in which correspondingly good work has been accomplished.

NON-MONASTIC EDUCATION.

Co-education of the sexes has its perils, but has been proved to be a great success in several judiciously managed institutions, among which Wheaton and Oberlin Colleges are good examples. It undoubtedly strengthens woman and refines man. But it must be conducted under sensible regulations as to social intercourse and in a thoroughly genuine Christian atmosphere. Co-education may become a poisonous weed if the plant stands in the shadows of libcralistic laxity; but is a noble and most wholesome growth in the full light of the Sun behind the sun.—*Joseph Cook, in the Advance.*

—Bessie Sherman, one of the Pentecost Band missionaries in India, communicates the following to the *Vanguard* at St. Louis: "While a company of missionaries were passing a Freemasons' hall in Bombay, one asked a native what that place was. The native replied, 'Shaian Khana,' which means 'devil's home.' Such seems to be the idea they have formed of Freemasonry. We think they have an appropriate name, well applied."

CORRESPONDENCE.

THE WORK IN IOWA—A PROPOSED CONVENTION.

LINTON, Iowa, June 24, 1892.

Friends of the anti-secrecy reform in Iowa, attention!

Where shall our annual convention be held? Who desires to make a home for the convention, and take care of the delegates?

If the place for our meeting can be selected at an early date, it will greatly help the Executive Committee in working up a good convention. It will do much to awaken a local interest in the meeting. It will concentrate our prayers upon the meeting and its friends, while their prayers will tend to strengthen the workers and those who are to make the convention a success. Let us have invitations *early*. Address,

T. P. ROBB, Sec'y I. C. A.,
Linton, Iowa.

THE LODGE EXALTED ABOVE CHRIST.

STEELTON, Pa., June 18, 1892.

DEAR CYNOSURE:—With pleasure I write to you from this part of the Lord's vineyard. The harvest truly is great, but the laborers are few, especially in the anti-secrecy cause. Brethren engaged in the cause of Christ seem determined not to throw off the unequal yoke, or to heed the command to come out from among them.

It seems as if some would rather believe a lie and be damned. The lodge is trying to greatly exalt itself in this place, especially by Sunday parades to the churches, to hear the pastors tell them what good men they are and what good they are doing. I know some of these men are cursing God every day, and doing evil in his sight. At the end of the sermons is usually a little exhortation to live better lives; but one can hardly see how they can be much better after hearing a sermon on their own goodness; after being so highly exalted, their hearts are not in a fit condition to receive the word of God.

I heard an Odd-fellow say: "The preacher said, 'it is not the church that helps you when you are in want or in distress, but it is these mystical brethren before you!'" Truly, Christ is dethroned and Satan exalted, even in God's house; but the church helps more who are in real need, I have no doubt, than do the lodges.

I notice that the lodges, too, are instituting ladies' departments, such as "Odd Ladies" and "Golden Eagle Ladies." Our prayer meetings have recently been composed mostly of ladies, with a few brethren. What will *now* become of the prayer meeting? The devil has invented this new device to kill it.—How long will the Lord allow it?

A striking illustration of lodgery in prohibition is noticed. A clergyman of this place, who was a delegate to the convention at Scranton, Pa., several weeks ago, said that in making up the platform, these words were used: "We believe in Almighty God." A certain man arose and said: "I want Jesus Christ's name in this platform." In explanation, the clergyman said: "It was the only *riffle* that occurred during the convention; but the man was soon silenced, as we believe that God is Jesus Christ; and there are Unitarians and a great many others, who are prohibitionists, who would not vote with us if we put in the name of Jesus Christ." Now, Jesus says: "Without me ye can do nothing;" and God out of Christ is a consuming fire. Will the Prohibition party ever prosper by rejecting that name?

But what can we expect, when the majority of such conventions is composed of men who reject Christ in the lodge for the very same reason?

I remain your brother in the cause of Christ,

JOHN S. WHITE.

COMMENCEMENT EXERCISES, ADELBERT COLLEGE OF WESTERN RESERVE UNIVERSITY.

CLEVELAND, O., June 23, 1892.

EDITOR CYNOSURE:—The exercises of the sixty-sixth commencement of Adelbert College of Western Reserve University began with the preaching of the Baccalaureate by President Thwing Sunday evening, June 19th, and closed with the reception by President and Mrs. Thwing at the college Wednesday evening, June 22d. On Monday evening prize speaking by members of the Freshman and Sophomore classes occurred. The speakers were Jeschke, Oakley, Reinhold and Wiers, of the Freshman class; and Tuttle, Lottridge and Bigelow, of the Sophomore class. A prize of $15 00 is awarded yearly to the best speaker of each class. Reinhold and Bigelow received the prizes, their subjects being respectively, "The American Question," and "The Mystery of Life." On Tuesday at 10 A. M., a meeting of the trustees and a business meeting of the Alumni were held. The trustees passed a resolution to endeavor to raise immediately $150,000, of which $50,000 should be to endow a chair of Greek to bear the name of Nathan Perkins Seymour; $50,000 to erect a scientific building; and $50,000 to increase the endowment of the library. A recent enumeration of the books of the library shows about 40,000 volumes on the shelves.

The Alumni elected as officers for the ensuing year: President, W. E. Cushing; Vice Presidents, W. H. Gaylord and Rev. A. C. McGiffert; Secretary, Prof. E. P. Cleaveland, Necrologist, Rev. A. C. Ludlow. It was voted to hold a grand reunion of all the Alumni at the next commencement, and a committee, of resident Alumni, consisting of George H. Paine, W. H. Gaylord, H. W. Bill, A. C. Ludlow and E. O. Stevens, was appointed to assist the President in making all arrangements.

On Tuesday afternoon formal memorial exercises were held in the college chapel in memory of the late Prof. Nathan Perkins Seymour, who had been connected with the college for more than fifty years. The exercises consisted of the doxology, an invocation, an address by Hon. W. H. Upson in behalf of the trustees, the singing of "Integer Vitas," the formal memorial address by Rev. A. C. Barrows of the class of '61, and a

eulogy by Prof. Perrin of the Greek department. In the evening the Alumni oration was delivered by Rev. George F. Smythe of the class of '74, his subject being "The Enthusiasm of the Scholar."

The commencement orations of the graduating class were delivered Wednesday morning at 10 o'clock. The valedictory was awarded to Edward Christopher Williams; the salutatory to Rupert Hughes; and the philosophical to Fred Clayton Waite. Besides the degrees conferred upon the members of the graduating class, the degree of M. A. was conferred upon Emerson O. Stevens and Charles Hickok; the degree of D. D. upon A. D. McGiffert; and that of LL. D. upon Henry Adams, the historian. Reviving an old custom, the students, graduates, faculty and trustees formed a line and marched to the music of a band from the commencement hall to the college building, where the Alumni lunch was served. About 500 sat down at the tables. Speeches were made and letters read, the class of '32 being the oldest class represented.

Following the Alumni lunch was a meeting of the Phi Beta Kappa Society. The exercises closed with a reception in the evening by President and Mrs. Thwing, at which about 800 guests were present.

A BIBLE WORKER IN MEXICO.

[*Concluded from last week.*]

MAZATLAN, Mex., June 2, 1892.

From Alanos I went through the Indian country to Guaymas, in the State of Sonora. It is a port of entry, but very hot in the summer months. Here the Methodists have a mission, with a fine building, and here I sold a great number of Bibles and Testaments.

We next visited Hermosilla, the capital of Sonora, where Rev. M. A. Crawford has a fine church and is sowing the seed in a very fanatical field. I canvassed the town for three or four weeks, sold several books, and in the month of May I distributed about 10,000 tracts. The immediate result was, that I was stoned, and Mr. Crawford's study window was wrecked.

In November, 1891, I went, with five boxes of Bibles and Tract Society books, into the mountains. There I had wonderful success, as I was the first missionary who had ever entered that field. Here the people were willing and *anxious* to buy the Word, even against the strong order of the priest not to have ANYTHING to do with me, for, if they did buy a Bible of me they would be lost in hell, as I was a heretic. So you see that the heart of the Inquisition is here, but timid and restrained.

In Sayopha, State of Sonora, an old woman stopped me in the street and asked me to go to her house, as she wished to look at a Bible. We went, and had a long talk with her. Among other things, she said, in substance: "I don't believe my religion of saints and images, etc., is a good religion. I want your opinion of it;" and, after I had told her of the teachings given us in the Bible—and reading to her, which is by far the best way to convince fanatics that they are wrong—she answered: "What you have read and said I believe is all true, and I like it better than my religion." She was so poor that she could not purchase a Bible; but she could read, and I asked here if she had any old books. She showed me a book whose frontispiece was the picture of a priest in his robes, and at the foot of the page was printed: "The Saviour of the World." I pointed it out to her and told her that Christ was the only way of life; which pleased her much, and she gave me the book in exchange for a Bible.

While on the road from Hermosilla to Sayopha, a journey which occupied thirteen days and was made in heavy wagons driven by Indians, I came to such a pinch for food that I was glad to eat the boiled corn on which the Indians fed.

I next went still farther into the mountains, a two-days' ride on mules, to a town called Tacapeto, where I found a Bible which had been bought within a few days; also, two other Bibles and a New Testament. I found the people anxious to receive the Word and in want of a preacher. They told me that if a missionary would come among them they would open the Catholic church for the Protestant preacher.

At Trinidad, where in one and a-half days I sold forty-six Bibles, my stock was reduced to five books, which I had to leave there; but they were stolen and exchanged for Mexican whisky.

In Sahnaripa I could sell but three Bibles, although it is a county seat. The Catholic church is *very* old. It is the custom of this place to marry cousins, and for men to marry their brothers' daughters; and the result of such marriages is that the people are slow, indolent and of low intelligence. There are also many foolish ones, and these are the slaves of the priests.

At La Barranca, a mining town, I had large sales of the Bible, and found the people anxious to have the Word. At La Dura, a mining camp, we also had large sales. I also had a controversy here with the Catholic priest, whose sister proposed to buy a Bible, but I gave her one. Four other towns in this district were visited, with the result of large sales.

Within ten months, in this State of Sonora, I have seen the Word torn up and burned; but we succeeded in distributing over 2,000 copies of it. Over in the State of Lower California we also distributed, in four towns, upwards of 500 copies within a month or a little more.

In my next I will report the work done in Mazatlan, with the customs of the people as they are to-day, etc.

The Bible Society is doing a great work, expending large sums for the distribution of God's Word. They have a debt on their Bible House, and need more men in the field. Reader, what are you doing, or what are you going to do, to help along the Bible work? Fifty cents will put the Bible into the hands of a poor Mexican. Cannot you forego two meals and give that amount to help the work this year? Little can the missionary do without the Word in the hands of the people. You would be much more interested could you write and order the *Bible Record* of the American Bible Society, New York. It costs but fifty cents a year.

Cannot the readers of the *Cynosure* make up a purse of one or two hundred dollars and send it to the Bible Society for the work in Mexico? Money for this object may be forwarded to Rev. W. I. Phillips, 221 West Madison street, Chicago, who will see that it is sent to the Bible House.

Will all believers in prayer please pray for me and the work in Mexico, the land of the "wafer-god," that great results may be attained during the present and coming years?

B. B. BLACHLY.

LITERATURE.

THE SABBATH FOR MAN: A Study of the Origin, Obligation, History, Advantages, and Present State of Sabbath Observance, with Special Reference to the Rights of Workingmen, based on Scripture, Literature, and Especially on a Symposium of Correspondence with Persons of All Nations and Denominations. Sixth Edition, Revised and Enlarged. By Rev. Wilbur F. Crafts, Author of "The Civil Sabbath" and Other Works. One Volume, 12mo., 672 pages. New York: The Baker & Taylor Co., Publishers, 740 and 742 Broadway. 1892. Price, $1.50.

Few men in the United States have given so much and so careful study to the subject of true Sabbath observance as the author of this work. Since its first appearance, seven years ago, the topic which it discusses has been widely and intelligently debated, bringing to light much new and valuable information relative to the divine command and the civil and religious aspects of the Christian Sabbath. The result is that nearly 100 pages of fresh facts and arguments have been added to the original work, making it a practical handbook of Sabbath reform that deserves a wide distribution throughout the Union. Accounts of the more recent movements for Sabbath rest in foreign lands are added in this book, but the improvements are more largely in the fuller showing the author is now able to make of Sabbath observance in our own land, having crossed the Continent six times in these seven years as a Sabbath reforming lecturer and organizer. The book aims chiefly at practical results, the suppression of Sunday work and Sunday dissipation, of Sunday mails, Sunday trains, Sunday newspapers, Sunday saloons; but it also discusses the religious and scientific aspects of the subject. One of the freshest facts on the religious side is the statement that the Talmud in 250, A. D., speaks of "the Nazarene's Day," (p. 633,) evidently meaning "the Lord's Day"—one of many evidences that the first day of the week had at that time taken the place of the seventh as the Christian day of worship. Another new fact in the same line is that the Revised Version of the Bible applies the word "Sabbath" to no other institution than the Saturday Sabbath (except the Day of Atonement), which seems to refute a common explanation of Col. 2: 16, (p. 533). Numerous railroad managers are quoted (p. 639) as to Sunday trains, thirty-one of them saying there is no real obstacle to their complete suspension. A table of Sunday papers, by States, shows there is an average of one to each 180,000 people, which indicates that about one-fourth of the families take such a paper. Of this volume, Joseph Cook says it is the most helpful he ever read on the subject; and it is certainly, as described by a contemporary, "a complete storehouse of facts, arguments and illustrations."

CURRENT PERIODICALS.

The *Cosmopolitan* for July has for its full-page frontispiece a fine illustration of "Sheep Bells," a poem in this number, by Graham R. Tomson, from a painting by Mauve. The other illustrated papers and their authors are as follows: The Great City Companies (of London), by Elizabeth Bisland; Martin Rico, by A. F. Jaccaci, with a portrait of the artist; One of England's Great Modern Schools (Cheltenham), by Douglas Sladen; The Riverside Hospital, by Jacob A. Riis; Love and Thought (poem), by James Russell Lowell; The State and the Forest, by J. B. Harrison; Jersey Villas, by Henry James; Natural Selection, by St. George Mivart; Isabella at Segovia, by Herbert Pierson; On Pawnee Prairie, by Gertrude Smith; The Latest Literary Fashion in France, by T. S. Perry; Sturgeon Fishing in the James, by Chas. W. Coleman; Uncle Nat, by Walter Cary. Other contents are: The Return to Race, by Frances Doveridge; A Night in June (poem), by Duncan C. Scott; June (poem), by John Vance Cheney; The Garden (poem), by Lorimer Stoddard; The Literary Inderpendence of the United States, by Brander Matthews; Recompense (poem), by Frederick Peterson; Making a Living, by Edward E. Hale, and Lethe (poem), by Edith M. Thomas. New York: $3 a year.

Scribner's for July begins a new volume. The Stevenson and Osbourne serial of the Wrecker is concluded. Joseph Kirkland contributes a paper, Among the Poor in Chicago, with illustrations, that possesses much interest. Other articles, several finely illustrated, make up an agreeable number: Getting Out the Fly-Books, by Leroy M. Yale; White Edith (revised poem), a Story Retold, by Thos. Bailey Aldrich; The Art of Ravenna (with a full-page view of the Mausoleum of Galla Placidia), by E. H. and E. W. Blashfield; The Depths of the Sea, by N. S. Shaler; The House Over the Way, by Chas. E. Carryl; The Evolution of a City Square, by Samuel Parsons, Jr., (Superintendent of New York Parks); To Trojan Helen, by W. G. Van T. Sutphen; The Pianner Mores, by Martha McC. Williams; In Marble Prayer, by Julia C. R. Dorr; Historic Moments—Resumption of Specie Payments, by J. K. Upton, Ex-Assistant Secretary of the U. S. Treasury; Editorials—Free Art; Money and Culture; The General Reader; Athlete and Pedagogue. New York: Chas. Scribner's Sons. $3 a year.

St. Nicholas for July seems unusually sedate and intelligent, as befits so popular a magazine for a month in which Americans glorify liberty and patriotism. The current serials are continued; Harriet Prescott Spofford contributes a Fourth of July poem; Victor Mapes, A Story of the Flag; Mary Hallock Foote describes the Spare Room at Grandfather's; Lillian L. Price, a story of Cornwallis' Men; Royal B. Smithey, The Voyage of Columbus; Emma H. Nason, The First to Greet Columbus; Virginia W. Cloud, What Things Befel the Squire's House, and several others add pleasant bits to the general collection. New York: The Century Co. $3 a year.

The latest issue of *Historia*—devoted to Historical Stories—is an excellent one. The list of contents is highly appreciable and includes Philippa's Queenly Request, by Harvey T. Hudson; Two Thrilling Torpedo Adventures, by Myron E. Farley; Fighting the Mexicans (continued), by Lieut. J. Harmon; Tales from Josephus, by Frank G. Soule; Joan de Montfort, by Warren T. Meadows; Stories of the Trojan War, by Henry K. Neele, and Questions of the Day, by the editor. *Historia* bids fair to win success and stability. Published at the Chamber of Commerce Building, Chicago. $1 a year.

From T. B. Arnold, 104–106 Franklin street, Chicago, we have received a daintily printed booklet, entitled, "The Dove and the Crow: A Poem," by Miss M. Waterbury. Pithily written, it conveys lessons of purity and the danger of contamination drawn from the well-known characteristics of the two birds which appear in its title. The illustration is artistic and there is a good degree of attractiveness throughout. It probably sells for five cents.

Mr. A. W. Harris, Director of the Government Experiment Stations in the Department of Agriculture, has written for the July *Century* a paper on "What the Government is Doing for the Farmer," in which he discusses the more important recent acts of Congress bearing upon the agricultural development of the United States.

Lodge Notes.

UNIFORMED RANK, KNIGHTS OF HONOR.

This adjunct of the order occupied fully one day's time of the supreme lodge and was the cause of a great deal of oratorical effort on the part of the members. Some looked upon it with distrust and were in favor of winding it up, but the prevalent feeling was that it had not been given a fair chance, and consequently it was voted not only to continue it but to give it support and assistance. The standing committee on uniformed rank was continued, Bro. Johnson, of Ohio, being added to it in place of Bro. Davenport, and a proposed new ritual for the rank was referred to them for revision, and on approval of their report by the supreme dictator, same to become operative.—*Knights of Honor Reporter.*

MASSACHUSETTS ENDOWMENT ORDERS.

Commissioner Merrill, of Massachusetts, has recently printed his annual report on life, casualty and assessment insurance in that State, although it bears date Jan. 1, 1892. Since the semi-annual report of the assessment endowment corporations in July last, Major Merrill goes on to say twenty-three have gone to pieces, and are now by order of the court in the hands of a receiver, with instructions to close their affairs, or have gone into voluntary bankruptcy, or made an assignment for the benefit of the members. No less than four others, making altogether just one-half of the entire list of Massachusetts corporations of this character, are awaiting action by which the business can be concluded and the members receive the pittance of the contributions remaining for their benefit. The thirty-three endowment corporations from which reports were received to Jan. 1 show deposits of $1,056,697 in the State treasury on account of the endowment fund. These several corporations have already been in existence an average of two years. The length of their paying period averages five and two-thirds years; thus over one-third of the period in which they are to collect a fund sufficient to meet their promises has passed. Their liability upon the certificates outstanding is $49,734,775; towards liquidating this amount they have in the aggregate $1,056,697 deposited in the treasury of the commonwealth. The membership Jan. 1 is reported as 77,468. The certificates vary in amount from $100 to $2,000, in only three corporations being less than $500 and averaging $733; towards paying this $733, after the expiration of one-third of the average paying period, these corporations have collected and deposited $13.64 for each member. Commissioner Merrill continues: "Now compare the expense fund with the benefit endowment accretions. During the past year the thirty-three still existing corporations of this class report a payment of $759,207 for expenses alone. The defunct corporations reported only for the first six months of 1891; adding to the figures thus given a conservative estimate for the remainder of their existence, and their expense cost was $1,205,492, making the aggregate expenses of all the Massachusetts corporations of this character for last year $1,964,699. The expenses of the endowment corporations prior to 1891 footed up to $1,228,575, making a total cost to the members of conducting the business of these 'economically managed' companies—this is expenses alone—for an average period of two years of $3,192,274. The criticism of the commissioner of insurance during the past four years upon the schemes of this class of corporations needs no other or more complete endorsement than is found in the amount of the expense cost above alluded to, the paltry assets on hand and the record of ruin and disaster which has spread over this commonwealth in the shameful failure of the long list of these concerns during the eight months past."

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 7, 1892.

PRANKS OF KNIGHTS.

The *Cynosure* has a bright and trusty correspondent in an Eastern State, who exhibits the spirit of a detective and "spots" wayward Freemasons in her neighborhood. During the past month she has given us an insight into their doings which fairly illustrates and confirms the opinions concerning this class of citizens previously expressed in these columns. As to her veracity, she says: "I can verify every word I have written; can give you the names of all the persons of whom I have spoken, where they live, the name of the commandery, and where it is located." We have her name and address; but prudence dictates the withholding of them from the public gaze, lest some of the devotees of "Masonry divine" should persecute her for "knowing too much," which is a capital offence in the realms of the fraternity. She is the wife of a Knight Templar.

"On the back of a circular from ———, which I send you," she writes, "is a name coupled with the title of 'generalissimo.' That man's name was a by-word in ——— county when I was a girl. One Sunday morning he was openly read out of the ——— Baptist church in ——— county; but the Masons did not turn him out of the lodge for his immorality. Oh, no; and now he is one of the 'great guns' in the Masonic Temple in P———.

"I wish to speak of the Knights of St. John and Malta, which are a splinter split from the *old* Malta concern. It was *worse* leaving *bad*. When one commandery was formed in the neighborhood where I formerly lived, and not far from my present abode, a supper was prepared. Among others interested I knew one man who paid eight dollars towards the expense of getting up this banquet, and whose feet, at that time, were not protected from the prevailing snow and slush. His wife greatly feared that he would be sick after parading the street for five squares, escorting Masonic visitors from New York. Along the route of the procession, red fire was burned in front of the taverns, and each rum-seller contributed five dollars to make the occasion a success, knowing well that they would regain their money fourfold. They furnished the red fire and left it to be ignited at various points, to carry the impression that it was provided by the business men of the place. After the event, for months, the bill for that red fire was not paid. The Masons also had a quantity of printing done, and they had not sufficient money to pay for it. Four times the printer sent in his bill, without success; and then he presented it in person. Instead of pleading want of money, as before, the Chancellor told the printer that the commandery had given him the money to pay it, and he had used it. The Chancellor told me of it, and said: 'I did not want the public to know that we were so badly off.' The next week I saw, in the village paper, an article headed: 'The Meanest Kind of Swindling.' I showed it to the Chancellor, and he paid the printer's bill out of his own pocket—an act by which his family were deprived of many comforts.

"That same man's wife had the grippe two years ago last winter, and the severe coughing caused the premature birth of her child. The doctor feared that the mother could not be saved. It was about seven o'clock in the evening, and the doctor had so many patients that he could stay no longer; so he wrote a prescription, handed it to the husband, and said: 'Get it filled, and give it to her as quickly as possible, so that she does not get chills.'

"When the man left the house, I think he intended to hurry back; but instead, went to a drug store opposite the commandery hall; and when he came back it was between 2 and 3 o'clock next morning. His wife, meanwhile, had gone on coughing from time to time, until chills were developed; and when the man returned, scented with rum and tobacco, she was almost beyond help. The nurse dared not leave her a minute, and sat there sobbing; for the sick woman had been a good friend to her.

"What avail were his words of sorrow? For three weeks that wife lay with no more color in her lips than if she had been dressed for the grave; and to-day she is partly deprived of her sight because the medicine which she should have had was withheld on account of a commandery meeting.

"Again, a meeting was held one Sunday afternoon to organize a commandery in ———, and one knight told his wife that he had to have his breakfast at 6 o'clock that morning, as he had to go to the town. She thought it very strange, but said nothing, even when he came home at 2 o'clock Monday morning. On Tuesday, some one was reading the ——— *Press* and left it lying on the table. When the knight's wife went to fold it up, the murder was out, for her eye caught the words: 'The Knights of St. John and Malta had a big time at ———, and with a big supper, singing, and speeches, they did not break up until the small hours of the morning.' The knight's wife told him what she had read, and he acknowledged that he was there. A nice way to spend the Lord's day.

"This same commandery went to church in a body, one Sunday evening. I sat right in the rear of them and I never felt so badly in a church in my life. The pastor spoke of the 'good' the knights were doing; but I knew about a dozen or more of them, and also that they stayed out all night, gambling and drinking, while the one who was a prelate in the commandery read the scripture to them every Tuesday night, abused his wife shamefully, and had card-playing in his house all day on Sunday.

"Another, a doctor, the leader of these knights, took $10 from a poor widow, to get a brace for a crippled child. He never bought it, however; and some of the neighbors raised funds to sue him, and recovered the money. He also collected money for a hospital in which we were all interested, and kept us out of nearly $300 which he had secured; but on account of his family the people forebore prosecuting him.

"When the pastor finished his discourse that Sunday evening, with the words: 'Go on in the good work you are doing,' I fairly shivered and said to my husband: 'The Lord save us from such *good works!*' Living so many years in that neighborhood, I knew what dark characters many of them had."

When reading these revelations, some friend of the Knights of St. John and Malta, or of some other clan, may pause and say, "Tush: there are, supposing these statements can all be verified, as you say, quite as inconsiderate and immoral people enrolled as members of Christian churches. Why don't you blame them, as well as the lodges, for harboring such persons?"

There is some significance and food for serious reflection in this retort; for we know that just such persons as our correspondent describes belong both to lodges or commanderies and some orthodox churches, and are held in fellowship by the latter as cordially as by the secret orders in which they are members. It has been evident for some time past that the lodge has invaded the church to the overwhelming shame of the Christian religion which it professes to nurture and promote. Hence it is nothing new to hear Masonic and Odd-fellow pastors addressing members of those fraternities in adulation of their principles and "good works." Sometimes the pastor does so in ignorance, but too often he is also in fellowship with those who hear him on such occasions, both in their church and lodge relations.

"Brethren, these things ought not so to be." "No man can serve two masters" long without failing in duty. "Ye cannot serve God and mammon." "No man can handle pitch without being defiled." "What fellowship hath Christ with Belial?" It is bad enough when the church walks hand in hand with the world, but when she clasps hands with the oath-bound lodge, hell is glorified.

"DOUBLE DISTILLED SECRECY."

From what has already been printed in these columns, *Cynosure* readers very well know that a majority of the many Farmers' Alliances are based on secrecy, having initiations, obligations, grips, passwords, signs and tokens. A recent article in the New York *Sun* not only confirms this statement, but shows that there is also in it an inner oath-bound clan. The facts in the case are thus stated: At a political meeting in Augusta, Ga., the Rev. J. T. Vernon, a Baptist preacher, and a leader in the Alliance system, lost his temper and told the whole story, as follows: "There is," said he, "an inside degree in the Alliance order to which only a limited number are allowed. It was organized during the meeting of the State Alliance last year. I was appointed organizer for my county. The number to be taken was thirty in each county. This inside circle was to govern and direct the policy of the order to decide who should or who should not offer for public office. We were oath-bound, and not even the other members of the order could know of our existence. The name of Gideon's Band was selected." These disclosures created a sensation throughout the State. President Livingston was called upon to admit or deny the existence of Gideon's Band, but he refused to speak. This band appears to be a counterpart of the "Triangle" in the Clan-na-Gael, having power to devise and supervise the dirty work of the order.

MASONIC MORALITY.

"We have no fraternity with the mocking of our moral tenets. We cannot fellowship the drunkard, the blasphemer, the licentious, the untruthful, or the falsifier of the moral law in any point."—*American (Masonic) Tyler, Detroit, Mich.*

"I further promise and swear that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted."—*Master Mason's obligation.* (Lying and stealing *not* excepted!)

"I furthermore promise and swear, that I will assist a companion Royal Arch Mason, when engaged in *any* difficulty, and will espouse his cause so far as to extricate him from the same, *whether he be right or wrong.*"—*Obligation of the Royal Arch Mason.*

This "holy" Royal Arch degree "ascends to the pinnacle of blasphemy and impiety by setting an average lodge-man behind a burning bush to personate the Infinite Jehovah..... This degree certainly excels all that precede it, but its superiority is the superiority in sorcery, blasphemy and impiety. It is the first degree in which mortal men ape and personate their Maker, and swear to shield each other's villainies and crimes, 'without exception.'"—*Doesburg's Exposition, Blanchard's Analysis, pages 599, 600.*

"My character!" exclaimed the woman in one of Capt. Marryat's books; "the less said about *that*, the better." Will the *American Tyler* take the hint?

MORE OF THE "MYSTIC SHRINE."

"The Triennial Conclave of Grand Encampment, Knights Templar, United States of America," is to assemble in Denver, Colo., on the second Tuesday of August (next month), and it is confidently anticipated that "20,000 belted Knights will participate in the grand escort of the Most Eminent Grand Master" on that occasion.

Of course the approach of this event fires the hearts of all Masons of the Templar degrees with joy and pride in the high-sounding but empty ceremonies with which they expect to astonish the "profane" in the mountain metropolis. Yet, like all terrestrial enjoyments, it has its annoying features.

We have, from time to time, printed such information as came in our way concerning the modern "Oriental Order of the Mystic Shrine," generally known as "Shriners." Now comes an official correspondent of the staid *Voice of Masonry*, one of the oracles of the fraternity, who having learned that the "Shriners" intend to be present at the conclave in force, and show themselves in a grand public parade, takes exceptions to their methods and plans in language easily understood. "Admitting," he says, "that the Shriners have as much right to parade in Denver during the Triennial as have Odd-fellows, Pythians and Red Men, and no more, the question of taste enters largely. It will be excessively bad taste for the Shriners to parade during the session of the Triennial, and for these reasons: 1. *The public receives the impression that this Shrine business is a department of Freemasonry, even to understanding that it is an order higher than Knight Templar. The world should know that*

the Shrine has no connection under high heaven with Masonry. (?) Nothing like unto Masonry is practiced in its ceremonials, and the purposes of the club—for that is all the Temples are—are purely pleasure! True, they will not accept any one who is not a Templar or a Scottish Rite Mason of the thirty-second degree. 2. The parading will be offensive to the permanent members of the Grand Encampment—the men who legislate and concern themselves with all the true interests of the order of the Temple. But if the Denver Shriners cannot make that concession to their elder fraters, they should scrupulously remove the Templar uniform and the official jewels. This the writer says as an enthusiastic Shriner and Potentate of his club or Temple. He sees the cloud no bigger than a man's hand in the Masonic firmament, and he sounds this note of warning in good faith. Now, if the Shriners *will* close their eyes and parade in spite of fraternal counsels, and wear Templar uniforms and jewels while so parading, let them take notice that such determined disregard of the principles of the order will be declared *a Templar offense, punishable with suspension, and perhaps with expulsion.*

The offense which is thus severely rebuked arises from a recent custom in several places, of pinning the special insignia of the frolicsome Shriners upon the uniforms of the Knights Templar, thereby tending to lower the dignity of the latter. The dignity of the Knights Templars is their principal stock in trade during parades. No wonder they guard it so carefully.

THE LUTHERANS AND THE SCHOOL LAW.

The Lutheran church is deeply interested in education, and maintains numerous seminaries and schools of excellent character. The subject, therefore, occupied a prominent place in the deliberations of the recent annual Conference of the Northern Illinois District of the German Evangelical Synod of North America, at Freeport. This Synod was organized in 1840, and is one of the most prosperous in the West. About 650 pastors are connected with it, and there are several educational and missionary organizations under its control. Its territory embraces Northern Illinois and portions of Wisconsin and Minnesota.

The school law of this State and the educational plank in the State Republican platform came up for consideration, amid a general expression that the Synod desired to keep the question out of politics as long as possible. After declaring for the absolute control of their own school and educational system, and for the repeal of the present school law of Illinois, which they deem "unjust," the Synod demands as follows:

The enactment of a new, just and compulsory school law not containing the following points:

That the compulsory period for parochial schools begin at any certain time.

That the child attend any school.

That parochial schools be approved or supervised by any State official.

That instructions be given in certain branches or a certain language.

That empowers State officials to take truants anywhere but to their parents as long as their parents fulfill their lawful duties.

That infringes upon the rights of parents in any manner.

That allows public money to be used for private purposes.

That connects church and state in any manner.

The obvious meaning of the Synod is that the Lutherans will vote for no men or measures that do not adopt or indorse this position.

GOSPEL SINGERS ARRESTED.

William F. Davis, the New England evangelist and reformer, sends us an account of the recent arrest and imprisonment, in Everett, Mass., of six Christians while peaceably singing Gospel hymns on Sunday in Everett Square. Mr. Davis once suffered similar punishment for a like offense. But he is an earnest, impressive minister, who claims the right to be heard on behalf of the Christian religion wherever he can obtain a hearing. "Congress," says the Constitution of the United States, "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people freely to assemble, and to petition the government for a redress of grievances." But the trustees of Everett declare that singing hymns may become an annoyance, and a pretext for imprisonment. Hence, the arrest of Mr. Davis and his friends. Massachusetts is largely in the hands of Roman Catholics, and they always take offense whenever the Gospel is openly preached by a Protestant. The liberty wherewith Christ has made all men free is not recognized in that commonwealth.

SOMETHING OF INTEREST.

We have at this office, for sale and for the benefit of *Cynosure* subscribers, "The Columbian Souvenir and Visitors' Directory," which commends itself at sight to all who see it. It is printed on fine enameled paper, with a beautiful cover in colors, and contains several full-page, half-tone pictures of the principal buildings of the Columbian Exhibition, showing Columbus (with history), a bird's-eye view of the Fair grounds and buildings, as follows: The Woman's, Horticultural, Transportation, Mines and Mining, Electrical, Administration, Machinery Hall, Agricultural, Manufacturers' and Liberal Arts, U. S. Government, Fish and Fisheries, and the Art Palace, with description, size and purpose of each. There are also two maps of Chicago, a list of places of interest to visitors, a page of general information, and a summary of 400 years of American history.

We offer this handsome Souvenir FREE to any person who will send us one new subscriber for the *Cynosure* for one year, with the money—$1.50, and the new subscriber will also receive a copy of it as a premium. Any present subscriber to the *Cynosure* who will promptly send in a renewal and fifteen cents extra, will also receive a copy of the Souvenir. Single copies will be sent to any address on receipt of twenty-five cents. Read the advertisement on another page.

A TIMELY PUBLICATION.

When Bro. M. N. Butler first proposed his new book, "The American Hand-book," some thought that it could be only a repetition of what had been so often published on the anti-secret reform. But after reviewing it, one is convinced that it is exceedingly timely and truly a masterpiece of its kind. It would be difficult to condense in a 200-page book more facts, arguments and testimonies on the evils of secret orders, than the author has produced in this volume. One cannot but admire his tact, and power of expression and condensation. Few publications contain so much material ready for use by the field worker. Just the citations needed are given and systematically arranged, and interspersed with the author's terse, practical epigramatical points, which lure the reader on, so that it is difficult to lay the book down till it is finished. It would certainly be an excellent way to help the anti-secret reform, and indeed every reform, for every reform worker to have this book constantly with him and introduce it, if possible, into every home. The author proves himself an all-round reformer. As he says: "It is not one evil that afflicts the Republic, but a combination of evils, and the American movement is after the combination." He has, in this volume, given us the cream of his years of reading and study on reform questions, and as a Hand-book for the moral reformer it will be difficult to excel. It is for sale at this office; price, 40 cents.

—Rev. H. H. Hinman, Financial agent of Berea College, Kentucky, a ftera few weeks' sojourn in New England, has returned to his home in Oberlin, Ohio.

—A contemporary makes the statement, without any qualification, and we are bound, therefore, to accept it as a solemn fact, that "four thousand and seven hundred Negroes have been murdered in the South in twenty years." Half the money and energy that have been expended in fencing the Chinese out of the United States would have enabled Congress to prevent this wholesale assassination.

—A note from the venerable Mrs. Laura S. Haviland, at Cottonwood, Shasta Co., Cal., June 23, brings the gratifying intelligence of her improved health. When she arrived at the home of her invalid brother, Otis Smith, in that place, last November, she was suffering from a severe cough resulting from an attack of the grippe. After about a month's residence in Cottonwood the cough left her, and since then she has been freer from it during winter and spring than for a number of years. She writes in the spirit of gratitude to God for the enjoyment of this blessing.

—The Grand Army of the Republic in the North has temporarily ended its controversy as to affiliation with the colored posts in the South, by at last finding a white member who will assume command of the Department of Louisiana and Mississippi, in Gen. A. S. Badger, United States Appraiser. Gen. Badger has agreed to recognize the Negro posts as regular. The other white veterans have, with two or three exceptions, withdrawn from the order. This indicates dissatisfaction, and it would not be strange if the question continued to be a disturbing element in future conclaves.

FROM THE FIELD SECRETARY.

In a few instances, secretaries of secret societies have been instructed by their lodges (so their letters read) to purchase our expositions.

A young man from Iowa told me that when he got into the lodge, and found there its secrets in print, and read them, the glory of his action, the honor of his position, seemed to fade. He had become an Odd-fellow; "but," said he, "the reading of your exposition of the order and comments has sickened me of it."

Among the many peculiar letters received, one just at hand is certainly unique: A New York man wants to add a side degree to Knights of Pythias, "something attractive and rather funny," and writes to know *if we have anything in mind that would do!* The information which will be sent will fully enlighten the inquirer as to the object of this Association, and, let us hope, save him from such folly and sin.

I am securing, by correspondence, some interesting facts about the Mystic Shriners and probably their ritual. None but Knight Templars and Scotch Rite thirty-two degree Masons can become Shriners. The order is rapidly increasing.

It was primarily instituted to try, judge and execute criminals (?) whom the tardy civil law did not reach to the measure of their offences! Such parties the Mystic Shrine "would fearlessly try, judge, and, if convicted, execute the criminals within the hour, leaving no trace of their action behind." Temples were instituted throughout Europe, some years ago, and although possessing all the powers and material of the Inquisition, if required, they still continue to thrive as charitable and social organizations, *as well as being inquisitors upon the flagrant outragers and desecrators of Masonic vows.*"

It is the effort of Freemasons in America to represent the Mystic Shrine as having nothing to do with Masonry, and to speak of it as simply a social order; while to others, it looks very Masonic, and as being a degree after the pattern of Chinese Highbinders or New Orleans Mafias. Only Masons can become members.

Rev. M. A. Gault opens his campaign under the N. C. A. banner next week in Nebraska, beginning at Fremont and visiting other points. Friends in that State will do well to address him at Blanchard, Iowa, at once.

I was glad to welcome last week at this office and complete arrangements with our Western agent, Rev. W. C. Paden. He will settle his family in their new home, and prepare himself for his field work.

All will sympathize with our Eastern agent, Bro. W. B. Stoddard, whose health is not vigorous. He hopes that a little time spent among the Vermont mountains may restore him to his usual vigor.

In closing this letter I wish to mention, with thankfulness, the prompt response of friends to our appeal for funds. During May and June I received $478.00 in cash, and pledges amounted to nearly $200.00. This is a good beginning. May we not hear this month from many more who have it in mind to do missionary work through the National Christian Association?

W. I. PHILLIPS,
Field Sec'y and Treas.

THE HOME.

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life, and then we fall asleep
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measured giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded. With self-satisfaction
We judge our neighbors and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood!

O God, that men would see a little clearer,
Or judge less harshly when they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer Thee,
And understood. —*Selected.*

A HERO OF DUTY.

In the north of Holland, over an extent of three leagues, the country is not protected from the incursions of the sea by any natural barrier. Some two hundred years ago the Dutch undertook the gigantic task of erecting enormous dykes of granite blocks and clay to resist the force of their terrible invader. Behind this shelter numerous villages arose, and flourish to the present day. Alkmond in particular, which numbers 10,000 inhabitants, is built little below the dyke, which is kept in constant repair by two hundred workmen, under the direction of an engineer. One afternoon in November, about a century ago, a furious wind was blowing from the northwest, increasing every moment. The engineer in charge was a young man engaged to be married, whose friends and family lived at Amsterdam. He was to go to Amsterdam that very evening to join in a great festival, long looked forward to and eagerly desired. His preparations were all made and he was in high spirits, just ready to set out. Suddenly the sound of the rising wind struck upon his ear, and he remembered with a pang of anxiety that it was the time of the high tides. He thought of his dyke and all that depended on it. It would be a dreadful disappointment not to go. But the dyke! His friends would be all expecting him; watching for him. What would they think? But the dyke. There was a fierce conflict between inclination and duty. It is six o'clock. The sea is rising. But at seven he must set out for Amsterdam. Shall he go? His heart says yes; duty says no. Again he looks at the sea, watches the rising storm, and decides to remain at his post, then turns to the dyke. It is a scene of the utmost confusion. His two hundred men are aghast, bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted. They are at their wits' end to know how to repair the breaches—how to defend the place against the terrible enemy, who is every moment gaining upon them. But as soon as the young engineer appears a joyous cry bursts from every breast.

"Here is the master! God be praised; now all will be well." The master places each workman at his post and a desperate battle begins between man and the terrible ocean. At half-past eleven there is a cry from the centre:

"Help! help!"

"What is the matter?"

"Four stones carried away at a blow!"

"Where is that?"

"Here to the left!"

The master does not lose a moment. He fastens a rope around his body; four workmen do the same, and forty arms seize the ropes, while the five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with them, dash them about, blind them. No matter; they do their duty and then they are hauled on land again.

But the cry, "Help! help!" soon arises from all parts.

"Stones!" cries one.

"There is no more."

"Mortar!"

"There is no more."

"Take off your clothes!" cries the master, tearing off his own; "stop up the holes with them!"

What will not men do for a noble leader in a great cause? Cheerfully, without a murmur, straining every nerve the gallant two hundred toil on, half naked, exposed to all the fury of a November tempest. It wants a quarter to midnight. A few inches more and the sea will have burst over the dyke and spread furiously over the defenceless country. To-morrow there will not be a living soul in all these flourishing villages. The clothes are all used up; but the danger increases; the tide will rise till midnight. "Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us each cry mightily to God for help." And there, in the midnight darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to Him who can say to the waves: "Peace, be still." And as upon the sea of Galilee, so now He heard his children cry, and delivered them in their distress. Meanwhile, the people of Alkmond ate and drank, sang and danced, little thinking that there was but a few inches of mason-work between them and death. Thousands of lives had been saved because one man had done his duty.

A REAL HOME.

Can it be a home, a child's home, without religion? It may be a house, beautiful, enriched with art, knowledge and music; but without religion, without thoughts about God, without prayer, penitence, sweet Sabbaths, faith, love and seeking after a life of holiness,—it cannot be a home. This needs no argument. It needs much emphatic repetition, and it needs deep belief.

All children are naturally religious. They have wonder, awe, reverence, trust, tenderness, the keenest sense and love. No learning comes so naturally to a child as the learning of God. The talk of children about God is as the talk of wise men. There must be religion if there is to be a home. We, who are asking that all education shall be religious, are, of all people, bound to see that our children find their first faith, their first prayer, their first thought of God, at home.

When the school-master gets our boys he ought to find that there is one elementary thing in their education well begun,—religion. To send a boy or girl into the new world of a school without prayer, faith, love, reverence, and some experience towards God, is to send those most precious to us into their first day in the world and in life as unfitted for that world, and for that life as a heathen child.—*Selected.*

FELLOWSHIP.

Fellowship, communion and partnership in the New Testament are but translations of one word, and but signify our unity of purpose and community of interests which exists among the people of God. At the day of Pentecost "they that believed had all things common;" and to this day spiritual believers count themselves as partners, having interests in each other, and acknowledging their mutual obligations, believing that as Christ laid down his life for his people, so his servants ought, if needful, to lay down their lives one for another.

It was to this tender bond of Christian unity that the Apostle Paul referred, when sending Onesimus, the fugitive, back to Philemon, whose service he had left; he wrote, "If thou count me, therefore, a *partner*, receive him as myself. If he has wronged thee, or oweth thee aught, put that on my account." (Philemon 17, 18.)

The partnership of the people of God is a most important fact, a most precious truth; and if it was realized how it would lighten many heavy burdens, and make many persons sharers in burdens and blessings which now are left to the possession of the few. "It is more blessed to give than to receive;" yet many devote their time to receiving, while others are, in some sense, forced to spend their days in giving. Those who neglect the privileges of giving lose a blessing which they can ill afford to spare, while those who give ungrudgingly are blessed in the deed.

The partnership or fellowship of God's people is a glorious fact—a fact which the world does not comprehend, and which many Christians are slow to accept; nevertheless there are those who feel their responsibility, know their privilege, and rejoice in their opportunity, and who do "heartily as unto the Lord" those things which he requires at their hands. Blessed are they that know the joys of the heavenly partnership, and find in the work of Christ privileges and opportunities such as the world cannot afford; and who look forward to the time when they who would suffer for the Saviour's sake, and receive a hundred-fold in this present time, shall rejoice with joy unspeakable and full of glory in the heavenly inheritance which awaits the saints of the Most High.—*Messiah's Herald.*

KEEP CHEERFUL.

It is one of the hardest things in the world to do—to keep cheerful—and, at the same time, the most profitable. Cheerfulness bids defiance to old age, discouragements, and adversity, keeps the eye bright, the digestion good and the blood and heart warm. But, as we stated at first, it is hard to be always cheerful.

The morning is foggy and chilly; we come down stairs feeling stiff and not a bit rested; possibly we did not have everything in apple-pie order the night before, and John has whittled kindling and taken out ashes since.

Hum! Two little sprites seem instantly to besiege us; one, the impish little fellow, fretfulness, the other cheerfulness. We feel our foreheads begin to corrugate and our nerves to tingle; the battle is fairly on.

Well for us if we close our lips tight; for just one word and the cause is lost. It is sometimes more of a victory than we imagine to right here burst into a bit of song or utter a cheery greeting to somebody.

I oftentimes call to mind—on such occasions as this—the old gentleman who invariably sang "Praise God, from whom all blessings flow," the first thing on rising, and wonder how he ever could have done it. I imagine it would have a dolorous sound, ordinarily, should I "strike it up," but the remembrance of the man cheers me.

Cheerfulness is a wonderful tonic, and not only helps us, but helps all who comes in contact with us.—*Selected.*

TWO GIRLS.

There is a girl, and I love to think of her and talk of her, who never comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seem to depend on for many comforts. She is the girl who helps mother.

In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers that falter at their work; her strong, young figure is a staff on which the gray-haired, white-faced mother leans and is rested. She helps mother with the sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the old worn-out body of mother lying unheedful in her coffin, her rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.

The girl who works—God bless her!—is another girl whom I know. She is brave and active. She is not too proud to earn her own living, or ashamed to be caught at her daily task. She is studious and painstaking and patient. She

smiles at you from behind the counter or desk. There is a memory of her sewed into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained by factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many a home; it is one shield that protects many a forlorn little family from the alms-house and the asylum.—*The Advocate.*

TEN CENTS ON EVERY DOLLAR.

All of you have heard of Colgate's soap; many of you use it. Here is a story about its manufacturer, William Colgate.

Many years ago a lad of sixteen years left his home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand.

As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?" he inquired.

"I don't know," he answered; "father is too poor to keep me any longer, and says I must now make my own living."

"There's no trouble about that," said the captain. "Be sure you start right and you'll get on finely."

William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I'll let you go."

They both kneeled down upon the old tow-path; the dear old man prayed earnestly for William, and then gave this advice:

"Some one will be the leading soap-maker in New York; it can be you as well as anybody else; I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and a rich man."

After the boy arrived in the city he found it hard to get work. Lonesome and far from home he remembered his mother's last words, and the last words of the old captain. He was then led to "seek first the kingdom of God and his righteousness." He remembered his promise to the old captain, and the first dollar that he earned brought up the question of the Lord's part. He found in the Bible that the Jews were commanded to give one-tenth; so he said, "I will give one-tenth, if the Lord will accept that."

And so he did, and ten cents on every dollar were sacred to the Lord.

Having a regular employment, he soon became a partner; and after a few years his partner died, and William became sole owner of the business.

He had resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry a tenth of all his income to that account. He prospered; his family were blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

He educated his family, settled his plans for life, and gave all his income to the Lord. He prospered more than ever.—*Anonymous.*

When it is said of a youth that "he drinks," the world shies him off. Why? It is whispered all through the community, "He drinks! he drinks!" That blasts him. When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea.

During the past fourteen years the citizens' league, of Chicago, which was organized for the express work of suppressing the sale of intoxicating liquors to minors, has prosecuted 15,441 charges against saloon-keepers, and has secured fines and costs aggregating $151,763. It is one of the organizations which the saloon-keepers have learned to respect and fear.

THE COWARD.

Who is a coward? who?
The boy who cannot bear
A hasty word, a scornful look,
A thoughtless jest, a damaged book,
Whose selfish spirit cannot brook
The play he may not share.

Who is coward? who?
He who would rather fight
Than own that he is in the wrong,
Or curb his wild, unruly tongue,
Who rather would be fierce and strong,
Than kind, and just, and right.

Who is a coward? who?
The boy who never craves
For grace to help him to refrain
From taking God's own name in vain,
But idly follows in the train
Of Satan's willing slaves.

Who is coward? who?
He who dares not refuse
To join in every evil way
With those who seek to lead astray;
The boy who is ashamed to pray,
Afraid the right to choose.

—*Anonymous.*

TEMPERANCE.

RATIO OF LIQUOR DEALERS TO INHABITANTS.

The following table shows the ratio of retail liquor dealers to population in all the States except North and South Dakota, where the figures are not yet accessible. The table is based upon the official figures of the late national census and upon the official returns of the Internal Revenue Department for 1890, showing the taxed retail liquor dealers:

1.	Alabama, mostly whisky	1 to	1,188
2.	Arkansas, mostly whisky	to	1,177
3.	South Carolina, mostly whisky	to	1,153
4.	Mississippi, mostly whisky	to	1,017
5.	N. Carolina, mostly whisky	to	1,003
6.	Georgia, mostly whisky	to	939
7.	Vermont, prohibition, mostly whisky	to	865
8.	Florida, mostly whisky	to	846
9.	Kansas, prohibition, whisky	to	823
10.	West Virginia, whisky	to	767
11.	Tennessee, whisky	to	731
12.	Nebraska, mostly beer drank	to	711
13.	Maine, prohibition, whisky	to	702
14.	Virginia, whisky	to	563
15.	Delaware, whisky	to	540
16.	Massachusetts, whisky and beer	to	514
17.	Texas, whisky	to	488
18.	Pennsylvania, whisky and beer	to	478
19.	Iowa, prohibition, mostly whisky	to	455
20.	Kentucky, whisky	to	407
21.	Minnesota, beer	to	393
22.	Missouri, whisky and beer	to	371
23.	Michigan, whisky and beer	to	314
24.	Indiana, whisky and beer	to	305
25.	Maryland, whisky and beer	to	297
26.	Washington, whisky and beer	to	286
27.	Ohio, whisky and beer	to	261
28.	Illinois, whisky and beer	to	257
29.	Oregon, whisky and beer	to	249
30.	New Hampshire, whisky	to	248
31.	Wisconsin, beer	to	242
32.	Connecticut, both	to	240
33.	Louisiana, whisky	to	216
34.	New Jersey, both	to	184
35.	Rhode Island, both	to	174
36.	New York, both	to	157
37.	Colorado, both	to	151
38.	Idaho, both	to	147
39.	Wyoming, both	to	129
40.	California, both, and wine	to	91
41.	Nevada, both	to	71
42.	Montana, mostly whisky	to	60

THE CHURCH AND THE LIQUOR TRAFFIC.

[The charges in the following are exaggerated, so far as very many denominations are incriminated; but there are other churches and institutions who cannot claim innocency in this matter.]

Rev. J. S. Hughs, of Englewood, Ill., has sent us a discussion of the position of the church in its relation to the liquor traffic published in the *Christian Evangelist* of St. Louis, Feb. 18 and 25th. Bro. Hughs quotes from the editor of the *Evangelist*, and replies in pointed notes.

Hughs.—There is practically no more hostility between the present churches and the liquor power, than there is between the present license parties and the liquor power, which, in either case, is not hostility. The churches have freely continued in good fellowship those members who have helped in building up the present liquor power, and have to this hour refused to purge themselves of this kind of complicity, and all the limitations and restraints now laid upon the license parties, their representatives and their press, have their exact counterpart in the churches, their pulpits and their press, which speak, act and fellowship just as though the church was a wing of the party or the party a wing of the church.

2. *Christian Evangelist.*—"What shall be the attitude toward each other of these two diametrically opposite forces, the church and the saloon?"

NOTE.—They are not "diametrically opposite forces." "The war between them" has not yet begun, and therefore cannot continue until it has a beginning. If the saloon were not what it was previous to 1862, a mere doggery, and not a nationalized institution of government, not resting, as it does now, on the ballot as a party issue, the churches would antagonize it; for the churches are a sort of moral force when unrelated by denominational interest to such a crime. To vote down the license system now would destroy the liquor traffic; it would divide any sect that should attempt to discipline its members for supporting the license system. Thus the saloon has the power to present to the church, through the political affiliations of its members, the alternative, disruption (which seems as death to them), or non-interference and conformity to a program that will not stop at treason. Each holds the other's life in its hands, but one will not be prodded into the engagement while the other is stealing souls.

3. *Christian Evangelist.*—"The conflict is really between Christ, as the head of the church, and this modern anti-Christian power." "We assume there is no doubt or hesitation on this point among the real followers of Christ."

NOTE.—The liquor power understands that well enough. They know, as we do, that if Christ had a large church of "real followers" in place of these recanting, backsliding sects it would end this business without any "ultimately" or "afterwhiles" about it.

4. *Christian Evangelist.*—"It is the duty of the church to teach clearly and distinctly what is the real nature and tendency of the liquor power in this closing part of the nineteenth century."

NOTE.—Well, here is a good way to do it. Let our religious press urge upon our churches everywhere to appoint persons (say three), one at least of whom shall be a woman, to inquire into and report to this church the relation of its members, and of the church, to public immorality and the liquor traffic. There are plenty who will inform themselves and report, and these honest (?) brethren who are seeking light, and ready to obey, can be taught just where the matter rests. Now let our papers and preachers all demand light, and begin by faithfully imparting the light they already have. Let us make sure that it is light and instruction that are needed. Let us have a committee of inquiry at once in every church to ascertain the relations of its members to legal crimes. Let those who try it tell us where they found the "dead line."—*Church Militant, New York.*

FROM THE NEW YORK "VOICE."

1. About 4,000,000 voters who are church members are voting for men to *represent* them in public office who support the license policy, and these voters know it.

2. The license policy legalizes and protects the liquor traffic, and if these voters don't know that, it is because they don't want to know it.

3. The liquor traffic is known to be the cause of innumerable crimes, vices and murders, and everybody knows that.

4. The churches are allowing these 4,000,000 voters to continue to uphold the wholesale murders of the liquor traffic without official rebuke or remonstrance.

A "league" does not necessarily need to be a compact formally drawn up, signed and sealed. Actions speak louder than written documents. When men assist an armed foe of their country to ravage and pillage the land, it is treason, and no written compact is required for proof. When a man does the works of the devil no written compact is necessary to prove a "league" with hell. When 4,000,000 church members vote the liquor traffic the right to ravage the homes of America, there is no written compact required to prove the league. And when the church, which claims to be the teacher of morals, does not rebuke its own membership plainly and personally for such work, she stands by her silence as accessory to all the unbounded sins and shames that the American saloons have let loose upon mankind.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON III.—Third Quarter, 1892.—July 17.

SUBJECT.—The First Christian Church.—Acts 2: 37-47.

GOLDEN TEXT.—The Lord added to the church daily such as should be saved.—Acts 2: 47.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Acts 2: 37-47. T.—Acts 4: 31-37. W.—Acts 6: 1-7. T.—1 Tim. 3: 1-13. F.—Acts 15: 1-11. S.—Eph. 4: 1-14. S.—1 Peter 2: 1-10.

COMMENTS BY E. E. FLAGG.

1. *The multitude convicted.*—v. 37. The boasting, yet cowardly, Peter comes before us suddenly transformed into the grandest of moral heroes, charging right home to the crucifiers of his Lord the terrible crime of which they had been guilty. What could work such a marvelous change but the transforming power of the Holy Spirit? and if it could do this for Peter, why not for the most timid disciple? The cowardice of many professed Christians in dealing with questions of reform would be changed to unflinching bravery could they but have this same enduement of the Spirit. When ministers keep silent regarding popular sins, thinking thereby to retain their influence, they are in the way to lose what little influence they have. Had Peter compromised the truth in the smallest degree, the multitude would never have been pricked to their hearts, or made the earnest inquiry, "Men and brethren, what shall we do?" It has been a subject of remark that those churches which open their doors to an anti-secret convention where the sin of lodge-associations from a Gospel standpoint is pressed home to the hearts of the hearers, are usually blessed with revivals.

2. *The way to be saved.*—vs. 38–40. "Repent;"—this is always the burden of true Gospel preaching. Turn about. You have been pursuing the downward path *away* from God; now take the upward path that leads *to* God. You are in the broad way that leads to death; forsake it for the narrow way that leads to life. This is repentance; a turning about, a change of will. It involves the putting away of all known sin,—the choosing of good instead of evil, of light instead of darkness. "And be baptized, every one of you, in the name of Jesus Christ for the remission of sin." Rather,—for baptism must follow, not precede repentance—as the sign that your sins are remitted; not that baptism has in itself any soul-cleansing power. "And ye shall receive the gift of the Holy Spirit." Even though they had been the betrayers and murderers of the Lord Jesus Christ, they, too, could receive this unspeakable gift, for the promise quoted from the prophet Joel was not only for the Jewish race, but for the far-off Gentiles, and to as many as should accept the divine calling. From verse 40 we see that but a small portion of Peter's sermon is given to us, but we have the gist of it. "Save yourselves from this untoward generation." This should be the burden of preaching to-day—separation. Peter saw that the greater part of the Jewish nation were blinded by hopeless unbelief. With an earnestness born of this conviction, he labored to save a chosen few. Eighteen centuries have passed away, but the outlook is unchanged. The masses of nominal Christendom, like the unfaithful servant in the parable, are pursuing their own selfish interests without a thought that their Lord may suddenly appear and put them to confusion. It is the mission of the church, not to fill her ranks with such servants as these—spiritually dead while having a name to live—but with the separated, consecrated class. A pure church is always a strong church, however few in numbers or poor in pocket. "Then they that gladly received his words." The truth can take no real or permanent hold where there is not this glad receptiveness. Of the three thousand souls that were the fruit of this first Pentecostal blessing, we read that they all continued steadfastly in—that is, constantly attended on—the apostles' teachings;—also in Christian fellowship and in prayers. What an example to later believers! It seems, from verse 44, that they not only attended the public temple-worship but held private—neighborhood or cottage—meetings at each other's houses. These are sometimes objected to on the ground that they interfere with the regular meetings of the church; but rightly conducted, they are a help and never a hindrance. They can be made a channel of great spiritual comfort and blessing to those who for any cause cannot attend the regular church services, and on this account alone should not be neglected. "Praising God and having favor with all the people." Nothing so recommends religion as a spirit of habitual praise. When we are joyful in the Lord the world is very quick to read the signs and take knowledge of us that we have indeed "been with Jesus." "And the Lord added to the church daily." It was not Peter's eloquence, except as that was made the instrument. It was entirely the Lord's work. Would not revivals be more frequent if we depended more on Him, and less on some famous evangelist? It was a daily adding. So the church needs to be in a state not of intermittent, but of *continual* revival.

RELIGIOUS NEWS.

BAPTIST.

—The Woman's Baptist Home Mission Society raised last year for its general work $49,059.27. The corresponding secretary's report states that the society has a total of 1,635 adult societies and 422 bands. The work is growing among the children. Good has come from the systematic two years' course of study, with diploma when finished.

—Dr. S. W. Duncan has been chosen to the position of foreign secretary of the Baptist Missionary Union, to succeed Dr. Murdock, recently resigned.

—The Second International Convention of the Baptist Young People's Union of America will convene at the Detroit Rink, Detroit, Mich., Thursday evening, July 14, at 7:30, and will hold daily sessions on the three days following, adjourning on Sunday evening, July 17.

—The Baptist growth within the last twenty years is exceptional. In 1872 they numbered 1,489,000 members; now they have 3,269,000 communicants, or one Baptist in twenty of our population. Nor are they behind in educational matters. In 1872 they had institutions worth $3,247,000; at the present time they have $29,000,000 invested in them.

—Prof. Arthur Gaylord Slocum has accepted the presidency of Kalamazoo College and will remove from Corning, N. Y., the latter part of July. Dr. Slocum deserves the credit of building up the standard of Corning's educational institutions to the highest rank. His control of the schools has made them successful in all points. His interest in religious matters has been fully as great—the new Baptist church and the new Y. M. C. A. building are both in a large measure due to his untiring zeal and efforts.

CHURCH ARMY.

—The Church Army, an organization in the Established Church of England, after the order of the Salvation Army, reports 250 officers, of whom 40 are women. Many of these have sacrificed wages of $10, $15 and even $20 a week for Army work. The Army collected $70,000 in coppers, the pence of the poor, and received only $32,500 in gifts and subscriptions. Many of its enterprises are self-supporting. It has fifteen Labor Homes for 25 or 30 people each, small establishments having proved more satisfactory than large ones. The first of a proposed series of Labor Homes for women was opened in December. The Army held 40,000 outdoor and 50,000 indoor meetings. Of its converts, 6,000 were confirmed during the year, and about 1,000 are awaiting confirmation; 170 evangelists and 50 mission nurses made nearly 400,000 "Bible and Prayer-book visits."

CONGREGATIONAL.

—The Illinois Home Missionary Society has just organized a church in Harrison, a town with a population of about 700, half of whom are in the village. Evangelists McCord and Lewis held a series of meetings which were greatly blessed. The whole community became interested and seventy-eight signed a declaration of the purpose to live a Christian life. Supt. Tompkins aided in the organization of the church. Fifty-two entered into covenant.

—Fox River Congregational Club held its meeting with the New England Church, Aurora, June 23. In the midst of a pouring rain about fifty members came from Sandwich, Elgin, Sycamore, De Kalb, Batavia and other places; and 115 sat down to supper. Dr. F. A. Noble gave the address of the evening, on Progressive Congregationalism, which was received with great enthusiasm.

FRIENDS.

—In the death of Barnabas Coffin Hobbs the Friends Church has lost one of its best known and most influential and honored members. He passed quietly away after some weeks of feeble health at his home at Bloomingdale, Indiana, June 22, 1892, aged 77.

—Announcement is made of the annual camp-meeting at Portsmouth, R. I., instituted last year by Portsmouth Friends. It begins July 29 and continues to August 8. The place is ten miles from Fall River, seven from Newport and two from Portsmouth station on the Old Colony railroad, and is a well-equipped camp.

—Orthodox Friends are found in 34 States and Territories and in the District of Columbia, and have a total membership, including Philadelphia Y. M., of 80,655. Among the States Indiana contains the greater number, 25,915; Ohio is second with 10,844, and Iowa third with 8,146. Of the yearly meeting Indiana heads the list with a membership of 22,105, and Baltimore closes it with 1,012. Iowa, in sweep of territory, surpasses any of the others, with 11,391 members. Ninety-four organizations are returned with 725 church edifices valued at $2,795,784. Hicksite Friends are in 13 States and have a membership of 21,992 and 201 organizations. Their church property is valued at $1,161,850.

LUTHERAN.

—Augustana College, Rock Island, Ill., has conferred the title of Doctor of Divinity upon the following: Rev. Erland Carlson, Lindsburg, Kansas; Rev. E. Norelins, Vasa, Minn.; Rev. President Olaf Olsson, Rock Island, Ill., and Prof. E. C. Enander, Rock Island, Ill.

—The *Eastern Lutheran* contains the announcement "that a Lutheran gentleman offers to give a college site and $50,000 at that place, if the General Synod will add $150,000 in two years."

METHODIST EPISCOPAL.

—The Epworth Leagues of Illinois held a two days' session in Chicago last week—their first annual convention. The attendance was large, and a spirit of enthusiasm prevailed. The organization was completed as follows: President, Bishop Fitzgerald; Vice Presidents, C. E. Piper, Chicago; C. S. Taylor, Rantoul; R. W. Roplequet, Belleville; A. K. Tullis; Secretary, F. H. Cumming; Treasurer, Grant Stewart, Chicago. Reports showed the strength of the leagues throughout the State: In the Southern Conference, total membership, 8,944; Illinois Conference, 12,474; Central Illinois, 7,496; Rock River Conference, 11,000. Total, 39,914.

—A benevolent gentleman of the Methodist Episcopal Church South, who declines to give his name, will pay the traveling expenses of a missionary to Japan to take the place made vacant by the death of Dr. J. W. Lambuth, and will support him in the field. This is one of the indications of the rising tide of missionary spirit.

—Rev. B. Fay Mills, the evangelist, will begin meetings at Grace M. E. church, San Francisco, July 28.

—The Church Extension Society of the Methodist Episcopal Church, South, in its quarter of a century's work, has aided in the building of 8,000 churches, nearly one-third of the whole number of their houses of worship.

PRESBYTERIAN.

—Dr. Geo. F. Pentecost, the American evangelist, who went on a sort of independent mission to India a few years ago, has returned to London, Eng., where, it is said, he has taken the pastoral care of a Presbyterian church.

—The Illinois Presbyterian churches request their members not to vote for any candidate for Congress who favors a state appropriation for the Columbian Exhibition, otherwise than upon the conditions that no intoxicating drinks are to be sold on the Exhibition grounds and that the Exhibition be closed on Sundays.

—Prof. John DeWitt, of McCormick Theological Seminary, has declined the professorship of church history in Princeton, and will continue to occupy the chair of apologetics in Chicago.

REFORMED CHURCH.

—At the late meeting of the (English) Synod, a proposition was made to form a union with the German branch of the church; but the question of union was postponed for a year.

ROMAN CATHOLIC.

—The Roman Catholics have 115 parish churches and chapels in the City of New York with 300 priests and 300 brothers, and 2,000 religious women constantly at work among the people.

SALVATION ARMY.

—The Salvation Army believes in the use of printers ink. It publishes thirty-one weekly newspapers and five monthly magazines, with a total annual circulation of 45,000,000 copies.

UNITED PRESBYTERIAN.

—The present membership of the U. P. church is 109,180, a gain of 2,633 during the past year. The total contributions of the church during the last year were $1,286,288, an increase of $152,000 over the previous year. The young people's societies of the denomination enroll about 24,000 members.

—The Assembly's committee on education will meet in Chicago, July 11.

—Several societies of the U. P. young people have already taken the name of Christian Union.

—The convocation of Iowa Synod, at Colfax Springs, will be held this year August 16–23.

—The United Presbyterian mission in Egypt is having remarkable success among the Copts, the influence of the mission extending far beyond its own organized work. At Assiout the leaders in the Coptic church have asked the United Presbyterian mission for one of its licentiates to become their religious teacher, providing his support and promising him freedom of utterance.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason).—If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Horace Greeley:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Hon. Seth M. Gates, ex-Mason:—Profoundly convinced by long experience and observation that Freemasonry is an evil and pernicious institution. I wish once more in my advanced age to lift my warning voice publicly against it and all kindred organizations, and to beseech Christian men to have no connection or fellowship with them. Jesus is not, and cannot properly be recognized in Freemasonry. He must be ignored in the lodge-room, in its lectures, instructions, and in its prayers.

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	77¾@		78¼
Winter No. 2	77 @		80
Corn—No. 2	50¼@		53
Oats—No. 2	32 @		34
Rye—No. 2			75
Bran per ton	10 25		10 75
Hay—Timothy	11 50	@12	50
Butter, medium to best	12 @		20
Cheese	06 @		08½
Beans	1 40	@ 1	65
Eggs			14½
Seeds—Timothy	1 00	@ 1	70
Flax	95 @	1	03½
Broom corn	05½@		07
Potatoes, per bush	10 @		30
Hides—Green to dry flint	4 @		06½
Lumber—Common	10 00	@13	00
Wool (washed)	24 @		32
Cattle—Choice to extra	4 90	@ 5	20
Common to good	4 15	@ 4	50
Hogs	5 40	@ 5	75
Sheep	3 75	@ 5	75

NEW YORK.

Wheat	80½@	89¼
Corn	59 @	60½
Oats	36 @	48
Eggs	14 @	16
Butter	14 @	22
Wool	18 @	36

KANSAS CITY.

Cattle	1 75 @	4 95
Hogs	5 35 @	5 80
Sheep	4 00 @	5 50

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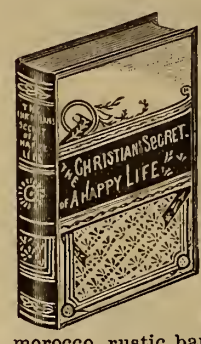

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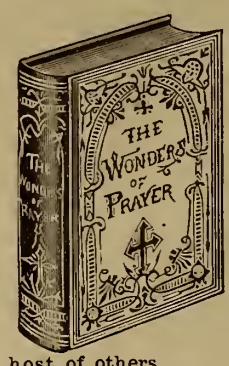

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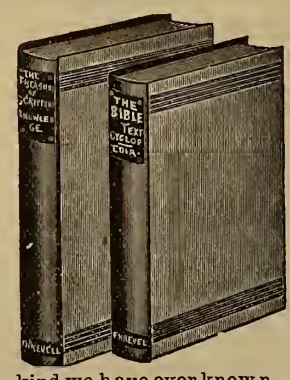

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ROAD IMPROVEMENT.

The road question is now one of the great issues of the day. Of all civilized countries, the United States probably holds the palm for bad roads. The annual messages of governors of States have taken cognizance of the need for better roads; the roads of a district have been made a subject for indictment by a grand jury. In the daily papers we read of a mud blockade, when farmers were confined to their houses because the roads were impassable. Their produce was locked up, money became scarce, the local merchants suffered in their business, so that a local financial crisis was the effect of bad roads.

Occasionally it is found that people in a given district rise to the importance of this subject. In New Jersey, a group of adjoining counties have positively transformed the face of the country by constructing many miles of good road.

How far State or federal aid should be devoted to the end of securing good roads is a question for political economists. It seems clear that, without some such aid, the end will never be reached. In Europe, the state is the road-maker. The great carts of the French farmer with broad tires roll smoothly over splendid Telford surfaces, a tandem team drawing immense weights without painful effort. A parallel picture is presented in other countries, England and Italy among the rest.

The work of road improvement is being furthered by constant agitation, by publication of manuals on the subject, and by an excellently edited monthly magazine, published in this city.—*Scientific American.*

FLAX AND HEMP FIGURES.

According to a census bulletin the area devoted in 1889 to the production of flax in the United States was 1,318,698 acres. From this was realized 10,250,410 bushels of seed. The production of fiber was 241,389 pounds, the quantity of flax straw sold or so utilized as to have a determinable value was 217,757 tons, and the total value of all flax products was $10,436,228, or a trifle over $1 for each bushel of seed raised.

Flaxseed was grown in thirty-one States, but 80.06 per cent of the product was raised in Minnesota, Iowa, South Dakota and Nebraska. South Dakota had the largest acreage devoted to flax, and Minnesota the greatest production of seed, but Wisconsin had the highest average yield, 11.42 bushels per acre, and the highest average value of product per acre—namely, $13.39.

Throughout the greater portion of the flax-producing region the straw is of little or no value, and much of the so-called fiber is only an inferior quality of tow, chiefly used for upholstering, but it is noted that there are indications of a revival in the United States of a linen industry that will afford a market for fine flax fiber of domestic production, and revive a branch of agriculture that has been almost extinct for many years.

The total area devoted to the cultivation of hemp in 1889 was 25,054 acres, and the production of fiber 11,511 tons, which was valued at $1,102,602 to the producers. Kentucky produced 93.77 per cent of the total hemp crop of the country.

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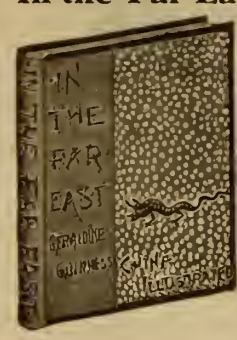

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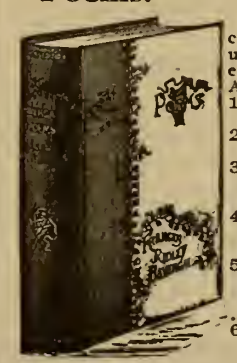

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NEWS OF THE WEEK.

CHICAGO.

Inspector Ross was appointed to succeed Police Inspector Marsh.

County Treasurer Kern paid $1,450,000 to the city, and June salaries will be paid.

The coroner's semi-annual report was made and showed over 700 violent deaths.

Professor G. A. Marchand, of the Berlitz School of Languages, has mysteriously disappeared.

The county will have new electric light plants at the county institutions.

The first convention of the Epworth leagues of the State of Illinois was held at the Centenary Methodist church.

The health department has received notice from the State Board of Health that there is danger of an epidemic of small pox and precautions should be taken.

Attorney General Hunt filed a petition with Judge McConnell, alleging that the business conducted by the Mercantile Telegraph Company, at No. 267 South Clark street, is nothing more than a pool-selling business.

James Schwager, a laborer at Fifty-seventh street and Western avenue, was bitten by a dog nine weeks ago, and died from hydrophobia at the county hospital.

The fifth anniversary of the Manual Training School for Boys was celebrated at Glenwood.

WORLD'S FAIR.

Liquor is being sold at Jackson Park.

Samuel Gompers favors an open Sunday at the Fair.

California is arranging a magnificent mineral exhibit.

The Westinghouse bond for the electric light contract was accepted.

Many signatures are being received to anti-Sunday closing petitions.

Commissioners and directors have agreed to arbitrate all disputes.

Theodore Thomas issued a prospectus of the musical program for the Fair.

Foreign exhibitors may keep their goods in a bonded warehouse at Jackson Park.

Mrs. Frances B. Phillips has resigned as President of the Illinois Woman's Board.

Minister A. Louden Snowden has secured a promise that Greece will exhibit at the Fair.

M. Edouard Guerette, Belgian Commissioner to the World's Fair, was in Chicago to arrange for Belgium's art and manufacturers exhibit.

COUNTRY.

A leather trust, with a capital of $1,000,000, has been formed in New Jersey.

Thomas Bates, who murdered his wife, near Shelbyville, Tenn., was lynched.

Milwaukee's gas plant has been sold to New York capitalists for nearly $3,000,000.

The Supreme Court of Ohio declared the Massie law constitutional. The law requires the Secretary of State to retain as fees for the State one-tenth of one per cent of the capital stock of corporations for issuing certificates of incorporation or consolidation.

John Thornton was hanged at Fort Smith, Ark., for the murder of his daughter. The culprit met his death with a smile on his face, and said whisky had brought him to trouble, and he warned others to beware of it.

Eighty saloon licenses were granted at Joliet.

Over 5,000 people left New York Wednesday for Europe.

Max Clerget was shot dead in New York by Edward Dirin while on trial for assaulting the latter's sister.

Professor Stratton, of the University of Illinois, has resigned to accept a position with the Chicago University.

The secret marriage of Charles Eliot and Elizabeth Nugent, students of the Milwaukee High School, has been annulled.

Editor King, of the Litchfield (Neb.) *Monitor*, was found in Grand Island a raving maniac. No cause is known for his loss of reason.

The 9 year-old son of Chief of Police Ryan, of Dubuque, fell over a cliff a distance of 150 feet, and crushed his skull. He may recover.

Reports to the Illinois Board of Agriculture shows wheat to be in better condition than for the corresponding period of last year.

The first National Convention of public readers and teachers of elocution was begun at New York. About 200 leading elocutionists from different portions of the United States and Canada were present.

Norfolk Navy Yard witnessed the successful launching of the big battle ship Texas Tuesday.

William Black, colored, was hanged at Little Rock, Ark., Tuesday, for the murder of a girl who refused to do an errand for him.

The will of the late Judge Seldon M. Church, of Rockford, was probated Tuesday. The document was executed twenty-six years ago, and leaves an estate of $250,000.

Alumni reunions of the University of Michigan were held at Ann Arbor.

Carmi, Ill., was visited by a heavy wind and hail storm, doing much damage.

John K. Lord, professor of Latin, was elected acting President of Dartmouth College.

Professor Theodore William Dwight, professor of municipal law at Columbia College, died at his home in Clinton, N. Y.

Captain Charles Hay, superintendent of the commissary department of the United States army, died of pneumonia in Denver.

The candidates for members of the Board of Education on the American Protective Association ticket at Rockford, Ill., were elected.

Suits against twenty leading lumbermen of four States for conspiracy to raise the price of lumber were begun in the United States Court at St. Paul.

The number of miles of railway built in the United States the first half of this year was 1,190 miles, 500 miles less than for the same period of last year.

Rev. P. H. A. Braxton, at the Maryland Colored Baptist Convention, scored the existing condition of things in the South where lynch law was made possible.

The United States Wire and Cable Company, capitalized at $1,000,000, was incorporated at Albany, N. Y.

Oats will harvest eighty-five bushels to the acre in Illinois, so says the State Board of Agriculture.

John W. Foster was nominated by the President and confirmed by the Senate as Secretary of State.

Mrs. John Homer died at Fairbury, Ill., aged 100 years.

Mayor Grant, of New York, Wednesday appointed as delegates to the National Mining Conference to be held in Helena, Montana: John Stanton, Thomas Watson, Forest H. Barker, and L. V. De Forrest.

Two people were killed and three injured by a cyclone at Gloucester, N. J.

The Homestead plant shut down at Pittsburg, Pa. and 3,000 men are idle.

John Rock, an insurance agent, swindled the Union Central Life out of $7,000.

Judge Gresham has ordered the sale of the entire property of the American Wheel Trust.

Bert Higgins, a young lawyer of Aurora, committed suicide because of disappointment in love.

Dr. Washington Gladden has been tendered the regency of the University of Illinois.

Twenty-five children are in a critical condition at Patoka, Ind., from eating poisoned ice cream.

The indictments against the Rev. Thomas Dixon, Jr., of New York, for criminal libel, have been dismissed.

FOREIGN.

Salisbury has made a plea to the British electors not to place Ulster at the mercy of Irish Home Rulers.

Evidence has been gathered to prove that a blackmailer was guilty of the crime of murder for which he sought to obtain money from a physician by threats of fastening the crime upon him.

The Earl of Drogheda died on Wednesday.

Kaiser William has given out his intention to punish Bismarck for his criticism of imperial policy.

Healy has required a body guard to protect him in Ireland.

Belgian Socialists when attacked by the police disarmed their assailants.

Spain has made trade concessions to England.

Gladstone has nearly recovered from his injury.

Russian workmen have fled by droves from Baku, which is ravaged by cholera.

Rebellious Khans have defeated the troops of the Ameer of Afghanistan.

Austria and Germany, as well as Russia, have taken sanitary measures to guard against cholera.

Parliament listened to the Queen's speech, dissolving it.

Great excitement has been caused in Ireland by an attack on Parnell's memory by a priest.

Stanley has taken the stump as a Liberal Unionist and candidate for Parliament.

Mr. W. D. Wentz of Geneva, N, Y., was cured of the severest form of dyspepsia by Hood's Sarsaparilla. Full particulars sent if you write to C. I. Hood & Co., Lowell, Mass.

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Mrs. Samuel Bushey, of Nickleville, Pa., was born in April, 1811, and died July 2, 1892, as she had lived, a consistent Christian, greatly beloved by her neighbors and acquaintances. Mr. Bushey feels her loss intensely and desires the prayers of the readers of the *Cynosure*.

The Chicago University authorities have succeeded in raising the sum of $1,000,000 required to secure an additional million from John D. Rockefelier. One million is to be added to the endowment, and the other will undoubtedly be used in bringing to perfection this latest university, which it is designed shall be second to none in the United States.

Bro. W. B. Stoddard, the Washington agent, who has been ill for nearly two months past, writes from Boston, Mass., last week, that his health is improving somewhat, he thinks. If he grows stronger soon, he expects to visit New Hampshire and Vermont in the latter part of this month. His Western friends are hopeful that his recovery may be speedy and thorough.

As we go to press the fifth annual "Christian Conference for Jews and Gentiles" is in progress at Mt. Washington, Chelsea, Mass., under the supervision of that firm evangelist, William F. Davis. This convention of Christian workers "is called in the name of Christ alone:" and, so far as human foresight can determine at this time, promises, like its predecessors, to be a season of refreshing.

The newest of Chicago Directories indicates, by legitimate estimates, that the present population of this city is 1,420,000, or an increase during the past two years of 200,000. Chicago is therefore thought to be doing well; but a friendly cynic suggests that she is now old and large enough to do better, in many respects, than she is doing, or ever has done. Many good works has she performed, but there are many more things that she has left undone, and there is plenty of opportunity for instituting greater and more thorough reforms.

The *Cynosure* has many warm friends and interested readers in the South among both white and colored citizens. Some of the former, however, object to this paper's occasional references to the little value placed upon the lives of the Negroes and the summary and unlawful methods adopted for the punishment of their crimes. Since the war closed the Negro has become a fully-equipped citizen, and, as such, may justly claim a fair and impartial trial by his peers, whatever the enormity of his offense. What we object to, and so must every right-thinking man, is the slaying of the Negro without due process of law and the extraordinary and inhuman penalties inflicted upon him by gangs of organized ruffians, who deprive him of life on the slightest provocation. If he can receive a fair and impartial trial by his peers, under the protection of the proper legal authorities, the *Cynosure* will be satisfied.

By a curious coincidence, having been impressed by the appeals of the American prelates, the pope, about six months ago, designated for July, 1892, the relation of employers and workmen to be the subject of prayer this month. Through the machinery of this world-wide organization the printed formula for the month of July was distributed to every member on the last Sunday in June. In the midst of this prayerful appeal for the mutual material advancement of the working class and a more Christian regard by employers for the rights of the employed, rises up the grim specter of confusion, battle, murder and sudden death, arising out of the unfortunate labor riots at Homestead. It is an opportune time for the priests of the hierarchy and all lovers of the Prince of Peace to pray earnestly that the relations of capital and labor may be regulated by Divine wisdom and their respective adherents brought to their senses.

Labor Unions and red-handed Anarchists assembled in Chicago last Sunday and framed a series of revolutionary resolutions condemning Carnegie and Pinkerton, and expressing the the sympathy of 20,000 members of their oath-bound secret clans for the striking workingmen at Homestead. One of the resolutions adopted reads thus: "That we affirm the declaration that labor creates all wealth, that wealth belongs alone to its producers, and that therefore the mills and other property now in the possession of the Carnegie company is the rightful property of the workingmen of Pennsylvania who produced it." Whatever shall be the outcome of this vindictive hostility to capital, the blame will rightly fall upon those who are sworn to coerce capitalists to employ them without reference to the rights of man and the laws that govern trade and manufacture. Every man in this country is a free agent, and can work or play at his option; but his right to swear vengeance upon any other men for employing whom they please, and at their own price, forfeits his own claims upon the privileges guaranteed to him by the Federal Constitution, and becomes an Anarchist—a traitor to every principle of national and personal freedom.

A writer in the New York *Catholic Review*, referring to the influence of Freemasonry upon religion, states that about three years ago, in Paris and Brussels, was published a history in French of the origin and foundation of Freemasonry and its establishment successivcly in European countries, by Paul Rosen, formerly "Very Illustrious Sovereign Grand Inspector General of the thirty-third degree of Freemasons." The work was approved by Pope Leo XIII., in a pontifical brief dated July 7, 1890, as a compendium of "very instructive information very useful for reference." The writer shows conclusively from documentary evidence that the persistent aim and efforts of Freemasonry in Europe are directed toward the destruction of the Christian religion and particularly of the Catholic church. This correspondent has been told that the obedience of the lodges in the United States is of the Scottish Rite, which is not so fiercely hostile to the Christian religion as the Grand Orient, which flourishes in France. Nevertheless, he says Past Grand Master Jas. W. Husted's open declaration, during the last session of the New York Legislature, of his unwavering hostility to freedom of worship, and his decided opposition to the passage of the bill conceding it, seem to indicate that the fraternity has little affiliation with orthodox institutions.—which is true.

REMINISCENCE OF JOHN BROWN.

BY REV. M. A. GAULT.

On a beautiful afternoon in May, a few years ago, while lecturing in Bates county, Mo., I visited the historic farm once owned by John Brown, the Abolition martyr. It is located just across the line in Kansas, five miles north of Trading Post, one of the oldest towns in the State. We reached it, from the east, by a winding road cut along the slope of a steep rocky bluff which rises one hundred feet from the bottom. The farm slopes off at the top of the bluff, where there is a large orchard, and a two-story house, with a stone basement, on the spot where Brown's cabin stood. Just in front, on the edge of the bluff, is a large spring, and the spot commands a fine view of the Missouri landscape, stretching off to the east.

It is manifest that Brown selected this spot for no ordinary purpose, for it was in 1857 when the border ruffian conflict was the hottest. The men who voted Kansas a free State were constantly in danger of being shot by prowling bands of pro-slavery Missourians. The owner of this farm, C. C. Hadsall, has the bill of sale which he obtained from John Brown, dated July 25, 1858. He took us through the orchard, in a northwest direction, to a steep ravine which runs up from the bottom about a quarter of a mile from the house. This memorable spot is called "Murderers' Hollow," or the scene of the "Hamilton Massacre."

Chas. A. Hamilton, a pro-slavery leader, who had settled on the Kansas side with his slaves, had been ordered by Brown's men to leave the country. He sought revenge by gathering about thirty of his men, on May 19, 1858; and, making a raid through Trading Post and its vicinity, he arrested eleven of Brown's men. He took them from the shop, store and cornfield and marched them to this ravine, and compelled them to stand in a row facing his men, who were stationed above them on the slope. At one end of the doomed row stood a Baptist minister named Reed. At the other end stood two brothers from Vermont, named Hall. It was an awful experience, as these men stood looking at the gleaming rifles aimed at them, their hair ruffled by the May breeze as it came laden with the fragrance of wild prairie flowers. The older Hall brother, who now keeps a store at Trading Post and from whose lips I obtained this narrative, said his thoughts were only of his younger brother at his side, whom he had induced to leave a dear home in Vermont a few months before, to venture his fortune in the West. They knew it was useless to make any plea for their lives. The only words spoken were by a farmer, Asa Hairgrove, who said: "If you are going to shoot, take good

aim." But they had little time to reflect. Hamilton gave the order, "All ready! Fire!" The report of a dozen rifles rang out, and when the smoke cleared away the eleven men lay upon the grass. The elder Hall brother was not hit, but lay motionless feigning death. He heard the sound of horses' hoofs as the murderers rode away, but soon heard the voice of Hamilton saying to several who remained: "Some of those men are not dead," and ordered them to go down and shoot them the second time. One of them gave Hall a hard kick and left him for dead. He next put his musket to the younger Hall's head, when Hamilton ordered him to put it behind his ear, but the ball glanced off his cheek and passed out of his mouth. After shooting several of the others the second time, the murderers rode away.

The wounded Hall afterwards recovered, and is now a wealthy banker. Only five out of the eleven died. One of them, named Campbell, was shot through the bowels and entreated Hall to stay with him till the last, and gave him his dying message to his friends in the East. Several of Hamilton's men refused to fire because some of the men gave Masonic signs. The wives of several of the dying and dead came upon the scene, soon after, and their grief can better be imagined than described.

Two stones mark the line where these men stood, one at the lower, and one at the upper end of the row.

I plucked a pretty verbena blooming on the ground once wet with their blood.

Mr. Hadsall, who bought and occupied John Brown's claim that summer, and has occupied it ever since, told us that he had slept night after night that season with his blanket wrapped about him near the spot where these men fell, thinking it would be the safest place, on the principle that "lightning never strikes twice in the same place."

Several years ago the bodies of these victims were removed to the cemetery at Trading Post, where a beautiful monument of Vermont granite, costing $2,200, on which is inscribed their names, is placed over them. On one side are these two verses of Whittier's poem written when the news of the massacre reached New England:

From the hearths of their cabins,
The fields of their corn;
Unwarned and unweaponed,
The victims were torn:
By the whirlwind of murder,
Swooped up and swept on,
To a lone rocky glen,
On the John Brown farm.

Strong men of the prairies,
Mourn bitter and wild!
Wail, desolate women!
Weep, fatherless child!
But the grain of God springeth up,
From ashes beneath,
And the crown of his harvest
Is life out of death.

WHAT CONSTITUTES A CHRISTIAN NATION?

BY REV. J. W. WOOD.

There has been quite a symposium in the *Cynosure*, recently, as to whether not we are a Christian nation. I wish to add my might to the matter, for I do not believe that we are, in any Scriptural sense, a Christian nation.

Prophecy reveals to us a time when the whole world will be ruled in righteousness. This alone will make the nations of the earth Christian nations. God will then be king over all the earth.

In the book of Daniel this thing is all made plain. We read in chapter 2: 44: "And in the days of these kings (those represented by the ten toes of Nebuchadnezzar's image) shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." In the dream, verse 34, it reads: "Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verse 44, given above, shows us that this is the establishment of the kingdom of heaven on earth.

The line of metals, beginning with gold and terminating in clay, represents all kinds of governments, beginning with the absolute despotism of Nebuchadnezzar and ending in absolute democracy.

They are all to be totally destroyed together before we have a Christian government on earth.

Paul says, in Rom. 13: 1: "The powers that be are ordained of God." This is true. All forms of human government are to have their opportunity of trial, but prophecy shows us plainly that none of them will rule righteously, for if they did, they would be perpetuated; for that is all that God requires of governments.

I will now show that he does require this, and if a nation fails in it, its doom is sealed.

If we turn to 2 Sam. 23: 1–4, we read: "Now these be the last words of David: David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, the spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Here we have God's law for human governments; not David's; for the "Rock of Israel" issued the decree, and this "Rock" is Daniel's stone which smote the image that represented all the forms of successive human governments. They all have failed in God's requirements.

We have here the master-key by which to test all human governments. Anything short of this is described in verses 6 and 7: "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be fenced with iron and the staff of a spear, and they shall be utterly burned with fire in the same place."

A man who has cleared off a brier patch and gathered the rubbish together with an old pitchfork, while wearing buckskin mittens to protect his hands, can see the force of this figure.

We now have God's conditions as to what a government must be, to be considered by him a Christian government. The Rock of Israel is here the judge for himself. The ruling in such a government must be "in the fear of God."

Let us test our own government by this rule. It persistently supported human slavery until by the judgment of Almighty God upon our whole people it was extinguished in blood.

Its principles are as eminently warlike as are those of our native Indians, the Turks, or the Zulus. In fact, the only dangerous nations on the globe to-day are the so-called Christian nations, and they are dangerous just about in proportion as they claim eminence in Christianity. They are about breaking down under their enormous war expenses in time of peace.

The recent conduct of our nation towards Chili savored more of the pugilistic bully than it did of Christian statesmanship.

Our government is one of the strongest supporters of the liquor traffic of any nation on earth. It persistently licenses the sale of intoxicants among its people, by which they are debauched from good citizenship, and become a burden on the body politic, weakening us as a nation, producing untold misery, and destroying the efficiency of its own children as citizens.

Is it a Christian mother who sells the virtue of her children for hire? Look at our Indian policy. Look at the corrupt means by which our national elections are carried, and look at the administration of our government in all municipalities where there are spoils of office worth contending for.

I can see reasons enough why God would not have his name appear in our national Constitution. It would be "taking his name in vain" to place it there.

As to swearing by his name, all Christians are told by the Master himself to "swear not at all" by any form of oath. A Christian's obligation to tell the truth is eternal and unalterable, and can neither be increased nor diminished.

It is a base thought that a Christian can be treated to some ceremony by which his obligation to tell the truth is increased. It is a Masonic device, and not a Christian one; and Christians have conquered the right to refuse to take it.

Now, to go back a little on the line of the governments which Paul said were "ordained of God." What has become of them? They have every one of them perished—have been wiped off from the face of the earth by the providence of God, and a score of revolutions have occupied their territories; and this because they did not fulfill the condition of "ruling in the fear of God." This must be the fate of all governments which do not fulfill God's eternal conditions, and no nation will do so, for all existing governments are cleared away as "sons of Belial" when the time comes for the kingdom of stone to be established.

Stone is the best material as yet found for the construction of enduring foundations; so Moses, in his celebrated song, which is yet to be sung in the New Jerusalem, in declaring God to his people, says (in Deut. 32: 4): "He is the Rock; his work is perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he."

The word is here spelled with a capital R, giving it personality, (and it is so spelled throughout the Scriptures) where it refers to God, but where it refers to the heathen deities it is spelled with a small r.

In Isa. 28: 16, we read: "Therefore I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste."

On this stone we are to be built, with no crooked nor bulging walls; for "judgment will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overthrow the hiding place." So Christ, who is the Rock, says in Matt. 7: 24: "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock."

Paul describes Christ as the chief corner-stone of the Christian temple, and he shows us, in 1 Cor. 3: 11, that men will build with very worthless material on this precious corner, and will thereby suffer loss even though they may themselves be saved.

It is evident that this stone kingdom of Daniel's will be built upon Christ; so it will be a Christian government; and it is stated that all human governments will be swept away when it comes.

Let us now go back again, and look at the kingdom of Israel, which was established by the Almighty in a more particular sense than any other kingdom has been since the world began. David spent his life in consolidating the kingdom, and at his death it was delivered over quietly to Solomon, who built the Temple which was honored by the visible presence of God. Here was a kingdom which presented favorable conditions for perpetuity; for God could be consulted personally on all subjects concerning its welfare. It was subject to only one condition: That the king must "rule in the fear of God." Solomon did not do this to the end of his reign, and, in this, he laid the foundation for the kingdom's ruin. At his death Rehoboam declared for a more tyrannical rule than Solomon's, and the kingdom was at once dissevered, and its glory taken away.

In David's prophecy, recorded in 2 Sam. 23, he foresaw this result; for he says, in verse 5: "Although my house be not so with God (*i. e.*, did not rule in his fear), yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire, although he make it not to grow."

This everlasting covenant is to be fulfilled in Christ, when the stone kingdom is established in the earth.

This is still in the future, and the clearest sign of its near approach is the growing evidence of the insufficiency of human rule to establish a kingdom in righteousness. Our country exhibits the last and the wisest attempt of the clay power to establish such a government.

There are many things in sight in our land which are alarming to patriots of every name.

Prominent in this respect is the constant encroachment of capital, and the resentful attitude of labor.

There is no commodity of earth which is needful for men, which is not arrested on its way from the producer to the consumer by some syndicate or trust, and manipulated by adulteration,

or in some other way by which an unwarranted tax is levied on the consumer, which goes to swell the profits of the trust. The only limit to this is the satiety of human greed.

Our Lord speaks of a time, just on the verge of his coming, in these words: "Men's hearts failing them for fear and for looking after those things which are coming on the earth."

If this Scripture does approach a fulfillment now, then we may know that the stone kingdom is drawing very near. It is only waiting for the collapse of the human, so that men may hail with joy the coming of the divine. Then will the nations of the earth be ruled by Christian governments.

Baraboo, Wis.

LONG AGO.

BY MRS. A. E. KELLOGG.

The many eulogies pronounced upon President Blanchard since he entered into rest, have recalled to my memory scenes and incidents in which he took a conspicuous part; the simple statement of which to this generation seems like romance, because they cannot understand the conditions which existed half a century ago. Take, for example, the revival scenes of that early time when such a wave of divine influence swept over the land as caused pentecostal ingatherings, which made the world pause and wonder, then gradually to take their places, some in violent and wicked opposition, others in cold criticism, while others, and among them the strongest and the wisest, were stricken with such a sense of sin and need of pardon as made them ready to cry out as in apostolic days: "Men and brethren, what shall we do to be saved?" The men whom God used as agents in conducting the work were as much astonished at the power manifested as those who were looking on.

Not long since my attention was arrested by an article on church progress, which strongly advocated steady growth, rather than revival methods; and the writer strengthened his position by casting discredit upon the revivals of those early times. I am very sure that the writer, if a true Christian, is not seventy years old, and must have gathered his information from a prejudiced source; for certainly the revivals of those days gave to the church men and women whose piety was of the stalwart kind, ready to do and to dare for the right. One thing which stamped these revivals as the genuine work of God's Spirit was his powerful office work upon human hearts, impressing them with a sense of sin, of righteousness, and of judgment. Christians felt the value of human souls, and sinners saw themselves lost. They were ready to ask the prayers of any who had an interest at the throne of grace. Methods were adopted, of necessity, which afterward became like the brazen serpent, something to conjure with; and, like that, a snare to be laid aside as useless.

There was, doubtless, chaff among the wheat; and afterward many, like the "seven sons of one Sceva, a Jew," sought to produce the results by outward methods which can only be wrought by God's Holy Spirit. And so, from time to time, from those days to the present, there have been spurious revivals from the same cause. But the wonderful revivals of those days, which have not been repeated since, left their impress upon a generation. Among the last to pass over to the higher life may be numbered President Blanchard; and now only here and there one is found remaining to deplore the fact that the church has drifted so far away from the standard of those times, when every Christian family had an altar around which parents and children gathered for worship; when the door into the church only admitted those who gave evidence of regeneration; when the words of Christ to Nicodemus had a meaning as deep and broad as when first spoken; when to unite with the church meant to come out from the world and to be separate from its fashions, its follies, and its sins. A Christian at a card-table, in a ball-room, in a theater, or at a horse-race, would have been disgraced. A Christian traveling on the Sabbath, reading secular papers or magazines on that holy day, would have grieved and offended the brethren. And the world had such a sense of sin, or of the fitness of things, that they judged Christians as severely as they judged each other. Were Christians happy so restricted?—was Christ's yoke light when it imposed such obligations? If they were not, it was because they had not learned of the meek and lowly One. Those with whom I had acquaintance were the happiest Christians I have ever known. Conversation had not become a lost art, and there was no lack of themes.

Such were the conditions in which President Blanchard's early Christian life became established; and being himself of the stuff of which heroes and martyrs are made, we see how he grew into what he was. When God has a great work to do which he intends to accomplish by human means, he chooses and fits his instruments.

At this time, among a people boasting of their liberty, human slavery had reached the zenith of its power. It was inwoven into our commercial relations; it overshadowed our homes; it controlled our government, and gave tone to our social life, in the North almost as much as in the South. Labor was considered servile; and when from any cause a lady found it necessary to do anything by which to earn an honest living, she forfeited her claim to be called a lady, and lost her place in polite society. But the mills of God were grinding, and the way of the slaves was being prepared, and they felt an impulse toward freedom. Slaveholders grew suspicious, and made the bondage heavier. The "underground railroad" was established, and the slave learned how to find the North star, and from the "land of the free and the home of the brave," poor, scared, hunted creatures escaped to the land of real freedom; for when their feet touched British soil, from being things they became men and women.

Soon the voices of strong men and women were heard, and among them President Blanchard. But iniquity framed into a law is not easily conquered. The champions of human freedom were despised as fanatics; and there was no degree of obloquy to which they were not subject. The condition of the African savage, contrasted with the domestic slave, was so presented, together with the curse of Canaan and the servitude of Abraham's people, and the return of Onesimus by Paul, that people were confused, and excellent Christians honestly believed that the institution was an ordinance of God profitable alike to master and slave, and worthy to be perpetuated and made universal; therefore, any one who interfered with it by word or deed was an incendiary scattering firebrands, arrows and death in peaceful communities;—while those who had enlisted for its destruction by looking long and steadily at the present horrors and possibilities which the underlying principle presented, were made bitter by such arguments, and many of the early Abolitionists rejected Christianity and went over to human infidelity. Broader men, like President Blanchard, stood even in that evil day against the wiles of the devil, who was using the fiery zeal for righteousness to his own advantage, and thereby recruiting his panic-stricken hosts. It seems to be a fact that ordinarily persons taking up any special line of reform in this world of sin, become dogmatic and severe toward those who differ from them. Looking steadily and long at one form of sin causes it to assume blinding proportions, so that the ordinary reformer becomes a person of one idea, sharp and incisive in thought and action, like the woodman going forth with wedge and beetle to split the oaken log or to cleave the granite block; and to them it is a condition of success. But there are those who cannot be thus narrowed, who nevertheless set in operation causes which bore into the heart of towering evils and at the right time break them in pieces with the dynamite of invincible argument. Such a reformer was President Blanchard, as witness his controversy with Dr. Rice. While earnest as an Abolitionist, he did not abate one whit his hatred of other forms of sin, or his ardor in preaching the Gospel of the Prince of Peace, whose advent into the world was to send a sword, that his kingdom should be first pure, and then peaceable. Do the sentimental preachers of our day remember this, who are trying to coax sinners away from the devil by prating of love until the "great and dreadful God" is made to appear as a soft-hearted being with but one attribute, one who is watching and waiting for his creatures to condescend to accept his love even if they do not care to assume his yoke of service? As if there were no "gall of bitterness" or "bonds of iniquity." As if Christ had not said, "Ye must be born again." Ah! it will be a day of surprises when he whose fan is in his hand shall thoroughly purge his floor, and gather his wheat into his garner, leaving the chaff, with the tares, to the fire. True, some of the plants which grow among the wheat bear beautiful flowers, but they go into the fire just the same; they are not wheat.

President Blanchard preached no partial Gospel. But he was "a workman who needed not to be ashamed, rightly dividing the word of truth," giving to each a portion in due season, bringing forth out of his treasury things new and old,—the oil of joy for the mourning penitent, and the garment of praise for those whose spirits were heavy for sin. He brought forth, also, at need, the fire and the hammer which break the flinty rock in pieces. He was, therefore, ready for the temperance reform, and the insidious form of evil to which he gave the last years of his useful life—oath-bound secrecy, which is eating out the spirituality of the churches, lurking everywhere to catch the unwary. His individuality was something to admire and to imitate; going forward alone, if need be; never asking what will men say, but what does God require? He makes one think of Noah, standing alone a preacher of righteousness against a world of violence and blood; or of Abram, alone against a world of idolatry, alert to hear, and quick to obey the voice of his God; or of Elijah, against all the priests and prophets of Baal, with Ahab and Jezebel to uphold and defend them. He lived to hear liberty proclaimed to the captive, and the opening of prison doors to them that were bound. But his work was not done, and he girded himself for new conquests. The prince of evil saw in the very conflict which set the slave at liberty a grand opportunity to further his Satanic designs: as if the fires of hell had been stirred up to seven-fold intensity to supply the fiery streams of death which deluged the camp and the field, so that many young men who went forth in the glory of their young manhood came back debauched and ruined, to be either a customer or keeper of a saloon. And so the cause of temperance was set back fifty years. Surely the devil "goeth about as a roaring lion, seeking whom he may devour;" but he does not always roar! his transformations are marvelous; he knows how to coil himself around his victim like the venomous serpent. He knows how to present himself as an "angel of light," though he be the prince of darkness. So the true soldier of the cross can never lay aside his armor until he enters upon the rest which remains to the people of God.

Therefore, we see that the present as wellas the past calls for heroic men and women, skillful in the use of all the weapons found in the armory of the Gospel, for the church of Christ is not yet triumphant. What lessons for the true soldier of the cross may be learned, from considering the well-rounded life and service so lately finished here, to be resumed without weariness or bitterness in the glorious hereafter.

Denver, Colo.

COLLEGE RUFFIANISM.

The recent painful death of a young man in New Haven, a student of Yale College, as a result of the brutal pranks of one of the secret societies of that college, is only another evidence of the extent to which downright ruffianism prevails among the students of many American colleges. Yale College, in proportion to its numbers, is probably not worse than Harvard or any other of the popular colleges. The colleges of the North Atlantic States, so far at least as newspaper reports go, seem to be the worst, and yet this excellence in evil may only be in seeming, because they come more conspicuously under the public gaze through this greater enterprise of the reporters of this region. With equal opportunities there is apparently little to choose between them.

Why these college students should in such large numbers take instinctively to blackguardism it is hardly necessary to inquire. Everyone knows that many of these young men are college students merely because their parents, for one reason or another, came into the possession of wealth not previously enjoyed by them; the sudden acquirement of wealth does not change a boor, or his son, into a gentleman. The rage for athleticism too has had a great deal perhaps

to do with this. Like most good things, athletics has been occasionally overdone. The fine old maxim, *mens sana in corpore sano*, has been abused to mean "brutal brawn is better than a bright brain." The gilded offspring of brazen capitalists have apparently been led to believe that tough sinews would more than atone for a hardened conscience.

But what about the teaching bodies of these colleges? Have they no responsibilities for these outrages on decency and humanity? Can the Faculty of Yale College, for instance, feel no burden of conscience for the death of this young man, who was a student committed to their care to be taught those things that belong to what is called a "liberal education?" Is it a part of a liberal education for a young man, a boy just from home and from his father's and mother's love, to be pushed through the public streets by a band of hoodlums, whose parents, through an accident, are able to dress them well and send them to college, and be driven mercilessly by these young savages—"Yale men," they are called—to death? What better are these fellows, these "secret society," or "Greek-letter" young ruffians, than the young brutes of the Sioux Indians who tortured to death the prisoners taken by their fathers from Custer's column at the battle of the Little Big Horn?—*Catholic Review.*

OUR WASHINGTON LETTER.

WASHINGTON, D. C., July 6, 1892.

Washington will be represented by nearly, if not quite, 500 people at the eleventh annual convention of that greatest of evangelical societies, the Christian Endeavor, which begins in New York City to-morrow and closes its sessions next Sunday. The regular delegates from the Washington societies go on special trains, but there will be a large attendance of individual members, as reduced tickets have been on sale by the railroads for some time. The attendance at the convention is expected to be between 30,000 and 40,000.

No non-sectarian movement in the Christian world has ever shown such rapid growth as the Christian Endeavor. The idea of the organization was conceived by Rev. Francis E. Clark, of Portland, Maine, as a means of interesting the young people of his church in religious work. The society was first organized in that city February 2, 1881, and for a time after other churches took up the idea the young societies were conducted independently of each other; but in June 1882, when there was a total membership of 481, it was decided to organize a general society, with branches everywhere. Now note the steady growth each year. In 1883, it had 2,870 members, in 1884, 8,905, in 1885, 10,964, in 1886, 50,000, in 1887, 140,000, in 1888, 300,000, in 1889, 500,000, in 1890, 660,000, in 1891, more than 1,000,000, and it is expected that reports made at the coming convention will show the present membership to be fully 1,500,000.

Ex-Gov. St. John, of Kansas, who presided over the recent Prohibition National Convention, at Cincinnati, is at present in Washington, in the interest of temperance legislation by Congress.

Rev. Julian Soper, a returned missionary from Japan, occupied a local pulpit on Sunday night, and, in place of a regular sermon, told a large congregation something about the progress of Christianity, in spite of great obstacles, in that country; how hard it is to convince the Japanese that the religion of Christ is better than that of Confucius, and how the missionaries have to show it by their methods of living before the natives can be convinced. Intemperance has been called the national curse of Japan; Mr. Soper says the native temperance workers agree in admitting that the Christian churches are much more successful in their temperance work than the native societies, that rely merely upon the personal stamina of their members for the keeping of their vows. It was pleasant to hear him say that the bitter feeling which has for seven or eight years existed in Japan against all foreigners is now rapidly dying out, and that the missions are regaining the ground they lost by reason of that anti-foreign feeling. Mr. Soper says there are now at least forty native congregations which wholly support their own ministers, and he predicts that within twenty-five years there will be established a self-supporting Japanese Christian church, which will have a powerful influence upon all eastern nations.

I was shown a list of ministers who have accepted invitations to fill the pulpit of Rev. Dr. Bartlett, who left for Europe last week, during his absence, and it appeared to me that his congregation ought to consider itself fortunate in being able to hear so many distinguished pulpit orators in the course of one summer. Here is the list: Rev. Dr. Horton, of Providence, R. I.; Rev. George Sexton, of St. Catharines, Ontario; Rev. Henry Elliott Mott, of Dubuque, Iowa; Rev. Dr. W. D. Buchanan, of New York City; Rev. Dr. W. H. Roberts, of Cincinnati, Ohio; Rev. Dr. R. S. Green, of Orange, New Jersey; Rev. Dr. G. D. Nichols, of Binghampton, New York, and Rev. Dr. O. S. Dean, of Boston.

President and Mrs. Harrison, accompanied by Mrs. Dimmick, their daughter, and Lieutenant and Mrs. Parker, left here to-day for Loon Lake, in the Adirondacks, where Mrs. Harrison will spend the summer. The President will return next week to remain until Congress adjourns.

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OUR NEW YORK LETTER.

NEW YORK, July 3, 1892.

Why is it that so few men are in our churches? This was the theme of a paper, last week, at the Maine Conference of Congregational churches. Rev. Albert Donnell, the author, gave as one cause: "The men have been drawn away by secret societies." That State is full of them. That the church is weakened by this foe to her spiritual life is a conspicuous fact. "Three-quarters of your congregation are Masons," was once said to a young pastor there, who dared to say at the start that he was not a member of any secret order. He ignored these secret societies without opposing them; but he soon found opposition from this source and had but a few years' pastorate. His second pastorate was under the same conditions. When an invitation to join a lodge was declined, friction arose, and two years ended his work there. How long shall the body of Christ, the church, be fettered and weakened by this unholy alliance with the world? To bring conviction to the hearts and consciences of Christians, may the *Cynosure* long continue its work of reform in this most vital matter.

The killing of a Yale College student a few weeks since, elicited the severest censure of the faculty on the part of the newspapers. The *Witness* suggested that if young men wished to become barbarians, a course among our American savages might be taken at less expense than a college course at New Haven. This was a harsh remark—at least, it was hard on the Indians. But the brutal assault on one of the instructors, the past week—a second assault, too—shows the severest criticism of the college authorities to be justly called for. Fifty drunken students made a midnight attack, demolishing the door, and then demanding again Mr. Moore's person. Last year they dragged him from his room in his night clothes, and made him execute a dance around a bonfire on the campus. This last attack on Tutor Moore was the boldest that has occurred at Yale in recent years. Not only was the door of his room broken in, but while the invaders were in the building a number of others were outside, pelting stones at his windows, every one of which they smashed. Believing his life in danger, the tutor fired over their heads a loaded revolver. The cowards fled.

A letter in the *Tribune*, a few days ago, looks at college life to-day from another direction, and the writer wishes to know what a college is good for if it is not to train men, and in pursuits befitting their sex, rather than in habits better suited to a Sybarite or hermaphrodite. He thinks that Columbia is disgraced by her college theatricals, in which the students show "disgraceful effeminacy in petticoats and corsets and ribbons, rouged and simpering like an androgyne, reciting a vapid burlesque borrowed from a London theater, rehearsals being had nightly, even Sundays." This shameful perversion of time, week after week, which parents and patrons suppose to be given to scholarly pursuits, is shown to be not only wasteful of time and treasure, but demoralizing to character. It is hoped that this earnest protest will have its effect on the college management. The whole matter of college life in its relations to modern citizenship needs a careful study.

The first Convocation of Public Readers and Elocutionists, from all over the Union and Canada, closed a six days' session to-day at Columbia. A permanent body was formed, called the National Association of Elocutionists. About 250 were enrolled, and it was a representative body, full of enthusiasm, which continued to the close. Bishop Potter offered prayer at the beginning, followed by a welcome from Pres. Hunt, of the N. Y. Board of Education. A score of papers followed, some of which were of great value, but cut short in some cases on account of the pressure of time. The great error in its management was the disproportionate time given to recitations, largely of poetry, by the women present, which, with music, took up all the evenings and too much of the days. Some recitals were excellent and some wretched. The next meeting, at Chicago, will profit by this blunder. Time is too costly to spend in saying pieces as if at a school declamation, particularly when important topics and able experts are put aside to make room for the exhibition.

OCCASIONAL.

REFORM NEWS.

FROM THE CORRESPONDING SECRETARY.

I addressed a good audience of very attentive people at the German Methodist Episcopal church on Ashland Avenue and Tell Place, Chicago, on Sabbath evening last. Pastor Katzner and his people generally express warm sympathy with the work of the Association. They have little experience with the secret orders, except to avoid them and keep a pure communion. On the Sabbath previous, July 3, I spoke at four services in Summerdale, in the north part of Chicago. In the evening I addressed the Congregational church on the N. C. A. work. A number of secret society members were present, one of whom acknowledged the correctness of the speaker's view of lodge worship. Bro. E. B. Wylie, the young pastor of this flock, is greatly esteemed by his people. He speaks frankly to them, privately and from the pulpit, of the dangers of secretism, and followed the address of the Secretary with a few eloquent words confirming it.

H. L. K.

FROM THE NEW ENGLAND AGENT.

BOSTON, July 5, 1892.

New England is not remiss in the observance of historic events. Holidays are of more frequent occurrence than in any other part of the country of which I have knowledge. Yesterday being the "glorious Fourth," the Pilgrim City was "full of sound and fury." As "low twelve," Sabbath, approached, an occasional "cracker" gave notice of impatient urchins charged for the fray, and when the clock struck the hour of release, horns, cannons and scores of bells announced to startled sleepers the advent of the one hundred and sixteenth anniversary of American independence. The day itself was faultless—cool, calm and cloudless—and the eager throngs from crowded tenements and rustic hamlets gathered early on the "old Common" for a day of "merry-making," prolonged into the hours beyond the evening shadows. The balloon ascension, at 4 o'clock in the afternoon, is reported as exceptionally fine; but its descent into the Bay fifteen minutes later, resulting in the drowning of two of the three occupants, was one of the sad features of the day. Elaborate fireworks were the feature of the evening, and from 8 to 10 o'clock the city was ablaze with pyrotechnics of every conceivable description. Viewed from the roof of our eight-story hotel, it was a most brilliant panorama, unsurpassed by anything of the kind I had ever witnessed.

During my absence in Kentucky arrangements had been made for a little company to picnic at the Pines, and thus escape from the noise and bustle of the city for a part of the day. Before "high twelve" a company of twenty-seven congenial spirits found their way to this rocky, romantic height, shadowed by stately pines, and as quiet as a country churchyard. Commissaries deposited, hammocks swung, and both old and young entered with zest into the spirit of "Inde-

pendence," celebrating our natal day in their own "sweet way." An occasional policeman on his "round" served as a reminder that we were still under protection of the "city fathers," while merry voices from a distance, and here and there a passer-by, gave the comforting assurance that we were still within the "pale of civilization." Anticipating good appetites, a bountiful repast had been provided, which proved to be largely in excess of the capacity even of the hungry guests gathered around a common center of special interest. After uniting with Bro. Daniel Powers in thanksgiving to the "Author of liberty and of every good and perfect gift," the injunction, "Do with thy might what thy hand findeth to do," was accepted by common consent as the order of the day.

Dinner over and everybody full and happy, an informal talk came next on the program. Nearly all took part in a kind of free and easy class-meeting exercise, each choosing his own theme and presenting it in his own way. The excellencies, defects and the dangers to our Republic were, of course, the central thought, and around this were grouped the perils from Romanism, secretism, immigration, wealth, intemperance, and ignorance, while it seemed to be conceded that the "secret empire," by stimulating pride, vain displays and false worship, polluting the fountains of justice by treasonable oaths, and shielding every form of evil under its blighting shadow, was the most subtle and dangerous foe that our nation has to encounter. In harmony with this sentiment, Sister Powers read the following poem, entitled, "Death, Burial and Resurrection of a Mason at Midnight Initiation:"

'Twas low twelve in the lodge that night;
The man was dead, and out of sight,
While his companions, in their grief,
Mourned for their master Hiram Abiff.

'Twas by three ruffians' hands he died—
Jubula, Jubalo and Jubulum;
"Oh, Lord my God," the Master cried,
"Is there no help for the widow's son?"

Then rose that doleful funeral dirge,
As round and round the grave they bare,
With measured tread and mournful word,
They plant the sprig of cassia there.

Most solemn hour! O dreadful night!
Was there no power on earth to save
A reverend from this awful plight,
Of fifteen days within the grave?

To raise him from this low estate,
Endued with immortality,
They kneel around the candidate,
Masonically on one knee;

Invoking God to raise the dead—
A reverend brother it may be,
Who once was to the Saviour led,
The blessed Lamb of Calvary.

For shame on all this mocking farce,
This murder-play of Hiram Abiff,
Blaspheming God before his face
And reveling in the blackest guilt.

The speeches were interspersed with "psalms and hymns," and patriotic songs; and after prayer the happy company dispersed to their homes, with gratitude to God for his abounding goodness to our nation, to cherish pleasant memories of the "Pines," and the "glorious Fourth" of 1892.

J. P. STODDARD.

FROM THE COLLEGE AGENT.

AT SYCAMORE, ILL.

On the 21st of June I visited Sycamore and called on Rev. H. D. Hunter, pastor of the Congregational church, who gave me a list of the ministers in Elgin Association. He said his church, before he came, had been rent asunder by the question of secretism; and it seemed to be dead. When it was started again, it was upon the condition that nothing should be said, either way, on the subject of secretism; and a portion of the former members refused to return and affiliate with Freemasons. I gave him Joseph Cook on "Disloyal Secret Oaths."

There are seven churches in Sycamore having acting pastors. Two of the ministers I learned were Masons—the Episcopal and the Universalist; but I did not see them. The pastor of the M. E. church treated me very politely, but did not seem to be interested in our reform work. I gave him Dr. Carradine's great sermon, "Are Secret Societies a Blessing or a Curse?" I called on Rev. Mr. Frickman, the Lutheran minister, who was interested and approved of the work of the National Christian Association.

Rev. Mr. Swanson is pastor of a Swede Baptist church here, and he and his people are decidedly opposed to secret lodges and orders. The acting pastor of the regular Baptist church is a very promising young man, who appears to be starting out right on matters of reform. His name is Rev. W. A. Sharp.

It is evident that there is a wide departure from American ideas and pure Gospel practice among the prominent churches and people of this prosperous town, many of whom have fallen in with, and made use of the lodge. But there are many earnest Christian people who utterly reject secretism in every form.

AT BELVIDERE.

On the 29th ult. I was at Belvidere, Ill., and called on the Rev. I. Sprague, minister of the F. M. Society. He is much interested in our reform work, and kindly entertained me. I found the Rev. Mr. Wilmath, pastor of the German Methodists, opposed, also, to the secret lodge. The Rev. Mr. Kohn, Lutheran, was not in when I called; but I understand that he, too, rejects everything connected with secretism.

There is no Congregational church in Belvidere; but the Presbyterian pastor told me, when I called on him, that the clergy of the place were all favorable to Masonry. I told him that I had already conversed with two who were not. He then said: "I am a Mason, my brother is a Mason, my father was a Mason and my grandfather was a Mason." The two Baptist ministers in the place were at that time attending their Association, so that I did not see them.

The M. E. minister told me that he was a member of two secret life insurance societies; but he utterly refused to discuss the propriety of secretism in any of its forms. Upon the whole, the outlook in Belvidere for the advancement of a pure unadulterated Gospel is not encouraging.

S. F. PORTER.

CORRESPONDENCE.

BEREA COLLEGE, KY.

OBERLIN, Ohio, July 5, 1892.

DEAR CYNOSURE:—Your readers cannot fail to be interested in Berea College, both on account of its remarkable history, and eminent success in educational and Christian work, but especially because it has stood faithful to all Christian reforms, not omitting an earnest opposition to the secret lodge system.

By the terms of its charter it was to be "opposed to slavery, caste and sectarianism," and its founders built more wisely than they knew. It has been not less opposed to the liquor traffic than to the lodge system.

Unfortunately, but not unnaturally, its practical management has been somewhat in advance of its constituency. Being especially designed for the education of the poor, and putting its terms of board and tuition at the lowest possible figure, it has had to appeal largely to Christian benevolence for its support. Quite freely this support has come from the conservative churches of New England; and when opposition to sectarianism was defined to be "opposition to all that divides the body of Christ," its application was seen to be broader than was apparent from the language. When some special emphasis was put on the sin of schism as involved in sect-building, those Christians who either had no conception of a church except as a sect, or who were altogether hopeless as to any solution of the great problem of Christian unity, began to be alarmed. They felt, as did the silversmiths of Ephesus, that their craft was in danger. This feeling had been gathering strength for some time, but it was not until Mr. Fee published his autobiography, last fall, that it became markedly apparent. When he declared his purpose (not a new one) neither to belong to a sect, nor to participate in any work, however excellent in other respects, that had sect-building as one of its objects, and that he could not teach otherwise, it was assumed that he must have some secret purpose of making a sect of his own, and that in any case the college must be saved from the influence of such teaching. Though Mr. Fee earnestly disclaimed making anybody but himself responsible for his personal opinions, it was assumed that the views expressed in his autobiography were the doctrines taught in Berea College.

The result was, that certain individuals at the East, without any consultation with the trustees or prudential committee of the college, undertook to correct what doubtless seemed to them to be an improper "drift," and to so define the term "opposed to sectarianism" that it should *not* mean opposition to denominational divisions, and that all aggressive opposition to sects as such should cease. To this end they issued a private circular and employed an agent to visit the principal donors to the college, requesting them to give *only on certain conditions*. The avowed purpose was to put Berea on precisely the same footing as Oberlin and Amherst, namely, to be nominally undenominational, but non-committal in reference to denominationalism. They do not seem to have considered that by so doing they practically defeated one of the great purposes for which the college was chartered, and that it would make Berea practically a *Congregational* institution and only *nominally* independent. Well, the trustees met, and, after a four-days' struggle, in which the money argument was the most potent influence, the reactionary party barely triumphed. They elected two trustees who are Congregational ministers of unobjectionable character, but who manifestly represent the reactionary spirit, opposed alike to the oft-declared principles of the college, and to the convictions of some of its devoted supporters.

Meantime Pres. Wm. B. Stewart, who for two years has so ably and so acceptably administered, is forced to retire, and Mr. John G. Fee, to whom more than to any one else the college owes its existence and past prosperity, is practically "counted out," at least so far as official influence is concerned.

Prof. Frost, of Oberlin, who, three years ago, was unanimously elected to the presidency and declined to serve, was re-elected, but whether he will now accept the position remains to be seen. Without reflecting on the motives of those who have taken this strange method of changing the adminstration of a college, I cannot but think that a great wrong has been done to Mr. Fee, to President Stewart, and to the college. They may be able to secure larger donations, but some who have borne this institution on their hearts and in their prayers will be sadly perplexed.

H. H. HINMAN.

RELIGIOUS COMPROMISE.

IRON HILLS, Iowa, 1892.

EDITOR CHRISTIAN CYNOSURE:—There are thousands of Christians living in this century who have no knowledge of any effort ever being made to harmonize Protestantism with the Roman Catholic church; but, nevertheless, we find that the adherents of Luther and Zwingli were called upon in the city of Augsburg, in the year A. D. 1530, to reconcile themselves with the papal throne of Rome. The emperor Charles V. and the ambassador of the pope met face to face with the representatives of the Reformers, with other ministers of kings, and bishops of the Roman empire, at the Diet of Augsburg, to settle the great agitation and controversy which spread all over Europe, through the liberty Luther and Zwingli had taken and were preaching on doctrines of faith and the Bible. Both parties realized that blood would flow freely if a compromise should prove to be a failure.

The emperor expected, and Rome demanded, that Protestants should yield to the majority and power which was able to draw the sword against the feeble band of worshipers and which could annihilate them in a short time. A more prudent policy was resorted to in choosing seven Protestants and seven Catholics to arrange peace and harmony. These peace commissioners, or referees, were in session from Aug. 16 until Sept. 9 in 1530. Protestants made concessions, and so also did the servants of Rome in the beginning; but the cardinals of Rome and the pope vetoed such measures of reconciliation and demanded an unconditional surrender. The two leading Reformers had labored already, at that time, twenty-four years in the ministry before this great crisis took place in Augsburg.

The Revelation of St. John recorded this turning period of history in the eleventh chapter, pointing to the anti-Christian and heathenish ene-

mies which endeavored to prevent a Reformation, in saying, verses 1–4: "And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three-score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth."

The next two verses tell us that they were to be endowed with spiritual powers through which they were to subdue their enemies and to silence them in this manner.

The 1,260 weeks cover a period of near twenty-four years. The three and a half weeks, or twenty-four days, wherein Protestantism was nearing its sepulchre before the representative of nations in the city was graphically foretold in verses 7–10 to wit: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city, which, spiritually, is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

Faithful Protestants, far and near from the city, lamented and mourned over the prospect of the burial of the Protestant doctrine. Luther wrote that he would not submit to such a compromise with Rome. Merle D'Aubigne, the historian of the Reformation, does not say whether letters of rejoicing were sent out from the city from the Roman representatives or "they of the people" or not, but the cheerfulness which prevailed on the Roman side was certainly not confined to the city alone, when the whole Roman empire felt and realized the torment and accusation of these two witnesses against the papacy for nearly twenty-four years.

Verse 11: "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell on them which saw them."

Romanists in the city were astonished to see this feeble band rejecting all the councils and persuasions for submission and obedience in the mother church after the three and a half weeks or twenty-four days were ended. Reformers came very near kissing the feet of the pope, but they stood upon their feet again in faith toward their Lord Jesus Christ.

The 13th verse gives seemingly the end of these two witnesses in referring to an earthquake and other events which would occupy too much space to explain here. An earthquake shook the mountains of Switzerland Oct. 10, 1531. The Reformer Zwingli was killed the day following.

B. EISENTRAUT.

THE RELATIVE POWERS OF CHURCH AND STATE.

NEWARK, Ohio, June 15, 1892.

EDITOR CYNOSURE:—It was my privilege to have an interview with Rev. J. W. Walden, D. D., pastor of the Second Presbyterian Church of this place. He called my attention to a lecture by Rev. Dr. Robinson, of Louisville, Ky. A few items from it may interest your readers:

Athanasius settled the theology of the church; Augustine, the anthropology, and Luther and Calvin, the soteriology; but the ecclesiology is yet to be settled.

There are four theories of church order—the Papal, the Guinglian, the Lutheran, and the Calvinistic.

His definition of the church is three-fold: The Invisible—all who were given to Christ in the eternal counsel of God; the Visible—a society made up of all who profess Christ; and the Organic body, officered by her Head.

There are four positions taken: 1. All power in the church is directly from Christ. 2. Christ has delegated this authority to the church organically. 3. The mode of administration is only through tribunals. 4. The civil and ecclesiastical are mutually separate and distinct.

Under this last position he evolves five propositions:

1. Civil power is from the God of nature; ecclesiastical power is from Christ.

Now, while it is true that civil government originates in nature, and the church in grace, it is also true that nature has been subjected to the Lord Jesus Christ. He has been made head over all things to his church. Civil government is included in the mediatorial dominion of the Lord Jesus Christ.

2. The rule of the state is the light of nature and reason; the rule of the church is the Bible.

That proposition is misleading and untrue. Nature and reason are guides in matters of state, but they are altogether insufficient. The law was originally written on man's heart; but sin destroyed that handwriting. A republication of that law was neccessary. Hence the law given at Sinai. Accordingly we find precepts in the Bible addressed to individuals, to families, to nations, to the church. The Bible is a law for nations, as well as the church.

3. The state deals with things seen and temporal; the church with things unseen and eternal.

This is self-evident; but that does not mean that the state may not, and must not, deal with moral questions. The state is a moral being, and must deal with material interests upon a moral plane.

4. The state bears the "sword"; the church, the "keys". The one inflicts physical penalties; the other, only moral.

But the church is the messenger of truth to the world, and it is her duty to apply the Word of God to the state, and call upon civil offices to obey him.

5. Civil power may be exercised by a single rule; but ecclesiastical power is exercised only by a tribunal; and that tribunal, from Moses' time to this day, is called the *presbuteros*.

The effort, by this line of argument, to prove that the state is a purely secular institution is utterly futile. The state is a moral institute, created by God in the sphere of morals, subject to the mediatorial scepter of the Lord Jesus Christ, and controlled by him in the interest of his church. The nation and kingdom that will not serve his church shall perish; yea, those nations shall be utterly wasted.

J. M. FOSTER.

LITERATURE.

CURRENT PERIODICALS.

The July *Century* opens with a paper on Charles-Francois Daubigny, the noted French artist, whose portrait is presented in company with other illustrations, giving specimens of his skill, etc., by Robert J. Weichenden. Characteristics, by Dr. S. Weir Mitchell, and the Naulahka, by Kipling and Balestier, are concluded. The other notable and illustrated articles are as follows: Continuations of Christopher Columbus, by Emilio Castelar; The Nature and Elements of Poetry—Beauty, by Edmund Clarence Stedman; Architecture at the World's Columbian Exposition, by Henry Van Brunt; The Chosen Valley, by Mary Hallock Foote; The Chatelaine of La Trinite, by Henry B. Fuller. Complete contributions in prose and poetry: Outbound, by Bliss Carman; When on the Marge of Evening, by Louise I. Guiney; A Wish, by Frank D. Sherman; The Great American Safety-Valve, by Walter B. Hill; Traffic, by Edgar Fawcett; Body and Soul, by Emma H. Nason; The Finding of the Tomb of Aristotle, by Chas. Waldstein; Voices from Beyond, by Susanna Massey; Negus Negusti, and the Abyssinians, by Frederick Villiers; A Friend of the Family, by Chas. B. Davis; The Bird's Song, the Sun, and the Wind, by Chas. G. D. Roberts; Thumb-nail Sketches—The Coffee House, Maarken, by Geo. W. Edwards; Gloria Mundi, by Graham R Tomson; Rudgis and Grim, by Maurice Thompson; What the Government is Doing for the Farmer, by A. W. Harris; Earth Hath Her Hurts, by John J. Chapman. Editorials—Responsibility for Political Corruption; A New Movement in Municipal Reform; Another Word on "Cheap Money," etc. An average "Midsummer" number. New York: The Century Company, 33 East 17th street. $4.00 a year.

The *Review of Reviews*, always timely in the subject matter it presents, is especially so in the July number. It contains perhaps the most complete and intelligent character sketch of Benjamin Harrison, by Gen. Thos. J. Morgan, that has ever been written. In the text of the article appears a portrait of President Harrison at his desk, taken on the 15th of June—four days after the Minneapolis Convention adjourned. In addition to this sketch there are reviewed and discussed, in the department The Progress of the World, the work and proceedings of the convention itself. With this account are presented portraits of the most conspicuous figures in that great political assembly; Governor McKinley, Chauncey M. Depew, Senator Wolcott, General John C. New, ex-Senator Ingalls, ex-Speaker Reed and Mrs. J. Ellen Foster. There is besides these a striking portrait of Hon. Whitelaw Reid, the Republican nominee for Vice President. In the Progress of the World of this number are discussed, as well, the political and social movements most prominent in other countries of the world, particularly the political situation in Great Britain. The reader who has likewise allowed the general news to escape his attention will find in the department Record of Current Events, a full summary of the world's happenings during the month. The department of Leading Articles includes a larger number of topics than usual. Mr. W. C. Edgar, who has had in charge the distribution of the Russian relief cargo of the steamer Missouri, contributes to the July number an exceedingly interesting paper on Russia's Conflict with Hunger. The article contains portraits of Count Vorontsoff Daskoff, Executive Head of the Czarewitch's Relief Committee, and of the Grand Duchess Elizabeth, at the head of the relief committee in Moscow, and scenes from the famine district. New York: 13 Astor Place. $2.50 a year.

The first pages of the July *Arena* are devoted to the first circumnavigation of Lake Chala, in Africa, by the now famous Mrs. M. French Sheldon, whose portrait graces the frontispiece of this number. Mildred Aldrich contributes a profusely illustrated sketch of "Julia Marlowe" (Sarah Francis Frost), the talented American actress. This is followed by a monograph (with numerous portraits) on The Women in the Alliance Movement, by Annie L. Diggs—The Female Farmers of that political combination. A Briton's Impressions of America, the Land of Social Contrasts, by J. F. Muirhead, is pleasant reading. Edwin Reed, in the Tribunal of Literary Criticism, re-opens the case of Bacon *vs.* Shakespeare, presenting at first, a brief for the plaintiff. The "trial" is intended to be impartial, with the testimony, pro and con, drawn from eminent literary men and women. Another article that will attract attention is a symposium by Hon. William M. Springer, M. C.—Why the Democrats should Elect the Next President; Hon. Thos. E. Watson, M. C.—Why the People's Party should Elect the Next President, and Hon. J. C. Burrows, M. C.—Why the Republicans should Elect the Next President—Under the General title of Representative Congressmen on the Pending Campaign. B. O. Flower has another chapter on psychic phenomena—Hypnotism and Mental Suggestion. Other articles are: Confessions of a Theologian, by an anonymous writer; The Descent from Eden, by Rev. J. S. David; The Basis of Money, by H. A. Higgins; The World's Religions at the World's Fair, by Rev. Frank N. Riale, Ph. D., and Jesus, the Church and the World's Fair, by the editor, with Book Reviews. Boston: Copley Square. $5.00 a year.

The *Cottage Hearth* for July presents, in its regular departments, a fine collection of suggestive material. A new girl's department has just been added to the others, and in this issue treats of garden parties. Mrs. Austin continues her talks about the children of the Mayflower in the story of The Little Sachem. Will Allen Dromgoole gives an interesting Fourth of July story about the people of the Tennessee Mountains. In Art, Miss D. L. Hoyt gives a second talk on Some of the Old Masters. Mrs. A. M. Diaz takes up the subject of Character Work in School and Home. These special features, together with the ten regular departments, such as the Sabbath, Home Dressmaking, Household Chats, Domestic Science, The Home Garden, Cooking Receipts, etc., make the *Cottage Hearth* an acceptable visitor. Handsome illustrations add interest to the numerous stories and articles. Boston: W. A. Wilde & Co., 25 Bromfield street. $1.50 a year.

Everyday hygiene finds a valuable exponent in the *Herald of Health* for July, edited by M. L. Holbrook. Dr. Andrew Wilson recommends a Day in Bed for Health Sake—a plea for sufficient rest for recuperation. The editor furnishes some timely Notes Concerning Health, suited to all classes. Fresh Air, Ventilation and Poverty are plainly treated by A. H. Frank. J. J. Watson offers some harmonious suggestions relating to Music, Morals and Health. Jennie Chandler's Woman's Department is conducted in a practical and helpful spirit. Topics of the Month will interest all careful housekeepers, and Reviews of New Books closes a very satisfactory issue. New York: M. L. Holbrook, 46 East 21st street. $1.00 a year.

The frontispiece of the July number of *American Gardening* is a full-page view in Shaw's Botanical Gardens, St. Louis—a charming scene. A great variety of horticultural, floral and decorative topics, as usual, is discussed, many of the articles being illustrated, and all of a timely and instructive character. In point of ability and acceptability, it ranks among the best of similar American publications, and deserves a liberal patronage from those who are engaged in gardening either for profit or pleasure. New York: The Rural Publishing Co., Times Building. One dollar a year.

IN BRIEF.

A report comes from Washington that the marble stone which Pius IX. contributed to the Washington monument, and which Know-Nothings cast into the Potomac river, has been found by a diver, has been brought to shore, and has been again stolen.

The board of health in New Orleans has statistics to prove that there are about 250 lepers in Louisiana. There are thirty of them in the capital and a whole settlement in the Bayou Lafourche. A bill is before the Legislature to segregate them in an effort to stamp out the hideous disease. It seems to be making progress all over the world.

The first law in the colonies and United States authorizing a liquor saloon was passed in 1639. There was also a law to punish drunkenness by reprimands, whipping, fines, disfranchisement, and by being required to wear the letter D on the outside garment. Laws to permit drunkard-making and to punish the drunkard kept pace with each other.

Bulletin 193, of the eleventh census, is devoted entirely to artesian wells for irrigation in the States and Territories forming the western half of the United States, including the Dakotas, Kansas, Nebraska and Texas. The total number of artesian wells in this area in June, 1890, was 8,097. The average depth 210 feet, average cost per well $245, average discharge 54 gallons per minute; 50 per cent used for irrigation; average area for each well 13 acres, total irrigated area 52,000 acres.

It has transpired that Mr. H. E. Daniels sold his wife on February 7, 1892, to Mr. Frederick S. Snyder for $150 cash and a note for $500. Contracts to the bargain were written, signed and sealed. Where did this horror take place—doubtless in some rude, un-Christian, semi-civilized community? Oh! no, it took place in Massachusetts. The agreement was made in Sherborn and the divulging of it took place at Palmer, in that State. The Springfield *Republican* reports the occurrence.

While ordinarily a policy of life insurance payable to the wife on the death of her husband is not subject to the payments of his debts, yet where the policy is in the form of an endowment, a certain sum to be repaid after a certain number of years, the transaction is in the nature of a loan, the insurance being a mere incident, and if the premiums were paid by the insolvent debtor, the insurance money is subject to the claims of his creditors. Talcott *vs.* Field, Supreme Court of Nebraska.—*Chicago Legal News.*

A statue of Columbus is to be erected in Central Park, by the New York Genealogical and Biographical Society. It is to be made by Sunol and is to be a copy of his famous Columbus now in Paris. Among the subscribers to the fund for it are Archbishop Corrigan, John D. Crimmins, William R. Grace, Alfonse de Navarro, and other Catholic citizens. It will be unveiled in April, 1893. Mr. Chauncey M. Depew will deliver the oration and Mr. Edmund Clarence Stedman will read the poem for the occasion.

Pope Pius IX. granted an audience to a French lady of high station, who threw herself at his feet and devoutly thanked him for the restoration of her health. "But how have I done it?" inquired the Pope. "I procured a stocking that belonged to your holiness," she replied. "One of my stockings?" "Yes; I put the talisman on my diseased foot, and it has been completely cured." "Madame," replied the Pope, "fortune has been very kind to you. You need only put on one of my stockings and your foot is healed, while I put on both my stockings every morning and I can hardly walk."

During the administration of President Jackson, Amos Kendall, United States Postmaster-General, wishing to know the source of a Southern river, wrote to a village postmaster: "Sir—This department desires to know how far the Tombigbee river runs up. Respectfully yours, etc." By return mail came: "Sir—The Tombigbee does not run *up* at all. It runs *down*. Very respectfully yours, etc." (This facetious reply cost the postmaster his position.) A New York editor who wrote to a brother journalist in Connecticut for information concerning an inundation in his locality, "Send full particulars of the flood," received the reply: "You will find them in Genesis."

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NATIONAL CHRISTIAN ASSOCIATION
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221 WEST MADISON STREET, CHICAGO

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 14, 1892.

PAROCHIAL AND PUBLIC SCHOOLS.

Last spring it was reported that twenty-one Protestant teachers in the public schools of the city of Troy, N. Y., had been removed by the commissioners in charge of those institutions, and their places filled by teachers of the Roman Catholic faith. A few days ago the commissioners deposed the principal of the high school in that city, although no charges of incompetency or unfaithfulness to duty were preferred against him. His removal was not unexpected, for after the discharge of the other Protestant teachers, he received a hint that his resignation would be accepted by the commissioners, but he positively refused to submit it. Hence his recent deposition was deemed certain, and the result confirms the correctness of the expectation. But while his removal creates no surprise, a great degree of indignation has been excited; for strong petitions for his retention and protests against any change had been presented to the commissioners.

It is but a few weeks since the press announced that the Roman Catholic "Faribault plan" in Minnesota had received the sanction of the Pope, although Archbishop Corrigan of New York had declared it inexpedient. This "plan," of which Archbishop Ireland was the originator, was the surrender of the Roman Catholic parochial schools in certain towns in Minnesota, on condition that the "Sisters of Charity" should be continued as teachers in the public schools, if found to be as capable as others.

More recently a press dispatch announced that in Stillwater, Minn., the board of education had refused to renew its lease of St. Michael's parochial school property, or to re-employ the Roman Catholic Sisters as teachers.

While there is something of encouragement in this last item of intelligence, it by no means lessens the danger to the American free-school system from the bigotry of the papal church—a church that, with all its pretensions to Christianity and purity, is governed by corrupt secret cabals which have the destruction of religous freedom for their object. Between the Jesuits and the Freemasons, the principles of "the church of the first-born"—the only Christian church—are in danger of becoming obliterated.

There is far less danger to be apprehended from the parochial school system of the Lutherans, or, indeed, any denomination that is practically orthodox. We mention the Lutherans, for they came out from Roman rule; they oppose secret societies, and are not subject to the stealthy methods of the Roman octopus.

CHRISTIAN ENDEAVOR.

One of the most striking religious features of the past week was the eleventh convention of Young People's Societies of Christian Endeavor in New York City. Very nearly 25,000 delegates and their friends were in attendance, of whom the State of Illinois sent 1,200. These delegates represented 21,000 societies, which embrace about one and a quarter million members.

Ten years ago there were but seven branches of this organization, with only 481 members, and their existence was confined to the New England States. In 1891, they numbered 16,274 branches and 1,008,980 members, showing a phenomenally rapid growth, which extends to about all of the Protestant denominations of the Union.

These organizations are considered the fullest manifestation of democracy in the churches. There is no central governing power. Each branch is independent of the others. There are, however, local, district and State unions, with trustees and committees, but none of these bodies exercises any legislative function. Each society is a law unto itself, and each member is left unincumbered by any ruling authority. Each society is a voluntary community, united in labor for one object, as prescribed by the following pledge:

> Trusting in the Lord Jesus Christ for strength, I promise him I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reasons which I can concientiously give to my Saviour, and that, just as far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

State and general gatherings of the societies, like the one in New York, are avowedly for "the generation of enthusiasm," a comparison of methods and results, and reports of progress. No reference is made to dogmatic theology, or to sectional lines, in their deliberations. With such a power for good as these societies possess, the possibility of Christian union, free from sectarian influences, does not seem either difficult or distant.

MASONIC FRAUD.

"The world is in pain
Our secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine
The word or the sign
Of a Free and an Accepted Mason."

—*Popular Old Masonic Song.*

Many years ago a book was published in London, England, entitled: "A Ritual and Illustrations of Freemasonry, Accompanied by Numerous Engravings, and a Key to the Phi Beta Kappa." The author's name is not given; but the title-page bears this verse, from Moore:

> "Yes, ye vile race, for hell's amusement given,
> Too mean for earth, yet claiming kin with heaven!
> Ye shall have mysteries—ay, precious stuff,
> For knaves to thrive by—mysteries enough,
> Dark tangled doctrines; dark as fraud can weave.
> Which your blind votaries on trust receive,
> While craftier feign belief, till they believe."

The book itself is a genuine exposition of the three Blue Lodge, the four Chapter, the Knights Templar, and the Scottish Rite degrees of the order, as exhibited in English lodges and encampments.

Each degree is illustrated with its signs and grips, and, in some, with the penalties inflicted upon recalcitrant members. The harmony existing between these expositions and those published by the National Christian Association attests their correctness.

But we have additional evidence of the truth of both the English and American expositions of Freemasonry in the testimony of a seceding Past Master, well known to *Cynosure* readers, who relates the following experience. He was then living in Canada, belonging to the local lodge, and had been duly entered, passed and raised through the Blue Lodge degrees. In his visits to the lodge, he had observed, carelessly lying about, the English book above mentioned. With a natural curiosity, he embraced his opportunities to examine it, without incurring remonstrance or objection.

Some time afterwards he applied for the four Chapter degrees. His application was accepted; he paid down $25 for the privilege, and emerged from the ordeal a full-fledged Royal Arch Mason. The one important discovery of the evening was the fact that the rituals by which he had been advanced in the fraternity were exactly those which he had read in the English book referred to, and which any in the lodge room might have read as freely as he had.

Justly he felt chagrined at the audacity of his "brothers" in charging him $25 for imparting to him only knowledge with which he was already familiar; and after the ceremonies were ended, he boldly remonstrated with them for defrauding him out of $25, when he could purchase the book from which they repeated the rituals for $1. He then demanded the return of his money; but they laughed and said that his demand was preposterous—something that never had been known before in the history of the order—and was met with a flat refusal.

"Well, gentlemen," he replied, "you will return my money, or I'll make it hot for you;" and with this threat he left them to their reflections.

No further controversy upon the subject ensued; but after a few days he found a letter, written in red ink, and containing his $25, shoved under his door.

The Past Master has lived long enough since he left the lodge to make it very "hot" for the fraternity, in his expositions of the meanness and uncleanness of the Masonic system. No man knows its character better, or can more graphically describe it in conversation or on the platform.

THE SALVATION ARMY.

The West Chicago division of the Salvation Army, on Thursday evening last, celebrated the removal of their "corps" to new "barracks" in the old "Princess" opera house, on West Madison street; and, as usual on all important occasions, the Army celebrated the event with considerable vigor and enthusiasm. Among those prominent in the local "corps" who assisted were "Brigadier-General" Fielding and his wife, commanding the Chicago division. Of course, it was what the army designates as a "hallelujah time," with the characteristic accompaniments of music and "volleys" of exultant "amens." The attendance was large, the platform being occupied by numerous officers and soldiers.

The principal attraction of the evening, however, was the presence of "Commissioner" H. Ouchterloney, a notable worker in the foreign fields of the Army. This lady is the daughter of a lawyer, and although of French descent, was born in Sweden. She became acquainted with the Salvation Army, or Christian Mission, as it was then called, through Mr. Bramwell Booth, who visited Sweden in 1878 and held meetings in private houses. Some time afterwards she was invited to visit friends in England, and here she met General Booth and attended some of the big meetings in London. Subsequently she returned to Sweden with the determination to work for God wherever she found an opportunity. Several ministers immediately called upon her to conduct services in their churches, and she spoke with great liberty and enthusiasm. Soon she received a telegram from London asking her to attend the opening of Congress Hall. She went the next day and remained in England six months. In 1882 she returned to Sweden, accompanied by three women, to open fire upon Stockholm. Bills, announcing that "women would speak for Jesus," created a great sensation, as women there never spoke in public. Out of curiosity people would come distances of twenty miles to hear these people speak and sing about salvation.

An old theatre had been taken, at a rental of $20 a day, and although every person had to pay admission of about six cents, such crowds besieged the building that forty policemen were obliged to keep order outside the hall. The flashing of their drawn swords in the moonlight was such a new feature of religious work in Sweden that many people used to come in order to witness it. On the evening of the first anniversary the crowd was so great outside that it broke in the theatre doors; and when the hall would not seat half of the people they raised ladders and broke in the windows, in order to see and hear what was going on, and the terrified officials of the building sent for the soldiers to aid the police in keeping them out.

The Commissioner was often heavily fined, but never paid her fines, and was never put in prison. After nine years of unbroken success and having organized one of the mightiest religious movements of the present day, she was appointed by General Booth, International Traveling Commissioner, to visit the Scandinavian countries and settlements.

When she left Sweden the Army in that country was composed of about 11,000 soldiers, 150 corps and about 600 officers. In the large cities and have eight slum-posts, two rescue homes, four "shemters," a food depot, a wood yard, and the city authorities work four labor bureaus through headquarters. The Army has bought a building that is used for headquarters in Stockholm, at the cost of 400,000 korner, or about $100,000, and the circulation of the *Swedish War Cry* is 44,000 copies weekly.

At the Thursday evening meeting, she spoke of the work accomplished in Sweden and Norway, and what great triumphs for Christ had been achieved in Europe through the labors of the Army.

Ballington Booth, commander of the Salvation Army in America, has received information from England that his father, General Booth, has decided to send another son, Commander Herbert Booth, to this country. The Army is about to

redouble its energies in the United States, and, as General Booth says, "pile on more fuel." Mrs. Herbert Booth, who is an English woman of high standing in England, an enthusiastic Salvation Army worker, and blessed with wealth, youth, beauty and talent, will accompany her husband.

It is impossible not to wish the work of the Salvation Army God-speed; but we think its labors would be more effective if it expressed itself more openly against all forms of sin and in favor of the great reforms of the day, especially upon the demoralizing effects of the secret lodge system.

WEAVER AND FIELD.

The "Third party," or the "People's party," as it prefers to be called, at its National Convention in Omaha, on the 4th instant, nominated James B. Weaver, of Iowa, for President, and Gen. J. G. Field for Vice President, to be voted for at the November election.

Twelve years ago Gen. Weaver was the candidate of the Greenback-Labor party for the same office. The change in politics is not great, for it is understood that the People's party, like the "Greenbackers," is in favor of free coinage, or fiat money. The movement was not a success in 1880, and it hardly seems possible that the country is yet prepared to accept any measures of that sort. The platform adopted by the convention favors a tariff for revenue only, a more stringent law against indiscriminate immigration, and a free vote and a fair count at all elections, recommending the adoption of the Australian ballot system, and opposing federal supervision of elections.

General Field is a Southerner, whose antecedents seem to be veiled in obscurity.

The People's party is objectionable on account of its being based on the secret Farmers' and other Alliances, which indicates that its evil maneuvering will be done in the lodge, and only its exterior pretensions to public favor will be presented openly. Such a course in any political party is reprehensible and suspicious. So long as it fosters the secret conclave to promote its ends, it is unworthy of the confidence of the people whose interests it ostensibly supports.

LABOR RIOTS IN PENNSYLVANIA.

The secular press, during the past week, has given wide circulation to the details of fearful riots at Homestead, Pa., growing out of labor troubles and resulting in death and destruction of property.

Any one at all conversant with the iron trade has been aware for several months past that the great iron manufacturing plants in Pennsylvania have suffered from low prices and decreased demand for their products; yet, in the face of all the difficulties that beset them, the factories were kept in operation, to give employment to their thousands of laborers, although the prospects for an improvement in trade were far from encouraging.

Every summer the "Amalgamated Association of Iron and Steel-Workers," an arbitrary labor society, meets and arranges a scale of wages to be demanded during the coming year, which scale, it is expected, the iron manufacturing houses must accept or shut down their factories. This year the Association arranged its scale as usual, and presented it to their employers for acceptance.

In the meantime the great iron manufacturer, Mr. Carnegie, by his business manager, H. C. Frick, had also prepared a scale of prices to be paid to his laborers, based on the prospective probabilities of trade. Between this scale and that of the Amalgamated Association there existed a great difference. The result was that the Association would not accept the scale prepared by Mr. Frick, and he refused to sign that presented by the Association.

Anticipating a breach between himself and the workmen, Mr. Frick had surrounded the Carnegie iron works with a double high fence, and made provision to protect the property against the disorderly and destructive instincts of the disappointed men.

The men went out, at the dictum of the Amalgamated Association, and so both a strike and a lock-out were instituted.

On Tuesday, at the request of Mr. Frick, ten deputy sheriffs were sent from Pittsburg to protect the works; but these officers were met on the way by a crowd of 2,000 workmen, who forced them to go on board a tug and return to Pittsburg.

On Wednesday a strong force of Pinkerton's men were sent to protect the works, which were in imminent danger of destruction, but at Homestead they were opposed by an overwhelming crowd of armed strikers, and a bloody fight ensued, in which six workmen and five Pinkerton men were killed, and thirty-six of the former, and one hundred and forty-three of the latter were wounded. Of course, some of the wounded were fatally injured, so that the total loss in killed, on both sides, was estimated at twenty.

Since then the contest has proceeded more quietly, but with rancor, and as arbitration seems entirely out of the question, hostilities may not yet be at an end.

Governor Pattison, of Pennsylvania, at the outbreak, exhibited a very disreputable indifference, refusing to interfere and bring out the military power of the State to preserve the peace.

Since the foregoing was written, the entire division of the National Guard of Pennsylvania, about 8,000 men, has been ordered to Homestead to support Sheriff McCleary in suppressing the riots at that place. The announcement of this action of the Governor, at the request of the sheriff, created intense excitement at Homestead, where the strikers had armed themselves and defied opposition. The troops were to gather at the scene of hostilities on Monday, and a sanguine conflict was anticipated.

THE ERA OF MISSIONS.

At the meeting of the Missionary Union, during the late Baptist anniversaries in Philadelphia, a grand climax was reached at the ninth and last session. At earlier sittings a number of missionaries had spoken, kindling the enthusiasm of the great gathering; fifty new men and women were reported under appointment, several of whom spoke; and, after speeches by Dr. P. S. Henson, of Chicago, and others, $40,000 was raised, and a hundred pastors promised to endeavor to quadruple the missionary collections from their churches. At this last meeting, Dr. A. J. Gordon, the well-known pastor of Clarendon Street Baptist church, Boston, whose heart is in every good work, was introduced, and by his address raised the enthusiasm to the highest pitch. From the *Christian Inquirer* we take the following abstract of this remarkable address:

In the beginning of the foreign missionary work a little over $67 was contributed; now over $11,000,000 are annually spent for this work. In the beginning of this century no door was open for the work; now all nations open their hearts and doors to our work. The Protestant churches have 7,000 foreign missionaries. But there are 240,000 preachers of the Gospel; two to every 1,000 inhabitants; two or three even in little villages. In spite of small numbers and most pitiful contributions, the missionary forces have done good work, but the Mohammedans have accomplished seventy times as much. Three points were forcibly made:

1. Churches to the front! The churches in Great Britain have not taken up the work of missions. This is true of America. We are carrying on our missions by delegation and relegation, but not by participation. Each church should feel its responsibility. Responsibility is the mother of activity. We have a power outside of ourselves; we have the Holy Spirit to do the work. The present method of work is to have the church put the work on the associations; the associations put it on the societies; the societies put it on the executive committees; the executive committees put it on the secretaries, and ultimately a dozen men or so have all the pressure on them. If each church sent out its own missionary then these societies would be our clearing-house. Our societies are tools for missionary work. God forbid that we should believe in tools above the power of God! When any single church, realizing the power of the Holy Ghost, throws itself upon him, such a church can do a hundred times as much as an organized mission society. The story of Pastor Harms was told. One church in forty years sent out 75 missionaries into the foreign field; another church sent out 140 missionaries and their wives. The problem to-day is the distribution of missionary responsibility. If churches are as zealous for Christ as for their own church luxuries—music, the "incomprehensible soprano"—there will be a glorious work done.

2. Call out the reserves! The work of the societies has been done by the commissioned officers. A call has been sent for one thousand missionaries, not only trained men but consecrated lay workers. The response has been remarkable. Business men and workingmen have come forward. On the staff of the Inland China Mission over sixty men have gone out at their own expense. Over one hundred men have gone out under the auspices of the International Missionary Alliance. The thrilling story of the Gossenor Mission among the Koles of India was told with telling effect. Dr. Gordon said he had the honor of standing at the commencement of the Students' Volunteer Movement. About six thousand men in seminaries and colleges have volunteered. But there is also a workingman's movement, which is to be an enormous movement.

3. Pastors to the front! Pastors should make up their mind that foreign missions is their chief business. Worldliness and rationalism, which are the same things even on different sides, are pressing upon the ministry. On the other hand, religious enthusiasm should have possession of his servants. Instead of grasping at the work of Christ with one hand and silver with the other, the men of God must be absorbed in his work. If the church does not become a missionary church it will be a missing church.

AN AUTOBIOGRAPHY OF PRESIDENT J. BLANCHARD.

"With the abolition of slavery Dr. Blanchard turned his attention to secret societies—and no one needs to be told where he stands on that question. He has made enemies by the score both in and out of the churches. And yet he has the respect of all his opponents on any and all questions. His simple and childlike piety, big brain, iron will, courage—even ferocity of onset, win him respect. Blanchard is one of the old prophets dropped down into the nineteenth century. Like them he was stoned—and like them on some occasions the stoning was to be expected. Not even a prophet can reasonably demand that the missiles shall all fly one way. If Michael Angelo could have had the Doctor's head for a model he would have improved upon his Moses. He was a highly successful pastor and evangelist. He lifted Knox College out of the slough and established its goings, and did a like service for Wheaton College. It is to be wished that he may leave a full autobiography."—*Dr. W. C. Gray in the Interior, January 22, 1891.*

The completest autobiography left by President Blanchard is found in his lectures, sermons, and addresses delivered on various questions of Christian reform. They are a noble monument. No man can rise from reading them without feeling stonger in moral conviction, and wishing to be better in his life.

The volume containing a valuable selection from his works will in a few days be on sale by the National Christian Association.

COLLEGES.

New York Military, Cornwall, N. Y., Col. C. J. Wright, B. S., A. M., President.

Wheaton College, well known to our readers from the men it has sent into the work, is now resting a little and preparing to begin its thirty-third year's work in September. During the summer asphalt walks will be laid through the campus, and the buildings are to be put in order. Our readers who wish to educate young people, or to use money to fit young men and women for life's task, are requested to send for a catalogue. The last year was one of the best ever known in the history of the college, and indications are favorable for the time to come. The recent death of young Rustin at Yale, while being initiated into a college lodge, the D. K. E., furnishes additional justification for the position maintained in Wheaton, though none was needed. One of our subscribers, Mrs. Avery, of Galesburg, who last December passed to her reward, left five hundred dollars in her will for the college. This bequest was recently paid by our good friend, Rev. Mr. Butcher, of Elmwood. We are also notified of similar kindly remembrances on the part of others. We are glad of all such efforts to promote the cause of sound learning. The want of our age is leaders who are fit to be trusted. He who helps a school that is thoroughly Christian, lays his hand on the ends of the earth. May God bless Wheaton College!

THE HOME.

THE BLUE AND GRAY.

Written on occasion of the Reunion of the Blue and Gray at Gettysburg, by Joel Swartz, D. D.

The winds have blown the clouds away
And now we see the Blue and Gray
Are met at Gettysburg to-day.

From North and South the warriors come,
Not to the bugle blast and drum,
Thank God, that dreadful din is dumb.

They rather come in grief to lay
Sweet tokens from the bloom of May
Upon the mounds of kindred clay.

Mark! how their manly bosoms swell
As, here and there, they halt to tell
How some brave comrade fought and fell.

How through these gorges ranks defiled
When war's sulphurous whirlwind wild
The dead in ghastly windrows piled.

Together down the line they ride,
The peaceful colors side by side
Where once the ground was crimson dyed.

No word revives the old debate
Or kindles up those fires of hate
Which burned along those lines of late.

But rather every prospect awes;
They feel, as here and there they pause,
That God hath judged their country's cause.

That here, from out the battle's smoke,
The God of truth and justice spoke,
And every bondman's fetters broke;

And as it were the fragments cast
Into the battle's furnace blast
And on these granite anvils vast,

Forged chains of union and of law
The States in closer ties to draw,
Without a fracture or a flaw.

And years shall but their strength increase,
As hate and war on earth shall cease,
And wider reigns the Prince of Peace.

Gettysburg, Pa.

A SELFISH LIFE.

Selfishness may prompt a man to do things that seem unselfish; but there is a world-wide difference between selfishness and unselfishness, and the recognition of this difference, in one's self or in others, is a primal test of personal character. A man may show special attention to another, or may on an occasion deny himself for another, in order to be a personal gainer by his temporary surrender of self. He may even persist in the performance of self-denying acts in the present life in the hope of greater gain in the life to come. But apart from all these things, there come occasions for every man to decide whether he will lose all thought of self or of gain or of present or future reward, and will act against his apparent interests at the call of another's need; and if at such times he chooses against himself, he acts unselfishly. This unselfish choosing is the true nobility of character. The selfish cynic says there is nothing of the sort in the world, but that every man's final choice is based on some view of his own self-interest. He, however, who is himself capable of unselfishness, knows that others also are sometimes ready to act unselfishly, and that they are to be adjudged noble accordingly. Whoever says that there is no such thing as unselfish thinking or doing in the world, thereby condemns himself as wholly and hopelessly selfish—too selfish to appreciate or to recognize unselfishness when it is exhibited before him.—*Sunday-school Times.*

THE JOYOUS LIFE.

The life of a believer is a cheerful, joyous life. There may be seasons when nervous affections, extraordinary trials, or unusually fierce temptations will temporarily depress him, but he cannot be habitually gloomy or sad. Wherever sadness does reign over a Christian's life, there must be some defect either in his creed or in his loyalty to Christ.

There is so much in the truth which is the root of faith to beget gladness; such an exhibition of God's infinite love to man in the incarnation of Christ; such rich consolation from the indwelling Comforter; such causes for gratitude in the mercies of his daily life; such visions of beauty evoked by the promises of coming glory, that one who really embraces God by faith can scarcely prevent his bubbling over with joy. Paul gave the keynote of a true Christian life when he said to the church at Philippi: "Rejoice in the Lord alway, and again I say, Rejoice." And Luther echoed this sweetest bird note when he said to the first-born sons of the Reformation:

Dear Christian people, all rejoice,
Each soul with joy upspringing;
Pour forth one song with mighty voice.
With love and gladness singing
Give thanks to God, our Lord above,
Thanks for his miracle of love!
Dearly he hath redeemed us.

—*Daniel Wise, D. D.*

LET YOUR LIGHT SHINE.

A man of piety may be lodged in the rudest cottage, and his occupation may be only to sweep a street, yet, let him so sweep a street that, through the honest and diligent doing of his duty, God is glorified and men are led to speak and think better of religion, and he forms a link between earth and heaven. He associates himself with holy angels, and, though at a humble distance, treads in the footsteps of that blessed Saviour who, uniting divinity to humanity, as our Maker makes all things for himself, and as our brother man, whether he ate or drank, or whatsoever he did, did all to the glory of God, and, doing so left us an example that we should follow his steps. Go and do likewise. Glorify God, and you shall enjoy him. Labor on earth, and you shall have rest in heaven. Christ judges them to be men of worth who are the men of work. Be thy life, then, devoted to his service. Now for the work, hereafter the wages; earth for the cross, heaven for the crown. Go thy way, assured that there is not a prayer you offer, nor a word you speak, nor a foot you walk, nor a tear you shed, nor a hand you hold out to the perishing, nor a warning you give to the careless, nor a wretched child you pluck from the streets, nor a visit paid to the widow or the fatherless, nor a loaf of bread you lay on a poor man's table—that there is nothing you do for the love of God and man but is faithfully registered in the chronicles of the kingdom, and shall be publicly read that day when Jesus calling you up perhaps from a post as mean as Mordecai's, shall crown your brow before an assembled world, saying: "Thus it shall be done to the man whom the King delighteth to honor."—*Thomas Guthrie, D. D.*

POOR JOSEPH.

A poor, weak-minded man named Joseph, whose employment was to go on errands and carry parcels, passing through London streets one day, heard the singing of Psalms in Dr. Calamy's church. He went into it, having a large parcel of yarn hanging over his shoulders.

The doctor, after a while, read his text from 1 Tim. 1: 15; "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

From this he preached, in the clearest manner, the ancient and apostolic Gospel, that there is eternal salvation for the vilest sinner, through the worthiness of Jesus Christ, the Son of God, who made all things.

Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he heard. Trudging homeward, he was overheard muttering to himself, "Joseph never heard this before! Christ Jesus, the Son of God, who made all things, came into the world to save sinners like Joseph; and this is true, and it is a 'faithful saying!'"

Soon afterward Joseph was seized with fever, and was dangerously ill. As he tossed upon his bed, his constant language was, "Joseph is the chief of sinners; but Jesus Christ came into the world to save sinners, and Joseph loves him for this."

Some one finding out where he heard this doctrine, on which he uniformly dwelt with so much delight, went and asked Dr. Calamy to come and visit him. He came; but Joseph was now very weak, and had not spoken for some time, and though told of the doctor's arrival, he took no notice of him; but when the doctor began to speak to him, as soon as heard the sound of his voice, Joseph sprang upon his elbows, and, seizing his hands, exclaimed as loud as he could, with his now feeble and trembing voice, "Oh, sir! you are the friend of the Lord Jesus, whom I heard speak so well of him. Joseph is the chief of sinners; but it is a faithful saying, that Jesus Christ, the Son of God, who made all things, came into the world to save sinners, and why not Joseph? Oh, pray to that Jesus for me; pray that he may save me; tell him that Joseph thinks that he loves him for coming into the world to save sinners as Joseph." The doctor prayed; when he concluded, Joseph thanked him most kindly. He then put his hand under his pillow and took out an old rag, in which were tied up five guineas, and putting it into the doctor's hand (which he had kept all the while close in his), he thus addressed him: "Joseph, in his folly, had laid this up to keep him in his old age; but Joseph will never see old age; take it, and divide it among the poor friends of the Lord Jesus, and tell them that Joseph gave it them for his sake, who came into the world to save sinners, of whom he is the chief." So saying, he reclined his head. His exertion in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph; and used to tell this little story with much feeling, and as one of the most affecting occurrences he ever met with.

It may furnish the reader with matter for serious thought. The congregation where Joseph heard the glad tidings of salvation through Christ was large and fashionable. Most of them, it may be, were occupied with themselves and their own thoughts and persons. They went, perhaps, to see and to be seen, as is often the case, and listened heedlessly to that which was spoken. But not so with poor Joseph. He listened as to a voice from heaven—he drank in every word. Upon others, the word fell like seed on stony ground, or by the wayside. Their minds were intent on other things; and, perhaps, after leaving the door of the church, they never once more thought of what they had heard, although it was God's Word; but Joseph received it as God's Word, and not as man's word, and treated it as such. He heard it as with the ears of his soul. He held it fast, and thought upon it. Others cared for the things of this world, and slighted the good news of salvation; but Joseph, after he heard it, cared for nothing else. His mind was intent on his salvation. He knew that he was a sinner, and his soul clung to Jesus as the Saviour of sinners; for he believed what was written in the Word of God, that Jesus came into the world for this gracious purpose. Jesus died, "the just for the unjust." He "put away sin by the sacrifice of himself," that he might bring us to God.—*Anonymous.*

SPURGEON ON SLANDER.

What a pity that there is not a tax upon words; what an income the government would get from it; but, alas! talking pays no toll. And if lies paid double, the government might pay off the national debt; but who would collect the money? Common fame is a common liar. Hearsay is half lies. A tale never loses in telling. As a snowball grows by rolling, so does a story. They who talk much lie much. If men only said what was true, what a peaceable world we should see! Silence seldom makes mischief, but talking is a plague to the parish. Silence is wisdom; and, by this rule, wise men and wise women are scarce. Still waters are the deepest; but the shallowest book brawls the most; this shows how plentiful fools must be. An open mouth shows an empty head. If the chest had gold or silver in it, it would not always stand wide open. Talking comes by nature, but it needs a good deal of training to learn to be quiet; yet regard for the truth should put a bit into every honest man's mouth, and a bridle upon every good woman's tongue.

If we must talk, at least let us be free from slander; let us not blister our tongues with backbiting. Slander may be sport to talebearers, but it is death to those whom they abuse. We can commit murder with the tongue as well as with the hand. The worst evil you can do a man is to injure his character; as the Quaker said to

his dog: "I'll not beat thee, nor abuse thee, but I'll give thee an ill name." All are not thieves that dogs bark at, but they are generally treated as if they were; for the world for the most part believes that where there is smoke there is fire, and what everybody says must be true. Let us then be careful that we do not hurt our neighbor in so tender a point as his character, for it is hard to get dirt off if it is once thrown on; and when a man is once in people's bad books, he is hardly ever quite out of them. If he would be quite sure not to speak amiss, it might be as well to speak as little as possible; for if all men's sins were divided into two bundles, half of them would be sins of the tongue. "If any man offend not in word, the same is a perfect man, and able to bridle the whole body."

Gossips of both genders, give up the shameful trade of tale-bearing; don't be the devil's bellows any longer to blow up the fire of strife. Leave off setting people by the ears. If you do not cut a bit off your tongues, at least season them with the salt of grace. Praise God more and blame neighbors less. Any goose can cackle, any fly can find us out a sore place, any empty barrel can give forth sound, any brier can tear a man's flesh. No flies will go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and above all, ask the great Lord to set a watch over your lips.—*John Plowman's Talk.*

A LESSON FROM A CHILD.

The rush and crush, the hurry and drive of the present age, in its mad race after wealth, and work, and pleasure, starve out the home life and wither the home virtue to an alarming extent. Business, pleasure, luxury, amusements, parties, theatres, secret societies, clubs, and even charities, not only dry up the streams of devotion in church, but also make the home a mere sleeping place, rather than a centre of all tender ministries, gracious influences, loving fellowships, and Christly benedictions.

The New York *Times* repeats the story told by one wealthy and charitable woman to her intimate friends when explaining why she declined all engagements on Saturday:

"It was one day in the latter part of March that my little daughter, Constance, who is twelve years old, came into my room as I was hurriedly dressing to drive to a directors' meeting of one of the several charities in which I am interested. Her birthday had been the day before, and she had a game, one of her presents, in her hand. 'Oh, mamma,' she cried, full of eagerness, 'this is the loveliest game; do try it with me.' Her request, in my haste and absorption, seemed in the highest degree trivial to me. 'Nonsense, Connie; you know I can not,' I replied, rather sharply: 'this is board day at the hospital, and I am shockingly late now.'

"I was standing in front of the mirror, and I saw in the glass how her face fell and the life died out of it. 'I wish,' she said wistfully, 'you would sometimes have a day with me, mamma.' The child's speech went through me like a knife. I had never received so stinging a rebuke. Was it possible that in the pursuit of other duties I was neglecting the one that should be chief? My drive to the hospital that morning was full of serious introspection, and Connie has had her Saturdays ever since."

The home life is none too long. Soon our sons and daughters will be tossing on unknown seas, and exposed to unknown dangers; let us while we have our children with us make our homes places of prayer and love and blessing, that in after-years the influence may go with them to brighten other homes and bless and comfort other hearts.—*The Christian.*

The "drink question" is a large one, and it confronts every nation. In Germany it is discussed under the title of "Die Deutsche Alcoholfrage," and the Englishman who knows no language can make a pretty good guess at what the German words mean. The discussion of the question has brought out some statistics which are altogether startling and depressing. One quarter of the productive energy of the country is devoted to making some kind of intoxicating drink. That is one fact. Another is that the production of material manufactured into beer, wine and spirits in Germany occupied in 1889-90 just about one-fifteenth of the cultivated land of the country. As a consequence, "bread riots" break out occasionally, and the "food question" is seen to be intimately related to the "drink question," and both to the stability of the government, and to good order throughout the empire.

ENTERING IN.

The church was dim and silent
With the hush before the prayer;
Only the solemn trembling
Of the organ stirred the air.
Without, the sweet, pale sunshine;
Within, the holy calm,
Where priest and people waited
For the swelling of the psalm.

Slowly the door swung open,
And a little baby girl,
Brown-eyed, with brown hair falling
In many a wavy curl,
With soft cheeks flushing hotly,
Sly glances downward thrown,
And small hands clasped before her,
Stood in the aisle alone.

Stood half abashed, half frightened,
Unknowing where to go,
While like a wind-rocked flower
Her form swayed to and fro;
And the changing color fluttered
In the little troubled face,
As from side to side she wavered
With a mute, imploring grace.

It was but for a moment;
What wonder that we smiled,
By such a strange, sweet picture
From holy thoughts beguiled?
Up, then, rose some one softly,
And many an eye grew dim,
As through the tender silence
He bore the child with him.

And long I wondered, losing
The sermon and the prayer,
If when some time I enter
The many mansions fair,
And stand abashed and drooping
In the portal's golden glow,
Our Lord will send an angel
To show me where to go?

—*Sunday-school Visitor.*

TEMPERANCE.

GOVERNMENT "CANTEENS."

But few people know what this expression means, but it means in plain language that the Government has gone into the business of running a saloon at every army post; that a West Point army officer, who has cost the Government about $14,000 to educate, superintends it; and enlisted men who are paid by the Government to serve as soldiers, are detailed to serve as bartenders.

This beats Bellamy's socialistic dream all to pieces; and the administration under which this outrage is perpetrated, has proven itself more progressive that even Dr. Rainsford, for they are using the time of Government employes and the prestige of the Government to educate and encourage the liquor traffic.

A correspondent at one of the army posts writes us that their "canteen" buys beer by the carload, and the "canteen" is doing a rushing business.—*American Grocer.*

THE DRUNKARD'S POSTERITY.

Demme studied ten families of drinkers and ten families of temperate persons. The direct posterity of the ten families of drinkers included *fifty-seven* children. Of these *twenty-five died* in the first weeks and month of their lives, *six* were *idiots*, in five children a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with chorea and became idiotic. Thus of the fifty-seven children of the drinkers *only ten*, or 17.5 per cent, showed a normal constitution and development.

The ten sober families had sixty-one childreu, *five only dying* in the first weeks; four were affected with curable diseases of the nervous system; two ouly presented inborn defects. The remaining fifty—81.9 per cent—were normal in their constitution and development. From this series of investigations we derive the sad truth that among the children of drinkers the prevailing mortality is fearful; that the surviving represents a pitiful crowd affected with unsoundness of mind, idiocy, epilepsy and other disturbance of their nervous system, and that only a very small proportion of the descendants grow up as useful members of society.—*Herald of Health.*

FACTS AND FINDINGS.

Liberia imports 70,000 gallons of intoxicants for every missionary it receives.

It is said that one-tenth of the many suicides in France can be traced to alcohol.

For bringing a jug of wine into the jury-room in Columbus, N. C., a grand-juryman was fined $50 and costs.

J. J. Brooks, formerly an assistant attorney-general of Tennessee, died on Thursday at a bi-chloride of gold institute in Memphis.

A society for the prevention of cruelty to children in a New England city reports that of 195 children whom it had aided, 103 had intemperate fathers and 85 drunken mothers.

The total amount of British investments in American breweries, up to February 1st, as given by the *Brewers' Journal*, is $92,019,240.

Local option has long been in operation in Finland, with result that, as a rule, in the rural districts there are no public houses whatever.

Rev. Charles Garrett, in presenting the annual report of his Liverpool mission, said: "The great enemy the mission had to contend with was drink."

Lady Carlisle, speaking recently on "Woman's Place in Politics," described herself as a fanatic on the drink question, and wished all others were the same.

"To escape the evils arising from the use of alcohol," says Dr. B. W. Richardson, "there is only one perfect course, namely, to abstain from alcohol altogether."

Judge Tainter, of Hartford, Conn., has decided that wholesale liquor-dealers located outside the State cannot sell liquor in Connecticut without taking out a license in each county where the liquor is sold.

Congressman Price, of Wisconsin, says: "I am neither a crank nor a saint; I simply want the man who will sell liquor put in to State's prison for it, and the fellow who will drink it shut up in an insane asylum."

Prohibition prevails in Oklahoma. The beneficence of the law is unquestioned. A man at Guthrie voiced the general sentiment when he said: "Prohibition is our salvation; without it there would be a murder every day.

A proposition has been made to the City Council of Sioux Falls, S. D., by W. H. Lyons, a United States Land Commissioner, to make the city his partner in the saloon business. He claims that the city corporation is not prevented by the Prohibition law from engaging in the liquor traffic, and that the city could clear $35,000 a year by acceding to his proposal.

The New York *Times* urges the coffee-house as a cure for the saloon: "The saloon might be in great part supplanted if a resort were provided equally as attractive, and less costly, and not at all mischievous. This is the notion that has found expression in coffee-houses and holly-tree inns in this country and abroad. Several of these are in operation in this city, and we believe there is no dispute that, so far as they go, they are successful, and that they do counteract the influence of the saloons."

In a recent sermon, Rev Dr. A. H. Plumb, of Boston, argues the duty of total abstinence from all that can intoxicate, on the Christian principle of self denial for the good of others. He says: "When a Christian man refuses to abstain from intoxicating beverages, he may know that he puts in jeopardy the temporal and spiritual welfare of many immortal beings around him; that he imperils their highest interests for this world and the next; that he does this rather than surrender a slight personal gratification himself, and this while he is all the time professing to order his life by the Christian principle of self-sacrifice for the good of others; while he is accepting the obligation: 'We then that are strong ought to bear the burdens of the weak.'"

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON IV.—Third Quarter, 1892.—July 24.

SUBJECT.—The Lame Man Healed.—Acts 3: 1-16.

GOLDEN TEXT.—And his name through faith in his name hath made this man strong.—Acts 3: 16.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—Acts 3: 1-10. T.—Acts 3: 11-16. W.—Acts 3: 17-26. T.—John 5: 1-9. F.—Matt. 10: 1-10. S.—Matt. 17: 14-21. S.—Luke 7: 16-23.

1. *The invalid.*—vs. 1-3. We have in this lesson a practical exposition of our Lord's teachings in the parable of the Good Samaritan, the prominent thought in which is that the first man, woman or child whom we can help in the time of need and trouble is our neighbor. Undoubtedly this lame man had often been seen lying at the Beautiful gate of the Temple, or in some similar public gateway in that vicinity, soliciting aid from those who assembled there to worship; and no doubt he derived from their charity a limited support—not enough to lift him above the practice of beggary; while, perhaps, there were many who saw him lying there helpless, day after day, and "passed by on the other side" with indifference. Yet he saw no hope of ever becoming cured of his lameness, and so continued to ask alms of those who frequented the Temple.

It was, on this occasion, the hour (3 o'clock) for the offering up of the afternoon sacrifice, and Peter and John, pursuing the general custom and seeking opportunities to preach the new Gospel that had been confided to them by their ascended Lord, joined the assemblage, and were about to enter the Temple, when the lame man raised his voice and attracted their attention.

2. *The power of God.*—vs. 4-7. The Pentecost had passed, and with changed hearts and in earnest fidelity to the instructions of the Holy Spirit, these two disciples were moved by the appeal of the lame man. They felt within them the new creation which they had undergone. Then Peter, with his usual earnestness, which before his conversion had manifested itself in a perverted impetuosity, and desiring to fix the invalid's attention upon what they had to say, called to him to listen—to withhold his cry for help from other sources. The manner of the disciples, speaking to him with great sincerity and kindness, gave him hopes of an unusually liberal alms. Then it was that Peter, taking the invalid by the hand, and uttering those wonderful words, which remind one so forcibly of our Lord's methods while he was with them, lifted up the man, no more the helpless cripple, but thoroughly sound in every part.

3. *The effect of the miracle.*—vs. 8-11. The first impulse of the man was naturally to test the cure which had been so strangely performed upon him. In the restored vigor of his limbs, he first stood—something that he had never done before; then, as the sense of the wonderful transformation that had taken place within him strengthened, he walked—what joy!—into the Temple as a worshiper; and as he went he leaped and audibly praised God for his goodness. And oh, in the fullness of joy that comes upon the forgiven sinner, that same blessed impulse to worship and leap and pour forth grateful praise is frequently manifested, with how much more of reason. The cripple was restored to the soundness and vigor of the perfect physical man; but when the blessed sense of freedom from sin and condemnation is realized, and soul and body are illuminated with the bliss of the new Christian life, the heart experiences unspeakable joy and even the angels rejoice over the sinner saved by grace.

4. *The faithful preacher.*—vs. 9-16. The effect of this remarkable event upon those who witnessed it, and all who were there assembled, was to create a general feeling of wonder. Within a few months, and even within a few days, Jerusalem had been stirred by the teachings of Christ, his crucifixion and the signs which accompanied it, the mysterious descent of the Holy Ghost, the subsequent conversion of a multitude, and the divine energy which characterized the disciples of the crucified Jesus. But now new wonder pervaded the assemblage, and the people came running together, bewildered and filled with curiosity. It was then that Peter entered upon the stern indictment of them for their cruelty, and showed them that the Christ whom they had slain still lived and manifested his miraculous power through his appointed agents.

Our lesson does not include all of Peter's address on this occasion, and the remainder of the chapter should be read in connection with the passage under consideration. So much is given in the selection, however, as will serve to teach each one of us some solemn truths.

We may not have the miraculous powers that God bestowed upon the disciples for their special mission, but we have very many opportunities presented to us, day by day, for doing acts of kindness to our unfortunate fellow-beings. We may not be able, as Peter was, to remove their permanent disabilities, but we can do much to relieve the suffering, heal the sick, make glad the hearts of the sorrowful, and bring the poor and needy to Christ for their relief and salvation. We may not have silver and gold to bestow upon them, but what we have and are we can dispense to them in the name of the Lord Jesus, and receive a faithful disciple's reward. To be able to do good is a blessed privilege, either by our own means, or to be the channel through which God can send his blessings to others. Heartfelt love and sympathy for the sick and suffering, if we do not stifle these impulses, serve to endear us to our heavenly Father. The proof that the Gospel is true is found in these tests of our own conversion—in our manifestations of the Spirit of Christ within us. In this respect, is not every conversion of a sinner a new miracle more wonderful than the healing of this lame man by Peter? And may we not, in view of these demonstrations of divine power, take courage and pray more confidently, in the name of Christ, for additional spiritual and temporal benefactions? The spirit of praise for what good we have received, and for the great and many blessings promised to us as the sons of God, should pervade not only our prayers, but every phase of our daily life. Then shall we feel the force of the words of the apostle James (5: 13): "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." "God loveth a cheerful giver," but he loves also the grateful recipient of his favors.

RELIGIOUS NEWS.

BAPTIST.

—There are more Baptists in Georgia than any other State in the Union—329,851.

—The Baptist Year Book reports 160,247 received into fellowship by baptism, during the year 1891, and 42,396 expelled, showing that more than one-fourth of those received did not remain faithful.

—All the Baptist churches in Nova Scotia have banished from the communion table the wine of commerce and use unfermented wine.

—Of the thirteen churches received into the Chicago Association this year, more than half are the direct result of the work of the City Mission Society. Of the baptisms reported, one hundred are from missionary churches, and others are from missions where no churches are organized.

CONGREGATIONAL.

—Rev. Dr. T. DeWitt Talmage will preach in England, Ireland, Scotland, Wales, the Channel Isles and Sweden while abroad.

—The North Congregational Church in Bridgeport, Conn., refuses the money given to it in the will of the late N. S. Worden. By that bequest the church was to receive $4,000 in trust till it should accumulate to $50,000, and then the income was to be expended in caring for the monument and cemetery, and in furnishing free seats to the worthy poor of the church.

CUMBERLAND PRESBYTERIAN.

—The Cumberland Presbyterian General Assembly, by a vote of 104 to 90, has declared women eligible to the ruling eldership.

METHODIST EPISCOPAL.

—The States which stand highest in the Epworth League movement are: New York, 908 chapters; Ohio, 763 chapters; Illinois, 757 chapters; Pennsylvania, 595 chapters; Iowa, 551 chapters.

—The name of Rev. Hugh Price Hughes is being mentioned in connection with the presidency of the Wesleyan Conference for next year. The conference will then meet at Cardiff, and a Welsh-born president is ardently desired by Welshmen for the occasion.

—British Methodists are moving for "fixity of tenure" in the pulpit. There are exceptions now for London, Liverpool, Glasgow, Manchester and Birmingham. Six years are proposed as the available term.

—The official statistics of Wesleyan Methodism in England show 424,952 members, a net increase of only 720. Outside of London Methodism is strongest in Halifax and Bradford.

—Bishop Ninde leaves Topeka, Kan., and will reside at Detroit; Bishop Mallalieu goes from New Orleans to Buffalo; Bishop Fowler from San Francisco to Minneapolis; Bishop Vincent, from Buffalo to Topeka, Kan.; and Bishop Fitzgerald, from Minneapolis to New Orleans. Bishop Goodsell will be at Fort Worth for a time, and then go to San Francisco.

—The camp meeting at Plano, Ill,, is to be held this year from Aug. 3-10, and that at New Lennox, Ill., from Aug. 23-31. In each case the Epworth League day is the last day. The Plano camp meeting will be under the supervision of Dr. Cady, presiding elder of Joliet district, and the New Lennox meeting will be under the joint supervision of the presiding elders of Chicago and Joliet districts.

—Mrs. Mary B. Wright died at Pleasant Plains, Ill., June 20, aged eighty-four years. She came to Illinois as a missionary in 1831, was the wife of the first minister stationed in Macoupin county, and was a charter member of the first Methodist church of Carlinville.

MISCELLANEOUS.

—Dr. H. K. Carroll, in an article in the *Forum*, analyzes the religious statistics of the census. The total of membership of all churches in 1890 was 12,500,000 representing an average gain in ten years of more than 28 per cent. The Methodist gain was 30 per cent—five per cent more than the gain in population. The Presbyterians show an increase of 39 per cent, the Lutherans 60 per cent. The Jews increased from 50,000 members of synagogues in 1880—to 130,000 members in 1890—an increase of 160 per cent. The Congregational church increased 33 per cent. The showing of the Catholic increase is less than 16 per cent. The estimated Catholic population is nearly 6,500,000.

—Some idea of the problem of converting India and its progress may be gathered from the following statement: In 1881 the population was 257,000,000: in 1891 it was 286,000,000, showing an increase in a single decade almost equal to that of the whole population of England and Wales. Of these, 207,000,000 are Hindoos, 57,000,000 are Mohammedans, 7,000,000 are Buddhists, while as yet only 2,284,196 can be spoken of as in any sense Christians. The figures are appalling. The increase of population in ten years is equal to thirteen times the number of those who "can be spoken of as in any sense Christians."

MORAVIAN.

—Moravian brethren at Bethlehem, Pa., have been enjoying a very pleasant celebration of their 150th anniversary. It is mentioned as something remarkable that hymns sung 150 years ago were rendered by the choir on this occasion.

—The Moravian church stands first in missionary enterprise of all denominations, and the United Presbyterians, of Scotland, second.

PRESBYTERIAN.

—The Presbytery of New York City, by a unanimous vote, decided to postpone the consideration of the Briggs case until October 3d. There will be no regular meeting of the Presbytery during the summer. This action makes an appeal to the Synod of New York impossible this year. The Synod meets early in October, and will adjourn before the Presbytery can dispose of the case. If the decision of the Presbytery is adverse to Dr. Briggs, he cannot appeal to the Synod until 1893, and a final decision may not be obtained until the meeting of the General Assembly in May, 1895.

—The membership of the Presbyterian Church in England is now 66,774, an increase of 933 over 1890. The receipts for 1891 amount to £235,650, nearly £4,000 less than in 1890.

—By a vote of 55 to 22 the presbyteries of the Free Church of Scotland adopted the "declaratory act," by which features of the Westminster Confession are softened in much the same way as has been done in the United Presbyterian Church.

PROTESTANT EPISCOPAL.

—There are thirty ordained colored clergymen in the Protestant Episcopal church.

—The suggestion that the church go into the saloon business, made by Dr. Rainsford, a New York Episcopal rector, does not meet with approval even by saloon-keepers. They approve of church members patronizing the existing institutions.

ROMAN CATHOLIC.

—The latest mails from Uganda in Central Africa report that the Catholic missions in that region have been destroyed by Protestant missionaries, backed by the forces of the English East African Company. Doubtful; needs confirmation.

—The Catholics of Philadelphia and Baltimore will have a torchlight procession on the eve of October 12, and on the next day they will hold religious exercises in the morning and enjoy an oratorical and musical entertainment in the evening.

SALVATION ARMY, L. A.

—Rev. Dr. Chas. A. Briggs, Rev. Dr. Lyman Abbott, pastor of Plymouth church, Brooklyn; Rev. Dr. B. F. Costa, of the Church of St. John the Divine, and Rev. Henry Wilson, formerly Dr. Rainsford's assistant at St. John's church, as well as Mrs. Abbott and Mrs. Briggs, have enrolled themselves in the Auxiliary League of the Salvation Army, and by this action have signified their approval of the objects of that organization.

NEWS OF THE WEEK.

CHICAGO.

The society for the prevention of smoke will begin an active and vigorous prosecution of the violators of the smoke ordinance next week, at which time seventy-five suits will be brought.

Captain Nicholas Rosanoff, of the Russian army, was in Chicago last week, on his way to Siberia to direct the engineering of the longest railroad in the world, from Kabrasrothoff, on the Siberian coast, to Moscow, Russia, a distance of 8,000 miles.

Holland has sent a commission to the Exposition.

Brazilian Fair Commissioners are on their way to Chicago.

Eight hundred and forty applicants for school teachers' positions were examined.

The County Central Committee of the Cook County Democracy voted to hold all conventions prior to Aug. 21.

The Mayor and a number of the aldermen visited the garbage crematory. They are much pleased with the system.

The Republican National Executive Committee proposes to establish a branch headquarters in Chicago for the campaign.

Mrs. Agnes Bentoo Barnes was held in $300 bonds to the Criminal Court by Justice Randall White on the charge of cruelty to children.

Assistant State Attorney Elliott addressed the West Side clothing clerks at Bricklayers' Hall in favor of early closing and Sunday closing of stores.

The Chicago University has got two subscriptions of $50,000 each, from Mrs. Mary Beecher and Mrs. Henrietta Snell.

Professor Walter C. Lyman died, aged 55 years.

A company of Indian cadets will take part in the dedicatory ceremonies of the Fair.

Notice is served on foreign commissioners that they must build at once.

It is proposed to establish a museum of natural history at Lincoln Park after the style of the Smithsonian Institution at Washington.

Memorial services were held at the late Colonel George Clarke's Mission in honor of its founder, and many clergymen and converts spoke feelingly of the noble character of the deceased.

Some boys who were firing bullets from a toy cannon accidentally killed Annie Weber, 3 years old, who was playing in an adjoining yard.

COUNTRY.

Lieutenant Colonel William F. Drum of the Twelfth Infantry, died suddenly Monday night at Fort Yates, N. D.

While running a foot race Monday night with his brother near Dubuque, Iowa, a youth named Gue, aged 17 years, fell dead.

William Tyler, president of the Vincennes, Ind., National Bank, shot and killed himself Tuesday morning, while seated on his daughter's grave.

Governor Fifer addressed a crowd of 6,000 people at the Fourth of July celebration at Saylor Springs, Ill., devoting his time chiefly to agricultural topics.

Services were held Sunday in memory of the late Colonel Polk, and addresses were made at Omaha by Ignatius Donnelly and others.

Mortal wounds were received Sunday night by Charles Chandler and Charles Franklin, two colored gamblers, as the of a duel fought within a block results of the Dallas, Texas, police station.

The annual meeting of the National Music Teachers' Association began Tuesday afternoon in Cleveland, Ohio.

A woman giving the name of Mrs. Jessie Garrett, while attempting a balloon ascension and parachute descent at Bluffton, Ohio, Monday afternoon, became tangled in the ropes and was drowned in a lake made by a stone quarry. Her name was evidently assumed.

Hiram Campbell, of Bourbon, Ind., was stripped and beaten by White Caps Monday night, and ordered to leave town. He had been taking the gold cure and had broken the rules of the treatment.

By the swamping of a ferryboat Sunday at Baltimore, Edward and George Schmit, Peter Leo, and William Harrison, aged between 11 and 20 years, were drowned.

From 20,000 to 30,000 people gathered at Peoria Monday to hear the Fourth of July oration of General Adlai E. Stevenson, Democratic candidate for Vice President.

Six canoemen were drowned near Montreal Saturday afternoon.

While trying to ford Cedar Creek at Hiteman, Iowa, Mr. and Mrs. Robert Innis and their 4-year-old child were drowned Tuesday afternoon.

Treasurer Eugene Kelley, of the National Federation of America, forwarded $5,000 more Tuesday from New York to the National party in Ireland.

The specific tax for 1892 upon the railroads of Michigan, as compiled by the auditor general, amount to $534,256.51, an increase over last year of $55,428.

Having become involved in a quarrel at a picnic near Grand View, Ind., Monday, James and Chris Sutton, brothers, aged respectively 21 and 24, fought a duel with clubs, which resulted in the death of the latter.

Washington pension reports show 305,762 certificates to have been issued during fiscal year.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 27 to July 8:

Wm D Johnston, D Riggs, Rev A F Dempsey, E Van Fossen, Rev W Henderson, A McConanghey, H Fry, Mrs L B Streeter, Rev. J L Barlow, Rev C Abel, G M Smith, E M Curtiss, F Nelson, N Jacobson, T Ruth, W J Hannum, C Syreen, E Brace, Rev E D Simms, Rev H Floyd, J Robison, T Stiemke, Miss S W Loker, E F Houghton, Rev R R Whittier, Mrs Mary Cox, Rev J Brewer, T Chestnut, D Thurston, Rev D W Wise, J Shaw, H Cope, S C Kretsinger, E Barnetson, Rev H Barber, H Nordahl, Mrs. M P Blount, E C Mason, B Fuller, H Olson, G A Learn, A Good, M L Beck, Rev J D Coverston.

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CHICAGO.

Wheat—Spring No. 2	71	@	80
Winter No. 2	77½	@	80
Corn—No. 2	49¼	@	51¼
Oats—No. 2	31¼	@	35
Rye—No. 2			73
Bran per ton	11 00		11 50
Hay—Timothy	10 00	@	12 50
Butter, medium to best	12	@	20
Cheese	06	@	08¾
Beans	1 40	@	1 65
Eggs	13		13½
Seeds—Timothy	1 20	@	1 35
Flax	95	@	1 01½
Broom corn	05½	@	07
Potatoes, per bush	20	@	40
Hides—Green to dry flint	3½	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Choice to extra	5 15	@	5 60
Common to good	4 20	@	4 65
Hogs	5 40	@	5 90
Sheep	4 50	@	5 25

NEW YORK.

Wheat	78¾	@	88
Corn	56½	@	58
Oats	36	@	38
Eggs	14	@	16
Butter	14	@	21
Wool	18	@	36

KANSAS CITY.

Cattle	1 75	@	4 50
Hogs	5 00	@	5 72½
Sheep	4 00	@	5 50

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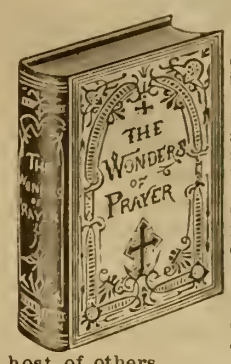

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"I do not always feel like work," says one accustomed to do as she pleases. The consciousness of something left undone is often a greater strain on nerve and strength than the labor would have been. When a hard task of any kind appears on the day's horizon, the easiest way, because the most satisfactory, is to go at it at once, and have it over. The pleasure that comes with the completion of such a task is decidedly restful. It is quite worth while to have the toothache "in order to experience the comfort that comes when the pain stops," said one who knew all about it.

System makes housekeeping easy not only by division of labor, but by the force that is brought to bear upon one thing at a time. No woman, nor man either, can do a hundred things at once and do them well. They will get nervous and flurried in such a case. But almost anybody can do one thing at a time well, and with a certain degree of enjoyment.

There must be system, too, about that family mending. It should be a rule never to put away torn garments. If not too much soiled, they should be mended before being laundried. The family mending, if done week by week, and not allowed to accumulate, will not be formidable. Believe it. lack of system is what makes housework burdensome, and —shall we add?—a cross wife and mother.—*Christian Statesman.*

FOR THE HOUSEWIFE.

Never rinse colored articles in blued suds.

Soup should never be kept in metal vessels.

It is not always the cloudiest water which is most harmful. Look well to its color when at rest, and the sort of sediment which you find.

In washing black articles use some ammonia.

Never put salt on steak until after it is cooked.

Black pepper, mixed with cream and sugar, will destroy flies.

A large fire and quick boiling are great enemies of good soup.

The lid of a saucepan should never be raised over a smoky fire.

Towels with handsome bright borders should never be boiled.

Before broiling fish rub the gridiron with a piece of fat to prevent it sticking.

Shallow pans of water set about the house after painting will absorb the smell of paint.

Poorly ventilated kitchens make poor cooks, by destroying the sense of taste and smell.

Cream or milk, when put into soups, should be boiled separately, strained, and added boiling.

Rain water which is used either for drinking or cooking should not come in contact with lead.

The earthy taste often found in fresh water fish can be removed by soaking in salt and water.

The flavor of rich brown soups will be brought out better if a small piece of sugar be added to them.

Bits of camphor laid about closets where mice are wont to frequent will draw their visits to a close.

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FARM NOTES.

WHAT THE HORSE SUGGESTS.

Don't ask me to "back" with blinds on. I am afraid to.

Don't lend me to some blockhead that has less sense than I have.

Don't think because I am a horse that iron, weeds and briers won't hurt my hay.

Don't be so careless of my harness as to find a great a sore on me before you attend to it.

Don't run me down a steep hill, for if anything should give way I might break your neck.

Don't think because I go free under the whip I don't get tired. You would move up if under the whip.

Don't put on my blind bridle so that it irritates my eyes, or so leave my forelock that it will be in my eyes.

Don't whip me when I get frightened along the road, or I will expect it the next time and maybe make trouble.

Don't hitch me to an iron post or railing when the mercury is below freezing. I need the skin on my tongue.

Don't keep my stable very dark, for when I go out into the light my eyes are injured, especially if snow be on the ground.

Don't leave me hitched in my stall at night with a big cob right where I must lie down. I am tired and can't select a smooth place.

Don't forget to file my teeth when they get jagged, as I cannot chew my food. When I get lean it is a sign my teeth need filing.

Don't say whoa! unless you mean it. Teach me to stop at the word. It may check me if the lines break, and save a runaway and smash-up.—*Courier Journal, Louisville, Ky.*

HORSES THAT SELL BEST.

Here is a bit of useful information for both horse-breeders and dealers. An authority avers that horses to be sold in the New York market (and probably the same is true in other marts) for "general purpose" will bring the best prices when they conform as nearly as possible to the following standard: A good-sized, bony-head, full and kind eye, pricked ears, good crest, oblique shoulders, short on back, long on belly, somewhat arched at coupling, well ribbed up, heavy boned, short flat legs, compact, active, blocky, good-tempered, and a good walker. He should weigh from one thousand pounds upward.

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Cracked corn, wheat screenings, hay seed, or anything that the chicks will eat may be given them. It is a practice with some to feed corn meal in the shape of dough, and such food is excellent as a portion of the ration, but not as an exclusive food. If the cornmeal dough is first cooked as bread it will be more wholesome, and the mess will be improved in quality if the meal is mixed with milk instead of with water. Chicks should never be fed much sloppy food. Dry, hard food is more suitable for them, and a luxury for them will be a mess of lean meat cut up fine in a meat cutter. For green food for chicks, the clover leaves from barn sweepings, scalded, is excellent, and mashed potatoes will be highly relished. Keep little chicks busy all the time by inducing them to work at scratching for seeds. Exercise is very important in raising chicks, as it serves to prevent leg weakness, promotes appetite and renders them less liable to bowel disease.—*Farm and Fireside.*

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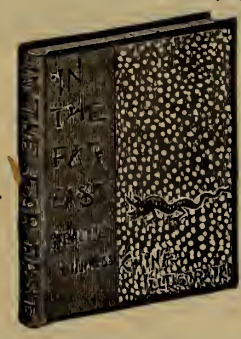

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NEWS OF THE WEEK (*Continued from 13th page*).

The bodies of Anthony R. Craig and his wife, whom he had taken home from an insane asylum Saturday night were found in their home in Dubuque, Iowa, by the police Tuesday night. It was evidently a case of wife-murder and suicide by shooting.

Ice cream poisoned fourteen of a picnic party at Princeton, Ind.

Kate Fox Jencken, one of the originators of modern spiritualism, is dead in New York.

Twenty-five miles of Great Northern track were washed out between Great Falls and Helena, Mont.

An examination of the pass-books of the principal depositors in the National Savings Bank of Buffalo, N. Y., concluded Tuesday morning, showed ex-Treasurer Dann's defalcation to amount to $426,366.

John W. Messick, who at the age of 8 years joined the Forty-second Regiment Indiana Infantry in the late war and served three years as a drummer boy, died Monday at Evansville, Ind.

The German-American Teachers' Association met in National Convention Thursday, at Milwaukee.

Owing to light demand, Minneapolis millers are compelled to sell their output of flour in many cases at a sacrifice.

A sensational rumor is afloat in Eau Claire, Wis., that William Anderson, the logging contractor recently murdered by unknown persons, may have had $50,000 upon his person when killed.

Items in the sundry civil bill appropriating $500,000 for the government exhibit at the World's Fair, and $320,000 for the National Commission, were passed in the Senate.

For voting against the free coinage bill recently passed by the Senate in Washington, indignant citizens of Ogden, Utah, hanged Senators Warren and Carey, of Wyoming, in effigy, Wednesday moning.

Two prisoners named Hall and Gilkerson, charged respectively with pocket-picking and burglary, escaped Wednesday from the Kankakee, Ill, jail by pulling down part of a poorly constructed stone wall.

Edgar Jones, a colored murderer, was taken from the Weston, W. Va., jail early Wednesday morning, by a mob, and hanged.

Robert L. Garner sailed from New York Wednesday to the west coast of Africa to endeavor to converse with big monkeys in the interior, it being his claim that he has mastered their language.

Having admitted the truth of charges of gross immorality while in Allegheny, Pa., with the plea that he acted under the inspiration of the Holy Ghost, the Rev. George Morrow was on Tuesday ordered off the grounds of the Christian Alliance, at Round Lake, N. Y.

At the formal opening Wednesday of the Chautauqua, N. Y., College for summer educational work, Professor William R. Harper, of the University of Chicago, delivered the principal address, his subject being "Rationalistic and Rational Higher Criticism."

At the Kansas Democratic State Convention, held in Topeka Wednesday, and slimly attended, it was decided by an overwhelming vote to indorse the electoral ticket of the Farmers' Alliance. The proposition to indorse its State ticket also, precipitated a hot fight, which ended in victory for the Alliance men by a vote of 227 to 178.

A shortage of about $10,000 in the City Savings Bank of Nashville, Tenn., is said to have been created by Teller Lester H. Gale and Bookkeeper William E. Turner, who have left for parts unknown.

Prof Calvin, of the State University, has been chosen as Iowa's State geologist to conduct a new survey.

An offer of $8,000,000 made by Jay Gould and C. P. Huntington for the Tehuantepec government road, which shortens the distance between San Francisco and New York 1,152 miles by the Panama route, has been refused by President Diaz, of Mexico.

Cook & Whitby's circus was wrecked early Friday morning near McGregor, Ia., and thirty horses were killed, while a band of Negro musicians in a car with the most valuable steeds escaped. Learning this the manager exclaimed: "Just think of it. My fourteen best horses killed and every one of those darkies saved."

The Kansas and Illinois crop reports were better than generally expected.

The rod mill of the Illinois Steel Co., at Joliet, has shut down, throwing out 250 men.

Jay C. Morse, president of the Illinois Steel Co., reports that there is no trouble among his men, and none is expected. No reduction of wages has been proposed.

FOREIGN.

Steamship advices received in San Francisco, from Japan, state that owing to several government defeats suffered in Legislative Chambers the Prime Minister and the Ministers of Home Affairs, Justice, and the Navy have resigned.

Seven passengers were drowned by a collision between a transatlantic steamer and a French ironclad near Marseilles.

Tax riots have prevailed in Madrid, Spain, necessitating calling out the troops, who fired on the mob.

The French army lost sixteen killed and seventeen wounded in a battle with Tonquinese pirates.

Cholera has spread into European Russia, many deaths being reported in Astrakhan, and a riot was provoked by scared workmen being prevented from leaving the cholera-infected district by soldiers. A number of the workmen were killed.

Emperor William of Germany has refused to allow a military band to come to the Chicago Exposition.

Anarchists have been arraigned before the Imperial tribunal of Germany for high treason.

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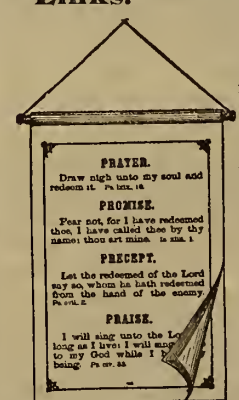

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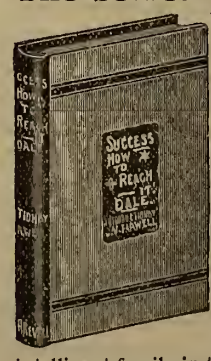

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Elsewhere in this issue we print a cheerful and characteristic "New Jersey Letter" from our excellent co-worker, Elizabeth E. Flagg, to whose hope that by the treatment which she is now undergoing at Newark she may be fully restored to perfect soundness, we are sure her many readers will prayerfully and heartily respond.

In one sense the United States, as a nation, is on trial. If the lower house of Congress shall pass the World's Fair Appropriation bill as it came from the Senate, including the Sunday-closing clause, it will add materially to the existing evidence that this *is* a Christian nation. If it decides in favor of granting the appropriation without the Sunday-closing provision, Europe and Asia will deem us recreant to our pretensions as a Christian nation. If it strikes out the appropriation and retains the Sunday-closing clause (as has been suggested), the Fair will correspondingly suffer for want of the money, but retain its reputation as a God-fearing institution; and if the directory of the Fair shall refuse to accept the appropriation on account of the Sunday-closing provision, it will be another illustration of the old proverb—"Bite off your nose to spite your face;" for the Fair needs the money to insure its perfect success. A crisis has been reached in the matter.

The arrest of Wm. F. Davis for preaching the Gospel in Boston Common, a few years ago, and the more recent arrest of two young men at Everett, Mass., for singing hymns in the public square on Sunday, has led him to appeal to the courts for redress and the perpetuity of freedom of speech in Massachusetts under the Federal Constitution. In order to carry on these suits and to vindicate the right of the Gospel to be heard without hindrance or assault, he also appeals to the friends of religious liberty to aid him by their influence, and especially by their surplus money. Mr. Davis is poor, expending his substance for the cause of Christ, and he, therefore, calls upon all who love the Lord and desire the advancement of his kingdom, to contribute to the necessary fund for carrying on the prosecution of those from whose attacks the Gospel is made to suffer. His address is Mt. Washington (Chelsea) Mass.

As another indication of the cosmopolitan growth of our country, and its adaptation to the needs of immigrants "out of every nation under heaven" (Acts 2:5), we look with peculiar interest upon the first issue of the *Chinese-American Advocate*, published weekly in Philadelphia, Pa., starting out with a circulation of 5,000 copies, and edited by a Chinese physician, Jin Fuey Moy. The letter-press is mostly in English, with a large proportion in Chinese characters. It is designed to elevate the Mongolians now in this country, favoring Sunday-schools and other Christian educational facilities, its editor being an assistant superintendent of the Chinese School conducted by the Church of the Epiphany in Philadelphia. Americans will find in their own tongue many items of information relating to the "celestials" at home and abroad.

Every true Christian should rejoice to learn that the blasphemous "Passion Play" of Oberammergau is not likely to be enacted, with all its horrors, in a mercenary spirit at the World's Fair, as was recently proposed. No matter in what burst of religious enthusiasm it originated in Switzerland; no matter what its pseudo-religious character, the scheme to reproduce it here next year seems to have met with a providential rebuke from the refusal of the native performers to come over and take part in it. The "Christ" of the drama, who appears to be a worthy man, says in reference to the revival of the play in America: "We give this play not for the financial profit there is in it, but as a religious duty; our work is simply the fulfillment of a vow made by our ancestors many years ago in recognition of God's mercy in relieving this village of the plague. God prospers our valley, and our people are contented. If we were to turn this rite to the ends of worldly gain we should be violating the spirit of our compact with heaven, and serious evil might befall us and ours."

The elections of members of Parliament in Great Britain, this year, have been intensified by the slowness that pervades the ballot system, and by the anxiety which has pervaded the public mind during the contest, and while awaiting the returns. The Conservatives have had the lead in the first count of votes, but gradually their majority was reduced as later reports was received. The hopes of the Liberals or Gladstonian party, were in the ascendant all last week, but even if they win, the hope of "Home Rule for Ireland," it is believed, has been defeated, or seriously delayed. The campaign has been unusually active, and has developed a general desire that the voting system of the kingdom should be speedily reformed, so that every man shall have one vote and no more, thus relieving the elections of much unnecessary complication. In America, the general elections in each State are held on one and the same day. In England they continue for several days and are cumbered with tantalizing hindrances. There is great room for reform.

When the *Cynosure* went to press, last week, the striking mechanics at Carnegie's works, Homestead, Pa., were masters of the situation, arrogant in their secret union of interests, and defiant of law and justice. But when the Governor of Pennsylvania ordered 8,000 citizen-troops to the scene and demanded peace, the arrogance and defiance subsided into enforced quietude. If there has been but little of the spirit of concession manifested on the part of the strikers, the support given by the troops has inspired the manufacturers with confidence, and strengthened their determination to conduct their business in their own manner, and to employ whom they please without dictation from oath-bound and supercilious associations. At this writing final conclusions on either side have not been reached. Threats on the part of the strikers are modified by the presence of the troops, and several weeks may elapse before the unruly element shall entirely disappear. Non-union men engaged to take the places of the strikers will need protection, which will be accorded to them, and the rancor of the union men will rage proportionately.

On Thursday last the United States Senate passed the bill appropriating $5,000,000 for the benefit of the Columbian Exposition, besides $500,000 for the promotion of the government exhibit at the Fair. The bill also contained a clause providing that the Exposition shall not be opened to the public on Sundays. The provision in the bill as it came from the committee, that no intoxicating beverages should be sold upon the Exposition grounds, was stricken out by a vote of 29 to 21. There is no penalty attached to the clause against opening the Exposition on Sundays; but as the appropriation is made upon this provision, it is expected that the managers of the Fair will respect it. There seems to be a moderate hope that the House of Representatives, when the bill comes before it, will suffer this clause to remain in it. A heavy proportion of the foreign vote throughout the country is opposed to Sunday closing, and it is matter for regret that its influence, in and out of Congress, is seldom cast in favor of the requirements of Christianity. The Christian people throughout the Union, however, have been very prompt and united in petitioning Congress for Sunday closing and their weight is shown in the character of the Fair bill as passed by the Senate.

INDIA—STILL INDIA.

BY REV. C. B. WARD.

It *seems* almost wrong to ask short-handed *Cynosure* supporters to help India. Yet it is not. On every hand I see secretism gaining ground among the natives of India.

A young man of my acquaintance recently joined the Freemasons. He defended himself by saying that many Christians were in the lodge he joined, which would not be if it were a thing of evil.

Aside from the India *Watchman*, at Bombay, we know no periodical in India that ventures to talk on the question, or advertise anti-secret literature on its own responsibility. There are a few papers that advertise for the *Watchman*.

It must be admitted that Masonry has a fast hold on India. It is quite the popular thing for Europeans here to enter Masonry as a security to success. Young men are taught that in the civil and military service so many in the superior posts are Freemasons; that it is advisable to join early or be very sure to be supplanted by some one whom Masonic favoritism exalts.

We are sorry to admit that this thing is spreading among native Christians, too. The surprise at the spread of Masonry need only be second to the surprise at the existence of a system of such horrible oaths at all.

Ignorance of the real character of secrecy and its oaths is profound, and Masons hesitate not deliberately to lie and deny the existence of the horrid oaths administered in their lodges every week.

There is an analogy between the success of the Roman Catholic confessional and that of the order of Freemasonry. What a few souls who see the evil can do, is pretty hard to say. But of

one thing I am certain—as watchmen on Zion's walls we must cry aloud, and spare not, at the evil we see. Why should not the *Cynosure* readers pray for the raising up of a *Cynosure* missionary for India?

India wants a pioneer man who will walk up and down this land in the interests of this cause. No novice could succeed. A man is wanted who *knows* whereof he speaks, and full of the love of Christ and the power of the Holy Ghost.

It will be martyr work. Most good people will shrink from very openly acknowledging it. It will be work that will try the stuff the man is made of, and the genuineness of his call to the work, every day of his life.

Cheap literature must be scattered much more broadly than we can do it with all our other work. Yet any specialist in this line should be so endowed with the Spirit of Christ that he would conduct himself as man's best friend, and the ally of every other well-doer in other lines.

I do not expect this thought to materialize yet, but it ought so to do. Meanwhile, the friends must help us in what we do. We are thankful for the sympathy and assistance given us in the past.

We have done a great deal of advertising in the columns of the *Watchman* of the *Cynosure* publications, free of charge. We shall continue so to do. Much is done by the book depot sending out books and tracts on the subject; that costs us money.

Will not the friends of the cause give us $100 with which to put out 100 copies of the *Watchman* each month of 1893, each containing a pamphlet or large tract on the subject of secrecy? And let this 100 copies be sent three months to each of four sets of names, thus reaching 400 persons, who may be so selected as to exert a wide influence and arouse much needed attention to the seriousness of secrecy. The $100 will pay for the *Watchman* and the tracts and pamphlets.

I hope the Lord will stir up friends to lay this $100 on the altar in the *Cynosure* office before December 31, 1892. Let the friends of the cause pray for us—for India and this work.

The *Cynosure* is one of the first-opened papers that comes to my table. God bless the workers in America. It is clear that the cause is gaining ground, but a great battle is yet to be fought.

Yallandu, India.

PHARISEEISM AND SECRETISM.

BY REV. D. SIMON.

The Pharisees were the largest and strictest of the Jewish sects. The Scribes were the most learned among them, and were so-called because they were chiefly concerned about the sacred writings, or the inspired books of the Old Testament. This sect resulted from a development of Jewish notions, some of which, at least, seemed to be in harmony with divine revelation.

Two thoughts are especially important for our consideration if we would know this sect and understand its doctrines correctly: They did not understand the purpose for which God had given his law, and they misinterpreted many prophecies pertaining to the Christ. They seemed to think that God had given his holy law as a guide by which man could attain to everlasting happiness. St. Paul, who had himself been a zealous Pharisee, calls attention to this mistaken view concerning the use of the law. In Titus 1: 8, we find the following words: "The law is good, if a man use it lawfully." This statement implies that there is an unlawful use made of the law, and that when so used it is not good. In itself the law is good, for God is its author; but when used for a purpose different from that for which it is intended, it is made to serve an evil purpose and is not good. A razor serves a good purpose when rightly used, but it may become an instrument of death when used unlawfully.

"By the law is the knowledge of sin." Rom. 3: 20. The law tells us what God wants us to be and do, and by comparing what we are and do with the requirements of that law we find out how exceedingly sinful we are. When, then, we learn that God has pronounced a curse upon all who do not keep every letter of the law to do it, and that he is angry with the transgressor every day, we are driven to repentance. When John preached repentance he was preaching the law.

The Pharisees seemed to know nothing of this use of the law. They professed to be teachers of the law, but did not understand it, nor apply it rightly, themselves. The law of God was to them the way of salvation. Do this, and thou shalt live, was their principle. To them it was the presentation of the plan of salvation when God gave Moses the commandments on the burning and quaking mountain. They seemed to know of no way of being saved but by obedience to the whole law, ceremonial, political and moral. That an atoning sacrifice should be necessary to take away the sins of the people and save them from everlasting destruction seems not to have entered their minds. They shed the blood of animals, as directed by Moses, but seemingly failed to understand that these sacrifices were simply shadows of a greater sacrifice to be offered for all the sins of all men on Calvary.

Their whole system of doctrine had no room for One who came to save people from their sins. There was no meaning to them in the words of John: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. The reason why they would not come unto Christ that they might have life, was because they did not realize that they needed such a Saviour. They were looking for some one to deliver them from the Roman bondage and restore to them the government; but there seems not to have been the remotest idea in their minds that the promised One should be their substitute to fulfill the law for them and to pay the penalty of sin. They rejected Christ because he was not what they were looking for, and his whole work had no place in their way of being saved.

It is surprising how many there are in the world, even in a Christian land, who occupy precisely the position of the Pharisees. Phariseeism is proclaimed from thousands of Christian pulpits to professedly Christian people. Men who have died without having made any profession or confession of faith in Christ, are lauded to the skies because they were morally good people; or, if they would state the facts in the case, they would say because they were Pharisees. What a dreadful account some ministers will have to render on the day of reckoning when they shall present a record of every word they ever spoke.

What we have here said in a general way with reference to practical Phariseeism, is intensely true with respect to secretism. It is the very essence of all the teachings of secret orders, so far as they advocate anything seemingly good. The whole system of religion and morals, as taught and practiced by these institutions, without exception, is but a rehash of the principles and practices of the Pharisees. Morality, exclusive of an atoning sacrifice; a code of morals without the plan of salvation; a religion without Christ; a way to life without repentance and faith in the divinely appointed Redeemer—this is Phariseeism, this is secretism. No one can dispute what we here affirm, for not only do all the books and periodicals these associations publish furnish evidence to what we claim, but every funeral service they conduct, and every public defence they make, are but so many evidences of their Pharisaic character.

Whilst there is much in these orders that can be traced to heathenism, they are rather Jewish than Gentile in character. Against them and their way of salvation the Saviour warns the people when he says: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20.

Prospect, Ohio.

THE UNSPOTTED CHRISTIAN CHURCH.

From the abundant testimony of the evil nature and results of secret societies, I think it is clear that the church should defend her purity and honor; and protect her treasury by absolute non-affiliation. Has not the church a right to legislate for herself and to protect herself from the encroachments of worldly institutions? And is she not bound by the most sacred obligations to do so? I think there can be but one answer to these questions: *She must keep herself unspotted from the world*

As to how the churches should handle the secret society question, especially as to the presentation of it to the public, there may be different opinions and views. Some may handle it intelligently, but urge it upon the attention of the public too persistently. Others may in their zeal advance beyond their knowledge and thus subject a good cause to severe criticism. Others again may have neither zeal or wisdom, but occasionally shoot a random shot which is as likely to wound the cause as to wound the enemy. Then again it may be discussed in a vindictive or bitter spirit, which always brings reproach to a good cause. Or in an apologetical manner, which is a source of weakness and always gives the enemy great advantage in the conflict. In a great battle with a strong enemy it requires courage, skill and perseverance. The church has the talent, the grit and the grace to overthrow this dark system of idolatry, and God requires her to do it. How shall it be done? I answer, the pulpit must open fire upon the enemy. Rev. B. Carradine, an M. E. preacher, of St. Louis, has recently preached an able discourse against the lodge, and it has borne already good fruit. Rev. B. Kamp, a presiding elder in the M. E. church, very recently forbade the Masons and Odd-fellows to hold their anti-Christian service in the church at Muncie, Ind., over the remains of Rev. Metts, who was a member of the secret orders. Let all Methodist preachers who expect to please Wesley or Christ, do likewise, for they are both strong anti-secretists. If the pulpit was not muzzled on this great question, thousands of souls would be rescued from the coils of this mysterious power, and multiplied thousands of souls would be saved to the church whose affections are being alienated therefrom.

The press too is muzzled, and society is enslaved, justice is perverted and truth is crushed to the earth. While the enemy is massing her forces against the church of Jesus Christ, Christians and Christian ministers should present a bold front, and bearing the ensign of Calvary they should march on to victory.

Brethren, since the wisest statesmen, ministers, educators and reformers condemn this whole system of secretism as anti-Christian, corrupting society and endangering civil governments, shall we not continue in meekness and in love, but persistently and courageously, to maintain our position of non-conformity to the world and non-affiliation with these worldly societies? Yes! Yes!! A thousand times yes! Fifty thousand voices in this church are heard to respond, Yes. Having lifted up our banner in the name of the Lord we will rejoice in his salvation. Our position is invulnerable. These institutions are worldly. The church of Jesus Christ should be wholly separated from worldly institutions. This ground we can maintain in the conflict. We can make our appeal to Christian men and Christian ministers with a hope of success. We should not, I think, as a rule enter into disputations with the ungodly or with men of the world. But with Christians we should labor to show them that they dishonor God, reproach the church of Christ, and grieve the Holy Spirit by such affiliations. In the spirit of kindness let Christian men who see the evil of organized secrecy speak to their Christian neighbors and friends upon this subject and entreat them to come out from them. Let men who are able to defend the cause speak and write on the subject, giving hard arguments in soft words—words tempered with kindness. While the secular press is largely closed against us, yet I think we ought to utilize it more fully to get our position and arguments before the public. We are at fault, I think, in not persisting in having a hearing in the secular press. We are bearing testimony more effectively against the orders than ever before because of the late division and numerous lawsuits which our Liberal brethren have instituted. The record we are making in defense of the historic principles of the church will be accumulative in its influence and power as the nature of this conflict and struggle becomes more fully known. As a matter of fact, considered in its moral and religious sense, we can better afford to suffer the loss of our property than the loss of principle and the loss of our testimony as to the power of popular influences in a struggle of right against wrong.

Secrecy is destroying the churches; sapping their life; robbing their treasury; destroying their influence over sinners; driving penitents from their altars; alienating the affections of the saints, and bringing reproach upon the cause of God.

The churches must take their stand for purity, for God against Baal and Mammon. If I were a young man I would expect to live to see all the truly evangelical churches of the land come to our position and stand shoulder to shoulder with us in this struggle against these powers and this wickedness in high places.

Brethren, let us be patient; be firm; be courageous. The God of Elijah will deliver us. And in his own good time he will vindicate his own cause.—*From a Sermon by Bishop Halleck Floyd, of Canada, in the Christian Conservator.*

MASONIC ABSURDITY.

The pretended antiquity of Freemasonry is refuted by the internal evidence which itself furnishes. The letter G is represented to be one of the mysterious characters in King Solomon's Masonry; but it is a historical fact that the letter G was not invented until many centuries after Solomon's time. Some Masons are simple enough to paint it upon their tavern signs, as if some important mystery hung around it.

It is also represented that when (in the "sublime degree" of Master Mason) the three ruffians, Jubela, Jubelo, and Jubelum—whose very names indicate them to be fabulous persons—assaulted Grand Master Hiram Abiff, they demanded of him the "word" of a Master Mason, so that they could travel in foreign countries and receive wages as Master Masons. You must remember that at that time there were only three Master Masons in the world (and they only existed as such in the imagination of modern Masons), viz: Solomon, Hiram of Tyre and Hiram Abiff. Now, I ask, of what use could a knowledge of that "word" be to the three Fellow Crafts, when no others knew it except THOSE three Grand Masters at Jerusalem?

This is not only inconsistency but absolute absurdity.

Some have been induced to look upon Masonry as venerable for it antiquity. In that regard, I assure you, it is a cheat and an imposture. The story of Hiram Abiff is an idle tale, invented to gull the unsuspecting. The more intelligent Masons of our country do not hesitate to declare that there is no evidence whatever that Noah, or King Solomon, or John the Baptist, were Freemasons. The origin of the fraternity can be traced no farther back than the year 1717; the most learned of our country have sought for evidence of its existence beyond that period, but in vain.—*A Seceder, in Infidelity Unmasked, 1831.*

TESTIMONY AGAINST THE LODGE.

NATHANIEL EMMONS.

A witness of the last century is found in the "Memoir of Nathaniel Emmons," by Prof. Edwards A. Park, D. D., of Andover Theological Seminary, issued by the Congregational Board of Publication, Boston, in 1861. Rev. Nathaniel Emmons, D. D., was an active pastor for fifty-four years, and a minister of the Gospel for seventy-one years. He was born in 1745, and died in 1840, in his ninety-sixth year, having been one of the most eminent Congregational clergymen of America. In this volume, on page 444, is the following:

"*His Services in the Cause of Anti-masonry:*—It had been his lifelong tendency to prize individual thought, to rely on such truth as could stand in the light of day, to oppose factiuos influence, especially if it be secret. Accordingly he frowned upon all institutions that aimed to hide their light under a bushel. He knew that many eminent divines were Freemasons, and that many,—among them even Dr. Charles Backus—while they did not unite with the lodge, consented to preach before it. But the open-hearted Emmons had long predicted mischief from the clandestine union. He uttered, eighty years ago (1780) the very complaints against the structure of Freemasonry which its political apponents began to utter about thirty years ago. When the political opposition arose against the Masonic brotherhood, about the year 1830, he had no change to make in his opinions. He there expressed before the world what he had been wont to utter before his pupils and parishioners. He was then eighty-five years old; but letters from fresh Anti-masons poured in upon him in profusion, soliciting his presence at their conventions, and urging him to say in public assemblies what he had always declared in social circles, that the Masonic lodge is 'an imposition on the world' by means of its gaudy displays and pompous titles and allurements to vice. The services which he then rendered to Anti-masonry have been acknowledged by the most eminent Anti-masons of that day.

DAVID NELSON,

author of "The Cause and Cure of Infidelity," left this testimony against the lodge: "When I was a young man, I was an infidel, a gambler, and a Freemason. When I became a Christian, I laid them all aside together."

FREEWILL BAPTISTS AND THE LODGE.

It has been stated recently in several papers that the Freewill Baptist denomination is under the control of secret society men. This the *Morning Star* of Boston has repeatedly and indignantly denied. The June election of officers by the New Hampshire Freewill Baptist Yearly Meeting would seem to weaken the vehement assertions of the *Star*. The N. H. Y. M. is the oldest, one of the largest and most influential in the denomination. Its President, Rev Lewis Malvern, is a prominent and very active Freemason and Odd-fellow. Its Secretary, Rev. E. K. Prescott, is a Freemason. Its Treasurer, Dr. E. L. Carr, is an active secret society man. Of its ten directors, six are known to be active members of secret societies, and some of the other four are probably so. Of the Executive Committee of five, four are known to be active members of secret societies, three of them very prominent Freemason ministers. In view of these facts how can the *Morning Star* deny that the Freewill Baptist Yearly Meeting of New Hampshire, composed of about 10,000 members, is under the control of secret society men? We are sorry to record these deplorable facts.—*The Christian Witness, New Market, N. H., July, 1892.*

AMERICANS, TAKE WARNING.

The following from Mr. Lincoln, American Minister in London, shows that the "unclaimed foreign estate" swindler is in full swing again. Although the exposures by the *Reporter* from time to time have had the effect of stopping much of the advertising, it is evident that the fellow reaches the country people in some way, and newspapers throughout the country should, as a matter of protection to their constituencies, give this warning universal publicity:

LONDON, June 17.—United States Minister Lincoln requests that Americans be warned that the notorious William Lord Moore is again at work with renewed vigor, and is sending letters to Americans for the purpose of getting their money as retainers for his supposititious services in pressing their claims to enormous estates in England. Moore has been exposed repeatedly as a swindler, yet seems able to find many victims in the United States. After the American Legation had found Moore and frightened him last winter he suspended his activity for a short time, but three months ago he began again. Neighbors say that Moore seems to do all his work at night, and that he has few callers. His landlord says that he gets a heavy mail daily. The London police watch him, and have informed the legation that they are anxious to arrest him and bring him to trial, but that they can do this only after some person from the United States whom Moore has tried to swindle shall have made a complaint here in person.—*American Advertiser Reporter.*

For many years S. A. Edgerly, of New York, suffered from digestive difficulties to such an extent that he could scarcely eat anything. A long and severe course of treatment restored him to health and he could then eat without discomfort. He adopted a most imprudent course of life, eating all sorts of rich and indigestible food, although against his physician's advice. Suddenly he suffered a total collapse, his mind became affected and his organs of speech paralyzed so that he was unable to utter a word. Again he is under a physician's care, who hopes that his speech may be restored by time and treatment.—*Selected.*

A NEW JERSEY LETTER.

New Jersey through New England eyes.—A visit to the Convent of the Perpetual Adoration.—A ride to the Orange Mountains.

Looking up through the leafy screen of this giant wisteria vine which drapes the chamber window at which I am writing, I see that the skies of New Jersey are nowise different from those that arch the old Bay State; and, descending to things more material and earthly, I find that the few points of difference can be counted on one's fingers. The preponderance of Dutch and German, instead of Irish, names on the signboards is perhaps one of the first things that strike a New Englander; and if he has never before been out of Yankee land the method of computing distances by "blocks" instead of miles or fractions of miles will fall oddly upon his ears, and be at first a source of much confusion. With the ubiquitous Jersey mosquito he is supposed to be acquainted by report, and after they have duly presented their bills with as much *sang froid* as a New York *modiste* presents her's, he is quite ready to believe the generally accepted tradition, that they know a stranger at sight. But, domiciled as I am in one of those delightful suburban homes where the city and the country seem to meet each other with a friendly shake of the hand like old acquaintances—a home where the highest Christian culture is united with the most large hearted and active benevolence—I begin to feel that I love New Jersey to such an extent that I am willing to at least tolerate even her mosquitoes. And could the devotion of her own sons and daughters farther go?

Roseville, a delightful suburb of Newark, is the home Mr S. A. Darrach, where I am now staying for treatment, and whose novel appliances to aid the halt and maimed should make his name a household word throughout the country; but, unfortunately, his retiring disposition and lack of means to advertise have hindered him from achieving more than a local fame. His genius deserves a world-wide recognition. Some account of his wonderful cures and the manner in which they are performed I will give in my next letter. Mrs. Darrach is a bright and charming woman—a West Indian by birth, who nobly seconds her husband in his efforts to benefit suffering humanity. She is a standing illustration of the paradox that the busiest women have the most leisure. With all the care of her large household upon her, she finds time to listen to the numberless calls made upon her in the line of charity, besides doing occasional literary work. At present she is engaged, heart and soul, in trying to secure a home in Newark for crippled children, where they can be treated and receive that care and attention which is impossible in the wretched homes from which so many of them come.

It is not strange that people whose lives are thus spent in doing good should be opposed to a system so selfish as Masonry. I found in Mr. Darrach a stong opponent of all the hidden works of darkness, though he had never read a line of literature on the subject, and was entirely ignorant of any organized movement against the lodge. Reform seems to be in a backward state in Newark, judging from the number of its liquor saloons and the general apathy which seems to to prevail on this and other vital questions. I find, however, that the Romish problem is fast becoming the burning one that it is in Boston. Yesterday Mrs. D. kindly took me to call upon a friend who has done much for this reform in a quiet way by circulating Mr. Leyden's "Secret Instructions of the Jesuits," and other anti-Romanist literature. I found that this lady, though unenlightened on the subject of Masonry, was possessed of the true reform spirit which is receptive to truth on all lines. She showed a cordial interest in our work as well as desire to know more about it, and assured me that her husband had always been opposed to secret societies. Indeed, the latent anti-secrecy sentiment in Newark would, I feel sure, make quite a showing, could it be developed and brought to the surface.

It is surely time that the women of Newark were organized, as in Boston, to confront the Romish Babylon which dares in our boasted land of liberty to established a place like the Convent of the Perpetual Adoration. France has forbidden

such an institution to be planted within her borders, but America—land of the Pilgrims—freely allows this most abominable of all the fruits of the Jesuit tree. The other day I went in company with Mrs. D. to see what I could of the building, into which no visitor is admitted farther than the chapel. The grounds are trimly kept, and the ivy which clothes the outside walls with a rich green mantle, takes away something of its forbidding look; but the high board fence, and the barred windows, strike a chill to one's very marrow. Well may the familiar passage from Dante's Inferno be written over its portals:

"Ye who enter here leave hope behind."

For once within its walls the unfortunate inmate can never come out again alive or dead. When she dies she is buried, in spite of sanitary laws, somewhere under the floor of the convent, —and thus her living tomb becomes also her grave. Could anything be more horrible? There they must stay all their lives, under a vow of perpetual silence; with their bare, fireless cells and board pallet at night, and not a single healthy, human interest to take up their minds; —nothing but the same perpetual round of embroideriug altar cloths and chanting the praises of the Virgin. What soul tragedies, ending in insanity, or driveling imbecility, may be going on behind those walls! Heaven help the poor victim who finds out her terrible error when too late. Beneath the convent are underground passages, where all the horrors of the Inquisition could be enacted, and not a sound reach the ears of the outside world.

We seated ourselves in the chapel, and gazed at the handsome marble altar, behind which an archway with folding doors led—I was about to say—into the nuns' private chapel; but as it was barred and grated like a cage for wild animals, such an expression is a misnomer. We happened to enter just in time to witness a service of some kind. The folding doors were thrown open, and at the same time thick curtains were drawn across. But some tricksey sprite seemed to have taken possession of the aforesaid curtains. They stuck fast and acted in such a thoroughly depraved manner that Mrs. D. and myself actually caught a glimpse of several of the black-robed figures who are supposed never to be seen by any anybody belonging to the outside world. Then the candles over the altar were lit and the nuns began to chant—sweetly as a company of the Blessed. One was caught up into a very paradise of sound. Sometimes it was so faint, and far off, and tender, that I could only think of saints standing on the farther side of the death-flood, and calling to those just ready to pass over. But the voices died away into silence, and the tinkling of a small bell announced the coming of the priest, whose appearance was quite enough to put to flight all our heavenly visions.

He was dressed in a flowing robe lined with the symbolic hue of the Scarlet Woman, a skirt of dirty white silk showing underneath as he walked, while over his shoulders was a cape embroidered with cabalistic figures that we were too ignorant to decipher. He had one of the most villainous faces I ever gazed upon; and as this nondescript creature walked up to the altar, he strongly suggested Poe's rhymes:

"I am neither brute nor human;
I am neither man nor woman;
I'm a ghoul!"

The acolyte who attended him certainly had his hands full, for he was kept constantly employed in putting on and taking off the stole from the shoulders of his reverend superior, and in swinging a censer back and forth by which I was *incensed* in more ways than one. I know the *Cynosure* readers will forgive me for making a pun when the provocation was so great.

Coming out, I asked one of the worshipers, a pleasant-faced young Irishwoman, what the nuns did in case of illness: if doctors were excluded along with all the rest of the profane world. She said they were attended by the lay nuns and the priests. When I told her that I considered such a life far worse than death, she looked at me in pitying surprise. "It is the happiest way of life possible," she said. "These holy women are always happy." I asked her how she knew, as according to her own statement no one could go in to find out. She looked nonplussed for a moment, and then repeated her former assertion that she knew the nuns must be happy. I alluded to the very different life led by our Lord, and that we are commanded to follow in his footsteps; but she evidently knew nothing of the Bible beyond the few scraps that might be in her prayer-book. She informed me that she was at one time healed of rheumatism and sundry other ills by a rose which the priest had blessed. I felt sick at heart as I realized the depths of ignorance and groveling superstition in which Rome keeps her unfortunate victims. She alluded to Father Adams, the Brooklyn priest, whose "cures" have been so widely reported in the papers; and said that Protestants as well as Catholics could avail themselves of these healing benefits. But a few questions elicted the fact that he demanded pay from even the poorest, though all he did was to show them a toe-nail of St. Joseph or some other equally redoubtable relic; and gold in the palm of a Protestant gleams as brightly as in that of a Roman Catholic.

I am told that when the convent was in process of building a quantity of the stones used in its erection were blessed by the priest and then sold for a good round sum apiece. Whoever bought one of these stones, bought with it a three years' indulgence for all the sins he might commit. I recommend this little item to the attention of Boston's School Board. It might prove valuable to refer to should another Swinton's History case come up.

A delightful drive to the Orange Mountains, which took in Lleywellen Park, and other objects of interest, was a pleasure for which I am likewise indebted to the thoughtful kindness of my hostess. The Park itself, with its magnificent trees shooting up from the green sward, its well kept grounds and handsome villas, showed what art and nature combined can do. Our driver, Mr. Ogletree, was a perfect fountain of information, and the kindness with which he pointed out and explained every object of interest on the route, added much to the charms of the drive. Of course, the grand objective point at which all sightseers aim is the home of Edison. We could not gain admittance to the factory, which was closed, but we gazed our fill at the mansion, which was a fine one, though not exceptionally so. I will say here that I make no attempt to describe any of the numerous handsome villas which make Lleywellen Park represent more wealth and fashion in a given space than perhaps any similar spot in the United States, unless I take this opportunity to enter my protest against that lack of taste which will build sham castles on American soil. I certainly saw a bewildering variety of cupolas, and gables, and mullioned windows; but like Gilbert Stuart, who, in response to a fair settler's complaint that he had not paid sufficient attention to painting her dress, said he was not a mantua-maker, so I am not an architect and never attempt architectural descriptions. No glimpse of the wizard, whose feats with the lightning would make simple old Dr. Franklin stare aghast, was vouchsafed us. "Tom," as our knight of the reins—I cannot say of the whip, for his sleek, beautiful horses obeyed with intelligent sympathy the slightest word or sign from their master—rather irreverently styled him, "was never to be found at home at that time of day."

The sunshine fell in streaks of golden green. The rhododendrons, wild and cultivated, bloomed here and there. On we went up the beautiful winding mountain road till we reached McClellan's Heights, so named from Gen. McClellan, whose former mansion stands on the very summit. Then opened before us a panorama, the like of which we had never seen before. New York, Brooklyn, Hoboken, Jersey City, and Newark, with smaller towns and villages, lay spread out like a pictured map; while far away, quivering in the hazy distance, stretched a long blue line—the Palisades of the Hudson. I can well believe the statement that we were gazing down on the homes of three million people. It is doubtful if another view in the world takes in so much populated country. We could see the Brooklyn Bridge and the Bartholdi statue, while, near by, towered up the chimney of Clark's thread mill at Newark, said to be the tallest in the world, with one exception, and that is at Mr. Clark's thread works in Scotland, which, as he is a native-born Scotchman, he built a trifle higher, so that in the matter of chimneys, at least, America should not overshadow the land of Bruce. It was of such a scene of beauty that Harriet Martineau once said, "she was afraid to shut her eyes *for fear it would melt.*"

On the opposite side, a narrow footpath led down the mountain. This was originally an Indian trail, and later on was trod every Sunday by the earnest-minded settlers who went on foot across these two mountain ridges, to worship in the little Presbyterian log church in Orange. Think what a journey it must have been in the winter! At the head of the pathway is a stone cross, and on the arm of the cross this inscription: "The Pilgrims' Path;" while on a stone tablet at the foot is graven the following stanza:

"The Christian pilgrims
Who this path have trod,
Are now in heaven
And walk with God."

Through the kindness of Mr. Ogiltree, our "guide, philosopher and friend," I have been placed in possession of the fact commemorated by this curious waymark. Some distance back he informed me that we were on the same road that Washington took in going from Morristown to Trenton, and this little footpath, worn by so many Pilgrim feet, has also its halo of Revolutionary memories; for when the American army was retreating from Lord Cornwallis, the latter followed as far as the foot of the mountain, when two men were seen coming down the path. On being taken and questioned they informed the British that the woods were full of American soldiers, which misleading reply caused the English general to discontinue his pursuit, thus saving Washington's army from total annihilation.

We wound down the mountain, passing on our way the causeway from which the stone is quarried which forms the bedding of the roads hereabouts, and where an engine, like the he-goat of Daniel's vision, "strong and dreadful exceedingly," crushed them between its great iron teeth; and then home to tea just as the shadows of the eventide were falling thick and fast, and wrapping the beautiful Orange Mountains in their veil of dreams and silence.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., July 13, 1892.

In the very interesting discussion on the question of closing the World's Fair on Sunday, in the Senate this week, Senator Pettigrew, speaking in favor of closing the Exposition on that day, said that consideration was due to the petitions which had been presented to Congress asking that the Exposition be closed on Sunday, of which there were more than 4,000, containing the names of 2,826,000 persons, against 516 petititions, signed by 20,588 persons, against Sunday closing. Senator Vest favored opening the gates on Sunday, with a cessation of all labor and the holding of a religious service in a hall to be provided by the Exposition managers, the hall to be open to all denominations. Senator Manderson opposed the running of machinery on Sunday, but favored the opening of the gates, in order that the people might be educated by visiting the works of art which will be on exhibition. Senator Palmer favored leaving the matter to the managers of the Exposition, who had informed him that they would close the mechanical part of it on Sunday. Senator Hawley favored closing on Sunday, and said it would not be done unless Congress so ordered. He said the opening of any part of the Exposition on Sunday would be a turning point in American history, as no State, city or county exposition had up to this time ever opened its gates on Sunday. Senator Peffer said the prohibition of the sale of intoxicating liquors within the grounds was, in his opinion, of greater importance than Sunday closing. Senator Frye favored closing on Sunday. Senator Hiscock favored Sunday closing, in deference to the known wishes of a large majority of the people.

A bulletin was issued this week by the census bureau giving statistics of the various branches of the Presbyterian church in this country. According to this bulletin the Presbyterian church of the United States of America contains 6,717 organizations, has 6,663 churches valued at $74,455,200, and 788,224 commuuicants. The Presbyterian church of the United States is given

2,391 organizations, 2,288 church buildings valued at $8,812,152, and 179,721 communicants. The Welsh Calvinistic Methodist or Presbyterian church is given 187 organizations, 189 churches valued at $625,875, and 12,722 communicants. The Cumberland Presbyterian church is given 238 organizations, 192 buildings valued at $202,961, and 13,439 communicants. The grand total of membership is 1,278,815.

"Individual Responsibility" was the subject upon which Rev. Dr. Francis A. Horton, of Providence, R. I., talked to the Y. M. C. A. Sunday afternoon. Blessed and happy, said he, is that individual member of the world or of the church who stands just where God has placed him and gives all his talents to the Master's service. Blessed is the person who cares nothing for criticism or for what others are doing, but sets out to do what God requires of him. "It is a solemn thing to live—a happy, joyous thing—but we are living in a deep eternity. We must not stand still wishing we had more to do, but must do what we can. The world is full of little niches in which we can stand. If you are a Colossus, the Master will place you in a Colossus niche. If you are a pigmy you will be in a pigmy niche. God does not expect a humming-bird to incubate an ostrich egg. We must stand right by our work. If down among the hidden stones at the foundation, we must hold on eternally, knowing that the spire at the top rests on us."

The pulpit of the new People's church was occupied last Sunday by Senator Peffer and Representative Davis, both of whom delivered addresses bearing upon the unfortunate labor troubles in Pennsylvania. The pastor of the church also spoke on the same subject. At another Washington church a sermon was preached on the labor strike, in which some very strong expressions of opinion were uttered.

In view of the spread of the cholera in Europe, and in order that the authorities may be prepared should it come to America, Senator Chandler has given notice of his intention to offer an amendment to the Sundry Civil Appropriation bill, appropriating $350,000 to meet any extraordinary emergency that may arise in connection with epidemic diseases.

Senator Vorhees has offered a resolution declaring that in all disagreements and controversies between employed laborers and the owners of capital who employ labor, that the principle of prompt and peaceful arbitration should be employed by both parties and put into practical operation for a settlement of difficulties. Senator Hale thought that such arbitration was provided for in the act of October 1, 1888, and asked that the resolution go over until he could examine that law. If Senator Hale is right, the law should at once be enforced at Homestead, Pennsylvania, and if he is wrong a law should be enacted before Congress adjourns, making arbitration compulsory. *

REFORM NEWS.

WASHINGTON AGENT IN NEW ENGLAND.

BOSTON, Mass., July 14, 1892.

DEAR CYNOSURE:—We have just returned from a delightful trip down the harbor to Nantasket Beach. Rev. J. W. Fifield, pastor of the Pacific Congregational Church, Chicago, and Mr. Troop, his Sabbath school superintendent, who have been with us for the past three days, have started for New York via the majestic Fall River line. The beaches are all in holiday attire. The hotels are thronged with the thousands who have escaped from the heat and dust of the cities for a season of refreshing in and around mother earth's great bath-tub.

I shall not attempt a description of the hucksters and hacksters, catch-penny shows, and the thousand-and-one devices for extracting our nickels, quarters, or dollars, as the case may be. To be appreciated they must be seen. I watched the maneuvers of a short, thick-set, blear-eyed fellow, calling himself a "Prof. Dr." something. He was working the "Spider and Fly" game. On his breast were pinned the emblems of some half-dozen secret societies. I noted, among them, the K. of P., I. O. O. F., and Masonic. He stood in front of a 4-by-8 shanty on which were flaming advertisements telling that he was a scientist, astrologer, etc. He had the photographs of all the recent Presidents. These, with thousands of others, had consulted him (so he explained) in regard to their past, present, and future prospects. If he could tell the past and present of a man's history, he could surely tell the future, he argued. Persons consulting him need not pay anything if not satisfied; if satisfied, fifty cents. Doubtless all would be satisfied to get out alive. If not at first satisfied, they could remain until they were. While I stood watching the fellow spring his trap, the "fly" that appeared was a young man evidently fresh from the country. If his curiosity to ascertain what is behind the curtain is fully satisfied by this experience, it may be a happy thing for him. If he follows the so-called "Prof. Dr." "in ways that are dark and tricks that are vain," he will find his fortune "*where the worm dieth not, and the fire is not quenched.*"

I stopped some days at Crescent Beach at the Victoria Cottage kept by Mr. McLeod. I found him in sympathy with our work, and secured his subscription to the *Cynosure*. Gospel meetings are being conducted there by some young people calling themselves "Gospel Crusaders," Rev. Mr. Park and his wife, of Canada, leading. I attended four services on Sabbath, which I found to be spiritually profitable. I spoke as opportunity was given, and supplied many with tracts pertaining to our work. I hope to do more in this line before attending camp meeting and going to the mountains, where I hope to arrange some lectures. Will any friends in Vermont or New Hampshire who can arrange for me to speak in their towns, within six weeks, write to me at 218 Columbus Ave., Boston?

Should any reading this feel moved to contribute to further distribute our literature to those on the beach, I will carefully apply to that purpose any funds placed in my hands, as the interests of the cause may seem to demand. It was estimated that over 10,000 people were at Crescent Beach last Sabbath. The majority doubtless came seeking pleasure. They were as restless as the sea which lashed its waves at their feet. They need to be shown that peace alone can be found in a loving trust in Jesus. Yours for Christ and reform, W. B. STODDARD.

FROM THE FIELD SECRETARY.

We have a standing offer to send the *Cynosure* during the life of any one person, upon the receipt of $30.00; and our friend John Dorcas, Esq., of Iowa, proposed to us, upon his call the other day at our office, to open a list of five-year subscribers from January 1st, 1893. Bro. Dorcas heads the list. There will be several advantages in the five-year subscription plan. Your names only are needed now.

The New England agent will visit Berlin, Ontario, Canada, on the 30th, inst., and labor in that city and adjacent ones, until August 12th next. Brother Stoddard will then spend two days in Toronto, August 13th and 14th. From that city he will go to Ridgeway, Can., for a few days' work. Let all of our Canadian friends pray for these meetings and attend them, if possible.

The Washington, Oregon, department is being vigorously pushed. There are already sixty-five members in this auxiliary to the N. C. A., and it includes *eight ministers*. THEIR FIRST CONVENTION WILL BE HELD AUGUST 23D AND 24TH, 1892, only about one month from this date. A district agent has been secured, to begin his lecture work about September 1st. I shall be glad to receive subscriptions and money for this Pacific work.

Look for farther notice of this convention next week.

I wish some one would invent a machine for impressing on the minds of our friends the value of tract distribution! A letter before me, from a minister, says: "I picked up an anti-secret tract on the floor of Fisk University. It has led to my salvation, and that of many others, from the lodge."

A merchant writes that he uses our tracts in his business letters, and has sent them into nearly two hundred wholesale houses, in different cities. He has heard from a few, and believes that many, under God, will tell for our reform.

Rev. S. Mathew writes that many have been converted to this reform by the tracts which he has circulated during the last ten years. He says: "I have proved that the circulation of tracts is a very important part of the work of reform."

Now, friends, take the Weed pamphlets, Carradine's Sermon, Cook's Address, and other cheap literature and begin a new campaign in your neighborhood this summer and fall.

Rev. Wm. Fenton and myself will make a lecturing tour through Northern Iowa this week. Pray for us. W. I. PHILLIPS.

PERSECUTION AS AN EYE-OPENER.

The following note, received by Bro. I. R. B. Arnold, indicates that the threatened assault upon the Floating Chapel by incensed Odd-fellows, at Leavenworth, Ind., last spring, is opening the eyes of some as to the cruel spirit of the lodge:

"GERMAN ENGLISH COLLEGE,
CHARLES CITY, Iowa.

"DEAR BRO.:—Though a perfect stranger to you, yet I perceive what manner of spirit speaks from your correspondence in the *Cynosure* of April 21, 1892, which paper comes to our college reading-room.

"Go on in your blessed reform work, in the strength of Him who has promised to be strength to the weak.

"I had no idea of the grossness of the sin occasioned by secret societies. Yours,

"PHILLIP WACKER."

It is announced that representatives of various college Greek-letter fraternities in the United States have formed an organization of a permathe Columbian Exposition. This unique combinent character, bent on making an exhibit at nation is known as the "College Fraternities Exhibit Committee," and its officers, it is said, have been elected from persons representing some of the many secret college orders and the non-secret Delta Upsilon. The organization also includes the college girls' "sororites," a comparatively new development of the secret societies in institutions of learning. Considerable curiosity is manifested as to the character of the exhibits to be made by this committee and for which space is to be secured at the Fair. In the words of a contemporary, "we shall scarcely look for a collection of mystic grips, signs and passwords! What then?" Possibly the wagon-pole which caused the death, at Yale, the other day, of Wilkins Rustin,—the appliances used by the D. K. E. in brutally initiating the son of Wm. L. Garrison, or the trophies of midnight raids upon the property of unoffending citizens.

CORRESPONDENCE.

PRESIDENT J. BLANCHARD'S INSTRUCTIVE HISTORY.

NORTHFIELD, Minn., July, 1892.

EDITOR CYNOSURE:—Although Dr. Blanchard has gone to his reward, his memory will long remain and his example speak. He did noble work for Christ, and such men were never more needed than now—fearless, "above the world," assailing "whatsoever exalteth itself against God."

He did very valuable work in the great anti-slavery revolution. I was an editor in the cause in Maine; but by an exchange of papers, we were in fraternal co-operation in that and his faithful war on Masonry, that deceptive relic of paganism with a thin religious dress. Why is it not better exposed? That able, fair, excellent article by his son (Pres. Chas. A. Blanchard's Address before the students at the Chicago Congregational Theological Seminary, last spring) ought to be in every religious paper in the land, and 500,000 should be printed in a pamphlet for every library. Will not the Chicago Theological Seminary have this done?

One great movement in which Pres. Blanchard was prominent has lessons of much present value. I quote from my Anti-slavery History:

"A great religious anti-slavery convention was held in Chicago, in July, 1850, which had not been exceeded in importance, piety and ability. There were 265 enrolled delegates from eleven States, one hundred of them ministers, including college presidents, professors, judges, lawyers, etc., prominent among whom were Presidents Blanchard, Mahan and Finney. All denomina-

tions were represented. Its great and sacred object was to enlist the Christian religion against slavery. They said 'they had argued and waited for religious bodies to act, but generally with no success. They were trammeled by the proud conservatism of the Atlantic cities; it was time to act, at least at the West."

Their report said: "There can be no form of evil, moral, civil, or political, against which Christian literature ought to array itself, if not against slavery: that intentional silence in respect to any gross wrong is open advocacy of that wrong; that to excuse or palliate any form of known sin by such literature is to array itself against the fundamental principles of Christian morality; that this convention feels compelled to testify to the melancholy fact that to a very great extent the religious literature of this nation is most un-Christian and morally corrupting respecting one of the worst forms of moral evil on which the eye of heaven ever rested." They, therefore, resolved that "this defect is the cause of the rapid growth of infidelity; that all Christians make the correction of this deplorable wrong a subject of constant public and private prayer; that religious publications which are either decidedly pro-slavery, or at this crisis-period practically, if not directly, concede that we ought to obey man rather than God, should never be allowed in Christian families."

Here the standard of God's religion was nobly raised by faithful hands, and it had great power.

Where is the Christian church practically to-day in presence of the greater liquor crime? Would that another such convention could be held in Chicago, with its Finney, Blanchard and Mahan!

A. WILLEY.

A VISIT TO BEREA COLLEGE.

BOSTON, Mass., July, 1892.

DEAR CYNOSURE:—On the solicitation of Bro. John G. Fee and others, I left Boston for Berea, Ky., June 20th ult. Eighty-six miles by the N. E. R. R., in two hours and 7 minutes, brought me to Willimantic, Conn., where our train made its first stop. Here I met Bro. J. A. Conant, and after conference decided to precede him to Washington, where I spent a day with my son and friends in the capital city. The health of my son evidently called for a change and rest, and it was arranged for him to accompany me on my return to Boston.

As previously agreed, I met Bro. Conant at the depot on the 22d, and we journeyed *via* the B. & O. R. R. to Cincinnati, where, changing to the Kentucky Central, we arrived at Berea at 4 o'clock P. M. Pres. Stewart and Bro. J. F. Browne welcomed us at the depot, and we were soon enjoying the hospitality and Christian sociability of the President's home, to which we had been assigned as guests during our stay.

Graduating exercises at the college had occurred the day previous, and only a remnant of the nearly four hundred students remained in town. Commencement at Berea is a notable occasion, and the people gather from miles in every direction. Five young men graduated with honors, and the entire program of the day was highly commended by all whom I heard speak of it.

Bro. Addison P. Foster, of Boston, and Bro. Geo. R. Leavitt, of Cleveland, Ohio, were in advance of us, on the same mission of "peace and good-will to men." Vacancies were to be filled in the board of trustees, and additions were contemplated, and it seemed desirable that those upon whom the lot might fall should be ready to qualify and act. The members present met on Friday, but failed to reach the election of new members until Saturday evening, too late for further business, and so took a recess until 9 A. M. on Monday, the 27th.

A gentleman in Indiana, who was not present, Bro. Leavitt, Bro. Foster, and myself, were elected members of the board; and as Bro. Leavitt was obliged to leave at 3 o'clock A. M., Monday, he was heard at an informal session of the board regarding his views and matters important to the usefulness and success of the college. Bro. Browne having provided a "two-wheeled rig" and trusty horse, we started, Sabbath morning, accompanied by Mrs. Browne and Mrs. Carlock, on a mountain tour, adopting, as occasion required and with slight modifications, the old "ride and tie" custom of primitive travel. It was a "rough and rugged road," and, in days not remote, "beset by thieves and murderers," passing the decaying wrecks of old stockades, and, if rumors are correct, winding among unmarked graves, and following the trail and through a mountain "gap" bearing the name of Kentucky's illustrious hunter, Daniel Boone. Old things are giving place to a new and better type of society in this region; and where within a decade there were dram shops, brothels and a famous gambling resort, we found peace and quiet, a rude schoolhouse, and a company of some thirty persons, old and young, studying the "Word of Life."

Some had evidently seen service with "the hard master," but the younger ones were bright and seemed interested in the singing and general exercises. At the request of Bro. Browne, I spoke to them of the Good Shepherd, securing the attention of some, though not of all present. As it would add four miles to our journey, we declined the kindly invitation of a good brother and sister to dine at their home; and we returned by the way that we went, a trifle fatigued, but with pleasant recollections, and prophecies of a brighter future for the children of those Cumberland mountaineers.

Bro. Foster preached to "the Church of Christ in Berea" in the morning, and I was glad of an opportunity to present some thought along the line of the anti-secret work to the board of trustees, faculty and leading citizens of Berea, and to receive assurance from the incoming trustees that they were averse to the whole secrecy system, and to any measure that would lower the standard of Berea College on that issue.

At the meeting on Monday, Bro. Stewart asked to be relieved from his duties as President of the college, and on the granting of his request, retired with a brief speech, full of candor, Christian sympathy and good wishes for the future of the college. Prof. Frost was unanimously elected to fill the vacancy, and he, it is understood, will assume the duties of his office on his return from Europe. No other important changes were made in the faculty; and after completing necessary routine business, the board adjourned until the 7th of September next.

The condition of Bro. Fee's health prevented his attendance on all the meetings, though his mind is remarkably vigorous and his step firm for one of his age—one who passed through the mobs, the bitter persecutions of the Rebellion, and the severe struggles of laying the foundations of a Christian, anti-caste, anti-sect, anti-secret college on slave soil in "perilous times;" and it is greatly to be hoped that he may be spared for years of service, and to see his ideal more fully realized in an educational institution to which all, without distinction of race, sex, or worldly estate, shall have free access.

Bro. Conant returned to spend the Sabbath, June 26th, at the N. C. A. headquarters in Washington, where he was heard in the holiness meeting and from the Gospel wagon, doing good service for the Master.

I arrived in Cincinnati on the 27th, in time to see the Prohibition host gathering, but decided to proceed on my way, as the crowd appeared to be ample, and the cause in safe hands.

I found in Bro. J. A. R. Rogers, of Connecticut, a very social and intelligent traveling companion, who has no fellowship with the unfruitful works of darkness, but who, like a multitude of other ministers, needs "more light." General O. O. Howard, who had at one time been connected with the Good Templars and some other petty secret societies, expressed his preference for open methods and his sympathy with our work of bringing to light "the hidden things of dishonesty." At Washington I called on Bro. Milton Ford, now in his 87th year, and long known as an uncompromising Prohibitionist and a warm friend of the anti-secrecy cause, and found him suffering from the effects of the grippe. Grave fears were entertained that he might not rally and regain strength. He was calm, resigned and hopeful, as he stood near the threshold, looking backward over the self-denial and aggressive work of a long life for the Master, without regrets, and forward with unshaken confidence in Him whose promise is of sure reward to the "faithful unto death." His devoted wife, assisted by kind friends, watched every change, fearing at times that the hour of final parting was near.

On the morning of the 1st. inst. my son and I secured tickets for Boston, *via* the Royal Blue Line, and the Fall River Line steamer, reaching home in time for an early breakfast on the 2nd, which Mrs. Stoddard had prepared in anticipation of our arrival at that hour.

J. P. STODDARD.

LITERATURE.

With the number for July, the *Annals* of the American Academy of Political and Social Science (Philadelphia) begins its third volume. The first article in the current number is entitled Cabinet Government in the United States. It is by Professor Freeman Snow of Harvard and is an answer to the many pleas for the adoption in the United States of cabinet government as known abroad. The next article is by Mrs. S. L. Oberholtzer, and relates how much good School Savings Banks have done and are doing. Prof. J. B. Clark, of Smith College, has a paper on Patten's Dynamic Economics, in which he explains the latest system of political economy, taking up Prof. S. N. Patten's recent book as a basis for his remarks. Prof. Leon Walras, of Lausanne, contributes an article on the Geometrical Theory of the Distribution of Prices, in which he presents a geometric picture of the causation of the prices of all commodities. Besides these there are articles by Mr. B. F. Hughes on Basis of Interest; by Leo S. Rowe on the Conference of the Central Bureau for the Promotion of the Welfare of the Laboring Classes; by Takekuma Okacla on Taxation in Japan, and the usual valuable book reviews and personal notes. Published bi-monthly. $6 a year.

Home and Country for July appears among the illustrated magazines, and will retain that position in future issues. Its specialties are literature, war history, finance and industrial progress. Among the interesting features of the current number are descriptions of the trial trips of the Clermont and Orleans, the first steamers navigating the Hudson and Mississippi; a full yet concise discussion of Senator Peffer's bill for the nomination and election of Presidents by direct vote of the people, written by its author; several articles upon Finance and Trade, adapted to the understanding of ordinary readers; reminiscences of Grant and Lincoln; short stories, and a full-page illustration of the Battle of Atlanta. Published monthly at 96–98 Maiden Lane, New York City. $2 a year. The publishers announce that a copy of the United States Official Postal Guide, containing lists of all postoffices in this country, will be given to each subscriber at $2 per annum.

Our Day for July presents presents its readers with a photogravure portrait of the venerable Neal Dow, the original author of "the Maine Law;" Samuel M. Davis reviews the New Aspects of the Negro Question—relating to the recent outrages in the South; Race Legislation for Railways is discussed by Prof. W. S. Scarborough; The National Supreme Court decides the problem: Is Ours a Christian Nation? Axel Gustafson recounts The Perils of Moderate Drinking; Joseph Cook contributes the usual Boston Monday Lecture: Fast and Loose Theories of Evolution—Recent Modifications of Darwinism; Book Notices; Several Vital Points of Expert Opinion; Methods of Cure of the Opium Habit; Editorial Notes, and a Summary of Reform News, by Rev. Wilbur F. Crafts, embrace a suggestive epitome of current thoughts and events. Our Day Publishing Co., 28 Beacon street, Boston. $2.50 a year.

We are indebted to A. Stockham, of Wait, Sciota Co., Ohio, for an interesting tract of 32 pages, with the title of "The Fearful Outlook; or, The Impending Crisis," addressed "to whom it may concern" The opening pages are devoted to an energetic review of the present phase of the temperance question and its importance, together with the position of the dominant politicians and the church concerning it. This comprises the "fearful outlook." The warning should not be neglected. Secondly, Mr. Stockham relates the story of his religious conversion through the instrumentality of the Salvation Army—an interesting narrative. A few other brief sketches complete this little messenger. It can be obtained of the author.

St. Nicholas has been getting suggestions from its readers as to a national song. "The Star-Spangled Banner" seems to have the strongest existing claim to that honor, but one young person, who objects to the words, but thinks well of the music, makes the novel proposition to fit the words of "My Country, 'tis of Thee" to the music of "The Star-Spangled Banner." The editor of *St. Nicholas* suggests that she seek some quiet place and try the effect of mixing the two very cautiously.

The Cupbearer for July, that pretty and pleasant Chicago magazine for children, is filled with verses, sketches, stories and pictures that will captivate any child blessed with a taste for reading. It seems to be conducted on the principle that what little readers prefer they should have, and in good measure, and we are pleased to learn that it is widely appreciated. Chicago: New Era Publishing Co., 358 Burling St. $1 a year.

The Midsummer Holiday *Century* will contain a story by Honore Beaugrand, of Montreal, founded upon a popular superstition among the voyageurs in the Northwest. M. Beaugrand has made a special study of the folk-lore of Canada, and is now president of the Montreal branch of the American Folk-lore Society.

LODGE NOTES.

GRAND LODGE FRATERNITY.

"Papa."

"Yes?"

"What is a grand lodge?"

"A grand lodge, Johnny, is a body of men elected to make the laws of an order."

"Are they great men, papa?"

"Some of them are."

"Which ones?"

"There is a great difference of opinion on that. You will have to be a great deal older than you are now before you can understand that."

"How much older?"

"Oh, a great—I can't tell you."

Johnnie continued to spell out the words in the Sunday paper with great interest. Pretty soon he looked up and inquired:

"Say, papa, what does f-r-a-t-e-r-n i-t-y, spell?"

"That is fraternity."

"What is fraternity?"

No answer. The young Knight of Honor waited patiently for a full minute, and from the look on papa's face it was evident that he did not assent to the views expressed in the magazine article he was reading.

"What is it, papa?"

Still no answer. The little chap looked thoughtful, and finally asked: "Papa, will I have to be older before I can understand that?"

"Yes."

"How much?"

"About 6,000 years."—*Secret Society Exchange.*

It was a singular condition of affairs that existed in British Columbia Grand Lodge last year; it was this: J E. Phillips, of No. 4, Grand Master. J. E. Phillips, of No. 3, Deputy Grand Master.—*Exchange.*

Three of the supreme officers of the Fraternal Circle, one of the short term endowment orders, have been sentenced to five years in the State prison of Massachusetts for embezzling $50,000. There are others engaged in the same business who ought to be sent to the same institution.—*Knight of Honor Journal.*

Of all the prizes to be awarded during the biennial encampment of the Uniform Rank, Knights of Pythias, which will be held in Kansas City next August, none will arouse more interest than that offered by the *Kansas City Times.* It will be a $500 sword, given to the most popular brigade commander, and the officer to whom it is awarded will possess the handsomest sword in the order.

The Philadelphia *Siftings* says that "the Patriarchs Militant in this department will be ordered into camp on or about August 22 at Lake Ariel, a beautiful summer resort, about an hour's ride from the city of Scranton. Accommodations will be provided for ladies accompanying chevaliers. The encampment will last about a week; the time will be occupied by competition drills, dress parades, etc., interspersed with such pleasurable recreations as boating, fishing and bathing."

A number of the bond and fraternal quick-to-be-rich concerns are having warm times through suits, attachments, etc. Some of the dupes who expected to pay in twenty-five to forty dollars and draw out a hundred are trying to secure a portion of the money left in the hands of agents and others. The "round-up" of those bogus concerns is about completed, and their victims are awaiting the next scheme.—*Odd fellows' Companion.*

North Carolina has six Rebekah Lodges with 211 members—122 brothers and 89 sisters. There's certainly something wrong in Grand Sire Busbee's resident jurisdiction. One year ago there were seven lodges and 380 members. Grand Secretary Woodell, in his report of the above facts, says: "The lodges ought to be encouraged and stimulated by the brethren. There is no better way to stimulate a healthy sentiment in any community regarding our order than by a live Rebekah Lodge."—*Ibid.*

A LOOKING-GLASS.

There are many of our lodges, especially in the smaller cities and towns, that are slowly dying for want of a little genuine enthusiasm and push. When they first launched on the fraternal sea, the shouts and hurrahs of the organizers could be heard in the next county. As long as they hold office and can lead, the boom is louder than an old style Columbian cannon, but their term expires and they are relegated to the benches, when their brotherly love freezes and their enthusiasm grows colder than a coal syndicate's charity. One by one they drift into other fields of spasmodic fraternity, but they keep up their dues, take their benefits and draw the life's blood out of the organization that they do not help to keep alive. New men take command, and they too follow the path of their predecessors when the honors have gone where the woodbine twineth. By and by only a few are left, and then the office seeks the man and not the man the office. Idiotic Bill is grand mogul, imbecile Jack is second mogul, and it doesn't make any difference whether the financial secretary can count, or the recording secretary can write, they have nothing to do but bite their nails and sit up with the living corpse.

A little genuine push and some of the old-time enthusiasm would revive the corpse, but alas, the "king is dead. Long live the king."—*The Fraternal News.*

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ANNOUNCEMENT EXTRAORDINARY.

In the issue of the *Cynosure* for July 28 we purpose to begin the publication of an interesting exposition of the order of "The Nobles of the Mystic Shrine," the latest form of adjunctive Freemasonry, but which a writer quoted in the Chicago *Voice of Masonry* declares "has no connection under high heaven with Masonry." This statement finds a flat and sufficient denial in the accompanying disclosure, by the same authority, that the "Nobles" will not accept to membership any except a Knight Templar or a Scottish Rite Mason of the thirty-second degree.

Stating on what we believe is competent authority, aside from the ritual which we purpose to print, this order was primarily instituted to try, judge and execute criminals (?) whom the tardy civil law did not reach to the measure of their offences! Such parties the Mystic Shrine "would fearlessly try, judge, and, convicted, execute the criminals within the hour, leaving no trace of their action behind." "Temples were instituted throughout Europe, some years ago, and although possessing all the powers and material of the Inquisition, if required, they still continue to thrive as charitable and social organizations, *as well as being inquisitors upon the flagrant outragers and desecrators of Masonic vows.*"

The exposition that has been furnished us shows a wonderful degree of barbarism—all the more wonderful for its introduction into Christian America, where the light of Gospel truth shines effulgently, and the Spirit of Christ is so widely felt and understood.

It will be read with interest.

THE LESSONS OF "STRIKES" AND "LOCK-OUTS."

The recent strike of the iron-workers at Homestead, Pa., and of the miners in Idaho, with the attending lawlessness, defiance of authority, and murder, were but two of a constantly recurring series which, during a course of years, have marked our century, and especially its latter half, as a period when greed of gain, on the part of capitalists, is confronted with red-handed violence on the part of those who either are, or who profess to be, the oppressed.

This constitutes the great labor problem to-day—one of the most intricate and difficult of all the questions of sociology that confront the Christian nations of the two hemispheres.

Great efforts have been put forth to reconcile the parties to this conflict and secure harmony of action. Every impulse of philanthropy, every demand of patriotism, and every aspiration for political success, have combined to lead to the adoption of such legislative enactments as shall secure concord and peace.

And yet all efforts have failed. The evil has continued to increase in breadth and intensity, and now confronts us as never before.

We notice some of these proposed remedies on which the hopes of the politicians have been so largely based.

1. The policy of protection of labor by tariff legislation. It has been held, in theory, that such protection would be the great panacea for all the difficulties both of capital and labor, and that, under its benign influence, capital would find ample scope for investment, and labor abundant demands and satisfactory remuneration. It is claimed that this increased prosperity of the manufacturing interests would bring at least equal advantages to the interests of agriculture and of mining, so that no department of business would fail of development and promotion.

This experiment has had at least thirty years of trial, in which it ought to have succeeded, if success was attainable. Our tariff laws have been repeatedly changed, but always with a view of benefiting both capital and labor. The McKinley act was most carefully devised; and while it levies heavier duties than our government ever before imposed, it is manifestly the result of the maturest wisdom of the protection party.

Meanwhile, the evil has *not* been remedied, but has steadily increased. Fifty years ago strikes and lockouts were scarcely ever known. Within the last twenty years they have been not only common, but have, on the whole, increased both in frequency and violence. They have been quite as common among those engaged in protected as those in unprotected industries. Side by side with this bitter cry of the manufacturing laborer, the interests of farmers have suffered a continued and growing depression. The exceptionally good crops of last year, together with the great foreign demand for our grain, have tended to check, in some degree, the downward tendency; but never has our cotton ruled so low, and never have the cotton-growing States felt so great a depression. It is doubtless true that the protective policy has added largely to the aggregate wealth of the nation, and especially to the manufacturing centers, but this increase is in the hands of capitalists. The laborers and the farmers have all the time grown relatively poorer. Whether the protective policy has not been one of the foremost causes of the evils it was intended to remove, we will not now stop to discuss. We only insist that as a remedy for our labor difficulties it utterly fails. The Homestead outbreak bears testimony to its uselessness.

2. Another remedy for our labor troubles, on which much stress has been laid, is abundant and cheap money. To secure this, and also to help the mining interests, a law was first enacted to purchase and coin two millions of dollars per month. This amount was, two years ago, increased to four and one-half millions, to be either coined, or to be issued in the form of silver certificates. This amount consumes nearly or quite the entire current product of the American mines; but, instead of enhancing the price of silver, and greatly increasing the currency in circulation, the price of silver was never so low as it is to-day, and the money in circulation, per capita, is but very slightly, if at all, increased. In the meantime our gold, contrary to all precedent—for with an excess of exports, as at present, we usually import gold—is flowing out of the country, and manufacturers are insisting on lowering the scale of wages. Nor would free coinage tend to remedy the evil. That eminent statesman and financier, John Sherman, already regrets the measure for the purchase of four and one-half million dollars per month, of which he was the author, and shows conclusively that existing evils would be aggravated rather than remedied by free coinage of silver. Neither would the sub-treasury scheme, even if its adoption was possible, solve our difficulties. It would offer great facilities for getting in debt, and all experience proves that when such facilities are the greatest, the debts of the people most largely increase, and the time when payment is demanded and exacted is in periods of financial depression.

The prohibition of imported contract labor and the Chinese exclusion bill have had little effect on the labor market. So long as the Atlantic ocean is simply a ferry to be crossed in less than a week, and so long as the scale of wages is higher here than in Europe, there will always be competition in the labor market. No Chinese wall can exclude Europeans, and no combination of American laborers can prevent their employment.

Aside from these legislative attempts at the solution of the great problem, there have been the organization of secret labor unions and the formation of co-operative associations. The first are selfish combinations against employers, as unscrupulous in methods as they are un-Christian in their purposes. The latter had their origin in a sincere desire to reconcile capital and labor; and, so far as they have been tried, have had a fair measure of success. The great obstacle is the greed of capitalists, who, as a rule, are not less selfish than their employes.

What, then, is the true remedy?

1. There can be no settlement of the labor question except on Christian principles. No plan that ignores divine law, and does not rest on the principles of the Gospel of Christ, can be in any sense a settlement. So long as it can be truly said of employers: "Behold the hire of your laborers....is of you kept back by fraud;" and that "ye have lived in pleasure and been wanton," and "have condemned and killed the just," there can be no adjustment. Nor is it material whether it is the nominal price that is thus "kept back," or simply "that which is just and equal." In either case, it "cries in the ear of the Lord of Sabaoth." So, also, those who serve must do so with "good-will, doing service unto the Lord, and not to men." In short, there must be from both sides eliminated the principle of human selfishness, and in its place put the divine law of love to our brother man.

2. In all our methods for the promotion of this end, there must be constantly an appeal to reason, justice and benevolence. *Both* parties must be taken into the counsel, since the interests of both parties are to be considered. It follows, therefore, that *all secret combinations*, whether of employers or of employes, are wholly inconsistent with any adjustment of differences.

3. Honest differences should be submitted to impartial arbitrators, and their decision should be regarded as morally binding.

4. There should be instilled into the minds of the public a sacred regard for individual rights and, also, for *the supremacy of civil laws.* The fact that they may sometimes work oppression is no reason why they should not be cheerfully obeyed. Any covenant in any combination among men which in its nature is calculated to work an impairment of due respect for, and obedience to, all civil authority should be regarded as in the nature of a conspiracy against the public good.

So far, this question is one of moral reform, and these principles ought to have the honest support of all moralists and religious teachers. To the influence of such teaching we may look for the ultimate solution of this problem.

Legislative action may greatly promote such a consummation.

1. It seems to us that the state should discourage, rather than foster, great combinations of capital; and that, to this end, all restrictions on trade should be speedily removed. International reciprocity is the true and ultimate solution of the tariff question.

2. The state should aid, in all practical ways, the principle of co-operation, or profit-sharing, as the best solution of the labor question.

3. That boards of arbitrators should be provided by the state, and that, under certain defined circumstances, their decisions should have the force of law, binding alike on employers and employes.

4. That while the right of privacy is conceded in all ordinary business transactions, all *secret combinations*, on the part of either capitalists or laborers, should be strictly prohibited; and it should be held that the public well-being demands that all associations that consider public interests ought to be open to public criticism. All secret societies, as such, should also be regarded as conspiracies.

Enactments of this character would greatly mitigate the power of capitalists to oppress, and would extract the teeth of these labor unions that inaugurate strikes and destroy lives and property. As we cannot look to Satan to cast out sin, we cannot expect the so-called "People's party," which is based on combined secrecy and political ambition, to aid in this object.

"ONE MASONRY."

Among Masons all distinctions of sect and party are forgotten and ignored. The Jew and the Christian, Romanist and Protestant, the Israelite and the Buddhist, all meet upon the level, and acknowledge one common bond of brotherhood. There may be many religions among them, but there is *only one Masonry.—Michigan Freemason.*

Most Masonic authors, when writing about Masonry, may be justly accused, like many politicians, of "talking for buncombe," and the above is a fair specimen of the stuff which the fraternity usually bestows on the public for its own aggrandizement.

The first sentence in the above extract is true. The religion of the order is so broad that it accepts any man who is Masonically perfect, whatever his creed—whether he be pagan or Christian. If he acknowledges the existence of a Supreme Ruler of the Universe, by any name, or under any form of worship, he is accepted. "All distinctions of sect and party are forgotten and ignored." No belief is rejected, and no Christian is preferred because he is one. Masonry is a universal religion, without heart or conscience.

"All acknowledge one common bond of brotherhood." Yet (says the same publication) "selfishness and exclusiveness have managed to creep into some Masonic lodges," in which "a

visitor is not at ease for a moment from the time he interrogates the Tyler to the time when he leaves the lodge. He is made to feel as though he were an interloper trespassing on the domain of others." He knows "there is"—in the lectures of the lodge—"one common bond of brotherhood;" but his experience naturally inclines him to believe, when he leaves the lodge-room, in silence and forgotten, that Masonry is a bundle of shams.

"There is only one Masonry." It is well for the world that there is but one. It is better that it can be more truly understood outside of the lodge than in it; that its inmost secrecy is revealed to all who have the curiosity to read it in the light of truth, and that then it appears as it is, in all its deformity and wickedness.

DIVINE TRAINING.

It has been said by a high authority that "there is no discharge" in the war of life; it is either death and victory, or death and failure. There is no middle provision in the contest; no other climax than the one or the other.

The price of salvation, on our part, is continued watchfulness, and this vigilance is rendered necessary by the course of discipline to which all of God's faithful children are subjected. A notable instance of this is found in Job, whom Satan, by divine and especial permission, was suffered to afflict until the perfection of the man of Uz was established beyond a peradventure. Paul, also, lest he should become vainglorious while in the enjoyment of divine favor, was afflicted with a "thorn in the flesh," a form of discipline that he acknowledged to be salutary, even though he could not pray it away; and from his day to this, God has established some form of discipline for the training of his children, either to correct a spiritual error, to restrain some presumptuous tendency, or to enlarge the measure of his grace in the hearts of those whom he would draw nearer to himself.

As Elihu (Job 36: 7–12) expressed it: "He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. And if they be bound in fetters, and be holden in cords of affliction, then he sheweth them their work and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. But if they obey not, they shall perish by the sword, and they shall die without knowledge."

Discipline, then, has for its great object the cultivation of the spirit of humble obedience to the commandments of God, and an entire and perfect submission to his will. In this connection, "hear what the Spirit saith to the churches," in Revelation 2 and 3; for it is not only individual Christians whom God chooses to discipline, but all the congregations of his saints. In these two chapters we are shown the difference in his admonitions and threats delivered to the seven early churches, in which his mildness and severity are plainly contrasted.

So it was in the cases of Job and Paul. The former suffered more in his body and estate than did Paul. He was afterwards richly rewarded for his fidelity in body and estate; while Paul, always faithful under his afflictions, laid down his life for his Master, and went to heaven for his reward.

Thus God's dealings with his people greatly differ, but none is exempt from discipline of some sort. Upon some the powers of hell are turned loose; upon others the sorrows of this world come like a flood; for others his tenderness devises less afflictive but equally certain modes of discipline. To the "shorn lamb" he "tempers the wind," lest it be dismayed; to the rugged soul he administers correction of a more pungent nature. No child of God can doubt it.

He whom God does not thus chasten is not his son. If one has the witness of the Spirit that he is born of God, that one may look for the witness of disicipine also to testify of the divine power; and the exhibition of God's love, thus manifested, is not only an earnest of that love, but it should also teach us that we need the discipline through which he is endeavoring to draw us nearer and nearer to himself. So Job and Paul evidently understood their sufferings. If this is the case, it is no time for the true Christian to rebel or murmur when affliction is laid upon him. Faith may sometimes falter under the scourge, but it should never be cast away; submission may be painful but it should be willingly and patiently yielded; obedience may seem difficult, but it should not cease; for the end is peace and righteousness. "He that endureth *to the end* shall be saved." On the other hand, rebellion can only bring shipwreck: "They shall perish by the sword, and....die without knowledge.

He who remains faithful under divine training is armed by the Holy Spirit with all necessary weapons for overcoming not only sinfulness, but all the cares and trials pertaining to "the life that now is," and is better prepared to enjoy the purer "life that is to come." Crosses will not then be deemed judgments, but, like the refiner's fire, will serve to remove the earthly dross from the soul until the Saviour can see his glorious image reflected in it; can see the effects of the the travail of his own soul in ours, and be satisfied with the finished work that he beholds.

EDUCATIONAL.

On our desk lie two books, both of definite interest to every true American:

1. "The History of Higher Education in Massachusetts," by Geo. Gary Bush, Ph. D., forming No. 13 of Contributions to American Educational History, edited by Herbert B. Adams.

2. "Southern Women in the Recent Educational Movement in the South," by Rev. A. D. Mayo, M. A.

Both are official publications—"Circulars of Information"—emanating from the Bureau of Education, Department of the Interior, at Washington, D. C., and are intended for general distribution.

Commissioner Harris, in transmitting the work on Massachusetts to the Secretary of the Interior, offers the following suggestions as to its character and value to friends of education:

"With the opening of the nineteenth century a new educational era begins, characterized especially by greater freedom of belief and practice. The expansion of the college and its work follows. New professorships are established; various schools and departments opened; there is a broadening of the courses of instruction, and an improvement in the methods of teaching."

"The feature of special historical and educational interest to be noted in this monograph is that the Puritan of Massachusetts Bay was well-fitted to be the pioneer of a great educational movement, such as has since been developed on this continent. Of strong religious convictions, and by nature a theologian, he set a very high value upon learning and a learned ministry. Hence his first thought was to found a Christian college."

The result of this "first thought" was Harvard College, which has flourished for more than 250 years. "From the middle of the seventeenth century, until near the close of the colonial period, Harvard was the centre of the intellectual life of by far the greater part of New England. The growth of the college not only kept pace with the growth and prosperity of the country, but it furnished the trained minds which made that prosperity possible. As the eighteenth century advanced, some of Harvard's sons became men of science, and some were preparing themselves to be the standard-bearers of the Revolution. The loyalty of the educated men of New England became the strong arm of the Northern colonies in 1776."

The volume contains historical sketches of all the higher educational institutions in Massachusetts, of their establishment, the work accomplished by them, their endowments, appliances and buildings, number of students enrolled, expenses and other information in detail. An excellent statement is also made of the advantages which Massachusetts offers for the education of women. Full accounts are also given of the work done in the Massachusetts Institute of Technology. Had we space, much of interest could be given from its pages to our readers.

Of the other work much also might be said in its praise. Its author traveled in the various sections of the South for twelve years, visiting educational institutions of all kinds, and acquainting himself with the labors and results of the methods employed in each. His report includes the work of the Southern schools for the education of girls; secondly, the work of Northern and Southern women in the superior schools for colored youth; and thirdly, the common school. It is a summary of the labors of many noble women. Inasmuch as education in our time is coming more and more largely into the hands of the women, the phase herein treated is becoming more significant every year. The body of the treatise relates to the foundation and management of that class of schools which exercises a molding effect on the entire elementary education; for the secondary schools of the South are doing most of the work of educating the teachers. In the case of the colored schools one may say that the secondary schools educate also the preachers who are doing the best work.

In recent lectures upon the progress of the colored race delivered in Washington, D. C., Dr. W. E. Park claimed for them in only twenty-seven years of freedom over 2,118 common schools with 250,000 pupils, twenty colleges, and six universities. Dr. Beard compared the progress of the Negro to that of Narcissus, and endeavored to show by figures and keenly-pointed facts the falsity of the statement made by John C. Calhoun, who was quoted as saying: "If I could find a Negro who was able to learn to conjugate a Greek verb I would then be willing to believe he was a man." Also that of another noted Southerner who said: "The Negro does not seem to make any progress, and, in my opinion, never will; not because he will not have the necessary advantages, but because he has not the ability to rise above present surroundings." "In 1865 the Negro owned nothing, even himself; the number who could not read and write was not worth counting; their ministers were rude, ignorant and uncultured. To-day, twenty-seven years after, they have 1,000 college-bred ministers, 154 newspapers, two magazines, 250 lawyers, 749 physicians, while there are 247 Negro students in European universities studying and fitting themselves for professors and learning what they shall best teach to elevate the mental, moral, and social standards of their race."

New York Military, Cornwall, N. Y., Col. C. J. Wright, B. S., A. M., President.

THE VOLUME OF SERMONS AND ADDRESSES by the late President Jonathan Blanchard is running the usual gauntlet of printers and binders—*and their promises.* Of course, so long as men are human the latter commodity must always be discounted. Not quite allowance enough was made when it was believed the book would be issued July 10th, and unavoidable delays may keep it from the readers until next week; but the work is being hastened as rapidly as possible, consistent with good mechanical execution. The retail price will be 75 cents, postage prepaid. The volume will be a valuable addition to any library, and the first edition should be quickly exhausted. Orders will be received at this rate at the N. C. A. office at any time.

—The July issue of the *National Home Guard* (Boston) presents a life-like portrait and sketch of Mrs. Anna E. Stoddard, the wife of our esteemed New England agent, herself well-known to *Cynosure* readers as an indefatigable anti-secrecy reformer. Before going to New England she was an active Christian worker in other parts of the Union, laboring with consecrated zeal.

—A private letter from Bro. W. B. Stoddard, dated Boston, July 14, says that he finds in the ocean baths the element he seems to need for recuperation, is improving in condition, "feels grateful to God for the renewed strength he has given," and is "looking to him for greater blessings." Our brother's entire recovery will be hailed with sympathetic gratitude by *Cynosure* readers.

—Gen. John Bidwell, who has been nominated as the Prohibition party's candidate for President, is credited with an excellent reputation. Born in 1819, in Chautauqua county, New York, he emigrated, in 1841, to California, of which State he is still a citizen. He has filled a number of responsible offices, serving one term as a member of Congress, and is the owner of a ranch, in the Sacramento Valley, containing 25,000 acres

THE HOME.

FRET NOT THYSELF.

(Psalm 37: 1-8.)

Fret not thyself, nor envious be
Of those who work iniquity,
And prosper in their way;
For like the grass, they perish soon,
And like the herb cut down at noon,
They wither in a day.

Trust in the Lord and still do well;
Within thy land securely dwell,
And follow faithfulness.
Delight in Him so strong to save,
And every good thy heart can crave,
He'll give thee to possess.

Unto the Lord thy way commit,
Confide in Him, who King doth sit
Enthroned in power divine.
For He thy righteousness will make
As light amid the darkness break,
Thy right as noon-day shine.

Rest in the Lord and be thou still;
With patience wait His holy will,
Enduring to the end.
Fret not thyself though sin increase,
Forsake thy wrath, from anger cease,
For these to evil tend.

—*Edward A. Collier, in N. Y. Observer.*

THE WILL OF GOD.

Alfred Cookman said of his life that it was a continual "yes to his Heavenly Father. May we be as children who always say "yes" to their parents. How sweet it must be to God to have us say "yes" to him, no matter what he asks. But, in order for this, we must see him in everything; for it is one thing to say "yes" to his will and quite another to say "yes" to the will of man. And since a great part of our lives is made up of our dealings with our fellow-men, we must be able to lose sight of them in all that comes to us, and must see the hand of our God alone. We must pass over second causes and deal in each matter directly with our God. Therefore we need a God who will enter into every little detail of our lives; one who will not let a sparrow fall to the ground without him and who numbers even the very hairs of our heads. And such a God we have. If he then is for us, who can be against us? If he is on our side, who can harm us? We may, indeed, triumphantly say: "The Lord is my helper, and I will not fear what man shall do unto me." Neither man nor woman, nor Satan, nor the elements of nature, can touch that Christian who is trusting the Lord, unless he sees it is best, and allows it to be done.

"Oh, dear friends, tell me, does not God's will look sweet to you? I think when it came to the point of a deliberate choice, every Christian would say: Give me God's will. The only thing we need be afraid of in life, would be lest his will should not be done; lest our own will, or somebody else's, should triumph. Faber says that man always reigns who sides with God.

If you are resting in your own will or on that of any man, you are running an awful risk; but if everything is put into God's hands you run no risk at all. Some old writer says: The will of God is not a load to carry but a pillow to rest on. So you will find it; and if you wake up in the night anxious, I advise you to sing yourself to sleep with this sweetest of songs: Thy will be done! Thy will be done! Thy will be done!—*Union Signal.*

AS OUR DAY, SO OUR STRENGTH.

There are many people who seem exceedingly anxious, since they must work, to find something which is easy to do. But it is by no means certain that this is a wise course. How much would a boy know if he was constantly kept at easy lessons? He might study his primer for fifty years, and everything would be easy; but what would he know, and what would he be fit for? So a person might read easy books, like the sloppy, trashy, sensational novels of the day, but when he had read for 999 years, what would he know, and what would he be good for? Such things do not task the mental energies, do not develop mental powers, but leave a man as they found him, only a little more weakly and flabby than he was at the beginning. So with easy work; work which tries no muscle develops no muscle. A man who never puts forth efforts which test his powers and try his strength will never have much power to test or strength to try. He will grow up lazy, flabby, feeble and unfit to fight the battle of life.

There is much work to be done which requires men of brain and men of brawn, men of mental vigor and of muscular power, and the world at large has little use for men who are always looking for easy work. What we need is men of muscle, brawn, pluck, courage, and strength; men who are ready to grapple with difficulties, dangers and hindrances; take hold of what comes, and do what is needed; meet enemies and overcome them, and do work which shall tell in time and eternity.

God calls us to quit ourselves like men—to be strong in the Lord and in the power of his might. Let us be ready to obey his call, and do his will; and if we do the work which he gives us, we shall have blessings in our labor while we do it, blessing on our labor when it is accomplished, and blessings for our labor at the end.—*The Christian.*

MISUNDERSTANDINGS.

How many griefs and troubles which come to us in this world are purely the result of misunderstandings. We think people say what they never did say, or mean what they never did mean. We count men unreasonable and harsh; we fume and fret about matters which do not go to our liking; we complain about what men have said or done; and all this while the persons whom we are blaming meant nothing of the kind that we surmise, and know nothing whatever of our tribulations.

This is one reason why people who have grievances should go at once to those concerned. They are often the only ones who know the truth, who can explain the misunderstanding, correct the error, or right the wrong. They can tell what they intended to say, or intended to do; and in a great many instances we shall find, on going to the proper parties, that we had utterly misapprehended the facts in the case, have judged others unkindly and have made ourselves miserable for nothing. In many cases we shall find that we have taken offense where none was intended; that we have counted words harsh which were kindly meant; that light and tripping phrases which were carelessly thrown off have been taken to heart as they never should have been; and that we have made ourselves and others miserable when there was no need of it whatever.

How many little misunderstandings stick, like a splinter in one's finger, until they make mischief and trouble that cannot be easily remedied; and in how many cases five minutes' frank, honest talk would have settled the whole matter. The policy of silence at such times is a very dangerous policy, and many hearts have bled and suffered when a word would have healed them.—*Exchange.*

A GENUINE LOVE STORY.

This story was originally told by Spurgeon:

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of the bridal wardrobe, the young wife shone among the throng, distinguished by her comeliness and vivacity and rich attire; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house where there gathered a similar gay company. The wife of ten years ago wore the same dress she had worn on the previous occasion, and, of course, it had been altered and re-made, and was old-fashioned and almost shabby. Toil and care and motherhood, and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, careworn and pre-occupied. Her small hands, roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude, a great sense of all her loving faithfulness came over his heart. Looking up she caught his earnest gaze, and noticed that his eyes were filled with tears. She rose and went to him; her questioning eyes mutely asked for an explanation of his emotion; and when he tenderly took her hand, and placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and their children, a great wave of happiness filled her heart, and light shone in her face so that it gave more than youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privations they have endured.—*Christian Repository.*

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do in three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not only in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible.

One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!—*Mid-Continent.*

MISSIONARY UNBELIEF.

There is no escaping the conclusions of the following epigrammatic sentences of Rev. Herrick Johnson, D. D. They were expressed some time ago, but they will bear repeating many times over.

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the apostles' creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the church of God is ready? "If thou canst believe, all things are possible to him that believeth."

LUTHER'S TWO MIRACLES.

On the 5th of August, 1530, an awful crisis of the Reformation, when the firmest seemed to swerve and the boldest to tremble, Luther thus wrote to Chancellor Bench: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast and glorious firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported his immense vault, and yet the heavens did not fall. And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away."

These miracles, as Luther called them, filled

him with unconquerable trust and joy in God. Well they might. So may they us. We see them wrought before us every night and every day.

Reader, Luther's two miracles are visible. They have stood the sweep of centuries. They are God's matchless monuments. The heavens stand firm without a column on which to rest. The thick clouds, which are God's chariots, hang above us like a vast sea. Look up and behold the wonders, and, Luther-like, be armed with an "unconquerable trust in God."—*Christian Standard.*

MORALS OF DRESS.

However we may think of it, dress and manners are not simply matters of taste. They are matters of morals and religion, and Christians ought not to accept the rules and regulations set by leaders of fashion, without regard to these higher considerations. To give allegiance to arbitrary laws in these things, which are decreed by people whose lives are often shockingly immoral, is the most slavish sort of conformity to this world. The adornment of a meek and quiet spirit is of great price in the sight of God, but how many "girls of the period," even of those who are members of the church, are consciously striving to put on this adornment?

How many Christian mothers give as much thought to such adorning of their daughters as they do to "the putting on of apparel" in the latest and most stylish modes. Society at present does not foster the precious "meek and quiet spirit." It is ostentatious and boisterous. Young men run to legs and lungs more than formerly, and young women seem to strive to be mannish. If you will study the matter in places of public resort you will see the truth of this. Not many days since we were in the postoffice where some forty persons were waiting for the mail to be distributed. Pretty much all sorts of people were represented, but there was one well-dressed young lady who *would* monopolize all attention. In a loud and metallic voice she was constantly pouring out crude remarks and lame witticisms, to the admiration of her set and the annoyance of the others.

On another recent occasion, in a place equally public, half a dozen misses, whose ages would probably have averaged the supposedly unlucky thirteen, were as garrulous, noisy and generally obstreperous as a half-drunken saloon crowd. And the conversation, or, rather the chatter and clatter, was made up of bicycle and baseball talk, liberally interlarded with slang. They were all, we believe, daughters of Christian parents (one of them the daughter of a preacher) and several of them members of the church. We may be over-squeamish about these things, but it seemed to us that there was not much trace of the meek and quiet spirit,—the delicious maidenly reserve and modesty,—which is the chief ornament in God's estimation. Are we striving to bring up our children in the nurture and admonition of the Lord? Fathers and mothers,—fathers especially, and mothers most especially,——think of this.—*Christian Standard.*

A SALVATION ARMY TABLEAU.

Captain (who has been seated at the table, making up the books, turns to lieutenant, who is trying to patch up a rather seedy-looking uniform): "Lieutenant, how much salary would you like this week?"

Lieutenant: "It is not a question of how much would I like, but how much am I to get."

Captain: "Well, how much do you think there is for us?"

Lieutenant: "Five cents each?"

Captain: "Less than that."

Lieutenant: "Nothing?"

Captain: "That's the amount."

Lieutenant: "Can we meet the rent?"

Captain: "Yes, just to the very cent."

Lieutenant: "Praise God for that! As long as we can keep clear of debt we need not trouble, for God will never let us go hungry."

Captain: "No! God has indeed wonderfully supplied our needs since we have been here; the people are kind. No sooner is the last bit of food gone than some more comes along."

Lieutenant: "By the by, we have very little food in the house now."

Captain: "Oh, keep believing! More is coming."

Tap, tap at the door.

Captain goes to the door, and there meets a little maid, who hands in a nice chicken, saying: "Please, Captain, mother sent you this for dinner to-morrow."

Captain carries in the chicken triumphantly and shows lieutenant.

Lieutenant: "Praise God!"—*War Cry.*

LOVE ONE ANOTHER.

Children, do you love each other?
Are you ever kind and true?
Do you always do to others
As you'd have them do to you?
Are you gentle to each other?
Are you careful, day by day,
Not to give offence by actions,
Nor by anything you say?

Little children, love each other—
Never give another pain;
If your brother speak in anger,
Answer not in wrath again.
Be not selfish to each other;
Never spoil another's rest;
Strive to make each other happy,
And you will yourselves be blest.

—*Selected.*

TEMPERANCE.

WENDELL PHILLIPS' "TWO SIDES OF ONE CANVAS."

[Originally printed in a newspaper and reproduced in Carlos Martyn's Life of Wendell Phillips.]

One beautiful afternoon in August, there came to me the heart-broken wife of a State-prison convict. We tried to plan for his pardon and restoration to home and the world. It was a very sad case. He was the only surviving son of a very noble man—one who lived only to serve the poor, the tempted, and the criminal.

All he had, all he was, he gave unreservedly to help thieves and drunkards. His house was their home. His name their bail to save them from prison. His reward their reformation. It was a happy hour to hear him tell of the hundreds he had shielded from the contamination and evil example of prisons, and of the large proportion he had good reason to believe permanently saved. Out of hundreds, he once told me only two left him to pay their bail, forfeited by neglect to show themselves in court according to agreement—only two!

Bred under such a roof, the son started in life with a generous heart, noble dreams, and high purpose. Ten years of prosperity, fairly earned by energy, industry and character, ended in bankruptcy, as is so often the case in our risky and changing trade; then came a struggle for business, for bread, temptation, despair, intemperance. He could not safely pass the open doors that tempted him to indulgence, forgetfulness, and crime. How hard his wife wrought and struggled to save him from indulgence, and then to shield him from exposure! How long wife, sister and friends labored to avert conviction and the State prison! "I would spare him gladly," wrote the prosecuting attorney, "if he could stop drinking. He shall never go to prison if he will be a sober man. But all this wretchedness and crime comes from rum."

Manfully did the young fellow struggle to resist the appetite. Again and again did he promise, and keep his promise perhaps a month, then fall. He could not walk the streets and earn his bread soberly, while so many open doors—opened by men who sought to coin gold out of their neighbors' vices—lured him to indulgence. So rightfully, the state pressed on, and he went to prison. An honored name disgraced, a loving home broken up, a wide circle of kindred sorely pained, a worthy, well-meaning man wrecked. Sorrow and crime "all comes from rum," says the keen-sighted lawyer.

As I parted from the sad wife on my doorstep, I looked beyond, and close by the laughing sea stood a handsome cottage. The grounds were laid out expensively and with great taste. Over the broad piazza hung lazily an Eastern hammock, while all around were richly painted chairs and lounges of every easy and tempting form. Overhead were quaint vases of beautiful flowers, and the delicious lawn was bordered with them. On the lawn itself gayly-dressed women laughed merrily over croquet, and noisy children played near. A span of superb horses pawed the earth impatiently at the gate, while gay salutations passed between the croquet players and the fashionable equipages that rolled by. It was a scene of beauty, comfort, taste, luxry and wealth. *All came from rum.* Silks and diamonds, flowers and equipage, stately roof and costly attendance, *all came from rum.* The owner was one who, in a great city, coined his gold out of the vices of his fellow men!

To me it was a *dissolving view.* I lost sight of the gay women, the frolicsome children, the impatient horses and the ocean rolling up to the lawn. I saw instead the pale convict in his cell twelve feet by nine; the sad wife going from judge to attorney, from court to Governor's Council, begging money for her *overtempted* husband. I heard above the children's noise, the croquet, laugh and the surf waves, that lawyer's stern reason for exacting the full penalty of the law—*all this comes from rum!*

RUM FOR AFRICA.

"A few years ago, in a lonely hut in Central Africa, a worn-out man died on his knees, praying in the fervor of a consecrated, loyal soul, Oh, let thy kingdom come! He had opened, he thought, the great dark continent to the onward march of civilization and the light of God's truth. Christendom shouted for joy, and the procession started."

"Watch it! One missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons of rum; and so on and on it goes, rum and missionaries, and missionaries and rum. Thus we touch the great Congo State."

"Watch again! One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick; it cries out, 'Oh, Christians at home, for the love of Christ stop the rum!' But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum—without the missionary."

"Under the madness of intoxicating liquors sent from Massachusetts, 200 of those (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for $17.00, but America hurries fifty souls to the bar of God for ninety cents."—*Margaret E. Stewart, in Herald and Presbyter.*

BAY STATE PROHIBITION PLATFORM.

The platform of the Massachusetts Prohibitionists is brief, clear and emphatic. It makes the liquor question the supreme issue before the people and demands absolute prohibition and suppression. It fairly states the position of both Democratic and Republican parties. It insists on the integrity of our public school system. It asks for a fair and equitable tariff. It demands restrictive immigration and carefully guarded naturalization laws. It opposes free coinage of silver. It insists upon a free ballot and fair count in all sections of the country. It urges fair labor laws, and stands for civil service reform, asks for just and liberal pensions, denounces the "drink law" of 1891, and the refusal of the present Legislature to give effective temperance legislation. Massachusetts Prohibitionists have convictions, and also have the courage of them.—*Boston Traveler.*

PROTECTION FOR THE BOYS VS. PROTECTION FOR THE SEALS.

The Annual Drink Bill of the United States, according to the best estimates, is about $1,200,000,000.

The Bering Sea seal-skins sold in the London markets in the last 26 years—including most of those taken by poachers, about which the United States and Great Britain have had so much trouble—have been $30,000,000.

Dr. Darwin says that "all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON V.—Third Quarter, 1892.—July 31.

SUBJECT.—Peter and John before the Council.—Acts 4: 1-18.

GOLDEN TEXT.—There is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 4: 1-18. T.—Acts 20: 17-27. W.—Luke 21: 8-19. T.—1 Tim. 1: 12-17. F.—Rom. 1: 7-16. S.—John 3: 11-19. S.-1 Cor. 3: 1-11.

1. *Peter preaching in the Temple court.*—vs. 1–5. Between last week's lesson and the present one, the latter part of chapter three occurs. It gives us the remainder of the sermon preached by Peter in explanation of the wonderful healing of the man who was lame from his birth, and contains, also, an introduction to the Gospel of Jesus Christ, in the relation which the testament of salvation through his blood bore to the old covenant of God and Abraham, and the supercedure of the latter by the former. This unpalatable doctrine fell upon hearts devoid of grace, with the usual effect of creating agitation and opposition to the Gospel and its advocates. The priests, the captain of the Temple, and the Sadducees were all incensed at the boldness of the disciples; and the Sadducees, especially, vexed at the doctrine of the resurrection of the dead; which they utterly disbelieved and antagonized. It is not surprising, therefore, to find Peter and John immediately arrested and placed in confinement for the night. Still, the Spirit of God had in their words given utterance to sentiments which led many of their hearers among that audience of five thousand to believe on the Lord Jesus Christ and the doctrines which he had taught.

2. *The trial.*—vs. 5–12. With the morrow came the rulers and elders and scribes of the Temple service before the august seventy of the Sanhedrim, with both the Jewish and the Roman high priests (Annas and Caiaphas), and other eminent persons of their kindred. When all was ready, Peter and John was brought from prison and set before this high court for trial. How forcibly must they have remembered the words of their departed Master (John 15: 20, 21), "If they have persecuted me, they will persecute you; .... all these things will they do unto you for my name's sake, because they know not Him that sent me." The miracle wrought upon the lame man was still uppermost in the thoughts of these rulers, and the first question they asked of the apostles was, by what power this man had been healed. This inquiry led to another confirmation of the Master's promise (Mark 13: 11), for Peter, filled with the Holy Ghost, began earnestly to preach Jesus in his character not only of a healer of men's bodies, but the only Saviour whereby all men must be saved, if at all. The words of Peter had their effect of astonishing the Sanhedrim, but not of softening their hearts to receive the wonderful truths to which they had listened. How often is this experience repeated in the career of many faithful ministers of our day! The most vivid expositions of the truth frequently serve but to harden the hearts of the people against them. Then they remembered that these men had been with Jesus, of whose boldness they were presently reminded.

3. *The result of the trial.*—vs. 13–18. During Peter's defense, the man who had been healed through the instrumentality of the apostles had stood by, a silent witness to the truths which Peter had spoken, and his presence served to confound the Sanhedrim, but not to convert them. A private conference followed, which resulted in the dismissal of the apostles under stringent orders "not to speak at all nor teach in the name of Jesus." They could not deny the miracle, for it was "manifest to all them that dwell in Jerusalem." All they could do was to make an effort to prevent the knowledge of it spreading further among the people. Vain attempt! The Gospel may be hindered, but it cannot be silenced. The power of God is in it, and his Word will not return unto him void. If it does not convince sinners of their sinfulness, it serves to bring them into deeper condemnation for rejecting its overtures of mercy and salvation.

4. *What the lesson teaches us.* Whoever enters upon Christian labor in the Spirit of Christ must expect to meet with opposition at the very outset, and need not be surprised to encounter persecution as he proceeds. "The servant is not above his master; if they have persecuted me," said our Lord to his disciples, "they will also persecute you." It is the peculiarity of the Christian religion that it separates the dearest family and social ties, and arrays the best of friends against each other. On the other hand, if accepted and heeded, it forms a bond of union between men and God that will never be broken—a union that cements human hearts together in eternal harmony. Wherever persecution is encountered, this union of Christians is strengthened and increased, and its influence is such as to convince the unconverted of the reality and value of union with Christ. The Holy Spirit, working upon such hearts, both enlightens them and increases their courage and fidelity in the work of the Gospel. The effects of Christianity, as shown in those who fully embrace it, often serve to convince the most herdened sinner of its reality and transforming power. When the heart that is right towards God enters upon true reform work, no matter how unpopular it may seem at the outset, it is blessed at last with great success. All Christian labor is based, if genuine, upon salvation through Christ alone; it is his Spirit that convicts of sin; that assures forgiveness upon repentance; that opens the way to pious living; that imparts all necessary truth and strength; that cleanses the heart; that inspires us with all right motives. Drawing nigh to Christ, rejoicing in his presence and power, will help us to be daily more and more like him, and ennoble us as the children of his kingdom.

RELIGIOUS NEWS.

CONGREGATIONAL.

—The benevolent contributions and legacies of the Congregational churches of Massachusetts last year were $1,076,887.

FREE METHODIST.

—An item is going the rounds of the papers to the effect that "Miss Emma Bradley has founded a mission school, at her own expense, in the slums of Chicago; that she makes her home in the rear of the mission, and shares both her food and table with the worthy poor around her." This is partly true, and partly erroneous. Mrs. R. A. Bradley is the founder of the mission; but Mrs. Bradley depends on the Lord to move his people to send in the means to maintain the mission, as she has no means at command—only what comes in answer to prayer. The mission is at 95 South Des Plaines street, and is almost literally surrounded by saloons and low barrel-houses. Many brands have been plucked from the burning since this mission was established. To God be all the praise. M. C. B.

FRIENDS.

—Illinois and Genesee Yearly Meetings of Hicksite Friends are held in joint session, a new departure in that body.

JEWS.

—The Jewish Publication Society, at its recent meeting, has decided to put forth a new English version of the Bible. One of the erudite Hebrews to be employed on the translation will probably be the Rev. Dr. Kohler, of the Temple Emanu-El, New York.

LUTHERAN.

—At the recent Synod of Wisconsin, about 150 ministers and 60 teachers were present. Subject of discussion was "The Call." Rev. Mr. Hoyer, referee.

—Praeses Ph. von Rohr, in his annual report, recommended the proposed consolidation of the synods of Wisconsin with those of Minnesota and Michigan. The condition of the educational institutions is represented as most flourishing. The Northwestern University was attended by 178 students. The seminary in Milwaukee has turned out nine candidates.

—A statistical compilation of school reports of the various Lutheran synods, included the Norwegian synod, shows that there are in Wisconsin 305 parochial schools, attended by 19,672 children. The total number of teachers is 363.

—The 400 Finns in Chicago are about establishing a church there. They are adherents of the Lutheran communion. No greater insult can be offered than to take a Finn for a Laplander, a slight often put upon the former.

—Those calling themselves Lutherans in this country are not united; they may be divided, speaking broadly, into Synodists, Councilites and Missourians. These three divisions may be briefly characterized as follows: The "Missourians" are strict in doctrine and in practice; the "Councilites" claim to be strict in doctrine but are loose in practice; the "Synodists" are not strict either in doctrine or in practice. To give this characterization is to give at the same time the reason for the distinct organizations. We "Missourians" honestly accept the Book of Concord of 1580, and according to the measure of ability which God gives we put this doctrine into practice, cost what it may, offend whom it may, The "Councilites" and the "Synodists" do not do thus; and for conscience sake we cannot therefore unite with them. This is our point of view.—*Lutheran Witness, Baltimore, July 7.*

METHODIST EPISCOPAL.

—The Illinois State convention of Epworth leaguers, held recently in Chicago, unanimously asked Congress to appropriate $5,000,000 for the World's Fair on condition that the exhibition shall be closed on Sunday and that no liquor shall be sold in the grounds on any day. The convention also petitioned the Illinois commissioners to close the State exhibit on Sunday.

—Bishop Taylor is placed in the unhappy relation to his church of either going without his salary as bishop or of accepting it from a source contrary to his well-known principles.

PRESBYTERIAN.

—The *Independent* gives this summary of Northern Presbyterianism, as reported at their last Assembly at Portland: Number of ministers, 6,266, an increase of 43; licentiates, 411, an increase of 37. The candidates show a falling off, there being 1,154 as against 1,317 of the year before. The number of churches is 7,076, an increase of 6; the number of persons admitted on examination is 56,301, a falling off of 3,349; the whole number of communicants is 816,427, an increase of 9,631; the contributions to Home Missions are $995,934, an increase of $309; Foreign Missions show an increase of $28,217, the total being $812,622; education has fallen off from $154,518 to $138,339; Sabbath-school work also shows a decrease, the total being $126,960 as against $131,870; for church erection $284,514 had been given, a decrease of $76,430; the Relief Fund donations amounted to $99,440, a decrease of $17,133. On the other hand, the Freedmen's Board had an income of $130,049, an increase of $5,235; sustentation, $85,745, an increase of $22,638; while aid for colleges received $149,755, a decrease of $16,165.

—The Princeton College Gospel quartette, Mr. Paul Bliss, son of P. P. Bliss, leader, a company of Christian young men from Princeton College, who are looking forward to the Christian ministry and missionary work, are to spend a few weeks this summer at the Bible institute of the Chicago Evangelization Society, on Pearson street, Chicago, Ill. With them, Mr. R. A. Torrey and Major Whittle propose to hold a series of meetings in different churches in the various divisions of the city.

—The Rev. S. J. McPherson, of Chicago, preached the dedicatory sermon Wednesday night in the new Presbyterian church at Decatur, Ill. The structure cost $80,000, and will seat 1,400 people.

UNITED PRESBYTERIAN.

—The Twin City Chautauqua for the season of 1892, now in session at their grounds near Council Bluffs, Ia., is proving to be one of the most successful ever held.

—Synod of Kansas will hold the annual meeting in Forest Park, Ottawa, Kas., commencing August 2 and continuing until August 10. One hundred tents have been engaged so that all may be accommodated, and the price reduced from last year.

—The Synod of Iowa will meet at the Iowa Chautauqua Grounds, Colfax Springs, Iowa, Tuesday, August 16, at 7:45 P. M. The convocation will continue till August 23.

—Rev. W. T. Meloy, D.D., in company with Dr. C. G. Davis, a well known physician of Chicago, and member of the First church, sailed in the steamer Britannic, July 13, for a trip in Europe.

—The United Presbyterians have a membership of 109,180, who contributed to the church last year $1,286,288, or a little more than $11.78 to the member, being an aggregate increase over former years of $152,000, or about $1.40 to the member.

—The proposition to erect in Chicago a hotel for the accommodation of those in the United Presbyterian church and their friends, who will attend the coming Exposition, and in which public worship would be held, met with the most cordial endorsement, but the plan has been abandoned, principally because of the uncertainity of the action of the Fair directory regarding the Sabbath and liquor questions.

Y. M. C. A.

—The Lake Geneva Summer School for College Y. M. C. A. Workers closed a two weeks' session on the 6th inst. The attendance was 232, representing 105 institutions. The two colleges, Earlham and Penn, were represented. The intended occupations of the delegates and the number entering each are: Ministers, 102; teachers, 34; engineers, 13; lawyers, 11; business, 9; association work, 4; pharmacist, 1; architect, 1; physicians, 13; undecided, 49; student volunteers, 44.

MISCELLANEOUS.

—The British and Foreign Sailors' Society reports an income of $150,365 entirely from donations. Work is done in 87 stations in 83 ports, including institutes, bethels, rests, etc. It has 3 floating bethels, 3 steam launches, and 28 sail and row boats.

—A Russian prince, and a hero of many battles, has been exiled to Siberia. His offence was quoting a few verses from the New Testament in a discussion with a priest of the Greek church, and in defense of the Stundists.

NEWS OF THE WEEK.

CHICAGO.

Henry Allen, of Milwaukee, has entered suit against the city to recover damages arising from infringing on his patent sewer-cleaning machine.

Mayor Washburne exerted his influence to help raise funds for the relief of the sufferers by the St. John's great fire.

Sunday-school children had on Thursday a field day at Lincoln Park, and 15,000 marched in parade.

Judge Hawes issued writs of attachment for two Pinkerton men for contempt of court.

Sixteen-year-old Robert Roddy, who shot his chum, James Reynolds, with a pistol, and then ran away to Cincinnati, was brought back and confessed his crime.

The Council repealed the ordinance requiring the boiler inspector to divide the fees of his office with the city.

The Terminal Commission made its final report recommending the elevation of all railway tracks between Kinzie, Clinton, and Twenty-second streets.

President Green recommended to the County Board that the money saved during the year be expended on bridges and better roads, and that an appropriation be made for a gymnasium at the Normal school.

Morgan Park is excited over the discovery of a pool-room in that reputable burgh.

Mr. and Mrs. Peter C. Brouillet celebrated their golden wedding.

A sidewalk broke down at Milwaukee avenue and several persons were badly injured.

Photographs of the moon's contact of Mars were taken by Professor George E. Hale and G. W. Ritchie at Kenwood observatory.

Harry Alkire, a painter living at Lyons, was murdered Friday morning by Fred Hahn, supposed to be a coachman at Riverside.

Postmaster James A. Sexton was serenaded at his home Friday night by the Letter Carrier' Band on the occasion of their presenting him with their photographs in a group.

Robert Burns Hutchinson, the only remaining descendant of the great Scottish poet, has found friends in his distress.

The Trades and Labor Assembly passed resolutions censuring the Pinkerton system and calling upon Governor Fifer to arrest William Pinkerton for inciting riot.

West Side barbers raised the price of shaving to 15 cents.

Alexander Sherman, 72 years old, was brutally beaten and robbed by three unknown thugs.

John Heffron was arrested for being implicated in the murder of Carpenter George Scott, April 7.

The Cronin committee met and passed resolutions for further investigations in the great murder conspiracy.

COUNTRY.

Upon pleading guilty before Judge Sloan Wednesday to the defalcation of $10,000 of the city's funds, sentence was suspended upon ex-Librarian Linderfelt, of Milwaukee.

A requisition was issued Wednesday on the Governor of Ohio by Governor Fifer for Robert Roddy, who is wanted in Chicago on a charge of murder. Roddy surrendered in Cincinnati.

Rush Bartlett shot and fatally wounded his wife and 5-year-old son Wednesday at Bay City, Mich., and then attempted suicide, but he will recover. Family troubles caused the tragedy.

Bishop Hennessey, of Dubuque, Iowa, for himself and priests, has declined an invitation to join the local ministers in a society for theological and philosophical discussion, moral reform and humane work.

The planet Mars, in which astronomers have taken so much interest, will on the 5th of August arrive at a point directly opposite the earth, which it reaches but once in fifteen years. The distance of that planet is 141,000,000 miles from the earth, but during the month of August it will be reduced to 35,000,000.

While attempting to release his son-in-law from the sheriff's custody in a hotel room at Spokane, Wash., Tuesday night William Masterson, a notorious character, was shot and killed after fatally wounding Deputy Sheriff Bowles.

Professor Carl Schlenker, of Ann Arbor, will occupy the chair of languages in Carthage, Ill., College, made vacant by the resignation of Professor E. H. Mensel, who will fill the same chair at Ann Arbor.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 11 to July 16:

W S Titus, A J McFarland, S Bushey, C F Grunewald, Brethren Pub Co, W Barrus, J K Webber, P C Housel, J Kinney, B Rishel, G T Deunian, Rev E Jones, R Burchill, Rev C C Ivyeard, W Sperry, H Van der Haar, Rev E S Bunce, S D Junkin, N C Patton, S S Grannis, J P Winslow.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	77⅞	@	88⅛
Winter No. 2	73	@	79
Corn—No. 2	48¼	@	51¾
Oats—No. 2	30¾	@	34
Rye—No. 2			65
Bran per ton	11 00		12 25
Hay—Timothy	9 00	@	11 50
Butter, medium to best	13	@	20
Cheese	06	@	09
Beans	1 40	@	1 65
Eggs	12½		13⅓
Seeds—Timothy	1 28	@	1 35
Flax		@	1 03
Broom corn	05½	@	07
Potatoes, per bush	20	@	40
Hides—Green to dry flint	3½	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Choice to extra	5 20	@	5 75
Common to good	4 25	@	4 60
Hogs	5 60	@	5 90
Sheep	3 40	@	4 60

NEW YORK.

Wheat	82	@	84⅓
Corn	54	@	55
Oats	33½	@	44
Eggs	16¼	@	16¾
Butter	14	@	21½
Wool	18	@	36

KANSAS CITY.

Cattle	1 35	@	5 25
Hogs	5 00	@	5 85
Sheep	4 00	@	4 50

WILL SELL FOR

Regular Price.		*Selling Price.*
	FIVE CENTS.	
$ .15	"A WOMAN'S VICTORY, or the Query of the Lodgeville Church." By Jennie L. Hardie. Paper, 21 pp.	$ .05
$ .10	"WASHINGTON SOUVENIR." Portraits of Geo. Washington and his Co-patriots, with their testimony on Freemasonry. Size 18x24 inches. Framed it is an ornament to any home.	$ .05
	TEN CENTS.	
$ .15	"MY EXPERIENCE WITH SECRET SOCIETIES." By a Traveler. Paper, 51 pp.	$ .10
$ .25	"SKETCH OF THE LIFE OF JAMES G. BIRNEY." His relation to the Anti-slavery movement and place in history. By General William Birney. Paper, 32 pages.	$ .10
	TWENTY-FIVE CENTS.	
$ .75	"BEREA COLLEGE," Kentucky. An interesting history of the founding of that College for white and black in a slave State. Cloth, 87 pages.	$ .25
$ .75	"SONGS FOR THE TIMES," by Geo. W. Clark. Words and Music. Intended for Prohibition and W. C. T. U. meetings. Boards, 152 pages.	$ .25
	FIFTY CENTS.	
$1.00	"NATIONAL SUICIDE AND ITS PREVENTION." The following will show the drift of the book: Measure or Standard of Value; What is Honest Money; Our National Banks; Paper Money; Land Tenure, etc. By O. F. Lumry. Cloth, 224 pp.	$ .50

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—ON—

SECRET SOCIETIES.

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National Christian Association.

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TERMS:—Cash with order, or if sent by express C. O. D. at least $1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, *unless 10 cents extra is sent to pay for registering them*, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. ☞ A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, $1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, $1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprised the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume; paper cover, 50 cents each. In cloth, $1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Stearns's Inquiry into the Nature and Tendency of Freemasonry. 338 pages. Paper covers, 40 cents.

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Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in cloth. $1.00

HOME AND HEALTH.

HOW TO MAKE VINEGAR CANDY.

Take three cups of sugar, one cup of vinegar and a piece of butter, egg size. Boil twenty minutes; pour over plates to cool. Flavor, but do not stir.

HOW TO SCALE FISH EASILY.

Dip them into boiling water for about a minute before beginning to clean them. The scales will come off much more easily than by scraping.

HOW TO PREVENT MOLD ON TOP OF JELLY.

Pour a little melted paraffine over the top. This when cool will harden into a thin, solid cake, which can be lifted out when the jelly is used, and may be saved for the same purpose next year.

TO KEEP LEMONS.

Some good housekeepers on receiving lemons wash and dry them thoroughly and then put those that are not needed soon into the big sugar box, burying the fruit in the sugar. They say that lemons will thus keep fresh a long time.

TO KEEP WET BOOTS FROM SHRINKING.

Wet boots and shoes may be kept from shrinking out of shape when drying if, as soon as taken off, they are tightly stuffed with newspapers. These form a sort of rude last and ought not to be removed until the boots are thoroughly dry.

HOW TO CLEAN PAINT.

Mix common whiting with warm water until it is like a paste. Rub the surface to be cleaned with a piece of flannel dipped in the paste. Grease and other spots are at once removed and the shining surface of the paint is not injured.

TO RELIEVE HEREDITARY HEADACHES.

By confining the diet to fruit as much as possible. Mellow, sweet apples are especially good. If inclined to be bilious, water and lemonade should be the only beverages used—otherwise milk may be drank freely.

HOW TO CURE SOFT CORNS.

A cure that is simple and said to be very effective is to apply a pinch of common white chalk scraped to a powder. Bind it against the corn with a linen rag. Repeat this for several days, and unless very obstinate the corn will come off like a shell.

HOW TO CLEAN A SOILED CARPET.

After a soiled carpet has been thoroughly beaten it may be cleansed with the following mixture: Two gallons of water into which a half pound of soft soap has been dissolved, added to four ounces of liquid ammonia. Apply by rubbing it on with a flannel, then rub the carpet dry with a coarse cloth.

HOW TO LIVE TO A GOOD OLD AGE.

By being particularly careful of your health during the years that are a multiple of 7, such as 28, 35, 42, etc. The great climacterical year is 63. If one passes that safely he is inclined to rally in bodily power and attain extreme old age. This physiological course has been noted since the days of Pythagoras.

HOW TO SERVE COLD FISH.

Remove all bones and cut the fish into small pieces. Season this with salt and pepper and some chopped onions and parsley. Beat two eggs with a tablespoonful of catchup. Mix this with the fish and put the whole in a dish with several small slices of bacon laid over it. Bake and serve with drawn butter or oyster sauce. By this means any kind of cold fish is made very appetizing.

HOW TO LIVE IN A MALARIOUS REGION.

Never work outdoors before eating something, and have your coffee as soon as possible after rising. That part of the year in which vegetation is growing rapidly is usually the most healthful, and one may then be out at night with comparatively little risk, but after the "turn of the season" comes on, that is after the full grown vegetation begins to part with its juices to the air, night air is dangerous till there has been one heavy frost.

HOW TO KEEP IN GOOD HEALTH.

One of the best ways to keep in good health is not to think or worry too much about it. If you feel strong and well don't imagine that some insidious disease may be secretly attacking your constitution. Many people are like the inexperienced traveler who anxiously inquired about the symptoms of seasickness and how he should know when he had it. One generally knows when he is sick, and frequently many supposably alarming symptoms prove upon investigation to be either perfectly natural occurrences or of very slight importance.

HOW TO CLEAN PAINT AND GLASS.

Soap will remove the paint; so use but little of it. Cold tea is the best liquid for cleaning varnished paint, window panes and mirrors. A sharp piece of soft wood is indispensable for cleaning out corners. A saucer of sifted ashes should always be at hand to clean unvarnished paint that has been badly smoked; it is better than soap. Never put soap upon glass unless it can be thoroughly rinsed off, which can never be done to window glass. Wash off the specks with warm tea and rub the panes dry; then make a paste of whiting and water and put a little in the center of each pane. Take a dry cloth and rub it all over the glass, and then rub it off with a chamois skin or flannel and your windows will shine like crystal.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy Hall's Vegetable Sicilian Hair Renewer.

Willie Tillbrook
Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physican lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

Disloyal

SECRET OATHS

ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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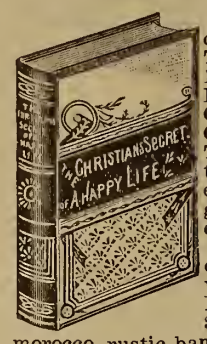

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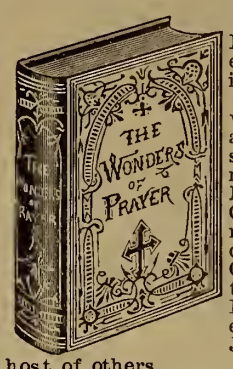

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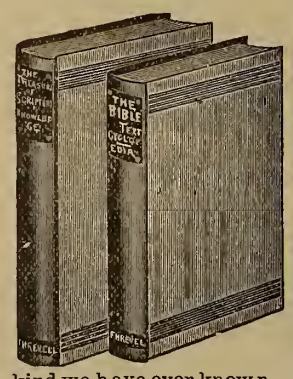

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FARM NOTES.

TO DESTROY WEEVILS.

It is said that millions of bushels of corn are destroyed annually by weevils. Prof. A. J. Cook of Michigan tells us how a Texan prevents their depredations. We find it in the *N. Y. Tribune:* Last fall in putting up his corn he placed two open bottles, containing bisulphuret of carbon, about four feet apart on the floor of the bin. The mouths of these bottles were covered with a layer of cheesecloth, and each bottle covered with an old broken box. The corn was thrown on these boxes aud the bin filled to its utmost capacity. The weevils were destroyed, and none further appeared. Thus at a cost of fifty cents, with very little trouble, he protected about 500 bushels of corn against the weevils. Moreover, he had noticed neither mouse nor rat in the bin, nor traces of them, which was not the case before, for in previous years they too did great damage to the corn. Prof. Cook says: "I have advised for years such use of bisulphide of carbon. I am gratified to hear of its extensive use all over the country. Many millers use it most satisfactorily. It kills, is easily used, is not expensive, and if cautiously used, so as to cause no danger from fire or explosion, is most excellent."

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It is simply an aggravated case of base ingratitude on the part of the fruit-grower, if he finds fault with his bee-keeping neighbor on account of the injury done to fruit by bees. The fruit-grower, in fact, has no warmer friend, no more useful agent than the pollen-carrying, honey-seeking little insect. The interests of the fruit-grower and bee-keeper, far from being antagonistic, lie indeed so nearly in the same direction that we urgently advocate the combine of the two avocations in the same person.

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THE DAIRY SCHOOL IN MAINE.

The Dairy School at Orono, Me., has recently been opened. There is a fine dairy hall well equipped with all appliances now in use in dairy work, in which the principles and practices are being taught under competent instructors, and where the work is being performed by the students who attend. Nothing can be more complete as an outfit for giving that thorough instruction in dairy work, whether on the farm or at the factory, than is here provided. The school is in charge of the professor of agriculture at the college, and instruction in the work is in charge of G. M. Gowell. Professor Gowell has spent the winter in making observations among the dairy schools recently established in other States, and brings to our own a knowledge of the best features known to the work.

From Professor Balentine, in charge, we learn the following facts in regard to the course just opened: The course in dairying opened at the Maine State College with a class of four students, which is double the number with which the now famous Wisconsin Dairy School commenced its first term three years ago.

The dairy students are now earnestly at work on the problem of fine butter-making. About 400 pounds of milk is furnished them daily, in five different lots. Each day, one of their number is assigned to take charge of the work at the dairy-house, under the direction of the instructor, while the others act as helpers. As the milk comes in, samples are taken and tested with the Babcock milk-tester. The milk is then skimmed with the Sharpless Russian steam separator, which, in the hands of students, is leaving about 2 per cent of fat in the skim milk. The cream comes from this machine at a temperature of 80 degrees and the skim milk at about 90 to 95 degrees. The cream is weighed, sampled, and cooled down to about 60 degrees, and placed in vats to ripen. After the students have become thoroughly familiar with the steam separator, they will be taught to run the butter extractor and the De Laval Alpha separator. The cream is churned at 64 to 66 degrees, and when the butter granules arrive at the size of wheat kernels the buttermilk is drawn, the butter cooled down and washed at about 60 degrees, when it is placed upon the butter worker and salted in the granular form. It is then worked to a waxy condition and printed. Cream is also separated from the milk by the deep setting process, and treated the same as that coming from the separators, as this will be without doubt the kind of cream that our butter-makers will have to deal with at the creameries in the State for some time yet. After the students have mastered the theory and practice of butter-making, they will go through a similar course in cheese-making.

Along with the practical work of the dairy, students are required to attend two lectures per day on topics connected with the production of milk and its manufacture into butter and cheese, both on a large and a small scale.

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Personally, I find it most useful in the case of wearing cough.

Very reluctantly do I give testimonials for publication; but I send you this as your due. What I have seen of God's healing power through you, demands of me that I speak for the good of others. I have those around me whose health I value, and they are living witnesses that yours is a very beneficial preparation.—

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NEWS OF THE WEEK (*Continued from 13th page*).

A large staff of astronomers have been engaged by Goodsell Observatory, Northfield, Minn., to assist in a revision of the great star catalogue which will be issued the latter part of August.

Governor Fifer Monday appointed Dr. Garrett M. Newkirk, of Chicago, a member of the State Board of Dental Examiners, to succeed Dr. Charles R. E. Koch, who declined a reappointment.

Clarence Duvall and John Allen, colored Chicago bootblacks, were run over at Bloomington, Ill., Monday, by an Alton train and killed.

Dixon, Ill., is having an epidemic of burglaries, and so far the police seem powerless to detect the criminals.

Mrs. Benjamin Harrison is steadily improving in health at Loon Lake.

Judge Edmund Roberts, registrar of the United States land office at Sacramento, Cal., is dead.

Bridges have been blown up by union miners in Idaho, who threaten to blow up the mines if troops enter Wallace.

Free silver has been voted down by the House.

Ex-President Cleveland will visit the Adirondacks this summer, going to Loon Lake about August 1.

Baird's saw-mill boiler at Hague, Fla., exploded Wednesday night, killing two men and injuring five others, two of whom will probably die.

The Congressional investigation at Pittsburg into the causes and facts of the Homestead riot was concluded Thursday.

While boating Thursday on Portage Lake, Martin Casey, a molder at Hancock, Mich., fell overboard. Frank Thompson, a fellow laborer, went to his assistance and both were drowned.

Six Italian laborers digging a sewer at Shepard's leather factory, in Westport, Conn., Thursday afternoon, were blown up by an explosion of a tank of naphtha and four were fatally injured.

After a stormy session Thursday at Madison, Wis., the State board of regents refused to grant a hearing to Professor Gillan, who was discharged from the Milwaukee Normal School last March without a cause being assigned. He will now bring a suit for damages to his reputation.

The large amphitheater on the race course of the State Fair grounds at Des Moines, Iowa, valued at $12,000, was destroyed Thursday in a windstorm.

Eleven cars were demolished in the wreck of a meat train Friday on the Chicago, Milwaukee & St. Paul road near Fayette, Iowa, caused by a broken truck.

Stockholders of the Chicago, St. Paul & Kansas City Railroad have formally ratified its lease to the Chicago & Great Western for a term of 99 years.

Section hands on the Wabash Railroad between Peru and Tilton struck on Saturday for higher wages.

News has been received in Omaha of the escape of Solomon Gerber, of that city, from Siberia, whither he had been exiled upon his return to pay a visit to his native country, Russian Poland. As he had not taken out his second naturalization papers the United States Government had been powerless to interfere in his behalf.

All Senate amendments to the sundry civil appropriation bill were non-concurred in by the House Friday, except the one relative to the World's Fair, action upon which was set for Tuesday.

Thrashing returns from parts of the winter wheat sections are disappointing.

Excellent weather for harvesting and also for forcing the corn crop is reported.

Business failures for last week were 190, as compared with 274 for the corresponding period last year.

During a thunder storm near Mount Sterling, Ky., Thursday, two persons were killed and three others rendered unconscious by lightning.

Two trainmen were probably fatally injured and twenty-seven loaded freight cars smashed in a collision Friday morning on the Cincinnati, Hamilton & Dayton Road near Connersville, Ind.

Owing to the scarcity of binding twine, and the refusal of the National Cordage Company and other large concerns to fill orders, Iowa farmers are compelled to pay an advance of 2 cents per pound over last year for supplies sufficient for their harvest.

New York's naval battalion entered on its second annual cruise Sunday, on board the United States frigate New Hampshire.

West Superior Iron and Steel Company has closed its works and has notified all employes that no members of the Amalgamated Association will be recognized hereafter.

Chances for the World's Fair appropriation bill passing the House seem to depend largely upon whether the Democratic members remain long enough to retain a quorum and allow of a vote.

Steamer Enchantress from Santos and Pernambuco arrived in New York Sunday, having a case of yellow fever on board. Four of the officers died on the voyage. She was held in quarantine.

Thomas Kelly, one of the oldest farmers in Allen county, Iowa, fell dead Monday. He was sitting on a chair talking business when he threw up his hands without a moment's warning.

David Yeomans, ex-President of the State Farmers' Alliance, has been nominated for Congress by the People's party, in convention at Winamac, Ind.

In a freight wreck on the Chicago & Northwestern Road near Clinton, Iowa, late Tuesday night, five cars loaded with live stock were demolished, and Fireman George Cox was killed.

FOREIGN.

Riots with loss of life continue in Russia as a result of the cholera epidemic.

Poisoner Neill has been convicted of murdering Matilda Clover in London.

Several villages are threatened with destruction by the eruption of Mount Ætna.

Gladstone's majority is increased by the latest election returns, chiefly from the rural districts.

Strong measures are being taken by the French government to stamp out cholera, and Spain is on guard at the French frontier.

For the first time in Montreal the fall of the Bastile celebration among the French people was accompanied by the display of Russian flags.

The mortality from cholera in Russia is increasing, Baku being the most afflicted place.

Gladstone's majority was on Friday placed close to fifty, and a cabinet council was called to consider the situation.

Sir Charles Dilke, after six years' retirement under a cloud, has been returned to Parliament by a large majority.

All except eighteen of the British elections have now been held, and Gladstone is sure of a majority of forty.

The Indian Currency Association has resolved to petition the House of Commons, in the event of no decision being arrived at by the International Monetary Conference, to take immediate steps to introduce a gold standard in India.

The British East Africa Company and the French Catholic forces united with the natives and Mohammedans are engaged in a religious war in Uganda.

Lord Salisbury has summoned the Cabinet ministers to meet in London Thursday to decide on the government's course of action.

General depression characterized the London and continental stock and money markets last week in sympathy with Wall street.

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The success of women in the arena of politics is well exemplified by the announcement that 6,335 are at present employed as postmistresses, the larger proportion of whom are in the Southern States. The capabilities of women for adopting the avocations of men, and their disposition to escape from the thraldom of the kitchen and nursery, has seldom been better exhibited.

The disappointment felt by the directory of the Columbian Exposition when the defeat of the $5,000,000 appropriation in Congress was announced, was shared also by a vast multitude of others whose connection with the enterprise had far less significance. National pride was touched by this action of the House, for there is a general desire that the Exposition shall be an unqualified success. Later on, the House may rescind its refusal to appropriate the desired amount; and the friends of the Fair are industriously working for that result.

It is gratifying to observe a growing appreciation among Christian denominations of the evils of the lodge system. *Words of Truth* for July—the representative periodical of the more intelligent and reasonable Second Adventists, known here as Millenarians—has an article on the coming Anti-Christ, in which the writer contends that he will have control of "all infidels, all secret societies and the labor unions." The sooner all Christian churches adopt this classification, and cleanse their temples of these abominations, the nearer will be the real millennium.

After months of earnest endeavor and fervent prayer, the Sabbath-loving people of the United States have succeeded in closing, prospectively, the gates of the Columbian Exposition on Sunday. The advocates of this Christian measure have been met with much of obloquy and derision while laboring in this behalf, and had they done so in their own strength, it is probable that their object would have been defeated. But God was undoubtedly helping them, in answer to their petitions for his aid; and it is providential that the mercenary part of the bill in Congress should have failed, while that which honored the Lord's day received the sanction of the law-makers. It was a crisis in which the whole civilized world was interested; and hearty praise and thanksgiving for this victory will not be withheld in this and other lands.

We surrender nearly nine columns of the *Cynosure*, this week, to the complete ritual of initiation ceremonies practiced by the "Oriental Order of Nobles of the Mystic Shrine." The more closely it is scanned, the more its correctness seems assured. To the casual reader the language partakes largely of the nature of absurdity and rigmarole; but let him place himself in the character of the novice who undergoes this strain upon his strength and patience, suffering all that the ritual prescribes, and the paganism, barbarity and anxiety with which it acquaints him, to so little purpose, will convince any one that he is (to quote from Benj. Franklin) "paying dearly for his whistle." Next week, and the following one, further developments of the order, its history, etc., will be printed in these columns.

The week at Homestead, Pa., the seat of the recent labor riots, has been comparatively quiet. There is still much deep-seated malignity felt by the locked-out laborers against the managers and adherents of the Carnegie iron works, but the presence of an overwhelming number of State troops in the town has had a restraining effect, and open hostilities have been avoided. In the meantime some effort to settle the difficulties between employers and employed has been made, but without any certain results. A few of the more belligerent workmen have indulged in spite-work to a limited degree. The most important event of the week was the shooting and stabbing of Mr. Frick, Mr. Carnegie's business manager, on Saturday, by a man who should be classed as an anarchist and punished to the extent of the law. At last accounts Mr. Frick was doing well, and his assailant is in jail. It is hoped that this unfortunate affair may soon be settled without further outrage.

The results of the recent parliamentary elections in England show that by small majorities the control of the government will be materially changed. The vote of the people indicates the resignation of the Earl of Salisbury and his party adherents, and the calling of Rt. Hon. Wm. E. Gladstone to form a cabinet more in harmony with the altered political conditions. In reassuming the office of Prime Minister, however, Mr. Gladstone will find himself without a very strong following in Parliament. In his own Midlothian district, in 1885, he had a majority of 4,363, but in the recent contest his majority was reduced to 690. This defection was partly owing to the personal popularity of his opponent, Col. Wauchope, and also to the opposition of the churchmen, who voted solidly against him, fearing his advocacy of disestablishment. The English suffrage laws require a new election, if he decides to accept office, and he may have to withstand additional opposition in the contest. The prospects for early "home rule" in Ireland are not hopeful.

"Every Major General in the American Army of the Revolution were Free and Accepted Masons, save one, Benedict Arnold, the traitor. He was not, neither could he have been, for no man who is a traitor to his country, in fact, or in spirit, can be a true Mason, loyalty to one's country being one of the imperative duties of every accepted Mason."—*Oration of Rev. J. H. Chapin before a Masonic gathering.*

Benedict Arnold *was* a Freemason, initiated in New Haven, Conn., April 18, 1765, R. W. Nathan Whiting, Master, presiding. Mr. Chapin, in the above paragraph, implies that loyalty to one's country is a Mason's imperative duty. It is not so implied in any obligation imposed by the fraternity. The only allegiance demanded of the initiate is obedience to the Masonic Grand Lodge or Grand Chapter. It is on record, also, that "Burr no doubt expected, and did receive much aid, in his treasonable operations from Freemasonry. He certainly made use of the Royal Arch cipher," in his traitorous correspondence. Burr was a traitor to his country, but true to his Masonic instincts and that degree which binds every Royal Arch Mason to keep the secrets of another, "murder and treason not excepted." He knew his privileges.

The little town of Franklin, in DeKalb county, Ill., if a telegram from Rockford is to be credited, has a local war of peculiar significance on its hands. Tuesday, August 2, is the date appointed for the closing exercises of the public school at that place, which include a flag-raising. "The directors," adds the telegram, "refused to purchase an American flag, and say that they will have no flag on the school-house or allow exercises of that nature to be held in it. Captain Van Wert stirred around among the citizens, raised the money, and has purchased an elegant silk flag. Colonel Lawler and Major Roper, of Rockford, and the entire G. A. R. post of Kirkland are going to be present to see that the flag goes up without interference on the day selected. Major Burst and Colonel Sexton, with a crowd of Chicago veterans, are also going out to take a hand in the exercises. One of the three directors is charged with having gone to Canada to avoid the draft during the war, and another is a foreigner who, it is said, has never been naturalized although he has held office for eight years." These occasional outbreaks are only evidence of a growing unrest and lawlessness arising from our too "free and easy" system of political management.

"NOBLES OF THE MYSTIC SHRINE."

A STARTLING RITUAL GIVEN IN FULL—FEARFUL INITIATION CEREMONIES—SHRINER MYSTERIES LAID BARE.

For some years past the public places of resort in New York, and the theatres especially, have been invaded by a crowd of individuals wearing fezes, or Turkish cloth caps, of a fiery red hue, giving themselves out to be Masons of the highest known degree, and calling themselves "Nobles of the Ancient Arabian Order of the Mystic Shrine." As such they have created a sensation in that city, and, through attaching themselves on to Masonic processions, parades, and ceremonies in every part of the country, have gained a reputation as superlative Masons never before attained by any society.

Fortunately, to divest a delusion of its charms, the *Cynosure* has come in possession of the ritual of this Mystic Shrine, the salient parts of which we reproduce in order that Masons debarred admission into an exclusive coterie may see the Shriners as they see themselves. In the Order of the Arabian Nobles there is but one degree, divided into three sections: the first, preliminary, the second, actual initiation, and the third, a culmination of terrors, all of which are given as follows, in the exact language of the ritual:

INITIATION OF A NOBLE—FIRST SECTION—ARRANGEMENT OF TEMPLE.

Temple darkened. Furniture: Altar of Obligation covered in black, having on it the Bible and the Koran, the black stone or Holy Stone of black marble one foot square or more, and two crossed swords; right of East, Altar of Incense with burning incense of myrrh, etc.; left of East, bier and coffin, each half way between East and

Altar of Obligation; Laver of Water in the South; Gong in the Southwest, organ, etc. Members about the body of the temple, all clothed as prescribed. Officers in their respective stations, etc.

Grand Potentate—"First Ceremonial Master, you will retire to the outer walls and ascertain if

ANY NOVICE AWAITS OUR PLEASURE."

First Ceremonial Master retires, ascertains, and returning before the Altar, reports after giving the sign. "Illustrious Grand Potentate, there are without (one, two, three) Sons of the Desert who seek admission to our Mystic Shrine."

Grand Potentate—"Illustrious First and Second Ceremonial Masters accompanied by our Grand Marshal, you will retire without the Temple and prepare those novices for reception in our Mystic Shrine."

They salute and retire, and prepare candidates by taking off the shoes, coat, collar and vest and clothing them in white dominoes and slippers, handcuffed, or tied at the wrist loosely.

When the candidate (one, two or three) is ready, the Ceremonial Masters take charge of him. Three loud knocks at the outer door of the Temple call the Oriental Guide to admit them. The response is, inside, a horrible clatter, the rasping of iron rings over an iron bar and the withdrawal of several large bolts; then the door opens: "What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine?" asks the Oriental Guide.

First Ceremonial Master—"(one, two or three) poor Sons of the Desert, who are weary of the hot sands and the burning sun of the plains and humbly crave shelter under the protecting dome of the Temple."

Oriental Guide—"How may we know them to be worthy and not of treacherous or ignoble purpose?"

First Ceremonial Master—"Their characters having been canvassed, and coming within the bounds of good report, they have passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled, and I espouse their cause and sanction their reception with the Secret Pass."

Oriental Guide—"Give me the pass."

First Ceremonial Master advances and whispers: "M . . . ." [Molay.]

Oriental Guide—"'Tis well; let them enter."

They enter, preceded by Marshal, Ceremonial Masters, etc., conducting them,

THE GUIDE LEADING ALL.

The Grand Potentate strikes thrice; calls up the body. Gong sounds once, organ music. They march twice around, organ or singing or both; the gong sounds when they pass the East and when they halt there, the second time around. Grand Potentate strikes once; all are seated. Candidates halt.

Grand Potentate—"What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display."

Oriental Guide—"Illustrious Grand Potentate, 'tis I who have ushered in (one, two or three) poor Sons of the Desert, who being weary of the hot sands and burning sun of the plains, humbly crave that sacred boon to the weary and thirsty traveler, a cup of water and shelter under the protecting dome of our goodly Temple. I do commend them to your favor, having found them worthy and not of treacherous or ignoble purpose, each having passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled and vouched for by a

NOBLE WITH OUR SECRET PASS."

Grand Potentate—"Most Noble Guide, know you the penalty of broken faith and do you stand forth as ransom for them all?"

Oriental Guide—"Illustrious Grand Potentate, I do."

Grand Potentate—"So be it, then. Conduct them once again about our Shrine and to our Most High Priest, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume."

Candidates conducted around to the Prophet and Priest, who is robed and wearing a mitre.

Priest—"Strangers, are your motives for coming among us honorable, pure and free from hope of gain or pride of knowledge?

Candidates—"They are."

Priest—"Have you a belief in the existence of a Deity?"

Candidates—"I have."

Priest—"Have you a desire to promote justice and suppress wrong?"

Candidates—"I have."

Priest—"Have you a due regard for female virtue?"

Candidates—"I have."

Priest—"Are you willing to jeopardize your life, if need be, to punish the guilty and protect the innocent and labor in the cause of justice, truth and common humanity?"

Candidates—"I am."

Priest—"Have you still a desire to unite with us in the inseparable bonds of the Mystic Shrine for the purposes to

WHICH YOU HAVE ASSENTED?"

Candidates—"I have."

High Priest—"If you have answered in sincerity and in truth in these replies I can assure you that no conflicting sentiment nor requirement here will mar your principles nor your duties in the outer world, be they what they may. Our alliance or the Rite of our Mystic Shrine is ancient, honorable, benevolent and secret. It is devoted to the cause of justice, truth and mercy. It is ancient as the corner-stone of Mohammed's Temple of Mecca; as secret as the Moslem that bound the tribes of Arabia to Allah or their god; as honorable as the Christian, and the tenets to which it is dedicated when once assumed cannot be eschewed or cast aloof. We know no retrogression; justice is our escutcheon; charity beyond reason we do not expect; virtue must be regarded for its peerless worth and morality observed for the general good of all. We require absolute secrecy and desire all our disciples to hold an interest in our noble cause and a just observance of

THE TENETS OF OUR FAITH.

Let these preliminary teachings be deeply graven upon your hearts. They are priceless when well observed and attributes that cannot be bought with paltry, sordid gold. By the existence of Allah and the creed of Mohammed; by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence, we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine. The Oriental Guide and escort will now conduct you onward, while you will reverently lend an attentive ear to our preparatory service."

Gong, music, verse. Candidates proceed.

Grand Potentate—"Who is he who hath professed to have conversed in person with the Supreme and maketh himself mightiest of his Mohammed, the Prophet of the Arab's creed?"

Gong, music and short verse.

Chief Rabban—"Who but Mohammed mingled his religion with his Hourii and said: 'Are not these the true sources of happiness?'"

Gong, music, verse.

Assistant Rabban—"What shall befall them who have reflected with abhorrence that which the Prophet hath revealed? Wherefore their works shall not avail; do they not travel through the earth and see the end of those who

WERE BEFORE THEM?"

Gong, music, verse.

Priest—"Why do unbelievers indulge themselves and eat as beasts; shall not their portion be a torment? Appeal to the Prophets for the truth."

Gong, music, verse.

Grand Potentate—"To whom shall be meted out the boiling waters to drink, that they shall burst their bowels and shall be cast into molten lava to be consumed? The infidels who wait until the last hour of justice."

Gong, music, verse.

Chief Rabban—"Let us be of the number of those who bathe in the fountain of incorruptible waters and rivers of milk, the taste whereof changeth not, and rivers of wine, pleasant and purifying to those who drink, and enter into the vineyards where fruits rare and plenty ever abound,

AND NO EVIL EXISTS."

Gong, music, verse.

Assistant Rabban—"He who follows the plain declaration of his dictator will ever avoid those whose evil works have been dressed for them by the devil and who follow up their own lusts."

Gong, music, verse.

Priest—"There are Moslems among us; there are others who swerve from propriety; but whoso seeketh Islam earnestly seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement."

Gong, music, verse.

Grand Potentate—"Let us purify one another. There are two highways to good and evil; attempt not the city of destruction. Be ye all possessed of the faculty of distinguishing and the power of choosing wickedness and piety. For the punishment of each will be equal to

THE MEASURE OF HIS SIN."

Gong and music, until the candidates, arriving at the East, halt.

Grand Potentate—"Sons of the Desert, you have advanced through the preliminary ceremonies of the Nobility of the Mystic Shrine, as far as it is possible, unobligated. Before advancing further in our course you will be required to assume a most powerful and binding oath, inseparably uniting yourself with us, and when once taken it can never be retracted or departed from. But, I assure you, therein is not contained a sentiment exceptionable to all that may become an honest, upright man, be his beliefs what they may. Are you willing to assume such an obligation?"

Candidates—"I am."

CANDIDATES ARE CONDUCTED

around to the West and to the Altar of Obligation amid sound of gong, drum and music. Kneel at altar with bound arms leaning upon the top, heads bowed. Grand Potentate strikes thrice to call all around the altar, and then to candidates: "Repeat after me."

OBLIGATION.

"——, of my voluntary desire, uninfluenced and of free accord, do here assume, without reserve, the 'Obligation of the Nobility of the Mystic Shrine, as did the elect of the Temple of Mecca, the Moslem and the Mohammedan. I do hereby, upon this Bible, and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith, promise and swear and vow, on the faith and honor of an upright man, come weal or woe, adversity or success, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received, that are about to be communicated to me or that I may hereafter be instructed in, to any person in the world, except it be to a well-known member of the Order of Nobles of the Mystic Shrine, and I, knowing to an absolute certainty that he or they be truly and lawfully such, and of good standing with such Nobility. That I will not be present, aid or countenance the conferring of the Order of the Mystic Shrine upon any person who is not a Masonic Knight Templar or a thirty-second degree A. and A. Scottish Rite Mason in good standing.

I FURTHER PROMISE AND VOW

that I will not willfully write, cut, speak or portray any detail that might be construed into even a clue to the same, except for official Temple work.

"Furthermore, I do here register a sacred vow, promising, should I live to become a member, I will impartially cast a black ballot without fear or favor against friend or foe applying for membership in the Nobility of the Mystic Shrine, whom I believe to be disgraced, dishonored, a thief, a perjurer, a murderer, a lunatic, an idiot or a criminal. And should I undismayed pass safely through the Moslem test and be found worthy the confidence of my fellows albeit I do not actively espouse the cause, still I do promise to be silent, even if neutral, and not oppose the purposes of the order.

I FURTHER PROMISE AND VOW

that I will obey the laws and submit to the decrees of the Parent Temple, the Imperial Grand Council of the United States of America, and that I will not acknowledge, recognize nor be present in any other body of Nobles of the Mystic Shrine, claiming to be superior in authority, nor be present in any clandestine Temple not holding constitutional authority from the Imperial Grand Council of the Mystic Shrine.

"I furthermore promise and vow that to the full measure and of my ability I will never swerve from justice nor duty. That I will respect virtue; protect the innocent; assist the distressed; promote the inculcation of honor and integrity, and dispense reasonable charity. That I will protect

and defend the unsullied honor of any Noble of the Mystic Shrine, when absent, if assailed;

AND NOW UPON THIS SACRED BOOK,

by the sincerity of a Moslem's oath, I here register this irrevocable vow, subscribing myself bound thereto as well as binding myself by the obligation of the prerequisite to this membership, that of a Knight Templar or that of a thirty-second degree A. and A. Scottish Rite Mason. In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers, support me to the

ENTIRE FULFILLMENT OF THE SAME."

G. Potentate—"In token of your sincerity salute the Sacred Book, the Bible."

Priest—"Unbind the Sons of the Desert. They are now of noble birth. The rays of the hot, flaming sun upon the sterile shores of the Red Sea are strong and more scathing than the hempen thong."

Nobles are all seated by the Grand Potentate's striking once. Candidates are ordered to arise and

THEIR WRISTS ARE UNBOUND.

Priest—"Our Oriental will now conduct the Sons of the Desert to our purifying cavern in the South. It is the fountain of Mecca. Let them there wash their hands in innocency, cleansing themselves of the snares of sin and vice that may have surrounded them, and let them be returned to us free from the stains of iniquity."

Conducted to fountain or urn, with music and verse; then conducted to the East.

Grand Potentate—"My friends, it is with pleasure that I extend to you the greeting of the Nobles of the Mystic Shrine and congratulate you upon having thus far passed the ceremonies of our order; bear bravely up to the Moslem test and prove your fidelity to our cause. Although vague may appear the prospect in our ceremony and the aspect of our purpose, let me assure you that there is a deep and formidable meaning in it all, and when you shall have passed unflinching and undismayed

OUR FINAL TEST OF YOUR FIDELITY,

nerve and courage, then will you, indeed, be worthy to espouse our cause; but, mark well, should you ultimately decline to enlist in active part you are still bound by the strongest ties to remain neutral. Remember this and continue faithful to the death; but ere we impart to you our formidable purpose, you must prove your fidelity and courage. We do not expect all to join in active part, but those who do not unite in the task must applaud our deeds, or by silence favor not an adverse faction to gain sway.

WITH THIS ADMONITION

I yield you up to our Guide and his cohorts, who will conduct you to the ante-room and blindfold you, and one by one you will be subjected to the Moslem test of courage. And should an unforeseen disaster come we are in duty bound to honor and protect those who are left near and dear to you. Ere you depart we bid you God-speed and adieu."

Priest (approaching to East and raising both hands)—"And may Allah protect and support you, that you be not cast into 'al hotama' (hell). Now let our secret vaults open to their width, that the vapors of damp stagnation may pass away. Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test. Away!"

Candidates conducted out under solemn music to be prepared for the second section.

INSTRUCTIONS FOR THE SECOND AND THIRD SECTIONS.

During the preparation, etc., some member goes out and calls the most timid candidate aside, or, if there be but one, some delay takes place, and he is left alone with the member who should be his friend. The member then hastily endeavors to encourage him, and tells him confidentially that he will not be harmed, that it is all ceremony, etc., although organized as a vigilance inquisition abroad. In this country it will become entirely a social order. Then he gives him the passes, words, signs, grips, etc., hastily, in confidence and in full. When fully confided, he is discovered by some officer or member, who becomes enraged at the member so disclosing and they have some sharp words; and the discoverer declares that he will report him

TO THE GRAND POTENTATE FOR CENSURE.

Member replies, "Do as you please" (this all outside). It is then whispered about so that the rest of the candidates can hear it (if more than one) and opinions are expressed that there will be trouble for such exposure before the candidate sees the end of the ceremonies, etc., or that it was unlawful information given before the candidate is through the initiation.

(This candidate is then left until last, if there are more than one.)

Meantime the friend (member) who has betrayed the signs departs to another room, divests himself of all but his shirt, pants and shoes. Whitening his face and at proper time

BOUND AT THE WRISTS,

blackened under the eyes and on the lips to give him a ghastly appearance. Keeps out of sight and awaits the coming ceremony or clothes himself with a domino and mask and waits until required (all this should occupy but a short space of time). Furthermore, another member, a slender, fragile, smooth-faced young man (preferable) is selected to be robed as a woman or Arab girl. In white or brown flowing robes, gathered tightly at the waist, bare arms and neck, female wig or striped silk handkerchief about the head, face painted pale (with zinc and bismuth), eyebrows blackened and arched, under eyelids penciled with India ink to disguise as much as possible. He is covered with domino and masked to enter the Temple and seated with a member of light weight or spare man, one not too prominent or well known.

THIS MEMBER HAS A DOMINO

on, beneath which he has his coat, vest, etc., and white shirt; under the shirt is buckled a wide, soft padded belt fastened around under the armpits with two straps from front of shoulders passing over the back and two from the shoulder blades; behind all four unite in a ring or swivel at the back of the neck, ready for harmless execution by hanging at their proper time.

These disguised members, being all prepared, sit aside in dominoes and masked in some obscure corner to await the ceremonies. Officers and members all robed and masked.

ARRANGEMENT OF THE TEMPLE.

Immediately after the candidates leave the Temple room a large banquet table is placed in the position of the Altar, provided with luncheon or banquet (as can best be done, in variety, according to ability of body); when all is properly set a frame is placed upon the table, viz.: Four square sticks, forming a post for each corner, about fourteen inches or more high, with bars from each corner, forming a square frame the size of the table. All this is above the banquet and the supports a black cloth or cover, elevated in the center, ostensibly forming a tomb. The cloth is ornamented with sphynx, urn, crescents, etc., and should reach to the floor on all sides and be fringed; this

CONCEALS ALL THE TABLE AND BANQUET.

The Lavar, Altar of Incense and all the furniture are placed about the Temple on each side. In the North a scaffold is erected of two upright and one horizontal joists, painted black and strong enough to support the weight of a man when suspended; a hole is in the center of the horizontal bar and a pulley on the right corner for a rope to slide over; also a strong peg on the center of the right perpendicular bar or post on which to fasten the rope after elevating the man, with a clasp on the end of the noose in the center to hook into the ring at the back of the culprit's neck.

THE GIBBET SHOULD BE HIGH ENOUGH

to enable the executioners to raise the extremities about three feet from the floor and leave a space of two or three feet above the head (all these appointments need cost but a small sum; the whole equipment has been so arranged as not to be expensive, unless extravagant properties are desired). A member with white robe, skull and skeleton-faced mask stands front of scaffold to adjust noose at proper time. Two strong members at the side of scaffold, robed in black, to elevate the culprit. (Scaffold may have black curtains about it if desired to conceal the executioners at the side.)

FURTHERMORE, A HEADSMAN'S BLOCK

is placed in the South covered with black. A headsman with a carved blade battle ax, clothed in a scarlet robe gathered at the waist, with belt and sword, wearing scarlet mask, presides at the block. Beside the block lies a false head on the floor with a black cloth covering it (with a beard to resemble a member, if desired). A small bowl or dish should also be in readiness on a stand for the ceremonies of bleeding.

THE GONG SHOULD BE ATTENDED

by some competent member and the organist at his post. All is now in readiness for second section, but the rough or Artificial Desert.

SECOND SECTION.

The rough road or Artificial Desert, etc., is then prepared as follows: The candidates are hoodwinked and in stocking feet enter after three loud alarms (violent blows from the mallet). At first they proceed one by one on carpet, then upon a spread of corn husks, then a strip of stair cover or sheeting strewn with pebbles, followed by a ladder with close rounds, camp stools folded and a roller or any rough road most conveniently prepared, out through the hallways, etc., according to facilities. During this intercourse drum, fife, gong, organ, rattle, bugle, etc., etc., or

ANY HIDEOUS PANDEMONIUM

instruments desired. Then persecute and test candidates as much as they will stand. Finally they are returned, one by one, to the Temple again amid the din, overpowered, laid in a hammock or canvas and folded in and swung from side to side or thrown upward, carried hastily about and finally placed in some outer apartment to await the other candidates. When all have passed this ordeal, collect them together in the ante-room, remove the relics of the desert and at once place the Temple in order for the last ceremony or third section.

ALL BEING IN READINESS,

officers should be at their posts, executioners at scaffold, skeleton masked in front of same, and headsman at the block, etc. In front of East seven seats are prepared for seven men called "Council of the Inquisition."

Before the alarm the Potentate calls seven officers or members for inquisitors to the East. Potentate occupies the center; two Rabbans (one on each side); the Priest occupies the chair in in the East, wielding the sceptre; all masked, except Potentate and Priest; room quite dark. Ceremonial Masters are outside with candidates, clothed in white robes or dominoes, with shoes on and not hoodwinked.

THIRD SECTION.

First Ceremonial Master, outside, strikes thrice loudly upon the door with a wooden mallet. Oriental Guide, inside, returns the alarm, opens the wicket and says:

"Why this clamorous alarm?"

Ceremonial Master—(One, two or three) "candidates pursuing the secrets of the Mystic Shrine."

O. Guide—"Have the Mystic Pass?"

Cer. Master whispers "Nemesis."

O. Guide—"Let them enter."

Chains drawn; gong sounds low; organ music and door is opened. Candidates conducted to front of West and seated.

Grand Potentate—"My friends, having passed through the ordeal of traversing the hot sands of the desert undismayed, you are now returned for the final ceremonies. But we find ourselves compelled, most unexpectedly, to hold a secret inquisition to judge and execute upon a traitorous element within our Temple. I must, however, stay those proceeings to briefly invest you with the knowledge of our secrets.

"If it be your desire to decline the active part you are sacredly bound to secrecy and silence.

"Our mission is to succor the distressed, relieve the oppressed, protect the innocent and punish the guilty, equalize station, establish harmony in all creeds, crush fanaticism and intolerance and perpetuate the welfare of mankind.

CRIME IS RUNNING RIFE

over the land; our laws are deemed inadequate for the emergency and we are exponents of a vigilance inquisition to promptly execute and punish the malefactor, the thief, the murderer, the despoiler of innocence and virtue, the violator of obligation and the desecrator of Masonic vow.

Our purpose is to strike terror to the heart of the criminal class by bringing them speedily and without mercy to the block or to the bowstring of the Mystic Shrine.

"To arrest, judge and execute within the hour, and thus take the law within our own grasp and summarily punish the malefactor. Blood for blood and

LIFE FOR LIFE,

and as our fleet-footed justice overtakes and punishes the evil-doer, aye, even in the heat of misdeed, it will be a lesson to those who remain and know not the fate of the departed.

"The day is not far distant when the name and the escutcheon of the Nobles of the Mystic Shrine will strike a pallid terror to the wild devouring element of crime, and the thankful prayers of the unprotected will attest the justice of our cause.

"I will now invest you with the salutations, signs, grips and passwords of our order."

WORK OF THIRD SECTION.

Captain of the Guard (discovering a member with a female in Temple in disguise, shouts)—"Most Noble Prophet and High Priest, a spy, an intruder, a traitor is in the Temple!"

All arise; confusion. Officers of Ceremonies, Guide and Priest proceed to the scene.

Captain of the Guard—"Most Noble Priest, I have but now discovered an intruder accompanied by a woman; both without Secret Pass have gained admission to the Temple."

Pointed out and mask removed.

Priest—"By our faith, Nobles, we are betrayed!"

Both are seized by the Oriental Guide and Marshal and surrounded by Inquisitors, exclaiming: "To the executioner with them!"

Potentate—"Hold! stand all apart; disrobe our mantle from that female form; bind and hold her fast."

Domino and hood taken off and the woman stands held fast, robed in white and dismayed; bare arms and neck.

Potentate (pointing to male member)—"Strip and hang that spy without delay."

Officers roughly strip member to shirt and pants (he is previously painted pale and haggard) and is prepared for

EXECUTION AS BEFORE DIRECTED.

Potentate—"Stranger, have you no defense? If not, you must meet the death of a spy."

Culprit shakes his head (No).

Potentate—"Then let the culprit be executed."

He is hurried to the scaffold; the executioner, in skeleton mask, adjusts the noose. He has a loose rope then placed about the neck (to appear real).

Priest (kneels before the gallows)—"Thus do we yield up thy life for our own security and may justice, peace and mercy abide with thee."

EXECUTIONER PLACES ON

the black cap; Priest arises and holds up handkerchief and drops it; gong sounds, and the victim is suspended in the air. He struggles an instant and hangs silent and apparently lifeless.

Potentate—"Thus perish all our enemies. Noble Guide, seat that miscreant woman by the block and cut a deep crescent upon her naked breast. We cannot take her life."

She swoons and falls in chair or arms.

O. Guide—"Illustrious Grand Potentate, she has already swooned."

Potentate—"The better still; she will not know her pains. Cut the crescent on her breast and drag her from our Temple. She'll not forget the Nobles of the Mystic Shrine."

SHE IS DRAGGED IN A CHAIR

to the block, a bowl brought, her breast bared and a knife is seen in the officer's hand. The bowl is held in front and an officer from behind holds under the arm a rubber bulb with stem, that holds a pint of red wine; a cut, a groan and the blood (wine) flows into the bowl. The bowl is set on the block, a blood-stained towel is also thrown down, and she is borne from the Temple in the chair to an outer chamber.

Priest (taking up the bowl)—"Most Noble Council of the Inquisition, now, in testimony of the justice of our cause, let us in this maiden's blood seal the alliance of our bond of secrecy and silence. And let this day's bloody work in the deepest recesses of every Noble's heart be buried."

(Priest and seven Inquisitors drink.)

Curtain in front of scaffold may be drawn and the executed let down for rest. The officer who detected the member exposing the work now arises hastily (the member being

ALL PREPARED WITHOUT).

Priest—"Illustrious Grand Potentate, I now demand censure or punishment upon a member (mentioning name) upon whose case this Inquisitor's Tribunal has deliberated for the crime of treason in our midst, exposing our secrets to a friend and candidate within our very Temple."

Potentate—"Let him be brought before us."

Second culprit brought in, stripped (as described) to shirt and pants.

Potentate—"Sir, you have been openly accused of treason and betrayal of our faith, not only here, but without our Temple's walls. The Vigilance Inquisition have tried, judged and sentenced you; what is your defense?"

Oriental Guide—"Grand Potentate and Inquisitors of our Council, let me appeal to this tribunal to temper justice with mercy, and in slight extenuation of this crime, let me offer this defense: Being loose of tongue when plied with wine and most earnestly importuned by his best beloved friend, he, in part, did yield, all in good nature, but intent on friendship and not meaning harm, frivolously related who and what we were and the object of our cause. And this, his friend and companion, now comes

TO BEARD US IN OUR LAIR

and exonerate himself by the assumption of our vows. Therefore, I do opine, their punishment should be equal and each to assume the wrong or let the novice assume it all, for 'tis monstrous to leave his friend to perish for a crime prompted by himself."

Potentate (to candidate)—"Stranger Knight thus accused, arise. What say you to this grave charge?"

Candidate answers (no matter what).

Culprit member—"By my Moslem oath, Illustrious Grand Potentate, all that has been said by our Noble Guide is true. That I have erred I cannot deny, but all that I in confidence imparted to him I am informed he has loosely brawled about, hence I must suffer for his crime."

Potentate—"Hold, enough! Most High Prophet and Priest, to you do I appeal for judgment. Although our council has before decided, still do I appeal to you."

Priest (advancing on the floor)—"Grand Potentate and Council of Inquisitors, our cause is sorely tried, our Temple and our Shrine in jeopardy, the crescent turns perpendicular, point and point, and spills its mystic blood; the hourii weep and Justice drops her scale, for by their fault spies have fallen in our midst. Our safety commands judgment on them both. Let the first in fault and his fellow

GO TO THE BLOCK TOGETHER."

All the Inquisitors arise and exclaim: "To the block! to the headsman!"

First and second Ceremonial Masters seize culprit member and conduct him to the block, then seize candidate and conduct him to the West. Take off his robe, coat, collar, etc., except pants and shirt, same as culprit member, and bind his hands.

Potentate—"Let the traitor suffer first."

Culprit is hurried to the block, blindfolded, and made to kneel; head on block (a false wax or carved head lies beside block, with black cloth over it, out of sight).

Priest (holding up sceptre)—"And now may justice, peace and mercy abide with you. Strike!"

THE AX FALLS,

culprit tumbles on floor, executioner stoops, lifts black cloth from false head and covers head of culprit, seizes false head by hair, raises it to view and exclaims:

"NEMESIS!"

Candidate is hoodwinked and made to approach the block and lay his head upon it.

Priest—"Hold! Executioner, mark this stranger's neck with the scimetar, but do not slay him."

The headsman slaps the candidate on the neck with a damp towel and he is at once taken by force and placed in the hammock or canvas, carried and placed in a coffin at the East end of the catafalque, while the culprit and the head are borne into an outer room. Officers all return.

Potentate—"Thus doth the evil doer and the malefactor meet with 'Nemesis' at the Inquisition of Mystic Shrine; and it now becomes our duty to deposit the result of our vigilance in the tomb, isolated from the eyes of the meddling world, a fit abiding place for the remains of the unfaithful. Most Noble Oriental Guide, lest the secret clasp of our Mystic Catafalque be prematurely known to our novices, let them be again hoodwinked, that their hearts may be taught secrecy and their tongues silence ere they be entrusted with the

SECRET OF THE MYSTIC SHRINE."

Candidates all blindfolded. The coffin is then stood on end or placed at an angle with head on chair, at end of table or tomb, toward the East; the block and executioner placed at the West side. The culprit again elevated by the noose, skeleton executioner at his side; the woman seated at the North; officers and members gathered around table in tableaux, and lights turned up; black cloth and frame removed from banquet table and

ALL IS IN READINESS FOR THE FINALE.

Grand Potentate—"Now let us rejoice that iniquity has lain her proud idol in the dust and that justice has triumphed over sin. And ever thus let our light so shine before men that they may behold our good works."

Gong; hoodwinks removed; music and general jubilee at banquet. Candidate is provided and eats and drinks from coffin, the culprit also from the gallows, as also the female, still in costume, at the North, etc., etc.

After general banquet the meeting is closed in a formal manner.

TENTH GENERAL CONFERENCE FOR CHRISTIAN WORKERS.

DEAR FELLOW CHRISTIANS:—Our countryman, Dr. Arthur T. Pierson, has made a remarkable impression on this side of the Atlantic, more than fulfilling Mr. Spurgeon's anticipations. Dr. Geo. F. Pentecost has also been more than well received, on his return from India, by the congregation of the late Dr. Donald Fraser and by the large audiences to whom he has spoken of his experiences in India. On the other hand, we in the United States have been greatly helped by brethren from Great Britain. The visits of Rev. John McNeill, Rev. F. B. Meyer, and the Rev. John Smith of Edinburgh, last year, will be long remembered.

I have pleasure in letting my friends know that since the issue of my call for the Tenth Christian Convention to be held at Northfield, Mass., Aug. 4 to 15, I have prevailed on Mr. Meyer to pay another visit to that place. He expects to sail on the last of July, arriving Aug. 6, in time to take part in the closing days of the Convention, and will continue until the 24th of August to give daily Bible readings after the greater meetings have closed. I hope this may induce many to prolong their stay. Mr. Meyer is becoming well known to large numbers of readers in America through his expository and devotional works, which are obtaining a large circulation there, as well as here. From Aug. 16 to 24 Mr. Meyer will speak once each day on at least five days in the week beside Sunday. The Sabbaths will be filled with three services. Dr. Pierson and Dr. Pentecost, enriched with their remarkable experiences in England and in India, will also be present, and after Mr. Meyer's departure will continue the daily meetings to the end of the month, and Mr. Ira D. Sankey or Mr. Geo. C. Stebbins will conduct the service of song. In view of Mr. Meyer's peculiar adaptation as a teacher and helper of the ministry, I trust that many ministers especially, as well as Bible students, teachers and Christian workers, will take advantage of this opportunity to hear a man whom God has so greatly used in blessing his fellow-workers. Ministers could spend a pleasant and profitable vacation in this way, combining rest and recreation with spiritual edification. I would also call the attention of the Christian Endeavor societies to the fact that Mr. Meyer's talks, like his writings, are very helpful to young people. I would urge that these societies send large delegations.

In order to enable many to enjoy these benefits, arrangements have been made to furnish board and lodging in the Seminary buildings to all who remain to the close of the meetings, at $1.00 per day, and reduced railroad rates will also be se-

cured. Parties desiring further information should address Ambert G. Moody, Esq., Northfield, Mass. Yours truly. D. L. Moody.

London, June 24, 1892.

OUR WASHINGTON LETTER.

Washington, D. C., July 20, 1892.

After a long and what at times appeared to be a doubtful struggle the victory is won and the House of Representatives has followed the lead of the Senate and officially said to the world in language that will not be misunderstood that the United States is a Christian nation, and that the Columbian Exposition, which, while not to be strictly a Government affair, is nevertheless regarded by foreigners as being under the control and protection of this Government, shall not open its gates on Sunday. The Senate adopted the amendment to the Sundry Civil bill providing for closing the World's Fair on Sundays without a division, and the House concurred by a vote of 147 to 61.

There is a lesson in this triumph which every friend of Christianity and moral reform should take to heart. It was the moral pressure brought upon Congress by the two-million and more signers of petitions asking for legislation closing the Exposition on Sundays that did the work. At the beginning of the present session of Congress the idea was scouted at and Senators and Representatives were wont to say, "Oh, there is no public sentiment in favor of Sunday closing;" later, when the petitions were pouring in, an attempt was made to lessen their influence by calling them "machine-made" petitions; but when the Senators and Representatives examined the names attached to those from their own States they soon discovered that there was a power behind those petitions which was entitled to the most respectful consideration, and many who had previously been counted as in favor of Sunday opening became outspoken in opposition thereto. It was concerted action which won this victory, and the same force can always win, if backed by as many people as were these petitions.

A movement has been started by a number of temperance and church people here, which promises, in my opinion, much practical good, if it be properly carried out. These ladies and gentlemen propose to open several comfortable sitting and reading rooms where, free from the slightest restraint, men may pass their spare time in reading, writing, or in innocent amusements. The class for which such places will offer barriers to temptation is made up of the men who frequent drinking saloons, largely because they know of no other places to go in search of companionship. As one of those interested in the movement said: "I have visited both the jail and the work-house and a large majority of the inmates of both frankly declared to me that they owed their presence in those penal institutions to the fact that they had been practically compelled to spend their evenings in the saloons because there was no other place where they could go and meet their companions who were fighting the same battle as themselves for freedom from the slavery of intemperance." The trouble with movements of this sort is that over-zealous people expect to accomplish too much at once, and the result is, all too often, that they repel the men that they are trying to save. The first and principal idea should be to make the men feel as much at ease in these rooms as they do in the saloons, and to show them that there is more real pleasure in innocent recreation than in becoming, through liquor, beasts. This should be done gradually and by example and personal contact rather than by precept; and when it is accomplished the man's moral nature is apt to have become aroused and to crave further nourishment. Then is the time to do what so many people with the very best of intentions insist upon doing when they first come in contact with these men. It will cost very little money to inaugurate this movement, and from the two meetings which have been held it appears to be certain that several of these reading and sitting rooms will be open in a short time.

The postponement again of the purchase of a site for a new Government printing office is much regretted by those familiar with the danger constantly surrounding the several thousand employes in the present unsafe building, and there is much disgraceful talk about the methods used, it is alleged, by an ex-Senator, who has a site to sell the Government, to postpone the purchase because he had been unable to get his land selected. Appearances indicate that much of this talk is true.

It is deeply regretted by temperance folks that Congress in both of its branches should have voted down the proposition to prohibit the sale of intoxicating liquors on the grounds of the World's Fair. The Senate at first adopted it, but afterwards reconsidered and defeated it, and the House by a vote of 189 to 41 refused to adopt it. *

"Receive ye the Holy Ghost" is the mightiest of all boons; but like the sun in the heavens, it is the freest of all.—*The Faithful Promiser.*

Even while drinking, I could but think of how the dear Saviour was nailed on the cross, and, when he asked for a drink, how the people offered him gall. I just said to myself, "Have I not given him gall, when I might have given him water as well, when he was calling me to himself?"—*The reclaimed "Mulberry Slum Bummer."*

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Pawtucket, R. I., July 23, 1892.

I am detained for an hour at this point, enroute to Douglas camp-meeting, where I hope to meet friends and distribute tracts if the "powers that be" will permit.

At Hebron Camp the Lord's people have been having a free conference in the Spirit. Up to date there has not been a large crowd at any one time, but a constant coming and going, so that a goodly number have caught the inspiration of the meetings and carried it to all parts of New England. No topic worthy the consideration of intelligent Christians has been excluded; and the relation of the secret kingdom of the "wicked one" to the open kingdom of the "Just One" has received due attention. After presenting the subject, yesterday, by the aid of chart illustrations, I was encouraged by many kind words, and by invitations from the presidents of two other camp-meeting associations, to address their annual conventions. The atmosphere in New England on the lodge question is gradually changing, and I am going, for the fourth time, to apply for an opportunity to present the subject at the Douglas "Holiness Convention," in the hope that a word of testimony may be allowed on some definite specific sin.

Last year our good Bro. McDonald expressed full sympathy, but would not allow the introduction of temperance, Romanism, anti-secrecy, or any other particular sin upon which public opinion was divided, lest minds should be diverted from the great theme of "holiness," the one great thought of the convention. I hope to find some enlargement of heart, liberty of utterance, catholicity of privilege, practical method, and "growth in grace" this year.

The Lord has given us delightful weather for the week past and a time of refreshing for all who have visited Camp Hebron.

My son, who is with us, is greatly improved in health, and hopes soon to resume work in Vermont, or where the Lord shall appoint.

J. P. Stoddard.

OUR WORK IN WESTERN STATES.

Blanchard, Ia., July 20, 1892.

Last week I spent several days at the Fremont, Neb., Chautauqua Assembly. Its best attraction was four lectures by the matchless Kentucky orator, Col. Geo. W. Bain. Also, three lectures, each, were given, by Jehu De Witt Miller and Leon. H. Vincent, of Philadelphia; and by Rev. Conrad Haney, and Rev. J. P. Mills, of Chicago. The Assembly was in charge of Dean Wright, of Boston, who conducted a Bible school and gave daily lectures.

There was also a W. C. T. U. School of Methods, in charge of the State President, Mrs. M. A. Hitchcock. By her invitation, I addressed the Assembly on Prohibition Day, and was followed by Col. Bain. In conversation, he remarked that Dr. Jonathan Blanchard was a hero, always found fighting in the front line of the reform army. He said: "I now have nothing more to do with secret societies."

This was only the second year of the Fremont Assembly, and it promises to be one of the most popular in the West.

I spoke four times in the Covenanter church at Wahoo, while out on this trip. Besides this congregation, there are two others in Wahoo—the Swedish and Danish Lutheran, in full sympathy with the anti-secret reform. Their pastors, Rev. C. A. Lindhl, and Rev. John Risdall, and Prof. S. M. Hill, President of the Wahoo Lutheran College, will each help in a State Convention. I know of no town in the State where a stronger influence could be secured for such a convention than in Wahoo. There is a large anti-secret element in Nebraska which has never been organized. I have hopes of being able to make an extended tour of the State during the coming autumn, and will be glad to lecture on the anti-secret issue wherever the friends of the cause will arrange.

Will all *Cynosure* readers in the State please write to me at Blanchard, Ia., stating the prospects for holding meetings in their respective neighborhoods?

I am spending the summer months at home, enjoying needed rest, and preparing for a year's campaign, to begin in September.

Rev. W. C. Paden, our recently appointed agent for Iowa, Kansas and Missouri, has selected as his headquarters, and removed his family to Oakland, Shawnee Co., Kan. This is a suburb of Topeka, one of the most convenient railroad centers in the West. Here his wife will be near her folks, which is an important consideration, in view of her husband's frequent absence from home.

He will be at home for the most part during July and August, preparing for a vigorous campaign, to begin Sept. 1. He has in mind a lecture tour through Iowa, beginning in the vicinity of his former pastorate in Northwestern Iowa, and extending to the southeastern part of the State.

Last spring I had the pleasure of spending a few days with Bro. Paden when he was pastor at Schaller, Ia. The way in which the Lord led him into this work can be briefly stated. Born with a natural aversion to secretism, he was aroused to preach a sermon on the subject by the fact that several brother ministers in Schaller joined the lodge. His sermon awakened such opposition that he concluded to give up his charge, although most of his people held him in high esteem. He was informed by his synodical missionary, that to obtain work in the Presbyterian church it would be necessary for him to keep quiet on the question of secret societies. The more he mused on the subject, the more he felt the importance of the question, and could not rest till he decided to enter the field as lecturer for the National Christian Association. He is a young man of clear brain, and warm heart, and highly gifted as a platform speaker. He is a graduate of Muskingum College, Ohio, and of Princeton Theological Seminary.

His evident call to this important work should stimulate every friend of the cause in his field to co-operate with him. Write to him at once of the prospects for lectures in your vicinity, so that he can begin early to plan his campaign. If you are unable to secure a church for a meeting, then try for a school house. If you fail in that, try a parlor meeting, to which you can invite as many of your friends and neighbors as possible.

Let us each one plan to make this the most successful year in the history of this reform.

M. A. Gault.

CORRESPONDENCE.

STRIKES AND THE LABOR PROBLEM.

Boston, July 13, 1892.

Editor Cynosure:—The collision between the Pinkerton detectives and the workmen in the Carnegie steel works at Homestead, Pa., last week, has turned the attention of the people anew to the labor question. What is the difficulty? Carlyle hastily exclaimed: "The labor question! And what is the labor question, but two days' pay for one day's work? That is the whole of it." But this lays the blame at the door of the workingman, and is unjust. The laborer says: "My wages are so low I cannot live."

The employer says: "My margins are so small I cannot increase your wages." Who can tell just where the trouble is? It must be admitted that these moneyed corporations, which together form trusts, pools, syndicates and monopolies, are often systems of oppression, building up colossal fortunes, cemented with the blood and tears of the poor workers. A few years ago the nail manufacturers formed a trust. They closed their manufactories for six months, and held their goods. The market was drained, and they reaped immense profits. But their workmen were thrown into enforced idleness for six months. Their wages, their living, was taken away and the price of bread was increased—a two-edged sword, cutting the workmen in its forward and backward sweep. This is a great wrong. The law should regard it as criminal procedure. It must also be admitted that these strikes are often without a just cause. Some years ago the locomotive engineers in Ohio struck. Their average salary was $1,000 per annum. They demanded an addition of $200. The ministers of Ohio at that time were receiving $700 on an average. And all know the demands which their social position make on their purse. But who ever heard of the clergy striking for higher salary? Why did these engineers strike? That they might buy homes and educate their families? They had the means already for such purposes. It was to feed the saloons. And so long as the mouths of these tireless gormandizers of the workingmen's wages are not closed by law, there will always be a sufficient cause for strikes. The motto of Christianity is: "Labor, all its rights; capital, all its rights; equal and exact justice for all." Here "the rich and the poor meet together."

1. *It requires the employer to give, and entitles the employe to receive, full wages.*

A pyramid in Egypt took 360,000 men twenty years to build it. At the present rate of wages it would cost $3,000,000,000. The royal palace in Peru took 20,000 men fifty years to build it. The palace in Mexico took 200,000 men fifty years to built it. The wages paid these workmen was about two cents a day. In idolatrous countries, to-day, the average wages paid workmen is 10 cents a day; in Mohammedan countries, 20 cents; in countries where the Greek church prevails, 25 cents; in Roman Catholic countries, 37 cents; in Protestant lands, generally, 75 cents, and in the United States, $1.00. But Christian civilization increases the demands upon the laboring man's wages. Hon. Carroll D. Wright, some time since, showed from the official reports of the Bureau of Statistics for Massachusetts, that from 1860 to 1878, wages and the prices of living advanced in the same proportion, but from 1878 to 1882, wages declined, while the prices of living advanced, so that they stood as 31 to 41 per cent. The workingmen cried for relief. The worldly employer responded: "The market is flooded with workmen. I can duplicate my force at any hour of the day, and at less wages than I am paying my men. I shall, therefore, reduce their wages to the minimum." This is the spirit of the world. You see how relentless, hard-hearted, cruel, it is. It is Satanic. There is no aid or comfort here for labor. On the other hand, the Christian employer says: "I regard my laboring men as a trust for which I am answerable to God. Their wages shall be increased to the maximum limit of my ability to pay. They are American citizens. They have their vote. They must be educated. They must educate their families. They must have homes. They must have the means of making them pleasant and attractive. They must have books and papers. They must be free and independent. I am responsible for all this. So far as lies in my power their wages shall be equal to these requirements." This is Christ-like. It is Christianity applied. It works. It satisfies all.

2. *It requires the state to protect both employer and employe in the enjoyment of their respective rights.*

It must protect capital against destructive riots, as in Pittsburgh in 1877, and at Homestead the past week. It must guard labor against wholesale discharges and lockouts. A man has no right to hire a crew and embark in a sea-voyage, and because he finds it a financial failure, scuttle his ship and leave his employes to their fate. If business men form a trust to make money and engage thousands of men, they have no right to discharge their men, or starve them, to save themselves. It is not necessary for employers to get rich; it *is* necessary for workmen to live. It is not necessary for employers to make money; it is necessary for their employes to have a comfortable living. The state must protect capital against the surprises and losses of sudden strikes. Too often, strikes are ordered by the irresponsible officers of labor unions, while the members have no interest in them. A law in Pennsylvania forbids locomotive engineers striking under certain specified conditions. Let those conditions be enlarged, and extended to other corporations. Strikes, as a rule, are not a blessing, but a curse to both labor and capital. The strike on the Schuylkill, in 1888, cost employer and employe about $4,000,000, and work was resumed without any advance. The state must protect labor against unjust and unnecessary reduction of wages. "A fair day's wages for a fair day's work" is right and must prevail. Rev. G. S. Reany, a noble worker in East London, says, in the *English Congregationalist:* "The fact, and no one denies it, is this: There are men engaged in large commercial enterprises, and some of them are professed Christian men, who have made, and are still making, large profits, and who pay workers in the East End and elsewhere the miserable pittance of one shilling for a day's work of twelve, fourteen and sixteen hours." Dr. Bradford says: "Virginius, with his cleaver, struck to the earth his daughter, whom Appius Claudius sought to ruin. Let us be frank. How much better than the Roman Decemvir are those employers who compel the daughters of our humblest homes to work at wages which mean starvation or crime? Joseph Cook, in Tremont Temple, said he knew and could name employers in Boston who were doing that. I repeated that statement to a prominent Boston merchant, and he declared that he knew men eminent in business who told their girls who worked for them that if they could not live on their wages they knew how they could live. The Rev. Mr. Rainsford said, at the Congregational Club in New York, that he knew of factories in the city in which it was impossible for young women to secure higher positions, or better pay, and remain virtuous." Satan is saying to these young women: "Cast thyself down from the pinnacle of virtue!" Shall the state not protect its citizens against the breach of the seventh commandment, as well as the sixth and eighth? "Corporations, which need not do it, are working men eighteen hours a day. Monopolies are compelling men to work at dangerous occupations for a dollar a day, and less; not because they must do so or liquidate, but simply because they can get others to work for that."

3. *It furnishes employer and employe with a regularly recurring rest-day, the need of both.*

The conflict between labor and capital is one manifestation of God's displeasure for trampling under foot the fourth commandment. The Pennsylvania Railroad Company disregarded this divine edict, and one Sabbath day, in August, 1877, one hundred and twenty-eight locomotives were consumed by the torch in the round-houses of Pittsburgh. The Jewish nation trampled upon the Sabbath, and God brought Nebuchadnezzar, who carried them to Babylon, and held them in bondage for seventy years, "that my land may have her Sabbaths, saith the Lord." The French nation abolished the Sabbath and adopted every tenth day as a holiday; but soon one of their leading statesmen exclaimed: "This law will ruin our nation!" Lord Macauley said, in the English Parliament: "We in England are not poorer, but richer, because we have rested these many ages from our labors one day in seven. The day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations, as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor."

Let us have a law abolishing the United States mail service on Sabbath, forbidding the running of trains on Sabbath, prohibiting the Sunday newspaper on Sabbath, and forbidding the World's Fair to open its gates on Sabbath, and abolishing the saloon upon American soil forever, and disorganizing secret oathbound fraternities, and the labor problem will be solved.

4. *It furnishes the spirit of brotherly love which harmonizes every relation between laborer and capitalist.*

It enables each to say to the other, not "all yours is mine," but "all mine is yours." There is a firm in Cincinnati, O. (Procter & Gamble), soap manufacturers, having a capital stock of some $3,000,000, who divide their income with their employes, so that they are quasi-members of the company, and its prosperity is their prosperity. Their men do not grumble and talk of striking. No. They talk of how to push their business and work for that with a hearty good will. Dr. Bradford has made this statement: "When all manufacturers, according to their ability, treat their employes as the Tangys and Cadburys of Birmingham, Eng., treat theirs, there will be nothing left for trades unions to do. Those great firms have had no strikes, and workmen will cross England any time to get a chance to work in their factories. What is the secret? These artisans are treated as if they were men, not cogs in a wheel. At the Tangys, three times a week, during the dinner hour, a conference is held by a distinguished literary man, who gives his whole time to the education of those artisans. Political, social, economic questions he discusses with them; and he, too, is an employe of the company. At the great cocoa works of the Cadburys, 'family prayers' are held every morning at 9 o'clock. The time is not deducted from the men; and, said Mr. George Cadbury to me, 'we commenced it because we believed in it; we should continue it if for no other reason, because it pays.' In both establishments the men are regarded as members of a family and their interests studied as such. No strikes there! No socialism there! When the revolution comes in England these men will defend rather than destroy." This is the solution of the "Labor Problem."

J. M. FOSTER.

LITERATURE.

The August issue of the *Missionary Review of the World*, edited by Rev. Arthur T. Pierson, assisted by Rev. Messrs. J. T. Gracey. A. J. Gordon, D. L. Leonard, and C. C. Starbuck, comes to hand early and replete with a diversity of timely topics of general interest. Among the leading articles which it contains are the following: Father Angelico, of Polina, by Arturo Muston; Boniface, "the Apostle of Germany," by Rev. Henry Gracey; The Greatest Work in the World, a plea for missionary enterprise, by Joseph Booth, an African missionary; The Rev. John Inglis, D.D., of the New Hebrides Mission, by Rev. Robert Steel, D.D.; Ireland and Foreign Missions, by Rev. Wm. Park, D.D.; Praying for Missions, by Rev. James Mudge; The Magic Lantern in the Monthly Concert, by Rev. James Carter; The Reflex Influence of Giving to Missions, by Rev. Paul V. Bomar; The Garments of Christ, by Prof. L. J. Bertrand; Mr. Kanimori's New Book ("The Present and Future of Christianity in Japan"), by Rev. F. S. Curtis, of Japan; The Empress of China and the Missionaries, and Extracts and Translations from Foreign Periodicals, by Rev. C. C. Starbuck. The editorial departments are equally diverse and interesting to lovers of missions. Published by Funk & Wagnalls, 18-20 Astor Place, New York. $2.00 a year.

Albert A. Pope, of Boston, Mass., has printed in pamphlet form a letter to Congressman Durborow, Chairman of the Committee on the Columbian Exposition, and an "open letter" to the people of the United States, relating to the feasibility and utility of making a fine exhibit at the Columbian Exposition of sections of the best common road construction throughout the world, and another showing the best and cheapest methods of making such roads in various States of the Union, road-building machinery, etc. Mr. Pope's movement is meeting with wide-spread and hearty commendation from the press and eminent individuals.

The Midsummer Holiday *Century* will contain a number of complete stories, including "The Philosophy of Relative Existences," a ghost story which is said to reverse some of the old traditions, by Frank R. Stockton, and "The Colonel's Last Campaign," by the author of "Mr. Cutting, the Night Editor," and with illustrations by Charles Dana Gibson.

Vick's Magazine for July is of a character to find favor in every rural home. Its timely suggestions on a hundred horticultural, floral and garden topics, illustrated with engravings, will commend it at sight to those with whom this class of literature is a favorite. Published at Rochester, N. Y., by the Vick Publishing Co. 50 cents a year.

IN BRIEF.

The earliest American typefounder was Christopher Sauer, whose establishment was started in Germantown in 1735. Following him were Mitchelson, Boston (1768); Buell, New Haven (1769); Baine, Philadelphia (1790); Binney & Ronaldson, Philadelphia (1796); White & Wing, Hartford (1810); Bruce, New York (1814); Lothian, New York (1822); Hager, New York (1824); James Conner, New York (1827); Johnson, Philadelphia (1833), and Dickinson, Boston (1847).

The largest single building on the globe is said to be the Freihaus, a monster apartment house of Vienna. In it are 1,500 rooms, arranged so as to make 400 dwelling apartments. Two thousand one hundred and twelve persons live under one great roof, a population sufficient to make a city large enough to incorporate and furnish with a full set of aldermen. The immense building has 130 staircases and fifty elevators. The postmen say they often deliver 1,000 pieces of mail matter at this house in a single day.

The biggest workshop in the world is said to be that of Herr Krupp, the famous gun-maker of Essen, Germany. The growth of this vast establishment has been wonderful. In 1833 it employed nine workmen; in 1848, seventy-four. In July, 1888, the number had swelled to 20,960 men, and the families of the workmen numbered 73,769 souls. Of these 24,193 reside in dwellings provided by the firm. There are at Essen 1,195 furnaces of various constructions, 286 boilers, 92 steam hammers of from 200 to 100,000 pounds, 370 steam engines, with a total of 27,000 horse power, 1,724 different machines, and 361 cranes. Of coal and coke 2,735 tons are used daily, and 11 high furnaces of the latest construction produce about 600 tons of iron every day.

Early the other week all was going merrily at a very interesting wedding in Petaluma until the bridegroom was called upon to produce the wedding-ring. In vain he felt in his trousers pocket for the missing trifle. Nothing could be found except a hole, through which the ring had evidently fallen into the high boot, which is affected by young men in that part of the States. What was he to do? "Take off your boot," said the parson. The suspense and silence were painful. The organist, at the parson's bidding, struck up a "voluntary." The young man, sitting on the altar rails, removed his boot; the ring was found—also a hole in his stocking, which led the worthy divine to remark: "Young man, it is time you were married!"

A sailor belonging to a Chinese vessel lying at Spithead, England, died and was buried in the cemetery there. After the coffin had been lowered four sailors, who occupied a position at the foot of the grave, produced in succession a tin pail, a parcel of matches, a number of fagots and various pieces of brown paper. A fire having been kindled, out of the pail were brought forth several plates, which were disposed around the fire, a lump of pork, various pieces of meat, a few eggs and a quantity of salt and sand. These, having been divided into fives, were cooked and placed on the plates, and on the consummation of the sacrifice they were all gathered together and returned to the pail. A sailor now partly filled the grave, after which the captain of the ship and a couple of subordinate officers came forward and prostrated themselves three times, uttering a prayer at each genuflexion. This completed the ceremony.

Full grown, the mahogany tree is one of the monarchs of tropical America. Its vast trunk and massive arms, rising to a lofty height, and spreading with graceful sweep over immense spaces, covered with beautiful foliage, bright, glossy, light and airy, clinging so long to the spray as to make it almost an evergreen—present a rare combination of loveliness and grandeur. The leaves are very small, delicate and polished like those of the laurel. The flowers are small and white, or greenish yellow. The mahogany lumbermen, having selected a tree, surround it with a platform about twelve feet above the ground and cut it above the platform. Some twelve or fifteen feet of the largest part of the trunk are thus lost; yet a single log not unfrequently weighs from six or seven to fifteen tons, and sometimes measures as much as seventeen feet in length and four and one-half to five and one-half feet in diameter, one tree furnishing two, three or four such logs. Some trees have yielded 12,000 superficial feet, and at average prices have sold for $15,000.

More wonderful even than the temples of Baalbec is the wall which surrounds them, with its three ponderous stones. They are of very hard limestone, measure 70x14x14 feet, and weigh nearly three million pounds each. The question has often been asked, but never satisfactorily answered, "By what means were these huge blocks of stone moved from the quarry, a quarter of a mile distant, raised thirty feet, and placed in the city wall?" To move one a single inch it has been calculated that it would require the united and simultaneous effort of forty thousand men! We confess to a sense of indescribable amazement at the mere thought. In the quarry, near the city, is a block already hewn out, measuring 68x17x14 feet, and weighing over a thousand tons. To show the size of this stone more clearly, were we to place it in an upright position and hew it out, we should have a four-story house, with rooms in it nearly fourteen feet square.—*Selected.*

The value of a good name was well exemplified the other day, when a man asked one of our druggists for a bottle of Sarsaparilla. "Whose?" inquired the clerk. "Whose? why Ayer's, of course. Ye don't suppose I'm going to run any risks with Hannah, do ye?"

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MASONIC "HAIL."

Masons accuse our lecturers and writers of not knowing how to spell the Masonic "hail." Edmond Ronayne, an educated Past Master (Handbook, page 74), spells it "hail." Jacob O. Doesburg (Royal Arch Mason) also spells it "hail." (Freemasonry (seven degrees) Illustrated, page 107.) A lodge-worn ritual ("The Perfect Ceremonies of Craft Masonry," printed in London, Eng.,) spells it "hele," (page 48). Another English standard ritual, for the correctness of which Edmond Ronayne will vouch, spells it "hail." Mackey's Encyclopædia of Masonry (1873), following Harman G. Reynolds' *Masonic Trowel* of February 14, 1863, says: "Hail, or Hale. This word is used among Masons with two very different significations: 1st. When addressed as an inquiry to a visiting brother, it has the same import as that in which it is used under like circumstances by mariners. Thus: 'Whence do you hail?' that is, 'Of what lodge are you a member?' Used in this sense, it comes from the Saxon term of salutations, 'Hæl,' and should be spelt 'hail.' 2d. Its second use is confined to what Masons understand by the '*tie*' "—or obligation, as given in Ronayne's exposition,—"and in this sense it signifies to *conceal*, being derived from the Saxon word 'helan,' to hide. By the rules of etymology it should be spelled 'hale.'" The English lodge-copy, quoted above, spells it "hele," which is quite as Saxon as "hale." So that Masons are not wholly united in the orthography of the word. If Reynolds and Mackey are right, it should be spelt "hale" or "hele" in the Masonic obligations; but when one sings "Hail, Masonry divine," or exclaims "Hail, brother," or "Hail, fellow, well met!" the usual spelling should prevail. It is well to "speak by the card."

THE PHILOSOPHY OF GOOD GOVERNMENT.

The American patriots who signed the Declaration of Independence, in 1776, insisted upon one fundamental truth which, in these days, seems to possess more importance than is usually accorded to it—the statement that "governments derive their just powers from the consent of the governed." This is, indeed, the bed-rock upon which all republican institutions must rely for their safety and continuity.

It is on this principle that the Federal Constitution secures the right of the majority to make laws, and enforce them, for the benefit of the whole people, without distinction of race, party or condition. This doctrine is wise and just, and worthy of a close following as long as the will of the majority is in harmony with the best interests of the state, and serves to guard, with all fidelity, the rights and privileges of the citizens under the laws.

The success of this principle, however, must depend upon the character of the majority. If in any community the majority are horsethieves, the rights of the minority will be disregarded and their property unsafe. Under such a condition of society, theft and robbery would soon become legalized. There the consent of the governed is not regarded, and has no weight in the administration of the laws. Confusion, rebellion and warfare must therefore follow, and the integrity of the nation is in jeopardy.

On the other hand, where the majority rules in righteousness, the minority finds it both salutary and easy to submit to the will of the governing power. Under such conditions the people are protected against wrong and the greatest good to the greatest number is secured, with a union of sentiment and harmony of action that cannot fail to promote social advancement and national prosperity.

It is evident, therefore, that the consent of the governed is as necessary to insure the welfare of a nation or community as the intelligence and righteousness of the majority. Wisdom and policy would suggest the importance of harmonizing, rather than of disintegrating, the interests of the whole people.

The greatest danger to any nation or community arises from a disregard of the fundamental truth incorporated in the Declaration of Independence, that all men, under the law, should be equal and permitted to pursue their own methods of securing life, liberty and happiness, having due respect for the rights and privileges of all others. Rotation in office, where the majority governs, is esteemed as an important safeguard against this danger; but there should be coupled with it the tuition of the citizen in Christianity, morality and the right use of the ballot in the suppression of vice. This sort of education should be made imperative by wholesome statutes, lest any should become derelict in acquiring it. Good government also should require the enforcement of the laws that promote the best interests of the people at large, and the repeal of all others. If this system were adopted notwithstanding the opposition with which it might at first meet, individual interest would soon develop a healthful public policy, and the governed, appreciating the dignity and utility of the change, would, by association, become a powerful factor in the government, just as Jefferson, Hamilton and Washington designed they should,

The consent of the governed, uneducated and unrestrained, will not do this. The tendency of most men, when left too much to their own guidance, is to deteriorate and rebel against the powers that be in whatever would curb their appetites and passions; and the stability of civilized governments, especially of republics, depends, therefore, upon the character of the people and their fitness to govern themselves aright. As a nation we have lost sight, too much, of the Declaration of Independence, which does not contemplate unlicensed liberty to do as we individually please, regardless of each other's prerogatives and the interests of the state, but to concentrate individual interests in whatever pertains to mutual advantage and enjoyment, until "life, liberty and the pursuit of happiness" shall become a common heritage.

Looking over the past history of the world, it is wonderful to note the few perfect governments which have existed; and in nearly every case, and under almost every form of rule, the failure has been due, principally, to the weakness or wickedness of the governed. Prior to the Deluge, when none but a simple Theocracy was known, while the law of God was perfect, the infractions of it were general. The government itself was just and benevolent, but the people did not give their practical consent to its provisions, and for this cause were utterly destroyed.

After the earth had been repeopled and restored to fruitfulness, a rebellious spirit among the governed bade defiance to the Almighty, although the people had his promise of immunity from another flood, and they attempted to build the Tower of Babel, manifesting an unbelief that ended in their confusion and dispersion. Wars and captivity followed them everywhere. The Bible is filled with their sinfulness and discomfiture. After the return to Canaan from the Egyptian captivity, the people tired of Theocracy and the judges who ruled over them (although one can hardly conceive of a better government than that which they enjoyed, had they fully appreciated its advantages), and demanded an earthly monarchy. We all know what a troublesome exchange they made in their rashness; how that for a thousand years they underwent a dismal series of vicissitudes, enjoying blessings when they did right in the sight of the Lord, and suffering severely when they departed from the law of God. Their perverseness is a marvel yet; for they *knew* that to serve God aright was to enjoy his favor in all their affairs, national and social.

We are to believe that human governments were ordained of God, at first, for the welfare of mankind; and if he has permitted men to suffer from tyrannical and other distressing rule, it is well to investigate the cause and observe whether the misdeeds of the governed did not lead him to take this method of scourging the disobedient and rebellious. Look at the Jews, whom his curse has followed ever since the crucifixion of Christ, and whose persecutions, under nearly all governments, have been continuous and severe. In the days of their prosperity they would not consent that the law of God concerning them was good, although they were, indeed, his peculiar and beloved people, of whom he asked, "What more could I have done for my vineyard?" Every government that he devised for them they contemned.

Other nations have also forgotten God, scorned his government, and despised the ministers of his law and Gospel; and they, too, have always suffered for their defection. To-day nearly every kingdom and republic is suffering from this cause. In vain justice bears the sword; her rule is thwarted by the hand of bribery. In vain freedom holds out her hands to the people, laden with the richest blessings, only to be robbed by mercenary hierarchies and ungodly men; while the governed, awed by the glitter of wealth and perverted influence, are misled, cheated and befooled, until they cannot distinguish right from wrong, and their best interests are trodden under foot as of little worth.

What is the remedy? Socialists, and aristocrats, and every form of political economists, have their nostrums and flaunt them in the faces of people who know no better than to swallow them without due consideration. The consequence is that "the whole head is sick, and the whole heart faint." Religious dogma, captivating in its glitter, yet sinister to every interest of Christ, and even preached in his name, yet rotten with worldliness and superstition, also prescribes its remedy. What is the result? "From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores." Then what and where is the remedy?

Read Isaiah 11: 1–10. That seems to be the only solution of all these vexatious political and social problems under which men toil and fret. When Christ shall come with all his saints, the "King shall rule in righteousness;" then will the governed, with unexampled unanimity, shout "Hosanna! Glory to God in the highest!" and dwell in eternal peace.

UNCHRISTIAN ASSOCIATIONS CONDEMNED.

At the first meeting of the Synod of Associate Presbyterians, held at Chesley, Ontario, Canada, in May last, among the proceedings we find the following:

"Mr. Wylie read a paper on Trades Unions, Farmers' Alliances and kindred societies, claiming not to be oath-bound secret associations, but which seem to partake somewhat of the character of such societies. He stated that in such societies Christians were unequally yoked together with unbelievers, that such associations were unnecessary and injurious, expensive and unprofitable. For these and other reasons Synod adopted the following, viz:

"*Resolved:* 1. That all combinations of people for what cause soever, which have a Christless ritual, or hold deistic principles or engage in strikes, boycotts, and riots, or deny non-union people the right of employment or trade, or dictate to their members political action, or have grips, signs, passwords and badges, are condemned by the Word of God, as witnessed for by our profession.

"2. That our presbyteries and sessions are exhorted to carefully instruct and warn all under their care to faithfully conform their conduct in such matters to the will of God, as they desire to please him in all things, who loved them and gave his Son for them."

The Synod also condemned the proposed opening of the World's Fair on Sunday.

The next meeting of the Synod is to be held at Washington, Iowa, on the fourth Wednesday of May, 1893.

The Walla Walla Conference (Huntsville, Washington), United Brethren in Christ, in its twenty-seventh annual session, June 15, 1892,

Resolved, That the societies called secret are immoral would not be questioned if the many crimes committed by them were uncurtained and thrown open to public inspection. They are a sin against the free and equal rights with which all men are born (God-given rights). Many of said societies are teaching a way of salvation without the regenerating grace of Jesus Christ, and in that they are 'thieves and robbers, climbing up some other way.' They are a sworn foe to Christianity; they are supplanters of the church; therefore,

"*Resolved*, 1. That this conference would regard any liberalism as yielding to Satan our blessed hope in Jesus.

"2. That we heartily approve section 3 of Chapter 10 of Discipline.

"3. That we will endeavor to reform men as far as we can from the awful curse of secret societies."

Strike down secret combinations and order will be restored. They are alike a menace to civil government and the church. They should be driven off the face of the globe.

So says the *Christian Conservator*, of Dayton, Ohio, which, in the same issue, also remarks:

The United States troops, under orders from President Harrison, are holding the secret society at bay in the coun-

ty in which Wardner, Idaho, is situated, martial law having been proclaimed; and the State of Pennsylvania is holding from acts of violence a secret society at Homestead with the military force. So that both Pennsylvania and the National Government are now anti-secrecy because in antagonism to a secret society. Herein they are like the Radical United Brethren church.—*Christian Conservator.*

While the above is true, it serves also to suggest that the exigency of the times which brought about this opposition of State and National officers to secret societies has existed for many years without creating a healthful public sentiment against it. The secret systems out of which these labor riots were evolved, have laid their work deep and effectively in the past, as the experiences of 1877 and later years have painfully developed; yet no State or National legislature has ever endeavored, successfully, to suppress them while they were in a quiescent condition and planning just such murderous outbreaks as those in Pennsylvania and Idaho. If governmental vigilance had been brought to bear upon them then as now, the present troubles would have been avoided. If the secret labor unions had been broken up and dispersed as unlawful assemblages in 1878, and membership in them declared ever afterwards a penitentiary offence, the labor problem, to-day, would be far more easy to solve.

"ECCE ORIENTI."

As is known to *Cynosure* readers (but perhaps not to as many as it should be), certain enterprising Masons have for some time past been engaged in printing in cipher the rituals of the Blue Lodge for the use of the fraternity. This form was ostensibly adopted in order that Masons could carry in their side-pockets the full work of the three degrees, so condensed as to occupy but little space, coupled with extreme lightness, and yet so disguised that if the book should be left lying loosely about, none could understand its purport. These books contain the verbal alterations in the text of the official rituals permitted in each State, and are published, with apparent authority, under the general title of "Ecce Orienti." The cipher used is a complex combination of abbreviated words and minute Masonic symbols. Thus, the picture of a curtain is substituted for the word "lodge;" wp for "worship," etc. The Masons undoubtedly find these books useful monitors in lodge work; and the anti-secrecy advocates, comparing them with Ronayne's Handbook of Masonry, or Doesburg's Illustrations of Masonry, or any other correct exposition of Masonry can assure themselves and others that the expositions sold by the N. C. A. are critically true.

Some years ago, in Illinois, the question was agitated among the fraternity, whether "Masonry shall be taught from memory alone; shall it be taught from mouth to ear alone?" The verdict, at that time, was this, that all other modes are unlawful. Past Grand Secretary Reynolds, of the Grand Lodge of Illinois, distinctly asserted that "the use or possession of notes, keys, or cipher in Masonry, in either a written or printed form, for any purpose whatever, is a clear and palpable violation of the first covenant of a Mason, and, if persevered in, is nothing short of *willful and corrupt perjury.*

Even Rob. Morris, one of "the three great lights of Masonry" that wore trousers, had the temerity, in 1863, to print a volume of Masonic "Mnemonics" and sell copies of it to members in over 200 Illinois lodges, swearing not a few of the purchasers to let no one know that they had the book.

"Ecce Orienti" is not a sealed book. With Ronayne's Handbook any intelligent boy can soon learn to read one as easily as the other; and in this way the Masons have given away (for $2.50, while Ronayne's is but 50 cents) the very secrets of the fraternity for which they killed William Morgan in 1826. There is not a secret in all Freemasonry—genuine work, we mean—that is not revealed to whoever desires to know it.

—The situation of the Negro in the South is graphically described by one of them as follows: It is an "indisputable fact that in this country it is treason for a black man to protect his home; murder in the first degree for him to protect the honor of his wife; riot for him to resist a lawless mob, and death for impudence for him to speak like any other man." The same writer suggests that "it would be a very great and appreciable thing for some one to get up a society for the protection of American citizens. The government says it can't do it." We fear that there is something more than sarcasm in this charge.

—Congress has declared against free coinage. When the question was reached in the House, a resolution came from the committee on rules to set aside two days for the consideration of the silver bill. The resolution was defeated by a vote of 154 to 136. There were nine Republican votes for the bill and sixty against it; 117 Democrats voted for the bill and ninety-four against it. This ends the matter so far as Congress is concerned until the Presidential election is over.

—The National Press Department of the W. C. T. U. announces the suggestive fact that the Prohibitionists of Maine, having cast more than one per cent of the last vote for Governor in that State, as required by the new Australian ballot law, they are entitled to have the names of their candidates placed on the official tickets, both State and local, and may now nominate them by convention. This indicates marked progress in the political aspects of the cause of temperance.

—One of the two Illinois Senators who voted for the Peffer prohibition amendment to the World's Fair appropriation bill, and afterwards voted to expunge it, is a candidate for re-election by next winter's Legislature, and was threatened with being advertised as a "Prohibitionist." That settled *him.* The other Illinois Senator who also voted both ways, is not in the way of re-election for several years, but he likewise succumbed to the persuasions of the World's Fair lobby. The only arguments made in the Senate against the final surrender to the saloon interest were a few brief words from Senators Frye and Gallinger.

—The editor of the *Converted Catholic* (New York City), himself a renunciating priest of the Church of Rome, mentions the cases of three other priests in that metropolis who "heard confessions, gave absolution, and offered up 'the holy sacrifice of the mass,' one morning—and were *married* the same afternoon." The question arises, were these priests saints or sinners?—saints in the morning—sinners after noonday? Were they any less saints for marrying? Of course the "holy mother church" brands them with numerous ugly names, and curses them with "bell, book and candle." "Sober second thought," outside of the said h. m. church, will deem them hypocrites for not manifesting the courage of their convictions in the morning.

—The Women's Christian Temperance Union is a wonderfully progressive institution, so far as its methods of instruction are concerned, and its work is so carefully classified and organized as to be widespread, attractive and efficient. Not only do the columns of its excellent mouth-piece, the *Union Signal*, speak volumes weekly of its operations and the progress of the cause, but it also supports a "National Press Department," ably superintended by Mrs. Harriet B. Kells, which provides press matter relating to its work for the benefit of other periodicals. Besides this, it is a dull week when a W. C. T. U. meeting, of greater or less moment, is not held at some point or other, or at which Miss Willard and her corps of assistants are not heard on the platform. Such fidelity to the truth is amply repaid.

—Since the outbreak of labor troubles at Homestead, Pa., attention has been recalled to the question of foreign immigration, its increase, and its effects upon the industrial and social interests of the nation. The Congressional joint Committee on Immigration has just completed an elaborate report of its investigation, which contains the statement that there landed in New York from April 1, 1891 to January 31, 1892, 476,658 immigrants, of whom 713 were returned under the contract labor law, and 1,000 as likely to become paupers or public charges. The enforcement of the present inspection laws, which in any event are extremely lenient, is, in the opinion of the committee, practically inefficient, and it recommends that the inspectors be increased to four. The opinion is also expressed that the steamship companies should be made legally responsible for the immigrants they carry, as it is by the exaggerated advertisements of these companies that large numbers of the worst class of immigrants are attracted from Southern Europe. Similar reports have appeared before, but the question whether this source of vice shall continue to contaminate our land is still unanswered. By-and-by, when it is too late for reformation, we shall see this evil in its true colors, and helplessly deplore it.

—The New York *Voice*, in its special Washington correspondence, gives a history of the reasons why the clause prohibiting the sale of liquors on the grounds of the Columbian Exposition in the Senate bill appropriating $5,000,000 to the Exposition, was stricken out. Senator Peffer, of Kansas, had previously offered an amendment to the bill, making the grant conditional upon prohibiting the sale of liquor on the Fair grounds, and it was adopted by a vote of 28 to 26. Palmer and Cullom, the Illinois Senators had voted for Peffer's amendment, thus giving it a majority. The correspondent says: "I have the testimony of an eye and ear witness that these Senators were called out by the lobbyists of the World's Fair management and served with notice that they must reverse their votes or take the consequences." "Then, by aid of absentees, the vote of 28 to 26 of July 13 was wiped out, and liquor selling was permitted by a vote of 29 to 21."

—The *Christian State* is a new monthly journal having for its object the direct support of the National Reform Association. The *Statesman*, which for many years maintained that position alone and ably, enlarged somewhat its platform a year or so since when it changed owners and removed to Pittsburgh. It still maintains the old principles under Dr. Crafts, and is a power for God and righteousness in the American press. The *State* is designed to aid the National Reform cause more distinctively as its organ. Dr. T. P. Stevenson of the Reformed Presbyterian church is at its helm, and with such a pilot may its course be glorious: not without some storms, but always with success. Its mission is set forth in clear-cut, unmistakable terms. Among the living issues which will be continuously discussed is the relation of the lodge system to government and religion. We should be happy to know that many of the *Cynosure* readers were patrons of the *Christian State.* It is published at 1,520 Chestnut St., Philadelphia, price 50 cents per year.

THE N. C. A. AND THE CHURCHES.

FROM THE CORRESPONDING SECRETARY.

In the endeavor to instruct the churches of Christ and rouse them to self-defense against the lodge assault by false worships, there is much encouragement day by day. During the past week cordial invitations have been given to attend two national church conferences: first, the General Conference of the ministers of the Norwegian Lutheran church, meeting August 17–23, at Decorah, Iowa, the headquarters of the denomination; second, the general convocation of the Swedish Mission churches at Rockford, Ill., Sept. 15.

Before both these influential bodies our reform will be presented, and a line of co-operation decided upon so far as possible.

A welcome was extended by pastor J. Z. Torgerson of the Bethany church, Carpenter and Indiana streets, last Sabbath evening. In spite of the great heat which had been smiting men down through the city all day, a good number were present who listened with deep interest; and crowded around at the close for tracts and copies of the *Cynosure*, and to ask for a week-day address on the lodge at a later date.

Three or four other churches, among them some of the largest among the Swedes and Norwegians in the city, ask for an address after the heated term is over.

Appointments have been made through Illinois and Iowa during August, but all dates are not yet filled. I can speak at points in Illinois between Princeton and Galesburg during the first half of the month, and between Princeton and Chicago after the 22d of August. Address me for the present, "*in care of C. A. Kellogg*," Kewanee, Ill.

HENRY L. KELLOGG.

THE HOME.

THE GLEANERS.

We are a little gleaning band;
We cannot bind the sheaves,
But we can follow those who reap,
And gather what each leaves.
We are not strong, but Jesus loves
The weakest of the fold,
And, in our feeble efforts, proves
His tenderness untold.

We are not rich; but we can give
As we are passing on,
A cup of water in his name
To some poor, fainting one.
We are not wise, but Christ our Lord,
Revealed to babes his will,
And we are sure from his dear word
He loves the children still.

We know that with our gathered grain
Briers and leaves we bring;
Yet since we tried he smiles the same,
And takes our offering.
Then let us still hosannas sing,
As Christ doth conquering come,
Casting our treasures as he brings
The heathen nations home.

—*Aunt Mary.*

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when work is over and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real.

It does not make much difference whether you own your house or have one little room in that house. You can make that room a true home to you. You can people it with such moods, you can turn to it with fancies that will be fairly luminous with their presence, and it will be to you the very perfection of a home. Against this home none of you should ever transgress.

You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and more royal grace than some people seem to think. If you will be but courteous to each other you will soon learn to love more wisely, profoundly, not to say lastingly, than ever you did before.—*Farm and Fireside.*

MEN WHO CONQUERED CIRCUMSTANCES.

Young men who are given to complaining that "circumstances are all against them" ought to study carefully such examples as these:

Take Thomas Ball, the sculptor, for instance. He was but twelve years old when his father died. The poor widow—Thomas' mother, young herself, and far from strong—had five young children. There was no more school for Thomas after his father's death. He must go to work and help to support the rest. He got a place in a grocery store, where they gave him a dollar a week! Not much, that—but what a difference it made to the poor little family! From the time he was twelve young Ball had always to work for the others until they were all grown up. He had little instruction, even in his art, and he never had that little until after he had earned the money to pay for it. But—he succeeded.

Then there was that other sculptor, Hiram Powers. Hiram was the eighth of nine children, and he was a very small boy when his father died; and, like Ball, he had to go to work for the family. He had been born in Vermont, but his parents had moved out to Ohio in that way poor people have of roaming hither and yon after better luck.

It was in Ohio that the father died, and in Ohio that Hiram fought his youthful battle. For seven years he had charge of the wax figures in a Cincinnati museum, and it was while there that he felt an impulse toward his future art, and tried his prentice hand at modeling in clay. But it was not until he was thirty years old that he was at liberty to strike out for himself, and he was thirty-two before he had money enough to go to Italy. Yet he was to be the sculptor of the "Greek Slave."

Peter Cooper, who founded the Cooper institute, had a still harder struggle, because, as a boy, his health was of the frailest. He went to school but one year of his life, and during that year he could only go every other day. But when he was eight years old he was earning his living by pulling hair from the skins of the rabbits his father shot to make hat-pulp. He had not "half a chance." It seemed almost literally that he had no chance at all. He went to New York when he was seventeen years old, to make his fortune. He walked the streets for days before he got a place, and then apprenticed himself to a carriage-maker for five years for his board and two dollars a month. He had neither time nor money for what people called pleasures—but he had the pleasure of hope. While he was working for fifty cents a week, he said to himself: "If I ever get rich, I will build a place where the poor boys and girls of New York may have an education free"—and he did it. William Hunt, the painter, used to say:

"Don't talk of what you *want* to do—DO IT!"—*Youth's Companion.*

HIDING IN THE BRUSH.

One day I went hunting with a friend who, before his conversion, had been a great hunter. I had never gone before, and perhaps shall never go again, as I went for information and—got it.

The region was mountainous, and the district was used to supply wood to the neighboring lime kiln. The brush had been heaped together into huge piles so as not to interfere with the wood-choppers.

My friend would examine every brush heap as we drew near them, and at one of them he suddenly drew back, took aim and fired. Putting his hand in, he drew out a very large rabbit. On we went, another person joined our party, and we soon scared up another rabbit which took refuge in the rocks. We tried long in vain with every expedient to dislodge him but could not. We had to let him alone. I thought of the text in Prov. 30: 26: "The conies are but a feeble folk, yet they make their houses in the rocks." These rabbits seem very much like the conies of Scripture. But some of them make a mistake and make their home in brush heaps.

Men are but "a feeble folk," yet how many imitate the rabbits. They take refuge in brush heaps when they should hide in the Everlasting Rock. What is the sum of the doctrines under which many hide but the brush heaps of man's wisdom? The hunter of souls can easily find them there. Why not make your home in the Rock of Ages?—*The Safeguard.*

AUNT POLLY'S VIEWS.

Aunt Polly Smith chats a little about paying the preacher. She had just come home from a church-meeting where they had been trying to make up the preacher's salary. She sat down by the fire and began thusly:

"It's curious who gives. There's Squire Wood, he's put down two dollars; his farm's worth ten thousand dollars; and he's money at interest. And there's Mrs. Brown, she's put down five dollars; and I don't believe she's had a new frock in two years, and her bonnet ain't none of the newest, and she's them three grand-children to support since her son died, and she makes her living by sewing. Well, she'll have to scrimp to do it, but she'll pay it, for she loves the cause. And there's Maria Hill, she put down five dollars; she teaches, and don't get but twenty dollars a month. But she'll pay it, for I seen she loved the Lord when she told her experience. And there's John Baker, he's put down one dollar, and he'll chaw more than that much worth of 'bacco in two weeks. Cyrus Jones, four dollars. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work." There is something to think about in Aunt Polly's observation.—*Selected.*

"CAN YOU SAY THAT?"

Three young men were seated together in an office, each busy writing at their desks. One of them had recently been converted, and as the new life will reveal itself by subtle changes in the life and thought even when there is no profession of religion made, so Edward Jones, almost unconsciously to himself, had shown the great change that had taken place in him long before he had found courage to speak for Christ. When he did so, he was almost surprised to find that every one took it as a matter of course. His life had spoken before his tongue.

But when he did speak out he found that though he had something more to bear for Christ, he had also greater opportunities of usefulness.

On this day he got up from the place where he was writing, and crossed to the other side of the office, having occasion to go to a desk that was exactly between the other two clerks. As soon as he had raised the lid, one of them, stretching toward him, said in a friendly tone:—

"I suppose, Mr. Jones, you consider yourself now a great deal better than we are?"

In a moment he saw the trap that had been laid for him. If he said "no," the ready retort would have been, "But you ought to be;" and if he said "yes," he was open to the charge of self-righteousness. He raised his heart to God for wisdom, and at once the thought flashed into his mind:—

"It is not for me to answer that," he replied; "but there is one thing I can tell you: I am better off. I am not afraid to die and stand before the judgment seat, for God has pardoned me. Can you say that?"

Startled by this home thrust, the young man flushed and turned back to his seat, saying:—

"No, I can not; I only wish I could."

"Then why don't you seek it, for God is as ready to save you as me," replied Jones, shutting down the desk and going back to his seat.

Never before had he so felt the nearness of God, nor realized, as he did at that moment, that the sword of the Spirit was quivering in a human heart before him.

He also learned here the secret of effectual prayer, and how God, often "while we are yet speaking," sends the wisdom needed to guide us in our perplexities.—*People's Illustrated Journal.*

WHERE ARE THE BOYS AT DUSK?

Says a prominent writer, "In the daytime the devil lurks in corners and back alleys and out of the way places, but as the night draws on he puts forth a bold front."

It is very plainly to be seen in the cases of children who are allowed to be on the play ground or on the street after dusk. It is too dark to play ball or any of the out-door games, and feeling a little tired one sits down, and another by him, and still another. They are tired and wish to rest a little before going home. At first their talk is perhaps entirely innocent, but if one should pass them a little later they would see that their heads are very close together and that they are talking in a low tone, and if what they say could be heard, it would bring a blush to the mother's cheek. It would surprise any parent not familiar with this matter. We believe many parents are entirely ignorant in this regard. If they were not ignorant, or grossly indifferent, they would not let their children be out a moment after dusk. Vile stories, vile books. There is practically no limit to the evil children can learn of each other after nightfall. It has brought disgrace and dishonor to thousands of homes. The same thing is going on now. As parents, are you guilty in this respect? As Sunday-school teachers, do you warn your scholars against this rock?—*Selected.*

WHAT ONE BOY DID IN ONE YEAR.

He begged the office of sexton in the little Western church, and earned 75 cents a week.

He picked one hundred quarts of fruit for a neighbor.

He bought and sold eleven dozen chickens, and cleared $5 on them.

When he could get no other work, a neighbor's wood pile was always ready, at a dollar a cord, for sawing and splitting. He earned $13.75 on his wood piles.

For doing chores, cleaning yards, doing errands, etc., he received $10.

For milking cows, and taking care of horses, etc., for neighbors, $20.

At the end of the year this fourteen-year-old boy had earned a little more than $100, and never missed a day at school. It was a busy year, yet play hours were scattered all along;

swimming, fishing, hunting, skating and coasting, each found its place. The old adage proves true in his case: "Where there's a will there's a way." He never missed a job; when other boys were idle he was busy, and the best of all that I can tell you about him is this: he was a "King's son."—*Kind Words.*

TEMPERANCE.

THE DRUNKARD'S DAUGHTER.

The circumstances which induced the writing of the following most touching and thrilling lines are as follows: A young lady of New York was in the habit of writing to the Philadelphia *Ledger*, on the subject of temperance. Her writing was so full of pathos, and evinced such deep emotion of soul, that a friend of hers accused her of being a maniac on the subject of temperance, whereupon she wrote the following lines:

Go feel what I have felt,
Go bear what I have borne—
Sink 'neath the blow a father dealt
And the cold world's proud scorn:
Then suffer on from year to year—
The sole relief, the scorching tear.

Go kneel as I have knelt,
Implore, beseech and pray—
Strive the besotted heart to melt,
The downward course to stay;
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears defied.

Go weep as I have wept
O'er a loved father's fall—
See every promised blessing swept—
Youth's sweetness turned to gall.
Life's fading flowers strewed all the way—
That brought me up to woman's day.

Go see what I have seen,
Behold the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go catch his withering glance, and see
There mirrored his soul's misery.

Go to thy mother's side,
And her crushed bosom cheer.
Thine own deep anguish hide:
Wipe from her cheek the bitter tear.
Mark her worn face and withered brow,
The gray that streaks her dark hair now,
With falling frame and trembling limb,
And trace the ruin back to him
Whose plighted faith, in early youth,
Promised eternal love and truth,
But who, forsworn, hath yielded up
That promise to the cursed cup,
And let her down, through love and light,
And all that made her prospects bright;
And chain'd her there 'mid want and strife,
That lowly thing, a drunkard's wife,
And stamp'd on childhood's brow so mild,
That withering blight, the drunkard's child!

Go hear, and feel, and see, and know,
All that my soul hath felt and known;
Then look upon the wine cup's glow,
See if its beauty can atone,
Think if its flavor you will try,
When all proclaim, 'tis drink and die!

Tell me I hate the bowl?
Hate is a feeble word!
I loathe, abhor, my very soul
With strong disgust is stirred
When I see, or hear, or tell
Of the dark beverage of hell!

SALOONS.

Within the last few weeks California has had its daily papers filled with murders and crimes committed in saloons, and yet Christian people will vote to continue this demon in his deadly work of destruction. And there are still thousands going to their doom, as surely as the sun goes down; going by the scores every day. They leave widows and orphans destitute; they leave broken and bleeding hearts; the earth is robbed of her brightest jewels and shining lights; society has lost its leading factors, and even that great pillar of civilization, the church, loses her young men; one by one they drop off and go to destruction.

And what does rum give in return for all this loss? Will some apologist for rum mention one good that it gives to the world? The saloon! Look at it. Did it ever make any man better? Did you ever know of it to feed the hungry, or clothe the poor? Did you ever see it on errands of mercy, scattering bright smiles along life's pathway and making life the better for its existence? Did you ever see it help the clerk or laborer lay up his earnings to support him when he grows old? Did you ever hear one brilliant idea or thought emanating from the saloon? No! No! There is not one bright spot on that side of the canvas. It is as black and bleak and dismal as hell, the very place whence it emanated. You may search the history of saloons from their first existence, and there is not one redeeming trait in all the business.

Statisticians tell us that the product of the saloon in America is resultant of more harm every fifteen years than was the late civil war. Many can comprehend the magnitude of these figures because they went through the fiery ordeal; the crucible has fitted them to measure aright these great questions of finances.

William Windom, our excellent secretary of the treasury, says it would be far cheaper for the government to purchase all the saloons, breweries and distilleries, pile them up and make a huge bonfire of them, than to allow them to continue their work of destruction among the people. This he figures out in dollars and cents of saving in way of taxes to support paupers, insane, the prosecution of criminals and non-production through loss of energy and incapacity brought on by strong drink, to say nothing of the immoral phase of the nefarious business.

The saloon robs the family of its victims of the necessaries and comforts the money wasted in rum would buy, and it robs every legitimate business in the city of the money that would be paid for them. The saloon is the worst enemy of the business of any city. Consider how much money a saloon must take in daily, and multiply it by the number of saloons in the city; multiply this in turn by the 365 days in a year, and you will have before you the sum wasted in your own town or city through the rum traffic. And it is to be remembered that the saloons prevent the earning of nearly as much money by destroying the capacity for work. The drunkard cannot do as good a day's work as a sober man, and he loses the time spent in his debauches and in the inevitable "sobering up" process. As he goes on and becomes more and more the slave of rum, he becomes more and more incapable of steady labor until he will not work at all except when he can in no other way obtain the rum to satisfy his cravings.—*Pacific Ensign.*

MILK PUNCH IN THE PENSION OFFICE.

It is announced from Washington that the Pension Office Investigating Committee, at a recent session, found among other things from testimony given, that persons connected with the Department had been allowed to break off ice in the water-cooler with ink-erasers, hair-pins, etc., to make milk-punches, cold tea, and the like. Among the numerous investigations from time to time instigated concerning the conduct of Department officials, there come to light some very ridiculous things. This pension investigation adds another to this chapter. But we are inclined to the opinion that whatever may be the shortcomings of the Pension Department in other respects, it would be better to avoid the practice of making milk-punches, both for the Department and its interests, and the general well-being of the clerks and others, who would certainly be better without than with the milk-punch beverage. Let the incongruous practice by all means be discontinued. —*The National Temperance Advocate.*

THE WAY OF A DRUNKARD.

Sin comes to a young man and says: "Take this glass, it won't hurt you. It has a very fine flavor; it will be an appetizer. Take a glass at noon; it will aid digestion. Take a glass at night; it will make you sleep well." You are in a glow, while others are chilly. How bright it makes the eye, how elastic it makes the step! One day you meet him and say: "What are you doing here at noon? I thought you were at business." "Oh, I lost my place." "Lost your place?" God have mercy upon the young man when, through misdemeanor, he loses his place. Every temptation takes after him. Hoppled and handcuffed at thirty years of age by evil habit! Save that young man. He is on the express train that stops not till it tumbles over the embankment of perdition.

"The way of transgressors is hard." Sin comes to a young man and says: "Take a dollar out of your employer's drawer; he won't miss it; you can put it back after awhile. Take another! Take another! Don't you see how easy it is? Hundreds of dollars added to your salary in a year!" One day the police knock at your door and say, "I want you." "What?" "I want you." Discovery has come; disgrace, imprisonment, loss of the soul. "The way of the transgressors is hard."—*T. De Witt Talmage.*

NUGGETS.

Idaho will hold her first state Prohibition convention August 30.

The wine production of France for 1891 amounted to 663,058,000 gallons.

Reports show that local option is increasing in Manitoba, Ontario, Quebec and Prince Edwards Island, in Canada.

The total amount of British investments in American breweries, as given by the *Brewer's Journal*, is $92,019,240.

Local option has long been in operation in Finland, with the result that, as a rule, in the rural districts there are no public houses whatever.

The production of beer, ale and porter has more than doubled in India under British rule in the last nine years, and is now about 5,200,000 gallons.

Railway managers of Holland have found it impossible to get men to work the switches who can be depended upon to let liquor alone and have therefore substituted women.

Wine, even in Greece, or in a Rainsford church saloon, taken freely, will induce drunkenness as certainly as the stronger liquors. The only wise and safe course is to abstain from its use.

Of the 90,207 arrests in New York City last year, according to the police reports, no less than 50,000 were attributed to the liquor traffic. Nearly 40,000 were directly credited to the traffic by the police. And the records also showed that crime of all kinds was increasing in this city faster than the population.

Dr. R. H. McDonald, of San Francisco, is undoubtedly the most extensive free distributor of temperance literature in this country. It is a marvel that he should have reached with his temperance catechism and anti-tobacco leaflets every house, office and store in the great city of San Francisco. In 1891 he has distributed over 2,500,000 of his temperance circulars, visiting about 80,000 homes, offices and shops.

The saloon is the outcome of the deliberate choice, based upon motives wholly selfish, in the man who drinks, in the man who sells, and the other man in business, political or professional, who does not wish the ill-will of the man who drinks and sells. The majority of the adult population has no voice in the decision by which the saloon is permitted in the community through the votes of the classes we have mentioned.

Dr. Parkes once had three soldiers march twenty miles a day, loaded with guns, pouch, knapsack, etc., for six days. They had the same food on each day, but on two days he gave them brandy and water, on two other days coffee, and on the other two weak beef tea to drink. All three said that brandy revived them for a time, but they were more tired after they had taken brandy than they were after taking coffee or beef tea.

The *British Medical Journal* announces that it is the intention of the Secretary of State of the Home Department to appoint a committee to inquire into the question of habitual drunkenness, with special reference to the working of the Inebriate's Acts. The information such a commission will obtain will doubtless be valuable, but an inquiry as to how most effectually to prevent the making of habitual drunkards would be still more valuable.

Some good men are racking their brains over the question, "Why is crime increasing in this country?" We can answer it in a single word—"Drink." This is the answer which a writer in *Forum* gives to account for the increase of crime in Massachusetts in recent years. The report of the police department of New York City for the year 1891 tells the same story. And an analysis of the records of any police court, or prison or reformatory in the country will yield the same results.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON VI.—Third Quarter, 1892.—August 7.

SUBJECT.—The Apostles' Confidence in God.—Acts 4: 19-31.

GOLDEN TEXT.—They spake the Word of God with boldness.—Acts 4: 31.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Acts 4: 19-31. T.—Matt. 10: 28-39. W.—Psa. 124. T.—Phil. 1: 12-21. F.—1 Pet. 4: 12-19. S.—Psa. 27: 1-8. S.-Rom. 8: 28-39.

COMMENT BY REV. RUFUS W. CLARK, D. D.

At the close of the last lesson, after the council (or Sanhedrim), representing the power, wealth and official authority of the Jewish nation, had "conferred among themselves, saying, What shall we do to these men?" Peter and John were commanded "not to speak at all, nor teach in the name of Jesus." To this the apostles had earnestly demurred, and without the least hesitation, and still in a respectful manner, they submitted to the rulers a new question: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." They had already decided the matter at the tribunal of their own consciences, and they then appealed to the sense of right in those who composed the council. "We cannot but speak the things which we have seen and heard." We cannot go counter to our convictions of duty and the evidences of our senses. (Acts 4: 18–20.) Spending the previous night in prison had not awakened the fears of the apostles, nor abated in the least their faith and confidence in their absent Master. They needed not to consult together as to what they should say or do. They spake by the inspiration of the Holy Ghost. They were "strong in the Lord and in the power of his might." They had the divine commission to preach the Gospel to every creature, either as "a savor of life unto life, or of death unto death," and believed in the name of Jesus Christ for the salvation of all who should call upon his name.

The apostles released.—v. 19. As is usual with tyrants and persecutors, who have no arguments, and act without reason or justice, the council resorted to threatenings. They would gladly have punished the apostles with severity, but for the convictions of the multitude; for "as the common people had heard Jesus gladly," so had they heard his disciples with joy, and profited greatly by their teachings. Therefore the council let them go.

The disciples' prayer meeting.—vs. 23–30. In the first flush of their freedom the apostles sought the sympathy and fellowship of their companions in the Lord. "They went to their own company;" probably the original one hundred and twenty upon whom the Holy Ghost had fallen, on the day of Pentecost. They assembled together for counsel and prayer, considering all that the chief priests and elders had said to them, and making common cause, with one heart and mind, in behalf of the kingdom of their Lord. Then, with one accord, they all went to prayer, feeling that troublesome times were before them. They felt that the imprisonment of Peter and John, the threats that had been made, the command of silence that had been imposed by the highest ecclesiastical court in the land, indicated a deep-seated hostility to Christian truth. War had been declared upon the followers of Jesus, and they must abandon the work or accept the conflict. They naturally recur to the second Psalm, in which this condition of the church is prophetically depicted. It is supposed that they then and there sang this Psalm in concert, prayer following, and applying the words of the Psalm to the present conjuncture. "Lord, thou art God, which made heaven and earth." This is the first united prayer of the Christian church with which we are acquainted. It comes from hearts deeply moved by a sense of danger, and is a cry to God for protection from enemies. The ground of confidence that the prayer will be heard and answered is the almighty power of God, the Creator of all things, visible and invisible. "Who by the mouth of David". (v. 25.) We have here the plenary inspiration of this second Psalm asserted in the strongest terms; that God spake by the mouth of his servant David. All the ancient Jewish rabbis admit that this Psalm refers to the Messiah, a portion of which is quoted, and fulfilled in the recent hostility of the rulers to the Son of God. "Why did the heathen rage." The reference is to the Gentiles, or heathen (Roman) governors, who united with the Jewish rulers against the Messiah. The raging is like the wild snorting and tearing of furious horses. "And the people imagine vain things;" that is, entertain useless and abortive designs to destroy Christ and accomplish their purposes against the will of God. "The kings of the earth stood up." (v. 26.) They rose up and stood side by side for mutual support. "The rulers were gathered together" —consulted together—"against the Lord" (Jehovah), "and against his Christ," this Messiah or Anointed One, whom they had slain. The terms Christ and Messiah both mean "anointed;" and in designating Christ as the Anointed, it is understood that he is anointed by the Father, or appointed by him to the Messianic office. Hence the enemies of Christ are the enemies of God the Father. "For of a truth against thy holy child Jesus." (v. 27.) Most truly is this prophecy fulfilled in the combination formed against the holy and Anointed One by Herod Antipas, tetrarch of Galilee; Pontius Pilate, the Roman governor, whose consent was necessary to the execution of Christ; the Gentiles, represented by the Roman soldiers; and the people of Israel, who demanded and witnessed the crucifixion. "To do whatsoever thy.....counsel determined." However the heathen may rage and "the rulers take counsel together against the Lord and against his Anointed," yet God says, "My counsel shall stand, and I will do all my pleasure." (Isaiah 46: 10.) The divine sovereignty is a rock against which the waves of human passions dash in vain. "Now, Lord, behold their threatenings." (v. 29.) The disciples pray that their enemies may be restrained, for they have this assurance (Psa. 2: 4), that "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." They do not pray for their destruction, that the path may be clear and unobstructed before them, but that they may have boldness to deliver the Gospel message in the face of all opposition. "By stretching forth thine hand to heal." (v. 30.) They also ask for power to peform signs and miracles of healing in the name of Jesus, as evidences that the omnipotent God is with them, and that the word they preach is the Word of God.

"And when they had prayed." (v. 31.) We come now to the results of the prayer. It is heard in heaven. The arm of the Almighty is outstretched for the protection of the young and comparatively small church, that is feeling the blasts of persecution and would prepare for the coming tempests. "The place was shaken where they were assembled." This was a miraculous manifestation that their prayer was heard. It may be regarded as a symbol of the commotions that were at hand, and which the preaching of the Gospel would produce; or it may be accepted as a sign that the omnipotent God is with them, and that he can shake the nations that rise up against him. "They were also filled with the Holy Ghost." They had once before received this baptism; and now, in answer to their fervent prayers, there comes from heaven another mighty outpouring of the Spirit. The soul needs to be constantly strengthened and refreshed with power from on high. Under this new gift "they spake the Word of God with boldness." Why should they not? What has any man to fear who is conscious that the eternal God is with him?

RELIGIOUS NEWS.

BAPTIST.

—About 5,000 delegates were present at the second annual convention of the Baptist Young People's Union, which met in Detroit, Mich.

—The Baptists of Greenwood, Ind., have a strong church. It is generally committed to the experience of entire sanctification. Rev. Aura Smith, a Baptist evangelist, was used by the Lord to lead hundreds into the fountain of cleansing at that place last winter.

CONGREGATIONAL.

—Appeals having come to the Home Missionary Society from East St. Louis, Rev. J. D. McCord set up a Gospel tent and began work there, the First church of Peoria helping to bear the expense.

—The Illinois Home Missionary Society has met with a heavy loss by the burning of the new Gospel Tabernacle, which was furnished about one year ago by a business man who wished to make a paying investment. It was located in Vienna, where evangelist Lippard had been holding meetings for several weeks. The fire occurred late in the evening and was evidently the work of incendiaries. Through the prompt action of the citizens, the organ, hymn-books, and most of the seats were saved. This tent seated comfortably 700 people, though 1,000 have often gathered in and about it to hear the Gospel sung and preached.

—In Chillicothe, the old capital of Ohio, a city of 12,000, a part of the city, one mile by three quarters, with 4,000 people, has been entirely without a church, or religious service of any kind. July 5, Plymouth church was organized with thirty-two members. All are adults, and all but one are heads of families. There are eight husbands with their wives.

—Rev. George B. Rowley laid down the active ministry at Carthage, N. Y., July 10. He has been in continuous service for forty-eight years, one-fourth of which time has been spent at Carthage. He was at one time financial agent of Rockford (Ill.) Seminary.

—Miss Juanita Breckenridge, who was ordained pastor of the Brockton, N. Y., church June 28, is a graduate of Oberlin College and Seminary, and has had thorough training for the ministry.

—A household meeting for religious conversation has been held for twenty-five years in the parlor of one of the members of the St. Lawrence street church, Portland, Me., which has been the means of drawing and keeping the attention of many, especially of the young people, to the subject of religion and to the work of the church; and has been the most fruitful source of additions to the membership and to Christian work.

—Rev. B. Fay Mills began labors in Oakland on the evening of July 6. The new tabernacle seating 3,000 was filled to repletion.

—The churches at Salt Lake City and Ogden are planning for the Mills meetings to be held in October.

—The Rev. Dr. Graham Taylor, pastor of the Fourth Congregational church of Hartford, Conn., and professor of practical theology in the Hartford Theological Seminary, has been called to the new chair of Christian sociology in the Chicago Theological Seminary.

JEWS.

—Ten Jews were candidates for election to Parliament in Great Britain. Four of them were Liberals, four Conservatives and two Liberal-Unionists. The majority of them, therefore, were opposed to Home Rule in Ireland.

METHODIST EPISCOPAL.

—Rev. C. R. Thoburn, son of Bishop Thoburn, and pastor of Trinity church, New Whatcom, Wash., has been elected president of Puget Sound University.

—Peoria district camp meeting at Oak Hill, Ill., will begin Thursday, Aug. 11, and will continue until Sabbath evening, Aug. 21. Tuesday, Aug. 16, will be given to the Woman's Foreign Missionary Society, and Thursday, Aug. 18, to the Epworth League.

—The Cleveland *Leader* says: "The great M. E. church represented in the world's conference at Omaha, has taken a firm stand for the rights of the colored race in the South that ought to serve as an example for every religious denomination in the country."

—The fifth session of the Deaconess conference will be held at Chautauqua, N. Y., Aug. 10 and 11. It is earnestly requested that every conference board, every board of management, and every deaconess in the church will be fully represented at this conference.

—Kankakee District camp meeting at Watseka, Ill., will begin Aug. 17 and close Aug. 28. Dr. Williamson of Chicago will conduct a Bible school every day.

—A City Evangelization convention is being held in the Western Avenue M. E. church, Chicago, commencing Tuesday, July 26, at 1:30 P. M. The opening exercises were conducted by Rev. A. D. Traveller.

—Allegheny College has conferred the degree of LL. D. on Dr. Samuel Wakefield of Pittsburgh conference, who is over 93 years of age. But he is worthy.

—Dr. Cuyler says: "Charles Wesley did more for Christ when he sang 'Jesus, lover of my soul,' than if he had written fifty volumes of theology." That hymn is a volume of Christian theology in itself.

—Dr. E. J. Drinkhouse, recent editor of the *Methodist Protestant*, is writing a history of the Methodist Protestant church.

—At Berwyn, Pa., Rev. C. W. Straw, a Methodist minister, on behalf of the Law and Order Society, ordered the local Odd-fellows' Lodge to discontinue the use of a wheel of fortune, in operation at its fair. The wheel was stopped.

—At a recent meeting of the board of managers of the Missionary Society, Miss Sarah M., daughter of Dr. R. W. Bosworth, presiding elder of Janesville district, Wisconsin conference, was appointed to Foochow mission, China. The appointment is made with special reference to work in the Anglo-Chinese College. Miss Bosworth is a graduate of Downer College, Wisconsin, and has had several years' experience in teaching. She will start soon for her chosen field, leaving Vancouver Sept. 18.

—Michigan Methodists have a genius for camp meetings. In addition to the already flourishing district associations, a new assembly ground has been started at Hackley Park, Lake Harbor, Muskegon. Primarily intended for the use of Grand Rapids district, the program for the first annual meeting, to be held Aug. 2–12, gives it more than local significance.

NEWS OF THE WEEK.

CHICAGO.

Garbage crematories are to be erected at once by outside capital.

Mayor Washburne sends a letter to the Police Justices commanding them to do their duty or resign.

Lake Carriers' Association protested against the proposed construction of a swing bridge over Halsted street.

County Treasurer Kern denies that he pockets the interest on the city taxes he collects.

A. Lindahl fell from the eighth story of the Rookery Building and was crushed on the pavement below.

The census report presented at the Board of Education meeting last week, gives Chicago a population of 1,428,318.

Electric carriages will be exhibited in the transportation exhibits department.

President Baker will take an ocean voyage, hoping the sea breeze will benefit his health.

Fair directors still expect Congress to make an appropriation.

The electric fountain at Lincoln Park resumed operations.

Great progress is being made with the work at Jackson Park.

It is expected that 200,000 visitors will attend the dedicatory ceremonies.

Deputy Coroner Clements held an inquest over three tanners suffocated by carbonic acid gas.

John Wright, a 19-year-old boy, was held to the Criminal Court on a charge of embezzlement.

John Redmond, who killed Dr. Wilder, will be tried in the Criminal Court, Branch 2, within a few days.

Thomas and Mary McLean were indicted for willful perjury.

The directors of the Society for the Prevention of Smoke recommended a vigorous crusade against smoke offenders in the city.

According to Sergeant Frankenfield, chief of the Weather Bureau, the normal temperature of August for the last twenty-one years has been 71 degrees.

COUNTRY.

Thomas Herman, of Racine, Wis., hanged himself because his wife scolded him for taking a drink of liquor.

Two of the largest paint dealers in the world, F. W. Devoe & Co., and C. T. Reynolds & Co., are negotiating for consolidation.

The Mason City soap, lard and oil works, at Mason City, Iowa, were destroyed by fire Wednesday night. But little insurance was carried.

Professor Borden was nominated for Congress by the Republicans of New Albany, Ind., Thursday night.

Mother Caroline, head and founder of the Order of Notre Dame Sisters in the United States, died at the Milwaukee Convent Friday.

Adam Everly, of Pennsylvania, was nominated by President Harrison Friday to be consul of the United States at Birmingham, England.

Three hundred skilled workmen at the Duquesne mills of the Carnegie Company quit work Friday, as an act of sympathy for the Homestead strikers.

The recent rains in the winter wheat section have interfered somewhat with thrashing, and the new wheat coming into southern markets is damp.

D. B. Shepherd, a pioneer of Illinois, died at Fairbury, Friday. He was 80 years of age.

John A. Barnes, of Decatur, Ill., was appointed consul at Chemnitz, Germany, Friday.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 18 to July 23:

Rev I T Rosenberger, G H Hamlin, G McCullough, W H Sawyer, Rev W Mitchel, A Gleason, J R Cooper, Miss Ida M Berry, Rev B Bodge, J F McKee, F Doolittle, Elder I Bancroft, M Phillips, S J Peter, Mrs M M Ames, L Taft, Mrs M Spaulding, Mrs Carrie Coe Shaw, Rev O Katz, J Stahl, J Hogue, Rev D Dodds, Rev M A Gault.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	78¼	@	79¼
Winter No. 2	78¼	@	80
Corn—No. 2	49⅝	@	51⅓
Oats—No. 2	30	@	34½
Rye—No. 2			66
Bran per ton	10 00		11 50
Hay—Timothy	9 00	@	11 50
Butter, medium to best	14	@	21
Cheese	03	@	09¼
Beans	1 40	@	1 65
Eggs	14		14½
Seeds—Timothy	1 27	@	1 35
Flax	95	@	1 03
Broom corn	05½	@	07
Potatoes, per bush	20	@	40
Hides—Green to dry flint	2½	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Choice to extra	4 80	@	5 40
Common to good	3 90	@	4 30
Hogs	5 25	@	5 90
Sheep	4 40	@	5 85

NEW YORK.

Wheat	80¾	@	88½
Corn	54	@	60
Oats	35	@	38
Eggs	16¼	@	17
Butter	13½	@	22½
Wool	18	@	36

KANSAS CITY.

Cattle	1 75	@	4 60
Hogs	5 30	@	5 85
Sheep	3 00	@	5 00

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There can be no doubt that many persons suffer from insomnia which has its origin, or at least its principal strength, in their own nervous apprehension that they are about to be afflicted with it. Any one of a dozen causes may induce wakefulness, and yet the person lying in bed with the faculties alert at the moment when they would naturally be expected to be wrapped in slumber, has nine times out of ten, or ninety-nine times in a hundred, nothing serious to apprehend. The stomach may not be in quite its normal condition—and there is no more potent cause of wakefulness. Now, an hour—ten minutes even—seems a long time in the middle of the night, when a person wishes to be sleeping and cannot. If a sensation of dread, of apprehension, is allowed to enter the mind, such a period simply becomes interminable. The nervous apprehension increases the difficulty, and feeding upon itself, the derangement may quite possibly increase till it becomes a dangerous malady.

In such a case the very best treatment, if the patient has any degree of will power, is simply to pay no attention to the fact of wakefulness. Make no effort to court slumber, either by counting, repeating the alphabet, or imagining any monotonous thing. Keep the mind away from any business or domestic perplexity, but let it roam in full wakefulness where it will, among pleasant things, old associations, the friendships of the past or the present—anything that is not of a disagreeable nature. As the physical or nervous system recovers its balance, or as the stomach becomes master of its complications, slumber will come along, searching for the individual, and the morning will find the night's rest quite satisfying after all. Drugs and dosing are out of place; they merely aggravate and fasten the necessity for their own use. A simple bath, if no more than of the face, is helpful, especially if followed by a generous rubbing with a dry towel, which will equalize and invigorate the circulation. If there is chronic trouble with the stomach, that may properly receive medical attention; when the disordered condition is remedied the wakefulness, which was simply a symptom, and not a part of the disease, will take care of itself.—*Good Housekeeping.*

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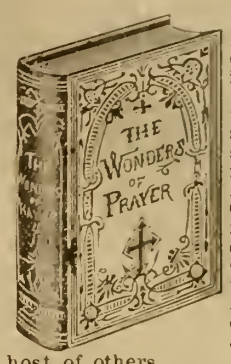

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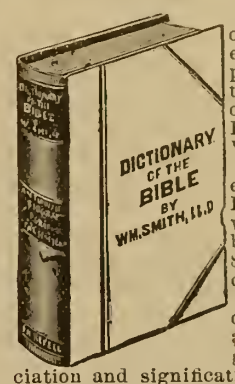

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NEWS OF THE WEEK (*Continued from 13th page*).

The roller mills of the West Superior (Wis.) Iron and Steel Company shut down, the fires were drawn, tools put away, and arrangements apparently made for continued inactivity, if necessary. All the men connected with the Amalgamated Association were discharged.

Senator Baron de Courcelles, formerly French ambassador at Berlin, has been appointed French arbitrator on the Behring Sea arbitration commission. The arbitrators met in Paris last week.

Laborers in the Carnegie mills at Beaver Falls stopped work Monday.

A heavy shower of frogs reported to have fallen near Valparaiso, Ind., Monday.

Mrs. Rose Terry Cooke, the authoress, died at Pittsfield, Mass., Monday morning.

Connecticut Prohibitionists decided at a meeting held in Hartford Monday to hold the State convention in Hartford Sept. 5 and 6.

Hungarian railroad laborers on an extension of the Reading system, indulged in a riot in Middlesex county, New Jersey, on Monday.

The leaders of the Homestead strikers were placed under arrest Monday night charged with murder.

Wire mills at Braddock are out of steel billets and compelled to close, as a result of the lockout at Homestead.

Fire Monday afternoon destroyed the Cleveland, Ohio, stock yards, the loss being $45,000; insured for $25,000.

Cudahy, the Chicago meat packer, and local butchers of Louisville, are at loggerheads, and a meat war is promised in that city.

The little son of A. S. Lengel, of East Dixon, Ill., was scalded to death Tuesday. He was near the table and turned the teapot over himself.

Mrs. Dora Wheeler Keith, of New York, has been selected to paint the ceiling and frieze of the library of the Woman's building at the World's Fair.

Ex-President Chapin, of Beloit (Wis.) College, began sinking rapidly Monday, and is dead. He was, when he resigned, the oldest college president in the United States.

Supervisors of Monroe county, New York, acting under the advice of William A. Sutherland, member of the Republican National Committee, refused to obey the law adopted by the Democratic Legislature directing a reapportionment of Assembly districts.

Judge Magee admitted Burgess McLuckie, of Homestead, to bail Wednesday in the sum of $10,000, which was promptly given.

E. S. Keene, assistant professor of mechanical engineering in the University of Illinois, has been elected to the chair of mechanical engineering in the State University of South Dakota.

Careful inspection of the Carnegie mills at Homestead Wednesday by a reporter, who surreptitiously gained admittance, revealed the fact that there were only sixty-five men within the inclosure.

James Donahue, fireman on the Chicago and Great Western road, died of sunstroke in his cab at Dubuque Thursday.

Entire business portion of the town of Rio Vista, Cal., was destroyed by fire Thursday. Loss, $150,000; insurance, $20,000.

Wednesday's cyclone did great damage in the village of Gettysburg, South Dakota, the loss being estimated at $100,000.

New York City millers effected a combine Thursday, the capitalization of the new organization being fixed at $7,500,000.

A new lodge of Knights of the Essinie Order, with sixty-four charter members, was instituted at Rockford, Ill., Thursday.

John T. Rich, of Elba, was nominated for Governor by the Republicans of Michigan Thursday. But one ballot was required.

Milwaukee's ex-librarian is now charged with having defrauded the Government out of customs duties on books he imported for sale to private parties.

President Harrison issued a proclamation Thursday calling on the people to celebrate Friday, Oct. 21, 1892, the 400th anniversary of the discovery of America.

Reports from manufacturers show the pig iron production for the year ending June 30 to have been 9,710,819 gross tons, an increase of 508,116 gross tons over 1890.

Swindlers have been operating for several days in Ohio and Indiana towns, their methods being to present letters of recommendation and then ask to have a check or draft cashed.

Thursday was Governor's Day at Camp Lincoln, Springfield, Ill. Battle drill was given by the Second Regiment in the afternoon, and a grand parade and review by Governor Fifer was held at sundown.

The packing of hogs in the West since March 1 continues to show large gains over last year.

In the House Thursday the bill for enforcing reciprocal commercial relations with Canada was passed without a division.

Grover Cleveland and Adlai E. Stevenson were officially notified of their nomination at Madison Square Garden, New York City, Wednesday.

Missouri Democrats nominated W. J. Stone, of Vernon county, for Governor Wednesday on the nineteenth ballot, after a long-drawn out contest.

Republicans of the Eleventh District of Iowa renominated George D. Perkins for Congress by acclamation Wednesday. The convention was only in session thirty-eight minutes.

FOREIGN.

Great Britain's Minister to Morocco has arrived at Tangier in a war ship, and the Sultan has sent his Grand Vizier to make peace with the offended diplomat.

Thomas Cook, founder of Cook's Excursions, died in London, Tuesday, of paralysis.

Only three more elections in Great Britain are to be held and Gladstone's majority for home rule is now fixed to stay at 42.

Quarantine has been imposed by Brazil, owing to cholera, against all vessels arriving from French, Russian, American, or Mediterranean ports.

France has notified the Spanish Government that a French cruiser will be sent to take part in the Columbus fetes at Palos.

Mount Ætna continues in a state of eruption. Monday night stones and ashes were projected to a height of 1,200 feet, accompanied by heavy rumblings.

Official dispatches confirm recent accounts of the awful destruction caused on Great Sangir Island, belonging to Holland, by a volcanic eruption June 17. The advices are to the effect that the whole northwestern portion of the Island was destroyed and that 2,000 of the inhabitants were killed. There were no Europeans among the victims.

Eighty thousand of the 100,000 inhabitants at Baku, Russia, have fled from the cholera-stricken city.

Five of the conspirators who murdered the Bulgarian Minister of Finance were condemned to death Wednesday.

A lockout is threatened in the cotton mills of Lancashire.

Cholera is stationary in the suburbs of Paris, and the gay city inside the walls will probably escape.

Gladstone is negotiating with the anti-Parnellite members to obtain from them a positive assurance that they will support him in a "no confidence" amendment to the speech from the throne.

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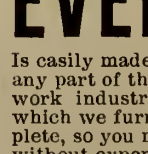

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Christian Cynosure.

'IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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To-day we print the second paper relating to the "Ancient Arabic Order of Nobles of the Mystic Shrine," confirming the truth of the ritual which we published last week, and indicating the character of the "Shriners" in New York City. Next week we purpose to give a history of the order, with several rites and ceremonies of the inner work of the Temples, with signs, grips, passwords, etc., in common use among the Nobles. We believe that they are as correct in all points as if they had been officially guaranteed.

Rev. D. Norton, a Baptist evangelist, and his wife, well-known in Chicago, have recently been laboring at Fostoria, Ohio. One Christian gentleman, who had lacked divine power while he remained in the Freemasons' lodge, has separated himself from its evil influences, with the happiest effects, and we anticipate the receipt of his renunciation of that work of pagan wickedness for publication in the *Cynosure*. Such testimony tells volumes for the worthiness of the reform for which the N. C. A. and the *Cynosure* are engaged.

The enemies of General Bidwell, Prohibition candidate for President, have been busily circulating reports that on his ranch, in California, he raised grapes, made wine, "and was for twenty years a large producer of wine and brandy." The Chicago *News Record* corrects the story by stating that Gen. Bidwell did, in 1850, plant a small vineyard, and in 1864, began the manufacture of wine. During his absence in Congress two years, his men made 1,000 gallons of wine. That, on his return, he gave to a hospital, for patients, sold none of it, and laid waste his vineyard.

"Masonry is a secret institution, and the great responsibility that rests upon every member to keep sacred and inviolable the secrets that are committed to him should keep them ever mindful of the injunction, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained."—*Michigan Freemason.* Why so careful of alleged secrets that are no longer secrets? To-day the lodges of all the more important "fraternities" are thoroughly uncovered—their rituals, their lectures, their religion, their shams, their "principles," as they exist, are all exposed; and to keep up such an air of mystery about what is no longer mysterious, is worse than child's play. It is idiotic.

Parties interested in obtaining a clear idea of the spirit and religious character of the Farmers' (secret) Alliance will find the article on our third page, by Rev. Wm. C. Boardman, a very satisfactory exposition. The inference to be drawn from this review is, that the Alliance fosters a false religion; that it is not Christianity; that it is akin to infidelity; that it is not founded on Jesus Christ; that the order is largely made up of unbelievers, and that it is not consistent in its acts with its pretensions. If these inferences are erroneous, we shall be pleased to see them properly corrected.

Rev. J. P. Stoddard, the New England agent, this week began a three weeks' series of meetings in opposition to the lodge and its evils, at Berlin, Ontario, Canada. He will have earnest support from local brethren in the ministry, and it is hoped that this campaign may result in a great victory for the truth over the follies and infidelity of the secret clans. Bro. W. B. Stoddard, the Washington agent, with slowly-improving health, and Mrs. Stoddard are now laboring earnestly in the cause of anti-secrecy and prohibition in Vermont. They need the prayers and encouragement of *Cynosure* readers.

"Masonry is not a religious institution in any ordinary ecclesiastical, theological, denominational or sectarian sense. Masons, as such, do not organize churches or endow them; do not build church edifices, call ministers, nor educate them."—*Grand Master H. G. Reynolds, of Illinois.* Yet on the 28th of May, 1821, "the society of Freemasons of the United States, with the Grand Master at their head," at Cherokee Hill, eight miles from Savannah, Ga., organized a new "church for all denominations, expressive of the universal love of the Great Architect to all his creatures." It wasn't a Christian church, evidently, but it was "ecclesiastical," if the term can be applied to lodge-worship performed in a church edifice. It was "organized," also, and it is probable that the fraternity "endowed" it. Possibly it was too "un-Masonic" to "live long and prosper." "Masonry is not Christianity, for Masonry was old before Christianity had a being; but she has ever been the handmaid of all pure religion."—*Hon. Henry M. Look, Michigan.*

President G. Stanley Hall, last week, at the session of the summer school of Clark University, Worcester, Mass., in an address on different methods of teaching religion, is reported to have spoken as follows of the Catholic system: "The teachings of the Catholic church are incalculably important. They should be studied by all students of pedagogy. First, there is the confessional, which is one of the most salutary and powerful agents in the world. In a number of our colleges it has been found that each man should have an adviser, which is in similar lines to the confessional;" with much more, of the same sort, and fulsome admiration of Jesuit methods. Auricular confession to a priest or teacher is a crime, and totally unauthorized by the Bible. The apostolic injunction, "Confess your faults one to another" (James 5: 16), is the only passage in Scripture upon which auricular confession can be based, and it certainly has no reference to pope, priest or pedagogue. On the contrary, there are numerous texts like these: "Give glory to God and make confession to him;" "Now, therefore, make confession to the Lord God;" "As I live, saith the Lord, every knee shall bow to ME, and every tongue shall confess to God." As there is no forgiveness nor salvation except from God through Jesus Christ, no confession of sin to any other is required. Auricular confession is a strategem of the devil, and the Roman Catholic church is its sponsor.

Under continued military rule the strikers at Homestead, Pa., have been quiet, but not less pugnacious in their disposition than since our previous report. Bergmann, who shot Mr. Frick, is in safe keeping, with a suspected accomplice named Knold. In the house of the latter were found a number of important anarchistic letters and other documents. The leaders of the strikers were arrested and charged with murder committed during the fight between themselves and the Pinkerton guards. New men are gradually taking the places of the strikers in the Carnegie iron mills. A joint scale committee of the Amalgamated Association of Iron Workers and the iron manufacturers had another conference at Pittsburgh on Thursday, and adjourned for a fortnight, the men to resume work on the old scale in the meantime, and the new scale to be settled by arbitration. It is hoped that no more fighting will ensue.

The Mafia, it is believed, is at its despicable work again in Louisiana. Several months ago, Judge Marr, of the New Orleans Criminal District Court, a feeble old man, disappeared, and, it was supposed, fell into the river and was drowned. On Saturday last the Chief of Police received a letter, inclosed in an old envelope with skull and cross-bones on it, purporting to come from one P. J. Nunnez, stating that "We have in our possession Judge Marr," and stipulating that for $500, sent within twenty days, they will return him alive to his friends; but if treachery is resorted to, the Judge will be killed and his dead body sent home free. Answer was to be forwarded to general postoffice, at either Chicago, St. Louis, or New Orleans. The authorities are on the alert, in expectation of soon capturing the kidnappers. The Mafia is in very bad odor in the Crescent City, and "a stout rope and a short shrift" are reserved for the first offending member of that society.

"NOBLES OF THE MYSTIC SHRINE."

MORE LIGHT UPON THE "ANCIENT ARABIC ORDER."

[The complete Ritual of Initiation into the "Ancient Arabic Order of the Nobles of the Mystic Shrine," which we published in the *Cynosure* of last week, originally appeared before the public in the columns of the New York *Sunday Mercury*. Below we print what appeared concerning the order and the ritual in that paper of the following week. In our next issue we purpose to give, from the same source, the history of the order and additional particulars concerning it.]

The developments in last Sunday's *Mercury* regarding the startling initiatory ceremonies of the Nobles of the Mystic Shrine produced a profound sensation not only in this city but throughout the country, and it is rumored that a special committee has been appointed to investigate the *Mercury's* source of information. It will be seen that remarkable revelations appear in to-day's issue showing how law-breakers and law-defenders hobnob as brothers; and "still there's more to follow." Not since the disclosures in regard to the Sons of Malta, twelve or fifteen years ago, has there been such developments as the inside workings of the Mystic Shrine now given in the *Mercury*.

The publication last week by the *Mercury* of the ritual of the "Ancient Arabic Order of the Nobles of the Mystic Shrine" created much sur-

prise and no little consternation among the fourteen hundred and four superlative "sons of the desert" who form the Mecca Temple of that order in this city. Some of them protested that it was not the ritual now in use, and a few of them—the most superlative sons of untruth—ventured to deny in toto that it was now or ever had been the ritual of the order. But the majority of those spoken to, while wondering how it was obtained, admitted that it was the genuine ritual and the one now in use, perfect and complete in almost every detail. "One detail," said a Mystic Shrine member," was omitted. It often happens when candidates are undergoing 'the test of courage' they have in very truth to be 'conducted to the purifying cavern in the South,' where they may 'cleanse themselves in the fountain of Mecca,' so that the offensive 'vapors of damp stagnation may pass away.' If the names of those who were required to go through the cleansing fountain of Mecca, after the test of courage, were only published, New York would have a great

LAUGH ON MANY WELL-KNOWN INDIVIDUALS."

"True?" said another Mystic Shriner, "well, it was correct and full enough for me to buy fifty copies of the *Mercury*, which I hold for future sale at five dollars a copy. Rituals are not to be bought or obtained by the ordinary members, but everybody can have one by getting a copy of the *Mercury*."

From reliable sources it was learned that only five officers of the Ancient Arabic Order of the Nobles of the Mystic Shrine are allowed to possess copies of the ritual, and an investigation has been ordered to find out what unworthy and traitorous Noble so basely forgot his obligation. It may turn out that there will be some actual work for the Council of the Inquisition.

As a guarantee of the faithfulness of the ritual as given last week in the *Mercury* a list of prominent members of the order, taken from the official directory, will now be transcribed.

THE DIRECTORY IS A SMALL BOOK

printed on yellowish paper and with a blue glossed paper back. It is numbered "8," which shows that the Ancient Arabic Order of the Nobles of the Mystic Shrine is eight years old. The title is in the Arabic characters that head this article. A sub-heading or title reads: "Directors' Register, 1890," and the register was "issued January 1, 1890." The number of members of the Mecca Temple is given as 1,404, and the book is printed by J. A. Affleck, No. 63 Beaver street, New York. Stephen D. Affleck is an Assistant Director. Only one Temple is allowed in each city or district and there are fifty of them throughout the country.

[We omit the list of Temples printed in the *Mercury*, because since then the number of them has increased, and of course it would not be correct.—*Editor Cynosure.*]

UNDER THE HEAD OF "SESSIONS"

the directory says:

"The rendition of the work in this Temple will take place on the evening of each respective Feast Day, which will be in the latter part of every month. Timely notice thereof will be given. The traditional banquet always served."

This banquet is described as the biggest thing of its kind in the city and is a chief attraction to the meetings, at which the average attendance is between eight and nine hundred "Nobles." In view of the high-sounding titles and superlative presentations of the order, this notice sounds funny:

"Annual dues, $2. All Nobles in arrears will please forward their dues to

CAPTAIN J. B. EAKINS, Director,
No. 158 West One Hundred and Fifth street,
New York, N. Y.

"A failure to comply will be sufficient cause to omit future notices of sessions."

CAPTAIN J. B. EAKINS, DIRECTOR,

is a well-known officer of our police force, and, of course, is, in the language of the ritual, ardently possessed of "a desire to promote justice and suppress wrong," and is most "devoted to the cause of justice, truth and mercy." It is perhaps equally beyond doubt the cause of so many members of the police force being found in the order—they are all so devoted to the "promotion of justice and the suppression of wrong." The directory does in very truth and by Allah, god of the Arab, show a most extraordinary conglomeration of elements and interests. With big police officials devoted to the "promotion of justice and the suppression of wrong," are to be found the policy-dealer and gambler; side by side with the private citizen of some reputation, is to be read the name of the boodler with none. The names of men whose records spread in full are to be found in the archives of the Court of Sessions are printed cheek by jowl with those of good and law-abiding citizens. The race-track bookmaker is there in company with the banker, while the eminent advocate rubs skirts and drinks "blood" with the police court lawyer. Even the name of General Sickles is only a quarter of an inch removed from that of ———, the lottery man, who, it is said, backs one hundred and fifty policy-shops in this city and has his headquarters on the Bowery. If our good sheriff looks up the records he will find that his brother Noble ——— was convicted a couple of years ago of dealing in lottery tickets at No. 52 1–2 Bowery and fined $500. Another Noble, ———, was once convicted of dealing in the bogus Little Havana Lottery. Then there are ———, of the "White Elephant" saloon, ———, another policy-backer, pool-room keeper and brother of ———, who backs and rakes the profits of thirty-eight policy shops; ———, the race-track bookmaker, comes close in the list to Police Captain John McCullagh. Quite near the name of Antonio Rasines, of Long Island City, is to be found that of ex-Alderman James G. McMurray, who is engaged in working up a pious prohibition boom for the good Colonel Shepard for Mayor, while Julius C. Lulley, auditor of the Aqueduct Commission, has a near neighbor, a gentleman, who graduated in business life under the tutelage of a notorious policy and lottery man.

A SUBDIVISION OF THE ORDER,

called the "Arab Patrol," seems to be a favorite corps for the police. It contains no less than two inspectors and seven captains, as follows: Alexander S. Williams, Thomas Byrnes, John J. Brogan, William H. Clinchy, George W. Gastlin, Donald Grant, Josiah A. Westervelt and John McCullagh. Captain Joseph B. Eakins, the Noble Director of the whole concern, makes the eighth police captain that is devoting himself through the Mystic Shrine to "the promotion of justice and suppression of wrong." Besides the captains there is a strong muster roll of police sergeants and detectives, among them Sergeants Washington Mullen, James Longdale, Samuel J. McDonald, Henry K. Woodruff, William H. Berrian, Henry Timm (the agnostic orator of the force), Detective George Woods, Court Officer John H. Weeks.

OFFICERS FOR THE YEAR:

Divan al Akarim.—Augustus W. Petus, Potentate, Scherif Sultani; Charles A. Benedict, Chief Rabban, Scherif as Emir; Philip C. Benjamin, Assistant Rabban, Scherif as Sahib; Charles H. Heyser, High Priest, Scherif al Imam; Robert P. Lyon, Oriental Guide, Scherif al Ayn; George W. Millar, Treasurer, Scherif al Miri; William S. Paterson, Recorder, Scherif al Katib; James V. Kirby, Ceremonial Master, Scherif al Wakil; George W. Wyatt, Standard Bearer, Scherif al Alam; Edgar M. Ayres, Marshal, Scherif al Amal; Valentine Hammann, Captain of Guard, Scherif ar Rays; Stephen W. Swift, Thomas J. Leigh, George W. Nostrand, James F. Randolph, Outer Guards, Scherifs al Hafiz; Eben S. D. Shaw, E. Albert Marsh, Alchemists, Scherif al Gammaz, Scherif al Kymya.

Chanters of the Koran.—Albert C. Johnson, Organist, Scherif at Geena; Arthur T. Hills, Solo Tenor, Scherif al Kanum; George B. Eddy, First Tenor, Scherif al Mafhun; Amos L. Lee, Second Tenor, Scherif al Magna; Octave Whittaker, Second Tenor, Scherif al Wahid; Isaac F. Gorham, Second Bass, Scherif al Hawa; George W. Parker, Second Bass, Scherif as Sanad; Geo. A. Dalton, Solo Basso, Scherif as Saghad; Antonio Pastor, Solo Tenor, Scherif al Gadeem; Gus Williams, Solo Tenor, Scherif al Majeed; Allessandro Liberati, Cornetist, Scherif an Nawbati; Hugh McEwan, First Bass, Scherif as Sabbar; William E. Sayers, Cornetist, Scherif Marsiyat; Frederick M. Innes, Trombonist, Scherif al Hama.

Trustees al Masjid.—Robert C. Brown, Scherif an Nazar; Charles T. McClenachan, Scherif al Wazir; James McGee, Scherif at Mushir.

Sahabah al Manasik.—Joseph B. Eakins, Director; William D. May, Assistant Director; William Q. Titus, Assistant Director; George Van Vliet, Assistant Director; William L. Lawless, Assistant Director; Stephen D. Affleck, Assistant Director; Charles T. Griffith, Assistant Director; Charles O. Hayden, Assistant Director; Julius C. Lulley, Assistant Director; John B. Hill, Assistant Director; Joseph F. Waring, Scherif al Azra; Judson W. Holbrook, Scherif as Sabiyah; John B. Russell, Scherif al Mehreb; George W. Van Buskirk, Scherif al Imorat; Samuel L. Terhune, Scherif ad Diyafat; William S. Laureys, Scherif al Hulai; Charles P. Kethrer, Scherif at Wakif; Joseph E. Miller, Scherif ash Shawwal; Charles H. Anderson, Scherif al Ihram.

UNDER THE HEADING OF "KADDISM ASH SCHUHAYER"

comes such gentlemen as Walter M. Fleming, the distinguished physician and specialist; William J. Florence, the actor; Charles W. Torrey, and such distinguished Christian divines as the Rev. John F. Steen, of West Forty-second street; Rev. Edwin F. Small, Rev. Anselm Buchanan, Rev. Foster Ely, the Rev. William A. Mosher, of Harlem; the Rev. Henry L. Ziegenfuss and the Rev. Robert W. Hill, all of whom swore by "the mysterious legend of the Koran" and "Allah, the god of the Arab." As officers with unpronounceable names appear T. Allston Brown, the dramatic agent; Jerome B. Borden, William S. Strong, Edward M. Chapin, Josiah Tice and Lawyer Charles E. Lansing. With the police captains, sergeants and detectives in the Arab Patrol are to be found Martin Kalb, the real estate man; Charles Cumming, the Eighth avenue clothier; James E. Gritman, notion salesman; David M. Drury, the Fulton street wire man; Joseph H. Stiner, the criminal lawyer and Tammany statesman; Warren E. Harwood, the Broadway awning manufacturer; William H. Turner, superintendent of the Grand Central depot; Frank Donnatin, the artist; Horace J. Farrington, the furniture manufacturer; Harry D. Kyle, broker; George Chappell, the Harlem real estate agent; Thomas N. Browne, Broad street lawyer; William D. Castor, the perfumer; John A. Malmberg, wagon manufacturer; Andrew H. Kellogg, Reade street printer; Isaac Fromme, lawyer; John J. Clark, oyster saloon-keeper; Dr. Floyd P. Sheldon.

AN ABBREVIATED DIRECTORY,

selected and explained, would include the following eminent Nobles:

Charles Roome, general and high-toned Mason; Levi Samuels, West Washington market butcher; Dr. John Shrady, the insanity expert; James E. Summers, secretary of the Press Club; Arthur B. Townsend, Murray Hill physician; Charles F. Ulrich, Emigration Commissioner; Telemachus, T. Timayanis, George M. Van Buskirk, lawyer and politician; Marshall P. Wilder, professional funny man; Philip C. Benjamin, alderman and politician; William P. Mitchell, Thomas Lusk, City Marshal; Dr. Cyrus Edson, physician of the Board of Health; Thomas C. Adams, lawyer and brother of ex-Congressman J. J. Adams; Robert Bonynge, official court stenographer; Horace H. Brockway, proprietor Ashland House; Anthony Clinchey, brother of the police captain of that name; Washington E. Connor, broker and

PARTNER OF JAY GOULD;

Louis Deutsch, brother of Billy Deutsch; Chas. H. Fagan, of the old Ninth Ward; James M. Gano, dentist, of Harlem; Fred G. Gedney, ex-Civil Justice and Republican statesman; Wm. H. Gedney, ex-alderman and owner of Gedney House; Nat. C. Goodwin, Jr., actor; John J. Gorman, Tammany Sachem and Police Justice; Arthur T. Hills, Madison avenue physician; Cyrus O. Hubbell, ex-alderman;

JAMES H. HUSTED,

"Bald Eagle," Republican statesman, and speaker of the State Assembly; Robert Hyslop, one of Windom's Assistant United States Bank Examiners; John W. Jacobus, United States Marshal; Steele Mackaye, actor, dramatic author and manager; Arthur T. Koehler, Republican politician; Edgar J. Leaycraft, State Port Warden; Isador Mehrback, brother of Moses, the pawnbroker; Adolph Nelson, secretary of the Liquor Dealers' Association and restaurant keeper; George W. Parker, ex-Civil Justice and politician; J. Edward Simmons, president of the Board of Education; Robert A. Gunn, physician and president of a developing society of Spiritualists; Joseph Koch, ex-Civil Justice, politician, ex-Dock Commission-

er, etc., etc.; Frank R. Lawrence, banker, politician; Colonel Edward M. I. Ehlers, veteran, Masonic secretary, and antagonist of Tinsdale in the first series of battles in the Ninth Ward Board of School Trustees, from which the Colonel retired in good order.

CHARLES H. HEYSER IS A PROTEGE

of Mr. Usher and holds a $1,400 position in the Custom House.

George W. Millar is a printer and Past Grand Master of Chancellor Walworth Lodge, to which he still acts as a father, ruling everything.

BLOOMFIELD USHER, JR.,

originally came from the backwoods of St. Lawrence to fill a fourteen-hundred dollar position in the Custom House. Mr. Usher's father is a statesman of the Republican type who worked his "influence" so well that he had Bloomfield, Jr., translated from a country store to a desk in Uncle Sam's big Custom House. When General Merritt was made Collector, Bloomfield, Sr., became one of General Merritt's bondsmen. Bloomfield, Jr., was immediately advanced to the position of chief clerk of the bureau for the liquidation of vessels. Mr. Usher is very heavy on Mystic Shrine business and goes to Boston, Cincinnati, Washington or anywhere else that a jaunting party of "Nobles" may have business or pleasure.

William Q. Titus, although now a lawyer, might be put down as one of the "finest" on the Arab Patrol. He was formerly a detective at Police Headquarters. Joseph E. Miller is a shoemaker on Bleecker street and is a brother of ex-Alderman Miller.

Mitchell Holliday is president of the Empire Club, of the Ninth Ward.

Charles E. Benedict is an undertaker, and almost to the last was a firm upholder of Trustee Tinsdale, of school scandal notoriety.

Charles T. McClenachan is down in the city directory as a lawyer. In reality he is a clerk in the Department of Public Works on Chambers street. Mr. McClenachan is head of the A. and A. Rite and is well and widely known in Masonic circles.

John W. Potter, a mason by trade as well as a Noble in Masonry, and Wm. E. Potter, a cooper; Charles W. Drake, a banker on lower Broadway and president at No. 32 Nassau street.

There are only two honorary members—Jerome B. Borden and Nelson J. Welton—but the number of

"DEMITTED" MEMBERS IS LARGE, INCLUDING

Oscar W. Barrett, Vincent L. Hurlbut, Eugene B. Meyers, Edgar B. Tobey, Samuel Harper, Albert Shaw, John B. Overmeyer, Andrew J. Kauffman, Gilbert W. Barnard, Albert G. Goodall, David E. Dudley, Willard A. Pierce, Albert H. King, Mark H. Williams, Dexter H. Walker, Augustus K. Sloan, Geo. Q. Richmond, John R. Thompson, Eugene Smith, Alonzo Brymer, John H. Gray, James E. Connor, Wm. Elbert, Theodore E. Green, Tristram Burges, James S. Manning, Edward Dodd, Carl Bergstein, Charles M. Truman, John W. Wexel, Cornelius L. Twing, Joseph P. Abel, Andrew B. Martin, Edward J. Jordan, James E. Proovost, Mark Mayer, Geo. Nicholson, John W. Richardson, Charles M. Davidson, Harry M. Gardner, Jr., Charles H. Marvin, Thomas W. Bliss, Andrew N. Wilson, John S. King, Daniel E. Hughes, Fred W. Hayward, Geo. H. Rowe, Clark D. Rheinhardt, Wayland Trask, Wm. Sheerer, Francis J. Barrett, James B. Brayton, Nelson J. Welton, Edwin S. Van Orden, Juan B. Arci, John W. Campbell, John C. Heineman, Fred Otten, Augustus P. Stevens, Sivert Pape, Francis E. Wrigley, James C. Lindsley, Charles P. Abbey, Charles A. Piercy, Edward H. Quantin, Edwin Gates, George H. Richardson, Joseph T. Baldwin, Edward Cooper, David Ellis, Austin T. Follett, James H. Balston, Marion Grimes, Fred W. Kleindinest, Frank S. Henderson, Chas. F. Lusch, Charles M. Clifford, W. Irving Phillips, Robert B. Borland, Edwin D. Washburn, Fred T. Braman, Aaron M. Levy, Wm. S. Hart, Charles J. Nielsen, Joseph Healy, Preston Belvin, John McGeehan, Henry T. Herkner, Richard H. Poillon, Orlando Bennett, James A. McMicken, Horace H. Beebe, Edward J. Sherlock, Clarence B. Mason, Franklin P. Swazey, J. Edward Simmons, John H. Tienken, John G. Lusch, Abijah H. Topping, Benj. C. Smith, Andrew E. Walker, Chas. S. Hazeltine, Chas. P. Williams, Newell W. Bloss, Wm. Mayhon, Edward Honeywell, William F. Bache, Morris Rost, James Cocroft, Joseph H. Bowden, Tennis D. Hunting, Nathan W. Josselyn, Gustav H. Konecke, Edwin C. Moffatt, Frank Morgan, William C. Temple, Henry W. Waterman, Amos D. Williams, William O. Junkins, Gilbert G. Young, William J. N. Ashton, John S. Denton, Edward A. DeVean, George M. Gale, Edwin Knowles, Martin Papst, Charles L. Phipps, John McDonough, Alex. Ricard, Andrew Peck, Robert B. Smith, Edwin A. Thrall.

IN CONNECTION WITH MECCA TEMPLE

of the Mystic Shrine, a degree has been instituted for women called "The Daughters of Isis." The "Daughters" also have a monthly jollification at the Scotch Rite Hall. The latest was given last Thursday evening and the following is a copy of the ticket of admission:

"VIGIL VII.—APRIL 17, 18—, 9 P. M.

Name of the Lady———————

Residence———————————

Escort Noble———————

Please designate lady as Mrs. or Miss. Present to committee at entrance to Scottish Rite Hall."

ANOTHER REVIEW OF THE FARMERS' ALLIANCE.

BY REV. WM. C. BOARDMAN.

About one year ago, while busy in pastoral work in the State of Kansas, I received a letter from one of the leading members of an Alliance lodge in that locality. He asked several questions, criticising and greatly upbraiding me for the stand I had taken in that place in regard to the Alliance, simply because I would not tolerate it in the church. I thought, and still do think, that no Christless organization should be admitted into the church of Christ.

A few weeks after receiving his letter, I wrote the following in reply, asking, at the close, several questions, and demanding answers (or admissions), as I thought I had the right to do, owing to the stand that be had taken and the circumstances under which I was placed; but I have not heard from him since. The following is what I wrote to him:

As I have a little time now, I will answer your letter.

Your first question is very easy to answer. Our church does not receive merchants of all kinds; for, as you say, "Some belong to secret societies." We take in none who has no religion, nor any who have a false religion—just the few who have a true religion. We aim to treat all mankind in meekness, shun no one, do them all the good we can, lead the unsaved to Christ, and greet all with a Christlike spirit; yet we have "no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11, 12.

You spoke about the merchants' secret trademark, which, as you say, "cannot be less pleasing to God than our signs and grips." I agree with you. Owing to the way in which many use them, they must be very displeasing to God; but, as you say, "they cannot be less pleasing." Therefore, they must be more pleasing, or just as pleasing, to God; or, in other words, meaning the same thing, your signs and grips must be more displeasing to God than the secret trademark. Strange that you can uphold your order only by comparing it to something that is almost as bad.

I agree with you that they "cannot be less pleasing to God than" your "signs or grips." If you have reference to the way that the trademark is often used, then I condemn it as heartily as you do; but if you have reference to the method, provided the trade-mark be used properly, then I will make you a fair offer: Both are to investigate it thoroughly, and when one can prove that it is wrong, he is to let the other know, giving proofs; and then both are to cry out against it. Will you accept this offer?

But this cannot in any way uphold secret societies; for if it is right, we should uphold it; if wrong, we should condemn it. "Two wrongs do not make a right." Never! Neither does one kind of secrecy uphold another. Christ, in speaking of the one kind, said: "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6. Here the matter belonged only to the individual and to God; hence it should be known only to the person and to God. If it were a matter pertaining to ten persons, then it should be brought before only the ten. If it pertained to all, it should be brought before all; otherwise it would be infringing upon some of the rights that sacredly belong to them.

The one class the Bible approves of; but the other, as I have shown in my former reply, it most bitterly condemns.

You spoke of Matt. 13: 11; but what has that to do with the case? If a scientific master should say to the plant, "It is given unto you to know the mysteries of the kingdom of vegetation, but to the mineral world it is not given," he would be perfectly scientific, and not in the least would he be favoring secret societies. So when Christ said, in the passage referred to, "It is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given," he was perfectly scientific, and not in the least upholding secrecy.

It would be just as inconsistent for Christ to try and make the unsaved know the mysteries of the kingdom of heaven without their being converted as it would for the scientist to try and make the inorganic become organic by polishing or contriving, instead of having it absorbed and assimilated by natural laws. But you must remember that there is a great difference between the "mysteries of godliness" and the "mysteries of ungodliness."

You spoke, next, of what Christ said in Luke 9: 50, "For he that is not against us is for us." I am very glad that you brought up this passage, for it throws more light on the subject.

Now, let us find out who is "against" Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30. Now, you will admit that the name of Christ has been left out of your constitution, and that, too, for a purpose, so as to let in "Jews and others." Your constitution is certainly not with Christ, but with "a Supreme Being;" therefore it is "against" him, and it "scattereth abroad."

You filled half of your letter with criticism of me for the stand that I have taken, trying hard to make out that I took the same course in regard to secrecy that Pilate did in regard to Christ, and that the reason why I did thus was because I feared the church, as Pilate did Cæsar. But I think you are greatly mistaken. It must be that you are "not up with the times." I did no such thing. I have stated, both publicly and privately, that "I spoke my convictions, and would do the same thing, even if there had been no Wesleyan Methodist Conference or church in existence." Surely you are mistaken in your strictures. Strange that you could condemn me only for what I did not do. I did not take that stand simply because my church required it, but because I felt that it was right. I left one church because it had "fellowship with the unfruitful works of darkness," and did not "reprove them." Eph. 5: 11. And I am glad that I now am in a church that has no "fellowship" with a false religion.

You have strongly criticised both me and my church; but I take no offence, for I take it for granted, of course, that you have proof to back your statements. Now, I call for the proof; mere assertions will not do.

1. Prove that your order is a true religion, or else admit that it is a false religion. 2. Prove that it is Christianity, or admit that it is some other kind of religion. 3. Prove that it is not one branch of infidelity, or admit that it is, or, at least, some akin to it. 4. Prove that your order, the Alliance, has for its foundation Jesus Christ, or admit that it has some other foundation. 5. Prove that your order does not reject Christ, or admit that it does. 6. Prove that you are "not unequally yoked together with unbelievers," or admit that you are. 7. Prove that your order is consistent with its motto—"Equal rights to all, and special favors no none," or else admit that it is not.

When you can furnish such proofs, your "criticisms" will be entitled to a hearing. Until then, I shall try and "serve" only the ONE Master, which is Jesus Christ. Matt. 6: 24.

Houghton, N. Y.

OUR NEW YORK LETTER.

Coney Island—A thirsty place—A trip up the Hudson—Newburgh—Some churches in New York—Homeward bound.

The first part of my stay in New Jersey was deliciously cool, but when the thermometer suddenly leaped up into the nineties, and my friend said, "Let us have a day at Coney Island," I was very ready to "second the motion." This famous resort I had always thought of as a place where the great city of New York poured the dregs of its population, and where prize-fights and other breaches of social order were of common occurrence; but while the foreign element predominated, I was agreeably surprised to find as thoroughly decorous and well-behaved a crowd as I ever saw anywhere, and all seemed to be enjoying themselves each in their own way.

We watched the surf-bathers for a while—thinking what a wonderful charm there must be in thus going down into the embraces of old ocean when it necessitated the making such a guy of one's self—and then we strolled away to see the "sights." And if I may be pardoned a personal allusion, any of the *Cynosure* readers who may have met me within the past few years, and observed the difficulty and pain with which I walked, would have been convinced, could they have seen me plough through the beach sand, of the value of Mr. Darrach's mechanical appliances for the lame. But more of this hereafter.

Coney Island can be most fitly described in the words of Scripture, as "a dry and thirsty land, where no water is." Of course, lager-beer flowed in unlimited quantities, and equally, as a matter of course, the waiters (on whom I am sorry to say my white ribbon though rather ostentatiously displayed, seemed to make no impression) importuned us to have some. We compounded at last on soda water, variously flavored, but it was a poor substitute for "Adam's ale," and we "moved on," thinking of the Ancient Mariner's plaint,

"Water, water everywhere, and not a drop to drink."

At last we stopped at a place which looked promising, and tried to buy a glass of ice-water, only to be informed by the smiling proprietor that the nearest approach to that beverage which he kept was Vichy water. We ordered some, but one swallow was enough for me; and with the remark from my friend that "vicious" water would be a much more appropriate title for it, we moved away with our thirst unappeased, and wondering why the society with the long name had never thought of putting up an ice-water fountain on Coney Island. Or, if they consider it out of the line of their legitimate work, what a splendid opportunity for the W. C. T. U. to preach temperance and make a profitable investment at the same time by supplying water for the thirsty at a cent a glass. I trust some of our enterprising and philanthropic white ribboners will profit by the suggestion.

We strolled into the People's Palace, which was the nearest approach to a European beer-garden that my New England eyes have ever as yet beheld. Men and women were seated at little round tables, listening to lively strains of music, and watching a troupe of Japanese jugglers perform most marvelous feats, while the smoke from numberless cigars curled gracefully up, and the white-aproned waiters moved deftly about with their trays and brimming glasses. But the temperance cause must have made some progress even on Coney Island, for one of them remarked in disgusted accents—evidently for the benefit of our party—that "he could not sell any beer; everybody seemed to want soda water." Whatever may be said against Coney Island by those who like more select company and a higher class of attractions than is there offered, it is surely a great boon for the poor of New York to have this resort so accessible and so cheap—this chance of escaping even for a day their sweltering tenement rooms for a bath in old ocean, and a view of his illimitable grandeur.

A trip up the Hudson and a visit to Washington's headquarters at Newburgh, was an experience which even old tourists who have seen the castled Rhine may well envy. How many hundred years will it take to make our glorious Hudson as famous as that classic, old-world river? On we steamed, past the frowning Palisades—on—up into the Rip Van Winkle country—mountains, range on range, looming up blue and misty in the distance like lovely ghosts; then, as they approached nearer, gradually taking on mortal bodies, and towering up in their grim and rugged strength like warlike archangels guarding the way to a new Paradise. We passed under the very base of the monarch of them all—the Storm King—calmly basking in the summer sunshine; but one can imagine how well he would merit his name when the storm winds were loosed from their caverns, and the elves of the tempest were reveling on his hoary summit.

Newburgh lies a little beyond West Point, and is a most interesting old town, very proud of having been Washington's headquarters, and very willing, on the strength thereof, to "turn" many "an honest penny" from the throngs who daily visit this American Mecca. The house itself is a low, gambrel-roofed structure, with an outlook from its piazza on the Hudson, which is of marvelous beauty, though in stormy weather the room which was Washington's parlor, with its seven doors and only one window, must have been a gloomy place. However, in choosing the Hasborouck house for his headquarters, strategic and not æsthetic ends were probably the ones sought. We had only time to glance at the relics, which are many and interesting. Portraits of Gen. Washington and his wife, copied from the Stuart originals in Boston, grace the small and very incommodious bedroom. Mrs. Martha Custis, "that *was*," to quote our queer New England expression, with her fair matronly face, looks as if not deficient in common sense or a certain kind-heartedness, but I never could see in her pictures any gleam of more intellectual qualities. If it be not treason to say so, let me whisper under my breath that I fear the Mother of her country was not in the least an interesting woman. Not a solitary *bon mot*, not a single wise or witty saying, so far as I know, has history recorded as coming from her lips. She was doubtless a fair specimen of a Southern matron in those early times, whose education was of the most rudimentary kind, and who believed the end of her creation perfectly fulfilled if she looked well to the ways of her household, letting affairs of state alone. But she suited Washington and that ought to be enough. Such men seldom choose very bright and clever women for wives, but seem to prefer those with prosaic, matter-of-fact natures and small individuality. I feel sure that Washington would have shrank with perfect horror from a *tete-a tete* with Madame De Stael. The chair in which Washington sat was one of the most interesting of the curiosities; also a watch made to order in London in 1758, and worn by his wife before her marriage. There were any number of curious old papers, and rusty fire-locks and historic swords, including the one worn by La Fayette, and an immense boot taken from a Hessian dragoon. No wonder the Hessians were defeated if all their accoutrements were on a like clumsy scale.

On the boat we found, as all tourists do, abundant opportunity to study human nature. The most amusing specimen was a family—I am sorry to say they seemed to be Americans—dubbed by my friend "the banana family." The children, of whom there were three or four, seemed to have solved the problem of perpetual motion, for they were continually perambulating from one end of the boat to the other—always with a banana in hand, and never careful on what part of one's dress they placed their sticky fingers. When 12 o'clock came, the head of the household, who looked a good deal like the portraits of Cleveland, got out a huge dinner-box and the whole family sat round it and dined, utterly oblivious of the grand scenery we were passing through—and this at a time when each moment unfolded some new panorama of beauty, and almost every one was standing up, not to lose a glimpse of the glorious vision!

Saturday and Sunday I spent in New York, at a boarding-house kept by the Misses Gale, at 124 Lexington Avenue, which I can heartily recommend to any who may read this, as a very delightful place at which to stop while sight-seeing in New York. They are fine, cultured women, members of Dr. Parkhurst's church, and heart and hand with their pastor in his brave war against vice in high places.

One of the "sights" of New York is the "Little Church around the Corner," as it is familiarly called. It is noted for the catholic spirit of its rector, who began, 43 years ago, with meetings in a private room. He is now an old man, with a voice so weak that nobody can hear him unless they take a front pew, yet the church is always full. His noble life counts for more than his sermons. He never takes a vacation. Summer or winter he is at his post, and day or night no tale of distress falls unheeded on his ear. It is no wonder that the poor, the unfortunate, the outcast, love that "little church around the corner" which is always open and where every seat is free. Some years ago an actor died, and was buried from this church, no other pastor being willing to perform the service, and I believe it was from this incident that its peculiar name was first given to it. Within, it is beautiful as a dream. Every part is gem-like in its finish, and the painted windows are perfect symphonies in color. It is Episcopalian, and any one attending services here can get a dose of the very highest High Church ritualism. Yet I could see, in one thing at least, a broad line of demarkation from Roman Catholic churches. Pictures from the life of our Lord, or scenes from Old Testament history, were everywhere portrayed, but it was always Jesus—never Mary—who was held up to adoration. One most beautiful window, which was the work of the rector's deceased wife, was covered entirely with texts from the Psalms—but all were in plain English characters, suited to the uneducated eye. Very different was its atmosphere from that of the grand marble Cathedral on Fifth Avenue, which I also visited, with no result beyond an additional horror of the Scarlet Woman, and any possible domination of our free America by her thralls and minions.

We attended a very enjoyable service at St. George's church—Dr. Rainsford's; and being an hour too early we sat down in the park while a number of little waifs from a Home which this church supports came round us. My friend soon had them formed into an impromptu Sunday-school class. They were bright and pretty, though still retaining traces of the life in the slums from which they had been rescued. Dr. Rainsford's curious proposal of church saloons has brought his name into much notoriety, but the church of which he is rector has the most missionary spirit of any in the city, and he himself is said to be one of the most devoted and self-sacrificing of any of the New York clergymen. His proposal is generally condemned; but at the same time most people seem willing to concede that his blunder is one of the head rather than the heart. Like almost all the other pastors, he is now away in Europe, but his substitute preached a most sound and excellent Gospel sermon on Conversion. I certainly never heard the subject handled better from the most orthodox pulpit.

This concluded our round of sight-seeing, and Monday saw us on our homeward way.

Elizabeth E. Flagg.

NEW ENGLAND LETTER.

A Puritan-descended town.—"One of the sights" of Newark.—A curious result of the hot wave in Lowell.—The Pater Noster in a Worcester school.—A thought for Protestant Masons.

It is said that the records of the Patent Office show that Newark leads every other American city in the number and usefulness of her various inventions. But some one may inquire what possible connection the above statement can have with the *Cynosure's* New England Letter. To which I answer, "Much every way," seeing that Newark was herself settled one May morning, about two hundred and thirty years ago, by one of the first colonies New England cast out of her swarming hive;—a colony, too, which emigrated from Connecticut, land of wooden nutmegs; so if she is distinguished by inventive genius, who shall say she did not come by it honestly? During the first century of her existence she was to all intents and purposes a New England township, holding fast all the Puritan traditions; where only church members were eligible to town offices, and where the Sunday laws and the tithing man were as fixed institutions as in New Haven or Boston. So when, one perspiringly hot afternoon, I climbed two flight of stairs and stood in the modest workshop of one of Newark's least-known, yet most unique, inventors, I felt that an account of what I saw there belonged as naturally to Yankee-land as to any other part of our common country.

The first thing that struck my eye was a wheeled crutch;—light, graceful, yet as strong as

iron and steel could make it, with four metal wheels which moved soundlessly, but in as perfect harmony with the will of the person—child or adult, who might be using it—as if they were living, sentient things. This movement is obtained by a most ingenious use of swivel brackets, made of polished steel and so arranged that the friction is reduced to a minimum. By divers attachments, made to suit peculiar cases, invalids, with no power of natural motion, can propel themselves about and take the exercise and the fresh air they so much need. Yet this and many other beneficial aids for the afflicted would never have seen the light had not the inventor's little daughter, a few years ago, been stricken down with spinal disease, and the father's heart refused to accept the verdict of the physicians, that her case was incurable. He saw that the various forms of steel braces used to support a diseased spine were all right in theory, but woefully deficient when it came to practical application. They could neither be extended nor adjusted in such a way as to give the firm, all-around support needed; and he at once went to work to evolve an ideal "spinal corset." The first thing to be sought for was a suitable material. He experimented with gutta percha, gutta percha felt, with celluloid; then with layers of chamois skin, cemented and hardened by different compositions, and supplemented with short steel strips attached to harness leather; and, finally, with rawhide, so treated as to be impervious to moisture, perfectly elastic, yet as tough as iron. This substance could be perforated to any extent, thus obviating a fault common to all the others, of too great warmth. Being, as before stated, impervious to moisture, it cannot warp. This material, to which he has given the name of hide-bone, is the strongest, and at the same time the most elastic, which I ever handled. To ensure a perfect fit, the corset is made over a plaster cast. The result justified his hopes. The invalid could now sit up; but her disease had caused paralysis of the lower limbs, so that she had lost all power of motion, and his next invention for her use was the wheeled crutch described above. The result was that I had the pleasure of meeting at her father's house the young lady herself—now grown a fine young woman, whose, quick, light footsteps and straight, erect form bear not the smallest indication that she was ever a victim of that dreadful malady—Pott's disease of the spine.

Mr. Darrach found that the same treatment could be applied with equal success for lameness and deformity in almost any shape, whether caused by accident or disease; and he has gone on extending his business as far as his means would allow, and causing many to bless his name who without his aid would have led only a miserable, crippled existence. One lady who wears his spinal support is a teacher in a celebrated institution, and no one would dream who sees her quietly and independently pursuing her calling, that without the aid his invention affords her she would be unable to sit up—a helpless and suffering invalid dependent all her life upon others. In my own case—a disunited fracture of the hip—I have found immediate relief. Strong clasps of steel prevent the fractured parts from moving, and thus, for the first time in over four years, I find myself able to walk without pain, and have reason to hope for a permanent cure in time. If any of the *Cynosure* readers visit Newark, let them be sure and take in, as one of its chief sights, a visit to Mr. S. A. Darrach's place of business. They will find him a Christian gentleman, whose acquaintance it will be a pleasure to make, and whose sympathies are thoroughly enlisted in the great cause of freeing society from the curse of secret, oath-bound organizations.

The various ways in which people try to keep cool during a hot wave like the one now upon us, are interesting to note. The most thoroughly *un*comfortable ones, I am persuaded, are those who betake themselves seriously to the business of keeping cool, for when the thermometer registers 95 degrees in the shade, the genius of coolness, like happiness, is apt to court the people who are too busy about some useful employment to think of their own feelings. The "summer novel," with its highly-spiced sensational pages, is another curious device for keeping cool, as if a heated and stimulated imagination was any help to this desirable end. How much more sensible to pack a volume of Arctic Travels in one's trunk, and let fancy disport itself among icebergs, and polar bears, and the flashing auroral splendors of the northern night. N. B. The writer has tried this recipe for keeping cool, and can certify that it is an admirable one. Try it, and see if it is not every whit as good as Dr. Arbuthnot's famous recipe for a sleighride; viz., to wrap yourself in furs, put your feet in a tub of melting snow-water, and jingle the dinner-bell. One of the funniest results of the recent hot weather was the bursting of ten large hogsheads of beer in the Lowell freight depot. The heads were of ash and four inches thick, but the fermenting liquor inside burst them like paper, sending the contents in a perfect geyser to the very rafters of the building. I wonder if any among the throng of bystanders who looked with envious eye on this waste, took the object-lesson to heart, and asked themselves what kind of work such stuff was likely to make in the human stomach! If there could be a general bursting of beer-kegs all over the country, as a consequence of the hot weather, there are plenty of temperance people and white-ribboners, including the writer, who would cheerfully bear their share of the discomfort.

The children in a certain Worcester school have been taught to say the Pater Noster; *i. e.*, the Lord's Prayer in Latin,—much to the disgust of Protestant parents, who are naturally wondering to what this state of things will grow. Romish audacity fairly approaches the sublime.

I see that our Canada neighbors, at Toronto, have been entertaining the Knights of St. John, a Roman Catholic military order, whose "supreme spiritual adviser," Archbishop Walsh, has, at their request, graciously granted them liberty "to adopt such passwords and countersigns as will protect their meetings and deliberations from intrusion, *provided* they will make such passwords and countersigns known to the competent ecclesiastical authority when asked for." The *Traveller* correspondent who gives this piece of information says: "Think of any Protestant society waiting to decide a question of this kind until their 'supreme spiritual adviser' told them they might do as they wished on condition that they would be ready at all times to tell their secret to the preacher!" But our Protestant Masons may rest assured that whether they are willing to tell their secrets to a priest or not, the Jesuit is in complete possession of them all the same; so it does not particularly matter.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., July 27, 1892.

Washington pulpits have at various times been filled by most of the famous ministers of the English-speaking world, but few of them have had so wide and varied an experience as Rev. Dr. George Sexton, of St. Catherines, Ontario, at present in Washington. Dr. Sexton is an Englishman, and in profound learning and elegant culture has few, if any, superiors. He is honorary professor of natural science in the Galileo Academy at Naples; honorary and corresponding fellow of the Italian Society of Science; honorary member of L'Accademia Del Guireti, at Rome; member of the Victoria Institute, and of the Philosophical Society of Great Britain, and has devoted much time to the study of the relations of science to Christianity, resulting in the publication of a number of very interesting and valuable works, including "The Baseless Fabric of Scientific Skepticism," and "Theistic Problems." Dr. Sexton has, by his excellent oratory and original method of bringing out new and strong points in old and familiar texts, become very popular in Washington; and, notwithstanding, the unusually great heat of last Sunday, he preached twice to a large congregation from Dr. Bartlett's pulpit, which he will again occupy next Sunday. He also addressed the Y. M. C. A. in the afternoon of last Sunday.

The "Gospel Push Cart," a new vehicle intended for use in alley mission work, made its first public appearance Sunday afternoon and attracted a great deal of attention in the section of the city through which it was pushed. It is a rather odd-looking box, eight feet long by three and one-half feet wide and four feet deep, on the ordinary push-cart wheels, and when opened it makes a platform containing a parlor organ and room for a dozen chairs; it also carries a supply of hymn-books, etc. It was built with funds contributed by the young people of Wesley church, and is to be used at open-air meetings, under their auspices, every Sunday afternoon.

Rev. Dr. John H. Worcester, Jr., professor of theology in the Union Seminary, New York City, preached a powerful sermon of the old-fashioned kind at the Church of the Covenant, last Sunday, his topic being "God, a Hearer of Prayer," and his text: "O Thou who hearest prayer, unto Thee shall all flesh come."

The officials of the World's Fair have a large number of prominent members of the two great political parties here, working hard to get Congress to undo its work prohibiting the opening of the Exposition on Sunday; but, from the best information obtainable, they are not likely to succeed. It is plain, however, from their presence here upon such an errand, that if Congress had not interfered the World's Fair would have been opened on Sunday, notwithstanding the existence of a powerful sentiment against such a desecration of the day.

Washington is passing through an unusually torrid spell of weather, and the heat is causing much suffering even among those surrounded by everything that money will buy to mitigate the heat, and it is terrible among the poor, huddled together in small and poorly ventilated rooms. Its effect is so apparent upon the attendance at the sessions of Congress that if it continues much longer, adjournment will be forced by the absence of a quorum in either House or Senate. The House is refusing to grant leaves of absence, except on account of sickness, but its members are leaving the city by every train without leave.

The new and very stringent law against the carrying of deadly weapons in the District of Columbia has gone into effect, and the authorities anticipate that it will result in a material decrease in crime.

The Senate yesterday afternoon confirmed the nomination of Mr. George Shiras, Jr., of Pennsylvania, to be Associate Justice of the U. S. Supreme Court. *

CORRESPONDENCE

REMINISCENCES OF PRESIDENT JONATHAN BLANCHARD.

We are indebted to Rev. J. E. Roy, D.D., for the privilege of printing the following private letter from Rev. A. L. Rankin, one of the sons of Rev. John Rankin, that grand old evangelical and reformatory hero, of Ripley, Ohio:

San Francisco, Cal., July, 1892.

My Dear Brother:—A few days since I received a copy of the *Cynosure* containing your address at the funeral of Rev. Jonathan Blanchard, D.D., which I read with a good deal of interest.

In September, 1836, I entered the junior class of Lane Theological Seminary. I was informed, when I did, that all the members of that institution were required to become members of the Seminary church. In common with my fellow-students, I came with my church letter in my pocket.

I had not been there a week before I discovered that one of the elders of the Seminary church was the owner of a large sugar plantation and 500 slaves in Louisiana. Being a most pronounced anti-slavery agitator, I could not consent to be served at the communion table by a slaveholder; and, learning that the majority of the Sixth Presbyterian church of Cincinnati were anti-slavery in sentiment, I presented my letter to that church, and was enrolled a member of the same, on the second Sabbath of September, 1836.

The following week I received a notice from Prof. Dickinson to appear before the Faculty and answer for my disobedience. I put in an appearance, and had the audacity to abruptly say that I would not knowingly commune with a slaveholder, much less receive from the hand of a slaveholder the elements that represented the sufferings and death of my Redeemer.

Prof. Dickinson was annoyed and horrified at my unheard-of audacity, and said, with a good deal of anger, "I don't see but the thing for you to do is to leave the Seminary." I replied that "I was willing to do so if the Faculty advised it, and that my personal choice was to go to Andover Seminary; but at the request of my father I had come to Lane."

Now it was well-known that if I had to leave

for the cause above stated, that they would hear from my father. He had reviewed, in a pamphlet, the resolution of the trustees that caused the stampede of over 100 students from Lane to Oberlin; and Drs. Beecher and Stowe, remembering the damaging effect of that review, were not willing to give cause for another. They both urged that as it was a matter of conscience with the *young brother*, they could not see why they should enforce the rule in his case any more than they could in the case of one of his classmates, who was a Baptist. Notwithstanding, Prof. Dickinson urged that as I was a Presbyterian, therefore I did not stand in the same relation to the rule as a Baptist brother did. The Faculty, however, did resolve to excuse my non-attendance at the Seminary church.

The following Sabbath, Bro. Blanchard preached for the Sixth Presbyterian church, and the same week the church invited him to supply the pulpit for a year, it having been made vacant by the acceptance of the pastor (Rev. Asa Mahan) of a call to the presidency of Oberlin College. Bro. Blanchard accepted the invitation, with the condition that the duties of acting pastor should not interfere with his purpose to complete his last year in the theological course at Lane Seminary. The condition was accepted by the church. He supplied it during the entire year that he was in the Seminary—not, as you state in your sermon, "he preached for the colored people," etc., until he graduated, and then for the Sixth church. The error occurs in mistaking the time of his installation as the commencement of his occupancy of the pulpit of that church.

Another matter is overlooked. Bro. Blanchard's reputation as a debater was made before he had the debate with Dr. Rice, early in his pastorate in Cincinnati. The Executive Committee of the Ohio Anti-slavery Society challenged Rev. Dr. Gurley, of Washington City, D. C., then visiting Cincinnati in the interest of the Colonization Society, to discuss with Bro. Blanchard the question: "Is the object of the American Colonization Society worthy of the patronage of the American people?" The debate continued through one entire week; and not only the opposition, but also Bro. Blanchard's friends, were astonished at his ability in debate. A. L. Rankin.

THE BIBLE DOCTRINE OF SPIRITUAL REGENERATION.

Winnebago City, Minn., July, 1892.

Editor Cynosure:—Seeing, from time to time, an advertisement entitled, "The Bible Mode of Baptism," by a certain brother, while I have not read or seen the advertised pamphlet I suspect it refers to water baptism in the church. Spiritual baptism is the work of the Lord Jesus, as declared by John the Baptist. The water part he committed to his disciples, telling them to baptize believers in the name of the Father, Son and Holy Ghost. Whoever reads the Bible to find out what is in it, will find these baptismal points clearly taught.

Spiritual birth is regeneration, making a new creature in Christ Jesus.

Spiritual baptism "guides and leads into *all truth;*" takes of the things of the Saviour and shows them to us; brings to our remembrance all things that he has said for and to us; and also speaks nothing except "that which he hath heard of the Father;" endues with power to enjoy, and tell these things before and to others. If any of the disciples, the Lord's flock, are without this, just let it be said, "the Master, Jesus, says it is for you. Take it for his name's sake."

Now, reader, will it be out of place to seek for the use and meaning of water baptism in the Christian church and dispensation? All who think or read the Bible know that mankind are compound beings, so made, so expect to be in eternity, when all things are consummated or perfected; pronounced "very good" at creation; transgressed the Creator's command; fell, and became lost. Death resulted. Separation (the meaning of death) came; not only was the soul separated from God, but also from the body. After a length of time a Redeemer was provided, who "came to seek and save that which was lost."

If we accept him, he redeems our souls immediately, and we show the signs of redemption in a new life; "loving what we hated before;" "hating what we loved before;" with a new song in our mouths; in a word, having "joy in the Holy Ghost." Now about the redemption of our bodies—not immediately, but as Brother Paul says, "we groan within ourselves, waiting for the redemption of our body." But is there not a sign Jesus gives us by which we are required to show our belief, in its redemption? Let us turn to what Jesus says, not only by his own mouth, but also by his chosen vessels or servants. Paul, first, in Romans 6: 3: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Notice that preacher and hearer are included in the word "us;" and if we are in Jesus, we are in his separation (death)—from what? From sin? If religious professors are not in this state, they had better get there, or it will be of no use to go any farther in this line until they are in; but if so in, then we can understand what Paul says in verse 4: "Therefore we are *buried* with him by baptism, into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." These last words, how blessed! teaching us when taking on a sign not to be forgetful of its results.

Now verse 5: "For if we have been planted together, in the likeness of his death, we shall be also in the likeness of his resurrection." The rest of the chapter is worth knowing, as Paul says, and we should be glad; nearly all can read who want to know. But let us turn to Col. 2: 11, 12: The same things are talked of; after the body of the sins were put off, then we are "buried with him in baptism; wherein, also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Now see what Jesus told Brother Peter to say in 1 Peter 3: 20, 21, speaking of the Ark: "Wherein few, that is, eight souls, were saved by water; the like figure whereunto even baptism doth also now save us—by the resurrection of Jesus Christ."

Again, turn to 1 Cor. 15: 29, and learn from the questions Paul asks what the Lord means: "What shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Comparing these Scriptures with each other, the use and meaning of water baptism is easy and plain to the Lord's sheep. 1. A belief in the death, burial and resurrection of our Lord. As Paul said, he "preached everywhere." 2. If time lasts till we die, that we expect to die, to be buried; and to be raised through Christ. Then to study the glory of having part in the first resurrection, taught in 1 Cor. 15; also in Revelation; likewise in the Book of Psalms, the Psalmist, speaking thus: "I shall be satisfied when I awake in thy likeness." Compare the state of the saints, in their glorious spiritual bodies, "clothed in fine linen," "clean and white, which is the righteousness of the saints," not subject to pain, or sighing, or tears, or death, because having overcome through the blood of the Lamb, etc., then their bodies are fashioned like unto the most glorious body of our Lord, described in Revelation, and eternally happy. Compare, we say, these with the wicked brought forth in the resurrection of damnation—weeping, wailing, and gnashing of teeth, eternally, "where their worm dieth not, and the fire is not quenched," and these to be eternal.

When these things are thoughtfully considered, can any of the chosen ones reasonably say of a sign so grand in meaning and the results following so enjoyable to think of, that it amounts to nothing? has nothing whatever to do with salvation? is not required? As John the Baptist and Jesus went down into the water of Jordan, was not Jesus separated from the outer world (a picture of death); as John laid Jesus under water, was it not a picture (or figure) of burial; as he raised Jesus from the water, was it not a figure of the resurrection? Thus Jesus began to teach what he so many times told his disciples afterward; and thus it became Jesus and John to fulfill all righteousness.

Is there any figure of death, burial and resurrection in other ways? Is there any birth of water in other ways? Do not all of Jesus' words and those of his disciples accord with his example, and not with other ways?

Truly, as the beloved *Cynosure* says, "the Bible is better (can it not be said, infinitely better?) than all other books of faith."

One of the Lord's Sheep.

LITERATURE.

From the Fleming H. Revell Co., New York and 148, 150 Madison street, Chicago, comes a daintily printed booklet—"The Two Fairs; or, Thoughts on the Columbian Exposition" (in verse), by Rev. Henry Ostrom. The measure adopted is that of the well-known hymn, "America," which is an attraction in itself. The Sunday and Liquor questions in their relation to the World's Fair form the burden of the poem, which is an earnest plea for Sunday closing and the prohibition of whisky-selling inside the gates. Congress has closed the gates on Sunday, and public opinion will have to frown down the Exposition bar-rooms, and relegate them to the numerous saloons that already cluster thickly around the entrances to the grounds. The country cannot afford to introduce and sustain the beer-garden principle into its greatest industrial and intellectual triumph. Mr. Ostrom's eloquent plea will find thousands of sympathetic responses. It is time that the saloon power should take a back seat.

CURRENT PERIODICALS

Scribner's for August is a "fiction number," a classification adopted, probably, in deference to the depressing heat of the season, when vacation fancies, rather than the heavier studies of the age, are more agreeable, being less heating and oppressive. Octave Thanet begins a new series of Stories of a Western Town—The Besetment of Kurt Lieders, which is copiously illustrated and otherwise attractive, Walter Besant contributes an English sketch—A Riverside Parish, with many waterside illustrations, evidently drawn from real scenes of English life. Mrs. Burton Harrison writes a domestic story in the old-fashioned literary form of correspondence—When the Century Came In. Icebergs and glaciers furnish the material for an interesting paper by N. S. Shaler, with several realistic engravings. H. C. Bunner has a life-like sketch—"As one Having Authority," of an impressive character. T. R. Sullivan furnishes a lively Italian love-story, with an English title—Jack-in-the-Box. The Myth of the Centaur, immortalized by Guerin, forms the basis of a raphsodical sketch by Mrs. Fields. Other papers are as follows: The Triumph of Marie Laviolette, by Duncan Campbell Scott; Children's Rights, by Kate Douglas Wiggin; How I Sent My Aunt to Baltimore, a true story, by Chas. Stewart Davidson. Historic Moments: Driving the Last Spike of the Union Pacific Railroad, in 1869, by Sidney Dillon, illustrated; with poems by Wm. V. Moody, Edgar M. Bacon, and Anne Reeve Aldrich; editorials, etc. New York: Chas. Scribner's Sons. $3.00 a year.

The "midsummer" *Cosmopolitan* (August) is rich in literature and illustration, variety and interest. A portrait of Henry James, the novelist, graces the frontispiece, and the following list of contents will convey a slight idea of its pretensions to public favor: Salt Water Day, by Hamlin Garland; Bridges and Bridge Builders, by Peter McQueen; The Philippine Islands, by Rufus A. Lane; Memories of Lake Huron, by Clinton Scollard; A California Farm Village, by W. C. Fitzsimmons; Watch and Ward, by Katherine Lee Bates; Anita, by Marrion Wilcox; Jersey Villas, illustrated, by Henry James; After Long Absence, by Lilla C. Perry; The Romance of Gloves, by S. Wm. Beck; Books About German and French Literature, by Brander Matthews; The Confession of an Accomplice, by Mrs. E. W. Latimer; A Sonnet; A Revolution in English Society, by Henry A. Herbert; The Causes of Evolution, by St. George Mivert; Curiosities of Musical Literature, by Alfred Veit; Compulsory Emigration, by Edward E. Hale; The Republican National Convention at Minneapolis, illustrated, by Murat Halstead. Published in New York. $3.00 a year.

St. Nicholas for August—the "vacation number"—is largely given up to seashore scenes, stories and sketches suggestive of ocean breezes, shady nooks and seaside characters. The serials of Tom Paulding, Two Girls and a Boy, When I was Your Age, and Strange Corners of Our Country, are continued. The new monographs of special interest are: Midshipman, the Cat, by John Coleman Adams; Something About Snakes, by Margaret W. Leighton; A Quiet Beach, by W. A. Rogers; How Ships Talk to Each Other, by Capt. Chas. W. Kennedy; "What News?" in Mid-Ocean, by Capt. H. D. Smith; A Fishing Trip to Barnegat, by John Whitehead; the Jolliver's Donkey, by Kate T. Woods; and several minor pieces; all of much interest. New York: The Century Company, 33 East 17th street. $3.00 a year.

The August *Historia* completes the first half year's issue of this deservedly successful magazine, which, as it grows in age, maintains the promise of its initial number. Both young and old will find it a pleasant companion. The contents embrace, with many engravings: The Shining Rock, by Daniel C. Hutchins; Gaul's Great Patriot, by Jennings H. Mundie; Balboa's Early Adventures, by Alfred S. Hiemans; Columbus (poem), by Chas. B. Soule; A Sixteenth-Century Sea-fight, by Agnes L. Carter; Tales from Josephus—Nero, by Frank G. Soule; Brave Deeds of Diomed, by Henry K. Neele; Fighting the Mexicans, by Lieut. J. Harmon, continued. Chicago: The Historia Co., Chamber of Commerce Building. $1.00 a year.

LODGE NOTES.

(*Culled from Secret Society Papers.*)

By the insurance code which the New York Legislature has passed, the endowment orders have been placed under the supervision of the insurance department, thus giving them a legal standing.

Of six commanderies of Knights Templars formed in Louisiana, but three remain. This, no doubt, is partly due to the adversity which Royal Arch Chapters in the State have suffered. The prosperity of the former largely depends on the success of the latter.

The leading men in fraternal societies have come to the conclusion that the members cannot be depended upon to do the missionary work. Most of these societies have adopted the special deputy system, that is, putting men in the field whose business it will be to increase the membership.

After eighteen years' successful operation under a level assessment rate for members below 45 years, the Knights of Honor have adopted for new members a graded scale of assessments which is practically their own, the Knights beginning to increase the assessment at thirty years instead of twenty-nine.

On the second Tuesday of August, 1892, the Grand Encampment, Knights Templar, United States of America, assembles in Triennial Conclave in the city of Denver, surrounded by the Templar host. Colorado is co-operating with its capital city to outshine in brilliancy of entertainments any preceding convocation, and we have reason to believe that they will not altogether fail. It is confidently asserted by our hosts that not less than twenty thousand belted Knights of the Temple will participate in the grand escort of the Most Eminent Grand Master.

A simple rule will always show what is and is not a legitimate fraternal society. An organization which has a ritual, holds stated meetings, is governed by officers who work without salary, whose duty it is to visit the sick, relieve the distressed, bury the dead, protect the widow and educate the orphan and watch over the interests of this latter class as though they were members of their own family, without charging or being permitted to receive any monetary compensation whatever, and which promises to pay benefits to its members only in sickness, disability or death, is a "legitimate fraternal society." Any society which has not these regulations or promises more is "something else."—*San Francisco (Cal.) Call.*

All the beneficial orders are experiencing an increase in the death rate. Where formerly two assessments were sufficient to pay all demands for benefits it is now necessary that three be called. The increase in the number of assessments has checked the growth of the orders so that there is not now the increase that there was formerly. New societies have come in competition with the old ones and have found little difficulty in diverting from them the applications that would have formerly been theirs. If there is no gain in membership the rate of assessments is sure to increase, and in proportion as it becomes heavier the number of men who fall out will increase, and, unless we can offset every lapse and every loss by death by an equal number of new members, we will commence to retrograde.—*The Overseer.*

During the dog-day season, the drain of nervous and vital energy may be counteracted by the use of Ayer's Sarsaparilla. In purifying the blood, it acts as a superb corrective and tonic, and enables the system to defy malarial and other climatic influences.

If you are Bilious, take BEECHAM'S PILLS.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25c. a bottle.

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CHICAGO, THURSDAY, AUGUST 4, 1892.

THE LANDMARKS OF MASONRY.

Either Freemasonry in the United States must be charged with hypocrisy, from its efforts to make it more popular among Christian professors and gain entrance into the orthodox churches, or it is taking unwarrantable liberties with the old established laws and customs of the fraternity, without authority.

The laws, customs and principles of Freemasonry constitute what are classed and known as its "landmarks." These are the things pertaining to the antiquity, real or pretended, of the fraternity. Mackey's Encyclopædia of Freemasonry, which names and explains twenty-five of these landmarks, says of them: "The first requisite.....of a custom or rule of action to constitute it a landmark is, that it must have existed from 'time whereof the memory of man runneth not to the contrary.' Its antiquity is its essential element. Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole craft, yet *it would not be a landmark.* It would have the character of universality, it is true, but it would be wanting in that of antiquity."

Of those landmarks which are classed as genuine and obligatory in Mr. Mackey's "Text-book of Masonic Jurisprudence," a standard and accepted Masonic authority in the United States, we select, for the purposes of this article, numbers 19, 20 and 25.

"19. A belief in the existence of God as the Grand Architect of the Universe, is one of the most important landmarks of the order. It has always been admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation."

Thus the religious element in Freemasonry, ancient and modern, is merely "pure Theism," nothing more nor less. In the twenty-first landmark, Mackey refers to the "book of the law" "that shall constitute an indispensable part of the furniture of every lodge;" and he then explains that in all Christian countries the Holy Bible is "the book of the law" in the lodge; in Mohammedan countries, the Koran; and, by implication, in Persia, the Zend-Avesta, and in China, the books of Confucius; all of which, with the exception of the Christian Bible, are based on Theism only.

"20. Subsidiary to this belief in God (G. A. O. T. U.), as a landmark of the order, is the belief in a resurrection to a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the order."

Particularly is it demonstrated in the raising of a Fellow-Craft to the Master Mason's degree, in which the resurrection of Hiram Abiff by "the strong grip of the lion's paw" is, by implication, a blasphemous representation of the final resurrection of the just by the power of the Lion of the tribe of Judah, who only has the power of raising the dead.

"To believe in Masonry," adds Mr. Mackey, "and not to believe in a resurrection, would be an absurd anomaly." But he fails to tell us upon what this Masonic doctrine of the resurrection is founded. Other Masonic authors, quite as proficient as Mr. Mackey, tell us, however, that the order derives it not from Christian doctrine, but from the pagan legend of Osiris. (Ronayne's "Master's Carpet," pp. 373-379.) If there is anything in the above quotations to show that Freemasonry has any affiliation with the Christian religion, except to burlesque it, we have failed to find it.

But to return to the landmarks:

"25. The last and crowning landmark of all is, that these landmarks *can never be changed.* Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed."

If this is so, what chance has the doctrine of salvation only through the crucifixion of Christ, and human faith in him as the Saviour, Sanctifier and Eternal King, for adoption by Freemasonry? Not the slightest. It is pure Theism now, and such it must remain. What sacrilege to call it "the handmaid of religion"—especially of Christianity!

In the *Voice of Masonry* for July,—a magazine that endeavors, apparently, to elevate the order morally and socially, while it yet clings to the old pagan mysteries and antiquated landmarks of the fraternity—we find an article by John Newland Maffitt, once a noted temperance orator in the United States, but who has been dust for many years, in which the "sublimity of Masonry" is extolled to the skies in the most fulsome language. Maffitt became a Christian, and evidently endeavored to carry Christianity into Masonry and instill its pure principles into the spirit of the lodge, but miserably failed to convert it to the cause of Christ. In this remarkable address he used this language:

"I cannot raise my hand or voice to address, to install, or to admonish a brother, without remembering that Jesus Christ is the chief cornerstone of Free and Accepted Freemasonry, and the keystone of the topmost arch. I look around to read your thoughts. Infidelity is not here. You will therefore sustain me when I say, in God's name, through Jesus the Son of his love, we will this day consecrate ourselves to the sacred and sublime principles of our order, till each member of the fraternity becomes a temple sacred to virtue and the unsullied elements of goodness. This, brethren, is to be Masons indeed, bringing up no evil report to the disgrace of our order—that when we receive the summons from the Grand Lodge above, we may hasten with gladness, clothed in the regalia of the skies, to meet our brethren in the Holy of Holies, to go out no more for ever."

Now, according to the unchangable laws and customs and "landmarks" of Freemasonry, all this is very un-Masonic; and we do not wonder that in preparing Maffitt's address for publication the editor of the *Voice of Masonry* designated it as "An unique, sublime and *rhapsodical* oration." We opine, however, that the editor had a special purpose in reprinting this old document, which was delivered by its author to a Masonic gathering at St. Louis, Mo., February 1, 1841; and that purpose is found in the desire of Freemasons to make church members believe that the fraternity is in harmony with the Christian religion, and so to effect a stronger affiliation between the church and the lodge.

The idea of such a harmonizing of the things of Christ with the pagan worship and mysteries of antiquity is simply preposterous. Either hypocrisy, on the part of Masonry, or a defection of Christian principle, on the part of the church, is involved in any such affiliation. A secret society that is open to all sinners, yet seeks the membership of Christians to give it "respectability" in the eyes of the world, is playing a double part. The very foundations of Masonry forbid any fellowship with Christ, because the bulk of its members may not confess his divinity; hence his name is left out of its rituals, and out of its lectures, and faith in him is not recognized by any of its authorities.

But here is the explanation. The American people are largely believers in the divinity, salvation and mediation of Christ—the only hope of a sinful and dying world. They are mostly a reading and thinking people, and when they come to examine the tenets of Masonry as it is, they find nothing but a pure theism and a rejection of Christ. Hence they become doubtful of its principles. To allay these doubts Masonry is obliged to reproduce *anything that seems* to cast a ray of Christianity into the gloom and darkness of its chosen mysteries. It is only a trick, however, to entrap those who have been brought up in the fear and admonition of the Lord, believing in his Son and his Bible, to mislead them into a belief that Masonry and Christianity are harmonious.

On this subject let us hear the testimony of Col. George R. Clarke, the faithful Chicago evangelist, who gave himself and all that he had to the cause of Christ, and died, the other day, as he had lived, devoted to his Master's service:

"I have been in early life, and am now, a business man. I have been a member of several secret societies. I was a 32d-degree Mason in Chicago before the fire; I also belonged to the Blue Lodge and other intervening orders. I did not leave Masonry because I got out with anybody. I had many warm friends in the lodges; but the fire came and burned up the lodge-rooms. The Blue Lodge to which I belonged was given up, and before the consistory was re-organized, having lost my regalia, and moving out of the city where they had no lodges, I did not reunite with any of the orders. The Lord soon after met me and revealed himself to me, and opened my eyes. For the same reason I was prevented from uniting with my old comrades in arms, in the Grand Army of the Republic. I suppose its objects are in the main good and calculated to help the surviving soldiers of the Rebellion; but I think, though not as harmful as some, it is one of those things which stand in the way of the coming of Christ in the world. Consequently, as one loyal to the precious Son of God who has suffered for us, we must place it with all other secret organizations as harmful and retarding the growth of our religion."

A BIT OF MASONIC HISTORY.

A number of years ago the "W. M." of the Masonic lodge at Chester, Illinois, appealed to the Grand Lodge of the State a case which he stated as follows:

"Two members of the German Lutheran church have for some years been members of this lodge. Last winter they were compelled to make a promise to abstain from paying dues, and from attending the meetings of the lodge, on pain of being excommunicated from the church. At a subsequent meeting of the lodge *I got a brother to prefer charges against them*, specifying the cause, *which the lodge did not sustain*, and they remain members, entitled to all the privileges of Masonry."

The decision of the Grand Lodge was: "That in their opinion, Masonry does not assume the authority to hold its members or votaries in affiliation, when such affiliation interferes with their duties to their God, or with the peace of their families; and that such interference is good cause for a Mason to withdraw from a lodge by demit."

Just at present, considering the more intimate relations which exist between certain churches and the lodge, we suppose the church would decide as follows: "That the church does not assume the authority to hold its members or votaries in affiliation, when such affiliation interferes with their duties to the lodge, or with the interests of their families; and that such interference is good cause for a Mason to withdraw from the church by letter."

Neither the lodge nor the church is strait-laced; the membership in both is interchangeable; nobody is obliged to withdraw from either; hence the lodge and the church go hand in hand, and the latter suffers by the partnership.

COLUMBUS AS A MISSIONARY.

The Encyclical Letter of Pope Leo. XIII., dated July 16, 1892, and addressed to the archbishops and bishops of Spain, Italy and of the Two Americas, just published, is a remarkable document, principally for the far-fetched conclusions which the distinguished prelate draws of the motives that inspired Columbus to undertake the discovery of an unknown western continent. That Columbus was a true Catholic no one doubts; that he was a shrewd navigator is very evident; that he was a close student of nature and science cannot be denied, and that he was ambitious to make his long-dreamed-of addition to geographical study is matter of history. But that, as the pope asserts, he was impelled to make his first voyage by a missionary spirit, is extremely doubtful. True, Ferdinand and Isabella were Catholic sovereigns, but they were as ambitious to acquire new territory as he was to discover it; and on his triumphant return, the royal banner bore the conspicuous legend: "To Castile and Leon Columbus gave a new world." It was simply a business transaction. They furnished the means, and he did the work. The missionary part of the trade was engineered by the Romish church. Columbus was a martyr; imprisoned, sent home in chains, and ungratefully disgraced

by his countrymen. Now, we suppose he will be canonized because Chicago is about to honor his memory with a mammoth show. Saintship is cheap in Italy.

THE "OPTIONS" AND "FUTURES" BILL.

The speech of Hon. W. D. Washburn, of Minnesota, delivered in Congress, July 11, on his bill to prohibit "options" and "futures," or, more accurately, to suppress gambling in agricultural and food products, will amply repay perusal. It shows that here, in Chicago, vast sums are lost and won on the hypothetical sales of grain that is not expected to be delivered, received or paid for. Besides the directly demoralizing effect of such gambling—a corrupting influence that has its parallel only in the Louisiana Lottery—it directly affects the price of grain, and materially interferes with the food supply and the material welfare of the laboring poor. There seems to be no immediate prospect of the enactment of this bill; but surely a just regard for the interests both of producers and consumers, as well as considerations of public morality, demands that those men who interfere with the legitimate operations of commerce, and raise and depress at their will, both the price and supply of food, shall, in some way, be brought to the bar of public authority and be compelled to live honestly.

EDUCATIONAL.

At the recent session of the National Educational Association, at Saratoga Springs, N. Y., Hon. Chas. C. Bonney, President of the World's Congress Auxiliary, explained the plans for the World's Congresses of 1893, in connection with the Columbian Exposition. The Association thereupon voted to postpone its annual session of next year and participate in the educational features of the Exposition. Arrangements were also perfected by Mr. Bonney, by which the General Educational Congress will be in charge of the Hon. William T. Harris, Commissioner of Education of the United States, with the special assistance of the executive committee of the association, co-operating with the educational committee of the auxiliary. In addition to this General Educational Congress, in which all the departments of education will be presented in their relations to each other, there will also be special congresses of the faculties of the higher institutions of learning, of the educational authorities of different countries, of kindergarten societies and teachers, of music teachers, of business and commercial colleges, of persons concerned in the education of the deaf, of persons concerned in the education of the blind, of college fraternities, of college and university students, and of representative youth from the public schools: besides conferences on such subjects as physical culture, domestic and economic education, etc.

The College for Women of Western Reserve University, Cleveland, Ohio, under the administration of President Thwing, reports a surprising growth. Established only four years ago, without endowment, occupying hired quarters, and dependent to a great extent upon the voluntary assistance of the Adelbert College faculty for its instruction, it now has a faculty of eighteen members, besides two non-resident lecturers and the instructors in physical culture and music, two buildings just completed at a cost of $90,000, and an independent endowment of over a quarter of a million dollars.

New York Military, Cornwall, N. Y., Col. C. J. Wright, B. S., A. M., President.

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Boston, July 27, 1892.

My valise is packed for a three weeks' campaign in Canada, and I want to send a note of Camp Hebron victory before leaving.

The meetings continued nine days, and every meeting was a perceptible advance in spiritual power on those that preceded it. The general lead of the meeting was more in the direction of home than foreign missions, as last year. Our fellow-workers abroad were not overlooked, and plans were inaugurated to render them substantial aid. Among those ordained by prayer and the laying on of hands to the work of the Gospel ministry was your Washington agent, W. B. Stoddard, who preached and took an active part in the convention. I presented the anti-Christian character of the "secret empire," using my chart. The subject was discussed at the will of those present, and much good was accomplished.

One minister, prominent in evangelistic work, and frequently heard at Old Orchard, applied for a chart with which to present the subject. Another minister who was present has since written for books, declaring his purpose to discuss the subject freely. Two presidents of camp meetings invited me to address their annual gatherings.

These things indicate the drift of thought among really Christian people, and are prophetic of the day of approaching deliverance for the Bride of Christ and the Gospel ministry. There were seceders present ready to confirm the expositions, and others who were not ready to accept Christ and their emancipation papers in the full Gospel of liberty.

God is hastening on the day so long and earnestly prayed for by his people, when the things done of them in secret shall be proclaimed on the housetops.

Toronto, Can., July 30.—Mrs. Stoddard and our son, W. B., begin a campaign in Northern Vermont this morning. Pray that the work in Canada and Vermont may receive a new impulse and be greatly strengthened by the meeting to be held during the first three weeks in August.

J. P. Stoddard.

FROM THE COLLEGE AGENT.

CRESTON.

On the 8th of July I went to Creston and called on Rev. H. L. Matthews, pastor of the Congregational church, who has just removed to the place. He is a reformer, but has so lately come, that he could not inform me particularly of the state of things in the community. So I went to see Bro. H. Buss, who is acting as deacon. He told me that most of the men about Creston were members of some Masonic or Odd-fellow lodge, or other secret societies. I made a brief call on the pastor of the M. E. church and gave him Carradine's celebrated sermon. He said there were more Masons in the Congregational church than in the M. E. church. Mr. Wheeler, who was in the ministry a number of years, but now is engaged extensively in business, I did not see. I understand that he is a Mason. Upon the whole, it is sad to see the citizens of an American town become subjects of a secret empire.

MALTA.

On July 10 I went to Malta and preached for Rev. I. B. Johnston. As he was much occupied watching with his sick family, there was no opportunity for private consultation. In 1858 I labored here as home missionary, and organized the first church in the place, while it was yet a new settlement on the prairie. While I preached here, I was asked to join the Good Templars' lodge: "You are a temperance man," they said, "and ought to be a member." But I refused, saying: "Yes, I *am* a temperance man, right out in the sunlight; I do not need to go into a secret hole to be a temperance man." They had one of the most profane men to read the prayer at the opening of the lodge. It was not permanent, however; for it blew up suddenly, on account of the secret drinking of some of its officers. The Odd-fellows' lodge here, I think, is not very strong; but there is one sad thing going on. They are getting all the boys, as soon as they become young men, to join the little insurance lodges; evidently, to prepare them to be Odd-fellows, Masons, Knights Templar, etc. Then farewell to the Sabbath-school! and farewell to the Sabbath service! and the church!

DE KALB.

On Monday morning I took the cars for De Kalb. The Baptist minister was not at home. The Congregational minister spoke favorably of the Sabbath and of temperance in the Columbian Exposition. But when Masonry was referred to, he started up and said: "I have no time to talk of things that people know nothing about." I laughed and told him, "You must keep your jewel, of course; but (perhaps) I know more about Masonry than you do, as I heard it given away again and again when I was 13 years old, when a multitude of Masons renounced and denounced it, on account of the murder of Wm. Morgan." This professed servant of Jesus Christ was called to Sycamore, to preach a funeral sermon for a high Mason; and after glorifying secretism, he gave as a reason for so doing, that it was what the deceased friend would like to have him say! The M. E. pastor, to whom I gave Carradine's sermon, was friendly, but reticent about matters of reform. Rev. A. W. Stark, pastor of the Lutheran church, is a firm reformer, to whom I have sent the *Cynosure* for a year. Rev. G. T. Peterson, minister of the Mission church, is also favorable to the anti-secrecy cause.

CORTLAND.

There is an M. E. church in Cortland, but I did not see the minister, as he does not reside in the place. And there is a small society of Mormons who meet in a little tabernacle on one side of the town. They are said to be followers of Joe Smith, Jr., and anti-polygamists.

S. F. Porter.

FROM THE FIELD SECRETARY.

Will not every friend in Oregon mark the date, August 23 and 24 next, as Red Letter days in their calendar. The place of the Oregon District Anti-Secret Convention is Canby, a few miles from Oregon City. Not only plan to go, but write at once to Rev. S. Mathews, Canby, Oregon, a cheering letter that "We're Coming;" and if you enclose a dollar or two he will see it judiciously used to forward the work.

Let the prayers of all members of the National Christian Association be given to this Pacific Coast Association, and for the success of its Convention, and especially for the health and strength of its aged leader, Bro. Mathews, who is giving so freely of his time and money that his State may be saved from the blight of secretism.

The best of singing is promised, as well as speaking. An opportunity will be given for every one in the five or ten minute addresses, between the set speeches. Rev. M. H. Nichols will be present. The *Cynosure* readers will rejoice to hear this. I hope his health will allow him to again take up the Coast agency.

Two presiding elders and other able ministers who are strongly anti-secret have promised addresses.

Write down the place and date, and post up in your village as well as on fences. It will do good: Anti-Secret Convention, Canby, Oregon, August 23 and 24, 1892.

Twenty years ago I passed through Northern Iowa. Land could then be bought for one-fourth of its present value. Signs of commercial prosperity were numerous. In many towns the low wooden buildings have given place to substantial brick stores, hotels and residences. I was especially pleased to find so many fields of good corn, notwithstanding the excessive rains. It was the boast of the farmers that there is no better country in the world, and having seen the country I believe the boast is not exaggerated.

Another thing worthy of mention, and encouraging to reformers, was the fact that in almost every place there is some church willing to give the truth an open door. In one place it was a liberal U. B. church; in another, a Free Scandinavian; at a third place a radical United Brethren, and in a fourth it was a Baptist church that listened to the history of the *revival*, in 1717, of Egyptian Idolatry under the name of Ancient, Free and Accepted Masons.

The weather, last week, was extremely hot, and yet the audiences were good, with one exception, and the collections taken at the close of the meetings amounted to $24.23.

Bro. Fenton's addresses were clear, logical, incontrovertible and eloquent, and, in my judgment, did much good. Next week I will try to give the readers of the *Cynosure* a few words more upon the tour. W. I. Phillips.

The Knights of Pythias, tiring, some months ago, of their old ritual, which has been in print for publication at this office last year, resolved upon a revision of it. To this end the Grand Lodge appointed a committee to perform the work, and it is now in progress at Lima, Ohio. The completed ritual is to be presented to the Grand Lodge at its next session, at Omaha, for adoption.

The Home.

A BLESSING IN DISGUISE.

A dense black cloud rolled ominous up the west,
Threatening and vast, and full of darkling ire,
Seeming to hold within its swelling breast
Thunder, and hail and fire.

Down sank our hearts in terror at the sight,
Dreading the deafening crash—the fierce amaze
Of the wide lightning, terrible and bright,
With world-revealing blaze.

Dark and yet darker grew the threatening cloud,
High and still higher rose its greatening form;
Flocks huddled silent, and all nature bowed
To meet the coming storm.

Birds hid themselves within the voiceless wood;
The butterfly and bee forsook the bloom;
Even the brook's light laughter seemed subdued
In the prophetic gloom.

One sobbing breath of wind—enough to make
The sensitive waxen cumfrey blossoms fall,
And cause the over-ripened rose to shake
Its petals from the wall—

And then came down the blessing! Not in gleams
Of separate drops, as when scant April shines,
But pouring, plenteous, plashing silver streams
In perpendicular lines.

How beautiful! The earth drank silently
The sweet refreshing, craved so long in vain;
No thunder crashed, no lightning split the sky,
Only the voice of rain.

The headlong, hurrying downfall of the shower
Was heard—one wild, tumultuous, sweeping rush—
Lessening by slow degrees in weight and power,
And then—a sudden hush.

And lo! the clouds grew thin and rolled away,
The darkness fled, the blue sky smiled again:
Refreshed, renewed, looked forth the lovely day,
"Clear shining after rain."

Courage, faint soul! Even in the darkest hours
Let not thy hope depart, thy trusting fail;
The blackest cloud may hold refreshing showers
Instead of fire and hail.

—*Elizabeth Akers, in the Christian at Work.*

ILL TEMPER.

"Love is not easily provoked." We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament; not a thing to take into very serious account in estimating a man's character. The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily-ruffled, quick-tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is, there are two great classes of sins—sins of the *body* and sins of the *disposition*. The prodigal son may be taken as a type of the first, the elder brother of the second. Now, society has no doubt, whatever, as to which of these is the worse. Its brand falls without a challenge upon the prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venal than those in the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, nor worldliness, nor greed of gold, nor drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous misery producing power, this influence stands alone. Look at the elder brother, moral, hard-working, patient, dutiful—let him get all credit for his virtues—look at this man sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests.

Judge of the effect upon the prodigal, and how many prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside! Analyze, as a study in temper, the thunder-cloud itself as it gathers upon the elder brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness—these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. There is really no place in heaven for a disposition like this. A man with such a mood could only make heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot—he simply *cannot*—enter the kingdom of heaven; for it is perfectly certain—and you will not misunderstand me—that to enter heaven, a man must take it with him.

You will see, then, why temper is significant. It is not in what it is alone, but in what it reveals. This is why I take the liberty now of speaking of it with such unusual plainness. It is a test for love, a symptom, a revelation of an unloving nature at bottom. It is the intermittent fever which bespeaks the unintermittent disease within; a sample of the most hidden products of the soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and un-Christian sins.

Hence, it is not enough to deal with the temper. We must go to the source and change the inmost nature, and angry humors will die away of themselves. Souls are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the spirit of Christ. Christ, the spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. —*Professor Henry Drummond.*

THE WAGES OF SERVICE.

"Hard at it planting the garden, I see."

"Yes, uncle," said fourteen-year-old Willie. "I'm bound to succeed this time. Father had his laugh at me last year. I didn't want to go to him and ask about every little thing, so I planted most of the seeds too deep. And just at the time the ground happened to be soaking wet, and when the sun came out it baked it as hard as a brick wherever I had touched it."

"Then you didn't get much of a crop, I'm afraid."

"No, indeed! Nothing came up. But I've been watching other people since, and I've studied the books; so I know now just how and when to do everything. I will conquer. I will make these things grow. I will be master. I will have my way." And he straightened up slowly, pressing very hard with the back of both his hands upon the lumbar regions of his spine.

"Come onto the piazza and rest a few minutes," said I. "I want to talk with you."

Willie readily consented, all the while mopping the streaming perspiration from his face and neck.

"I want to ask you," I began, "what it is that you are so determined to conquer?"

"Why, that garden, of course," he quickly replied. "I want to compel everything in it to grow. No, not everything, for I don't want weeds. But I want to master everything, for I want to tell the weeds that they shan't grow, and the plants that they shall grow. I hate to be mastered by a lot of dumb things, stupid potatoes and the like."

"Bravo, my boy! The ambition to conquer and control, when confined to the prolific principles and the active forces of nature, is noble and proper, because it will lead you almost before you know it into the most eminent position a human being can attain to."

"What is that position, uncle? I want to gain it."

"Why, it is that of being a truly intelligent and willing servant," I answered.

"I don't want to be a servant," said the youth, with a disparaging emphasis on the last word. "I despise the word. I'm going to be master or nothing."

"Softly, Willie! Do you forget who it was who taught the Divine law, that whoever would be chief, must become a servant? Do you know that there is no other way of really becoming master, excepting by a willingness to remain a servant?"

"I don't see how that can be with things in a garden," objected Willie.

"Why didn't your seeds grow last year?" I asked.

"Because I didn't plant them right," he replied.

"Put it in other words, my lad, and it was because you didn't know what they wanted, and consequently you couldn't serve them."

"But I know this year. I've been studying Prof. Gray's book, 'How Plants Grow.'"

"And very likely, after you have learned all their commands, you will be able to obey them much more intelligently than you did last year," I suggested.

"I don't like that way of putting it," said Willie, with a trace of impatience in the tone of his voice.

"Now, young man, take my advice and never quarrel about words. Try to get at ideas that lay back of words. Suppose some man should have all his orders written down in a book. And they should say to you: I'm not to be fooled with. If you expect any pay from me, you must work for it. First, I want you to get my bed ready. You may sweat and almost break your back in doing it, but it must be done! I want you to see that I am provided with plenty of food and drink. I can't do a thing myself. I can't stir or move. You must do everything for me. You must trundle over to me wheelbarrowful after wheelbarrowful of the food I like best. I know you think it is vile, ill-smelling stuff. Can't help that. I must have it. And don't dare to forget that I must have sun-baths most all day long. I know the sunshine makes you puff and sweat when you are attending to me. But I can't let you off. Moreover, I want you to do all the fighting for me. I must insist that you defend me from all enemies and kill and cut to pieces my rivals. Now, Willie, suppose a man should talk to you in that way and you were willing to do your best to obey him, which would you call master and which servant?"

"Maybe you are right, uncle," said he, springing up and preparing to resume work. "You may call me servant if you like, but I'm bound to gain the mastery over that garden."

"I'm glad, my boy, that you are willing to earn the mastery. For mastery is only the pay for service. No man ever became master of nature, without becoming bond-servant to its laws." —*New Earth.*

A YOUNG AFRICAN HERO.

Some of you have hard words to bear because you love the Lord Jesus. But in some parts of the world people who say they believe in him are beaten cruelly, and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king because they were Christians. Yet, in spite of this, a boy of about 16 was brave enough to wish to become a Christian. He came to a missionary and said in his own language:

"My friend, I wish to be baptized."

"Do you know for what you are asking?" inquired the missionary, in surprise.

"I know, my friend."

"But if you say you are a Christion they will kill you."

"I know, my friend."

"But if they ask you if you are a Christion, will you tell a lie, and say, No?"

Bravely and firmly came the boy's answer: "I shall confess, my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian; so the missionary baptized him by the name of Samwell, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which are paid in cowries, little shells, which in Africa are used for money.

One day, when he was away on this business, the king got angry with the Christians, and ordered that all the leading ones should be killed. Samwell's name was found on the list. As he came back he heard of the death that was awaiting him. That night, when it was quite dark, the missionary was awakened by a low knocking at the door. It was Samwell and his friends, come to know what he should do. Should he run away, or must he go and hand over the money he had collected? After a silence, the missionary said: "Tell me what you think."

Looking up, Samwell replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall be caught. Good-by."

But God kept him. He went boldly to the chief's hut, put down the cowries and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside."

"No, my friend, for I should have been noticed at once. I walked quite slowly until I was out of sight, and then I ran as fast as I could, and so escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows that the love of Christ can make a boy brave to do his duty even in the face of danger and death. "In the fear of the Lord is strong confidence."—*Children's Record.*

Do we wish to know what God is saying to us? Then let us be still. We must not look to the wind, or the thunder, or the earthquake, but when alone and in silence God will speak to us in a thought, in a feeling, in an impression, that will be a still small voice.—*Anon.*

A PRAYER.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety to my feet.

But pray that when the tempter's breath
Shall fiercely sweep my way about,
I make not shipwreck of my faith
In the unbottomed sea of doubt.

I do not ask for love below,
That friends shall never be estranged;
But for the power of loving so
My heart may keep its love unchanged.

For this I count, of all sweet things,
The sweetest out of heaven above;
And loving others surely brings
The fullest recompense of love!

—*Anonymous.*

TEMPERANCE.

JOSEPH COOK ON PROHIBITION.

Joseph Cook lectured at Prohibition Park Sunday morning, and notice was given that he would answer at the afternoon meeting questions suggested by the discourse of the morning. After an able lecture in the afternoon by A. G. Wolfenbarger and singing by Miss Lily Runals and Prof. Huckins, Mr. Cook advanced to the front with a hatful of questions, which he proceeded to answer. The first was as follows:

Q. "What is the duty of the Christian voter in reference to the political parties that favor the licensing of the liquor traffic?"

A. "Oh, for consistency!" said Mr. Cook. "I believe in the utterance of the last Methodist Conference and the last National Temperance Society meeting held in Saratoga, which said in substance that, since to license the liquor traffic is a sin, it is the duty of Christians to abstain from voting for any party that favors licensing of such traffic. I do not wear the collar of any political party, nor do I dictate to you how you shall vote, but I declare that as for me I will vote for no party that favors licensing of the liquor business. Were the Christian church consistent, it could end the great evil. There are nearly 5,000,000 Christian voters and 3,000,000 whom these influence, making a total of 8,000,000, or more than a majority of the entire voting population. The continuance of the traffic is a reproach to the church."

Q. "What should be the attitude of a minister whose congregation disapproves of political prohibition?"

A. "Ministers should be as wise as serpents and harmless as doves. They should have great tact; but if after due time such a minister cannot change the minds of his congregation, he should change his congregation. The rule I have made for myself would not permit me to remain pastor of such a congregation after having done my best to convince them of their error and failed. I would regard a continuance in such an error as a sure sign that I could not do these people any good."

Q. "What advice would you give to a brother who belongs to a church where the minister and the entire congregation are opposed to prohibition?"

A. "After due effort to persuade such a minister of the error of this thinking, I would join some other church."

Q. "Is not the concentration of wealth and the consequent separation of classes a greater menace than the saloon or Sabbath desecration?"

A. "The most eminent menace to self-government to-day in this country, is the saloon and Sabbath desecration. The foreigner is largely responsible for the latter."

Q. "How is the mandate 'preach the Gospel' to be harmonized with preaching upon political questions?"

A. "A political question which is also a moral question is part of the essence of the Gospel."

Q. "Do you favor broader suffrage?"

A. "Join to a broader suffrage a law that disfranchises a man who will not vote and it will insure intelligent suffrage; and I will favor the right of women to vote at municipal and all other elections."—*Wheaton Flail.*

RUM—THE OX THAT GORES.

"If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death."—Exodus 21: 28, 29.

This was a law, and the owner of the ox was the responsible party when he knew that the ox would push with his horn. There is now an ox that is goring thousands that they die, and the question is, Do the people know it? If so, who is the responsible party? I believe that their responsibility is far-reaching, as we shall see if we make a proper investigation.

The ox I wish to speak of is doing much damage to the human family financially, morally and religiously. He is known as "Strong Drink." He wounds millions annually, and kills thousands, and makes thousands of widows and orphans, causing misery and destruction in thousands of homes. Last, but not least, he is sinking innumerable souls lower than the grave each year.

Shame to that land that boasts of Christian civilization and yet will stain itself with a crime worse than barbarism, and bring other nations also under the bondage of the cruel tyrant, "Rum,"—the ox that gores!

I wish to present a few of the many evils of this curse to humanity which is destroying all that is noble in man, and degrading him below the brute creation, blighting the hopes of wives and children. Statistics show that tobacco and strong drink cost more than all the necessaries of life. Look at these figures and see what the people pay:

Breadstuffs	$505,000,000.
Meat	309,000,000.
Woolen and cotton goods	447,000,000.
Public education	85,000,000.
Tobacco	600,000,000.
Liquor	900,000,000.

The above shows that the cost of tobacco and liquor is one million eight hundred and fifty-four thousand dollars more than is paid for bread, meat, woolen and cotton goods and education. But the expenditure of money is not the greatest evil. The demoralizing influence it has upon those who have been gored by it, both directly and indirectly, is appalling. Not only does its direful influence ruin the souls and bodies of one generation, but untold misery is transmitted from father to son, until we shall become a nation of inebriates, and the wailing of wives and mothers will be ringing in our ears like Rachel weeping for her children, and refusing to be comforted.

Sixty thousand people are annually swept into a drunkard's grave, to receive a drunkard's reward. The people know all this, and who is responsible?

1. Our law-makers, for providing a law to license men to deal out death and destruction.
2. Our judges and town councils, for granting license.
3. The men who manufacture liquor.
4. Every one that furnishes material or aid in any way to manufacture.
5. Every dealer or saloon-keeper.
6. All who know that the ox is goring men and don't use their influence to slay him.
7. Every minister who does not cry aloud and give the warning.
8. Those who do not keep away from the ox, but suffer themselves to be gored.

By close investigation we will find that every one, who has a rational mind and don't use his influence to put the ox out of the way, or to slay him, will be more or less responsible. We are commanded to watch and pray, and we should all be watchmen for the Lord. He has given us a sacred trust. The temporal and spiritual welfare of our people should always be kept in view, and the invading foe—whisky—must be guarded against. If we do not watch aright there is no use in praying, as prayer means asking God to help us to do that which we cannot do ourselves, and we are commanded to abstain from all appearance of evil. May the Lord help us to successfully fight, not only the whisky evil, but every other evil in the world, causing the misery and degradation of our people!—*William Peters, in the Gospel Messenger.*

W. C. T. U. NOTES.

Miss Willard said the other day: "There has never been a saloon or hotel bar or a public billiard hall in Evanston. That there is some illicit sale we know, and beyond the four-mile limit the traps are set on every side, but the enforcement of the law is, on the whole, excellent. Our officers favor enforcement; our citizens insist upon it; the W. C. T. U. keeps up the education of public sentiment year in and year out; our White Ribbon Kindergarten trains forty or fifty little people from the least protected homes in the way of total abstinence; the temperance text-book is in our public schools; temperance meetings are often held, and we have some pastors who believe it to be their duty to preach often and boldly on the sin of liquor-drinking, liquor-making and liquor-selling. Real estate men know that it is a good thing financially to have Evanston advertised as a Prohibition town, and school authorities know that it helps our institutions. I believe that no one thing could possibly bring so much sanity, health, happiness, cleanliness, morality and religion to our people as the banishment of grog-shops. But I find the two old parties nationally committed to the liquor system. It seems to me in view of this fact something must give way, and it is natural to work along the line of least resistance, namely: to form the nucleus of a party committed to the proposition, 'the saloon must go,' and to get its materials from among those who are most friendly to temperance and least bound by temperamental and habitual ties to the political armies wherein they have long fought. Therefore, not only in theory but in practice, not only in law but in politics, I propose to do all that lies in my power to build up, not only the sentiment, but the action that controls at the ballot box in the interest of prohibition law, with a prohibiting officer behind it. It is a thankless task, but we have become used to being criticised. We have formed noble and enduring friendships and comradeships among Prohibitionists, so we do not feel at all left out in the cold. We believe we are right in the sight of God and man, and so we go forward with the work we are in. I am a Prohibitionist by ancestry, by education, by observation, by study, by conviction, by experience, by hope, faith and charity. When we know these things, happy are we if we do them."—*W. C. T. U., National Press Department.*

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON VII.—Third Quarter, 1892.—August 14.

SUBJECT.—Ananias and Sapphira.—Acts 5: 1-11.

GOLDEN TEXT.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians 6: 7.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Acts 5: 1-11. T.—Matt. 6: 1-6. W.—Matt. 12: 31-37. T.—Matt. 7: 15-23. F.—Prov. 12: 13-22. S.—Eccl. 5: 1-6. S.—Ps. 139: 1-12.

The latter part of the previous chapter comes between the last lesson and the present one; and for the better understanding of the condition of the church and the circumstances which led to the events now under consideration, verses 32–37 of chapter 4 should be carefully read.

We are to believe that Satan arrayed himself very strongly against the new Christian church that was born on the day of Pentecost; for through his chosen human instruments, the enemies of the Lord Jesus (who ought to have been the earliest and strongest supporters of his kingdom), he began a series of persecutions, with some of which we have already become acquainted, and more of which we shall learn hereafter.

At the end of the fourth chapter, we find the new church, although persecuted, enjoying great spiritual peace and comfort. "Great grace was upon them all," and "neither was there any among them that lacked." Those that had property to sell, sold it and put the proceeds into the common fund, so that all, even the poorest, might share in the necessaries and comforts of life equally with the others. Whatever a Christian gave for this purpose, he gave it with a willing heart and a free hand, as unto the Lord, the giver of life, "from whom cometh every good and perfect gift to the children of men." Selfishness, as in the case of Barnabas, was destroyed within their hearts, "and they had all things common."

It should be understood that there was no compulsion in all this. It was the generosity of true Christianity, welling up from tender hearts, going out in the love of Christ, to meet the love of all others who loved him. They "preferred not one above another;" it was real, earnest church unity.

Satan, it would seem from this account, had not by persecution been able to divide the church and scatter it; but everything, however disagreeable, had tended to strengthen and confirm the disciples in the defence and spread of the truth. Naturally, he felt that he had been foiled; and this led him to attempt another and more subtle method of destroying the church, which is described in the present lesson.

This man Ananias, and his wife Sapphira, who now appear upon the scene—he with a name that signifies "the grace of God," and she whose name means "beauty,"—come suddenly and unannounced to our acquaintance. With what motives they had united themselves to the church, we know not; but with the knowledge that we have of them, we may reasonably doubt the genuineness or thoroughness of their conversion from sin to righteousness. God knew their hearts. They might deceive the people; but God enlightened the apostles, so that they could read the hypocrisy and falsity of this unhappy couple, as from a book.

Well, like others in the church, these two sold a joint possession. It was theirs to do with as they pleased; there was nothing wrong in the act of selling, or of taking the money for which it was sold. It is not recorded that they had told the apostles or others in the church what they proposed to do; but we think there must have been, at some time, an expressed or implied intention to give the proceeds of the sale to the common fund of the church.

But when it *was* sold, and they had received the payment, the devil (verse 2) cautioned them not to be *too generous*, but to reserve a part of the money for their own comfort and convenience. The temptation was strong to do so, and they yielded; so Ananias brought only a part of the proceeds of the sale and laid it at the apostles' feet, probably conveying the idea, by prevarication, or otherwise, that no more had been received.

The sin was one of the most awful on record. *It was lying to God*—as if aught in the universe could deceive him. The Holy Spirit had undoubtedly prompted them to sell their possession and give the proceeds to the church; and, perhaps, at the outset their hearts were fully in unison with this suggestion. Satan, however, as in the case of Adam and Eve, found opportunity to counsel them otherwise, and they had believed him rather than God. They had not "lied unto men, but unto God," and thus heaped upon themselves utter condemnation. Whether they lost their souls in this transaction, or whether the loss of their physical lives alone paid the penalty for this sin, we are not told; but we *are* told (Rev. 21: 8) that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." We may therefore justly fear that "He who is able to destroy both body and soul in hell" (Matt. 10: 28) visited upon them the extreme penalty which they deserved. What a fearful warning is this!

The sin was a deliberate one. This is shown in the perfect agreement of both their answers to the apostles. "How is it that ye have agreed together to tempt the Spirit of the Lord?" (v. 9.) No doubt they had studied the whole transaction together in the presence of Satan. But they were no worse than thousands of others who deliberately plan and operate sinfully to defraud and deceive men. The only difference was that they had "lied to God." Men may lie to other men, and the sin is very common; yet, by so doing they greatly offend God, who has promised us (Rev. 21: 27) that there shall in nowise enter into the holy city of the New Jerusalem, the final home of God's saints, "anything that defileth, neither whatsoever worketh abomination, *or maketh a lie.*"

Lying is a *mean* vice. It proceeds from avarice, malice, cowardice, or vanity. It lessens one in his own self-esteem; it makes others afraid to trust him. Confidence is wrecked whenever we find ourselves deceived by those in whom we have trusted as honorable and truthful; hypocrisy is sure to be detected.

Let us ponder upon these things; learn to fear and hate lying; learn to be frank with God and man in all things, and to remember the sudden and terrible punishment which came upon these lying church members.

"Great fear came upon all the church, and upon as many as heard these things." (v. 11.) The awful warning was heeded, the church purified, and God glorified in his power and judgments as well as in his love and mercy.

RELIGIOUS NEWS.

BAPTIST.

—Dr. J. D. Fulton in his "Spurgeon Our Ally," rehearses the open communion controversy in Brooklyn in 1874 and calls renewed attention to the strong and wise words of Dr. Edward Bright on the occasion, when he said: "Unless the Baptist church maintain the integrity of restricted communion, it has no mission in the domain of Christianity, or in the sphere of ecclesiastical polity." Every year since that date has been giving its added endorsement to the counsels that then prevailed. —*Standard.*

—The Baptist evangelist, Aura Smith, attends the following camps: Carthage, Ill., August 3–10; Decatur, Ill,, 19–28; Gosport, Ia., September 1–10; Powersville, Mo., September 13–22.

—Rev. A. T. Pierson, D. D., was the preacher at the Clarendon Street (Boston) Baptist church, July 17. His additional fame as the stated preacher in the pulpit of the late Mr. Spurgeon was the means of attracting large congregations.

METHODIST EPISCOPAL.

—The "Whitecappers," who so terribly castigated Rev. Mr. Van Cleve in Indiana, were chiefly members of his own church. Not content with maltreating him in the most shameful manner, they slapped his wife, and inflicted other indignities upon her. These are strange proceedings, surely, for "the people called Methodists."

—Bishop Taylor either goes without his salary as bishop, or must accept it from a source contrary to his well-known principles.

—Mrs. Emily Huntington Miller has charge of the Woman's club at Chautauqua. The work of the club is conducted under six departments: Household economics, household education, missionary conferences, health and hygiene, social ethics, temperance conferences.

—Twenty Methodists were elected to the new British Parliament. Our English brethren seem to feel it their duty to do something toward cleansing the dirty pool of politics.

—During the past four years Bishop Thoburn has appointed 576 women to work in India..

—Dr. Carradine has gone to Eureka Springs, Ark., to regain his health. He has been suffering greatly with sciatica, brought on by overwork in the cause of holiness.

MISCELLANEOUS.

—Mrs. Frances J. Crosby Van Alstyne, ("Fanny Crosby,") the author of "Pass me not, O gentle Saviour," is now living in New York at the age of sixty-five, and is almost totally blind. She is said to be the author of over three thousand hymns.

—Hiram Camp, of New Haven, who gave the $25,000 with which Mr. Moody erected his famous school at Northfield, has in the last year added $75,000 to the endowment. There have, of course, been other contributions. It is twelve years or so since the school opened. There are now 136 boys in attendance there.

—There are nearly 600 Sunday-schools in Chicago, with a membership of 138,183. The Methodists lead, having 130 schools, with 26,126 members. The Baptists follow, with seventy-three schools and 16,437 members. The Congregationalists are third, with sixty-six schools and 18,619 members, and the Presbyterians fourth, with sixty-seven schools and 16,641 members.

—Rev. Dr. W. H. Milburn, the blind preacher and chaplain of the national House of Representatives, will spend the summer in England. One of his most popular lectures has been, "What a Blind Man Saw in England." He expects upon his return to tell the people "What a Blind Man Now Sees in England."

—Sixty-two business houses of Mason City, Iowa, were closed one afternoon lately on account of a religious awakening. During eight days there were 250 conversions, and the work seemed just begun. Evangelists Munhall and Birch, assisted by Drs. Parsons, Millikan and Johnson, were conducting the work.

—Rabbi Lichtenstein continues his preaching in the synagogue at the Tapio-szele in Hungary, refusing repeated offers made by various denominations to win his services for their respected churches. Many Jewish papers continue to write bitterly against him but have been unable to impeach his high character.

PRESBYTERIAN.

—To secure regular attendance at divine service a Presbyterian church in Lancaster, Pa., decided to give a medal to each person who attended all the services throughout the year. Last year the sexton was the only person who won a medal.

REFORMED PRESBYTERIAN.

—The Annual Meeting of Iowa Classis will be held at Zwingli, Iowa, Thursday evening, September 1, 1892. The S. S. Convention will meet on Wednesday evening previous. A cordial welcome awaits all who will attend.

—Dr. Pentecost, the American evangelist, who went to India a couple of years ago, has returned to London and will make his home in that city. He is occupying the pulpit of the Marylebone Presbyterian church.

ROMAN CATHOLIC.

—Notre Dame has conferred the degree of LL. D. on famous Father Lambert, the author of "Notes on Ingersoll," and the Colorado *Catholic* is about to put into book form the letters which he wrote to the New York *Telegram* in reply to the same martial infidel.

—The land of Calvin is becoming Catholic. The last Swiss census reports 1,183,828 Catholics; 1,716,548 Protestants; 8,069 Jews; and 9,039 members of other religions.

—The eighteenth annual convention of the Catholic Young Men's National Union will be held this year in Albany.

—The President of the Republic of Liberia recently sent a representative to Rome to ask the Pope to help stop the slave trade and to send more priests to evangelize the natives of his country. An answer has been sent to the President, Mr. Cheeseman, that the Holy See will do all in its power to make of Liberia the center of the anti-slave movement in West Africa, and that more missionaries will forthwith set out for that fallow field.

UNITED PRESBYTERIAN.

—The Synod of Iowa will meet at the "Iowa Chautauqua Assembly Grounds," Colfax Springs, Ia., Aug. 16, at 7:45 P. M. The convention will continue till August 23. The synod will be opened with a sermon by the retiring moderator, Pres. J. A. Thompson, D.D., or his alternate, Rev. Jas. Parker.

—Synod of Kansas will hold the annual meeting in Forest Park, Ottawa, Kan., commencing August 2 and continuing until August 10. Prof. Wiley, of Monmouth, will lead the singing. Dr. Moorehead, Dr. McCrory, Dr. Witherspoon, and Rev. J. D. Rankin are expected to be present.

—Miss Katherine Hutchison, daughter of Prof. J. C. Hutchison, formerly Vice-President of Monmouth College, has been appointed Professor of Greek in Abbott's Seminary, Andover, Mass.

WESLEYAN.

—Rev. Dr. R. H. Rust has accepted the presidency of Cincinnati Wesleyan College, and will enter upon his duties the coming session.

NEWS OF THE WEEK.

CHICAGO AND WORLD'S FAIR.

Mr. Orange Judd celebrated his seventieth birthday.

The State Board of Health met and adopted rules of quarantine for medical colleges.

The mercury rose to 94 in the shade Tuesday afternoon and a dozen persons were sunstruck and died, while over two score others are at the hospitals.

Over a dozen colored people, on their way to a picnic, were injured at the Grand Central station by an engine becoming unmanageable and dashing into the platform.

William F. Farren, a street-car conductor, and three of his confederates, were held to the grand jury by Justice Everett, on the charge of using false cash registers.

The council passed the ordinance establishing garbage crematories.

Hip Ling, the Chinese merchant, will take the bung loo chip case to the United States Supreme Court.

A. H. Austin, a New York traveling man, died from morphine poisoning at the Palmer House.

Deaths and prostrations from the excessive heat were more numerous Wednesday than on any previous day, over thirty deaths taking place.

Ground was broken Wednesday at Dearborn Park for the new public library by Dr. E. G. Hirsch in the presence of many of the library officials and citizens.

The Fine Arts building is to be remodeled.

Premiums have been offered for French trotting horses.

It is estimated that another $3,000,000 will be needed before the Fair opens.

Chief Skiff is meeting with great success in arranging for a metalurgical display.

Plans are being made for pushing the construction work rapidly forward to completion.

Very few cases of heat prostration were reported from Jackson Park.

Evidence given in the Redmond murder case for killing Dr. Wilder, showed that Redmond's insanity resulted from hard drinking.

Mrs. D. Pickett, of No. 954 Fifty-fourth street, was crushed to death by a derailed C., M. and St. Paul passenger car.

The Wireton Park National Bank at Blue Island satisfactorily explained its position to the Federal authorities and will soon be open for business.

Gov. McKinley will deliver the oration at the dedication of the Ohio building.

Secretary Philips, of the Society for the Prevention of Smoke, has received encouraging reports from many of the railroad managers as to what is being done for the abatement of smoke on their engines.

COUNTRY.

Ruggles brothers, who robbed the Weaverville stage June 1, killing Express Messenger Montgomery and wounding the driver and a passenger, were taken from the jail at Redding, Cal., Sunday morning by a mob and hanged.

The town of Iron River, Wis., was almost completely destroyed by fire Sunday, the loss being upward of $100,000.

Philadelphia was visited by a cyclone about noon Monday, which damaged property to the extent of over $200,000.

D. J. Linehan, judge of the District Court at Dubuque, Iowa, has resigned, to take effect Sept. 1.

Thelas M. Bissell, the well-known plow manufacturer, died Monday in South Bend, Ind., aged 68 years.

As the result of a matrimonial advertisement D. H. McDonald, of Chicago, and Miss Lizzie Kelly, of Louisville, Kentucky, were married in the latter city Monday.

During a dense fog Sunday morning the yacht Alva, valued at $1,000,000 and owned by Wm. K. Vanderbilt, was run into and sunk by the steamer H. F. Dimmock off Nantucket, Mass. Mr. Vanderbilt and a party of guests together with the crew of over fifty were rescued by the steamer.

Crazed by religious excitement, the wife of the Rev. Mr. Gossman, pastor of the Gibson (Iowa) Evangelical church, committed suicide Monday by hanging.

Efforts will be made to raise the yacht Alva, owned by William K. Vanderbilt, which was sunk in collision Sunday off Nantucket shoals by the steamer H. F. Dimmock.

General Carlin, in command of the military sent to the disaffected Cœur d'Alene mining district in Idaho, reports to the authorities at Washington that peace has been entirely restored.

A heavy shower of frogs is reported to have fallen near Valparaiso, Ind., Monday.

Mrs. Rose Terry Cooke, the authoress, died at Pittsfield, Mass., Monday morning.

It has been decided to hold the National Turner festival in Milwaukee July 21 to July 25, 1893.

Fire Monday afternoon destroyed the Cleveland, Ohio, stockyards, the loss being $45,000; insured for $25,000.

The Richmond grain elevators, of Richmond, Va., burned Monday night. Loss, about $100,000; fully insured.

Prof. Edward Hope, an æronaut, made an ascension in his balloon Sunday afternoon, near St. Paul, Minn., and becoming alarmed attempted to desert the balloon with a parachute. It was defective, however, and he fell rapidly half a mile, landing in soft mud. He sank a distance of twelve feet, and an hour's digging was necessary before his body was recovered.

Gabriel Renville, the venerable chief of the Sisseton and Wahpeton tribes, the best known Indian in the Northwest, died Sunday in his house at the agency. Chief Renville was a brilliant man, well known all over the country, owing to his frequent visits to Washington in the interest of his tribes.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 25 to July 30:

J C Heywood, Prof C G F Miller, J B Wells, M Caldwell, E C English, Rev T M Chalmers, R Johnson, Rev W H Small, E D Messimore, Mrs J Bradford, E Trumbull, Rev T Hartley, H W Goddard, R D Nichols, Rev R G Campbell, H Wilcox, Rev J W Raynor, C H Potter, W L Enlow, Mrs H E Matteson, W Knight, Miss M E Bonnet.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	78¼	@	79¼
Winter No. 2	74	@	78¾
Corn—No. 2	49	@	51¼
Oats—No. 2	30	@	34½
Rye—No. 2	67	@	69
Bran per ton	11 25		11 50
Hay—Timothy	10 00	@	12 50
Butter, medium to best	14	@	21
Cheese	03	@	09¼
Beans	1 40	@	1 65
Eggs	14		14½
Seeds—Timothy	1 25	@	1 29
Flax	87	@	1 01¾
Broom corn	05½	@	07
Potatoes, per bush	20	@	40
Hides—Green to dry flint	2½	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Choice to extra	4 75	@	5 30
Common to good	3 90	@	4 30
Hogs	5 60	@	6 10
Sheep	3 00	@	5 90

NEW YORK.

Wheat	82⅝	@	86
Corn	55	@	64
Oats	35	@	43
Eggs	15	@	15½
Butter	13½	@	23
Wool	18	@	36

KANSAS CITY.

Cattle	1 50	@	2 75
Hogs	5 20	@	5 85
Sheep	3 00	@	5 25

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Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Baln. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities 5 cents each

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies.*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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Home and Health.

CANNING FRUIT.

The destruction of germs and the exclusion of air are the principles upon which the canning of food is based, writes Maria Parloa in a seasonable article on "The Canning of Fruits and Vegetables," in the June *Ladies' Home Journal*. If these things be properly done, no preservative need be added, except to give it flavor. Some substances require long exposure to a high temperature before all the germs are destroyed, while others need only to be heated to the boiling point, and then be boiled for a minute or two. Nearly all small fruits are easily preserved by thoroughly heating, and then canning. The larger kinds require a longer time for the heat to penetrate every part. Some vegetables, such as peas, beans, corn, etc., require a long exposure to a high temperature. Meats are still more difficult to keep, and it is the practice to add a chemical to the water in which the cans stand that the temperature may be raised to a degree even higher than that of boiling water. The essential things in canning fruit are to have the jars and covers hot, and the fruit boiling hot. The jars, also, should stand perfectly level; fill them with fruit and juice, passing a silver knife between the can and the fruit that all the spaces may be filled with the juice. Now pour in syrup until it runs over the top of the jar; seal at once. When the jars are cold, set them in a cool, dry, dark place. Fruit is always better flavored when sugar is put with it; the amount is a matter of taste. To preserve fruit syrups prepare the fruit as for jellies. Strain the juice and put on to boil. To each pint of juice add half a pound of sugar; boil for fifteen minutes, stirring well, bottle and seal while boiling hot.

SUMMER BREAKFASTS.

Easy, comfortable, appetizing breakfast dishes will help. It is best to plan the breakfast exactly overnight, and always arrange it so that the preparation in the morning will not be too burdensome. Simple breakfasts in summer are always advisable, but a pretty, tasteful table is never more grateful than on a very warm morning. Fruit and flowers are the best adornments. A single rose, broken at the window, perhaps, and put in a glass, will give a touch of true grace and refinement that has its effect, even if not immediately appreciated. Fresh strawberries, currants, cherries, or whatever is in season, give relish as well as beauty. Fruit is "gold in the morning," and to many persons never quite so good as at breakfast. The actual cookery should be very light. A little skill will produce variety from the simplest resources; such as these dishes, which may be extended by easy variations to a far greater number:

Corn Omelet.—The first tender sweet corn makes a delicious omelet. Be sure that it is young and tender; score lengthwise and press out the pulp with the back of the knife from four ears of corn. Mix with four eggs, yelks and whites beaten together, two tablespoonfuls of thick, sweet cream, a dash of white pepper or cayenne, and a little salt. Have the frying-pan very hot; melt a good-sized lump of butter and pour in the omelet. Cook with care, folding over as soon as it sets, and dish on a hot platter. Asparagus, green peas, cauliflower, tomato, and various other vegetables are excellently used in the same way for a breakfast omelet in summer, and the little dish left over from the previous day's dinner is often just enough for the purpose.

Timbale of Eggs.—Beat half a dozen eggs, with a little salt and pepper, and half a cupful of rich cream. Bake until it "sets" in a buttered pudding-dish. This is a nice dish of eggs, served, as it should be, with cream sauce, which may be made in two or three minutes if you have a jar of roux on hand. The sauce may be flavored with chopped parsley, mushrooms, or whatever "fine herbs" you have at hand. The timbale may be varied in half a dozen different ways. If you have a little boiled macaroni to mix with it, and also a few ounces of finely chopped ham, you may call it a timbale of macaroni. Bread crumbs may be used to thicken it, with a little cold chicken, finely minced and liberally dotted with bits of fresh butter. It may be steamed instead of baked if the oven is not hot.

Scalloped Tomatoes.—Skin and slice the tomatoes, and arrange in a pudding dish with alternate layers of grated crackers. Season highly, and dot each layer liberally with bits of butter. Shavings of dried beef may be used to advantage between each layer. Pour a pint of sweet cream over all, and bake for an hour. This dish is equally good for dinner; when wanted for breakfast it may be made the day before, and merely heated through in the morning.

Veal Pie.—Cold roast or boiled veal makes a dainty little pie good for breakfast, either hot or cold. Slice the meat off delicately, rejecting every bit of gristle or coarse fat. Simmer the bones in water, enough to cover them to make a little rich stock. Line a pudding dish with pastry, or, if preferred, with a layer of mashed potato or cold boiled rice. Arrange the veal in the center with a few hard boiled eggs, sliced or quartered, or small new potatoes mingled in. Cover, leaving a good opening in the center; fill up with the broth seasoned with salt and pepper to taste, and bake. A salad of lettuce is very nice to serve with this cold pie. When a potato crust is used, it must be well buttered on top and nicely browned, and is better eaten hot.—*Country Gentleman.*

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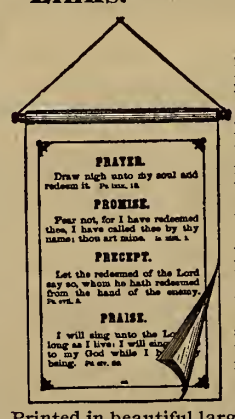

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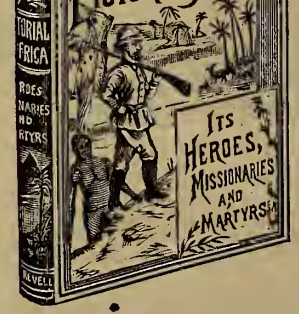

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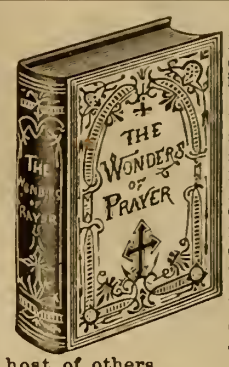

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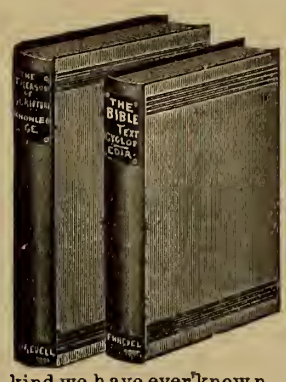

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NEWS OF THE WEEK (*Continued from 13th page*).

Connecticut Prohibitionists decided at a meeting held in Hartford Monday, to hold the State convention in Hartford Sept. 5th and 6th.

Hungarian railroad laborers on an extension of the Reading system, indulged in a riot in Middlesex county, New Jersey, on Monday.

At a meeting of the colored Republicans of New York Monday night, D. W. P. Demick was chosen to act as leader during the coming campaign.

George P. Williams, the messenger who was in charge of the Pacific Express Company car that was robbed at Adair, I. T., Thursday night by the Dalton gang, has been suspended pending an examination by the company.

The Rev. Dr. Graham Taylor, pastor of the Fourth Congregational church of Hartford, Conn., and professor of practical theology in the Hartford Theological Seminary, has been called to the new chair of Christian sociology in the Chicago Theological Seminary.

Hudson, Wis., was damaged to the extent of $50,000 by Wednesday's storm.

A Cree squaw committed suicide at St. Paul, Wednesday afternoon, by throwing herself under the wheels of a locomotive.

Police of Boise City, Idaho, on Wednesday ordered all Japanese residents to leave the city. The order was generally complied with.

Engines of the Indiana Midland railroad, which has been in financial trouble for a long time, were chained to the tracks at Lebanon Tuesday, on an attachment.

Stock Broker Charles H. Page, junior member of E. D. Page & Bro., Philadelphia, was killed Wednesday in his office by Ronald Kennedy, a customer, who committed suicide.

Detroit society was startled Wednesday by the claim made by a young woman that the late Harold Watson, a married man, was also her husband, and that the child she carried in her arms was also his. She will contest his will.

Farmers in South Dakota are complaining of the great scarcity of laborers to gather the bountiful harvests. Several thousand farm hands are needed in the central counties. Fair wages are promised and the railroads will give reduced fares from St. Paul.

The remains of Mother Caroline, commissary general of the order of Sisters' School Sisters in America, were buried Wednesday at Milwaukee.

Judge Pardee, of the United States Circuit Court, Wednesday appointed a receiver for the Jacksonville, Tampa and Key West railroad.

Jeptha Rucker, of Athens, Ga., was Wednesday appointed receiver of the Macon and Northern railway, a Georgia road 105 miles long.

Mrs. Sawyer, cashier of the bank of El Reno, O. T., which was robbed Wednesday, has furnished a description of the robbers which leads to the belief that they were members of the Dalton gang. The bank was placed in the hand of a receiver Thursday, at the instance of depositors.

Clarence E. Bowen, for years a trusted employe of the postoffice at Stillwater, Minn., was arrested Wednesday and charged with robbing the mails.

General James B. Weaver addressed a crowd of 8,000 people at the Mineral Palace in Pueblo, Colorado, Thursday evening, and Mrs. Mary E. Lease, of Wichita, Kansas, spoke to a large, overflowing meeting in the streets. Collection baskets were well filled with silver at the close of the meetings.

Texas fever is raging in Oklahoma wiping out whole herds of cattle. It is feared that it will spread over the entire grazing section of the Southwest.

Gov. Peck received a call Thursday from the Mayor of Merrill, Wis., for help to subdue riotous mill strikers who were in possession of the town.

Minneapolis lumbermen, at a meeting Wednesday, decided to advance the prices of all classes of lumber Aug. 2 from 25 to 40 cents on the 1,000 feet.

Four men were killed and a fifth fatally injured by the explosion of the boiler in Hartnell & Smith's shingle mill near Gaylord, Mich., Thursday morning. The mill was completely wrecked.

While partially deranged, Mrs. Charles Gray, of Galesburg, Ill., drove off in a buggy Wednesday evening, and Thursday morning her body was found in Lake George Park. She was a daughter of the Rev. S. Crane.

At Havre, Montana, old Fort Assinaboine, the mercury dropped to 30 degrees early Thursday morning. At Winnepeg, Manitoba, it dropped to 42 degrees. The cold wave was general over the Northwest.

In the Senate Thursday, a motion favorable to the anti-option bill was passed and the Senate promptly referred the House resolution to adjourn to the Appropriation Committee.

Although farm hands have been flocking to the Western harvest fields, there is still great demand for hundreds of others in Southern Dakota. The grain is rapidly ripening, and needs immediate attention.

Rob't. Barnes, Chief of Police at Hot Springs, Ark., deliberately committed suicide, Sunday with morphine. He formerly belonged to the Chicago Police Department and was a Freemason.

A Milwaukee & St. Paul train filled with Chicago excursionists from the Union Stock Yards collided with another train at the Union passenger station in Milwaukee Sunday, and as a result Arthur Fabian is dead, and eight others are crippled.

Near Winchester, Ky., Sunday, six boys were drowned in the Kentucky river by the overturning of a skiff.

There is trouble brewing among the Indians on the Colville reservation, Washington, and in all probability United States troops may be called out to quell the threatened uprising. The Indians are in arms against the white invaders and have fired the reservation in order to drive them off.

FOREIGN.

The Rt. Rev. Thomas Leigh Claughton, recently bishop of St. Albans, is dead.

Four of the conspirators convicted of complicity in a plot to murder Prince Ferdinand of Bulgaria and his prime minister, were executed at Sofia Wednesday.

Russian authorities are striving to suppress the facts relative to the rapid spread of cholera in the Czar's domain.

A dispatch from Valence Department of Drome, France, says that a cyclone has caused an immense amount of destruction in that town and its vicinity. The vineyards were completely stripped of their fruit and many houses were badly damaged. The loss in vines alone is enormous.

Advices from the African Gold Coast say that the British have installed a new king in Eastern Crabo, abolished human sacrifices and other fetish rites and expelled all the priests and priestesses. The new order of things has caused great rejoicing among the natives.

"Die Meistersinger" was rendered at Boyreuth Monday, and was highly commended by visitors to the Wagnerian festival.

In a Scottish town, Wednesday, a bank clerk ran amuck with a sword and hacked two people.

It is reported that the rebels of Morocco are advancing on Tangier to attack the Sultan's troops.

Gladstone's majority in the House of Commons has been reduced to forty by a recount of the votes in Greenock, Scotland.

Twelve thousand rebels are encamped in sight of Tangier, and the situation in Morocco is attributed to Russian and English intrigue.

Marquis de Beauchamp has arrived at Marseilles and told of the disaster and death which attended the expedition into Africa.

Prince Bismarck received an ovation at Kissingen Sunday, and told his hearers that he would not allow his mouth to be closed.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Congress adjourned last week, after sitting about eight months. The important measures of public interest which it passed may be counted upon one's fingers, including the infamous Chinese exclusion bill. It did some good, however, in defeating the obnoxious free-coinage act. Altogether it has been a very expensive and not over-creditable session.

Will our anti-secrecy friends in Oregon and Washington be sure and remember the Oregon District Anti-Secrecy Convention, to be held at Canby, a few miles from Oregon City, Ore., Aug. 23 and 24—this month? Those who have not yet written to Rev. S. Mathews, at Canby, commending the effort and enclosing such contributions in its aid as the Lord may suggest, should do so at once. Better still, be sure to be on hand during the convention, and at all times pray for its success.

The troubles in the Roman Catholic church in the United States are creating press comment again. Since the Pope snubbed the Cahensly nationality movement, which proposed German prelates for Germans, Irish priests for Irishmen, etc., he has also brought down ambitious Archbishop Corrigan with his papal gun for interfering with the American school system; and now he has suspended Father Kuhlman of St. Louis, priest and editor, for irregularity in business matters. The appeal to the Pope in the latter case appears to have been made by a German priest from the decision of an Irish bishop. Are we going to have another race war?

Sufficient testimony is at hand to prove that Freemasonry, instead of being "the handmaid of Christianity," as it pretends, is its rival. Says Rev. B. T. Roberts, in *the Earnest Christian:* "If a minister belongs to a secret society that is a rival to Christianity, that assumes to save the soul, and that rejects Christ, and forbids prayers in its meetings *in the name of Christ, is it right* to encourage such a minister by going to hear him preach, and paying him money for his support? It is no answer to this question to say that he is eloquent, and benevolent, and entertaining, and kind and polite. Robert Ingersoll has the reputation of being all that." Such a minister is serving two masters. Is he faithful to Christ?

In giving the World's Fair, outright, a bonus of $2,500,000, instead of loaning it twice that amount conditioned on the issue of bonds, or other complications, Congress has bestowed upon the Exposition a material recognition and benefaction that will greatly aid in securing its success. The directory seems to be pleased with the final arrangement, and general satisfaction is expressed. The best of all is, that before the fund could be made available, the closing of the Exposition on Sundays had to be assured beyond a peradventure.

A writer in the New York *Voice* has found out, what has been variously denied in the newspapers, and even before Congress, that the Chicago saloon-keepers favored the opening of the Columbian Exposition on Sundays. Said one: "If the Fair is closed people will not stir about the city so much; at least they will have no particular object in coming down town; while if it is open the people from the North and West sides of the city will have to come down town on their way to and from the Fair, and all of them will have to change cars. This will make a tremendous crowd in the business part of the city, and of course will make our Sunday sales run up to very much more than on week days." Evil as it is, this is the natural conclusion drawn from the premises, and indicates that the saloon-keeper understands his reprehensible business.

The more the strikes, lockouts, dissatisfaction and rioting in Pennsylvania are considered from a cool, calm and deliberate point of observation, the more strongly do the evils of the secret lodge system appear in the lime-lights of reason and truth. Look at these labor troubles, stripped of all their verbiage and shams, laying aside the prejudices and falsity that they engender, and what are they? Take the labor unions, with their desire to rule the business of men who employ their members—look upon them as combinations rejoicing in the wrong principle, and no other, that "in union there is strength"—advocating nothing but their own exclusiveness and right to labor at their own fixed rates, without the least regard to the right of all other men to labor when they can, and for such wages as they please—and we have prominent that dangerous monstrosity—a tyrannical empire that defies law, liberty and Christianity in a country whose government is founded upon these very elements of personal freedom. Well does the *Christian Conservator* remark: "These outbreaks, murders and inhuman atrocities of secret orders tell the fact that they are unsafe in any government, and deserve to be suppressed for the public good."

Troublous times are evidently brewing in the Southern States. In Alabama a secret oath-bound society—the "Knights of the White Shield"—numbering many members, has recently been organized, with the avowed purpose of maintaining, at all hazards, the supremacy of the whites in all matters political and social. On the contrary, the New Orleans *Tribune*, received this week, announces that the Negroes are banding themselves to secure the lives of Negro prisoners in Kentucky and Florida. The formation of these antagonistic and unlawful combinations must result disastrously, in any event, but certainly to the Negroes, if they resort to violence in their own behalf, owing to the immense disadvantages under which they must suffer in any such contest. Before Congress can again convene to avert it by proper legislation, the crisis may be reached and the South become once more a field of blood.

While affairs have been apparently quiet at Homestead, Pa., during the past week, there is undoubtedly an implacable spirit of resentment harbored by the striking ironworkers against the business interests of those by whom they were lately employed. The presence of the State troops has, without doubt, prevented any open outbreak against either the mill-owners or the non-union men who have been secured to fill the places of the strikers. Mutterings of vengeance as soon as the troops have been withdrawn have been heard; and the situation, on the whole, is not encouraging for peace except under military restraint. As an indication of the spirit which pervades the trades unions, and which is emphasized by the situation at Homestead, there was an angry meeting of the Trades Assembly in this city, last Sunday, at which it was decided to boycott all manufacturing institutions that refuse to recognize the trades unions. This action had a special reference to the refusal of the principal bakeries in Chicago to paste the union labels on their products. Indeed, the proceedings throughout were anarchistic, as failing to recognize the rights of employers to transact legitimate business without interference from irresponsible, oath-bound artisans.

The *Voice of Masonry*, which in its July number printed John N. Maffitt's oration on the "Sublimity of Masonry" (1841), from which we quoted last week, has, in its August issue, another old Masonic oration, delivered in 1839. Are we to believe that there are no Masonic advocates, in 1892, who are able to vindicate the cause of Masonry as well as those of the last generation—the orators of 1839 and 1841? We believe there are just as honest, just as talented men in the lodges to-day as there were in the earlier years of this century. But the times (or the orators) appear to have changed, even as some of the churches and the preachers have "modified" their Christianity under the influences of the lodge. Maffitt spoke nobly of Jesus Christ in connection with Masonry, and the *Voice of Masonry* called his oration "rhapsodical." The Mason whose address is printed in the August number praises the "brotherly love" taught by the Saviour as a model for Masonic brotherhood. This may do well to tickle the itching ears of Masonic church-members who wish to entrap the unwary into the lodge; but "Jesus," "Christ," "Jesus Christ," and the "Saviour" are names tabooed in the lodge by antiquated landmarks and customs, and are never used in lodge rituals and lectures. *He never belonged to the lodge.* Hence any allusion to him is un-Masonic or designed to deceive some one into a belief that Masonry and Christianity can by any possibility harmonize.

MORE MYSTIC SHRINE SECRETS.

ORIGIN OF THE ORDER AND ITS RITUAL.—ITS OFFICERS, RANK AND PLACE.—DRESS AND JEWELS.—ENTHRONEMENT.—RITUAL OF OPENING CEREMONIES.

The Nobles of the Mystic Shrine who saw themselves in these columns last week, says the New York *Sunday Mercury*, became pretty well convinced that the *Mercury* had "got on to them;" but still some of them pretend to hold that the ritual, as published two weeks ago, was not the genuine one in use now. As this subject has caused great interest all over the country, and is one of the questions of the day that should not be left undecided, the *Mercury* herewith supplies the balance

of the proof, and challenges Dr. Walter M. Fleming, Speaker Husted, Police Justice Gorman, Inspector Williams, Jake Shipsey, or Joe Kay, to deny that the following is the title-page and the official account of the origin of the "Ancient Arabic Order," as given by Dr. Fleming, "Sovereign Grand Inspector-General A. and A. Rite, and Eminent Commander of Columbia Commandery No. 1., Knights Templar, New York:"

Ancient and Revised Ritual
of the
Ancient Arabic Order of Nobles of the Mystic Shrine.

Not individual property, but the property of the
Imperial Grand Council of the Order
for the
United States of America,
Grand Orient, - - New York.

And in case of loss or death of holder, to be returned to the Most Illustrious Grand Potentate, or Illustrious Grand Secretary, whoever he may be.

New York:
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20 North William St.

A. A. O. N. M. S.
Ancient Arabic Order of Nobles of the Mystic Shrine.

ORIGIN.

The Order of the Nobles of the Mystic Shrine was established at Mecca, Arabia, in the year 5459 (in the year of our Lord 1608). The ritual was compiled, arranged and issued at Aleppo, Arabia, by Louis Maracci, the great Latin translator of Mohammed's Alkoran.

The order was revived and instituted at Cairo, Egypt, in 5598 (equivalent to June 14, 1837).

This order was primarily instituted for the purpose of promoting the organization and perfection of an Arabian and Egyptian Inquisition, or vigilance committee, to dispense justice and execute punishments upon criminals whom the tardy law did not reach to the measure of their crime.

Being designed to embrace the entire pale of the law, and composed of the sterling men of the day who would fearlessly try, judge, and, if convicted, execute the criminals within the hour, leaving no trace of their action behind, the organization was perfected and carried into execution, with startling results.

It is said to be an organization *fac simile* of the vigilance committee which did such service and struck such consternation and alarm to the hearts of the abandoned in California, some years since.

Temples were also instituted in various cities throughout Europe, some years ago. Although possessing all the powers and material of the Inquisition, if required, they still continue to thrive as charitable and social organizations, as well as being inquisitors upon the flagrant outragers and desecrators of Masonic vows.

In 1871 the ritual was brought to America by one of the transient foreign members and representatives, and placed in the hands of Dr. Walter M. Fleming, 33d degree Sovereign Grand Inspector-General A. and A. Rite, and Eminent Commander of Columbia Commandery No. 1., Knights Templar New York.

Dr. Fleming, having absolute authority in America (in conjunction with William J. Florence, 33d degree, together with Edward Eddy, 33d degree, S. C. Campbell, 33d degree, Oswald Merle D'Aubigne, 33d degree, G. W. Miller, 33d degree, John A. Moore, 33d degree, William S. Patterson, 33d degree, John W. Simmons, 33d degree, Albert P. Moriarty, 33d degree, and nearly all the Knights Templar), instituted a temple of the order, in New York, of the Mystic Shrine. Brother Fleming was unanimously chosen as its presiding officer,—namely, Grand Potentate. Owing to the death of four of the original twelve, namely: Brothers D'Aubigne, Chappell, Campbell and Eddy, and the apathy and neglect of the remaining eight, Mecca Temple of New York remained inactive until December, 1875, when the work was revived and the order spread by Mecca Temple, the legally authorized possessor of the ritual.

On June 6, 1876, the parent body was formed for America, entitled "The Imperial Grand Council of the United States of America," and its officers were elected for the term of three years.

For full particulars of government, see the statutes and regulations of the Imperial Grand Council.

The Order of Nobles of the Mystic Shrine is said to have been organized under the creed of the Alkoran, or the Koran, of Arabia. First, because of the Mohammedan faith; second, to divert attention from its true purpose, ostensibly by promoting a perpetuation of the Arabic and Mohammedan faith; third, to render it attractive and impressive by its weird and mysterious symbolism.

For full particulars of Arabic faith, histories, etc., see Sale's Koran.

When brought to this country, it was deemed expedient to place it in the hands of Freemasons only, as had been done in Europe, and it was so resolved. Owing to the fact of the Masons being regarded as a choice of the best men in the land and already having passed the ordeal of obligation, the Order of Nobles of the Mystic Shrine would be safer with them than with the general run of unobligated masses, and it could be made, if necessarily required, a Masonic Inquisition.

It was then decided by the proper authorities to make a Knight Templar, or a 32d degree Ancient and Accepted Scottish Rite Mason, the prerequisite for membership in America; and to make it a charitable and social organization, devoted to the welfare of Freemasonry, which was ratified at the organization of the Imperial Grand Council of the Order.

The fee for initiation was placed at ten dollars as the minimum sum, and the dues in the subordinate bodies at not less than two dollars annually.

But one objectionable vote, or black bean, is required to reject a candidate for the term of thirteen weeks.

NOBLES OF THE MYSTIC SHRINE TEMPLE.

Dramatic Personæ.

Illustrious Grand Potentate, first officer, in the East.

Illustrious Chief Rabban, second officer, in the West.

Illustrious Assistant Rabban, third officer, in the South.

Illustrious Most High Prophet and Priest, fourth officer, right of East.

Illustrious Oriental Guide, fifth officer, right of East.

Illustrious Treasurer, sixth officer, right of East.

Illustrious Recorder, seventh officer, left of East.

Illustrious First Ceremonial Master, eighth officer, right of West.

Illustrious Second Ceremonial Master, or Standard-Bearer, ninth officer, left of West.

Illustrious Captain of the Grand, tenth officer, inside door.

Illustrious Outside Guard, eleventh officer, outside door.

The first seven officers are elected annually, and the remaining four appointed by the Grand Potentate.

COSTUMES AND JEWELS OF OFFICERS.

Grand Potentate, (velvet) purple robe or domino; flowing sleeves, trimmed with yellow or gold braid; yellow or gold-colored sash; high purple and yellow silk or stain turban, with crescent of gold and jeweled; jeweled sceptre, with crescent at top.

Jewel of office—Pyramid, with large, gold-surfaced sun, with rays and a frowning face, or visage, in the sun; suspended from left breast.

Chief Rabban, (velvet) bright green robe, or domino; full, flowing sleeves, trimmed with purple, and broad purple sash; green and purple turban, with crescent at front.

Jewel of office—Pyramid, with silver moon, faced; suspended at left breast.

Assistant Rabban, (velvet) blue robe, or domino; large flowing sleeves, trimmed with orange; broad orange sash; blue and orange turban, with crescent in front.

Jewel of office—A gold-faced pyramid, covered with silver stars.

Most High Prophet and Priest, robe made of woven metal cloth, gilt with silver, and covered like damask; flowing sleeves, and fringed, broad, gold and yellow turban, crown shaped, yellow, gold, and blacked-jeweled; and carries a crozier.

Jewel of office—Large gold form of book, or scroll, with pyramid on one page, in silver, and crescent on the other, suspended about the neck, hanging on front of the breast.

Oriental Guide, orange robe, or domino, trimmed with purple; broad purple sash, belt and sword; orange and purple turban, crescent in front; carries long Arab staff or spear, trimmed at spear-head with orange and purple ribbon.

Jewel of office—Pyramid, with gold-surfaced, panther-bodied, female-headed Sphynx, suspended from left breast.

ENTHRONEMENT.

Previous to the enthronement of a Potentate-elect, the Imperial Council requires his assent to the following ordinances, viz.:

1. Do you solemnly vow, upon your honor, that you will exert your best endeavors to promote the true happiness of your brother Nobles of the Mystic Shrine?

2. That you will endeavor to promote the general good of the order and preserve the solemnity of our ceremonies with profound respect and reverence?

3. That you will not acknowledge, or have intercourse with, any Temple which does not work under constitutional authority, as recognized by the Imperial Grand Council?

4. That you will ever maintain and support the authority of the Imperial Grand Council of the United States, and enforce obedience to its statutes, edicts and regulations?

Do you submit to all these ordinances, and promise to observe and practice them faithfully?

SIGNS AND PASSWORDS.

The sign of salutation upon entering and retiring is given before the altar: Bow low, and extend the arms from the shoulders directly towards the East, forming the "salaam," and nearly touching the open thumbs beyond the top of the head—the Turkish or Arabic bow of obeisance.

The secret pass at the door, given through the wicket, or door, to the Captain of the Guard, is Molay (given in a whisper). The Mystic password inside, on opening, or the inner secret pass is Noble (given also in a whisper).

TEMPLE FURNITURE.

Furniture similar to Masonic, with additions, but covered with black alpaca or white edged, with purple and blue.

OPENING THE TEMPLE.

All assembled—temple tiled—opened.

Grand Potentate, with blow of the gavel, or sceptre, calls to order and speaks as follows:

"Chief Rabban, that no interloper or spy may intrude upon the ceremonies of our Mystic Shrine, it is my command that you summon your proper officers and receive from them our mystic pass; disperse them with alacrity in and about our Temple, to receive the same from all within our portals, and communicate to you, that you may give me the assurance that no ignoble here intrudes."

Chief Rabban raps twice and says:

"First and Second Ceremonial Masters, approach."

They arise and approach the East.

"Have you your Mystic pass?"

First and Second Ceremonial Masters.—"Chief Rabban, we have."

Chief Rabban.—"Approach and give it."

First and Second Ceremonial Masters approach, and each whispers "N....." (Noble).

Chief Rabban.—"It is the command of our Grand Potentate that you forthwith receive the mystic pass from each and every one in or about the body of the Temple, and return the same to me, that I may give assurance that no ignoble spy intrudes upon the ceremonies of our Mystic Shrine."

First and Second Ceremonial Masters, each one side of the Temple, receive the mystic pass, "N....,"in a whisper, and, returning, communicate the same to the Chief Rabban; if one be present without the pass, the C. M. announces aloud: "An intruder!"

Member arises, is vouched for, or expelled.

Chief Rabban.—"Grand Potentate, our Mystic Shrine is secure and free from jeopardy; there are none present save Nobles of our rite."

Grand Potentate, to Assistant Rabban.—"Assistant Rabban, inform the Captain of the Guard, and he his comrade, the Outer Guard, that our Temple is now duly and regularly opened for the business and ceremonies, and both take heed who enters."

Captain of the Guard informs the Outer Guard as above, and reports (after closing the door):

"Noble Assistant Rabban, our Outer Guard stands instructed and under double guard, picket-

ed by a tried and trusted officer without, one who knows his duty, vigilantly assisted by the Captain of the Guard within."

Assistant Rabban.—"Illustrious Grand Potentate, our sacred Temple is under a double and trusty Guard."

Grand Potentate.—"'Tis well. Since all present are Nobles of the Mystic Shrine, and our Temple securely guarded, I proclaim this Temple regularly open for business and ceremony, and hereby forbid all confusion and discord that may mar our mystic rites."

Regular business is now in order, as usual in all such bodies conducted on Parliamentary law and rules. If an initiate presents himself, the Recorder and Treasurer discharge their duties respectively.

The remainder of the ritual has been printed in the *Mercury* and *Cynosure* verbatim.

PRIZE ESSAYS AT BEREA COLLEGE.

NATURE AND INFLUENCE OF SECRET SOCIETIES.

Below we print two prize essays by students of Berea College. A certain sum of money was set apart by the estate of the late Philo Carpenter to advance the cause of anti-secrecy in connection with Berea College, in Kentucky, and prizes were offered, open for competition to all the students.

A committee of the Faculty awarded the first prize to Mr. James Bond, and the second to Mr. P. A. White—both colored students. President Stewart sends these essays to the *Cynosure* for publication, and we are sure that our readers will be glad to give them a careful perusal.—Editor Cynosure.

BY JAMES BOND, B. S., BEREA COLLEGE, KY.

All benevolent and praiseworthy institutions, institutions seeking the highest good of society and the glory of God, should receive the sympathy and support of all. That secret societies do not aim at this is evident from their nature. The word "secret" carries with it one of the strongest proofs of their selfish nature, refuting their claims as benevolent institutions.

True benevolence, in its sweep, takes in the world. It recognizes no classes, no conditions and is bound by no lines. Secret societies, on the contrary, are organized for the sole benefit of the "brotherhood." The obligations to succor and help go no farther than their own members. Those who are not initiated into their secrets have no claim upon their benevolence, and those who have, pay dearly for it. What are these societies doing for their own members, in the way of financial return, for the large and constant sums paid into the treasury as tax-dues, etc.? If it be considered a sufficient compensation to have a motley crowd follow one to his grave and scatter a few sods on one's lifeless body as it is placed in its last resting-place, and utter some unintelligible and often blasphemous phrases, instead of the ceremonies of a Christian burial, then the members of secret societies are supremely blest. If this be not considered a just return, then there is none.

If they are of a benevolent character, why is secrecy so strenuously maintained? Why enjoined by oaths with such horrible penalties attached? "Men love darkness rather than light, because their deeds are evil."

The selfish spirit of secret societies is shown in the oaths, as illustrated by those of Freemasonry. They are intensely selfish. It is his "brother" that a man swears to aid. It is his "brother" whose interests he swears "to advance by always supporting his military fame and political preferment in opposition to another." It is to his "brother's" domestic circle that he swears never to bring dishonor,—as if that obligation did not already exist, and when made did not extend beyond his "brother's" family!

But these oaths are not only selfish in their nature; they are blasphemous in the extreme; the candidate calling upon God to witness as he invokes as a punishment for the violation of his oath, the most horrible penalties—penalties which can never be inflicted, and which, if inflicted, would in their barbarous nature put to shame the most savage tribes of Africa.

Freemasonry, by far the most powerful of secret societies, and one from which most others have sprung, claims for itself the name of a religion, and is thus hostile to the religion of our Lord. It is universal in its character. The Mohammedan, the Christian, the infidel—all bow at the same altar and are addressed as "brethren." With a single stroke it breaks down the partition between Christians and the world, making them one in a common brotherhood.

Institutions so grossly selfish and hostile to the Christian religion cannot but be dangerous in their influence. There are three fundamental institutions given of God to mankind—the family, the church and the state. All these institutions are crippled and endangered by secret societies. In prevailing secret societies women are excluded and the secrets kept from them. Secrets there should be in a family, privacy upon which the world should not gaze; but there should be no secrets between man and wife, and where there are, confidence, so necessary to a happy and harmonious family, is lacking. The lodge draws the husband and father away from home, monopolizing the time that should be given to his family. Like a chill frost, it strikes the affections of the home and they fade. Oftentimes the family is robbed of the necessaries of life in order to meet the dues and taxes of the lodge.

Again, secret societies are baneful in their influence upon the church. An institution hostile to the religion of Christ is of necessity harmful to his church. The lodge destroys "unity in the body of Christ" by dividing Christians by means of orders and secrets. Lodges occupy the time and social feelings of the Christians who join them, and leave little time or disposition for church meetings. A spirit of worldliness is brought into the church, weakening its influence. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Lodges often intimidate the ministry by agreeing to withold their support until the minister yields to their demands and consents to tolerate, and even to countenance, the order and its worldliness.

The influence of secret societies is not less harmful to the state than to the family and church. In a republic like ours it is of the utmost importance that every citizen be free in forming his opinions, and untrammeled in expressing them. This is defeated by secret societies; for the members agree "to yield their private judgment to that of the lodge." They have no opinions that are not subject to, and may not be overruled by it. They are bound by their obligations and oaths, and pass from freemen to slaves—slaves whose master's command is law. It is the object of good government to administer justice to all its subjects, but through the influence of secret organizations this object is often thwarted.

The judge, the juror, and the voter, the three most important factors in our government, are influenced in their decisions and actions by these secret organizations. The Grand Army of the Republic, Knights of Labor, etc., by their secret and organized action, exert a powerful influence in politics, often controlling local and sometimes national elections. Men are chosen not for their ability and honesty, but because they happen to belong to the order. As a result, the most incompetent and unscrupulous are often elected to fill offices of importance and trust, while able and public-spirited men are as often put aside. Many of these societies are hot-beds of anarchy, lawlessness and crime. The disturbance at Chicago, and the more recent New Orleans trouble, are but outbursts of the smoldering fire fanned into a flame by the intrigues of secret orders.

The arguments against secret societies may be summed up as follows: They are selfish in their nature, hostile to the religion of Christ, and are dangerous in their influence upon the family, the church and the state.

BY P. A. WHITE, BEREA COLLEGE, KY.

Secret societies are associations of persons whose rules, government and internal works are, wholly or in part, kept hidden from the knowledge of persons not connected with the societies. Their proclaimed object is to care for their needy and helpless members, provided the members are not in debt to the society at the time they ask aid from their respective lodges. If, when a member of a secret society dies, he is square in his accounts with the treasurer of his society, the society in almost all cases attends to his burial and pays all the funeral expenses. Some secret societies, at the death of a member, according to their law, give to the wife, husband, children, or to whomsoever the member chooses to will it, a sum of money, which, of course, in amount, differs in different societies.

This is called a bounty, and is given for the support of the receiver. It is the duty and proclaimed object of secret societies to administer to the wants and comforts of their needy and helpless members, whether sick or otherwise physically disabled. All members are required to pay a regular tax for the support of the society; and additional taxes and fines are imposed as the demands and case require.

Often the society demands for money from each member are very great. It matters not how much money a member has paid into his society, nor how great his need, if he owes the society the *least* amount, it is the rule to let him have no aid. The rule is promptly followed. Some, and perhaps the most strong and independent, societies are even secretly pledged to assist and do assist their members to escape the penalty of the law for crime committed by them. A person becomes a member of these societies upon oath or affirmation that he will by *no* means divulge any of the secrets of the society to outside persons. The penalty of revealing secrets of the society ranges from severe reprimand to a most horrible and cruel death.

Such in part is the nature of secret societies.

The influence of secret societies is, according to my observation and judgment, on the whole, injurious to the highest good of man. While it must be conceded that secret societies often do quite a deal of good for the needy of their members, yet a little reflection will show that their influence, on the whole, is derogatory to true happiness and prosperity. The influence exerted by secret societies amounts to the gathering into their pale, every year, thousands of persons.

In all the towns and cities in the country, secret societies are springing up like mushrooms. Observation has proved to me that large numbers are influenced to join these societies. They are, so to speak, carried away by the clamor of those who allege the so-called "good work" of these societies. Now, if the work of these societies, on the whole, is good, their influence in bringing persons into their ranks is good. If their work is, on the whole, bad, their influence is bad, and therefore injurious to the good of man. Let us, then, with unbiased feelings look at secret societies and their work.

The *word* "secret," used in connection with these societies, naturally suggests to the mind of right-thinking people the idea of *darkness*, *wrong-doing*—*impose work*. All good should be brought to light that people, by it, may be influenced for good. Then, if in their secret work these societies are doing good, they make it wrong by not bringing it to the light that it may influence others to do good. Christ said, "I ever spake *openly* in the temple, and in *secret* have I said nothing;" and, again, "Let your light so shine *before* men, that they may *see* your good works and glorify your Father which is in heaven." (Matt. 5: 16.) We cannot let our light shine before men when we work in secret. If our deeds are evil, it is natural for us to keep them in the dark—*secret;* if good, to bring them to light. May this not be true of secret societies?

If they are doing good in their secret work, are they not defying the command of Christ by keeping their light under a bushel?

When we fail to adhere to his commands we do wrong, and our influence is wrong in the work in which we disobey.

Again, I know by observation that members of secret societies who are members of the church will *utterly* neglect their Christian duties to attend to less important society affairs. Is this not injurious to their highest good?—neglecting the work of God?

Some secret societies are pledged to assist their members to escape the penalty of the law, if at any time they should commit a crime; and at the same time it might be the will of heaven, and for the safety of the people, that the offender be punished.

Thus they encourage and protect crime. Can the influence of such societies be for good? Nay, verily—most assuredly, for wrong.

Since, then, in so many cases they are wrong, how can their influence be otherwise than bad—

injurious to the good of man? A fountain can not at the same time send forth sweet and bitter water.

THE BING HONG TONG OF HIGHBINDERS.

As heretofore duly recorded in the *Cynosure*, there was (a few months ago) an attack made upon this infamous secret Chinese society in the city of Sacramento, California. Carefully laid away in a huge safe in the Sacramento police station, says a later dispatch, are the records and books of the Bing Hong Tong of Highbinders. They were seized shortly after the recent outbreak in which two Chinese were killed and several wounded. The capture, it is thought, is the first step in the direction of breaking up these villainous organizations.

DARK SECRETS EXPOSED.

For the first time in the criminal history of the State have the police been able to obtain even a glimpse of the dark secrets of the Highbinder Associations. With these records in their possession the police have hopes of ultimately running down the hired assassins whose bloody deeds have added another chapter to the criminal history of California.

Through the instrumentality of peaceable Chinese, Officers Higgins and McManus, of the Sacramento police force, recently located and seized the records of the Bing Hong Tong. The documents were found secreted in an unused stove, evidently having been deposited there a short time prior to the resumption of hostilities. When it became known that Higgins had taken possession of the records of the society the Highbinders held a secret meeting and decided to kill him. Before they had a chance to carry their purpose into execution, however, they were either jailed or driven from the city.

The records show that the Highbinders are banded together solely for the purpose of robbery, extortion and murder. When a Chinese is doomed the "executive committee" holds a meeting and sticks marked with Chinese characters are given to each member. The Chinese who receives the stick, which is known as the "bloody mark," must, in a given time, kill the Chinese designated by the "chairman" of the committee. If he should fail in making the intended victim a subject for the coroner his life is duly declared forfeited.

A few days prior to the recent Chinese murders in Sacramento the "committee" met and selected one of its members to kill an inoffensive cigar-maker named Lee Gong. He had incurred the enmity of the Highbinders by refusing to submit to their blackmailing methods. As the victim was playing with his two children the hired assassin shot him through an open window. The bullet passed through his body and he expired on the spot. Through the efforts of a rival organization his murderer was arrested and is now awaiting trial for murder. It has since been learned that the murderer was a member of the "executive committee" and had received the "bloody mark," with instructions to kill Lee Gong. If he had neglected to kill his victim he would have been promptly put to death.

A TERRIBLE OATH.

The oath which is required of the Chinese as they become members of the society is the most terrible that could possibly be devised. The new member kneels before a shrine and, amid a mass of smoking punks and dimly lighted candles, he swears to commit murder whenever called upon.

As near as can be translated, it reads:

I (giving the name) enter the Bing Hong Tong and promise to regard each member as a brother and the closest relative I know. If called upon by our society on necessary business I will not inquire whether it is concerning any relative of mine, whether he is of my family name, or whether he be my brother, but I promise to go out into the street and fight and fire pistols. I will obey all signs or signals of the high men in our society and come up to help whenever called on to fight, no matter if the enemy is of my family name. I will never betray our society nor tell our signs, and if anyone does so I will kill him in the street or in some outside place. I will work for our society so we will make plenty of money and go to China, to the land of our ancestors. I know that if I refuse to fight when ordered the great god Shing will punish me, and I am afraid of being punished by him.

After the applicant repeats the oath he is admonished that if he betrays the society his doom will be swift and terrible. If he keeps the obligation, however, the great god Shing will protect him.

The by-laws of the society are printed on large red sheets of paper and are very explicit. Among the rules is one requiring each female slave living in houses of ill-repute to pay $2 per month toward the funds of the society. If she refuses or neglects to pay the amount her master must suffer the consequences. The punishment may be complete ostracism or perhaps death. The woman, also, may be killed if the "executive committee" deem it proper. The by-laws also contemplate that all fan-tan games must be assessed. The members of the organization can walk into the gambling den, and if they lose their bets they are at liberty to pick up the stakes and decamp. When they play a winning button, however, the dealer must pay the bet. If the "sure thing" gamblers are molested by the dealers they are justified in shooting down those who do so. Immunity from arrest is promised by the society.

If a Chinaman contracts to work for $1 a day and another contracts to work for 1 cent less, the latter is at once condemned. It is at the discretion of the "executive committee" to reverse the judgment and compel him to pay a larger sum of money to the society.

According to the account of the organization the "hatchet men" are allowed $1 per day for expenses. They are especially enjoined from smoking too much opium or drinking Chinese gin.

The letters which were seized with the records show that the society has branches in nearly every city in California. When any serious trouble arises the "executive committee" is notified, and if assistance is needed the Highbinders are immediately sent to the scene.

THE DEMAND FOR MURDERERS.

The following letter sent to the "high man" of the Bing Hong Tong demonstrates the feeling which exists among the branch organizations:

Los Angeles, April 8, Bing Hong Tong:—We want more men in Los Angeles to fight. Kill more Hop Sing men. Lots of Gee Hong Kong to be killed. We are going to fight some more Gee Hong Kong men. After we get through with murder case we will kill all Gee Hong Kong men.

The murder case referred to resulted in the conviction of the two murderers.

As an incentive to commit murder the association offers a reward of $300 for the killing of any member of a rival organization. It is thought that the recent battle was caused by the branch in San Francisco. The "high man" of this society urged the Sacramento Highbinders to murder the members of the Gee Hong Kong. The San Francisco organization had selected their victims, as is shown in the following letter received by the Bing Hong Tong men:

San Francisco.—Bing Hong Tong men, you will kill Chee Hung Kung men. Kill You Kee, Lee Gong, Lee Yee, Mung Pock, Sneang Lee, Fong Ah Ling, and will pay you $300 for each man killed, to be paid by Ching Hing and Luey Dock, San Francisco.

Bing Hong Tong Company Bosses.

And another letter signed by the same Chinese asks if the Sacramento Highbinders need more men. The writer states that he will send fifty to the capital city on the next steamer. He also advises the fighters to kill all they can.

Chief Rogers is determined to rid Sacramento of the Highbinder element. He has notified them to leave the city immediately under penalty of arrest. It is thought that by this means further bloodshed will be averted.

OUR WASHINGTON LETTER.

Washington, D. C., Aug. 3, 1892.

Congress and the people of the United States, not to say of the world, might have been spared the shameful and disgraceful spectacle which some misguided people, including members of Congress, appear to regard as a huge joke, presented by a special committee of the House of Representatives publicly engaged in investigating a charge made by a member of that body alleging that he had seen other members on the floor in a beastly state of intoxication, and that drunken members had made maudlin speeches on important public matters, if no intoxicating liquors had been allowed to be sold in the House restaurant. Members of Congress who testified before this committee, although generally disposed to shield one particular member whose name had been mentioned, all agreed in saying that they had seen intoxicated men upon the floor of Congress. The committee might have been instrumental in bringing about an actual prohibition of the sale of intoxicating liquors in the House restaurant, instead of the present hypocritical pretense of not selling it, while furnishing it to all who are willing to pay for it; but it positively declined to hear testimony concerning the sale of liquor in the House restaurant, on the plea that it was beyond the scope of the investigation the House had directed the committee to make. Excuses are always handy for those who do not wish to do a thing. To stop the sale of liquor in the Capitol building would not, of course, make temperance men out of those who are disposed to be intemperate, but it would remove the temptation to drink during the daily sessions which now exists, and would be a valuable aid to temperance workers as an object-lesson, showing the sympathy of the legislative branch of the national Government with the temperance cause.

On the 2d day of August, 1842, the first Tent of the secret order of Rechabites was organized in the United States, New York City being the place chosen for the introduction of this temperance fraternity, which it was alleged was to accomplish much good; but what benefit it has ever been to the cause of temperance is wrapped in obscurity. This week members of the order are holding a semi-centennial celebration in this city. Among the distinguished visitors from foreign parts are High Chief Ruler Henry Sharples and High Deputy Ruler John Lee, of Great Britain, who bring fraternal messages and good wishes from the parent stem of the order. Monday evening the ladies of Covenant Tent held a reception in honor of the visitors; on Tuesday morning the High Tent, after hearing addresses of welcome, held a long business session, and in the afternoon there was a street parade, ending with the holding of a temperance mass meeting, at which there were addresses by prominent members of the order. A prominent and unique feature of the parade was the Girls' Cornet Band, of East Liverpool, Ohio, composed of girls from eight to sixteen years of age, all Rechabites. To-day and to-morrow will be largely devoted to sight-seeing.

Rev. Dr. David Wilson, a chaplain of the United States Army, and pastor of a local church, preached a sermon Sunday evening on the "Modern Social Club," which has been considerably talked about. He said: "The social club of the present day resembles a net spread to catch the innocent and unsuspecting youth. At that age when a young man should presumably marry or find his social enjoyment in the refined and elevating society of the gentler sex, he heeds the call of the social club, which is not calculated to refine or restrain, but to invite to dissipation and sin. The special peril to young men is that, except on rare occasions, their sisters, wives and mothers never enter these clubs. Their associates are men only, and the lewd jest and profane speech are not wholly unfamiliar." He closed by begging the young men not to join social clubs, but to use their time to better advantage, by seeking other amusements more refining and less harmful.

There is one aspect of the dead-lock, which continues in the House of Representatives, over the Sundry Civil Appropriation bill, which contains the amendments appropriating $5,000,000 for the World's Fair, and providing for the closing of the Fair on Sundays, that seems to have escaped general notice. If the bill should for any reason fail to become a law, and there are some Congressmen who favor extending last year's bill, under which the branches of the Government affected are now being provided for, until next December, the amendments would also fail, and all the work to secure Congressional action closing the Exposition on Sunday would have to be done over again. For that reason, if for no other, all those who favor Sunday closing should be in favor of the pending bill becoming a law.

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The "Faribault plan," or school system, of which Archbishop Ireland was the originator, and which he went to Rome to advocate, it is announced, has proved a failure at Stillwater, Minn. The "plan" included the surrender of the

Roman Catholic parochial schools in Stillwater and other towns in Minnesota, on condition that "sisters of charity" should be employed as teachers in the common schools, if they were found to be as capable as others. Quite recently the Stillwater board of education declined to enter into a contract with St. Michael's (R. C.) parochial school for amalgamation, and as the Catholics themselves opposed the measure, the "plan" was abandoned. The school board has decided to erect two additional public school buildings, and all within their jurisdiction will be conducted independently of Romish influences. Let sectarianism be confined to private schools, and the public schools will be the better for its absence.

REFORM NEWS.

FROM THE COLLEGE AGENT.

At Geneva, Ill., I saw the pastor of the Congregational church. He was friendly but reticent; and I gave him Joseph Cook on "Illegal Oaths." The M. E. minister I did not see. The Rev. Mr. Anderson, pastor of a mission church, is interested in our reform work and I gave him some anti-secrecy tracts.

At St. Charles, I was kindly entertained by G. H. Smith, and gave him some reform tracts. He is pastor of the Congregational church. I also supplied Rev. J. J. Schuyler, the F. M. minister, with some. He is a reformer, and is doing a good work. I called at the residence of Rev. Mr. Cessander, Lutheran, but he was not at home. He is said to be an open reformer.

The M. E. minister at Genoa, Rev. Mr. Farmeloe, to whom I gave Carradine's celebrated sermon, expressed a wish to examine the subject, and I left Joseph Cook on "Illegal Oaths" for him. The preacher in the Advent church I did not see; but he is said to be a Mason. The Lutheran pastor had gone to conference, and I missed seeing him. He is, however, strongly opposed to the tyranny of the lodge.

In looking over the field one thing is plain: While secretists will not discuss the question, whether the secret lodge has any right to be, they injure, and strive to terrorize free-speaking men, and make them silent on the subject.

S. F. Porter.

THE FLOATING CHAPEL ON A SAND-BAR.

Evansville, Ind.

Dear Cynosure:—I wish to say to our friends that last week, while floating the Chapel from Lewisport, Ky., to Grandview, Ind., the wind arose suddenly and blew it upon a sand-bar, where it now remains, with the water nearly gone from around it.

If we had had steam-power to hold the boat in the channel, this could not have happened.

A steamboat endeavored to float it, but could not move it; so it will remain where it is until the river rises, which may not be for months.

With the fields so ripe for the harvest, how can we afford to let the Floating Chapel remain so long idle?

Of the multitudes who are interested in the work among the freedmen, who will send $100, $25, $5, or $1, to help us raise the $1,500 needed to purchase the missionary tug-boat that would enable the Floating Chapel to double its usefulness, and prevent such delays in the future?

I. R. B. Arnold.

CORRESPONDENCE.

FREE PUBLIC PREACHING OF GOD'S GOSPEL.

Mt. Washington, Chelsea, Mass., 7th mo., 26 day, A. D., 1892.

Editor of the Cynosure:—Wilt thou kindly permit me to use thy columns for stating the case concerning our relation to the courts on the subject of free public preaching of the Gospel?

We are not prosecuting, nor putting others up to prosecute, the persecutors of God's Gospel. But, surely, it is proper for us to show the illegality of the course of the prosecutors of those who freely preach the Gospel. It is right to show this in court when we are summoned into court. If any one does it, some one must do it. In God's providence this duty has been laid upon a few persons. Therefore, we do it.

The enemies of God's Gospel have done their utmost to obscure this great subject. True men will welcome the light, and the light proves the utter impossibility of suppressing free public preaching for many reasons, of which a few are here given:

1. To put down this preaching, one must put God down. For God is the Author of the free preaching of the Gospel, and God alone. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2: 5, 6.)

"Freely ye have received; freely give." (Matt. 10: 8.)

"And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." (Acts 17: 30.)

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14.)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway unto the end of the world. Amen." (Matt. 28: 18-20.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.)

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." (Rev. 22: 17.)

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled." (Luke 14: 21-23.)

These, and many other passages, prove that God is the sole Originator and responsible Author of the free public preaching of the Gospel; and whoever opposes such preaching will "be found even to fight against God." (Acts 5: 38, 39.)

2. *Civil governments are also ordained of God.*

"For the kingdom is Jehovah's, and he is the Governor among the nations." (Ps. 22: 28.) If it be said that this passage is, evidently, prophetic, pointing to that time when Christ, coming in his proper kingly glory, shall break to pieces and destroy all the corrupt governments of this world, and rule with unchallenged supremacy throughout all the earth, I admit it. But this passage also warrants the idea that these governments now have power *only* as it is delegated by God; and, in that sense, we may say even now that the kingdom is Jehovah's, and he is the Governor among the nations."

To Nebuchadnezzar, Daniel said: "Thou, O King, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory." (Dan. 2: 37.)

To the Romans Paul wrote in the Spirit: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." (Romans 13: 1-3.)

The Holy Spirit, writing to Christians through the Apostle Peter, says: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." (1 Peter 2: 13, 14.)

In all these passages we have the distinct recognition of civil governments as existing by God's ordination.

But the Scripture passages first quoted prove that the free public preaching of the Gospel is also ordained of God, as we saw.

What, then, must we conclude, in case the civil government opposes, or tries to suppress, the free public preaching of the Gospel?

Would it be unreasonable to infer, when men employ the machinery of civil government to suppress the free publication of the Gospel, that this is a case of God's ordinance fighting against God's ordinance? O no,—God is not the author of confusion. God's appointments are not a house divided against itself. God always makes joints that match.

Because human governments are ordained of God, it does not follow that every act of every human government is approved by God. The assumption that God can be held to be the author of any human legislation aimed at abolishing or hindering the free publication of the Gospel is blasphemous.

More than two thousand years ago the Psalmist indignantly repelled such a suggestion, by the exclamation: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

To such legislators God publishes his solemn *caveat:* "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." (Isa. 10: 1.)

But, admitting the wickedness and folly of any human by-laws, or ordinances, which assume to prohibit or check the free public preaching of the Gospel, (as for example, "No person shall, without the permission of the mayor, deliver a sermon, lecture, address or discourse upon the Common or other public grounds," Sec. 11, Chapter 42, Revised Ordinances of Boston, 1885), do the Scripture precept and example allow a true Christian to disobey such a by-law if it is passed by a legislature, enforced by the police, and approved by a human court?

Certainly. The precepts and examples of Scripture precedents on this point not only allow true Christians to disobey such by-laws and ordinances, but require them to do so. An attentive study of Isa. 8: 9-20; Jer. 1: 6-10, 17-19; Eze. 3: 4-11, 17-21; Dan. 6: 4-23; Luke 13: 31-35; Acts 1: 8, 2: 14-47, 3: 1-26, 4: 1-31, and Rev. 6: 9-11; prove beyond a doubt that when human ordinances forbid public testimony unto Jesus, that is unto God our Saviour, we should obey God rather than men, and set at nought such ordinances. But, it may be asked, if we disobey such an ordinance, do we not disobey the injunction "Submit yourselves to every ordinance of man for the Lord's sake?" No. Unless we draw a sword, or pistol, or take a gun, or club, or other carnal weapon, with which to fight against the officer who attempts to arrest us. We "submit" to a wicked ordinance, forbidding free public preaching in the sense which Scripture requires, when we disobey this ordinance and freely preach the Gospel in public, and then submit to false arrest, false accusation, mock trial, and false imprisonment in consequence.

But is it right to use the service of a lawyer in replying to the false accusation in a court of law?

If a Christian lawyer volunteers his aid to secure a just, instead of an unjust trial, and a righteous, instead of a wicked issue to the trial, we ought by all means to welcome his aid. For if the jury and judge will heed his presentation of the truth from a legal point of view, and give a righteous vindication of the Gospel preacher, they will by these means clear themselves from the awful woe which God visits upon the persecutors of his embassadors. This service Patrick Henry once rendered to the witnesses of Jesus under false arrest in Virginia, and saved the court from a great disgrace, and from the judgments of God.

In 1887, the courts of Massachusetts heeded not the to-this-day-unanswered argument of one of the best constitutional lawyers in our country concerning a free Gospel, and condemned a poor but conscientious preacher to imprisonment twelve months in Charles street jail, for preaching four sermons freely to the common people on their own Boston Common.

Thus a great stigma was attached to the entire governmental force of Massachusetts, giving us eminent disgrace throughout the land and world. Before the minister of Christ had served out four months of the sentence imposed upon him, the judge who imposed that sentence, the district attorney who moved it, and two of the principal aldermen responsible for the by-law framed to destroy free public preaching, had suffered the death penalty at the bar of the Judge of all the earth, and no acts of *habeas corpus* issued by, or returnable to human courts, nor skill of man-made doctors, could deliver these officials from the grasp of the death-angel.

The general law of the land is right on this subject, saying, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is the first clause of the first article, "In addition to, and amendment of the Constitution of the United States of America." This article was proposed by Congress at its first organization in 1787, and ratified by the legislatures of the several States, pursuant to the fifth article of the original Constitution." (Public Statutes of Mass., 1882, p. 9, and Story on Constitution, p. 255.)

The fundamental law of our several States is equally clear and strong in proof of the inviolability of free public preaching.

Thus the supreme written law of our Massachusetts Commonwealth opens with a preamble which declares the "objects of government," defines the "body politic," and closes with a renewed appeal unto God, as follows: "We, therefore, the people of Massachusetts, acknowledging, with grateful hearts, the goodness of the great Legislator of the universe, in affording us, in the course of his providence, an opportunity, deliberately and peaceably, without fraud, violence or surprise, of entering into an original, explicit, and solemn compact with each other; and of forming a new constitution of civil government, for ourselves and posterity; and devoutly imploring his direction in so interesting a design, do agree upon, ordain and establish, the following Declaration of Rights and Frame of Government as the Constitution of the Commonwealth of Massachusetts." (See Public Statutes of Mass., 1882, p. 18.)

So this pious preamble points to the Massachusetts Bill of Rights as the first integral part of "the Constitution of the Commonwealth of Massachusetts."

Now, look a moment at this Bill of Rights. Its first article is very properly a brief recapitulation of the National Declaration of Independence:

"Art. I. All men are born free and equal," etc.

Its second article bears directly on this subject of a free Gospel, reaffirming, on the authority of the State government what we have just seen had been previously laid down as the constitutional law of the entire nation.

"Art. II. It is the right as well as the duty of all men in society, publicly, and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the universe. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshiping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship."

This, be it known to all, is the supreme human *law* of Massachusetts concerning public preaching, which is an essential part of public worship. And is the supreme *law* of the United States.

The law of our country is freedom in the public exercise of religion. But no one under cover of this legal liberty is permitted by the law to "disturb the public peace," or to "obstruct others in their religious worship."

Every one should understand that this is the law throughout our country, and will remain so until legally changed by the vote of the whole people.

The Boston gag-bylaw, and New York City ordinance, therefore, are framed in direct opposition to both the letter and spirit of National and State constitutions on this subject. Therefore these by-laws are utterly void of legal authority, no matter what any man ignorantly or perversely says to the contrary.

It is the plain duty of Christians to follow our Gospel commission, use our constitutional liberty, freely publish the Gospel on our common lands, and if called into court, firmly appeal the case to the highest judicial tribunal in the United States. For if free public preaching can be abolished in our land, our light will be extinguished, and our salt trodden under foot.

Four times has the Everett case, to which the *Cynosure* referred in its issue of the 21st day of this seventh month, A. D., 1892, been brought up in the criminal session of the Middlesex county court at Malden, only to be postponed.

Meanwhile, the preaching in Everett Square has gone on undisturbed by the police. The fifth time fixed for the hearing of the case is the 29th of this same month. Bros. Williams and Linnell have been urged to prosecute the chief of police for false arrest under the Revised Statutes of Mass., p. 1168, Chapter 207, Sec. 21: "Whosoever willfully interrupts or disturbs an assembly of people met for the worship of God shall be punished by imprisonment in the jail not exceeding thirty days, or by fine not exceeding fifty dollars." But, though willing to suffer for Christ's sake, they are too well taught in the Scripture to resist evil with evil.

Meanwhile, we have held open-air meetings this season, not only in Chelsea and Everett, but in Newton, Weymouth, Woonsocket, Revere, Wellesley and Wakefield, and are arranging, God willing, to speak the Word openly in other places.

Sincerely thy servant in Christ,

Wm. F. Davis.

LETTER FROM MICHIGAN.

Jonesville, Mich., July 26, 1892.

Editor Cynosure:—Is R. N. Countee still at Memphis, Tenn., issuing his paper and "running" his school? His energy and enthusiasm, manifested in his address at this place, together with the character of his arguments, in which he did not omit criticism of the church and the practices of its popular members, had a Bible-Christian ring which indicates that he is not a lodge-man.

Dr. N. W. Tracy, the temperance evangelist, did not suit me so well. He made truthful and scathing hits, but was not sufficiently careful, leaving too much room for hurtful inferences; and, when spoken to about it, seemed impatient and showed too little interest in having everything properly qualified or sufficiently in harmony with the truth.

A very severe wind, rain and electrical storm passed this way on the afternoon of the 24th, playing various freaks with trees, burning one barn, filled with hay and grain; killing two calves; and tearing shingles and boards from another barn—my own—and making splinters of them.

R. D. Nichols.

LITERATURE.

"Impressions." By Martin Wells Knapp, Editor of the *Revivalist*, Albion, Mich., and author of "Christ Crowned Within," "Revival Tornadoes," etc. One volume, pp. 145. Cincinnati, Ohio: Revivalist Publishing Co. Price, 50 cents; to ministers, 40 cents.

Mr. Knapp has chosen an interesting subject—interesting to all who desire to live and think aright. Evidently he believes, with the apostle, that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness;" and also in the apostolic injunction to "believe not every spirit, but *try* the spirits, whether they be of God."

Briefly, he teaches that mankind is quite as likely to be influenced, or impressed, by Satan as by the Holy Spirit, and that it is sometimes difficult, when Satan appears as an angel of light, for even a true believer to readily decide from what source the impression comes.

For these reasons, he says, he has written this book: "1. Because of the great need of light, and the absence of books, on this subject. 2. Because it is believed that some have gone over the falls of fanaticism, and that others have been greatly perplexed and hindered in their life-work on account of a lack of such light." "An impression is defined as 'an influence on purposes, feelings, or action.'....Every impression has a source. Back of all operating second causes, there is with each impression a designing mind which is the source of it. God is the author of all good impressions, Satan of all that are evil." This division emphasizes the character of each. Every Christian knows an experience bearing on this line of argument, which Mr. Knapp distinguishes by the terms, "impressions from above," and "impressions from below." Having traced them to their different sources, he shows the results of following those from "below," and instructs us how to test them. In treating of impressions received from above, he assures the reader of divine guidance in applying the proper test; the conditions of being led by these divine impressions, and the effects upon the man by following them. Finally he displays to us, in the Lord Jesus Christ, the perfect man—the model by which every Christian should endeavor to fashion himself in all things. Taken altogether, this little book is admirably designed to help the careful reader, as it is said to have already helped some, to avoid unnecessary trouble and temptation.

CURRENT PERIODICALS.

The August *Century* has a handsome new white and green cover marked Midsummer Holiday Number. It is notable not only for its midsummer characteristics, but as celebrating the centenary of the poet Shelley by a frontispiece portrait and a striking essay by the poet George E. Woodberry, who is one of the chief Shelley scholars of America. Mr. Woodberry gives a very high estimate of Shelley's work in the line of modern civilization, and says that "those to whom social justice is a watchword, and the development of the individual everywhere in liberty, intelligence, and virtue is a cherished hope, must be thankful that Shelley lived." In Open Letters Mr. John Malone gives the interesting result of a patient Search for Shelley's American Ancestor. Pictures and stories abound. The opening article is a fresh account of the ascent of Japan's sacred mountain—an interesting description. The other notable attractions are: Glimpses of Wild Life, by John Burroughs—a pleasant peep at hawks, foxes, thrushes, woodchucks and other intimates. Prof. Kenaston describes in a graphic manner The Great Plains of Canada, with illustrations. R. Cleveland Coxe, the artist, writes and illustrates an article concerning the picturesque features of Gloucester harbor. W. E. Norris contributes an instructive paper on the old foreign game of "golf." Castelar continues his entertaining history of Columbus, and discovers America. The Chatelaine of La Trinite, by H. B. Fuller, is continued, as is, also, Mrs. Foote's Western story, The Chosen Valley. The relation of truth to poetry forms the subject of Mr. Stedman's essay for the month. He also contributes an illustrated poem—A Sea Change. T. B. Aldrich, too, has a poem—Sea Longings. Several other poems by *Century* writers also add a charm to its pages. The various usual departments are likewise ably filled. New York: The Century Co., 33 East 17th street.

The *Arena* for August is a strong number, both in topics and writers. While we cannot always agree with its teachings, it must be admitted that its array of talent and reviews of timely topics from month to month, are remarkable. The pleasant features of Mrs. Mary A. Livermore greet the reader in the frontispiece, and she gracefully relates the experiences of her Twenty-five Years on the Lecture Platform. Edwin Reed continues his critical comparison of Shakespeare with Bacon. The other monographs of the number are: An Idealistic Dreamer, by B. O. Flower; A Hitherto Unpublished Letter from Elizabeth Barrett Browning, by Louise Chandler Moulton; An Irresponsible Educated Class, by Helen H. Gardener; The Coming Brotherhood, by Frances E. Willard; Dress Reform in America, by Frances E. Russell; The Chain of the Last Slave, by Susan E Wallace. The first Symposium—The Pending Presidential Campaign—is written by Gail Hamilton, Republican; Wm. T. Ellis, M. C., Southern Democrat; Geo. F. Williams, M. C., Northern Democrat, and Senator Jas. H. Kyle, of the People's party. Eleven noted women contribute their opinions of Women's Clubs, and Books of the Day are reviewed by the editor and Rabbi Schindler. Published in Copley Square, Boston, Mass.

The leading article in *American Gardening* for August is fresh and breezy and full of suggestions helpful to all who wish to see and enjoy beauty in nature. For botanists, there are, in this same number of the magazine, interesting papers upon parasites and oddities, garden exiles, our native orchids, etc. Orchids, palms and The Lilies of the Field all receive due attention in separate, special articles, and time spent In the Gardens at Woodbank, cannot fail to pass pleasantly. Orchardists will find much to interest them in the three articles contributed by specialists on fruit-culture, and the needs and interests of market-gardeners are remembered in notes upon various vegetables, Handling Garden-Crops for Profit, and Fields Under Glass—the latter by Professor L. H. Bailey, contains much that is interesting concerning the forcing of vegetables by means of electric light. In the several departments, Buds, Blossoms, Fruits, Comments by Readers, Dictionary of Seasonable Garden-Work, Current Garden Lore, Lights from the Societies, and Questions Asked and Answered, much valuable and interesting matter is condensed into few words, for the benefit of all who are interested in gardening or the great world out of doors. New York: Times Building.

The *Herald of Health* for August has a variety of useful hints and suggestions on hygiea, of special value to invalids and convalescents. Pleasure not an End but a Means to health and happiness, by O. B. Frothingham, is good vacation reading. The Health Habits and Hygienic Theories of Prof. Edwin Faxon, by himself, contains some salutary lessons. The editor's valuable Notes on Health present an excellent and varied miscellany for general readers, as, also, do the Woman's Department, conducted by Jennie Chandler, and Topics of the Month, by the editor. Edited and published by Dr. M. L. Holbrook, 46 East 21st street, New York.

In Brief.

A bat cannot rise from a perfectly level surface. Although it is remarkably nimble in its flight when once on the wing and can fly many hours at a time without taking the least rest, if placed on the floor or on flat ground it is absolutely unable to use its wings. The only thing it can do is to shuffle helplessly and painfully along until it reaches some trifling elevation from which it can throw itself into the air, when at once it is off like a flash.

A splendid way to improve the memory is to begin by treating it as if it were another person, and then charging it, upon penalty of a severe upbraiding, to keep until wanted the information, fact, date, name, or whatever is to be remembered. By this course you unconsciously do two things—you sort out things worth while to know, and you impress them upon the memory in such a way as to cause it to grasp and keep them. The latter is a most important thing to do. Half of one's forgetfulness comes from failure to properly grasp what it is that you are to remember. It is said of Thomas B. Reed, the famous member of Congress from Maine, who was Speaker of the House of Representatives two years, that he considered it a great hardship to have to tell a man the same thing twice. You ought never to cause any one such hardship.—*Harper's Young People.*

Statistics show that the majority of accidents due to petroleum lamps are caused not by explosion, but by the lamp being upset or falling down. An explosion may be produced by a rapid cooling of the glass or porcelain oil reservoir, from a cold draft, causing a bursting of the reservoir, or also by the rapid movement of the lamp when carried about, or by blowing down the chimney, bringing atmospheric air in contact with the explosive gas in the oil reservoir, and so forcing it out and in contact with the flame. A loose cap on the oil reservoir may produce a similar result, and, finally, an ill-fitting wick may cause a disaster by admitting cold air into the oil chamber, or by being screwed down, fall with a burning spark into the oil. In all these cases the explosion is not the direct cause. To prevent such accidents it is needful, therefore, to study the causes of the fire rather than of the explosion, and try to prevent the oil taking fire.

An American newspaper concludes, after studying the census, that probably no one who has not obtained information on the subject could make a reasonable guess at the number of places in the United States containing one thousand or more inhabitants. The guesses by the uninformed are usually from 10,000 to 15,000, but the United States census discloses only 3,715. Moreover, there are only 2,552 that have a population exceeding 1,500. At the other end of the line the returns are no less remarkable, for there are only seven cities with a population exceeding 400,000. There is abundant room for growth in these cities and towns, but the places with 1,000 or more population already contain 41 per cent of all the total population of the United States. The larger cities, it appears from the returns, are growing more rapidly than the country at large. Thus in 1880 there were 286 places having 8,000 inhabitants or more, the combined population of such places being 22 per cent of the whole. In 1890 there were 448 such places, containing 29 per cent of the whole population.

Over 200 stars are now known to vary in brightness. Differences in the phenomena observed have led astronomers to make the following classifications, as proposed by Prof. Pickering, of Harvard College Observatory: 1. Temporary or new stars, of which only very few have ever been recorded. They blaze out suddenly, remain visible for a short time then disappear, never to return. A small temporary star discovered in 1848 in Ophiuchus is still perceptible, but has faded from the fourth magnitude to the thirteenth. 2. Variable stars, with regular periods of considerable length. The periods range from 100 to 700 days, and the fluctuations in brightness from about one magnitude to more than eight magnitudes. 3. Irregular variables, having no definite period, and usually only slight variation. 4. Variables of short period, most of them under eight days. 5. Variables of the type of Algol, of which only ten have been discovered. At regular intervals, the light suddenly fades, and continues diminished for only a small portion—a few hours—of the star's period.

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CHICAGO, THURSDAY, AUGUST 11, 1892.

IS THIS A CHRISTIAN NATION?

The answer to this question depends largely on what we mean by the term "Christian." If we mean the same that we do when we speak of a Christian person—one who is a follower of the Lord Jesus Christ, and who strives in all things to act in conformity to his mind—we will then surely mean *not* a Christian nation; nor is there any reason to think that such a nation ever existed, or will ever exist, until "the kingdom shall be given to the saints of the Most High, and they shall possess the kingdom." But if it is meant that the great majority of the people of the nation assent to the teachings of Christianity as revealed in the Christian Scriptures, and that they have largely conformed their opinions, customs and laws to the letter, if not to the spirit, of these teachings, then surely we *are* a Christian nation.

If we are to regard China and Japan as heathen, and Turkey as Mohammedan, we ought surely to rank our own as a Christian nation. Whether any good would come to us and to mankind generally by a declaration that we are a Christian nation, and that we recognize the teachings of Christianity as morally binding on both individuals and nations, depends upon the importance that we attach to these teachings.

If there are great central truths in Christianity which are *axiomatic*, and command the assent of all thinking people in all nations and in all times; and if the influence of these truths has always been beneficent, and especially on legislation and on customs of society, then much would be gained by their declaration as a part of our national faith. It would not follow that all of the people would assent to such a declaration. Not *all* of the people believed that all men are created equal and endowed by their Creator with an inalienable right to "life, liberty and the pursuit of happiness."

John C. Calhoun and many others denied it. Nevertheless, that declaration was a great educator, and did much to develop in the minds of the people a higher and truer regard for the rights of humanity. So, too, a declaration of the divine authority of human government and its obligation to recognize and carry out the divine law of justice and mercy would do much to develop a much-needed reverence for law, and a truer and higher sense of duty to God and to man.

THE NEGRO VOTE IN THE SOUTH.

The recent election in Alabama illustrates two important facts: (1.) That neither ignorance nor race prejudice stands in the way of the exercise of the right of suffrage by the colored people of the South, provided always that they vote the same ticket with the popular parties.

There was no Republican candidate in the field, and the colored vote, which was divided between the Democratic and the People's parties, was quite fully given, and fairly counted, showing a large increase of the usual vote. Doubtless there has been a great progress in education and general intelligence among the Negroes for the last thirty years; but the point we want to emphasize is, that as politicians have never objected to the ignorance of the white voters, so they will have no quarrel with the Negro if he votes to please them. Nay, more—the costliest carriages are none too fine to bring infirm Negroes to the polls, provided they will help elect "our party candidates."

(2.) The true solution of the Southern race problem is in the division of the Southern vote, including the Negro vote, on questions of principles and of policy, and *not* on the color line.

The great mistake of the Republicans of the South has been that they were closely identified with the Negro race, and the color-line has mainly separated the two parties; the whites, being generally more unanimous, and always wealthier and more influential, usually carry the elections.

No Federal election law, however just may be its requirements, will be an adequate remedy. Whatever tends to promote race antagonism will increase the difficulty and add fuel to the flame. It is the harmonious co-operation of *all* the people, both white and colored, that is needful not only for the general welfare of the South, but for the best interests of the colored race. Class legislation and class politics, and especially race politics, are to be deplored.

The Prohibition and the People's parties have done more to settle this vexed question by dividing both the colored and the white vote on questions of policy and principle, than could have been possibly affected by any legislation.

DISCIPLES OF CHRIST AND THE LODGE.

Alexander Campbell, whose name is often applied to this body of "Christians" (Disciples), frequently expressed his opposition to secret lodge systems. (See tract No. 12, "Alex. Campbell's Estimate of the Lodges," published by the N. C. A., at this office.) Additional evidence shows that Isaac Errett and Geo. Flowers, prominent ministers among the Campbellites, held views concerning the lodge similar to those of Mr. Campbell.

The question arises, How is it to-day with many of the popular preachers of this denomination? We know that some are not true to the sentiments uttered by the founder of their church, but are gratified with the knowledge that others among its pastors are personally opposed to the secret lodge system. It is remarkable, however, that probably only one society of the Disciples in Chicago makes lodge membership a matter of discipline, as it ought to be.

In the life of Geo. Flowers, by the late Isaac Errett, published by the Standard Publishing Company, Cincinnati, we find (on page 57) that "Anything that detracted from the all-sufficiency of the Gospel and the church stirred him to opposition and rebuke. This is seen not only in his constant opposition to human creeds.....but in his condemnation of such worldly associations as divide the sympathy and affections of Christians, and impair the efficiency of their religious life. Thus, he tells of a visit to a church that had invited him to preach for them:

"'I had a very muddy ride for ten miles. Got there just in time for night meeting. Found many of the male members had gone to the Masonic and Odd-fellow lodges—which only strengthened me in the belief that these societies are doing much to retard the progress of Christianity, for we find, almost without exception, that Christians who belong to them have more interest in their success than in the success of the church. They can miss prayer meetings, but not their lodge meetings. I wish that as a Christian people we could be more forcibly impressed with the grandeur and surpassing worth of Christianity, remembering that it is perfect, and that anything added to it decreases its power?'

"The church, with him, was the 'pillar and ground of the truth;'" and the church which he honored with his ministrations will do well to follow him in his deprecation of the Christless lodge.

THE ELGIN CONGREGATIONAL ASSOCIATION AND FREEMASONRY.

The recent trial of a member of this Association for unministerial and un-Christian conduct resulted in his conviction, by a vote of 24 to 21. It so happened that the minister thus arraigned was a Freemason, and that his Masonic brethren very heartily stood by him, claiming, after the trial, that it was an Anti masonic persecution.

Rev. J. M. Green, a member of the Association, publishes an open letter, in which he arraigns the majority for their Anti-masonic prejudices, and says: "There is a large class of men in the Association who claim the same right to be members of secret societies that other men claim not to be members of such societies;" and that: "That spirit (of the majority) carries with it division, and strife, and discord; and, if it is to be continued, then farewell to union and fellowship."

This is the old refrain. It was just such a plea against anti-slavery discussion that divided the Baptist, Methodist and Presbyterian churches, and which undertook to divide the Union.

Mr. J. T. Cook, in a late number of the Geneva (Ill.) *Republican*, makes a most able reply to Mr. Green's letter. After vindicating the Association from the charge of unfairness, he takes up the issue presented. The following extract gives the animus of this most valuable paper: "For one, I do not propose to be terrorized into silence, or to sound a retreat, by such a threat as that contained in the lines from your open letter quoted above; and the sooner this sort of bulldozing by Masonry, by threats and alarms of what is to follow if these churches dare to keep or mutter above their breath against the transcendant mummeries and fooleries, not to say the high crimes against justice and righteousness, of Masonry, is met and defied, and put a stop to, the better it will be for the churches and for the world. Nay, more: The sooner the churches purge themselves utterly clean from the last vestige of this relic of paganism, and make it a condition of membership in them, and make it a condition of ordination to preach the Gospel of an honest God, that the candidates shall not be Masons and never join their dark-lantern orgies, the more will these churches have power with God and man, and prevail."

To all of which we say *amen*.

THE SCIENCE OF ATMOSPHERIC DISTURBANCES.

The second Bulletin issued from the Weather Bureau in the United States Department of Agriculture at Washington presents the introductory "Notes on a New Method for the Discussion of Magnetic Observations," by Frank H. Bigelow, Professor of Meteorology.

Prof. Bigelow is a member of the scientific corps of the Weather Bureau, and since the application of electricity to weather reports has been making a study of the causes and operations of atmospheric disturbances, for the benefit of farmers and mariners.

The object of his present paper is to describe a new method of dealing with the observations of magnetic observatories fitted up for the promulgation of such information respecting weather phenomena as shall enlighten those most interested in the operations of nature.

Of course, his observations relate more directly to the scientific aspects of electricity and magnetism, yet, in the end, the conclusions, when reached, will have an important bearing upon the interests of the people.

The general conclusions already reached by electricians are that the larger part of the observed terrestrial magnetic field must be derived from sources within the surface of the earth, while a small part comes from regions outside this surface; in a word, that the permanent magnetism originates within, and the periodic variations without, the surface of the earth. The question then arises regarding the variations, whether they are caused by corresponding changes in the physical conditions of the atmosphere, or whether they are produced by cosmical influences emanating, for the most part, from the sun and the moon. At the same time it is regarded as proven that the sun and the moon do not continuously influence the terrestrial field by direct action as magnets, according to distances, such action being deemed inappreciable. Along this line, too, are to be considered the causes of the great atmospheric disturbances, such as electrical storms, cyclones, hurricanes and floods.

We cannot follow Prof. Bigelow through all the logical discussion of solar and terrestrial magnetism and the deflecting forces which intervene to create atmospheric phenomena, but it is gratifying to know that government enterprise and scholarship are endeavoring to solve the mysteries of these devastating influences upon the earth.

Prof. Bigelow's treatise can be obtained by writing to the Secretary of Agriculture at Washington, D. C.

"THE IRON HALL."

The recent exposure of this, one of the numerous and worthless secret insurance orders, conducted on the endowment plan, has occupied considerable space in the newspapers and provoked deserved criticism.

"The principle," says the Philadelphia *Bulletin*, "on which this organization is based is unsound and vicious, and it is only a matter of time when the fallacy will be demonstrated by experience. To give $1,000 at the end of seven years to a man who has paid but two or three hundred dol-

lars, may work well for a time, but it is bound to come to grief sooner or later. It is true that this order has not been managed so recklessly or has carried its theory of finance to so crazy a point as the hundreds of the get-rich-quick societies that have perished like mushrooms in the past few years, but its example has been mischievous and demoralizing. There can be no faith in the exact integrity of any man or set of men who conduct business on this principle, even if they do not start out with any systematic purpose of swindling."

Like all other societies of this sort, as has been abundantly shown in the legislative investigations of Massachusetts and New Hampshire, the Iron Hall makes provisions that cannot be possibly fulfilled by any honest methods, but can only deceive the ignorant.

Just now several suits are pending against this order in Indianapolis and elsewhere, and it is hoped that its affairs will be speedily wound up. Still, as in the case of Æsop's fox, one swarm of flies is no sooner driven away than another, more tantalizing, takes its place.

The true remedy is that proposed by the Legislature of Massachusetts, at its recent session—and which, but for bribery, would have become a law—the entire suppression of *all* the secret endowment orders.

THE IMPLACABLE INQUISITION.

The Rev. H. Grattan Guinness, D.D., one of the brightest writers of the age, has recently published a new work: "The City of the Seven Hills," a poem, in which the career of Rome is traced from the founding of the city to the destruction of the papal power. One reviewer praises it as the best epitome of the history of the struggle with the Romish church that has been issued. The one fact prominent in it, as in every other trustworthy book upon this subject, is this: That Rome is unchanged. That she only awaits an opportunity to repeat the bloody scenes of the past, is evident from the following from the pen of Dr. Guinness, on page 271 of the volume referred to. He says: "Accompanied by Mr. Wall, a well-known Baptist missionary, who has labored in Rome since 1870, I visited the Inquisition three years ago, and had a long interview with two of the chief Inquisitors..... In a long and lofty side court, we saw the numerous narrow windows of the former Inquisition prisons. Part of the building is now used as a barrack for soldiers; the rest remains in the hands of the Inquisitors. We were shown the chamber in which the Inquisitors still sit in council week by week. The Holy Office is, as in past centuries, in the hands of the Dominicans, with the Pope at their head. When I inquired from the Inquisitors whether the Inquisition possessed branches at the present day in different countries, as in times past, they told me that the bishops throughout the world were their coadjutors; and when I asked whether the bishops were not free agents in such matters, the head Inquisitor answered emphatically, '*They do as we bid them!*' In reply to my inquiries whether the Inquisition had changed its principles and objects from what they were in past centuries, he said, '*Rome never changes;* what she was in the days of her youth, she is still; she is infallible and her laws are inflexible!' Coming from such a quarter this testimony is decisive. '*Semper eadem*' is the boasted title of the apostate persecuting papal church."

DESTROYED BY LODGE INFLUENCE.

In his sermon at Wahoo, Neb., on the 17th inst., Rev. M. A. Gault, our efficient co-worker, related the following affecting experience, showing the evil influence of the lodge upon the home:

"While lecturing at ———," he said, "I hunted up an old schoolmate, whom I had not seen for thirty years. We sat, in childhood, upon the same bench in the old log school-house in Wisconsin. After spending four years in the army, he came home at the close of the war, and married a banker's daughter, one of the most promising girls in the town of ———. They accumulated property, had an elegant home; also, a son in college, and a daughter of great promise, just blooming into womanhood.

"But a great grief was corroding the heart of the once happy wife and mother. The father had fallen into the habit of using intoxicating beverages, for which she had remonstrated with him faithfully, until her appeals had lost all effect. She had borne her grief in silence, but appealed to me, amid sobs and tears, to do something to reclaim her husband. I having been his early friend and playmate, she hoped that I might influence him more than any other.

"I found that he was a Knight Templar, and, though living in a prohibition town, that he obtained liquor through his lodge associates. His wife said that his intemperate habits began when he joined the lodge. Her pastor had gone with him through the Knight Templar degrees, and had often told her that 'the lodge is a handmaid to religion.' 'But, oh!' said she, 'if the lodge is such an aid to religion, why is it that my husband's bad habits began only with his joining it?' I explained to her the demoralizing influence of the lodge, and that her husband's reformation was impossible so long as he remained in it. He would not only have to cut loose from the lodge, but, also, from association with a minister who lends his influence to the lodge, which in so many cases leads men down to ruin.

"What a fearful condemnation must rest upon such a pastor! Surely the blood of perishing souls must be required of such a 'watchman'!"

NATIONAL PROSPERITY CONDITIONAL.

It is written in the Word of God: "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14: 34); and every one who does not "sit in the seat of the scornful" readily acknowledges this truth. The Scriptures mention several national sins as bringing reproach and trouble on nations. Read Jeremiah 23: 10, and 50: 38; Isaiah 59: 12–15; Psalm 106: 38, and Hosea 4: 1. The Bible abounds with such passages, shewing that national chastisements are sent on nations by reason of the sins that are prevalent in them.

But there is one of the Ten Commandments (Exodus 20) with which national continuance and prosperity are specially connected. God said to Israel, when he was making of them a great nation, and giving them a rich and happy country: "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee." (Deut. 5: 16.) This commandment each individual in the nation could obey; and if all obeyed it, then it would go well with all the nation in the country designed to establish it. That it is national blessing, as well as personal advantage which is promised, and that it was not exclusively so for Israel, is clear from the history of the family of Jonadab, who was a patriarch, in the reign of Jehu, of the Rechabites, a tribe of Arabs. These Rechabites kept to a law made by their father for two hundred and fifty years after him; and God promised that the tribe should continue forever, or what was equivalent, that there should always be representatives of it to *stand publicly before God;* and although it may be difficult to distinguish the descendants of Jonadab among the Kenite tribes of Arabia at the present day, there is a feeling among those who have investigated the subject that a tribe of true Rechabites still exists.

The Fifth Commandment was not designed merely for the younger children of families, for Moses was instructed: "Speak to all the congregations of the children of Israel: Ye shall fear every man his mother and his father, and keep my Sabbaths. I am the Lord your God." (Lev. 19: 2, 3.) This, besides being clearly a commandment to grown persons, connects this duty, likewise, with reverence to the Sabbath, which is also a public and national duty.

A separate but corresponding national promise is made, if parents do their duty to their children: "Ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." (Deut. 11: 18–21. See, also, Psa. 78: 1–8.)

Nor is it difficult to see how national obedience to the Fifth Commandment should naturally bring about the national fulfillment of those promises, just as all moral virtues naturally bring about their own present reward; and this will happen even if parents should neglect their duty; and how much more if they fulfill it!

For if the children, through a nation, honor their parents, then the habits and principles, public and private, which the last generations have acted upon, will be imbibed and reverenced by the generations which follows; and every change which differing circumstances and increasing spread of knowledge and advancing civilization may seem to render necessary, will be slowly and cautiously, and not hastily, carried into effect. Early habits and reverence for the opinions of fathers and ancestors will naturally check innovation, until the young have become themselves more experienced; and then if thoroughly convinced of the necessity of alteration, they will be careful not to change further or faster than is absolutely needful, and in accordance with national wants and habits. The spirit and unity and common tie of the nation will be preserved, and change merely for novelty's sake will have but few charms, for the nation will be slow to alter what their fathers have valued, and approved, and found excellent. Thus those sudden changes, or revolutions, which (besides being sinful, in some quarter at least) weaken and ruin nations, will be prevented. And just in proportion as parents have been careful to do their part and imbue their children's minds with the principles of Christianity, that is to say, of sound, unchangeable truth, wisdom and godliness, just in that proportion will the changes required from time to time be made on Scriptural, and, therefore, on secure principles. The nation will, in that case, do well, and its blessings be continued in the land which the Lord hath given to it.

"REBUKING PUBLIC VICES."

This is a discourse of remarkable clearness and power, given before a body of Presbyterian ministers by the late Pres. J. Blanchard, while pastor in Cincinnati. No one can read it without being stronger for this conflict of the latter-day with the "principalities and powers" of this world's darkness. It is found in the handsome volume of "Sermons and Addresses" by Jonathan Blanchard, now on sale at this office. Price 75 cents. Send early for a copy of this latest and one of the best of our books.

—We conclude, in this issue, the publication of the ritual of the "Ancient Arabic Order of the Mystic Shrine." Possibly our readers have found it quite as profitable and interesting as they expected. Like most exposures of secret societies, it is rather disappointing, if one looks for wisdom or sublimity.

—The Corresponding Secretary has received much encouragement from the Friends, the United Presbyterians and Swedish Baptists respecting the co-operation of their fall assemblies with our efforts against secretism. He intends visiting the Iowa State Convention of the Disciple church, the United Presbyterian Synod of the same State, and a General Conference of Norwegian Lutheran pastors next week.

—The warm friend of our reform, Rev. H. H. George, D. D., late president of Geneva College, has been appointed Field Secretary of the American Sabbath Union. The official organ of the Union says he has been doing excellent service for that cause among the Congressmen at Washington in favor of Sunday closing at the 1893 Exposition, and is also very successfully organizing the Sabbath work in several States. Dr. George may be relied on to do good work in every righteous cause.

—The death of Mrs. Mary B. Willard, the venerable mother of Miss Frances E. Willard, will touch a far-reaching and deep-seated chord of sympathy. Not only for her own pure Christian life will she be sincerely mourned, but as one very near and dear to every friend of temperance and purity, and as one still nearer and dearer to the devoted daughter and Christian reformer in whose arms she died. Such women are too rare not to be lamented when they are taken out of the world that has been brighter and better for their living in it.

The Home.

AFTER A NIGHT OF WEEPING.

When the long night of weariness and pain
Is full of bitter thoughts, and doubts that sting,
Do we not long to hear some holy strain
That far-off angels sing?

Whenever golden deed the heart hath planned
Is darkened by the fear of failing powers,
And all our life seems like a barren land,
Unbless'd by sun and showers;

When every word that loving lips have said
Sounds, to the morbid fancy, falsely sweet,
And every truth that we have heard or read
Seems poor and incomplete;

When the one thing whereon our hopes are set
Is still withheld, although we pray and weep,
Until we murmur, "Can the Lord forget?
Or doth the Master sleep?"

When the old sin that we have nearly crushed,
Arrayed in all its fearful might appears,
And yearning voices that we thought were hushed
Call from departed years;

Then, like an evening wind that unperceived
Beneath an odor from the rose's breast,
Comes to remembrance: "We which have believed
Do enter into rest."

And our eyes close, and all the phantom throng
Of doubts and troubles vanish into air;
And the one face that we have loved so long,
Smiles on us calm and fair;

The face that in our darkest hour is bright,
The tranquil brow that never wears a frown,
The steadfast eyes, that never lose their light
Beneath the thorny crown.

So at His word the clouds are all withdrawn,
The small, sharp pains of life are soothed away;
After the night of weeping comes the dawn,
And then, His perfect day.

—*Sunday Magazine.*

WITH HAND AND HEART.

Some of you remember the story of Ginevra, in which we read that she gave her hand with her heart in it to Francesco. The hand has little worth that does not contain a bit of the heart. I was reading the other day, a story of a little girl, who was asked to bring her father's slippers to him, but who did not want to leave her play. At length she went for them, though very reluctantly, and returned looking very serious. Handing them to her father she said, 'I'se bwinged 'em, papa, but I guess you needn't say 'Thank you,' cause I only did it with my hands; my heart kept saying 'I won't.'" A great many of us can learn a lesson, if we will, from this little girl. We surely can see how to render the service which we perform very unacceptable. No such service can be pleasing to God. "My son, give me thine heart," is the exhortation of Scripture. There is little use in putting our hands to work for God if the heart does not go with the hands.

THE BOY PREACHER.

Charles H. Spurgeon began his preaching very early in life. When a child six years old, at his grandfather's at the old parsonage at Stambourne, he heard his grandfather lamenting the evil habits of one of his flock who used to frequent the public house to enjoy a mug of beer and a pipe.

"I will kill him," said the embryo preacher; and he shortly afterward told his grandfather, "I've killed old Rhodes. He will never grieve my poor grandfather any more."

"What do you mean, child?" said the minister.

"I have not been doing any harm, grandfather," said the boy; "I have been about the Lord's work, that is all."

Not long after, "Old Rhodes" explained the situation. He was in the public house when little Charley walked in and said to him, "What doest thou here, Elijah, sitting with the ungodly—you, a member of the church, and break your pastor's heart? I am ashamed of you! I would not break my pastor's heart, I am sure."

"Old Rhodes" evidently thought this was pretty plain talk for a six-year-old boy; but his momentary anger yielded to honest conviction. He knew the child was in the right, and he asked forgiveness for his fault. At the age of sixteen Charles became deeply convinced of sin, and earnestly sought for peace and salvation. He was converted while listening to the Gospel in a Primitive Methodist chapel in Colchester. Soon after his conversion he began to speak in meetings, out doors and in; but he was first led to preach by the kindly strategy of some Christian fellow-worker. In 1873, in the introduction to a sermon from the text, "Unto you therefore which believe he is precious," he told the story of his first sermon, as follows: "I remember well that more than twenty-two years ago the first attempted sermon that I ever made was from this text. I had been asked to walk out to the village of Taversham, about four miles from Cambridge, where I then lived, to accompany a young man whom I supposed to be the preacher for the evening. On the way I said to him that I trusted that God would bless him in his labors. 'Oh, dear,' said he, 'I never preached in my life. I never thought of doing such a thing. I was asked to walk with you; and I sincerely hope God will bless *you* in *your* preaching.' 'Nay,' said I; 'but I never preached, and I don't know that I could do anything of the sort.' We walked together until we came to the place, my inmost soul being all in a trouble as to what would happen. When we found the congregation assembled, and no one else to speak of Jesus, though I was only sixteen years of age, as I found I was expected to preach I did preach; and the text was that just given."

The cottagers listened with delight and wonder to the boy in his short coat and his "turn-down collar."

After his sermon was concluded, and he took up the hymn book, the question was asked, "How old are you?" He replied that that was not a proper question during service. At the conclusion of the exercises the question was repeated, "How old are you?" "I am under sixty," said the boy. "Yes, and under sixteen," said an old lady. "Never mind my age," said Spurgeon; "think of Jesus."

The message was not soon forgotten; and the boy preacher had entered upon a work that was to be lifelong and world-wide, and which resulted in thousands being brought to Christ.—*Christian Safeguard.*

THE LOST HEART.

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself.

"That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the the children. He would have his money. He had lost his heart.

I never could make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within it, as dry and dead as the kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—*Spurgeon.*

A NIGHT IN THE SWITCH-HOUSE.

"Mamma, why don't papa go to church with you?"

Mamma looked down smilingly at little Etta, as she asked this abrupt question, and, as she saw the serious look in the child's eyes, she bent forward and kissed her.

"I don't know," she replied. "He never cares to go."

"Isn't he a Christian?" continued the questioner.

"I'm afraid not, Etta." Mamma's voice had a sorrowful ring in it as she made this reply.

"Then he won't get to heaven,—will he, mamma?"

"Don't ask such questions, child. They are too serious for a little head like yours."

Etta remained quiet, but the blue eyes had a strange look in them that seemed to suggest a feeling of pain or horror at her new discovery. She plied her needle with industrious skill for the next ten minutes, for she was just learning that most difficult of all arts for little girls' hands—the art of fine sewing. Her mother watched her curiously from her position near the window, wondering, all the while, what had caused her to ask the strange question about her father.

Etta had been brought up in a Christian way, her mother having early taught her to pray and read her Bible, and to attend Sunday-school and church. Her father, although not believing in such things, desired that she should be carefully trained like other children. He loved to see her studying her Sunday-school lesson, and he even listened with interest when she would repeat it to her mother; but he never opened his own Bible, or thought it necessary to live a strictly Christian life. He was a good, upright, moral man, attending to his business faithfully, and never taking the advantage of those around him. He was a switchman on one of the great railroad lines leading into New York City, and it was his business to stand in the small watch-tower near the track, and turn the great iron levers every time a train passed in or out of the depot. Once a week he took a turn with his fellow-switchman, and worked at night, rather than in the daytime. This usually fell on Saturday, and Sunday he complained of being so tired and sleepy that he could do nothing but keep to his bed all day long. In the evening he loved to stay at home with his family, and enjoy himself in talking and reading to them.

"Papa, are you going to work to-night?" asked Etta the next Saturday afternoon, when her father came into his early dinner.

"Yes, child, would Etta like to go with me?"

"Oh!" And Etta's lips looked like her eyes—just as big and round. "Can I go, papa?" she asked, with a flutter of anticipation.

"Why, yes; little girl. I intended to take you some night and show you the switches and cars."

"John, why do you talk so? The switch-house is no place for Etta," interposed Etta's mother, looking severely at her husband. "She will get sleepy, too, before eleven o'clock."

"I know that, mother, but I have prepared everything for her. I have a nice little bed that she can sleep on when she gets tired. It will do her good to spend one night out."

"Well, if you'll take good care of her, it's all right."

And so it was decided that Etta should accompany her father to his work, and spend a night in the switch-house, where all the brakes and switches were connected and locked. For the next half hour she danced around the room in delight, imagining all sorts of sights which she would see. Her mother put on her a dark dress, which she could not soil in the greasy place where she was going. A warm shawl and some lunch were wrapped up in a bundle, and then, after kissing mamma a good-by, Etta and her father left their home for the railroad.

"What are these big things?" was Etta's first exclamation, when she entered the high tower, which overlooked the yard of the depot.

"Those are the switch-handles," replied her father; "when I move one of those backwards, the railroad out there in the yard moves also. Then the cars can run from one track to another."

"Oh! I see. But, papa, if you shouldn't turn one in time, what would happen?"

"Why, the whole train of cars would be thrown off the track, and many people killed."

Etta gave a shudder as she remembered the railroad accidents that she had read about. Then she continued:

"I should think you'd be afraid, papa. Suppose you should get to sleep and forget it? Then—"

"I should be the cause of many people's death," replied her father with a slight laugh, kissing his little girl at the same time.

"But you pray every night that you won't fall to sleep, and forget to turn the switch—don't you, papa?"

This was asked in such a confident tone that Etta's father could not find the heart to disappoint her by saying "no," and so he turned the question off by telling her something about the workings of the machinery in the tower. Etta soon became interested in his talk and listened attentively. She asked many questions, which her father answered. She even attempted to

turn one of the great handles, but her strength was insufficient for the act.

"Now, Etta, here comes the first train."

It was now quite dark, and a number of lights were seen flashing here and there in the yard, making all sorts of circles and gyrations as they were swung to and fro. In the switch-tower, however, it was quite dark, no lights being allowed in there by the company, as they would prevent the switchman from seeing his trains coming.

Etta looked in the direction her father pointed, and a great big light could be seen coming towards them, growing larger and brighter every moment. It was the headlight of the engine. The great iron horse blew a loud whistle before it reached the house, and her father gave one of the handles a twist, and the train of cars rushed off on another track. Etta watched the proceedings with interest, and did not get tired of it until a dozen trains had been switched off. Then she began to grow sleepy, and her father made her little bed up and told her to lie down and get some rest.

"I must say my prayers to you, papa; mamma isn't here," said the little girl when the bed was ready. "I will pray to God to keep you from falling to sleep and from making any accidents. Then you can pray to him, too."

Strange to say, Etta's father had not heard her pray before for four years, and he was strangely moved as the girl knelt down before him, and offered up her simple prayer. He heard his own name frequently mentioned, and listened to her simple wish that the switches would work all right, and nothing happen to the cars and the people in them. Then she finished, and in a few moments Etta was sleeping peacefully on her bed.

But her father began to think. He was all alone with his work, and during the intervals between the arrival of the trains he remained silent, looking at his only daughter and recalling some of the words of her prayer.

His thoughts were thus busily engaged when the shriek of another engine startled him. He woke up, and grasped the handle of his brake, and began to turn it. It would not move. He tugged away desperately at the iron lever, jerking it backwards and forwards, but, for some reason, it remained stationary. The shrieking train came hurrying on, unmindful of danger that awaited it. Great drops of perspiration began to roll down the forehead of the lonely switchman, as he saw the fearful accident that would soon happen. But he was a strong man, and one not easily disconcerted. He went down on his knees, and examined the bolts which held the lever in its place. Jammed in between two iron pins was a small piece of wood, which had caused all the disturbance.

It required but a moment for the excited man to pull out the offending piece of wood, and then, as he leaped to his feet, and seized the handle of the switch again, there escaped from his lips a once familiar phrase to him, "Now, God, help me."

The switch worked all right, the train rumbled by the switch-house on the right track, and the accident was averted. Etta's father wiped his forehead with his handkerchief, and went over and kissed his daughter. She was still sleeping peacefully, unmindful of the danger that had just been overcome.

"I believe it was your prayer that saved me," said the strong man; "and it has been a lesson to me."

He kissed her again; and then a deep silence fell upon him as though he were thinking or praying. No words escaped him, but his lips moved slowly in the dark.

The next day was Sunday, and Etta and her mother were both astonished to hear the husband and father say that he would accompany them to church that evening.

From that day the switchman seemed a changed man. He no longer gave some flimsy excuse when asked to read his Bible or to attend the meetings. He soon began to listen to Etta's lessons each Sunday, and help her out when she was puzzled. But she never knew how instrumental she had been in her father's conversion.—*Sunday-School Times.*

Love is the purification of the heart from self; it strengthens and ennobles the character, gives a higher motive and a nobler aim to every action of life, and makes both man and woman strong, noble and courageous; and the power to love truly and devotedly is the noblest gift with which a human being can be endowed; but it is a sacred fire that must not be burned to idols!—*Miss Jewsbury.*

MY NEIGHBOR JIM.

Everything pleases my neighbor Jim;
When it rained
He never complained,
But said wet weather suited him.
"There never is too much rain for me,
And this is something like," said he.

When earth was dry as a powder-mill
He did not sigh
Because it was dry,
But said if he could have his will
It would be his chief, supreme delight
To live where the sun shone day and night.

When winter came with its snow and ice
He did not scold
Because it was cold,
But said, "Now, this is real nice.
If ever from home I'm forced to go,
I'll move up north with the Eskimo."

A cyclone whirled along its track,
And did him harm—
It broke his arm,
And stripped the coat from off his back.
"And I would give another limb
To see such a blow again," said Jim.

And when at length his years were told,
And his body bent,
And his strength all spent,
And Jim was very weak and old,
"I long have waited to know," he said,
"How it feels to die;" and Jim was dead.

—*Temperance Banner.*

TEMPERANCE.

THE DEVIL'S TRAP.

In Philadelphia a boy was enticed into a saloon by one of those leech-eyed monsters, and he was given a glass of lemonade to quench his thirst. A customer at the bar said to the dispenser of liquor, "Why did you call that youth in to drink?" and the answer was: "Don't you see that mansion on the hill yonder. In a few years the old man of that mansion will die; the son will fall heir to it; and by his habits and customs will be unable to take care of it. Then I will become the owner." A tavern will swallow up more valuable property and more precious lives than any destructible tornado that ever existed.

The liquor traffic is like the deadly sting of the rattlesnake. This city is infested with many dens, but the citizens have become so accustomed to the noise of them that their rattle is now unheeded. License rattlesnakes! If the drink traffic is good, why license it?—put it on the market the same as other merchandise, and sell free. The revenue of the country is increased by the sacrifice of thousands of young men of the fair Dominion. Prohibition should be proclaimed from every pulpit and platform in the land. If the country were rid of the evil, prosperity would attend on every hand. Thus said the Rev. G. W. Mcdonald, of St. John, N. B., in the course of a sermon preached to the Royal Templars of that place.—*The Templar.*

BEWARE OF ALCOHOLIC DRINKS.

The movement among some of the most eminent physicians of Europe in organizing total abstinence societies is most appropriate, as they above all other classes are aware of the terrible effects and ravages proceeding from alcoholic drinks. In France alone 6,000 persons were sent last year to inebriate asylums, and an appalling fact connected with this was a majority of them were women. The proportion was three to one. Drunkenness is largely on the increase all over Europe, so physicians feel the necessity of doing something to check the evil from where so many diseases spring, and which causes such fearful destruction of life. The most learned among them have in warning tones told the people of the poisonous and death-dealing effect of alcohol, of how it destroys the tissues of various organs by coagulating the albumen and absorbing the water, of how it lessens the amount of carbon dioxide excreted by the lungs, thereby loading the system with this poison, of how it weakens the power of the heart and paralyzes the entire vasomotor nervous system, so it is only fitting for these men, knowing so well the devastation caused by this dreaded poison, to band men and women together for their protection.—*Pacific Ensign.*

A FRAUD.

If high license does decrease the *number* of saloons (and even that is a question), it must be admitted that it greatly *increases* the power of the saloons that remain; so that experience has demonstrated that the high-licensed rum traffic is just as potent for evil as is the low-licensed. And, by the way, this fact is well worthy the consideration of all Christians who have been deluded into the belief that the evils of the rum traffic can be overthrown by high license. Haman proposed to pay King Ahasueras a pretty high fee (ten thousand talents of silver) for a license to kill the Jews; and so the high-licensed delusion and fraud are only a scheme by which the rum traffic, through the payment of a middling high fee, secures a license to besot and murder from 75,000 to 150,000 citizens of the United States each year. Shame on any well-informed Christian who favors license, high or low!—*Telescope.*

OATMEAL VS. ALCOHOL.

It is supposed to be the proper thing at the close of a novel to introduce a moral with which to adorn the tale. In like manner the recent gauge conversion by the Great Western Railway company has its moral side. It was a wonderful feat and it was accomplished without the aid of alcohol. Time was, and is now in some quarters, when no work could be carried out unless intoxicants were supplied. It was supposed that nothing could exceed the sustaining power of alcohol, and this supposition has become crystalized into one of the most dangerous of customs. This testimony has been scouted in the past. But the late railway conversion was a striking proof of its truth, says the *Western Morning News.*

Over 200 miles of broad gauge railroad had to be transformed to narrow dimensions in the shortest possible time and with the greatest possible care. To accomplish the work nearly 5,000 men were employed, and they worked two successive days of seventeen hours with only short intervals for meals. The strain on the men was exceptional, yet not beer but oatmeal and water was provided by the railway company. Testimonials to its refreshing, thirst-quenching and sustaining power were heard on every side. This triumph of oatmeal water over beer should not pass unnoticed. Will farmers and other employers take cognizance of the explosion of the idea that beer is more sustaining than any other beverage?—*Exchange.*

SAYINGS OLD AND NEW.

The greed of the saloon is the peril of the people.

A saloon can no more be run without boys than a sawmill without logs.

Low license wants our boys; high license demands our girls also.

The saloon-keeper is the voter's agent whose ballot makes his business lawful.

What one does by his agent he does himself.

That which is morally wrong is never politically right.

The safety of the people is the State's supreme law.

Rum's license fees are the State's blood money.

The patronage of the bar is the beggary of the family.

He who stands behind the bar will one day stand before the judgment bar.—*Free Methodist.*

The silver for table use in one of the new hotels of Chicago just opened cost over $30,000. The bar-room is minutely described in the morning papers, and is called the Temple of Bacchus. The fitting up of this room cost $50,000. The keeping of it in customers will cost infinitely more. A world of misery and poverty and crime will result from the keeping up of this gilded dram-shop.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON VIII.—Third Quarter, 1892.—August 21.

SUBJECT.—The Apostles Persecuted..—Acts 5: 25-41.

GOLDEN TEXT.—We ought to obey God rather than men.—Acts. 5: 29.

[Open the Bible and read the lesson.]

Daily Readings.—M.—Acts 5: 25-32. T.—Acts 5: 33-42. W.—Acts 5: 17-24. T.—1 Thess. 2: 1-12. F.—2 Tim. 3: 10-17. S.—1 Pet. 3: 12-18. S.—2 Cor. 11: 21-33.

COMMENTS BY E. E. FLAGG.

1, *The Apostles before the Council.*—vs. 25, 26. The order of the Sanhedrim to bring the imprisoned apostles before them for examination had been met by the astonishing news that while the prison doors were safely locked and guarded the men they sought were standing in the temple teaching the people. They did not dare use violence in rearresting them, though engaged in repeating the very offence for which they had been put into prison. A wholesome fear was on their enemies—fear of the populace, as well as fear caused by the supernatural way in which they had been delivered. The lives of missionaries and Christian workers contain many illustrations of the wonderful manner in which God will preserve his own and make the wrath of man to praise him. There is something in the very atmosphere which surrounds those who are bent on doing their duty fearless of consequences which strikes terror to the hearts of their foes. The great sin of modern Christianity is the cowardice of its nominal professors. Would so many churches take "the price of blood" from rich brewers and wholesale liquor-dealers if the earnest voices of all their members who hate the shadow of complicity with the traffic could be lifted against such an outrage? Our churches continue to fellowship Masonry, though there is reason to believe that a majority of the members have strong objections to the lodge. How soon they might, had they the spirit of the early disciples, force an issue that would result in a triumph for the cause of pure religion; but they shrink from the contest which must come first. So did not the apostles.

2. *A good confession.*—vs. 27-32. "Behold, ye have filled Jerusalem with your doctrine." This was a singular admission for the priests to make, and it shows how utterly unavailing is pesecution to prevent the spread of the truth. "And intend to bring this man's blood upon us." The terrible curse which they invoked on themselves at Christ's crucifixion had evidently begun to cast its shadows before. Peter's noble answer, "We ought to obey God rather than men," contains the rule for every Christian when the civil and divine laws conflict. "The God of our fathers—he whom Abraham obeyed—was the one to whom all their vows of allegiance were given. By the use of this term Peter would show that the chief priests and elders themselves, with their traditions of men, were the real innovaters. So it is now. The old-fashioned religion seems a new thing in the eyes of many, because they have grown used to seeing only the corrupted forms; —ceremonies not ordained by Scripture, and the worldly lives of professors who have not been "transformed" by the Spirit of Christ. "We are his witnesses." The burden was laid upon them. They could not keep silent. Oh, that a like witnessing spirit might possess the whole church to-day! "So is also the Holy Ghost." We can never stand alone in witnessing for Jesus, or for any just and righteous cause. The Holy Spirit will witness with us, and in us, and for us, and they who oppose the truth will be "cut to the heart" as were these early adversaries of the Gospel. They were self-convicted of the dreadful crime with which Peter charged them, but not penitent. They had indeed slain the Just One. They make no reply, no attempt to defend themselves from the accusation, which only renders them more desperate in their fury; more determined to take the lives of the apostles. "They took counsel to slay them;" an epitome of the history of religious persecution in all lands and ages.

3. *Gamaliel's wise counsel.*—vs. 33-41. The world would have been saved many a blood-stained page if every tribunal of persecutors had contained a Gamaliel to show them their folly; and his wise advice might well be heeded by many a Christian to-day who is troubled, when some new view of truth that seems to upset the theological system in which he was brought up, is put forward. But how foolish to tremble for the truth; and if it be an error, the sooner it is overthrown the better. When conflicting religious isms are rife, our best way to meet them is to cling close to the Word of God. "In quietness and in confidence shall be your strength." That the council in their heated state of mind should have accepted Gamaliel's advice must have seemed almost as wonderful to the apostles as their escape from prison; but let this thought keep us from all cowardly fear when we are doing our duty: that no servant of God can die before his time. Even the angel of the pestilence must sheathe his sword until our work is done; and much less can mortal man do aught to harm us.

RELIGIOUS NEWS.

BAPTIST.

—There are over 200 Baptist churches in Wisconsin, but only eight of their pulpits are to-day occupied by the same pastors they were eight years ago. Instability and brevity in the pastoral relation is one of the evident causes of church weakness in this State. The reason of these frequent changes rests alike with the churches and the pastors.

CHURCH OF ENGLAND.

—It begins to seem that the only thing which can save the Church of England from being entirely Romanized is its disestablishment. How far gone in that bad direction many of its parishes and ministers already are, may be inferred from the quotations made in the London *Christian Commonwealth* from a recent book, "Home Idolatry and Home Missions," by Rev. Morley Wright. We take the following from an article in the paper named: "The evidence which Mr. Morley Wright adduces is of the usual familiar yet startling sort. The following is from a copy of the official list of Lent services at St. Peter's, London Docks: On Thursday, March 3d (1892) at 5 P. M. 'Solemn Vespers of the Blessed Sacrament.' This is a service for the *adoration* of the Sacrament. The list of services has a letter from the vicar of St. Peter's attached to it, in which occurs the following passage: "*Bring the cards [of resolution] to one of the early celebrations of the Holy Eucharist*, and when your dear Lord comes down on the *Holy Altar in the form of bread and wine, reading over your resolution on your knees, ask him to help you to keep it.*' On Good Friday, at St. Cuthbert's, Kensington, the devout were exhorted to attend at 9 A. M. for the service of '*Adoration* of the Holy Cross.' And on the same day in Manchester Cathedral a service in honor of the Blessed Virgin, known as the *Stabat Mater*, was performed in presence of the Dean and Chapter. In the *English Catholic's Vade Mecum*, which is bound up with the prayer book, and used in all parts of the land, we have ever Roman Catholic doctrine that can be named—the Worship of the Virgin Mary, Confession to a Priest, Prayers for the Dead, Celibacy, the Seven Sacraments and the Mass."

CONGREGATIONAL.

—The Center Congregational church, of Manchester, Conn., has distinguished itself as the first church in the world to recognize the bicycle as a Sunday conveyance. A large number of its regular attendants, residing at a distance from the church, both gentlemen and ladies, have been accustomed to reach the place of worship on bicycles, and a bicycle shed, with lock and key, has been built.

EVANGELICAL.

—Extensive preparations are being made for the convention of Christian Workers to be held this year, Nov. 10–16, at Tremont Temple, Boston. Revs. B. Fay Mills and L. P. Sibballs have just been added to the general committee. The convention will surely miss, this year, the genial and spiritual presence of Col. George R. Clarke, one of its early promoters.

—The field assigned to Dr. H. C. Woods, superintendent of missions of the Home Mission Society, is now to include Kansas, Colorado, Wyoming, New Mexico, Oklahoma, Arizona and Utah—surely, a big field. His residence is to be at Colorado Springs, Colo., to which place his correspondence should be addressed.

—The missionary work of the National Temperance Society has, during the past year, been vigorously prosecuted in needy localities all over the country. Six colored missionaries have been maintained in the field, and a large amount of literature has been circulated all over the South.

—America in fifty years expended $1,250,000 to evangelize the Sandwich Islands, and has received back $4,-000,000 a year in commerce.

—Rev. Sam. P. Jones will hold meetings at Harrisonburg, Va., commencing Aug. 16.

JEWS.

—A fine piece of land, about 2,400 acres, on the east side of Jordan, has been bought by a society called "Lovers of Zion," for a colony in which distressed Russian Jews may settle. The tribe of Manasseh originally possessed this territory.

LUTHERAN.

—The annual meeting of the Augustana Synod was held this year at Lindsburg, Kansas. The attendance was 141 clergymen and 60 lay delegates. The following officers were elected: President, Rev. P. J. Soaerd; Vice-president, Rev. M. C. Ranseen; Secretary, Rev. C. M. Esbjorn; Treasurer, Mr. C. G. Thulin. The total income for Augustana College and Seminary at Rock Island, Ill., during the past year was $580.15. The expenses in different directions were about the same. The institution is growing in favor. A post-graduate course has been introduced, so that special studies may be pursued. Rev. C. E. Lindberg is president of the faculty. Five of this year's graduates can also preach English.

—At the recent meeting of the United Synod of the South, it was decided that a Theological Seminary is to be established for the Southern church, which for the present will have its headquarters at Newberry, S. C. A number of places, especially Winston, N. C., are anxious to secure the permanent site for the new seminary. Rev. A. G. Voigt was elected as first professor. The bequest of $10,000 for the seminary from the late Capt. A. W. Barrier was accepted. Hon. H. S. Trout was elected treasurer of the seminary fund.

—At its late session Michigan Synod resolved to join the Synodical Conference, and also to unite with the Minnesota and Wisconsin Synods in forming a joint synod of the Northwest.

MENNONITES.

—A number of new Mennonite settlements are being formed in the British Northwest Territory. Already quite a number from the older settlements of Manitoba as well as from the States have gone to these new homes, and many more will no doubt soon follow, while many new emigrants from across the sea are expected to join them in settling this country which is represented as a land of great promises. It is encouraging to note that among those already gone there, there are those who are quite as much concerned for the spiritual welfare as for the material prosperity of the new colonies.

METHODIST EPISCOPAL.

—The Chicago District Camp-Ground association has invited the Class-leaders' association of the Chicago districts to take charge of the services Saturday, Aug. 13, at Des Plaines, and it is the purpose of the class-leaders to make that the great day of the camp meeting. The platform is 600 feet long by 16 feet wide, and the waiting-room 160 feet long by 32 feet wide. The camp meeting will spend about $3,000 in general improvements, including one tent 100 by 140 feet, and another for the Epworth league 70 feet in diameter with new platforms, seats, etc. It has also provided a corral and stables for horses and vehicles. These and other improvements are being made with special reference to the international camp meeting to be held on these grounds in 1893.

—The Methodist Episcopal church, South, has two missionary societies, the men's and the women's, of which the former reports a large deficiency and the latter an equally large surplus well invested.

SALVATION ARMY.

—The Salvation Army in California has augmented its forces with a body of musical troopers, known as the Hallelujah Cavalry. This cavalcade will sweep along the highways, arousing the unconverted. Flaming posters headed "Bombardment of the Hallelujah Cavalry!" have been displayed all over the State. The idea is a new one in the methods of the Army, and originated with "Major" Kyle, the commander of the Salvationists on the Pacific Coast. No women are to be allowed to accompany the mounted warriors, for the sufficient reason that the horses pressed into the service are Nevada broncos unaccustomed to the blare of trumpets and the boom of the big drum. A cow-boy convert has promised, however, to make the animals tractable after a fashion. The music of the cavalry will be furnished by ten brass instruments, banjos, drums, horns, and tambourines. Regular cavalry saddles will be furnished for the men, and will be set off with red braided saddle-cloths. The uniform will be white cavalry fatigue hats, loose red blouses, and cavalry boots tipped with long spurs, more for the clanking they will make than to rowel the broncos. The leading riders will carry lances and fluttering pennons. The troopers will camp along their route in regular army style. They expect to penetrate the mountain and desert parts of the State, where churches and meeting-houses are not to be found.

—General Booth says that the Salvation Army uniform is worn by men of all colors and in every zone on earth.

—In the Salvation Army, almost the first thing is a postal note sent home by some one who once spent everything in sin.

UNITED BRETHREN.

—The Synod of Pittsburgh will hold its thirty-first regular meeting at Ridgeview Park, commencing Thursday, Aug. 25, at 10 A. M., and continuing until the following Monday.

—The Synod of Nebraska will meet in Kearney, on Tuesday, Aug. 30, at 7:30 P. M., the opening sermon to be preached by the moderator, Rev. J. D. Rankin, of Denver. The meeting will continue till Sept. 10.

—The Synod of Iowa will assemble in convocation at Colfax Springs, Colfax, Iowa, on Aug. 16, 1892, and will continue its sessions until Aug. 23.

News of the Week.

CHICAGO.

According to the first quarterly calendar issued by the University of Chicago the admission examinations will be held on September 22, 23 and 24.

Users of smoke-consuming devices unite in the verdict that the smoke extinguisher is a money-saving investment.

Secretary Goodspeed corrects the erroneous impression that Chicago University cannot enroll any more students.

Commissioner Hannah Oucherlony and Adjutant Sommer bade farewell to the Salvation Army last week.

Commissioner Aldrich has given permission for the erection of two free bathhouses in the city by members of the Municipal Order League.

The Market National Bank, with a capital of $1,000,000, has been organized with A. F. Seeberger as president and Seymour Walton as cashier.

The police have received instructions to investigate the petitions of applicants for saloon licenses before they are granted.

Judge Baker decided the Garfield Park Club mandamus in favor of the city. The race track is still open, however.

Under a recent act of Congress, Chinamen will hereafter be required to take out certificates of residence in the United States. In applying for certificates of residence Chinamen must in future each present three portraits of himself in different attitudes.

The claims of Contractor Onderdonk for extra work on the new four-mile tunnel amount to nearly $4,000,000.

John Redmond's motion for a new taial for murder was heard and denied by Judge Tuthill. Redmond will go to the Penitentiary in a few days to work hard for the rest of his natural life.

The total valuations of real estate and personal property assessments in the North Town show a moderate increase over those of 1891.

Owing to the retention of city funds by County Collector Kern the general fund of the city is very low.

The thirty-third annual Rock River Methodist camp-meeting commenced at Desplaines. Large crowds are attending it.

COUNTRY.

Anthony Comstock, Wednesday, seized the week's issue of New York *Truth* upon the ground that a picture contained in the paper was immoral.

In the Senate yesterday a select committee of seven was appointed to investigate and report the facts in relation to the employment of armed bodies for private purposes.

Charles F. Ernst, a prominent Republican politician of Missouri and postmaster of St. Joseph, in the State, died Tuesday.

Cyrus W. Field's estate is estimated to be worth $350,000, not including the life insurance policies of about $300,000. This will make the total amount to be divided over $600,000.

Reports received from the principal grain-growing Western States show that the crops in all kinds of grain have been favored with growing and ripening weather.

During July there were 840 deaths in Washington, D. C., exceeding the previous high record in any month by 142. The large increase is attributed to excessive heat.

Ten thousand dollars in bank notes and gold were found Tuesday hidden in the walls of a deserted house formerly occupied by an eccentric old farmer near Detroit, Mich.

Miners in the Coal Creek (Tennessee) region are growing restless because of the continued presence of troops acting as guards over the convict camps, and another outbreak is feared.

The Houston & Texas Western Railroad was sold at sheriff's sale Tuesday to James A. Baker, Jr., agent for E. S. Jamieson, of New York, for $1,200,000. The company's land, amounting to 73,800 acres, was bought for $100,000.

The twenty-second annual convention of the Catholic Total Abstinence Union of America began its session in Indianapolis Tuesday with 400 delegates present and Bishop Colter, of Winona, Minn., in the chair.

(*Continued on 16th page.*)

Donations.

Current Expense Fund:

R. Canning	$ 2.00
Mrs. M. W. Bingham	5.00
Josiah Shaw	3.50
D. Horning	2.00
Samuel Bushey	2.75
W. Sperry	10.00
Mrs. George R. Milton	12.00
Winfield Hine	2.00
O. C. Blanchard	5.00
Wandell Vine	10.00
Wm. Walker	1.00
Geo. S. Carlisle	3.50
Rufus Johnson	10.00
Eld. Isaac Bancroft	2.50
Mrs. A. H. Doyon	10.00
Samuel A. Pratt	10.00
E. Whipple	.50
Collections per W. I. Phillips	24.23
Estate of George Brokaw	200.00
Estate of John Hays Gray	37.50
Previously reported	448.20
	$801.68

Southern Ministers' Fund:

Mrs. H. Loker	$ .50
Previously reported	14.00
	$ 14.50

Free Tract Fund:

Mrs. M. F. Carr	$ 1.55
J. H. Cone	1.00
Previously reported	10.85
	$ 13.40

Cynosure Extension Fund:

Thomas Ruth	$ 1.00
Wm. Huston	10.00
Previously reported	5.00
	$ 16.00

Foreign Fund:

R. D. Nichols	$ 2.00

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 1 to Aug. 6:

J A Parks, J H Cone, J Howe, M Wylie, Mrs A W Schunhut, G Brandon, J Grove, Geo Swanson Jr, W L Enlow, Rev M A Kelsey, Mrs E B Clark, E A Cook, Rev J P Dyas, J S Smith, Rev J W Winfrey, Rev J D Owens, J M Elliott, E Dresser, F A Armstrong, H Johnson, T B Wilson, Rev S Mathew, L Platt, J R Lyons, P Kribs, F Brouse, Rev I H Gorrell, R B Davis.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	68	@	69
Winter No. 2	76	@	78¼
Corn—No. 2	51⅛	@	52⅛
Oats—No. 2	33⅜	@	35⅝
Rye—No. 2			66
Bran per ton	11 25		11 50
Hay—Timothy	11 00	@	13 00
Butter, medium to best	14	@	22
Cheese	03	@	09¾
Beans	1 50	@	1 85
Eggs	15½		16
Seeds—Timothy	1 20	@	1 35
Flax	75	@	1 03½
Broom corn	05½	@	07
Potatoes, per bbl	1 00	@	2 15
Hides—Green to dry flint	2½	@	06½
Lumber—Common	10 00	@	13 00
Wool (washed)	24	@	32
Cattle—Choice to extra	4 75	@	5 45
Common to good	3 90	@	4 50
Hogs	4 75	@	6 15
Sheep	4 00	@	5 25

NEW YORK.

Wheat	83⅞	@	85⅞
Corn	61	@	62
Oats	35	@	43
Eggs	15	@	15½
Butter	13½	@	23
Wool	15	@	35

KANSAS CITY.

Cattle	1 70	@	4 75
Hogs	5 40	@	6 10
Sheep	4 50	@	5 00

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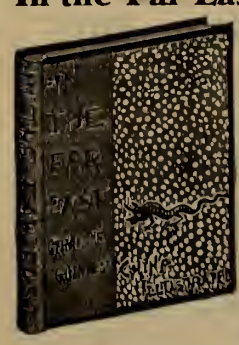
In the Far East.



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PREPARE FOR WINDOW PLANTS.

If you desire flowers all winter on geraniums, heliotropes, fuchsias, and similar plants, as ordinarily do duty outdoors in the flower garden in summer, don't depend upon the same plants for winter you do for summer. The best way is to select young plants for the purpose, and keep them in the pots all summer. Say if you now select nice, thrifty young plants in three-inch pots, repot them into four or five-inch pots, and they will be just the thing for winter. As flowers are no object on these in the summer, keep them picked off and encourage the plants to make nice, stocky, compact plants. To aid this give every plant an abundance of room so that they have air and light all around them. Such plants plunged to half their depth in the soil will want but very little attention save an occasional watering and pinching of shoots where there is uneven growth. Plants grown this way will be ready to flower freely by fall, continuing all winter, while those lifted up out of the garden will take half the winter to recover themselves.—*Edgar Sanders, in Prairie Farmer.*

THE BACK DOOR.

No kitchen slops, either from wash-tubs or dish-pan, must be thrown upon the ground, or into that open drain too often found at the back of the house. Boarders should fly a place where this untidiness exists. Organic waste festers in the hot sun, and the saturated ground gives forth incense fit for Beelzebub, god of flies. All household waste should be removed as fast as it gathers, and lightly buried. In the dark laboratory of the earth noxious matter is turned at once to sweet and wholesome uses. Lawn and garden thrive on what is fatal to man. But if this cannot be done, then the kitchen waste should be burned two or three times a day. No standing pails of garbage should be allowed to tempt flies and defile the fragrant air.—*Anonymous.*

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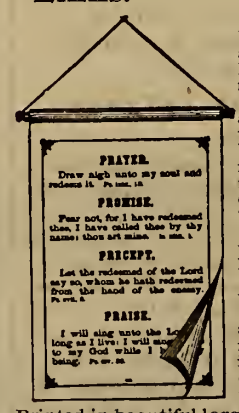

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FARM NOTES.

SCIENTIFIC POULTRY FEEDING.

At Cornell University Experiment Station last year a series of experiments were conducted by James E. Rice, a graduate of the college, under the supervision of the director. The experiments were made upon different lots of fowls: they were fed all they would eat of the following rations: No. 1, one-third wheat bran, one-third wheat shorts, one-third cotton-seed meal, two parts skimmed milk. No. 2 was fed on cracked corn and whole corn. Both lots had a small allowance of green clover or cabbage. The following are the conclusions given:

So far as it is warrantable to draw any conclusions from a single experiment of this kind it would seem that—

Chickens fed on an exclusive corn diet will not make a satisfactory development, particularly of feathers.

The bones of chickens fed upon a nitrogenous ration are fifty per cent stronger than those fed upon a carbonaceous ration.

Hens fed on a nitrogenous ration lay many more eggs, but of smaller size and poorer quality, than those fed exclusively on corn.

Hens fed on corn, while not suffering in general health, become sluggish, deposit large masses of fat on the internal organs, and lay a few eggs of large size and excellent quality.

The flesh of nitrogenous fed fowls contains more albuminoids and less fat than those fed on a carbonaceous ration, and is darker colored, juicier, and tenderer.

UNEVENLY MATCHED TEAMS.

The old Hebraic injunction against yoking the ox and the ass together has a sound reason for it. Such a team could not pull true, the slower ox holding back. Neither could exert the full strength it might if each pulled true and evenly. The jerking from side to side makes sore shoulders, and very soon the team that was at first only mismated must be given a month's rest to put it in shape for working again.

TOMATOES IN FIELD CULTURE.

Not one-half nor one-tenth of the tomatoes marketed yearly could be grown in gardens on rich soil. It is a common practice now to grow them by the acre on warm and only moderately rich soil. Thus grown, the plants can be set more closely, and it is claimed will produce earlier fruit, not running so much to leaf as on richer soil. The price of tomatoes varies, and depends often on abundance or scarcity of fruit. The crop in field culture yields more than potatoes, and usually sells for more money.

SOIL FOR CELERY CULTURE.

Mr. Stuart, of Kalamazoo, Mich., who is a successful grower of this delicious vegetable product, as well as author of a reliable work upon celery growing, makes the declaration that the peat lands, so common, and usually known as waste lands, swamps, mireholes, and good only to hold the world together, when suitably reclaimed, are the choicest locations upon which to grow celery, because they can be quickly worked and done so easily after one once knows how. There is a constantly increasing demand for this product; and if the profits from its culture will encourage the reclamation of the unsightly swamps whereby they may be made to contribute to the expenses of the farm, or add to the income resulting from labor, some good will be accomplished. As a result, peat bogs or swamp lands are the residue of decomposed matter, such as grasses, weeds, etc., and are a veritable storehouse of nitrogen in a latent condition, only requiring reclaiming to bring it into energetic activity through the channel of crop production.

AN EXPENSIVE PIG-PEN.

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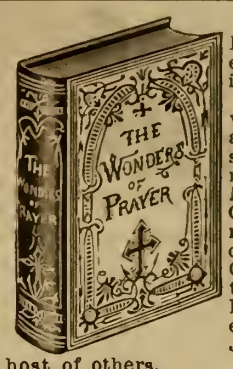

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NEWS OF THE WEEK (*Continued from 13th page*).

Joseph Wood was electrocuted Tuesday at the Dannemora (N. Y.) prison for murder. Death was reported to have been painless and instantaneous.

Tom Graham was shot and killed Tuesday at Phœnix, Arizona, by Ed. Tewksbury. The shooting was the result of a family feud of five years' standing, during which time twenty-seven men have been killed on Graham's side, and fourteen on Tewksbury's.

Albert Delaurens, a Swiss, who claims to have come last from Chicago, is locked up in New York, charged with attempting to blackmail New York firms on the threat of blowing them up with dynamite. He pleaded hunger as an excuse.

The bark Alice, from Auckland, New Zealand, which arrived in New York Tuesday, met June 18 an iceberg 400 feet high. June 19 more than 300 bergs were counted, and at noon the hull was inclosed with ice on all sides as far as the eye could see. They were imprisoned in ice until June 21.

Canada's Minister of the Interior has given orders for the vaccination of all children and others on the Indian reserves this side of the Rocky Mountains.

Norwegian bark Neptune arrived at New York Wednesday from Rio Janeiro with yellow fever aboard. Two of her crew died en route. She was detained at quarantine.

Michigan insane asylums are reported as badly overcrowded and it is a serious question what to do with new patients. The next Legislature will be asked to take prompt action in the matter.

It has been practically settled that the next meeting of the American Dental Association will be held in Chicago at the time of the August meeting of the World's Columbian Dental Congress, but it is probable that no association business will be transacted then.

Every department of the Phœnix Iron Company, at Phœnixville, Pa., was started up Tuesday night for the first time in years. The firm has received a number of orders from Homestead, and the works will run double time.

Otto Flemming, of Philadelphia, caused an attachment to be issued against the Supreme Sitting of the Order of the Iron Hall Wednesday to recover a debt of $100,000.

The movement of currency to the West for the purpose of moving the crops has begun, the first consignment being sent from the New York Sub-treasury Wednesday. It is not probable that the demand for funds will be so long continued as in the past.

The State Board of Health has investigated the reports of an alleged epidemic among the students of Western Normal College at Bushnell, Ill., and reports that no such epidemic existed or exists. The report was false in every particular.

Colonel Rogers, the noted wheat crop guesser of Minneapolis, "guesses" that the wheat yield of Minnesota and the two Dakotas this year will be 125,000,000 bushels, and says that he will raise his "guess" 10,000,000 bushels if the present good weather keeps up till harvest.

President Harrison Wednesday vetoed the bill to give the Court of Claims jurisdiction over land-patent cases.

Burlington, Wis., was shaken by an earthquake shock Wednesday night.

William K. Vanderbilt's yacht Alva, upon which he spent nearly $1,000,000, and which sunk recently off Nantucket Shoals, Mass., was sold at auction in New York, Thursday, for $3,500.

People's party of Nebraska completed its State ticket Thursday morning. Ex-United States Senator C. H. Van Wyck heads the ticket for Governor.

At a meeting of the Philadelphia Iron Hall Company Wednesday night Freeman D. Somerby was defeated for re-election to the presidency of the company.

Three troops of cavalry from Fort Reno, under command of Captain Michler, have gone to the Cherokee strip under orders to drive out all the cattle there.

According to school census now finished, Peoria has 20,436 persons under 21 years of age and it is estimated that the population of that city is now at least 50,000.

Archbishop Corrigan, of New York, denies that he was disrespectful to the Pope over the school question and produces his letter to His Holiness in proof.

At a meeting of the Democratic National Committee at New York Thursday Don M. Dickinson, of Michigan, was elected chairman of the campaign committee.

Calvin S. Stowell, past grand commander and generalissimo of the Knights Templar, from Olean, N. Y., died in Denver, Col., Thursday, of heart failure, while indulging in a soda bath.

West Virginia Republicans completed the nomination of their State ticket Thursday. Senator Thomas C. Davis, of Grafton, is the nominee for Governor.

The Michigan Legislature met in extra session Friday for the purpose of apportioning the Legislative and Senatorial Districts of the State.

Strikers started a riot at the Duquesne Mills Thursday morning. Gen. Wiley, in response to a telegram, sent the Sixteenth Regiment there on a special train and order was quickly restored.

Officers of the St. Louis and San Francisco Road, at Springfield, Mo., have denied the petition of the Order of Railway Carmen for an increase of 25 per cent in wages, and serious trouble is feared.

Owen Miller, president of the Musicians' Union of St. Louis, has telegraphed a protest against the employment by Knights Templar of the military band of Jefferson barracks to furnish music on the proposed trip to the Denver conclave.

Studebaker wagon works, the largest in the world, were obliged to shut down Thursday owing to 3,000 men refusing to work on account of the company using material purchased of the Carnegie Steel Company.

FOREIGN.

Several Paris papers report that an attempt was made Saturday night to blow up with dynamite a number of buildings in Versailles.

Warsaw papers report that the town of Rzecze, in Volhynia, was set on fire in four corners Wednesday and completely destroyed, fourteen persons being killed, sixteen seriously injured, and 2,000 rendered homeless.

The celebrated painter, Leopold Mueller, died at Vienna Thursday. Many of his pictures have been purchased by Americans.

Mrs. Ernestine Rose, well known as a woman's rights advocate, especially in America, died at Brighton, England, Thursday.

Cholera has broken out in Toungoo, Burmah. Many shops have been closed on account of the death of the owners, and business is almost at a standstill. Inhabitants are quitting the town. The outbreak was due to the filth.

Sarts at Ashkend in Asiatic Russia claimed the Russian doctors were poisoning the people afflicted with cholera and instituted riots, killing the Governor General. Troops were called out and many killed and wounded before the zealots were subdued.

Great Britain's Parliament was opened Thursday. Mr. Peel was re-elected speaker, but no further business was done. Gladstone was cheered and given a hearty reception in the House.

Lord Chief Justice Coleridge, in deciding a suit for right of way Thursday in London in a workingman's favor, rebuked the Duke of Rutland and his son for trampling on the rights of the people.

Charges of corruption were made Wednesday against the election agents of Balfour with a view to unseating him.

Directors of the Panama Canal are said to have signed a contract with a syndicate for the completion of the great inter-oceanic ditch.

The Czar of Russia is the largest individual landowner in the world. The area of his possessions is far greater than that of the entire Republic of France.

Since the Franco-Prussian war Germany has spent $2,200,000,000 on her army and navy.

It is estimated that over 100,000,000 of people now speak the English language, over 69,000,000 German, and over 41,000,000 French.

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About twenty ministers of the Gospel, representing various denominations, have signified their intentions to be present at the Oregon State Anti-Secrecy Convention, at Canby, Ore., on the 23d and 24th instant. Let earnestness and activity pervade the labors and prayers of all who desire the success of this grand rally in the far Northwest. Address Rev. S. Mathews, at Canby.

We have in hand, for early insertion, from the pen of a Freemason, an article showing, quite conclusively, that the fraternity is more or less under the influence of Demonism; or, in other words, that in joining it, if his heart is in its work, a man surrenders himself to Satan, and under that influence is blinded and unable to distinguish the evils to which he is subjected.

We make room to-day for a mournful tribute to a man of sterling worth and a triumphant witness for the truth as it is in Christ Jesus—our late intimate associate in the anti-secrecy reform, Bro. Geo. R. Milton (whose portrait we present on this page). In every Christian's death the world is always a loser, but the strength of the heavenly host is augmented by his entrance into life eternal. What we who remain have lost we can only regain by following his example in Christian faith and practice.

Bro. W. B. Stoddard, writing in another column of this issue, calls attention to measures now in progress for the success of the State Anti-secrecy Convention which it is proposed to hold at Walton, Delaware county, New York, in October next. This movement is not only interesting to every *Cynosure* reader, but of extreme importance to all who ought to be in attendance on that occasion. The date is not yet announced, but it soon will be, and a hearty co-operation in the deliberations of the convention should be freely conceded, and made a subject of earnest prayer.

The labor troubles in Tennessee increase in intensity, and overt acts abound. Mine owners had secured 390 convicts from the State prison to work the mines at or near Tracy, belonging to the Tennessee Coal and Iron Co. These men were badly housed and treated with unwarranted severity, and compelled to work long hours. Aggravated beyond measure by this act of the mercenary mine-owners, the free miners banded themselves together, burned the stockades, marched the convicts to the railroad train, and sent them back to the penitentiary, under guard. Briefly, these are the facts in the latest development. The war is on, and the end is not yet.

GEORGE R. MILTON.

[See 8th page.]

About 100,000 persons, from all parts of the United States, visited Denver, Colo., last week, to witness the triennial conclave and parade of the Knights Templar. Thirty thousand of these mock knights were in line during the march, with plumes and swords and martial bearing and uniforms—for what? Simply to make a show. What worthy object lies beneath this pomp and glitter, this interchange of high-sounding titles and military paraphernalia—all so unrepublican and mistrustful? Why all these secret meetings, signs and grips of the numerous commanderies? Will they tell us that these things are but an expression of brotherly love—a love so exclusive that an humble servant of the Lord Jesus, whom they pretend to venerate, if he does not belong to their order, is as the off-scourings of the earth? What a farce is the lodge when it apes Christianity!

Citizens of towns lying along the principal railroad routes leading to Denver, Colo., were treated, on a recent Sunday, as they are on other Sundays every three years, to a sight of passenger coaches filled with jubilant, drinking Knights Templar on the way to their triennial conclave. That these men, who profess in their secret work to be friends and defenders of the Lord Jesus Christ, and at their initiation are invested with the emblem of their faith in him, should openly disgrace the day set apart for his honor and worship by traveling and other profane uses, serves only to show what a hollow institution Freemasonry is when separated from its glitter and shams. It is reported that a part of the business of the recent conclave was to arrange for the preparation of a new ritual. Will they eliminate from it the name and teachings of Jesus? It certainly would honor him more highly than does the present blasphemous work, taken in connection with their ordinary practices.

WHAT ONE WOMAN DID:

AND WHAT ANY OTHER MAY DO TO FREE HER LOVED ONES FROM THE BONDAGE OF FREEMASONRY.

BY A MEMBER.

Some four years ago my indignation was 'roused by finding that Masonry, instead of being only a foolish waste of time, was a fraud which Satan had been successfully perpetrating on society for over two hundred years; and that actually here, in the dawn of the twentieth century, with the light of Christ's Gospel, free to men, Satan was deluding our husbands and sons, and binding them, soul and body, and that they were *forbidden* to tell us, their loving wives, what was free to be known to profane, ungodly men, who cared nothing for them, but to use them as a butt of ridicule.

With two other women whose sense of offended dignity and pride were akin to my own, we met and resolved to devote ourselves to finding out this secret business which was separating us from those whose duty it was to confide in us.

We, three Christian women, wives of three deluded, weak men, who had not the power to break the bonds of this secret sin, resolved, with the help of Almighty God, and in the name of his Christ, that we would free our husbands from bondage; and we pledged ourselves *never* to stop our work until every man related to us by any tie of kinship was out of the land of Egypt and house of bondage—"not a hoof left behind."

Our husbands were professed followers of Jesus Christ, and we would not allow our Father's house to be made a den of thieves, and we would insist on the unconditional surrender of either God or Satan—the church or the lodge. We resolved to thoroughly inform ourselves on all points in regard to the charm of secret societies wherein lay the power to force our loved ones to *lie*, deceive, and otherwise degrade themselves in our eyes, for the purpose of keeping us in ignorance of their pursuits. So

"We three did agree,
In peace, love and unity,"
The whole business to search;
"So we three did agree"
To find three, such as we,
This sacred vow to keep.

We three, and, later, three times three, procured all the books of instruction which are printed in this country for the use of the lodge, such as Macoy's, Mackey's, Pike's, Sickel's, Duncan's, Richardson's and Allyn's, besides all literature bearing on the subject. We also obtained many English works; such as the plain and illustrated teachings of Dr. Geo. Oliver, Preston, and others; also the French "work," by many authors, the numberless lectures of enthusiastic advocates of the "system of morality veiled in allegory," etc.; also the works of Findel, of Leipzig, until our library contained over fifty volumes of standard works, English, American and French, and the monitors and rituals used in the "work of the lodge."

We spent one year in the careful study of the "work" as used in the different countries, and the different States of our own country. We were assisted by the voluminous publications of Ezra A. Cook, who prints only well-attested and perfectly truthful expositions of the craft. Being a Christian man, his publications can be relied on, and are helpful, in that the rites are more fully illustrated and explained.

We became so well informed that several of the "craft" have borrowed our books, secretly, to inform themselves in regard to higher degrees, so that they may save their money, and steal the passwords and signs.

We re-organized our society, composed of "we three and three times three such as we," and drew up the following resolutions:

Whereas, we, Christian women, wives, daughters, and mothers of Freemasons, find our husbands, fathers and sons, who are professed Christians, indulging in scenes of defilement and sin, which they are ashamed to have us know, thereby forming a wall of secrecy and separation between us, causing them to live a lie, and compelling us to distrust them: we have informed ourselves of the nature of the "mystery and secrecy," and pronounce the rites and ceremonies of Masonry *degrading*, in that it forces a man to appear partially naked, blindfolded, led about a lodge room by a rope fastened around his neck, subjecting him to positions and duties, kneelings and gyrations, which to us seem brutal and disgusting, inasmuch as this is done while he is hoodwinked and left a victim to the coarse jeer and joke of profane and ungodly men.

2. *It robs a man of his liberty*, in that it compels him to take an oath that he will not tell of his degradation to any "*cowan*"—meaning his wife *or any other* "*dog*"—and thereby causing him to be bound by Satan's chains.

3. *It causes him to perjure himself*, or live a lie, in that he swears directly contrary to the vow he has taken, when he becomes a member of Christ's church, or *vice versa*.

4. *It makes him break the law of his land and church*, by taking an unlawful oath, in that no oath is lawful unless administered by the church or state.

5. *It makes him blaspheme*, in that he defiles sacred names, and sacred things, using the name of God lightly, in mock prayers, while performing Satan's rites and ceremonies; by using the Word of God for unlawful oaths and passwords, while degrading his body and mind, which is the "temple of God." By representing Deity in the burning bush, and other scenes, as sinful. In trifling with the ark of the covenant and other things which God called holy.

In the third degree, by making Christ's death and resurrection a jest, as performed in Hiram's death, and hundreds of like scenes, all interspersed with mock prayers and Bible readings; taking God's holy name in vain, using the Word of God to bind unlawful oaths, with penalties so degrading and brutal that a South Sea Islander would revolt at them, and often sealing them in libations (as in the fifth or sealed libation) from a human skull, which make us, as wives and mothers, feel that we have been deceived and tricked by lies, and thus insulted, by this "work of darkness" and sin, called the "mysteries of Masonry."

Therefore, we, the redeemed of our Lord Jesus Christ, and in his name, protest against such abuse of our husbands, and sons, and such an insult to our Divine Master; and we pledge ourselves to tell it out to every woman who has a loved one in chains, so that she may, in turn, tell it out to others, until our influence is felt in the home and community, believing that no young man will pay for what he can get for nothing; so we place the light in the hands of the uninitiated; and believing the charm for our loved ones who are bound will be gone, when they realize that we can see them, as "Hiram," as "a sojourner over the rough and rugged road," or as a "prepared candidate" in the lodge room. We hereby pledge ourselves not to (knowingly) patronize in business, entertain socially, listen to the preaching of God's Word by, or receive the "sacrament of the Lord's Supper" from the hand of an "affiliated" Mason; that is, one who visits the lodge or commandery of Knights Templar, or pays dues and fees.

That we, who are wives, will remain such; "for what knowest thou, O wife, whether thou shalt save thy husband;" using our knowledge at all times, in love and persuasion, to cause them to turn from the evil.

That we, who are unmarried, will not "become unequally yoked" with this sin, but will marry after a promise to renounce all such equivocal works of Satan, and never to return to it.

To which we sign our names.

We have put into the hands of over one hundred women the means of thoroughly informing themselves and others; and we have, through God's blessing, induced many to renounce forever the sinful practice, and many others to avoid entering the "unknown mystery."

We "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Any woman can form a society, but thorough knowledge of the craft is essential. *The first thing taught a Mason is to lie;* and, unless he finds you are in dead earnest, and *know more than he does*, you will be outwitted by him, for the *best Mason that ever lived* is a *perjurer*, and must be, by his own showing. Read the works of their advocates; they are all inventions of the *father of lies.*" ....

FREEMASONRY A UNIVERSAL RELIGION.

BY REV. GEO. J. FRITSCHEL.

In order to understand the religious idea which is the real secret of Freemasonry, it is quite important to know the time in which this institution took its present form. In spite of the queer and improbable traditions of many Masonic authors concerning the age of their order, it is *an established* historical fact that the order sprung into existence in the year 1717. This is also conceded by many intelligent Masonic writers.

To us it is merely of psychological interest how reasonable authors can in full earnest make such fantastic assertions as we find them in Masonic articles in speaking of the time when Masonry started. Webb claims that the great antiquity is one of the fundamental articles, that the belief in it is the first requirement for a good instructor, otherwise the order comes to the same line as every society of modern date. Others date the origin when the stars sang God's praise, and some come down a little farther to the time when Adam tilled the soil. In full earnest the birth of Freemasonry is dated back to creation. "Ever since symmetry began and harmony displayed her charms, our order has had being. No art, no science preceded it."—Sickel's Ahiman Rezon, p. 14.

Or as a hymn words it:

"At the dawn of creation, when bright beams of morning
Broke through the region of Chaos' night,
. . . Then on the new-born man beamed the great mystic plan
Of Masonry's order, accepted and free."

Enoch is made an illustrious old Mason. "He has ever been acknowledged as a father in the institution."—Town's Speculative Masonry, p. 117. Noah and his three sons are counted among their number; hence some claim the title of Noachides. Melchizedek is claimed. Ancient Masonry claims him as one of her "most venerable patrons." Joseph is assigned the honor of Grand Master of Egypt. Moses is taken in, and they have received from him the correct pronounciation of the name of Jehovah, "the awful secret of Masonry," which God imparted to him at the burning bush.—Oliver's Theocratic Philosophy, p. 4. All persons who had the true understanding of God's plans, not only from Adam till Noah, but also from Noah to Solomon, are designated as Masons in a certain sense.—Town's Speculative Masonry, p. 145. The whole ritual is constructed upon the assertion that Solomon belonged to the order. Town wagers the assertion that no one can reach the seventh degree without being fully convinced that those three men—Serubable, Josua, the high priest, and Haggai—belonged to the old brotherhood. Lodges are dedicated to St. John the Baptist and St. John the evangelist, as they held prominent places among the old brotherhood.

One nice fable runs this way: There is a tradition that St. John the evangelist was an Essenic Freemason and organized a secret theological society with mystic rites and Masonic symbols; and that Clement, the disciple of St. Paul and Peter, took possession of the books and papers of the secret organization at the death of St. John. Another story is told thus: Tradition reports that the Jewish war and the destruction of Jerusalem caused a general decline of Freemasons. Many lodges were suspended; few had the number required. In consequence of this, a general meeting of all Freemasons was held in the city of Benjamin, where it was found that the principal cause of this decline was the lack of a Grand Master to lead the whole. Hence seven of the most respected members were delegated to visit St. John at Ephesus to request him to accept the office of a Grand Master. St. John, then an old man of 90 years, accepted the office.—The New Masonic Trestleboard, p. 27. Oliver's Dict., p. 483, p. 407. *National Freemason*, 1868, p. 54.

Men of all times and ages, ancient and modern, who have a name in history, are received with applause; among them are Zoroaster, Confucius, Abraham, Socrates, Plato, Aristotle, Nebuchadnezzar, Cæsar, Herod, the murderer of the innocent children, Clement, Justin the martyr, Origen, Huss, Melancthon and many popes;—all of them are said to have knelt at the altar in the lodge. Yes, even our Lord and Master Jesus Christ is claimed to have been entered. The most wonderful of all is, that these historical productions are set forth in dead earnest.

But the historical fact that the order of Freemasons was founded in 1717 is significant and important in examining its religious character. At that time deism was the "spirit of the times," ruling all over the world as deism in England, naturalism in France, and rationalism in Germany; and *deism* is in every part and entirely the religion of Freemasonry and the related secret societies. It is the fundamental idea of these to form a union of all the religions of the world on this foundation. Mackey and others admit this. Mackey says: "The religion of Masonry is *pure theism*, on which the different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry."—Mackey's Lexicon, p. 402. Compare also Mackey's Mystic Tie, p. 33. Findel says the same, in other words, in his history of Freemasonry.

Wherever a union of all the religions of the world is planned, most naturally all differences which separate the various Christian denominations must appear minute and most insignificant. The uncharitable disposition of the Christian church, which is divided up into many parts and sections, is blamed—whereby one denomination holds itself aloof from the others, and denies union and recognition. Over against this state of this, the ideal state of Freemasonry is put forth, in which such disharmony can not occur, where the Episcopal, the Presbyterian, the Methodist, the Baptist, the Catholic, and so on, sit together in peace and harmony.—New Monitor, p. 111.

The doctrinal tenets of the different Christian churches are claimed to be unessential. The conflict and dispute concerning such secondary points which are not an essential part of true religion, they say, is unnecessary. Such things ought not to be, and nothing "but the want of sufficient charity has led to this state of things." As it respects the Masonic institution, disunion is a stranger." Hence Neidner, the German historian, calls Freemasonry "Indiffering union" (a union on the basis of indifference) between Romanism and Protestantism. This is claimed to be an essential part of the objects of the orders. We find it in the statement of the intention of the order of Odd-fellows. It is "to subdue the asperities of the sects and parties." And Masonic periodicals complain that those Christians who uphold with all energies the doctrines in which they differ (mention is made of Presbyterians, Shakers and Baptists, and such who cling tenaciously to their special dogmas) are the worst material for Masonic cultivation. "*These men of sectarian bias are the bad material, the soft, cross-grained, crumbling, shaping, cracked, unmanageable candidates with whom we have most trouble.*"—*Mystic Star*, 1867, p. 136.

We hear, now and then, that Freemasons are leading men in this liberal line, favoring union everywhere in the church. They boast that in the reunion of the Old and New School Presbyterians, Freemasons were the leading men.

It is essential to the secret societies that all the differences between the various churches and sects are looked at with indifference, for these are exceedingly small over against the real objects which these societies pursue. Their plan takes in many more divisions. Nothing less is intended than a union of all religions of the whole globe.

It is the underlying principle of the Freemasons and similar societies that within all religions of the globe *the one* genuine and true religion is hidden. This true religion has been embellished in the many religions by a number of unessential additions which do not touch the real underlying principle. And it is the object of them to take out this only essential part which is found in all

of them. The religious opinion among men must be necessarily very different. The leaves of every tree differ; no two human faces are entirely alike; no two men are entirely the same in their mental capacities; no two men think exactly the same way. It does not matter at all which religious ideas one has, but whosoever fears God and does right is acceptable to him. This is genuine and true religion. It matters not what other private religious convictions one has; this does not affect the true religion.

Freemasonry claims to have for its object the cultivation of that general, true and genuine religion. The standard expression is: "to cultivate that religion in which all men agree." This same thought is expressed in many similar ways:

"The system of Masonry, as in its original conception still claims to be, is a system of religion *in which all men can unite.*"—Pierson's "Traditions," p. 372.

"Masons are generally charged to adhere to that religion in which all men agree."—Ahiman Rezon, p. 35, in Freemasonry by a Master Mason, p, 128.

"A creed which receives the *universal consent* of all men, which admits of no doubt and defies schism."—"It is now thought more expedient only to oblige them to that religion *in which all men agree*, leaving their particular opinions to themselves."—Mackey's Ritualist, p. 700, from Ancient Charges, published in 1723.

"He is charged to adhere to those *grand essentials* of religion in which *all men agree*, leaving each brother to his own private judgment as to the particular modes and forms."—Moore, p. 5.

Lessing: "The religion of the lodge, that one in which all men agree."—Quotation in Nielsen, Freimauerie, p. 61; compare Preston, p. 30.

"The basis of this religion is so universal that all religions, from Protestantism to Buddhism, can find a place in it."

".....so religion of a broad and universal character is the prime inculcation of the master's degree."—Morris' Practical Synopsis, p. 271.

".....so broad is the religion of Masonry and so carefully are all the sectarian tenets excluded from the system, that the Christian, the Jew, the Mohammedan, etc., in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshiper of Deity under any form."—Ibid, p. 284.

"The descendants of Abraham, the divers followers of Jesus, the Pariahs of the stricter sects, here gather *around the same altar* as one family manifesting no difference of creed or worship."—Grosh's Manual, p. 277, quoted in Revised Odd-fellowship, Illustrated, p. 158.

"A basis high above the petty and changing creeds. At last, by this brotherhood, which unites everything that is separated, which reconciliates all that is parted, mankind has fulfilled its duty towards all religions."—Translated from Schauberg's Symbolik der Frei., I., fol. 374 forward.

"A universal brotherhood meeting and uniting in a plan far above the petty and changing creeds which enter into the religious and political opinions of the world."—*National Freemason*, 1868, p. 325.

"The various forms of religion and human churches are only passing illusions."—Translated from Schauberg's Symbolik der Frei., II, p. 207.

But Masonry and other secret societies have the religion *par excellence*—the natural religion.

Freemasonry is "a world-wide, natural religion."—*Mystic Star*, 1866, p. 702.

"Masonry is the *religion of nature*, and the Masonic halls are the schools in which intellectual man is to be educated for natural religion."—Translated from Polack's Geshichte der Urreligion, p. 285.

The Druids: "We take our doctrines from mother nature. We study in the temple of universal deity—this temple does not cheat or deceive."—Quoted in Meier's Kirche an Loge, p. 10.

"Christ arose as a philosopher and teacher of pure natural religion."—Translated from *Banhutte*, 1865, May 27.

"The secret object of this ceremony is....to recall the brethren *to natural religion* and to persuade them that the religion of Moses and of Christ had violated religious liberty and equality."—Barruel, quoted in Freemasonry by a Master Mason, p. 293.

"It has the intention to build a temple of humanity in which *natural religion* and human ethics can find a freehold."—Translation of quotation in Nielsen, p. 25.

"As Masons, we only pursue the universal religion, or the religion of nature."—Ahiman Rezon, p. 35, in Freemasonry by a Master Mason.

"The great book of nature is revealed to our eyes, and the universal religion of her God is what we profess as Freemasons."—Dalcho, p. 13, quoted in F. M. by a M. M.

"The universal religion of nature as taught in our temples....."—*Heart and Hand*, 1870, Jan. 22—"Our Religion."

This original religion—to cultivate which Masonry finds its special duty—is named variously: Ancient Sabbaism, Ancient Noachism, Original Mosaism, and Original Christianity, etc.

"Freemasons call themselves Noachides, or the sons of Noah.....claim to be his descendants, because they still preserve that pure religion which distinguishes this....father of the human race from the rest of the world."—Mackey's Lexicon, p. 326.

"The seven Noachide commandments form the constitution of our ancient brethren."—Mackey's Lexicon, p. 327.

"In the first constitution of 1722 it is said: A Freemason is hereby bound to observe the moral law as a true Noachide."—Translated from Nielsen, pp. 13, 26.

"Noachides or sons of Noah were, according to some ancient reports, the first name of the Freemasons."—Ibid, p. 13.

"As Freemasons we belong to the oldest catholic religion."—Ahiman Rezon in F. M. by M. M., p. 220.

"We shall attempt to show that ancient Masonry comprised what may with much propriety be termed ancient Christianity."—Town, p. 84.

"This religion, or creed, is to be implanted into man by nature; it is said to be born with man; to be in the mouth and heart of every one. To get this belief one must not ascend to heaven, or hear the explanation of church councils, or descend into the abyss. It is not written on paper, but on the heart and in the memory of man. This is the purely human position elevated above every cult and dogma."—See Leutbecher, quoted in Schauberg's Symbolik.

This religion of Freemasonry is the unit of all the religions on the globe—the *universal religion.*

"The natural religion, the religion of pure reason, the higher and undefiled belief in the God of Christianity, according to which there is but one God, but "One mankind and but one spirit."—Translated from Schauberg's Symbolik, I.. pp. 3, 4.

Dr. Oliver observed: "If Masonry is not *universal religion*," etc.—Masonic Advocate, p. 47.

"Freemasonry is, then, also a religious institution. Not a religion of forms and creeds, but *a universal religion* whose theology embraces," etc.—Mackey's Mystic Tie, p. 3.

"Masonry, to be effective, must be a universal system."—Freemasonry and Religion, p. 33.

Making Masonry a sect—"Such a supposition soon would reduce it to the level of a religious sect and utterly destroy its universality."—Oliver's Dictionary, p. 325.

The *National Freemason*, a Masonic journal, which represents what is called the Christian element in the lodge, gives a description of the religion, and says that Freemasonry can and will educate man for a higher religion; for that religion which indeed embraces the lower religion of creeds and sects, but divested of all intolerant and uncharitable views and preconceptions. And this is said to be one of the finest and most precious traits in Masonry, that it intends to form a universal brotherhood, meeting and uniting in a plan high above the petty and changing creeds which enter into the religious creeds of the world.—*National Freemason*, 1868, p. 325.

"If there should come a time when all the great mysteries of all the religions will be solved, and when the true religion has thus been found to rest, besides on faith, on intellect, then, no doubt, Freemasonry would become one institution with the church."—Translated from Algemeine Handbuch, I., p. 433.

We draw the conclusion: Freemasonry is the unit of all religion, and embraces everything that is good and true in them. It is the right, most sublime, most perfect religion,—the ideal religion, which has stripped off every part that is not essential. There can be but one such religion, and this is in Freemasonry. This is the real secret of Freemasonry and kindred societies.

How does the Christian reader like the religion that Masonry thus presents? Has it any affiliation with the teachings of Christ?—and if not, has the Christian church any right to fellowship those who belong to such a Christless, murderous institution?—Editor Cynosure.

ALCOHOL AS MEDICINE.

BY REV. SAMUEL F. PORTER.

The editor of a leading religious journal writes to me concerning "Bible Temperance:" "You quote Prov. 31: 4, 5, which is a prohibition of wine: but you do not quote Prov. 31: 6, 7, which, it seems to me, use the same terms in the same sense, and commend the use of wine and strong drink."

I supposed that the use of poisons as medicine was well-understood, and so passed it by, for the sake of brevity. It was a mistake, no doubt; for the old rut is too deep to get out of easily. Strychnine, arsenic, mercury, and many other poisons, are used and recommended as medicine, but not as food. So with alcohol; give it to one who is nearly dead from accident, drowning or frozen, or internal derangement of the liver, stomach, or hypochondria, and just ready to commit suicide—give it to him, a few times, to tide him over the perilous place. But do not give to anyone as a beverage or food the wine that has the snake in it. Prov. 23: 31, 32.

To illustrate this, I recall a circumstance which occurred near Shabbona Grove, Ill., while I had an appointment there sometime about A. D. 1860. A young lady was bitten, one morning, by a rattlesnake, while on her way to the school-house where she taught. Her ankle immediately began to puff up, and she was in great agony. But an old settler began at once to administer dose after dose of pure whisky; and they told me it was wonderful how much alcohol she took before she felt it. At length she began to feel a little boozy, and they gave her no more; and the next day she returned to her teaching as usual. And this appears to have been the common treatment for many years while rattlesnakes flourished on the Illinois prairies.

Use alcohol, then, as other poison is used, cautiously, for what it is adapted to cure. Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts; but refuse utterly, as a beverage, the wine that "moves itself aright" (has the bead); do not fool around with it, "for at the last it biteth like a serpent and stingeth like an adder."

Age after age, because men loved the snake-bite, they could not see nor understand the divine testimony. And so ruin and death have followed the example and teaching of those who were set for the salvation of mankind.

Chicago, Ill.

THE PETITION OF THE WORLD'S W. C. T. U.,

for the protection of the home, addressed to the governments of the world, beseeches each ruler "to raise the standard of the law to that of Christian morals; to strip away the safe-guards and sanctions of the state from the drink traffic and the opium trade, and to protect the homes of the people by the total prohibition of these curses of civilization throughout all the territory where his (or her) government extends."

This petition has lately received hearty indorsement from "The International Missionary Union," composed of missionaries from many lands, and the "Young People's Society of Christian Endeavor," at their annual meeting held in the city of New York. These, with indorsements from churches, missionary societies, peace associations, the Salvation Army, Good Templars, Y. M. C. A., and other bodies, aggregate millions who have thus said, we desire the complete banishment of intoxicants, opium and other narcotics, and, with the Woman's Christian Union, appeal to earthly potentates to exercise all power in them vested, to accomplish this deliverance.

We, therefore, most earnestly request that all those will unite with us in prayer that, as leading Christian women in the presentation of this petition, standing face to face with rulers, pleading for the protection of their homes, the Spirit of the Lord will move upon royal hearts to grant their request.

Mary A Woodbridge,
Secretary World's W. C. T. U.

NEW ENGLAND LETTER.

Martial fancies—A new danger—The beer garden in New England—Boston courts—The Iron Hall—The Homestead matter.

Longfellow long ago tuned his lyre to the praise of "the red planet Mars," and his lines to "the star of the unconquered will," with its noble closing stanzas:

"Oh, fear not in a world like this
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

we naturally recall at the present time when so many telescopes are being pointed at our interesting stellar neighbor, and speculation in regard to it is running wild. It is funny, but not at all impossible, nor perhaps improbable, to imagine a poet in Mars making *us* the subject of his lay—especially if they have given us some euphonious name which lends itself kindly to the exigencies of rhyme—and weaving all manner of poetic fancies about the radiant, peaceful planet, their morning star, which shines down upon them without the slightest hint in its celestial far-off loveliness of all the wars and grim tragedies of which it is and has been the theater. Doubtless they have asked many a time the old, easily asked but never answered question, "Is it peopled? and, if so, by what kind of beings?" However, astronomers who believe that the stars are inhabited have not as yet made out much of a case, as only the tiniest corner of our system seems to meet the required conditions for supporting life, while the rest are glowing masses of fire, whose immense areas are still uncrusted over. So if a like state of affairs prevails through the universe generally, we must be living in the very day-dawn of Creation, with all its countless eternities of history lying before instead of behind us. Isn't there an inspiration in the thought? Doesn't it come across one in these wilting dog-day heats like a breeze from some mountain top, filling our souls with new vigor and hope? How much pleasanter an idea this than the common way of thinking: that we have been born at the fag-end of things!

The hot weather has crowded our sea-shore resorts to overflowing with tired rest-seekers who, I imagine, would in many cases have found more satisfactory "rest" under their own vine and fig tree. How few places remain on our beautiful sea coast where one can enjoy his holidays like "the country parson," with "no band of music," "no gay promenade," "no billiard room," "no hotel" to come between him and the grandeur of old ocean—only a postoffice, and that a mile distant! When one is tired, why go where seeing crowds of other weary people must only add to the sense of weariness? But the most unpleasant thing in relation to our crowded sea-shore resorts, is the steady encroachments of the smokers and beer-guzzlers. Already they have made of one of our most beautiful beaches—Nantasket—only an inferior Coney Island.

A correspondent of the *New England Home* has been recently making some grave statements regarding the increase of the liquor habit among women, and refers to the beer concerts in New England's metropolis, known by the rather vulgar name of "Music Hall pops," as an ingenious device for helping on this lamentable state of things. Young women of the higher classes, who would on no account drink beer in public, sit in the balcony to enjoy the music; but by degrees they yield to the temptation to join the throng at the little tables—just for once—and take, not a tumbler of beer indeed, but a sip of lemonade or Apollinaris water. And the mischief is done. Gradually, little by little, the desire for something stronger grows upon her, and the gay butterfly reverses the natural order of her existence, and becomes the crawling grub. Nothing could be more contrary to New England habits and ideas than the German beer garden; but there are many other things to which her whole genius and spirit is equally opposed, that have nevertheless gained a footing on her soil, simply because the danger was not recognized soon enough.

The Masons of East Boston are presumably very happy, having now taken possession of their handsome new hall, luxuriously furnished by their lady friends, who held a fair for this purpose which netted them nearly one thousand dollars. The fraternity, to show their gratitude, tendered the ladies a reception, which was attended by about six hundred people, and was a grand affair, but whether it was adequate pay for weeks of toil and anxious drudgery, is another thing. Still, if flattery of the most fulsome type could reward them, they ought to have been abundantly satisfied by the evening's oration which was made by Rev. Mr. Bodge, a Leominister clergyman, and formerly Prelate of the East Boston Commandery. He is reported as saying that "Masonry in every particular was for the sanctity and purity of home and of women." Such kind of talk will do very well for that class of women who are content to accept without question anything their lodge friends tell them. That the exact opposite is true, and that the Masonic obligation has shielded some of the vilest criminals against her honor and her home, thanks to the light shed by our Pole-star, she is beginning at last to see. The statement recently made by Washington officials that Boston's courts are the worst and most corrupt in the country, ought to bring a blush of shame to our cheeks, but will not be at all in the nature of news to the many who have vainly tried to get justice done them and found Masonry blocking the way at every step. "They want every penny that comes into their hands to turn into gold," says one of the government officials who is conducting the investigation. If it is a searching one, and these officials do not themselves wear the Masonic hoodwink, it will astonish the people with the flagrant wrongs and abuses shielded by Boston's miscalled "courts of justice."

I used to think the Iron Hall not inaptly named, for it has seemed to be the veritable bulwark and fortress of the endowment orders. I do not remember ever making any criticism of their peculiar management, when some lodge man was not all ready with the rejoinder, "Look at the Iron Hall now; how long that has been in operation; but it has always honored its promises in full, and is stronger to-day than ever." Even when these orders were going down, one after another, like leaves in an autumn gale, there were plenty to take a forlorn refuge in the Iron Hall, and think that because that still held its own the system must be right, in spite of Commissioner Merrill and other prophets of evil. To all such the news that even this—the oldest of the endowment orders—is tottering to its fall, the iron having been found to be after all mixed with miry clay, must have been crushing indeed. Mr. Merrill states that four years ago he had evidence that Supreme Justice Somerby—as his extremely inappropriate lodge title runs—was falsifying his reports. But what could be done? The laws of Massachusetts obliged him to go on, putting the seal of an official falsehood to these orders, and legally "approving" what his judgment condemned.

It is said that the strike of the granite-cutters has lost them already more than five million dollars in wages. Many New England people, while discussing the Homestead trouble, have congratulated themselves that such a state of affairs could not prevail in their own more favored section. I hope that such is the fact; and yet with hordes of foreign immigrants crowding into our manufacturing towns, and the power of the unions so great that the refusal of a "treer" to instruct a boy at a boot and shoe factory in Quincy, Mass., could close the establishment and throw two thousand men out of employment, it is well for us not to be too premature in our self gratulations.

It is a dark picture, taken altogether, and it is not lightened any by the incidental side-gleam thrown on it by the Iams-Streator affair. What must be the *morale* of our militia if Col. Streator and Private Iams are specimens!—the one an anarchist, the other brutal enough to train in the army of the Duke of Alva, three or four centuries ago? This is a question that must suggest itself to any thoughtful mind, and add a deeper cloud to the boding outlook. Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, August 10, 1892.

Indian Bureau officials were surprised to receive a visit from four Pottawatomie Indians this week, and still more surprised when the delegation made known the object of its trip from the home of the tribe, in Wisconsin, to Washington. This tribe is regarded as being well-advanced in civilization, and has been self-supporting for nearly 60 years, and yet these four Indians came here to ask the Government to provide for the tribe. True, they do not ask this as charity, but claim it as the payment of a debt that the Government owes them, having in some way become imbued with the idea that a sum of money large enough to support the tribe in idleness is due them. They were very much disappointed when informed by the officials that the Government did not owe them anything, and could not undertake to support the tribe or any part of it. There is much curiosity on the part of the officials to learn where the Indians got the information that the Government was largely in debt to them, and whether it was imparted to them in good faith or for the purpose of making mischief.

The White House is in a dismantled condition, as all of it except the executive offices, which still remain open in charge of President Harrison's private secretary, is undergoing its annual shaking up. The carpets are up, the curtains down, and the mirrors and chandeliers heavily draped to keep off the dirt. It was expected that the interior decorations would be completed this summer, but there are two reasons why they may not be. One of them is the necessity for having the house in a condition to be thrown open to the thousands of old soldiers who will come to the National Encampment of the Grand Army of the Republic, to be held here in September, and the other, the uncertainty about Mrs. Harrison's health.

The exhibit sent to the Historic American Exposition, which is to be open at Madrid, Spain, on Sept. 12, by the Smithsonian Institution, is a most interesting one. It aims to illustrate primitive American life at the period of the discovery and of the Spanish conquest. A marked feature of the exhibit is a large map, on which is marked every town, river, mountain or political division in America bearing the name of Columbus or Columbia; another is a collection of all the different portraits of Columbus known in America. The greater part of the exhibit concerns the Indians found on the continent by Columbus, and in addition to 2,000 photographs, some of them life-size, there are a number of lay figures, accurately costumed in aboriginal trappings, and a considerable display of objects representing the daily life, in both peace and war, of America's early inhabitants.

Mrs. Belva Lockwood, of this city, who sailed for Europe a few days ago, will attend the International Peace Congress, which opens at Berne, Switzerland, on the 22nd inst. She is a delegate from the Universal Peace Union. and also a United States Commissioner to the Berne bureau.

Evangelist John E. Ducket, leader of a well-known street-mission in our sister city, Baltimore, is at present in Washington, for the purpose of aiding in alley-mission work. He expects to remain several weeks.

Senators Jones and Allison, United States Commissioners to the International Monetary Conference, were at the State Department yesterday, to confer with Secretary Foster on the business of the conference, the date for the meeting of which is still in doubt. *

REFORM NEWS.

DOWN THE "Q".

FROM THE CORRESPONDING SECRETARY.

Dear Cynosure:—On the way to the earlier fall meetings of the churches I came on Saturday, the 6th inst., down the favorite Burlington and Quincy road to Kewanee. To Mendota my cheerful companions were Bro. W. H. Chandler, State Evangelist among the Congregational brethren, whose praise is in all their churches. Mrs. Chandler and other members of the family were with him, on their way to friends in Van Orin. He was anticipating with pleasure meeting Bishop Milton Wright, of Dayton, who was on the same day to reach Van Orin and dedicate a new United Brethren *in Christ* church next day.

Bro. Chandler spoke with deep feeling of the condition of many churches, not altogether of the Congregational order. Pastors seeking salary before souls, and the flock preferring apples of Sodom to the milk and meat of the Word. "*Remember Lot's wife*," should be the motto over such pulpits.

At Kewanee the prevalent condition of pastors at this season—*absence*—left no opening for the

morning, but in the evening a union service of the Congregational and Mission (Swedish) churches in the pleasant new building of the latter was an opportunity for the truth which was not lost, though others might have improved it better. Some, I know, went away thoughtful. Next day a long and earnest conversation with the editor of the temperance local paper proved this to be the case. Pastors Edwards and Wenstrand were faithful and helpful in the meeting.

Next day a drive to Elmira brought me to old friends of our work and probably secured a union Sabbath service at some future convenient time with the Presbyterian and United Presbyterian churches. The latter has now no pastor, and the Canadian Presbyterian church has been pastorless since Mr. Diarmid left.

At Galesburg, Wednesday, I was royally welcomed by Mr. and Mrs. Hammond. Pastors Haterins, Sturtevant and Bushnell were away, and advisers in their churches preferred that I wait their return. The Illinois Conference of the Swedish Mission church received me cordially as the representative of the *Cynosure* and the N. C. A. A short time was given to our reform, and the requests of the N. C. A. for a delegate to our next annual meeting, for sermons, resolutions and encouragement to our agents, were put on the secretary's table for a convenient time for action.

At Monmouth, Bro. Hugh Nash aided in securing a conference meeting Friday evening in the First United Presbyterian church parlors.

From Monmouth, Bro. Hugh Nash wrote that a pastoral conference could be arranged on short notice; and the rooms of the beautiful First United Presbyterian church were opened Friday evening to a small company, who considered the lodge system in the light of evidence which has not in any consecutive form found its way into print. I remain at Bro. Nash's hospitable home over the Sabbath, to meet three, and perhaps four, engagements. Henry L. Kellogg.

THE EASTERN AGENT IN VERMONT.

Greensboro Bend, Vt., Aug. 9, 1892.

Dear Cynosure:—I am, for the first time, in the State of Vermont. Mother and I have been here for over a week, enjoying the hospitality of Mr. Rollins, and working as the way has opened. Mother has addressed the children of two Sabbath-schools, speaking on the line of temperance. My addresses on the lodge question have been three. Others are planned.

This evening I speak, for the third time, in the United Presbyterian church at Greensboro. Last evening I spoke in the M. E. church, at Greensboro Bend.

As would be expected, quite an interest and discussion has been awakened, and *Cynosure* subscriptions are being secured.

Rev. Mr. McBride, pastor of the U. P. church, is doing what he can to enlighten the people of his community regarding the lodge evil.

Rev. Mr. Pierce, pastor of the M. E. church, had observed the evil effect of secret societies, keeping church members from the prayer meeting, and causing their spiritual decline, and was willing to speak out.

Rev. Mr. Taylor, pastor of the Covenanter church, at East Craftsbury, writes that an appointment is made for me to lecture there to-morrow evening.

We plan to go, the last of this week, to Dansville and Barnet, where Bro. Faris will probably have some meetings arranged.

In coming among the mountains we were reminded of the letter said to have been written by Patrick to his brother Jamie in Ireland. He was to report whether there was land enough for both to cultivate in this country. Landing near the mountains, he wrote his opinion in the following language: "Come on, Jamie; come on quick; there's so much land here they have to pile it up in heaps."

We are now between the Green and White mountains. Vermont boys should have clear heads and steady nerves. With no open saloons to tempt, with an abundance of fresh air and clear spring water, how could it be otherwise? The farms are rough, but tidy. One fails to see the old tumble-down houses, so common in many of our older-settled districts.

The devil gives his most profound attention where his kingdom is the most in danger. The serpent appeared in the garden. Here, as elsewhere, the lodge evil is creeping in, and binding those who will place themselves in his grasp.

At Greensboro, the Masonic lodge died of heart-failure. Its skeleton was conveyed to a neighboring town, Hartwick, where it awaits the fate of all the devil's works. It will be remembered that Vermont, with Pennsylvania, rebuked the murder of Morgan, and showed its disapproval of an institution sanctioning such a deed, by the election of an Anti-masonic Governor. Oh, that the people might be aroused to a realization of the danger threatening in the multiplication of these marshalled hosts of darkness, and throw off the chains that would drag them to the dark abyss!

As the fall campaign opens, we should plan for the future. Will it not be well to plan for the New York State Convention to be held in October? Those who attended the Binghamton (N. Y.) Convention, last February, will remember that the weather was unfavorable. Our friends near Walton, the place designated where we are next to gather, are many of them in the country. Good roads will be indispensable to their general attendance.

I shall be glad to co-operate with State officers and friends interested in arranging the annual convention for the best interests of all concerned.

After work here and in Boston I plan to return home, and shall then hope to so arrange my work for fall and winter that each move may tell for the right. Yours till the final victory,

W. B. Stoddard.

THE COLLEGE AGENT AT ELGIN.

When I visited Elgin the 30th ult., the pastors of the First Baptist and the First Congregational churches were in Europe, and one or two other ministers of the city also. But I consulted with and gave tracts to quite a number while there. The Rev. W. T. Jungk, who ministers to the St. Paul United Evangelical church, approved of the work of the N. C. A. Also the Rev. I. Wellner, pastor of the German Evangelical church, is a friend of reform.

The Rev. Philip Thelander has charge of a large Swedish Lutheran church, and with him I spent a pleasant evening. They have a rule, I believe, excluding adhering members of all secret societies from the sacraments of the church.

The pastor of the Grace M. E. church is reported to be a Mason. So, also, is the Presbyterian minister who preaches in Spring street while his church is building. The Rev. Mr. Rasmussen, who is pastor of the Norwegian Lutheran church, I found to be fully in sympathy with the N. C. A. and opposed to the lodge.

I saw the present preacher of the Second Congregational society, who is said to be a Mason; and he did as most secretists do, when they come in contact with anti-secrecy witnesses: he was very still, and said nothing *pro* or *con*, lest he should lose his jewel. There is something very ludicrous in the attitude of mature men, in this free country, who are in the grasp of the lodge. They must not discuss it with those who know about it; and its secrets are generally known now. If they deny the truth, they stand forth as liars; if they admit the truth, they are liars and foresworn. If they order others to be silent, they are not Americans; if they rush away to avoid hearing or speaking, they are bondslaves of the lodge.

On Sabbath evening I preached for the Rev. I. I. Spaulding, who is pastor of the Free Methodist church. He is an earnest reformer and a faithful witness for Jesus Christ. S. F. Porter.

FROM THE WESTERN FIELD.

Blanchard, Ia., Aug. 10, 1892.

Last Sabbath the rails on all the roads to Denver were kept hot by excursion trains carrying people to the Masonic conclave in that city. Seldom have we known such public and notorious Sabbath desecration. If there were no other argument, this alone must stamp the lodge system as anti-Christian. Its coventions are so fixed that its delegates are required to travel on the Sabbath. This involves not merely their own members in this violation of God's law, but hosts of others who are tempted to take advantage of their excursion rates. How aggravated is the guilt of ministers of the Gospel and professed followers of Christ who have fellowship with such unfruitful works of darkness, and lend their influence to these organizations that despise the authority of Christ and trample upon his law.

The South Methodist church of the North Missouri Conference have established a new college at Albany, Mo. They expect soon to lay the corner-stone with Masonic ceremonies. A noted Masonic orator, named Fremont, it is announced, will preside and make the address. One of thier ministers, Rev. J. T. Loyal, of Elmo, Mo., himself a Mason, complained that it would be far more fitting that the corner-stone of a Christian college should be laid by the church which builds and sustans it, rather than those of the Masonic lodge. It certainly marks a period of fearful degeneracy in a church when it thus prefers the ceremonies of a false religion, whose rites have all been borrowed from the secret worship of the sun-god of the ancient pagans.

The churches in the South are even more contaminated with this modern Baal-worship than in the North. I preached recently in Rev. J. T. Loyal's pulpit at North Grove. He had moved from Southwest Missouri. After the sermon, we dined with an ex-confederate soldier, David Reynolds, who took sides with me against Masonry, claiming that it caused much favoritism in the army. His pastor was profuse in his laudations of Masonry, claiming that one of his members had been converted under the impression received in the lodge. I furnished him one of Dr. Carradine's sermons, which I hope will be instrumental in opening his eyes.

Last Sabbath I preached twice at York, Mo., in the U. P. church. The pastor, Rev. J. T. Torrence, formerly from Monmouth, Ill., is a good friend of the cause. The collection of the morning service was devoted to the N. C. A. cause, in addition to which James Rankin gave $10. He is known far and near as an uncompromising witness against secret orders. Years ago he was at Dr. Rodgers' auction sale, at Blanchard, when Father James Bullock handed him the *Cynosure*, telling him to send for the paper if he liked it.

(*Continued on 9th page.*)

CORRESPONDENCE.

A GOD-PRAISING PEOPLE.

Boston, Mass., July 26, '92.

Editor Cynosure:—The members of the Second Reformed Presbyterian church met in their vestry on Monday evening, for the purpose of making a recognition of the services of Elder John McLelland as precentor and teacher of music. In presenting him with an envelope, with certain contents, the pastor remarked: "Music hath its charms. David, 'the sweet singer of Israel,' charmed away the evil spirit from Saul with his harp and psalms; and when informed that the king and his sons had fallen on Mount Gilboa, he wrote a memorial ode entitled, 'The Bow,' and 'bade them teach the children of Judah the use of the bow.' In David's reign, the sons of Gershom, Kohath and Merari were 38,000. Of these he selected 4,000 to conduct the service of praise. He divided them into twenty-four courses, or bands, each having 166 members. The sons of Asaph, Korah, and Jeduthun, 288 in number, were leaders, making twelve leaders for each orchestra. On the occasions of the great feasts, the twenty-four orchestras were united, making a band of 4,000, accompanying the great chorus of the Levites. We can imagine what grand music they had. No wonder the children of Israel were so glad to go up to the annual festivals! But all this was typical. It looked forward to the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when God's praise shall be one as his name is one in all the earth, and all the people shall sing together with one voice. The victory of Gladstone and the triumph of Republican principles in England, the two houses of our National Legislature, deciding to close the gates of the World's Fair on Sabbath, a signal victory for moral principles in this nation, are harbingers of the better day; and the Young People's Convention, in New York, in which 16,000 voices united in praising God, is a prelude of that day when such assemblies in every land will sing the grand, rugged, soul-stirring psalms of inspiration. And that will only be a foretaste of the sanctuary

above, where the 144,000 stand with the Lamb on Mount Zion and sing the song of Moses and of the Lamb, while harpers harp, trumpets are sounded, and the music of the spheres accompany them.

"For all this the Covenanter church stands. It is a great privilege to be a Covenanter. You have been providentially appointed to lead the service of praise for us. It is an important position. That is *the* service in which all actually participate. It is not the design to repay you for your services. That we could not do. The purpose is to make a formal recognition of what you have done, and our appreciation of its importance."

In replying, Mr. McLelland referred to his experience as music teacher in Scotland, to the part he was called to perform in developing the phonetic system of notes, and to the twelve years' pleasant work in this church. He commended the faithful work of his pupils and expressed the conviction that no other congregation in Boston had better music, or even so good, as the Second Reformed Presbyterian. He humbly stated that his talent had been consecrated to the service of the Master, and he hoped to honor him in its use. He spoke out of a full heart, and every one felt drawn to him.

The readers of the *Cynosure* will be glad to know that this church, devoted to the cause of anti-secrecy, in which a mob tried to break up the first convention, and where the rights of those who mean to exterminate the secret empire were vindicated, is marching on.

The *Traveller*, for the past four weeks, has been giving large space to our National Reform sermons. Within that time I have preached twice for the Baptists, and in two Presbyterian churches. The door here is wide open for reform work. Yours, J. M. Foster.

CHARACTERISTIC MASONIC "ARGUMENT."

Elburn, Ill., August, 1892.

Editor Cynosure:—A Masonic picnic took place in Whitney's Grove, on the 4th inst.

A Rev. Mr. Smith, from Wayne, made the opening prayer. He invoked the blessing of God upon the institution of Masonry, which was for the betterment of mankind.

He was followed by the Rev. J. M. Green, pastor of the Congregational church at DeKalb, a Knight Templar, Odd-fellow, and Grand Army man. He began his address by saying: "I shall make you a very peculiar address. I am here at the invitation of my Masonic brethren." He quoted from St. Paul: "As a man thinketh, so is he." "An idle man's brain is the devil's workshop. Right thinking is right action. The central truth of Masonry is God, whatever others may say." He said that "the greater proportion of Masons have been and are the best men in the nation. Washington, Garfield, Arthur, and Logan, were Masons." He did not repeat the names of Benedict Arnold, Aaron Burr and Jeff Davis. "If what the enemies of Masonry say is true" (he continued), "I am unworthy of the position I hold. Those men who make charges against Masonry are calamityites. Everything is going to the devil on account of secret societies. The Bible is found on the table of every lodge."

That undoubtedly is true. But I know rank infidels who were sworn on that Bible who did not believe a word in it. He boasted of the benevolence of Masons; how they assisted the widow and the orphan; but the *Voice of Masonry* said: "Thousands of dollars are spent by Masons in building magnificent temples and in getting up great shows; but very little goes to aid the widow and orphan."

The speaker said: "A great majority of the Methodists and their bishops are Masons." He stated this "to prove that a great many good men are members of the lodge. I hope," he said, "that the anti-secretists will have an open door into heaven."

It was humiliating to hear an old minister of the Gospel eulogize such a Christless, oath-bound institution as Masonry.

The Rev. William Kettle, a Scotsman, pastor of the church here who has been a strong apologist for Masonry—such as were called "Jack Masons" in Morgan times—has, I learn, joined the lodge here. Most of his salary comes from Masons; but I think he will get very little support from the anti-secretists, if he is a Mason. He says that he "would not believe a seceding Mason who had violated his oath of secrecy."

I hope the Elgin Association will take strong grounds against Masons, as they did formerly against slavery, and allow no man to be a member who is a Freemason, or an apologist for Masonry. J. P. B.

CHAS. G. FINNEY DENOUNCED.

——— Station, July 31, 1892.

Editor Cynosure:—Being a member of the M. E. quarterly conference at ———, near here, by virtue of being superintendent of two Sunday-schools—forenoon and afternoon—at two different places, I was in duty bound to report the condition, spiritually and financially, and the membership, etc., of both schools. I was pained, greatly pained, when I, for the first time, knew and saw that the presiding elder was a Mason, for he was swinging from his watchguard the "keystone," bearing the initials of "Hiram, Tyrian, Widow's Son, Sent to King Solomon."

If the good Lord will forgive me, it will be the last meeting in which I shall take part in that capacity, where the Masonic insignia is so prominent. At the next official meeting he will either remove this repulsive and obnoxious charm, or I will keep out of the conference.

I ate dinner at Bro. ———'s, with the elder; and after dinner, on the way up-town, I told him I was very sorry that he wore the "keystone." I told him some of my objections, and that I knew enough about the order to satisfy me that it is no place for a Christian; that I had studied the principles of the fraternity for twenty-five years, and had had several newspaper controversies with friends of the order for several weeks, filling column after column, and (not wishing to praise myself), was satisfied with my side of the argument.

He wanted to know where I got my information in regard to the lodge. I told him, from Chas. G. Finney and others. He denounced Chas. G. Finney as a scoundrel.

It is high time that all Christians should expose all these "unfruitful works of darkness," with their cut-throat and idolatrous practices. I feel that it is the duty of every Christian man and good citizen to assist in ridding the country of not only Masonry, but the entire brood of secret, hoodwinking orders. "Ecce Orienti" turns the Masonic sack inside out and shakes it, while the expositions of the many thousands who have left the fraternity completes the thorough knowledge of the order.

To call Chas. G. Finney, the great Christian writer and scholar, known and revered both in Europe and America for his learning and piety—to call him a scoundrel, shows that the order is in wonderful need of *props* to keep it from collapsing. Anti-Mason.

THE LODGE IN POLITICS.

Avalon, Mo., August, 1892.

Ed. Cynosure:—Gen. Weaver, a Freemason, is leading the turbulent lodge force in the Alliance, Knights of Labor, *et al*, "People's party."

Adlai E. Stevenson, second on the Democratic ticket, denies the affidavits proving him to have belonged to a rebel league during the war, but makes a bad matter worse by claiming to be a Freemason.

Let us have the lodge relation of every leading candidate published in all reform and anti-lodge papers, and as widely as possible.

At Homestead, Pinkerton's guards shoot down lodge workmen; and the echo comes back from the far West that in Idaho lodge workmen shoot and kill free workingmen. It is a disgrace to our civilization to countenance or tolerate organized "unionism" that educates and incites "union" workingmen to mob and murder brother laborers who will not swear allegiance and surrender their personal independence to plotting conspiracy.

The outlook is that H. C. Frick and his millionaire associates will demonstrate the suicidal policy of lodgery in labor difficulties. We state without fear of successful contradiction, that the lodge has always left the labor question in a more deplorable condition than it found it. And in the end the people will side with free labor against lodge dictation and intimidation, and demand justice from capitalists for their employes.

If Pinkerton's force (as declared) is unlawful and dangerous, then other organized, officered and equipped military conspiracies, as the Knights Templars, Knights of Pythias, *ad infinitum*, are doubly dangerous, and should be suppressed.

When the authorities, through the powerful, well-regulated police system of the cities, cannot control oath-bound lodgery in their suburbs and protect life and property without calling out the militia, what must country people expect when ere long these lodge hordes, abetted by sympathizers in every community, shall over-run, pillage and burn the rural. Lodgery and anarchy are synonomous, however different they may appear to the superficial student. They have the same spirit of destruction and assassination. The "unionism" that prompts men to shoot free workingmen in Idaho, and inspires women to gouge out the eyes of helpless prisoners, would be a mild tonic to the throat-cutting and tongue-pulling, breast-tearing and heart-plucking, body-severing and bowel-burning teachings of Freemasonry. What a spectacle for all humanity to ponder—graduates of this awful Masonic inquisition posing as standard bearers for political parties whose voters have passed through our public schools and are able to read and reason! No wonder red-handed anarchy assembles on Sunday in Chicago to sympathize with lodge labor and denounce law and order. Yet papers, and ministers even, that see all this as plainly as others, are content to speak out timidly and at long intervals, and then imagine that they have done their duty. In the meantime the lodge is massing its forces, and in a labor cloak led by Masonic Weaver, a commotion is pending that will overshadow all others. Our "American Handbook" shows conclusively that Masonry hatched the great rebellion; that its lodge-rooms were the drill camps of treason; that lodgery is the embodiment of the Jeff. Davis system; and that the Alliance, etc., are Masonic outcroppings, akin to "unionism," and fit to be led by a *Free*-mason. Let no anti-secretists be diverted from the real issue,—the all-pervading lodge. Piety and patriotism would arouse every one to renewed, aggressive, incessant activity. Turn your guns on the Christless, un-American lodge and let us stand shoulder to shoulder and show the people the situation as it is. We have been praying for years for this issue in politics. It is here and must be met; and promptly, or woe to Christianity and righteous government in the United States. It will not do to take it for granted that our free institutions can stand this awful tide of organized conspiracy and usurpation. The patriot will not need a second appeal at a crisis like this. M. N. Butler.

LITERATURE.

CURRENT PERIODICALS.

The August number of the *Review of Reviews* contains a character sketch of Grover Cleveland, written by Geo. F. Parker, who has recently edited Mr. Cleveland's speeches, official messages and other utterances. He gives a sympathetic and eulogistic, but careful and candid, sketch of the Democratic standard-bearer. One of its keenest articles of this number is a sharp, and very unsparing, attack upon Cahenslyism, by a prominent American Catholic editor, who declares that within a certain wing of the Catholic church there has been, and is, a most unworthy conspiracy to prevent the Americanization of European emigrants to this country. Co-operative Holiday Traveling describes the touring guilds of Toynbee Hall and the Polytechnic Institute, London, and the traveling clubs of Liverpool and Manchester. A unique feature is an account of the Spanish Infanta's Royal Charity Album, which she has just published in the interest of an orphan asylum. The leading articles of the month sum up the principal political, social, religious and literary utterances and achievements of the past few weeks. Published at 13 Astor Place, New York City.

The *Cup-bearer*, Chicago's pretty children's magazine, for August, is replete with summer-day stories, sketches, verses and pictures in great variety, with sunshine on every page, and a tone of love and truth pervading the pleasant lessons that it teaches. Published at 358 Burling street, Chicago. $1.00 a year.

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LODGE NOTES.

"The Senate Chamber of the United States at Washington, D. C.," says the *Keystone*, "has been used more than once as a place of informal Masonic meeting. Such a meeting was held on March 9, 1822, called by such prominent brethren as Bros. Henry Clay, of Kentucky; Henry Baldwin, of Pennsylvania; Thaddeau Mason Harris, of Massachusetts, and others. And in the call for the meeting, they requested that it should not be published in the newspapers, but distributed among Masons, as a subject concerning the affairs of their own body."

The ceremony of placing the Cape-Stone is not of recent origin. In Gould's "Early British Freemasonry," it is said that Gilbert Sheldon, Archbishop of Canterbury, designed the Theatrum Sheldoniamum at Oxford; and that the Craftsmen celebrated the Cape-Stone, and Dr. South delivered an eloquent oration. A letter from Geo. W. Speth, of the Coronati Lodge of London, to our Past Grand Master, Bro. J. C. Smith, says that Edward Strong, Jr., a Freemason, placed the Cape-Stone in the lantern of St. Paul's with his own hands, assisted by others of the order. That was early in the 17th century.—*Hiram W. Thomas, Chicago.*

A curious case at law, between the Freemasons and Jesuits of Madagascar, was recently decided. The head of the Jesuit mission in Madagascar was fined $200 and ordered to pay damages to the amount of $2,000 to the Freemasons in that country. Last year a lodge of Freemasons was established at Antananarivo, the capital of Madagascar. The Jesuits at once issued a pamphlet, in the Malagassy language, setting forth the "disreputable and loathsome proofs of Freemasonry." The pamphlet said that the evils of Freemasonry were too great to be described in detail, and therefore attention was confined to some principal instances. This pamphlet made a profound impression and gave Freemasonry a bad name among the natives.

After all, we think that the best lodge for women is the domestic lodge by the family fireside. And it is not a bad lodge for men also. The family altar was reared before the Masonic altar, and it should never be neglected. The man who neglects it entirely is "fit for treason, stratagem and spoils." The multiplication of degrees has much to do with such neglect, where it exists. If the degrees of Freemasonry had been confined to "the ever blessed three," thirty-one nights in the month could not be absorbed by the lodge. No doubt, so-called female Masonry—which is everywhere a delusion—had its origin in a protest against the continual absence of Egyptic male mystics from home, attending to the labor and refreshment of a thousand and one degrees. But the remedy was worse than the disease. "What is home *without a mother?*" There cannot be a "sweet, sweet home" that is deprived of both father and mother. Somebody must stay home. That somebody, of course, is the "better" half, fort he worst half, the husband, is too apt to be away —at lodge.—*Keystone* (*Masonic*).

A candidate is recommended presumably in good faith, the application referred to a committee of three, who, at the next regular meeting, report favorably. He is elected and duly initiated, and, perhaps, receives his Second Rank. Then some brother comes along and raises a protest, claiming, perhaps, that the candidate should not be advanced further "on general principles." At once a very unpleasant surprise is sprung upon the lodge, and the result is that some good members go home "soured," and may stay away for months, or if they do attend, come prepared to raise 'hades' generally. Then there is trouble caused by the breaking up of friendships that have probably existed for years, and who can estimate the injury done to our order in this manner?

Then we have smaller attendance at our meetings, the loss of interest, and very soon a lodge which has been known as one of the best in the city where located, becomes one of the poorest and is shunned by all.

This is not an over-drawn picture, for the writer has seen it occur in more secret orders than one.—*Southern Pythian Journal.*

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 18, 1892.

THE LABOR DISTUBANCES.

The situation at Homestead, Pa., and at other points, indicates but little encouraging change. Unrest, dissatisfaction, and a cropping-out, occasionally, of anarchy, are still visible. although restrained by military power. A former employe of the Carnegie mills stated, the other day, that the union men were quietly waiting for the soldiers to be withdrawn and then a blow would be struck with greater effect than any ever before. Another Homestead man, one Clifford, has been arrested on charges of murder and aggravated riot, in the attack on thc Pinkertons, etc.

Charles Rayburn, head cook at the Carnegie Steel Works at Homestead, struck Wednesday afternoon and left, taking seventy-one cooks with him. Later he swore out warrants for chief watchman Newton and four assistants, and they were committed to jail for a hearing.

Hugh O'Donnell, chairman of the advisory committee, returned to Homestead Thursday from his trip through Canada and the Northern States. He said he came back more than ever convinced of ultimate victory for the strikers.

Differences between the Amalgamated Association and the iron manufacturers, except Carnegie & Co., were settled, and the scale signed Thursday. The basis of puddling remains the same—$5.50 per ton—but the finishers accept a reduction of 10 per cent.

Grand Chief Engineer Arthur, of the Brotherhood of Locomotive Engineers, interviewed at Cleveland, Ohio, Thursday, said his order had received no request from the Amalgamated Association to boycott Carnegie material; that the Brotherhood is under contract with nearly every railroad in the country to haul its trains so long as the companies live up to the terms of their agreements. These contracts are regarded as sacred, and not to be broken under any circumstances.

Later accounts state that a universal boycott against the products of the Carnegie works is proposed by the labor chiefs.

The situation at other points is thus stated:

Judge Beatty, of the Unitcd States Court, at Boise City, Idaho, held eleven of the Coeur d'Alene rioters guilty of contempt of court, and sentenced them to terms ranging from two to eight months cach. Ten prisoners werc discharged.

At the annual conference of thc window glass manufacturers hcld in Pittsburgh, Pa., Wednesday, the scale of wages of last ycar was adopted without any change, and the rules and usages will be practically the same.

West Superior (Wis.) Switchmen's Union has agreed to handle no cars containing the product of non-union labor. This is in sympathy with the steel-workers' strike at that place.

Jefferson Iron works at Steubenville, Ohio, refused to treat with the Amalgamated Association, Thursday, and as a result the men left in a body. A long lockout is expected.

Speaking of the fact that some of thc non-union men employed in the great mill at Homestead are being induced by the strikers to come out of the works, is accepted by the strikers as an indication that the Amalgamated Association is in a fair way to win its fight against Carnegie, the *Inter Ocean* well remarks: "The public will, of coursc, be glad when thcre is an equitable scttlement of the deplorable trouble at Homestead, but it is difficult to see wherein the strikcrs will be benefited by thc closing down of thc mill. It does not appear that the company is receding from its declared resolution never to recognize the Amalgamated Association, and to deal with employes only or individuals. If the mill owners are as decided as they were, the association will gain nothing by the enticement of non-union men from their employment with the Carnegies. Thc strikers may prevent the operation of the mills, but they cannot compel their operation. Enterprises that give employment to thousands of workingmen can be broken up and the men forced into idleness; but thcre is no way of forcing capital into investments against the will of the holders of that capital. The Amalgamated Association may make it impossible for the Carnegies to keep the mills running profitably; but we fail to see in what way the workingman is to be benefited by the suppression of enterprises that employ labor. The question seems to be whether it is worth while to maintain the Amalgamated Association at the expense of labor interests in general. At the rate things are going now there will be a war between organized and unorganized labor, in this country, long before the struggle between capital and labor is ended. As organized labor represents less than one-tenth of the total labor of the United States, it is not prophetic of the security of 'unions' when they begin to practice against the interests of labor in general."

THE "UNION SIGNAL" AND "THE WAY OUT."

In the *Union Signal* of the 4th inst., is an able editorial paper on the Labor problem and "the way out." The article is replete with many just thoughts, but, we are pained to say, contains the following indorsement of the secret trades-unions: "It is evident that labor has as good a right to organize as capital; but if labor is to organize, it will not do for its objects to be defeated by the coming in of other laborers to take its place. There must be a solidarity among laboring people; if not, we should have the increasing barbarism of non-union men working for capitalists, protected by troops against their fellow-workmen. Of course, no workman can be compelled to join a labor organization, but we must say that we should think more highly of him for so joining."

We regret to find this in so excellent a publication:

1. Because it is misleading. Of course, laborers *have* as good a right to organize as capitalists, but *neither* has a right to be selfish, nor regardless of the interests of others. The law for both labor and capital is the divine law of love. Under no possible circumstances can its sacred requirements be set aside. Trades-unions are secret, usually oath-bound, and *always* selfish. There is in them nothing of that charity that "suffereth long and is kind," that "seeketh not her own, is not easily provoked." The very object of the secrecy is to promote the interests of a class, rather than the interests of the whole. Capitalists and laborers have a right to organize; but the interests of the one class ought to be just as sacred as the interests of the other; and capitalists have no right to organize against labor, or labor against capital; and hence all such combinations ought to be *open* to the world. No other association, either of laborcrs or capitalists, is in harmony with God's law of love. It is by mutual comparison and consultation that mutual rights are to be ascertained. It is by appealing to reason and justice, and not by conspiracy, or by force, that peace and harmony arc to be secured. Our sister has manifestly overlooked the secrecy and selfishness of these organizations.

2. These secret orders do not have even the poor pretext that they are a government by the majority. For a while no majority, however large, can rightfully interfere with the ownership which every man has in himself and in his labor. The trades-unions constitute but a meagre *minority* of the laborers of the world. And this minority is arrayed not merely against capital, but other laborers, denying and despoiling them of their rights. But it is said that there ought to be "a solidarity of labor." This can never be under the system of secrct trades-unions. Many are kept from membership by their ignorance, their poverty, and their weakness; and not a few of thc most intelligent by their conscientious convictions. The only basis of "solidarity of labor" is one infinitely broader and nobler than any existing labor union.

3. But our sister says that it will "not do for its (the trades-union's) objects to be dcfeated by the coming of other laborers to take their places." The assumption is that the object of these organizations is altogether just, but, even if this were conceded, it would not follow that the means used for their promotion are lawful. We do not believc that either their objects or their mcthods (certainly not the latter) can be justified by Christian principles.

4. But it is said that if non-union men take the places of striking unionists, we shall have "the increasing barbarism of non-union men working for capitalists, protected by troops from their fellow-workmen." But who is *responsible* for such "barbarism?" Surely, not the non-union men. It is an evidence of good government, and not of barbarism, that such protection is afforded when called for. The argument reminds us of those who blamed Abolitionism, rather than slavery, as the cause of the late war.

5. But we are told that the editor would think more highly of a laborer who joined a trades-union than of one who did not. From this conclusion we must unqualifiedly *dissent.* Surely, our sister cannot have considered the nature, tendency and practical workings of those secret combinations, or she would not give such advice. (a) They are without warrant in the sacred Scriptures. (b) They are contrary to the example and teachings of Christ and the apostles. (c) In their nature and practical workings they are selfish "for the benefit of the order," and not for the world at large. (d) They trample the rights of non-union laborers, and deny to the youth of our land the equal right to learn trades and become skilled artisans. (e) They bind men under covenants that are often construed as contrary to the laws of the land, and which lead to their violation. (f) They tend to the subversion of all civil government, and to the reign of anarchy, rather than of righteous law. (g) Their history, for the last thirty years, is one of crime and blood. (h) They include some of the worst elements of society, and are largely directed by men of foreign birth who have no sympathy with American or Christian principles.

While we deeply sympathize with all wise methods to help the laborer, and especially with the work of prohibiting the liquor traffic, we cannot but regret that the *Union Signal* has so signally failed to give to the Gospel trumpet a certain sound.

FALLEN ASLEEP.

Our dear brother, Geo. R. Milton, rests from his labors. He was born in England, we believe, but had lived and labored in the United States for many years.

In this vicinity his first pastorate was in Geneva; afterward he labored in Streator and Winnebago, Illinois, and then, for several years, in Nebraska—we think, in Hastings, of that State.

Leaving the place last named, he was called to the pastorate of the Prospect Street Congregational church in Elgin, about five years since. He labored with that church about three years, and then resigned, in consequence of some radical differences of opinion in the congregation. A number of the members desiring his ministry, withdrew and worshiped in the Opera House, and, later, in the Academy of Music. Still later, owing to difficulty in securing the public place of assembly, he preached in his own house. Some ten days before his dcath he was taken with typhoid fever, and at last he fell quietly aslcep in Jesus, to wake, as we believe, in the resurrection of the just.

This is the mere outline of a busy life of fifty-two years. But who shall fill it out and record the temptations, trials, prayers, and victories of this career now cnded? None can that do but the good God who created, preserves and will judge us all. Still, there are some things which we know and can say that may be helpful to others who yet live to battle with the wicked world that crucified Jesus Christ.

Our brother was a diligent and successful student of the Word of God. It was, during his whole life since wc knew him, the book upon which he spent his time and thought. He took some views of Scripture which are held by those called Plymouth Brethren; e. g., the personal return of our Lord Jesus. In general, it may be said that he believed the doctrincs commonly called orthodox, and that he held and taught them very strongly.

His relation to the *Cynosure* and the National Christian Association became intimate while he was pastor of the Bridge Street Congregational church at Streator. Since that time he has been at all times an open advocate of the truth as opposed to all lodges of whatever name. He was at various times a member of the Board of Directors of the National Christian Association, and at the time of his death was the chairman of that board.

His wife was the daughter of our dear friend and brother, Rev. C. C. Foote, of Detroit, who preceded him, by a few months, to the better land. His association with him was no doubt one

reason for the positive views which he held respecting the modern heathenism which prevails in this country under the general name of secret societies. In Elgin, as was to have been expected, the worshipers at lodge altars were very angry at him because of his testimony. The writer himself saw a widow at the grave of her husband stop a modern Woodman who was trying to read some of the lodge ceremonial, after having been told that no such exercise was desired. In that same cemetery the Woodmen were swearing at Bro. Milton, and one of them followed him about the streets with the purpose, seemingly, of assaulting him.

None of these things moved him, but he continued to declare the testimony of the Scripture against all Baal worships until his voice was stilled in death. His last illness was short, and the Lord whom he served was with him to the last.

He repeatedly declared his unwavering confidence in the word and work of Jesus, selected passages from John as a farewell message to his flock, and then fell quietly asleep. At his funeral Bro. Whittle spoke of his personal acquaintance and friendship for the deceased, and President Blanchard preached from the words: "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

SALOON-CURSED CITIES.

The saloon is prosperous, and, worst of all, it "has come to stay," unless by some system of "heroic treatment" it can be banished, which, at present, in its supreme power and increasing influence, seems almost an impossibility. The estimated population of Chicago is now about 1,500,000, and we have, within our limits, it is credibly reported, 7,042 saloons, supported or encouraged by wealthy brewers and distillers. This gives us one saloon to about every 212 citizens, including children. All the most eligible business street corners are sought for as locations for these dens; and the city is cursed with an ordinance which compels the authorities to issue a saloon license to every applicant of "good character." No appeal from that ordinance can avail, and saloons may be opened along every street and boulevard in the city, without reference to the will of the adjacent property owners. The situation is simply terrifying; mainly, because the saloon influence is so strong that no hope of the repeal of this infamous ordinance is entertained. For a world's fair city, the record and the prospect are bad.

At a moderate estimate, New York City can not have less, to-day, than 2,000,000 inhabitants. It also has 8,400 saloons, or about one to 238 persons. In this proportion, say what we may of Tammany and the bad government of New York City, Chicago shows a more depraved record and inefficient municipal rule than the principal city of the Union. Commissioner Meacham estimates that the saloons in New York City receive in their business over $54,000,000 annually. In New York and Brooklyn there are more grog-shops than there are public schools in the entire State; and we all know what an immense difference must exist between the moral and immoral influences prevalent in those cities.

Congress having adjourned without making the changes in the license laws rendered necessary by a recent court decision to close up the unlicensed saloons openly doing business in Washington, the Commissioners have tried to reach the evil by adopting a new police regulation, making the penalty for selling liquor without a license $100 to $250 for each offense, and imprisonment in the work-house for failure to pay the fine. The legal advisers of the Commissioners say they have a right to enforce this regulation, but its publication has not closed a single one of the numerous unlicensed saloons, and the Liquor-dealers' Association will carry the matter into the courts before they will recognize the authority of the Commissioners; and until the case is finally decided, every one of these pest-holes will be wide open. The House of Representatives is to blame for this state of affairs, or, rather, the two members thereof who objected to the consideration of the license bill which had been passed by the Senate, and which would have gone through the House and been signed by the President if they had not objected.

—"Sermons and Addresses by Jonathan Blanchard," with a life-like portrait, is now ready at this office; price, 75 cents. It appeals directly to the feelings of all who knew this stalwart reformer and the good work which he accomplished, and possesses abundant intrinsic merit to insure its popularity.

—Of Butler's Handbook ("American Handbook and Citizen's Manual," by M. N. Butler, sold at this office), the *Christian Conservator* says: "We wish that our ministers and members would get this book. It would be an arsenal from which they could draw many arguments to convince men of the wrongfulness of the lodge—statements that condemn and doom the lodge to the destruction it deserves." Sent on receipt of forty cents.

—The United States government has been investigating the Keeley Bichloride-of-Gold Asylums and discovered that they all sell intoxicating liquors to their patients, without first securing the proper license. The institutions entered a plea that liquors were only administered for medical purposes; that unless spirits were given to patients they would die from the sudden cessation of stimulants, etc., but the government was inexorable; if intoxicant fluids are used in the institutions, the federal tax of a retail dealer ($25.00 per annum) must be paid. This decision will be variously discussed; but as long as the government is virtually in the liquor trade by its taxation of spirits, it seems natural that, like the saloon-keeper, it should wish to make its business as profitable as possible.

—Some writer has recently been making interesting comparisons between the amounts paid for standing armies and for educational purposes, by several nations. For instance: Italy expends every year $96,000,000 for her soldiers, and less than $4,000,000 for schools. In Spain it costs $100,000,000 to maintain the army and only $1,500,000 to educate the children; but then, the statistician adds, it is the exception to find a Spanish farmer who is able to read and write. Germany boasts of being in the foremost rank among the nations in the Kulturkampf of the world. Yet, she expends $185,000,000 on her army, while $10,000,000 is deemed sufficient for the education of her children. France maintains an army at an expense of $151,000,000 and supports her schools with $21,000,000. In the United States, some years ago, $115,000,000 was expended upon our public schools, while at the same time the expense of our naval and military forces was but $54,000,000. This gratifying exhibit, however, loses its force when we come to add to the cost of our navy and army, $150,000,000 per annum for pensions to ex-soldiers and sailors. Taking this into account, the actual figures do not place us so very far in advance of our European neighbors. If it suggests anything, it is an increase of schools and other educational facilities, and the reduction of standing armies to a "peace footing."

REFORM NEWS (*Continued from 5th page*).

He did like it, and sent for it, because his past experience had taught him that the secret orders were a great evil.

James Bullock has gone to his final rest, but there are many such results of his labors which follow him.

It was an inspiration to be entertained at James Rankin's home and listen to his experience in testifying against these powers of darkness. He starts soon for New Mexico, with an invalid son. Let us pray that the trip may be blessed for his restoration to health. M. A. Gault.

THE NEW ENGLAND AGENT IN CANADA.

Berlin, Ont., Aug. 9, 1892.

I wish to inform the readers of the *Cynosure* that Rev. J. P. Stoddard, of Boston, has just finished a course of lectures in this town of Berlin, Ontario, and this week is giving lectures in the villages in different parts of the county. He gave lectures in four of the different churches, and then three in the town-hall, and there was good attendance at all the meetings. On the Sabbaths he preached in the United Brethren, Evangelical, and Mennonite churches, acquitting himself as a minister of Christ. He gives the "trumpet a certain sound," "contending earnestly for the faith once delivered to the saints." He is not one of "the dumb dogs that cannot bark" (Isa. 56: 10), or "the watchman that seeth the sword coming and giveth not warning" (Eze. 33: 6), but, like Paul in his letter to the Ephesians (5: 11), admonished them to "have no fellowship with the unfruitful works of darkness, but rather reprove them"—not "*approve*" them, as so many professed ministers of Christ do, even on God's holy day, and in God's house, preaching approvingly to, and for, the lodges, though it "is a shame even to speak of those things that are done of them in secret." His labors here were very acceptable to most of those who heard him—and there were many who heard him.

As a rule, not many of the "craft" were out. They do not covet to have their lodges exposed to the "profane." Bro. Stoddard showed himself well acquainted and master of the situation. I think the lodges feel a little as they did in the days of Morgan.

"O, Jubela! and Jubelo! and also Jubelum!
We're in a peck of trouble now; the times are troublesome."

We are satisfied that few of those who heard him will ever join the lodge.

About a dozen years ago, Edmond Ronayne worked the three degrees of the Blue Lodge here, in the town hall, to large crowds, and did a great deal of good; but we realize that there must be *agitation*—continue to give the people light, to keep the young people out of the lodges. "Eternal vigilance is the price of liberty."

Bro. Stoddard made himself and the cause a great many friends, who will be glad to see him and hear him at any time in the future.

D. B. Sherk.

FROM THE FIELD SECRETARY.

The Canadian campaign, carried on by Rev. J. P. Stoddard, shows increasing interest. He will not be able by the 1st. of September to occupy all the openings for this work which the friends are making. He has averaged an address for every day since he entered Ontario, and the hat collections have resulted in about $5.00 per meeting, thus paying all hall rents and other expenses.

Have faith in God; plan for great things. "It is your Father's good pleasure to give you the kingdom."

There are many tokens of encouragement besides the one mentioned above. Rev. J. K. Glassford finds unexpected open doors and vitality in the southern portion of California. The same is true of Rev. S. Mathews, in Oregon.

W. B. Stoddard is meeting in Vermont with his customary success. Many, I am sure, will be interested to know that at his recent ordination as a minister,—Rev. Mr. Peckham gave the charge, Rev. A. A. Hoyt, the right hand of fellowship, and the prayer was by his father, Rev. J. P. Stoddard.

Rev. M. A. Gault writes that an extensive correspondence with the Nebraska friends indicates that the State is ripe for a convention.

Rev. W.. C. Paden expects to begin a lecture tour in Iowa early in September. He and Bro. M. A. Gault are planning to co-operate in holding State conventions in Nebraska, Iowa, Missouri and Kansas. We then expect them to move on to Illinois, Michigan, Indiana and Ohio. Two such men can do a great work for each State if we all help. Let those who live where a fair local attendance can be secured write to have a convention held at their place. Let those who would like to see these brethren or either of them in their place, though they can promise them no local support, and only a dry-goods box on the street corner to speak from, write. Let every one who wants to see the people saved from the religion which the devil is offering Americans to-day, write and help these brethren.

Rev. M. A. Gault will address a W. C. T. U. meeting in Thayer county Aug., 31st., and will attend the U. P. Synod at Kearney, September 1st., when he expects the arrangements for a State anti-secrecy convention will be perfected. He also expects to present the cause to a Swedish Lutheran conference in Phelps Co., Neb., next month.

While we remember these field agents often in prayer, let us also thank God that he has raised up such a company of consecrated men as S. F. Porter, J. P. Stoddard, Wm. Fenton, W. B. Stoddard, M. A. Gault and W. C. Paden to labor for home, country and church this coming year, under the N. C. A. banner. W. I. Phillips.

The Home.

GOD'S APPOINTMENTS.

This thing on which thy heart was set, this thing that
cannot he,
This weary, disappointing day, that dawns, my friend,
for thee;—
Be comforted; God knoweth best, the God whose name is
Love,
Whose tender care is evermore our passing lives above.
He sends thee disappointment? Well, then, take it from
his hand.
Shall God's appointment seem less good than what thy-
self had planned?

'Twas in thy mind to go abroad. He bids thee stay at
home?
Oh! happy home; thrice happy if to it thy guest he come.
'Twas in thy mind thy friend to see. The Lord says,
"Nay, not yet."
Be confident; the meeting time thy Lord will not forget.
'Twas in thy mind to work for him. His will is, "Child!
sit still;"
And surely 'tis thy blessedness to mind the Master's will.
Accept thy disappointment, friend, thy gift from God's
own hand.
Shall God's appointments seem less good than what thy-
self had planned?

So, day by day and step by step, sustain thy failing
strength;
From strength to strength, indeed, go on through all the
journey's length.
God bids thee tarry now and then, forbear the weak com-
plaint;
God's leisure brings the weary rest, and cordial gives the
faint.
God bids thee labor, and the place is thick with thorn
and brier;
But he will share the hardest task, until he calls thee
higher.
So take each disappointment, friend; 'tis at thy Lord's
command!
Shall God's appointing seem less good than what thyself
had planned?

—*Margaret E. Sangster.*

STRIKE, HEARTS OF OAK!

BY MRS. VICTORIA ALEXANDRA STONE.

Years ago, when the black clouds of war swept over the land, our forces were massed on the battlefield of Gettysburgh. On the second day of the fight, one spot on Cemetery Hill was especially dangerous, as it was exposed to the full fire of the enemy. Regiment after regiment was sent to hold it, but were overpowered and beaten back. At last a Union General—I forget his name—sent to the General commanding the Eleventh Corps, saying: "Send me a regiment that won't run."

A few minutes afterwards, and the Sixty-fourth New York marched up the hill. Side by side they stood on the fatal spot, shot and shell hurtling about them. One after another the men fell, but the ranks closed up, displaying a solid front to the foe, and not a man offered to stir from the spot till the order was given to retreat. Then, turning carelessly about with rifles at "carry," they marched as unconcernedly from the field as though they were on dress parade.

My brother, who was a private in that regiment, shared in the horrors of that day. Speaking of the hour in which they held that fatal position on Culp's Hill, he said: "We would have stood there until the last man dropped. I don't think one of us thought of such a thing as retreating."

We need just such fearless hearts to-day. In the language of Nelson, the English naval commander, our battle-cry should be, "*Strike, hearts of oak!*"

Are the times full of evil? Now is the time to show your strength. Have you courage? Rise and face the foe with a brave and fearless front. No matter though men may scoff and sneer, we expect they will do so, but for us, *our* duty is to quit ourselves like men and soldiers, and to look beyond the evils and follies of this world.

Strike, hearts of oak! God himself wields the sword! His guardian angels are around and about us. Not a tear, not a pang, is unmarked by him who is at once our Saviour and Captain. Strike hard—and let every blow tell! Satan fights hard, but God is stronger than Satan. His power is infinite; and if he is with us, who can be against us?

Strike, hearts of oak! Smite, and fear not! Foes gather about us on every side; but courage! there is light beyond! Look up and be glad! Though the valleys be dark, on the hills the sun is still shining! What matter though the hills of this world be black with the coming tempest? The hills of God are all the brighter! May God give strength to the strong right arm and courage to the fainting heart, until Satan's empire falls, and the door of the kingdom of God swings wide to let the King of glory march through!

Work on, work on, but not for wages,
On burning sands and fields of frost;
It wildly round the tempest rages,
And often all but Christ seems lost,—
Work on, work on, the day is flying,
And scanty hire at most we give;
And some are dead, and some are dying,
But all who hear the message live.
Work on, work on, for night is nearer;
With patient toil and holy plan
God works with us, and what is dearer
To brothers than their brother man?

Steamburgh, N. Y.

REVEALED BY THEIR SONG.

The Rev. Dr. A. A. Bonar, writing in *Youth* on the origin of the sacramental observances of Scotland, tells us that the fast day originated in the coming together of godly men in the later days of the persecution of 1660–1688, in order unitedly to praise God. Once, in a time of sore trouble, John Brown, of Priesthill, aftewards murdered by Claverhouse at his own doorstep, had gone out to a deep ravine on his farm where he thought that no one would be likely to interrupt him. To his amazement a sweet sound met his ear. It was not the song of birds or the cry of the plover. It was the voice of some hidden ones among the heather singing:

"Because I am brought very low,
Attend unto my cry:
Me from my persecutors save,
Who stronger are than I."

Thereupon John Brown responded:

"O let the prisoner's sighs ascend
Before Thy sight on high:
Preserve those in Thy mighty power
That are design'd to die."

To which the little hidden company, two Christian wanderers from Lesmahagow, replied:

"Though ye have lien among the pots,
Like doves ye shall appear,
Whose wings with silver and with gold
Whose feathers cover'd are."

Soon all issued from their hiding places, and with great joy joined in spending the day in fasting and prayer. Scenes like these naturally led to the permanent institution of the "fast days"—being found to be times of so much refreshing.

STORY OF "THE BIRD WITH A BROKEN WING."

One day a convict in Joliet prison picked up a scrap of paper from the corridor, on which were these lines:

"I walked through the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses,
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion,
Ne'er soared as high again.
"I found a young life broken
By sin's seductive art;
And touched with a Christlike pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken,
Never soared as high again.

"But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soars as high again."

This man had been converted in the early part of his imprisonment, and the words came to him with great force. He thought of his sin, and realized how hard it would be henceforth to make his way in the world. He copied the stanzas and kept them carefully. When he came out of prison he resolved, God helping him, to preach the Gospel. Many looked upon him with suspicion, but God gave him friends, and he gained the confidence of people wherever he went.

In telling his experience he often recited "The Bird with a Broken Wing." Who the author was he did not know. At length, however, it was learned that the poem was written by Hezekiah Butterworth, the well-known editor of the *Youth's Companion*. He gives this story: "Rev. G. C. Lorimer, D.D., pastor of Tremont Temple (1872–1878), delivered a sermon on 'Samson grinding at the mill,' saying with reference to Samson, 'the bird with a broken pinion never soars as high again.' Mr. Butterworth said the words came to him as a lightning flash of truth. He went home and wrote the poem.

"Dr. Lorimer afterward went to Chicago as pastor of the Immanuel Baptist church. There, one Sunday evening, he preached on the Cincinnati riots. Speaking of the insidiousness of sin, he raised his finger, saying: 'It may be to-night there is a defaulter here,' He happened to point directly at a defaulter. It was God's arrow convicting the guilty one of sin. The man resolved at once to make restitution, desiring to cover his crime until able to restore all he had taken. But his crime was discovered. He pleaded guilty and took a two years' sentence to Joliet. This was the man who found 'The Bird with the Broken Wing.' It was a true picture of himself.

"He has been for several years now an earnest Christian worker, preaching much and with great power to audiences of criminals. And it is true of him as is expressed in the song:

'But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.'"

This be our loftiest aim, as it was of our dear Saviour, to keep back the young and unwary from the snares of the devil, and rescue those who are led cative by him at his will.—*Selected.*

ACTIVITY A DELIGHT.

It has been a common doctrine that man is ordained to work, and that just enough play is allowed to keep us from being too much exhausted with the monotony of daily toil. This doctrine reverses the natural order. We were created to play and work as only a means to fulfill our destiny. The best work is not only that which is training us to play but is itself transmuted into play. The intellectual creations we value most come when the mind is free and at play. In religion we can never be satisfied with any other condition than that which we may designate as religious play. God's service must become a delight or it becomes an offense. Man is created for joy and not for sorrow, for happiness and not for misery. This is far from being a refined selfishness, as moralists have sometimes maintained. Selfishness is antagonistic to life. The perfect life, the perfect joy, is in self-surrender. . . . .

Wherever love is it bears the pain of others and finds in its self-sacrifice its highest joy and blessedness. It is an old lesson which loving hearts in every age have made familiar. It is taught in all its fullness in the life of Him who bore our griefs and carried our sorrows. In Him was the fullness of joy. Sin has worked universal toil and misery, but his deathless love shall work universal life and joy. In the strength of that love his followers will fill up the measure of their Master's sufferings; they will bear the wretchedness of humanity upon their hearts as their Master also bore it, but in the joy of the same loving self-sacrifice they also can anticipate the time when all things shall be subject to the love against which the gates of hell shall not prevail.—*President L. C. Seelye, at Smith College.*

A WORD TO THE ELDERLY.

Among all the housekeeper women, young, bright, active, sober, middle-aged, earnest, benevolent, and spiritual, there must always be some who are getting past the center of life's stream, and who are looking longingly at the quiet waters beyond the boiling, eddying, wildly hurrying tide against which they have for years bravely battled. Dear women, growing old, don't imagine that because you are 50, 60, or even 70, that now your rowing days are over, and you may complacently rest on your oars. How many women lose what brightness there is for the evening of life—and there is a brightness peculiar to

every period of one's existence—by giving up! They give up their aims after mental improvement, their pleasurable pursuits of art, fancy work, or reading poetry, fearful lest such things may not comport with their self-made standard of quiet, idle, selfish elderliness, a state into which a natural inclination invites them to drop themselves. They give up the missionary society work, the Sunday-school and the temperance work with easy good nature, hiding themselves under the cloak of age, which they believe will piously repel every conscience-thrust, every protest.

I remember a dear, old grandmother, who, at fifty-five, sat down in her corner to be "an old woman," making patchwork there for the rest of her life, imagining that she was too weak and feeble to walk to her children's homes or to church, and growing irritable and dyspeptic for thirty-three years. I contrast her with some old ladies seen of late, who keep up at 75 the pleasurable things which they loved in earlier years: dress prettily, do fancy stitches, laugh and chat with the girls, attend every good philanthropic gathering, and have their hearts fresh and young after all the hardening, wearing things behind them. Don't give up until Providence shows plainly that you must, for of all nice things here below, a young old woman is the nicest.—*Housekeeper.*

ON HER LIPS THE LAW OF KINDNESS.

A little group of women happened to meet informally the other day in a restaurant up town, where all had drifted from their several engagements at the hour of luncheon. Their talk flew from one topic to another, and finally became somewhat personal, the name of a man known to the circle being the latest theme. This man had, in public character and career, managed so to act as to invoke the criticism of many thoughtful people, and to antagonize others by his manner of doing perfectly legitimate things.

One lady expressed herself very positively. "I thoroughly distrust ——. I want no dealings with him. I have become convinced of his ingrained deceitfulness." Another said, "My quarrel with —— is that he is so ill-bred. He tramples on the most elementary rules of good form." Others followed, and poor —— seemed to have alienated all kindly feeling, in that assembly at least.

Among the number lingering to chat over the cups of tea was one to whom God had given rare grace, tact, sweetness, and a dower of beauty. Her entrance upon any social scene is always gladly greeted, and men and women alike acknowledge her gentle sway. She had not spoken at all, but in a lull of the conversation she now said: "I always think when —— is mentioned of such a kind, unselfish thing he once did for me; a thing that cost him money, and time, and pains. I shall never forget how this act of his encouraged me when I had a great deal in my life that was depressing. He could so easily have been indifferent; but instead he was eager to serve me, and to do so cost him self-denial."

After this there was a hush. On *her* lips had been the law of kindness.—*Christian Intelligencer.*

THE STEPPING-STONES.

A little girl was sent on an errand one day to the neighboring village. Her path lay through beautiful fields. On her way she had to cross a wide but shallow stream. The bridge was a long way off, but there were firm, tried stepping-stones all the way over.

"Oh, I'm afraid!" said the child to a lady who was passing.

"But, you see the stones, my child; they go all the way across."

"The water is so wide," she said tearfully, looking across the stream.

"Yes, but it is very shallow. See how easily I can cross it." So, carefully picking her way, she went quite over, and then returned.

Very timidly the little girl entered the water.

"Just one step at a time is all you have to take," said her kind guide.

So one step followed another,—the first few were the hardest to take,—and soon she was safe on the other shore, smiling at her fears.

"It was not so hard after all," she said, looking back on the water. "Just one step at a time brought us over."

"Remember this walk, dear, when you have other hard things to do. Go forward, and the way will look easier and easier. When troubles come, as they are almost sure to do in this world, don't look at the waters before you, but at the stepping-stones Jesus places for your feet. The thing that we feared very often does not come upon us, or if it does, Jesus sends such comforts as we never could have imagined. Here is a strong, firm stepping-stone that has often saved me from sinking: 'As thy days, so shall thy strength be.'"

There came many times in her after-life when Mary remembered that day's lesson, and it brought cheer and peace to her soul.

TEMPERANCE.

TO THE RESCUE.

Dark is the sky of midnight,
  Calmly night's hours have sped;
But, lo! mad shouts are ringing,
  And flames burst forth o'erhead;
There's a tramp of gathering thousands,
  And hot and stifling air,
And ghastly are the faces
  That gleam amid the glare.

O grief to see the spoilage
  The Fire Fiend strives to take,
But deeper now the wailing,
  For human life's at stake;
Yet still the sturdy fireman
  Seeks peril not to shun;
Again he's sought the conflict,
  And fought with death, and won.

Reformers, to the Rescue!
  Oh, hear that cry so dire,
"Intemperance is raging
  A wild consuming fire."
Oh, hear the shrieks of victims;
  Haste at that anguish cry;
For wrecks of love and virtue,
  In ashes soon may lie.

Reformers, to the Rescue,
  And shall the rallying cry
Ring vainly through our army,
  Nor temperance men reply?
O hand, ye are not weary?
  Nor plighted lips grow dumb;
For a thousand lives re-echo,
  "In God's great name we come."

Then on, ye rescuing army,
  True blows each sword must smite
Till, earth one field of triumph,
  No foe is left to fight;
Then, when o'er each endeavor
  Success complete we see,
Blessed in the land forever,
  Our righteous cause shall be.

—*Harriet Glazebrook, in Advocate.*

WHERE DOES THE SIN BEGIN?

Where does a man cease to be a Christian in the following classification? Who can tell? He is a good, pious Christian and church member at the start, and takes the following steps:

1. Becomes a moderate drinker in social circles, at private houses, or at the White House.
2. As a moderate drinker he visits saloons.
3. Is occasionally intoxicated.
4. Is frequently intoxicated.
5. Is a common drunkard.

Has he ceased to be a Christian? If so, when?

ANOTHER PROBLEM TO BE SOLVED.

A church member and pious Christian takes the following steps:

1. Votes with a political party which favors, tolerates, allows and licenses, protects the saloon.
2. Signs papers aiding applicants for saloon license.
3. Openly advocates licensing saloons.
4. As a landlord, rents property for saloon purposes.
5. Becomes a distiller.
6. Becomes a brewer.
7. Becomes a wholesale liquor merchant.
8. Becomes a bartender in a saloon, or clerk or book-keeper in a wholesale liquor-house.
9. Becomes a saloon-keeper.

Has he ceased to be a Christian? If so, when?

Let some wise man who knows draw the line now, and show an anxious generation the right in this matter. With one consent all will agree that both have ceased to be Christians. When?

If you will not judge others will you not decide this for yourself? And if you draw the line and tell your next lower neighbor in the scale your decision, will he not remind you that the pot called the kettle black?—*Christian Evangelist.*

THE WAY OF A DRUNKARD.

Sin comes to a young man and says: "Take this glass, it won't hurt you. It has a very fine flavor. Take a glass in the morning; it will be an appetizer. Take a glass at noon; it will aid digestion. Take a glass at night; it will make you sleep well." You are in a glow, while others are chilly. How bright it makes the eye, how elastic it makes the step! One day you meet him and say: "What are you doing here at noon? I thought you were at business." "Oh, I lost my place." "Lost your place?" God have mercy upon the young man when, through misdemeanor, he loses his place. Every temptation takes after him. Hoppled and handcuffed at thirty years of age by evil habit! Save that young man. He is on the express train that stops not till it tumbles over the embankment of perdition.

"The way of transgressors is hard." Sin comes to a young man and says: "Take a dollar out of your employer's drawer; he won't miss it; you can put it back after a while. Take another! Take another! Don't you see how easy it is? Hundreds of dollars added to your salary every year!" One day the police knock at your door and say, "I want you." "What?" "I want you." Discovery has come; disgrace, imprisonment, loss of the soul. "The way of the transgressor is hard."—*T. De Witt Talmage.*

RUM FOR THE HEATHEN.

No matter how earnest Christian missionaries to heathen lands may be, their efforts are often neutralized by the conduct of nominal Christians. Here, for instance, is the Bombay *Guardian* speaking about what it calls "the devil's missionary enterprise:" All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of spirituous liquors which passed through in one week; it is taken from the daily returns posted in Liverpool:

960,000 cases of gin	£240,000
24,000 butts of rum	240,000
30,000 cases of brandy	90,000
28,000 cases of Irish whisky	56,000
800,000 demijohns of rum	240,000
36,000 barrels of rum	72,000
30,000 cases of Old Tom	60,000
15,000 barrels of absinthe	45,000
40,000 cases vermouth	3,000

NUGGETS.

There are 32,000 families homeless in London through intemperance.

Forty-one out of the seventy-four counties in the State of Mississippi are under prohibition.

Five hundred children under ten years of age were arrested in London last year for drunkenness.

The saloon-keepers of St. Joseph, Mo., have formed an organization for the promotion of temperance.

The juvenile branches of the Church of England Temperance Society number 3,469 with 416,280 members.

It is computed that no less a sum than £15,000,000 is annually spent on Sunday drinking alone in the United Kingdom.

Twenty-eight of the large breweries of Chicago, representing a capital of $20,000,000, have combined against the English brewer's syndicate.

The quiet little town of Hennepin, Ill., has had an awakening in the temperance cause. James M. Dunn, of Milwaukee, has been holding meetings crowded to overflowing. More than three hundred men and women signed the pledge.

The Central Woman's Christian Temperance Union of Minneapolis has just opened a lunch room in the midst of a nest of saloons. It keeps open from 12 to 12 o'clock, and its coffee cart furnishes coffee free. So the liquor traffic has its own weapons turned against it.

Home and Health.

ABOUT SHOES.

Never try to wear a shoe too small, or that does not fit when first put on. Never let your shoe get hard or dry. Do not let it run down at the heel or the side. Never wear into the welt or insole. A shoe repaired in time will retain its shape and afford comfort, and will be found true economy. Never put wet shoes by the fire to dry, but dry them gradually and slowly. Never dry a wet shoe without first applying some oil and grease—castor-oil or tallow is the best. The steam generated in a wet boot or shoe will scald it and cause it to crack. Do not use too much force in polishing—a gentle brushing with a soft brush is better than the vigorous work of the bootblack. Do not allow a thick crust of blackening on your shoes. Wash it off occasionally and apply a little castor-oil—you can polish it over in an hour or two. Never try on or handle a patent-leather shoe when cold; always thoroughly warm it before bending the leather. A patent leather shoe put on in a warm room can be worn out in the cold weather without injury. Never put a good pair of shoes in galoshes; use an old pair for this, and withdraw the galoshes as soon as you enter a house.

HOW TO TELL OLD FURNITURE.

Do half the furniture-buyers know the difference between Louis XV and Louis XVI chairs? Or, in examining a cabinet, can they tell why it is called Rococo? The only difference between the two eras is that the first named furniture has lyre-shaped legs, while the other has straight legs a little turned out. In other furniture, cabinets, tables and sideboards the Louis XVI is a combination of his predecessor and Rococo. The latter is a decoration consisting of shell and scroll work. Empire furniture is that on which the pattern is inlaid in brass, and Marquetrie has adornments in different colored woods.

MAKE MORE OF RICE.

Dealers in rice would greatly increase the consumption of this food if, through the food expositions, or in other ways, they would show the American people in how many ways rice may be prepared for use. Wheat is our great cereal and it enters into thousands of toothsome and delicious articles of food. Rice is generally prepared in only half a dozen different ways by English-speaking peoples. It is, however, an elegant substitute for potatoes, with fowl, fish and meats, and in India is made into the most delicate cakes and articles of confectionery. It is the staple food of hundreds of millions of the human race, and a little popular education as to its capabilities and value as a food would soon double its consumption in this country.

NEATNESS IN GIRLS.

Neatness is a good thing for girls, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned-up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

MILK DIET.

The use of milk and eggs as a diet or an aid in building up a patient is often a trial to the nurse. Many patients will take milk slightly warm, or even hot, and digest it readily, when cold milk causes distress. It is an excellent plan to rinse the mouth with cold, cool or hot water, as preferred, before and after drinking milk. The taste left in the mouth of many persons after a drink of milk, especially a small quantity, often causes the patient to dislike it. The secret of success in giving milk and eggs to those who would rather not take them is to prepare them in different ways. For a delicate stomach the white of the egg, well-beaten, added to hot or cold milk sweetened to taste, will often prove tempting, when even the sight of the yolk with milk is unpleasant. After a time a little of the yolk may be used, the white of the egg being added last and not stirred into the milk, but left at the top of the glass for ornament. With careful preparation and a little ingenuity the mixture can be varied. A champagne glass is of a convenient size for a small quantity, and it is better to offer a person a wine glass full than a cup or glass full when only part will be taken. A sick person likes to empty a dish; it is better to repeat a small quantity than to take more to the patient than he can use. A soft-boiled custard will prove a pleasant change from raw eggs and milk. This may be made tempting with white of egg.—*Boston Cultivator.*

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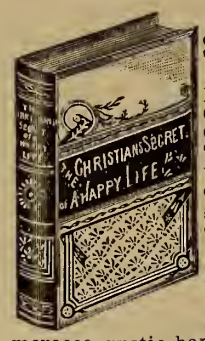

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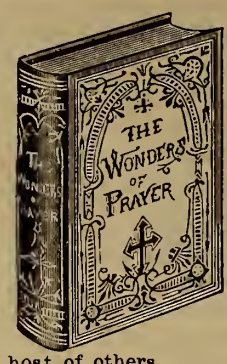

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Farm Notes.

POULTRY.

Keep the drinking-water out of the sun.

Give the hens a place for themselves, and let the animals have the stables.

Old rusty nails or an old horseshoe put occasionally in the drinking-water is a great benefit to fowls.

Eggs are imported into this country every year. A "glut" of the poultry and egg market never occurs, although when the excess of "old hens" are being sent to market, prices are reduced for awhile, but there are times when the prices exceed all other farm products.

Dampness in the poultry yard is the great assistant of roup, and should be avoided. On heavy clay soil, where the poultry man must build or do without poultry, a drain made of tile should be a feature of every yard. A sandy location is best, however, as it is dry and free from filth.

A neglect to supply water for a day, or the omission of a meal, will sometimes cause a falling off in the number of eggs. A neglect to clean out the houses, remove the surplus food, etc., may be very important factors in inviting lice. The old maxim—"Look after the small things, and the larger ones will take care of themselves," is as true in poultry-keeping as with any other persuit.

Grass should be thrown to the hens in a condition so that they can pull it. A bunch of clover, with the roots and earth adhering, will permit the hens to help themselves; but to throw it to them by cutting it off from the roots is to cause the greater part to be wasted. A fodder cutter will cut the clover fine, when the hens will pick it up without difficulty. Hens in confinement require green food, and it should be supplied daily as a matter of economy.—*Farm, Field and Stockman.*

BEES.

"The old bees as well as the old queen," says George W. York, "leave the hive when they swarm. The young bees are at first nurse-bees in the hive, and attend to various inside duties."

Nearly one-half of the bees, it is thought, were lost throughout the country the past winter and spring. What a fine chance for those that are left! Honey will be worth something this year.

A farmer in Minnesota writes that the prairie and timber land is one vast flower bed. Had he his fifty colonies of bees his hives would soon be filled with honey. But the bees—he had only seven colonies left.

A honey-bee enemy in California is mentioned in Insect Life. Specimens of the insect have been sent to Washington for examination by the Entomological Division. Both the adults and the nymphs were seen feeding upon honey-bees in California.

The first annual report of the Illinois State Bee-Keepers' Association is an attractive volume of nearly two hundred pages. It contains the constitution and by-laws, act of last legislature in favor of the Illinois State Bee-Keepers' Association, articles of incorporation, roll of members, minutes of the meetings since organized and the affiliation of Northwestern with minutes of its proceedings, discussion of all the important subjects relating to apiculture, by prominent Apiarists, all the acts of the Bee-Keepers' Union, decisions of the Supreme Court, in cases against bee-keepers; a short work on bee-keeping which if followed is comprehensive enough for any amateur. Any person wishing to become a member of the Illinois State Bee-Keepers' Association and thereby receive the benefits to which members are entitled as well as the next annual report can do so by sending name and address and membership fee of $1 to the Secretary. James A. Stone, Bradfordton, Ill.—*Farm, Field and Stockman.*

TESTING A HORSE FOR LAMENESS.

When examining a horse with a view to purchasing, says a contemporary, always have him led down a steep or stony descent at the end of a halter and with no whip near him. Many horses when brought out of the stable are excited by the presence of strangers, and become still more so at the sight of a whip. A slight lameness may therefore be momentarily overlooked by the horse himself, just as a man, under strong excitement will sometimes forget a sore foot. Leading the horse down a slope will show any defect in his forequarters, and running him back will develop any weakness that may exist in his hind legs.—*Scientific American.*

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This subject was discussed at a Farmer's Institute by Professor Drew, of the Experiment Station at Cornell University. He said if manure is properly housed it will always have a close relation to the feed from which it is made. To avoid leaching, manure should not be applied until after the fall rains, or allowed to become dry by exposure. Keep manure from becoming too dry or too wet. Mix horse and cow manure, and keep under cover until manure is needed. The manure vat should be cleaned out once or twice during the winter. Spread the manure in winter as drawn. Land plaster is used to absorb liquids. Its absorbing qualities are simply wonderful. Another speaker—Mr. Richardson, of Orange county—favored the use of horse manure in the cow stable. He thought manure best when spread on the land as made. Manure spread in the fall before freezing gives more growth than when spread in the spring. His grass grows four incher higher by fall manuring.

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NEWS OF THE WEEK (*Continued from 13th page*).

South Dakota's prospective wheat yield as given out by competent experts will be from 50,000,000 to 60,000,000 bushels, the largest of any State in the Union.

Washington Republicans in convention at Olympia Thursday, nominated J. H. McGraw of Seattle for Governor. The platform treats principally of State affairs

George Wallace, of Chicago, was arrested Thursday at Springfield, Ill. He is wanted in Chicago, it is alleged, for extensive swindling operations in real estate.

Rev. Dr. Thomas D. Beaven, pastor of the Church of the Holy Rosary at Holyoke, Mass., has been appointed bishop of the Springfield diocese, to succeed the late Bishop O'Reilly.

American Librarians, at their annual meeting in Albany, Thursday, established a library senate on the plan of the French Academy. The Senate consists of twenty members, each holding office for five years.

Mrs. Eliza Roberts, of Battle Creek, Mich., who was one of the eighteen persons injured in the Santa Fe railroad wreck near Petersburg on Tuesday, died Thursday. The others of the injured are recovering.

Title was acquired by the United States Government in Pago Pago Harbor by purchase and official opinion is that no other nation has a right to establish a coaling station there without Uncle Sam's permission.

Petrillo, the Italian murderer sentenced to hang next November at New Haven, Conn., has made seven futile attempts at suicide, the last one being Wednesday, when he tried to poison himself with nicotine saved from his pipe.

William Easton, aged 68, who went to Idaho from Cairo, Ill., in 1865, attempted to drive away two cinnamon bears that were attacking his cattle, when they seized and devoured him. His invalid wife, powerless to help him, was a witness to the horrible affair.

Reports of rains in Kansas and Nebraska are expected to help the corn.

The Michigan Legislature adjourned sine die Monday noon. The special session made necessary by the Democrats cost the State over $5,000.

Officers of the Kansas Farmers' Alliance are authority for the statement that the alliance has agreed to furnish the locked out men at Homestead with flour enough to tide them over their trouble with the Carnegie Company.

The Alabama Alliance leaders met at Cullman Tuesday. A proposition to refuse to pay taxes if Jones is counted in will be seriously considered, many of them claiming they will not help to support a government the officers of which hold their positions by fraud.

Articles of incorporation were filed Monday at Sacramento, California, for a flour mill combine with a capital of $10,000,000. The combine is called the Sperry Flour Company, and practically embraces all the flour milling interests of California. Mills have at present an output of 60,000 barrels of flour per day.

The government crop report for August indicates a condition of spring wheat on August 1 of 87.3, a decline during July of 3.6; corn 82.5, a gain of 1.5; oats, 86.2, a loss of 1 point; cotton 82.3, a loss of 4.6, and the lowest condition in August since 1886. All indicate a fair crop, but a good reduction from last year's unprecedented yield.

The Carriage and Wagon Makers' International Union of North America was in session, last week, at Columbus, Ohio. There are thirteen unions with an aggregate membership of 1,700. Six unions were chartered last year.

A child of Ozro Sanders, of Portland, Ind., 2 years old, died Wednesday from the effects of drinking water poisoned with fly paper.

Captain Richter, of the steamer Saale, reports having run down the Norwegian bark Tordenskyold Aug. 4. He rescued the entire crew.

Next year the Grand Lodge of the Iowa Knights of Pythias will hold its session in Muscatine.

Five men were killed and two others injured by the fall of a stone wall in Hartford City, Ind., Thursday.

Investigation proves that Bertha and Lizzie Shultz, who died so mysteriously at Grafton, Neb., Wednesday night, had made a purchase of strychnine.

Cruiser No. 11 was christened the Marblehead Thursday at Harrison Loring's shipyard in South Boston before a large gathering.

Mrs. Martha Kester, a Milwaukee, Wis., woman, visiting at Eagle Lake, Minn., poisoned her month-old babe Sunday and threw her 3-year-old boy in the well and drowned him Tuesday. She was arrested Wednesday.

Governor Buchanan's commutation of the death sentence of Colonel H. Clay King so aroused the indignation of the people of Memphis that they hanged the Chief Magistrate of Tennessee in effigy Wednesday night.

Walls of the Edison Company's tube department, recently destroyed by fire at Schenectady, N. Y., were blown down by a heavy wind Wednesday. One man was killed and several others injured, some of them fatally.

F. Wilson Rogers, whose books as accountant of the local branch of the Iron Hall are being examined, a deficiency of $1,000 having already been discovered, denies that he has misappropriated any money and demands a trial.

A northbound New Orleans passenger train on the Illinois Central collided with a southbound freight three miles north of Cobden, Ill., Wednesday. John O'Keefe, of Aurora, Ill., was instantly killed. The train crews saved themselves by jumping.

L. B. Sale and two sons were drowned in Fox River, at Green Bay, Wis., Wednesday. The boys got beyond their depth and the father going to their rescue all were drowned.

The supreme grove of the Order of Druids in session Wednesday at Paterson, N. J., elected Lewis C. Schord, of California, Supreme Arch.

The Board of Trustees of Oskaloosa (Iowa) College have elected Professor Atwater, of Eureka, Ill., President. Ten thousand dollars endowment has been secured and a new President's home will be built.

Eight Negroes were drowned Tuesday by the swamping of a ferry sloop near Charleston, S. C.

General James W. Denver, for whom the city of Denver, Colo., was named, died in Washington, Tuesday.

FOREIGN.

Clark Carr, the American Minister to Denmark, has been ordered to his post from his home at Galesburg, Ill., on account of the arrest and confession of Consul Ryder at Copenhagen of embezzlement and forgery.

Minister Egan has arranged with the Chilian government for a convention to settle unadjusted claims of citizens of the United States against Chili, by means of a commission, to sit in Washington.

In the House of Commons Thursday, the motion of "no confidence" in the Conservative Government of Lord Salisbury was carried by a vote of 350 to 310, thus bringing on the expected change of administration.

Cholera is decreasing in the Crimea and Caucasus districts owing to cooler weather, but in Moscow the plague is on the increase.

Mr. Gladstone was summoned to meet Queen Victoria at Osborne House Friday and receive her command to form a new government.

Earthquake shocks frightened th people of Coblentz and other Germae cities Wednesday.

Troops of the Sultan of Morocco were repulsed Wednesday by the rebels and driven back to their camp, near Tangiers.

Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia hy Hood's Sarsaparilla. Full particulars sent if you write C. I. Hood & Co., Lowell, Mass.

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A State anti-secrecy convention in Nebraska is among the anticipations of the early future.

We hope and expect to present a report of the anti-secrecy convention at Albany, Oregon, in our next issue.

We surrender several columns of this issue to reports from agents in the field, showing gratifying progress in the work.

Our publisher, N. C. A. Treasurer and Field Secretary, Rev. W. I. Phillips, leaves this office, this week, for a journey through Indiana and Michigan, in the interest of our reform work. We look for a good report upon his return.

The letters from Rev. M. A. Gault and Rev. W. C. Paden, on another page, refer hopefully to proposed anti-secrecy State conventions, this fall, in Iowa, Kansas and Missouri. Let the brethren in those States be strengthened and helped in their work by earnest prayers, kind letters, and material aid.

The grasping, mercenary spirit of trusts is finely exhibited in a Philadelphia dispatch, which says: An officer of the Philadelphia and Reading company is authority for the statement that the company expects to begin exporting anthracite coal to England early this fall. It is very significantly added: "The advantage of working up this foreign market is not confined to money to be made directly from such sales. The scheme's great value is that it will, if successful, afford relief from any glut in the market here and will enable the coal combination to hold home prices stiff." The simple meaning of this is, to furnish England with coal at about cost, as a device for keeping up the price of coal in the United States. In the meantime the trust will go on hiring miners for a mere pittance.

The *Catholic Review* thinks that "mystery is no objection to Christianity." Jesus, himself, tells us that he ever taught openly, and in secret said nothing. Let the Roman Catholic church be equally frank, and she will find that Christianity has no mysteries. "The secret of the Lord is with them that fear him." With the divine mysteries of heaven we have now no business. They are for the saved hereafter. Let us be content with what we now know, using it to the best advantage and for God's glory, and waiting patiently, in obedience and humility, to be taken into fuller confidence by him when his kingdom is complete.

Masonic argument with reference to the merits of the fraternity is like dirty snow—off color; first, because Masons never argue, but become as dumb as an oyster when opposition to it is under discussion; secondly, it is un-Masonic to mention those secrets of the order that any one may purchase for fifty cents, and, thirdly, because it has no valid defence of the institution to advance. The weapons of Masonry are silence, prevarication and blunt denial.

Since the troubles of the "Iron Hall" secret endowment society began, they have steadily increased, and recent developments serve to place it and its operations in a worse light. Among later incidents may be mentioned the assignment of the "Mutual Banking Surety, Trust and Safety Deposit Company" of Philadelphia, in which the funds of the Iron Hall had been deposited by "Supreme Justice" Somerby of the society. Somerby admitted that $170,000 had been given to the bank by the officers of the Hall, ostensibly to prevent the assignment; and the money seems to have been well placed, since the receiver is believed to be entirely in harmony with the interests of the society.

While the daily press has for a fortnight or more given vent to outbreaks of indignation because the military commander at Homestead, Penn., severely punished "Private Iams," hanging him by the thumbs, and drumming him out of camp as an unworthy soldier, hardly a paper has dwelt upon the enormity of the offence for which he was subjected to such harsh measures. The facts are, that while he wore the clothing, arms and insignia of a volunteer soldier of the State of Pennsylvania, he was at heart an anarchist—an open one; and his retention in the militia was neither just to his comrades nor consistent with the safety of the commonwealth. He was simply a pest.

Last November and December, in several issues of the *Cynosure*, there appeared "A Mason's Experience," by Joseph Hopson, of the British army. Those who remember the thrilling adventures through which he passed in entering, enduring and leaving the Freemasons' lodge in India, will be pleased to read the article "Demonism in Freemasonry," from the pen of the same writer, which we print in the present number. What we herewith publish is the preface to a voluminous work expository of Freemasonry by this gentleman—the same book from which we also copied his Experience. This explanation will serve to make clear some of the author's allusions in the closing paragraphs of his article.

The "bloodless revolution" in Great Britain, wherein the administration of the Earl of Salisbury was superseded by the appointment of Rt. Hon. W. E. Gladstone (for the fourth time) as Premier, was completed last week by the selection of an entirely new list of government ministers. This shows what a powerful factor in the rule of a great nation the ballot is becoming as an enforcer of public opinion. Formerly, in France, as is now frequently the case in South America, changes of State administrations were effected only by intestinal war and bloodshed. Now, in France, the necessary changes in the government are peacefully wrought in one day's voting. The inference is, that a republican form of government, or a limited monarchy, is preferable to the rule of "one-man power," or of a mercenary hierarchy.

In the *Cynosure* of July 7, reference was made to "Gideon's Band" (so-called), an inner circle of the heterogeneous and secret "Farmers' Alliance." This "band" seems to occupy a position similar to that of the "triangle" in the Clan-na-Gael, having power to devise and supervise the dirty work of the Alliance. It embraces in its membership all, or nearly all, the leaders of the Alliance. It contemplates the raising of a political legion of 300 men in each Congressional district in the Union, and its object is to strike both of the two old parties wherever it can. We purpose to print its obligation and much other information concerning it next week.

The annual synods and conferences which favor the anti-secrecy reform are giving earnest expression to the views of their churches upon this subject. The Lutheran Synod, at its recent session in Indiana, entered upon its records the declaration that "secret societies are un-Christian, and without the sanction of the Bible." The Free Methodist Conference of California, a few weeks ago, declared that "organized secretism is one of the most formidable foes of true religion. The principle is antagonistic to the family, the church, and the state. It fosters selfishness by promising unmerited preferment, by encouraging caste and clannishness and frequently offers hope of salvation without Christ." These are truths, expressed with the terseness of axioms, that should find sympathy and hearty endorsement in every Christian church and family.

The city Board of Education has completed its "school census" of Chicago, which fairly represents the present number of its inhabitants and their educational status. The total population is placed at 1,438,010, of whom 542,163 are minors. Of these, who are obliged to work and cannot attend school, there are 41,946; those who are between the ages of twelve and twenty-one and can not read or write English, 4,458; number attending kindergartens, 4,968; attending private schools, 6,575; attending church or parochial schools, 51,442; attending business colleges, 9,271; number of colored children, of all ages, 19,754; number of Mongolians, of all ages, 1,476. Total population under six years of age, 212,365. It would seem from these figures that those between the ages of six and twenty-one years, admissible to the public schools, number 215,596—quite a formidable army of ideas to be taught how to shoot!

DEMONISM IN FREEMASONRY.

BY JOSEPH HOPSON, BRITISH ARMY.

A person may read the Scriptures a thousand times over without realizing the fact that there has always been, is now, and ever will be to the end of probationary time, a body of men engaged in conspiracy and actual strife against God—against their Father, their Maker, the Most High, the Almighty—with the view of destroying all the works of his hands, of frustrating all his designs, of eventually overpowering him and holding him forever in a helpless magnetized state. Yet such men there most certainly are. These become satanically enlightened, and stand in Satan's interest. Satan taught them that they know that their souls existed in God in all past eternity, and that they are immortal. They therefore look on themselves more as embodied spirits than natural men, and many of them profess to know themselves to be members of Satan's destroyed host regenerated by him in human bodies, and

they are accordingly resolved whether in the body, or out of the body, as when reduced to the state of separate spirits by the destruction of the body, to persist forever in their strife against God.

This, their strife against God, is in the 2nd Psalm called the vain thing which the people, kings and rulers of the earth imagine against the Lord and against his Anointed; and in the 21st Psalm, the mischievous device which they have imagined against the Lord, but which they are not able to perform. Isaiah says of them: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" The same evil body is alluded to in many other places of Scripture. Thus in Deuteronomy it is said of them: "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine (doctrine) is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste." The venom of the asp, it is said, brings over a person a pleasant sleep, out of which he never awakes; and so subtle and powerfully destructive is the doctrine of these men, when taken into the mind. The following Psalm perfectly describes them, and like the above, foretells their doom:

"Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity; who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words; that they may shoot in secret at the perfect: suddenly do they shoot at him" (old version, "hit him"), "and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search; both the inward thought of every one of them, and the heart is deep. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away, and all men shall fear and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." Psalm 64.

In the old version, instead of "So they shall make their own tongue to fall upon themselves," etc., we have: "Yea, their own tongues shall make them fall; insomuch that whoso seeth them shall laugh them to scorn. And men that see it shall say, This hath God done; for they shall perceive that it is his work." This is more consistent with what is said of them in the former part of this Psalm.

This evil body has long ensconced itself in Freemasonry, which, from being a merely civil institution, is now an exclusively mysterious one.

The Masonic body is composed of real and nominal Freemasons; and as the nominal are greatly in excess of the real, they screen the real from detection. These workers of iniquity, whom the Scriptures in so many places condemn, are now the self-styled "Innocent and faithful craft." Craft, indeed; yet not innocent and faithful, but in the highest degree nocent and perfidious, except to their Grand Master, Satan, and their own evil institution.

These works of an evil body carried on with the greatest plausibility and subtlety, are satanic, and their powers superhuman, and, because superhuman, are utterly incredible to most men. The incredibility of their powers and their proceedings, joined with the powerfully delusive influence which they have the power of exerting on the minds of men by means of magnetic influence, secures them from detection and enables them to carry on their corrupting and destructive labors in secrecy and security. They can not only annihilate the wills of all over whom they have power, but they can produce in them whatever feelings, affections, appetites, passions, lusts, tastes, fancies and whims they please. They can put a person over whom they have power in whatever mind they please, befool him and render him an object of derision. They kill many, and have committed innumerable murders by their arts. They can produce in persons over whom they have power whatever sickness or disease they please, and to all appearance perfectly natural, so that the real cause of the disease is not even suspected. They can beget in a healthy person such an invincible dislike of food that he shall pine away and die for want of nourishment; and they can beget in men the most perfect disbelief of their arts while they are in fullest operation on them. When they can make a man forget his own name; when they can arrest the half-pronounced word on his lips, while standing behind or at a distance from him; when they can make a man feel sorry or glad and to any extent they please; when they can exert perfect control over his muscular powers, making him strong or weak, rigid or supple; also over his feelings and sensations, making him at one time feel burning hot, and at another freezing cold, what evil can they not effect in the earth?

With great reason, then, has our Lord taught us to pray the Father to deliver us from the evil, not from evil in the abstract, as the translator of the Lord's prayer has put it, but from this evil body, from which he himself, in his last prayer to the Father, prayed him to keep his followers, saying: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17: 15. These men, with Satan at their head, are unquestionably the evil from whom it is of the most vital importance to be kept. They have great reason for keeping their proceedings secret, for were they known to any extent, bad as the world is, they would be chased, like wild beasts, off the face of the earth, for their efforts are directed against all with the secretly avowed design of corrupting all, and bringing all into eternal perdition, and that without a thought of good to themselves beyond the material good which the temporal life affords, or the least feeling of pleasure beyond the fiendish pleasure which they take in the success of their devilish arts. "They shoot in secret at the perfect." That they do by means of the magnetic powers they possess. They can operate magnetically on persons at a distance, even on persons whom they have never seen, by their intensified silent will and forced faith. These are with them in incessant operation; sleeping or waking their malign wills are ever the same and ever in intense operation. "They search out iniquities; they accomplish a diligent search." Freemasons profess to have the art of discovering new arts. These arts are new means of corruption and destruction, varied according to the customs and fashions of the day. Their powers over men are in proportion to the sinfulness or the worldly mindedness of those on whom they make their attempts, and, Balaam-like, their outdoor labors are artfully directed to lead all imperceptibly into sin, or beget in all a worldly taste, that they may have power over all. In this they have fulfilled these words of our Lord: "Immediately after the tribulation of those days (the days of persecution) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29. One of the avowed works of Freemasons is to keep the world in darkness. All our stars are fallen, all our clergy are secularized and profaned, all are involved in the ruinous world of fashion. Where is the clergyman of any degree from the Pope and the Primate down to the lowest curate that does not pride himself and value himself more on being a gentleman than on being a Christion: a follower of the gorgeous prince of this world rather than of the meek and lowly-hearted Saviour of men, who had not in this world a place whereon to lay his head? But the fashionable world is not the place in which to look for divine knowledge; gentility, not godliness, is the great motive of all to outward propriety of conduct. Satan allows a semblance of godliness to exist in the world of fashion for the purpose of deceiving men and holding the simple in subjection; but if we look into a sermon which shows the amount of divine knowledge that a fashionable clergyman possesses, we see nothing vital in it, however wise his sayings and however learned his language may be. We can not say of him, he has the words of eternal life; words which teach us how to live forever or to attain to everlasting life in our natural bodies, which was the declared purpose for which the Son of God came into the world. On this point see John 3: 16, 17 and 6: 38–40. But there are some exceptions; there are two classes of fashionables. There are those whose hearts and minds are wholly engrossed with thoughts of fashionable things: dressing, eating, drinking, and adorning their persons and places, to whom the world of fashion is their natural element, of whom the Psalmist says, "These are the ungodly, who prosper in the world; they increase in riches." Psa. 73: 12. And there are those to whom conformity to fashions is a grievous evil. To these the word is addressed: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 4, 5. It is certain that the Babylon whose requirements are so fully particularized in the 18th chapter of Revelation is not the church of Rome or any other church, but the whole circle of the fashionable world, the great city, the whole body of the great distributed over all the earth, and especially over the Christian portions of it; for where the Lord records his name, there the Satanic body set up their Moloch.

It would be well for the world if the deceptive and corrupting power and influences of Satan and his confederates, his emissaries, his agents and adherents, were confined to the small territory of Rome, if all the rest of the world was free from his evil influence; if all the rest of the world was sinless, pure and holy, full of divine light, and walking happily and blissfully in that light; if all the threatenings of prophecy were limited to the territory of Rome, and if the city of Rome alone was to be violently cast down and doomed to everlasting burnings. But the Babylon affected by these threatenings is not the church or territory of Rome, or any other church or territory, but the whole fashionable world, all the ungodly great of the earth; and the fire that is to burn in fallen Babylon forever is not material fire, stored up in the bowels of the earth, as some of our divines suppose, but the unquenchable fire of the appetites, passions, and lusts which will burn in the bodies of her citizens when those bodies on her casting down become "the habitation of devils (full of everything that is evil and wicked) and the hold of every foul spirit and a cage of every unclean and hateful bird, wandering spirit; when the fruits that her soul lusted after are departed from her, and all things which were dainty and goodly are departed from her, and she shall find them no more at all."

The foul spirits that will have the citizens of fallen Babylon for their prisons will have all their own evil propensities, their appetites, passions and lusts, their maliciousness and wickedness, and will communicate these to every one in whom they will be imprisoned and thus produce the unquenchable fire that will burn forever in the citizens of fallen Babylon. Isaiah, in allusion to this burning body of men, says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33: 14, 15. It is an incontrovertible fact that all the blood that has ever been shed in war on the earth has been caused by the great of the earth, and they only gain by oppression. The poor of a nation never make war upon the poor of another nation; they never oppress, but are oppressed. Isaiah says again of the same everburning body: "And they (the righteous) shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh," that is because of the filthy nature of the lusts that will burn in them. All will be in the flesh, both the burning and the spectators of the burning.

There are among Freemasons those who profess to know themselves to be so many of the spirits of Satan's fallen angels regenerated in human bodies, which bodies therefore are already the habitation of devils; and being assimilated to him in nature by instruction in his mysteries, they cleave to him and zealously labor to maintain his evil cause and accomplish his destructive design

in the world, which destructive design is the Grand Design of Masonry, the design on which the hearts and minds of Freemasons are ever set. That such is the actual fact will be abundantly demonstrated in the body of this work.

In the magnetic power of the Freemasons we see the secret cause of the utter corruption of the children of Israel in the days of their kings. They were led into sin by the sorcerous and mysterious heathen among whom they dwelt, and chiefly the sin of idolatry, which by the secret arts of these workers of iniquity, the Freemasons of the day, was heightened to a mania, such as we see now rages in the world of fashion, which, like an impetuous torrent, carried them on to corruption and destruction. Such was and such is the power which the Freemasons have, in animal magnetism, the means of exerting on sinful men, and, as said before, their outdoor labors are directed to lead all into sin that they may have power over all.

We read in the Revelation that there was war in heaven. "Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him. Woe, it is said, to the inhabiters of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Rev. 12: 7–9, 12. Hitherto, Satan and his cast-out angels have escaped detection, nor has any one discovered or sought to discover the place of his abode, or the way in which he gives vent to his wrath. In Freemasonry, Satan and his angels and their works are to be seen.

Looking to the present state of the world, and the vain and unprofitable pursuits of men, I fear I am before my time in the possession of the knowledge which I here communicate, and that consequently little interest will be taken in the subject, and little credit given to my statements by the majority of my readers. The world is too deeply involved in satanic darkness to see into the subject, and too much under Satan's deadening and deluding influence to read these pages with any degree of attention. But I am satisfied that the time will come when the knowledge they contain will be duly appreciated by all the well disposed of the earth; that time in which the the earth will be filled with the knowledge of the Lord as the waters cover the sea. In that day when the Lord alone will be exalted. See Isa. 11: 9 and 2: 17.

If we would have character among the everliving inhabitants of the world to come, the earth in its renewed state; if we would be renowned for the performance of noble deeds through the countless millions of ages that are comprehended in the words ever and ever, now in our probationary life is the time to acquire character, and to perform such deeds as shall obtain us this renown; and this work of mine I feel to be one of such deeds; yet is it not my acquirement of such renown my motive in giving the knowledge of these mysteries to the world. My motive is my love of God and his most righteous cause, the maintenance of his cause against all enemies human and satanic, and the enlightenment of his people, that they may attain to the knowledge of everlasting life. We see not the glories to which we are heirs, we know not the object of our creation, we need rousing and enlightening; we need to be made willing and obedient, to yield to the leading of our Holy One in every particular whenever he visits us and to resist him in nothing, and this God alone can give us light, and grace, and sense, and wisdom, and inclination and power to do. He is our Creator first and last; he it is that works all our works in us; let us pray then that we may yet realize his utmost expectations of us, and fulfill all his desire of us as loving, dutiful, and obedient children, whose highest joy and greatest pleasure through the endless ages of eternity will be to glorify him our Father, our God, our life and strength and joy; to yield him pleasure, and to do always those things that please him.

We everywhere see the characters that men give their souls and spirits, for our present character will be our everlasting character. Now then is the time to reform our character, if it needs reforming; now is the time to choose the kind of spirit we wish our spirits to be through the endless ages of eternity, through the countless millions of ages comprehended in the words ever and ever.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

"THE BAND OF GIDEON."

A THIRD SECRET SOCIETY IN CONJUNCTION WITH THE FARMERS' ALLIANCE.

The original Farmers' Alliance, in order to extend its influence among other classes of citizens besides agriculturists, formed the Citizens' Industrial Union; and, later, to formulate another secret branch of the concern known as the "Band of Gideon."

We copy the following exposition of this new secret political factor, with its obligation, which will sufficiently explain its purposes and show how an iron-clad secret monopoly of this sort intends to oppose all other monopolies.

The special correspondent of the Chicago *Tribune* writes from Washington, under date of August 14, 1892:

"Gideon's Band" is the newest factor in this year's campaign. It proposes to smite the heathen of the old parties after the biblical method. This development of Alliance politics, as unfolded to the *Tribune* correspondent, is a remarkable one. Yet every detail can be taken as absolutely correct, and the Alliance leaders will be slow to deny the existence of the secret oath-bound order within the party. Congressman Livingston of Georgia, National Lecturer Willetts, Ben Terrell of Texas, and Jerry Simpson can enlighten the public if they will. Maybe Chairman Taubeneck has also heard of it.

Time and again it has been charged by the politicians of the two old parties that the order of the National Alliance and Industrial Union was being manipulated by certain of its leaders for their personal aggrandizement and preferment, but not until a few days ago were these complaints and charges verified, and the motor, the wheel within a wheel, by which the mass of Alliance men are moved, fully exposed.

The story is a strange one, and goes to illustrate the folly of the farmers in allowing themselves to become bodily incorporated into an order whose work is hidden from sight and whose public demands are both unjust and unreasonable.

This wheel within the Alliance wheel is a preferred oath-bound society, to the few known as the "Band of Gideon," which was organized by Dr. Macune and others at the Ocala meeting two years ago. It was duly officered at that meeting and embraces in its membership all, or nearly all, of the Alliance leaders. Its object is to strike the two old political parties wherever they may be in control. The plan of this secret society as laid down by Macune, its originator, is a simple one, but the results expected were to be widespread. It contemplates the raising of a political legion of 300 men in each Congressional district in the Union.

This secret inter-society seems to have been suggested by the biblical legend laid down in the book of Judges, wherein is recited the story of the overthrow of the Midianite and Amalekite host and the deliverance of Israel under the leadership of Jerubbaal, who is Gideon.

TEXT OF THE IRON-BOUND OBLIGATION.

Not even the despised "Know-Nothings" ever adopted an oath so sweeping as the one given below. The Gideons are not only required to subscribe to it but to pledge their lives to obey it. The form is a copy of those printed for general use throughout the country. It runs thus:

I, ———, a free citizen of this republic, do hereby, in the presence of God and these witnessos, solemnly swear never to reveal to any human being on earth any of the signs or secrets of this order or the existence of the same.

That I will not divulgo by any means calculated to convey an idea, either directly or indirectly, the name of any person belonging to this order, or the method by which its work is conducted or any work that has been done or accomplished or sought to be accomplished.

That I will implicitly obey all laws, rules, and regulations of this order and unquestioningly carry out all instructions and commands from superior officers.

That I will, without any evasion or mental reservation whatever, speak the exact truth when conversing with a brother of this order under the .....

That I will immediately, upon receipt of any information which leads me to suspect the fidelity to the cause or integrity of any brother, report the same to my superior officers.

That I will not make or preserve for my own use or gratification any written or other evidence calculated to convey the names of brothers, or signs, grips, passwords, or other secrets of this order.

That I will never propose any one for membership who is not honest, faithful, true, and devoted to the cause which we espouse.

That I will labor for the accomplishment of industrial freedom from monopolistic greed.

That I will, upon any and all occasions, defend the principles of this order and the good name of the members thereof.

To all of which I most solemnly swear and sign my name, binding myself under no less penalty than that of being held up to the contempt of all mankind. And I further pledge my life, my liberty, and my sacred honor, and should I willfully break this oath I hereby surrender my body to the just vengeance of the members of this order.

——— ———.

P. O. ——, County of ——, State of ——. District No.——.
Read and signed in the presence of ——.
Approved ——. Date ——. Record ——. Page ——.

FORM OF THE INITIATION.

Accompanying this oath is the printed initiatory form used when a new member or members are to be installed. An idea of the full scope of the work of the Gideons can be gathered from it. The document rules in this wise:

You are about to enter an organization that depends more upon the zeal, fidelity, and devotion of its members than upon their number. It is bound together by a solemn compact in which each member joins in a pledge of secrecy and loyalty as strong as can be expressed in language. The object is to secure a small band, devoted to the cause of humanity, the members of which can be depended on to act together in any emergency, forsaking every other cause and defending the principles of this band with their lives if need be. We read in God's Word as follows: "And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying mine own hand hath saved me. Now, therefore, go to, proclaim in the ears of the people, saying, whosoever is fearful and afraid let him return and depart early for Mount Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand."

From these verses of divine writ we learn that the most important undertaking does not require the greatest number, but does require devotion, courage and strict obedience. If, therefore, you lack in devotion, or falter in courage, or do not yield full and complete obedience, you are at liberty to turn back with the twenty and two thousand who were rejected in the formation of God's band. After full consideration of this offer do you desire to proceed?

If the answer be yes, then proceed. Place yourself in this position and repeat after me as follows: [Here the pledge.]

You are on the threshold of one of the purest and strongest organizations ever formed. We will pause a moment that you may appreciate the full import of this obligation. It demands a surrender of all partisan allegiance to any party, and full and complete obedience, even to the sacrifice of life. If you hesitate for one moment there is now a last opportunity to turn back. Will you go with us?

If the answer be yes, then proceed:

The people are in bondage and they cry for deliverance, as Israel did 3,000 years ago. Just as they were driven from their homes, driven to resort in caves and mountain fastnesses through fear of the Midianites, so now are the people forced to yield their inheritance to satiate the greed of monopoly. There is now pending a revolution which, unless checked, will astound the world—corporate and money power on the one hand and struggling humanity on the other. The masses have been patient and forbearing, while the votaries of money have been arrogant and proud.

LIBERAL QUOTATIONS FROM DIVINE WRIT.

Has not God spoken truly in these words? "And they have said in their hearts, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day, and it shall be. If thou do at all forget the Lord thy God and walk after other gods and serve them and worship them, I testify against thee this day that ye shall surely perish. As the nations which the Lord destroyed before your face, so shall ye perish, because ye would not be obedient unto

the voice of the Lord thy God." Deut. 8: 17–20.

This forcibly teaches us that God has a covenant with his people and that if they break the covenant they shall surely perish. The formation of this band dates back to the deliverance of Israel, and as God in his wisdom and mercy chose only 300 from the vast army of Gideon to overcome the mighty host of the Midianites, so has this been formed from the vast multitude of toilers that the people's inheritance may be peaceably and quietly wrested from the money power and forever protected from its greed.

As God chose only 300 to redeem Israel, demanding of Gideon that each should be honest, faithful, true, and devoted, so may we be successful if we follow out this divine precept and example. A vast multitude can only be controlled by having a few acting as one man; for just as Gideon invaded the camps of the Midianites under protection of secrecy and silence, so must we go forth to fight our battles. We must quietly band ourselves together and invade the camps of monopoly. With the information we can gain and a knowledge of their weakness and vulnerability we will be enabled to successfully overcome them.

More depends on the fidelity of this band than on great numbers. This 300, whose purity of purpose and abandonment of selfish ambition and preferment is so firmly established that neither the riches of Crœsus nor the kingdoms of the world can move them, will succeed.

The G shall be the superior officer in each Congressional district, and shall have full power to call meetings whenever the good of the order demands; and each member shall report promptly to him, and he will be held personally responsible for all initiations and the work done in his district. He will receive instructions from G, B or J during an interval of any session.

The initiation fee, $2, and quarterly dues, 50 cents, for each member of the 300, must be paid in advance to the G, who will remit on the first of each quarter, with his report, one-half the fees and dues to the National Secretary, P. O. box 13, New York.

In every instance the majority must rule, and it must be full, free action. As the success of our mission depends upon the courage and fidelity of its members, each G will see that only the very best material shall constitute his 300, and that these shall be properly distributed throughout his district.

J shall, upon receipt of information, call the G's of any State together, whenever any question of interest to that State demands such a meeting. G B shall be convened by J whenever questions of national concern, or affecting two or more States, demand such a meeting.

Each 300 may adopt such rules and regulations as may be necessary for its government, the same to be submitted to J for approval before going into effect. Each G shall be appointed by J, and shall hold office during faithful performance of duty and the consent of his 300.

THOSE CHOSEN AS CHARTER OFFICERS.

As has been stated, this Gideon's band was originated by Dr. Macune at the Ocala meeting, and the organization was there perfected, only the most trusted leaders being qualified. Col. Livingston of Georgia, the present Congressional Representative from the Atlanta District, and at that period the President of the Georgia State Alliance, was chosen as the first Jerubbaal or Mighty Chief Gideon; and Oswald Wilson, whose alleged connection with the cordage trust subjected him to charges, was elected as the first Secretary and Treasurer. The charter membership embraced all or nearly all of the men who have lately become the political beneficiaries of the Alliance or who have been prominent in its counsels. Dr. Macune, Ben Terrell, Sledge Gwynne, and Tillman of South Carolina, Livingston of Georgia, Willetts, the National Lecturer; Jack Turner, the National Secretary; Oswald Wilson, Jerry Simpson, Mrs. Lease, Chairman Taubeneck, in fact all the bright shining lights of the order, were advised of the existence of this inner political machine. They were invited to sign the pledge and to become the stockholders of its secret work and influence.

People who are familiar with the political revolution in the Atlanta district two years ago, by which Col. Livingston unhorsed and drove from the political field Judge John D. Stewart, one of the most popular members of the Georgia Congressional delegation, attribute his phenomenal success to the existence of a Band of Gideon in in that district command by Gideon, the Mighty Chief, in person. Not a whit less remarkable was Livingston's victory two weeks ago over one of the most distinguished lawyers at the Atlanta bar, Judge George W. Hillyer, who offered himself as the Democratic candidate against the redoubtable Alliance man. In only one county of that populous district, the county in which Atlanta is located, did Hillyer achieve a success. The country counties, manipulated, it is believed, by this secret band, gave Livingston phenomenally large majorities, and his antagonist, amazed and disheartened, withdrew from the unequal contest.

It is not known at this time who are the officers of the Band of Gideon. Col. Livingston resigned his commission as Jerubbaal at the St. Louis convention, and his successor was chosen. Oswald Wilson resigned his commission as Treasurer at the same time, and his successor was named.

It is a mighty order, having its ramifications in every Congressional district where the Alliance gonfalon has been flung to the winds, and it will make its sinister influence felt in the Congressional elections this fall as well as in the Presidential election.

Please renew your subscription now.

NEW ENGLAND LETTER.

Boston's quandary—Mrs. Lucy Stone—The Borden tragedy—Wellesley graduates—An inquiry that might well be reversed.

Boston is in a terrible quandary over her narrow streets and what to do with them. The alarming number of fatal accidents which have occurred from "the deadly electric," to say nothing of the many—nobody knows how many—cases of injury more or less serious which never get into the papers, makes the subject one of personal interest not only to the native Bostonian, but to the multitudes of dwellers in suburban towns, who feel that they take their lives in their hands every time they go on a shopping expedition to the city and attempt to cross her congested thoroughfares. Remedies have been suggested in plenty, and now the one thing wanting is a plan which will suit everybody. The very latest is to widen Tremont, and, if it proves practical, other streets, by taking away a part of the first story from each building, in which case the upper one would jut over and form a covered walk supported by strong pillars much after the idea of Edward Bellamy in "Looking Backward." This would give Boston a touch of the look of Oriental cities, where "arcade" sidewalks, caused by the jutting over of the upper stories, have been the thing for ages. I can see nothing in the plan that is not feasible, except that the owners and tenants will not be likely to view it with much more favor than they do the elevated railroad. But private interests must give way to the general good; and Boston being the birthplace and center of the Bellamy school of social ideas, what better locality to try one of the least of its wonderful schemes and have covered sidewalks, under which the pedestrian can be protected alike from sun and storm?

With the advent of electric cars, all our older New England towns are being called upon to confront the problem of narrow streets. What a burden of financial expense and anxious thought has this strange lack of foresight on the part of our ancestors, who certainly had all the land there was, entailed on their children. The pity of it is that widening the streets in so many cases means the destruction of some old landmarks, rich in priceless historic memories, that must be ruthlessly sacrificed to such improvements. But desirable as it may be to save these, the institutions for which our forefathers went into lifelong exile over the sea are infinitely better worth preserving than the mere material walls of the buildings in which they lived, or the trees under which they ate; and I am glad to see that the old historic town of Lexington has put itself on record by prosecuting a speculator in real estate who was in the habit of bringing excursions from Boston to look at his building lots, and otherwise using the Lord's Day to further his sales. These are the kind of men who, having no regard for the institutions which her forefathers bequeathed New England, are the very ones whose vandal hands would raze every old house and church, and burying-ground, for the paltry dollars which the land they occupy will bring.

The 74th birthday of Mrs. Lucy Stone, that lovely and gracious woman, the very sight of whose face ought to be a talisman against any fear of growing old, was quietly observed last Saturday—Aug. 13—at her home in Dorchester, Mass. I remember, when a small child, reading the diatribes directed against her in the public press, and in my young innocence, believing that the newspapers always told the truth, thinking of her as almost if not quite an ogre. Such diatribes would read funnily enough now, and if their authors are living, are remembered (I hope) with shame and confusion. And nothing, by the way, will give one a more vivid idea of the changes that half a century, or even less, will make in public sentiment, than to look over a pile of old magazines—*Putnam's* or *Harper's*—and see with what flippancy the great questions of the age, intemperance, slavery, and woman—*female* suffrage, the intelligent reviewer always called it, were then treated by our leading periodicals. Nothing is indeed more noticeable than the general ignoring of that grand old Saxon word, woman, as a prefix, and putting in its stead a mere noun of sex equally applicable to all the lower animals—female suffrage, female seminaries, female education. I can well understand the disgust which a lady of my acquaintance once told me that she conceived for botany, after hearing it recommended as a study particularly adopted to the female mind! Mrs. Stone's retaining of her maiden name is criticised by many even now, who, when a popular actress or singer does the same, have not a word of protest to offer. Every little while some paper will print in its society column the idiotic question whether a married woman should call herself Mrs. John Jones or Mrs. Mary Jones. This silly fashion, decidedly more honored in the breach than the observance, of married women merging even their baptismal names into their husbands', is one of the small ways dame Fashion occasionally takes to remind them that they were once only chattels and nonentities. It is observable, however, that the women thus willing to blot out their personality, as a rule, are those who have the least personality to blot out; they are seldom or never the ones who are helping to mold the times, and who are felt as potent forces in the world of letters, philanthropy, or art.

There is one gleam of light on the dreadful "Borden tragedy" in the manifestation which it gives of that spirit of chivalry that a broader outlook on their age, and a fuller understanding of themselves, is developing in women. The Woman's Christian Temperance Union and the Young Women's Union at Fall River, have held a special meeting at which they passed resolutions of sympathy and unshaken faith in Miss Lizzie Borden, "as a fellow worker and sister tenderly beloved," and assured her of their earnest prayers that she "might be supported under the unprecedented trials and sorrows now resting upon her." The last *Woman's Voice* puts in a noble and earnest plea against the sensational and cruelly false reports which have made the public ready to condemn Miss Borden beforehand; and asks, indignantly, "if previous exemplary conduct and right living count for nothing in these days of crime in which we are now living?" It would almost seem not; yet any common-sense person must see that circumstantial evidence, always unreliable, is peculiarly so in a case like this. The first thing thought of by a cool and hardened criminal—and no other could have committed the deed—would be to cover up his tracks in such a way as to throw suspicion on some one inside of the family. Meanwhile no one can predict the outcome, but every true woman's heart must go out to her with pity, and a longing to see her triumphantly vindicated from the terrible suspicion.

What do our Wellesley graduates do? Some people seem to have a vague idea that they are all seeking situations as teachers. By no manner of means. One of the blessed effects of a college education is to relieve that overburdened profession of the women "who hate teaching," but would in other years have been forced into it because there was nothing else for them to do. Some will be journalists, one or two will be doctors, one will settle on a western ranch, and

three are going to take up their abode in college settlements, and study social problems as they are daily presented in the homes and lives of our city poor. It is the hope of Miss Vera Scudder, the originator and presiding genius of the Wellesley College Settlement in New York, to establish a similar one to be a beacon light amid the slums of Boston. Woman's brain will yet solve these knotty problems that have so long been the despair of our political economists. Poor Anne Bradstreet, and Mrs. Hutchinson, and Hannah Adams, and the multitudes of women like-spirited, who rest in unknown graves, would have rejoiced to see this day, but died without the sight.

Speaking of social problems, the *Forum*, in "Churches and Labor Unions," by Rev. John P. Coyle, gives the report of the Massachusetts Congregational Association, which sent out printed circulars to the different labor unions to inquire whether industrial discontent has produced any effect on the attitude of the working men of Massachusetts towards the churches. It struck me, while reading the article, that these learned ministers did not begin at the right end. An inquiry into the influence these labor unions exert for or against the churches would have been more to the point. The answers were, many of them, too curt and brief to give much information; some did not reply at all, which Mr. Coyle naively says was not surprising, considering their general dislike of the cloth. But did it not occur to him that if they disliked the clergy, they must have an equal dislike to the church, and the doctrines which she teaches; and that their subtle anti-Christian influence, far more than "industrial discontent," is what is constantly widening the breach between the working man and the churches? ELIZABETH E. FLAGG.

Can't you get us a few subscribers for the Cynosure in your town?

OUR WASHINGTON LETTER.

WASHINGTON, August 17, 1892.

There is something radically wrong in the make-up of any person who does not love flowers, which have been poetically called "God's ornaments for mother earth," and such persons are rare. It comes natural for us to love flowers, wild or cultivated; it is therefore natural for us to be interested in the progress made by those who spend their lives in cultivating them. For that reason the Florists' National Convention, at present holding its annual meeting, is the centre of attraction in Washington. The convention was called to order yesterday morning in a hall profusely decorated by the local florists. Addresses of welcome were delivered by Commissioner Ross, representing the government of the District of Columbia, and by Assistant Secretary Willett, of the Department of Agriculture, representing the National Government, and responded to by Mr. E. G. Hill, ex-president of the association. The president, Mr. James Dean, of Bay Ridge, N. Y., then delivered a very interesting annual address. In the afternoon Mr. John R. McLean held a reception to the delegates and their families at his beautiful place in the northwestern end of the city, and his collection of rare flowers was much admired. The program for the session, which will end to-morrow, includes papers and discussions upon almost every general question in which the amateur or professional grower of flowers of any kind is interested; and when the proceedings of the convention are published, the pamphlet will be a very useful one to flower-growers everywhere.

One of the interesting features of the National Encampment of the Grand Army of the Republic, to be held here next month, will be the daily "camp fires" of the army chaplains which it is proposed to hold in the churches from 8 to 10 A. M. An effort will be made to get as many of those who served as chaplains in the late war to attend as can possibly do so, and ten of the Washington churches have given the use of their church buildings for holding these "camp fires," and many more are expected to do the same.

Rev. Dr. W. A. Buchanan, of New York, who occupied a Washington pulpit last Sunday, delivered a sermon that will be pleasantly remembered for "many a long day" by those who were so fortunate as to hear it. His text was from Job 22: 21—"Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." In his introductory remarks, the speaker called attention to the fact that this affiliation with God was spoken of away back in the ages when men said the Gospel was shrouded, if prophesied at all. Then he spoke of the two extreme views of God which are most common among men, one making him too austere and the other making him too lenient. "Both of these views," he said, "of the Divinity are wrong. God is not only righteous and just, but tender and compassionate. Men without Christ should be reconciliated, and the text, written in the days of Job, gives the promise that reconciliation is possible." Speaking of the acquaintance with God mentioned in the text, Dr. Buchanan said: "God is known in a number of ways, and is seen through his works: the rain that comes to renew the parched earth and fructify the grain and other growing crops; the storms that terrify and awe the men who go down to the sea in ships; the rotation of the seasons that unlocks the earth from the icy grip of winter and throws about it the verdure of the reproductive summer season, the seedtime and the harvest. Looking at all of these, the fact is visible that God is here; but, over and above all these, God is known and his presence felt by his revealed Word. The all-important thing, without which all other evidences fail, is, however, the Spirit of the Most High, which reveals to man the presence of his God and unfolds to him the constant presence of his works." The conclusion of the sermon was full of the most touching sentiment drawn from the life of Christ, who has realized the good promised to all those who will acquaint themselves with God and be at peace.

Right across the street from Wesley Chapel is Judiciary Square, and last Sunday evening the pastor held services in the open air on the square, the greater part of the congregation standing, while the simple services of primeval days—prayer, hymns and a sermon—was gone through with.

The idea of the Government issuing one dollar souvenir notes in commemoration of the four hundredth anniversary of the discovery of America by Columbus, which originated with Chief Meredith of the Bureau of Engraving and Printing, has been favorably received here, and if it meets the approval of Secretary Foster, to whom it will be submitted as soon as he returns to Washington, it will be carried out. The Postoffice Department is to issue a set of souvenir stamps, to be ready by the time the Columbian Exposition opens, and if the souvenir dollar note is endorsed by Secretary Foster, they can be ready at the same time. *

REFORM NEWS.

A WEEK IN IOWA.

AMONG CHURCHES AND CONVENTIONS.

DECORAH, Iowa, Aug. 18, 1892.

DEAR CYNOSURE:—Here, among the hills of the Little Iowa river, in the northeast corner of the State, I am visiting a remarkable meeting—a general pastoral conference of all the Norwegian Lutheran ministers of the country. I am here at the request of Pastor O. Juul, of Chicago, and hope to secure the influence of this interesting body of pastors more heartily for our reform.

Last Sabbath I was at Monmouth, Ill., in the home of Bro. Nash. Absence of the pastors seemed to give few opportunities for our work. The Swedish Lutheran and Baptist churches welcomed a few minutes' talk, one at the beginning and the other at the close of the morning sermon, and in the afternoon I had the pleasure of speaking in the Y. M. C. A. meeting, of the danger of false worships, and the special temptations of young men respecting them. The remarks of the new pastor of the Disciple church added a forcible remark that God wants our whole worship, and cannot endure that it should be divided.

Dr. Campbell, of the Second U. P. church, returned Saturday with his wife from a three-months' trip in California and the Yellowstone Valley.

Dr. T. P. Hanna, of the First church, has been absent seven months. His health is much affected, and he may not be able to resume pastoral work for some time. Dr. Wishart, also, is in impaired health, and is now ceasing from his usual labors among the churches. One of his sons, assistant pastor of Dr. Dale in Philadelphia, preached in Dr. Hanna's pulpit morning and evening.

The Monmouth church buildings are finer than in any other town of equal size with which I am acquainted. Dr. Hanna's, particularly, has a very fine interior.

Among the Galesburg friends whom I met I must not forget Bro. E. P. Chambers, whose pen and voice are both ably engaged for the truth. Dr. Bushnell, of the First Congregational church, is absent and in ill health. He is spoken of as a man of courage and conviction. The last Illinois State Convention for our reform was held in his church. Pastor Hatterius, of the Swedish Lutheran church, is also absent. As was pastor Lindahl, and others before him, he is faithful in opposing the lodge craze that clouds our American skies. One of the M. E. pastors promised to announce any meeting I might hold, and urge his people to attend. The last year's Galesburg convention did not affect him favorably, but he restrains his young people from secret societies, and says he has no member under 35 years of age who belongs to one.

From Monmouth to Albia, Iowa, took the hours on either side of midnight, Monday, and about three A. M. Tuesday. I was joined by Rev. Dr. Thompson, president of Tarkio College, Mo., and Rev. J. T. Torrence, of York, Mo., both on the way to the Iowa Synod at Colfax, and the former being the retiring moderator. In company with Bro. Torrence I called on Rev. Jas. Shearer, a retired United Presbyterian minister, who desires a Sabbath given to our reform in the Albia church. The Methodist and Presbyterian pastors both regard the lodge with aversion.

At Des Moines in the afternoon I found an intelligent and earnest crowd of people at the University Place Christian church. Conferring with several members, they advised postponing the secret society discussion for the present, but they took a large number of the Campbell tract and put them in circulation. Drake University, opposite the church, is one of the educational headquarters of the Disciples. The attendance last year was some 1,200. The grounds are pleasant, and a new Science Hall has just been erected. The traditions of this denomination are with us against the lodge. Their history, as well as the Bible, which is held as their only creed, should make them earnest in promoting the cause we urge. It must be regretted, therefore, that some of their ministers are in the lodge and their members follow them. But the majority of the church is largely—thank God!—for the right.

The United Presbyterians of Iowa are meeting in a beautiful spot. The mineral springs of Colfax rise among the high bluffs on the left bank of the Checaqua river. Six fine hotels accommodate the multitude of summer visitors. Grounds have been partly prepared for summer assemblies and

(*Continued on 8th page.*)

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

CORRESPONDENCE.

THEN AND NOW—GREAT CONVENTIONS OF 1845 AND 1892.

DETROIT, Mich., Aug. 15, 1892.

DEAR CYNOSURE:—In 1845, forty-seven years ago this last June, I was called from New York to attend the great Southwestern Abolition Convention, held in the great tabernacle in the city of Cincinnati. It was an immense gathering of able, earnest and persistent men and women, whose souls burned within them over the wrongs and woes of 4,000,000 slaves in this professedly "free country," and who were unitedly and firmly bent on the utter overthrow of that "vilest system of oppression the sun ever shown upon."

That great tabernacle was crowded, morning, noon and night, with the most intent and enthusiastic audiences, composed of all classes; not only pro-slavery people of the city, but slaveholders from the South, with one ex-sheriff from Kentucky, who had just been on an unsuccessful expedition to Columbus, Ohio, to recapture two fugitive slave girls. This "two-leg'd bloodhound," chagrined at his failure, became so up-

roarious that he had to be put out by the police; and went back to Kentucky a wiser man.

This convention was presided over, with great dignity and grace, by that noble man and philanthropist—that repentant slaveholder who had emancipated three sets of slaves—Hon. James G. Birney, the Liberty party candidate for President. Hon. S. P. Chase was chairman of the committee who wrote the address to the people and the resolutions. Few conventions excelled this for earnest, able and eloquent speakers, such as the Hon. Owen Lovejoy (brother of E. P. Lovejoy—the martyr—who was so ruthlessly shot down by a pro-slavery mob at Alton, Ill., while defending his own free anti-slavery press;)—also Hon. S. P. Chase, Hon. Samuel Lewis, Dr. Brisbane, Rev. J. Blanchard, Dr. Bailey (editor *National Era*), Rev. John Pierpont, the poet, of Boston, Father and Mother Coffin, the noted Quakers of the "underground railway," and Rev. John G. Fee, who so heroically carried the war into the enemy's camp by establishing a college, at the risk of his life, for all colors, sexes and conditions, at Berea, in the then slaveholding State of Kentucky.

It was at this convention that I first met Bro. Blanchard, then pastor of the Sixth Presbyterian church of Cincinnati, afterwards called to Galesburg, Ill.; and still later, President of Wheaton College, Ill.,—the founder and many years the able editor of the *Christian Cynosure*, and recently, as you all know, at a ripe old age, gone home, full of honors, to his final rest, entering into the joy of his dear Lord.

When I first met Bro. Blanchard in Cincinnati, forty-seven years ago, then in the flush and prime of his noble manhood, he was earnest, faithful, fearless and outspoken on all the great and vital questions of reform—especially on the question of slavery, which was then violently agitating the country. His was the only church in the city that had the moral courage to open its doors and invite in the radical "Liberty Singer" to plead the cause of the slave with the power of song; and, notwithstanding the pro-slavery character of the city, the mobbing of Birney, and the throwing of his press into the Ohio river, and the threats of violence, the power of song was most signally triumphant.

The house was full and hushed, except when Whittier's "Stanzas for the Times;" his "Yankee Girl;" "Pride of New England," and other such stirring pieces brought out ringing applause. No violence was offered. We had an orderly and a most enthusiastic time.

Since then I have met Bro. Blanchard on many interesting occasions, at many reform conventions, in New York, in Pennsylvania, in Ohio, in Louisiana, at New Orleans, in Chicago, as well as at his own home, and at my own; and always found him the same genial, earnest, broad and comprehensive Christian reformer; firm as a rock in his convictions of right and duty, yet kind and charitable to all.

His noble and manly bearing—his equable poise, his Christian example, his considerate and wise counsels—his masterly addresses, his clear and forcible editorials—all, all proved him a true *amicus humani generis;* and his life and works have made a deep and lasting impression for the good of mankind and the glory of God.

To-day not only Bro. Blanchard, but every one of the noble and devoted men and women who took active part in that memorable anti-slavery convention, are dead and gone but *two*—Rev. J. G. Fee, of Berea College, in Kentucky, and the writer of this.

"We a little longer wait,
But how little none can know!"

I used to be told, in those early days of the great anti-slavery struggle, amid pro-slavery outrages, mobs and murders, that "if I lived to be as old as Methuselah, I would never see slavery abolished in this country." I have lived to see that day, and nearly thirty years *beyond;* and am now only up in the eighties,—some years behind Methuselah yet! So I say to reformers, don't listen, or be bluffed, by the croakings of false prophets. I was as confident, then, of the near overthrow of the slave-power of which I sang, as I am now equally confident of the near overthrow of the more widespread, deeper-rooted and deadly foe than was ever chattel slavery—the LIQUOR POWER, for the overthrow of which I still sing, and for which I *pray and vote.*

We, old gray-haired veterans—

"May not live to see the day,
But earth shall glisten in the ray
Of the good time coming,
When the *might with the right*
And the *truth*, shall be;
And come what there may
To stand in the way,
That day the world shall see!"

And now, after forty-seven years I have, but recently returned from attending another great—in fact, a still *greater* reform convention in that same city of Cincinnati. The first, as I have just described, was a national convention of the "Liberty party" for the overthrow of the slave-power; this latter, a national convention of the "Prohibition party," for the overthrow of the God-defying, law-breaking, body-and-soul-destroying liquor power.

It was an immense gathering of the ablest, most devout, earnest and determined Christian men and women in the country, crowding that capacious Music Hall morning, noon and night—the last night until three o'clock in the morning.

The addresses and discussions were of the highest order—eloquent and masterly; its resolutions and its platform of principles were broad and comprehensive, embracing about every interest of humanity which it is the legitimate duty of civil government to recognize and protect.

One plank more would have put on the capstone and cornice, and topped it out completely, and made it the most perfect platform of principles ever presented to the American people, viz., a plank condemning all secret oath-bound societies as unnecessary, inconsistent, and dangerous in a republican government—fostering vain show, wasteful display, and dissipation—a decoying enemy that lures multitudes of our young men into its dark and demoralizing meshes, and which seriously menaces our orthodox churches, and other Christian institutions.

The candidates nominated by this convention, for President and Vice President of the United States, General Bidwell, of California, and Dr. Cranfill, of Texas, are able, clean, noble men, for whom all true conscientious Christian men and patriots can cast their *votes, unstained* with the blood of liquor license, and at the same time vote for equal rights and exact justice to all without distinction of sex, color or condition.

And what a conspicuous, notable and commendable contrast does this convention furnish to the Minneapolis and Chicago conventions of the old pro-license parties! Here no *liquor bars* or *bad-houses got a customer or a penny;* and no *smirch*, or *smell* of *rot-whisky*, or *vile poisonous tobacco was, found upon their garments.*

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW!

God bless and prosper, and give glorious victory to the Prohibition party!

"Of what is *small* but *living*
God makes himself the *Nurse!*
While *Onward* cry the voices,
OF ALL HIS UNIVERSE!"

GEO. W. CLARK.

Please renew your subscription now.

LITERATURE.

SERMONS AND ADDRESSES BY JONATHAN BLANCHARD, former President of Knox and Wheaton Colleges, and editor of the *Christian Cynosure.* With a Portrait. One Volume 16mo., pp. 191. Chicago: Sold by the National Christian Association, 221 West Madison street. Price 75 cents.

This comely memorial volume commends itself to the kind consideration of every true reformer. It contains a reflex of the grace and wisdom of its author as he made the pilgrimage from youth to the triumphant consummation of his long and useful career. It does not profess to present all that he wrote. The various expositions of secret societies to which he gave careful editorship, and the editorial columns of the *Cynosure* for twenty years, bear precious witness of his activity and earnestness in the work of reform. But this little book deals with other forms of his solicitude for the salvation and improvement of his race, and often reveals to us more of his kindly Christian spirit than one would naturally expect to find exhibited in the rugged warfare which he ever waged against the institutions of slavery and secrecy.

The compiler of this volume, who was for many years President Blanchard's constant companion in the anti-secrecy work, informs us that the sermons and addresses included in it are selected from a large number of equal interest and ability that came into his possession. "The rule of their selection," he says, "was simply to make these pages an echo of their author's voice on living questions of Christian reform." "These discourses cover nearly the entire public life of their venerable author, and show the force and symmetry of his character, the vigor of his thought, and the humility and devotion of his religious life." In the words of Joseph Cook, "the principles he championed have most of them achieved victory, and the rest are on the way to it. His memory is an inspiration and a benediction."

THE CROWNING SIN OF THE AGE: The Perversion of Marriage. By Brevard D. Sinclair, Member of the American Academy of Political and Social Science; Late Member of the Bar of the Supreme Courts of Ohio, North Carolina, and of the United States of America One volume 16mo., pp. 94. Boston: H. L. Hastings, 47 Cornhill. Price 50 cents.

The "crowning sin of the age," according to Mr. Sinclair, is the pre-natal murder of children by the consent and participation of the parents. The author is a Presbyterian clergyman at Newburyport, Mass., and the keynote of his little book is a sermon preached by him from the text: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1: 15.

The largest half of the book, however, is a trenchant addition in defense of the author's position, drawn from various statistical and other trustworthy sources, showing the widespread evil which he so righteously denounces, touching "The Decay of New England," owing to this crime; "The Voice of the Church" on this subject; a consideration of the causes and errors of "Small Families;" and "Commendatory Letters," from Cardinal Gibbons, Dr. A. J. Gordon, Bishop Vincent, Joseph Cook, Dr. T. L. Cuyler, Dr. Chas. F. Deems, Dr. James McCosh, Miss Frances E. Willard, etc.

The subject is of intense interest; but of such a nature that it is better studied in the book itself than discussed openly in the newspapers. But it should be thoroughly studied, to understand its importance.

CURRENT PERIODICALS.

Our Day for August treats of the usual number of topics in the genial manner that insures careful reading, promotes healthful thinking, and thus advances current reforms. The following are the topics discussed and their contributors: Ravages of the British Opium Trade in Asia, by Rev. A. P. Happer, D. D.; Religious Possibilities of the World's Fair, by Rev. John H. Barrows, D. D; Village Improvement as a National Issue, by Hon. B. G. Northrop; The Sabbath-school as a Factor in Public Education, by Rev. Wilbur F. Crafts; Joseph Cook's Monday Lecture—The Bible and Modern Discoveries; Book Notices; Dr. Josiah Strong on the Religious Mission of North America; Chauncey M. Depew on Religious Work of the Young for the Young; ex-Pres. Cyrus Hamlin on the Clifton Springs International Meeting of Missions; New York Convention of Y. P. Society of Christian Endeavor; The Senate's Vote for Sunday Closing of the World's Fair; Dr. Parkhurst's Statement that the Church Lacks Virility; The Homestead Riots; Attorney-General Miller on Compulsory Voting. Boston: Our Day Publishing Co., 28 Beacon street; $2.50 a year.

Home and Country Magazine for August contains a full-page engraving of the charge of the Brooklyn police regiment at Port Hudson, and a description of the battle by Gen. Lewis M. Peck; Cameos from the Rocky Mountains, by Rev. J. B. Whitford; Popular Education in Louisiana, by Geo. B. Loud, ex-Supt. of Public Instruction; The Duel of Monsieur Du Buis, and many short stories. In the People's Forum, Teaching Patriotism in the Public School is ably treated by Wallace Foster, while significant articles, one discussing The Labor Troubles, from the pen of W. O. McDowell, and the other on Railway Competition and Capital, by D. C. McMillen. J. Vincent Taylor reviews the Triumph of Gladstone at the recent English elections. An interesting article upon Investments by Wage-earners will be widely read. *Home and Country Magazine* is a valuable repository of facts connected with our national history and growth. Published at 96–98 Maiden Lane, New York City; $2.00 a year.

"The merciful man is merciful to his beast." This is the lesson taught from month to month by that excellent magazine, *Our Animal Friends.* Such a periodical visitor is needed, to remind the neglectful, or the cruel, of their duty towards the dumb animals, birds and insects intrusted to their care. It ought to find a hearty welcome in every home, The August number is filled with useful and entertaining facts and suggestions. Published by the American Society for the Prevention of Cruelty to Animals, at 10 East 22d street, New York City. $1.00 a year.

In Brief.

Dr. Sheldon Jackson visited Siberia last summer, and by barter with the natives obtained a few strong and well-developed reindeer, which were transferred to the island of Ounalaska, in the North Pacific, and placed in charge of a white keeper, who has fed them with his own hands. Dr. Jackson reports that he finds them this year as plump and vigorous as they could have been in their native haunts.

The Kiowa and Comanche Indians are still dying around Anadarko and about over the reservation, like diseased sheep. Measles is the prime cause of so many deaths. By marrying strictly within the limits of their own tribe from time immemorial, every member of each small tribe becomes of close blood kin to every other member, and rheumatism, consumption, scrofula, and all manner of blood taint and inherent weakness is steadily transmitted in increasing volume from generation to generation, until the wild Indian is now but little more than a physical wreck at his best.—*Muscogee Phœnix.*

Prof. David P. Todd, of Amherst College, describes in the August *Century* an ascent of Fuji-san, the sacred mountain of Japan. His expedition was one of several which have been made possible by the bequest of a wealthy and eccentric Boston gentleman, who left a fortune of $200,000 to a board of trustees, with discretionary power to employ it in establishing and maintaining an astronomical observatory on some mountain peak. The fund is now managed by the Harvard College Observatory, and experimental research has been conducted at high altitudes in different parts of the globe in order to show the precise nature of the improved conditions of vision, and to ascertain the best location for the mountain observatory.

Among the most important acts of Congress touching the welfare of the farmer arethose which provide for the establishment of institutions of learning which are to give special attention to agriculture and the sciences related to it; for the maintenance of agricultural experiment stations which are devoted to the scientific investigation of agricultural problems; and for the elevation of the United States Department of Agriculture to a cabinet department. These three educational agencies, the colleges, the stations, and the department, are the most important ones now at work for the betterment of agricultural matters, for nothing can benefit the farmer so much as the knowledge of the best methods of farming for the region in which he may live.—*Century Magazine.*

About forty years ago a single pair of rabbits was introduced into Australia, and now the various colonial governments are wrestling with the question of a rabbit extermination. It is estimated that the progeny of two rabbits in ten years will aggregate 70,000,000. From 1883 to 1890 the Government of New South Wales expended over $4,000,000 endeavoring to exterminate the vermin. In addition to this, private enterprise was also directed to their extermination. Royalty was paid in one year on 25,280,000 rabbit skins. The royalty paid by government for killing a rabbit is two cents, the skin sells for six cents, and the meat for four cents. So that an active man can make good wages killing rabbits. In the skin trade alone there are ten companies in Australia and four in New Zealand engaged. One half of these combine with it the industry of packing the meat. They are not anxious to see rabbits exterminated.—*Selected.*

Richard Gibson and Anne Shepard were favorite and very diminutive dwarfs at the court of Charles I. of England. At a christening (says the July *St. Nicholas*), little Gibson saw the small Anne decked out in great splendor; and although he was still rather young to think of matrimony, he fell in love with her then and there. His affection was returned, and in due course the king and queen gave their consent to the marriage of the two dwarfs. Great preparations were made for this wedding, which was celebrated in the chapel of the Palace of St. James; and everybody who was anybody at all was bidden to the ceremony. Henrietta Maria, who, in more senses than one, was the reigning beauty of the British court, took great interest in the festivities, and arrayed herself in all her splendor and loveliness to bestow her blessing on the little pair. The little bride looked charming in a white satin dress with a very long train, and the tiny groom wore a white satin waistcoat with trimmings of satin. His hose and breeches were of white silk, and diamond buckles sparkled in his tiny shoes. The dwarfs were a dainty pair, and created a sensation as they stood before the clergyman exchanging their vows. King Charles, very handsome, very graceful, and looking every inch a king, gave away the bride.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 25, 1892.

THE WESLEYANS AND SECRECY.

A staunch Wesleyan, J. B. Wharton, of Tippecanoe, Ohio, writes: "It has been said to me that we have as many preachers, according to our numbers, that belong to secret orders, as any church. I replied, that to my knowledge we haven't one from Maine to Mexico that is an adhering Mason or Odd-fellow or Knight of Pythias. One M. E. preacher said he knew our ministers were Masons, for they gave him the grip. I replied that I could do that too, and yet was never in a lodge in my life, and never expected to be. .....The reason I never joined a secret society is that a Christian man has no use for them. We are to shun every appearance of evil, and have no fellowship with the unfruitful powers of darkness, but rather reprove them."

The editor of the *Wesleyan Methodist*, to whom this letter was addressed, challenges "any Mason or Odd-fellow in America to prove that there is a Wesleyan Methodist minister in good standing in all our denomination who is a Mason or an Odd-fellow, or a member of any other lodge. We call for the evidence, the name and location of the lodge, the name of the man and his present standing in the lodge. Will any one arise and give us the evidence? Until the evidence is produced we shall regard those who assert that we have ministers in good standing in our churches and conferences, who are members of secret societies, as being untruthful."

This challenge will remain unanswered.

The stand taken against Masonry and all other secret societies by the Wesleyans, the Covenanters, the Free Methodists, the Lutherans, and a few other godly denominations, is as righteous as it is impregnable. It is no time for Christian churches to dally with paganism in any form, or allow it to fatten upon their substance. The line that binds any orthodox church to the lodge should be quickly severed, lest they drift, together, to perdition.

FREE SCHOOLS IN MANITOBA.

In the *Cynosure* for June 23, 1892, we gave a succinct history of the school war in Canada, and especially in the Province of Manitoba, between the Roman Catholics and the Protestants. The latter, under a loud popular demand for a unified school system, assumed the power to abolish the separate, or parochial, schools. The Roman Catholics contested the validity of the new law; and although the provincial courts decided against them, the Supreme Court of Canada, on appeal, ruled in their favor, and construed the law as a measure covering and protecting the parochial schools. The provincial government then appealed the case to the highest court in the British empire, the Judicial Committee of the Privy Council; and quite recently it handed down its decision, approving the provincial law, which abolishes the separate or sectarian schools. The Roman Catholics can now cast themselves upon the Dominion Parliament, which, while it cannot set aside the judgment under the appeal, may be induced to petition the British Parliament to legalize separate schools in Manitoba. If this is done, the question will be again unsettled; but there is little cause to believe that the appeal to Parliament in England will be sustained in opposition to the decision of the Privy Council. For the present, however, the free school is in the ascendant in the province.

THE DEATH OF DR. MILTON F. COE.

Dr. Milton F. Coe, one of our brightest and best young men, has been suddenly called away from earth to heaven. He came to Wheaton College from his home in New York State, about 881. In college he was altogether an exceptional man, so studious, cherry, bright, Christian and helpful, that his influence in all lines was helpful to both teachers and his fellow-pupils.

After his graduation he began his medical studies at the College of Physicians and Surgeons in Chicago. Here, also, he was a straightforward, out-and-out Christian man. Graduating with honor, he began practice on the South Side, his office being at the corner of Oakwood and Cottage Grove avenues. His excellence as a man and a physician, together with the kind providence of God, gave him a great professional success. His practice grew steadily from the beginning, and he had already been appointed a lecturer in the College of Physicians and Surgeons and had received the degree Artium Magistri, causa honoris, from his Alma Mater.

He was married, in 1886, to Miss Jessie Hiatt, youngest daughter of Dr. A. H. Hiatt, Professor of Physiology and Hygiene in Wheaton College. She was a brave and helpful companion of his brief but honorable and successful career, and now, with their boy, waits the reunion that surely comes in the presence of our Lord Jesus. It is a comfort to her, and to the many who truly sorrow with her, that the earthly life now ended was so true and manly and Christian.

When Dr. Coe first entered practice, the insurance lodges which are now promoting paganism by making life insurance one means of coaxing young men into their lodges, asked him to unite, and offered to make him their medical examiner if he would worship at their altar. It was a position which would have paid him one thousand dollars a year, when his income was only six hundred; but he said, "No." As he stands to-day in the presence of our glorified Lord, how sweet the recollection of that "No" must be!

He died of pneumonia, after a short illness, at his home on Drexel Boulevard. His funeral services were attended by delegates from the South Side Medical Association and many friends. The exercises were conducted by Rev. Dr. Scott, pastor of the South Congregational church, of which he was a member, and brief remarks were made by President Blanchard. He was laid to rest in Oakwood Cemetery, a beautiful spot not far distant from the home and friends he loved.

But though thus fallen on sleep his work is not at all done. He serves a Master who does not permit his followers to die. In ways unknown, in hearts unnamed, the influence of his pure and helpful life will be felt; and who shall set bounds to the work which his unencumbered spirit may perform?

—A dispatch from Evansville, Ind., Aug. 16, mentions a report that the secret order of the Knights of the Golden Rule is in a shaky condition, and that one lodge, Easter Castle, has withdrawn. A call has been made to investigate the supreme commandery. There are about seven lodges at Evansville, and the announcement has caused a sensation in the ranks.

—A note from Bro. M. A. Gault, last week, brings us the sad intelligence that Rev. J. R. W. Stevenson and his wife, Covenanter missionaries to Cyprus, who were sent out last October from the Blanchard, Iowa, congregation, have returned because of Bro. Stevenson's protracted illness. A telegram received from them on the 17th inst., dated on the train at Harrisburg, Pa., stated that he was very low. They will have the sympathy and prayers of many friends. Since the above was written, Bro. Stevenson and wife have arrived at Blanchard. He is very weak with the Syrian fever, but strong hopes are entertained of his recovery.

—We are indebted to the management of the Estey Organ Company, at Brattleboro, Vt., for an invitation to be present at their celebration, the 17th inst., of the completion of the two hundred and fifty thousandth organ of their manufacture. The program promised addresses by Governor Page, of Vermont, and Hon. J. L. Martin, with a profusion of music. A fine portrait of Hon. Jacob Estey, the originator of the Estey organs, accompanies the program. This gentleman (it is said), when a young man, united with the Masonic lodge, in order to increase the sales of his instruments; but, we understand that he is now opposed to secret oath-bound institutions, with a personal knowledge of their defects.

REFORM NEWS (*Continued from 5th page*).

our U. P. brethren are here abiding in tents.

To speak of a few when all were friendly were invidious. Through Dr. W. P. McNary the N. C. A. representative was introduced, Wednesday afternoon, and presented the claims of the Association briefly, and its requests for co-operation. Some pastors spoke for a Sabbath discourse in their churches, and some preferred to do such reform work themselves. One spoke of several members of secret societies whom he had won from the lodge to the church. The discussions of the afternoon and evening were on the various boards of the church, for which earnest and eloquent men spoke at length.

From Colfax to Cedar Rapids delayed trains and prolonged transfers used up the night, and a few hours were spent in this enterprising young city.

In company with an old college friend, Mr. O. Bowlers, Rev. Mr. Bailey, synodical missionary, or evangelist, for the Presbyterian church in Iowa, was visited. He has found from extensive acquaintance among the churches that impaired Christianity follows a lodge initiation. Pastor Hauser, of the Evangelical Association church, will be glad to have an address before his people at any time. The United Presbyterian pastors were absent at Synod.

Mrs. Bourne, widow of Nathaniel Bourne, long so active among the reformers of Iowa, gave a cordial welcome and a donation to the N. C. A. She recalls with pleasure the labors of her husband, in which she heartily shared. The Masonic library, in which Grand Secretary T. S. Parvin has persuaded the Masons of the State to invest a considerable sum, which might otherwise be squandered in the gewgaws of regalia, is elaborately and expensively fitted up. Books, pictures, portraits, autographs, curiosities from earth and sea, and from the garrets of our fathers, fill the rooms profusely. A large case full of books on "Early Secret Societies" shows that Masonry had ancient relatives of ill-repute. The invitation to investigate here at will was courteously given, and probably some of us Anti-masons ought to make use of this collection: it is doubtful if Masons do to any extent.

Friday forenoon was given to the General Conference of the Norwegian Lutherans. The pastors gathered here are some 150, and a finer looking body of men few denominations can show. The few aged men among them were a reflection of piety, learning and benevolence. Their countenances were a benediction. After opening devotional services, the N. C. A. requests were heard on the motion of Rev. O. Juul, and the reason for them given. The response was so quick and hearty as almost to take one's breath. Other business seemed almost suspended while members came forward for a tract or a paper and subscribers gave their names; and after a few minutes it was announced in English that a committee had been appointed to confer with me as to what the Conference ought to do. Their report recommended a delegate to our annual meeting; that pastors instruct the youth preparing for confirmation; that they subscribe for the *Cynosure*, get acquainted with the literature of the reform and secure lectures as far as possible. Some of them could themselves speak ably on this question.

I cannot now write as I would wish of the beautiful and favorable surroundings of this Conference. The steep and sometimes rocky bluffs of the Little Iowa river rise on every hand.

Luther College, a grand new building, is itself on an eminence gently rising from the town and breaking off in a precipice of 100 feet on the opposite side. The institution has a fine library and every appointment for the convenience and health of students; and that its work is thorough and noble there was ample evidence in the appearance of the Conference. Henry L. Kellogg.

FROM THE COLLEGE AGENT.

Kingston, Ill., Aug. 18, 1892.

On the 6th inst., I called at the Congregational parsonage in Carpenterville, but the pastor was gone to Europe. He is generally understood to be a Mason, and I left a tract or two with the lady there, who apologized for the lodge.

The Rev. Wm. Vehe is pastor of the German Methodist church. He seemed very much disturbed with the course taken by many American ministers and churches as to secretism. But I gave him some tracts, and urged him to stand steadfast for truth and righteousness, and not be entangled with any yoke of bondage.

At Dundee, the Rev. C. Steege is pastor of a large German Lutheran church, and he is a steadfast reformer. They do not allow their members to be connected with oath-bound secret societies;

and if any one joins the lodge, they labor with him, and if he still adheres, he is excommunicated. That, it seems to me, is a genuine church of Christ. They had the same rule in the Congregational church, in Westmoreland, N. Y., which I joined in 1829.

The Baptist minister I did not find at home. But I called on the pastor of the M. E. church and offered him some anti-secrecy tracts; and he refused to receive them. He said I should give them to those that needed them; he did not. But he avoided saying anything for or against the lodge.

A union service was held on Sabbath morning in the M. E. church, and a meeting in behalf of the Bible Society in the evening. The Congregational church was closed, as their minister was taking a vacation, I think, in Europe.

In passing over this part of Illinois I can but note the persistent efforts of Masons and kindred clans to browbeat and terrorize those outside their secret conclave. God grant that none of Christ's disciples may be as dumb dogs that can not bark. (Isa. 58: 10.) S. F. Porter.

FROM THE EASTERN AGENT.

West Barnet, Vt., Aug. 18, 1892.

Dear Cynosure:—This finds me in the midst of meetings. I have spoken, since my last, at Greensboro, East Craftsbury, West Barnet, Barnet, McIndoe's, and Bro. Faris' church here in the country. The pouring rain made the attendance small at East Craftsbury. Our every need was supplied by Rev. Mr. Taylor and wife, whose kind hospitality we enjoyed.

At South Albany we met Bro. Putnam, pastor of the Wesleyan Methodist church. He kindly subscribed for the *Cynosure*, and would have gladly arranged for meetings could I have stopped to lecture. We shall hope to help this brother at another time.

On arriving at Bro. Faris's I found, as had been anticipated, a number of appointments made for me to lecture. The appointment at Barnet was made on the same evening that the I. O. O. F. lodge met. The members of this lodge came to my lecture in a body, and, I understood, adjourned their meeting that they might do so. I found the members of this lodge to have a zeal for their order worthy of better things. Should they all become Christians and work as hard to get men to Christ as they are now working to get them away from him, they might arouse the entire community. Let us pray that they may yet be converted.

Going to the store, Tuesday morning, I found there was much discussion about the lecture. A Mr. Keneston introduced himself to me, declared his love for the I. O. O. F. lodge, and added that he wished the entire Congregational church would join their lodge, as he thought it would make the members better. I inquired if they would all be received. How about the women and children; the poor and unfortunate? They could go (he replied) to what you call "the side show" [referring to the Rebekah degree]. His next statement was that when he was a child he spake as a child, etc., but when he became a man he put away childish things; inferring that it was childish for me to engage in this work. I replied that one reason why I was opposing Odd-fellowship was its childishness, and asked if he did not think it childish to march about with painted poles and various trinkets?

A Mr. Wilson proposed a joint discussion of the principles of the I. O. O. F. in the Village Hall. He proposed to send for one or two ministers who should meet me in such discussion any evening I might designate. I assured him that I should be happy to compare views with the gentlemen he might bring, and appointed Friday evening as the time. The question agreed upon is: "*Resolved*, That membership in the I. O. O. F. is consistent with the Christian life." Should the affirmative have two speakers, Bro. Faris is to assist me.

To-night I am billed to speak in the Barnet Centre U. P. church, Rev. McKinley, pastor.

The lecture at McIndoe's was not largely attended, owing somewhat to a fire that kept the people up much of the night previous. Rev. Mr. Gay, the Congregational pastor, is a typical New Englander. I enjoyed a brief visit with him and found him in sympathy with our work. A collection of $6.43, given to our work by Bro. Faris's people at the lecture last evening, indicated a willingness on their part to help what they could; $143 was collected through this congregation and sent to the starving in Russia recently. It would be interesting to know how much of the money sent to the Russians was collected by lodges, as compared to that by churches. The lodge dries up the streams of charity so far as it may, by absorbing all it can within itself. More anon.

W. B. Stoddard.

REV. WM. FENTON IN MINNESOTA.

Rush City, Chisago Co., Minn., Aug. 16, 1892.

Editor Cynosure:—Twenty years ago here was a dense forest of large trees, but now a thriving city of 1,200 inhabitants. It is on the line of the St. Paul and Duluth railway, fifty-four miles from St. Paul, and five and a half miles from the State line of Wisconsin and Minnesota.

The Swedish Lutherans, wide awake to the dangers of lodgery with respect to Christ's kingdom, opened their church last evening for a lecture on "Lodgery and the Bible." These people are not to be deceived by the artful device of Satan, the lodge-god, who inspires his pastors to say, "Preach Christ and let lodgery alone." If they did preach Christ they would destroy lodgery; but the fact that their preaching does not destroy the love of lodgery in the hearts of their converts make it evident that they do not preach Christ in fact, but that they make a hobby-horse of his name to further their own devices in the service of the lodge-god.

This morning (16th) has been spent in giving away tracts, pamphlets and circulars, and conversing with the people. Some of the Masons were just verdant enough to gratify their curiosity by attending the lecture last evening, and (praise God!) they seem to be out of countenance and put to shame. It seems to be almost opportune to suggest that the lodges bring out their altars, regalia and other lodge trappings and make a bonfire of them on the public square, and thus forever abandon the infamous thing, if perchance God may shew them mercy by giving them repentance and salvation.

Last Monday evening I spoke in the German Methodist Episcopal church at Owatonna, Steele county, of this State. On Friday evening next I am to speak in a Congregational church of St. Paul, the church being occupied by the Swedish Lutherans, and they extending the invitation. In that locality, Merriam Park, the pastor feels the pressure of secret lodgery to be so great upon his church that its life is in danger; for these Lutherans will not fellowship the unhallowed, infernal, spirit of the lodge. Yours truly,

W. Fenton.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

THE WESTERN AGENT IN MISSOURI.

Blanchard, Iowa, August 18, 1892.

At Burlington Junction, Mo., last Sabbath, at the Free Methodist State Conference, I met many old-time warriors in the anti-secret cause. Among them were Rev. B. T. Roberts, of North Chili, N. Y.; Rev. J. G. Terrill, of Chicago, and Geo. W. Needels, of Albany, Mo. There were a score of Free Methodist ministers, and thousands of people gathered from the surrounding country, and the woods rang with their hymns, prayers and hallelujahs.

Their primitive Methodist style and radicalism attracted the people, for it required an overflow meeting and several speakers to reach the crowds that thronged around, eager to hear, and the best of order prevailed.

Bro. Roberts, in introducing me from the platform, paid a high tribute to Covenanters by referring to their heroic struggles in Europe against the political corruptions of the times. He said he had visited historic places in Scotland where many a Covenanter's blood had stained the heather.

The Free Methodists came out of the M. E. church on the slavery and anti-secret issue. I know of no church bearing such faithful testimony against secretism, intemperance, tobacco and worldly conformity as the Free Methodists. They stand in about the same relation to the M. E. church as the Covenanters do to the Presbyterian.

Bro. Terrill was one who helped to organize the National Christian Association, at the Aurora, Ill., convention. Bro. Roberts has long been identified with the movement, and has often spoken in its conventions. It was profitable to consult with these brethren in regard to the needs of the work.

Bro. Geo. W. Needels and wife have nearly recovered from injuries received, first, in a cyclone, that swept over their home, and, afterwards, when their horses ran away. God has honored these devoted servants, in strengthening them to do important work in the past, and we pray that their lives may be spared yet many years, to do important work in the future, and to reap the fruit of their labors.

Bro. Needels and other friends in Missouri desire a State Convention before winter, and think that the largest delegation could be rallied at Albany. There has been little agitation of the question here since Bro. Needels and Bro. Butler transferred the *American Freeman* to Washington—a step they have often regretted since. But their agitation resulted in the erection of a Free Methodist church at Albany, and a large number in the community have not bowed the knee to Baal. . . . . The town is a center of influence—the foundations of two colleges having been laid there recently. Unless stronger inducements are offered from some other point, let the friends in Missouri begin at once to arrange for a rally at Albany that will echo from one end of the State to the other.

I had the opportunity of addressing the Free Methodist Conference, Sabbath afternoon, and in the morning preached in the M. E. church at Burlington Junction. The pastor, Bro. I. M. Kinney, is a Mason, but always welcomes me to his pulpit. He had read Prof. C. A. Blanchard's address before the Evanston University students, and I gave him Dr. Carradine's sermon. Let us have the same faith that this seed will take root that we have in the growth of the seed we put into the soil. Bro. Kinney, like many ministers in the lodge, is ready to listen and have his people listen to our testimony on this question.

M. A. Gault.

FROM THE WESTERN DISTRICT.

Oakland, Kansas, August 16, 1892.

Dear Cynosure:—I desire the friends of reform in Kansas, Iowa, and Missouri, especially of reform along the lines of anti-secretism, to know that I enter the field embracing these three States as my district, early in September. We especially desire to hold a State convention in Kansas and Missouri, each, this winter or fall. We are already at work upon a convention in Iowa early in November. I have had some correspondence with friends of this reform in Kansas, Missouri, and Iowa, and I desire larger correspondence. Let friends address me at Oakland, Kansas. Let me receive suggestions and information from reformers in Kansas and Missouri, in regard to the conventions mentioned above.

I shall lecture in the cause from evening to evening, beginning with September. Let friends of the cause co-operate with us in this work. If you desire a lecture or lectures, send information directly to me or to W. I. Phillips, Field Secretary, 221 West Madison St., Chicago.

That secretism is doing great damage in this land of ours, and especially in this Western country, is a patent fact. The debasing influence and practice of that which is held before us as pre-eminently the *Christian degree of Masonry* was shown in our city of Topeka on Sabbath, August 7. Train load after train load left here on that day for Denver, to attend the conclave! *The Lord's* day was desecrated by show and brass bands and Sabbath traveling. And yet we are told that this is pre-eminently the "Christian degree of Masonry."

A brother here sent a few lines to one of the daily papers, reviewing the matter; but the paper refused to publish it. This is typical of the condition of an overwhelming majority of our newspapers out here. There are exceptions, and we are glad to record the fact.

Let the friends not be backward in addressing me. Yours in the work, W. C. Paden.

The Home.

FAITHFUL AND TRUE.

Two in the robes of life arrayed,
Active workers as here portrayed,
In Faithful and True.

From the earliest dawn of their life
There was victory in the strife
By Faithful and True.

Through the darkest, heaviest night,
There is ever a steady light,
For Faithful and True.

Satan, though subtle and strong,
Was o'ercome with victor's song,
By Faithful and True.

Many a weak and sinful soul
Is led to Christ and heaven's goal
By Faithful and True.

Souls, under the chastening rod,
Are led to give praise for all to God,
By Faithful and True.

They who the orgies of Bacchus sing,
Are led to own Christ as Lord and King,
By Faithful and True.

Souls enslaved by pleasure's charms,
Find freedom and joy in a Saviour's arms,
Though Faithful and True.

Seeking a quiet place of rest
There's ever open the Saviour's breast,
For Faithful and True.

Through all life's changing scene,
There's a peace and joy serene,
For Faithful and True.

And when, at last, the cross is laid down,
There will be a many-jeweled crown,
For Faithful and True.

—*Aden S. Pinkham, in Christian Worker.*

A dollar and a half in hand now, for a subscription to the Cynosure, is better than two dollars a year hence.

WHAT BRINGS PEACE.

A doctor who was once visiting a Christian patient had himself long been anxious to feel that he was at peace with God; the Spirit had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing, that brings peace." His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. This is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross 'It is finished,' and 'whosoever believeth in him shall not perish but have everlasting life!'" From that sick-bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Worker.*

THE HOME OF THE "HOLY FAMILY."

There Jesus lived for thirty years. There God was honored, and piety ruled. The annual attendance upon the feasts at Jerusalem shows that all religious duties were faithfully observed. The taking of Jesus with them when he was twelve years old, shows their attention to his religious training. In that house nothing sordid, or savoring of meanness or impurity, was ever found. From his parents' lips he learned, in his earliest years, the precepts of the Law, and in their saintly lives saw exemplified the beauty, dignity and power of holiness. He loved, and was loved by his mother most tenderly. From her he received lessons of the richest value, and her words could not but arouse all his powers of thought. He had also both sisters and brothers—the latter of whom, at least, did not believe on him up to the time of his death—yet the filial affections seem to have been always deep and tender, and to one of them he made a personal manifestation after his resurrection. He was happy in their company, and at home. Years afterwards when meeting the tremendous issues of his life, the relief which the sight of childhood gave him, the strong attachment to children which he ever exhibited, and his words about their simplicity and innocence, were proofs and products of the happiness of his own joyous childhood at home. And in that sweet home he grew all silently. From the divine germ, planted at his creation in his being, and which itself grew as naturally as a flower from its bud, his life unfolded itself day by day. There was nothing fitful or sporadic. There was no accretions from without. The growth was vitally from within. That illustration which he gave his disciples was a perfect picture of his own development: "Consider the lilies, how they grow." As silently, steadily, without toiling or spinning, they push upward their stock and stem with their most delicately, interwoven strength and grace, until at last they are crowned with flowers of the most exquisite purity and loveliness, so through the successive stages of youth, his life-development went on without any care or anxiety as to growth, until the bloom and fragrance of his manhood heightened and glorified all.—*Rev. H. M. Paynter, in the "Holy Life."*

832 pages—52 weekly issues—of the Cynosure for $1.50, in advance.

WELL ANSWERED.

A boastful infidel once asked an humble and devout Christian woman, "Is your God a great God or a little God?" She answered, "He is both—he is so great that the heaven of heavens cannot contain him—and he is so little that he condescends to dwell in my poor heart!" The infidel was confounded by this simple answer. It is written, "There shall be given you in that day a mouth and wisdom, that your adversaries shall not be able to gainsay." Christ is made unto us "wisdom," and when the enemy comes in like a flood, full of worldly wisdom and philosophy, determining to confound the humble child of God, there is given unto him a mouth of wisdom, equal to the occasion, and the boasting objector proves that "these things," the things of the kingdom of heaven, "are hidden from the wise and prudent, and revealed unto babes." Therefore the true servant of God need not hesitate to go before kings and potentates, knowing that the treasures of Infinite Wisdom are at his command.

If the great adversary imagines that the Christian is at any time left to his own resources, he is egregiously mistaken. The *Lord* is his strength and his defense, on the right hand and on the left, and he is near in every emergency. Stand then resolutely against the foe.—*Christian Standard.*

KING SOLOMON'S TROUBLES.

It was a prominent church in one of our most fashionable city streets. That church rejoices in a first-class choir. It has a soprano that can, musically speaking, climb to the top of Mt. Pisgah. She can take a whole note and split it up into small ones and trill them off till the air seems full of semi-quarters. It has a bass that can go clear down to the bottom of facts. I think he often strikes Trenton rock. He has some heavy notes in the basement that he has never hoisted up into the audience room. They weigh about a ton each. They are used only on special occasions. This was one of those occasions. This choir generally sings in a way that inspires confidence in it. I shall watch the corners hereafter though. The choir was executing a voluntary: "Consider the lilies of the field how they grow. They toil not; neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these."

They had a fine time for a while sliding up and down the musical ladder, just as you and I used to slide down the cellar door. Then the soprano would scoot up the ladder, and the bass would scoot down, while the tenor and alto would keep things pretty lively about midway.

They considered the lilies for a while in this way without any special excitement till they got to the last clause, "Yet I say unto you that Solomon in all his glory was not arrayed," etc. They stopped right here and did not finish the sentence.

"In all his glory," thought I. I think it struck the soprano the same way, for she flew up the ladder, screaming "was not array-a-a-ayed." She soared and soared till she could not get any soarer. She fairly stood on the tip-top and screamed "was not arrayed."

At this the basso-profundo took it up, "was not arra-y-a-ayed," and he just scooted down the ladder to the bottom, like a piledriver, jarring the very foundations of the church. I mentally exclaimed, "I guess he's started for Trenton rock."

The tenor and alto were now just chapping in their very best. "Was not arrayed, was not arrayed, was not arrayed." I thought to myself, "I guess they've got him." He must be behind the organ. I felt sorry for him. I thought there certainly must be some mistake about it some way. Solomon was of a good family. He was well brought up. He moved in good society. He had plenty of money to dress well. It certainly was very strange. Possibly there may be some mitigating circumstances about it. Perhaps he was a somnambulist and had wandered in here in his sleep. He certainly is not in the habit of doing this way. If it had been a Christian scientist church they would have had a way out of it. They would but have to make themselves and him think he was arrayed, and he would have been clothed to order.

People were now putting their money into the contribution box. I thought to myself, he needs clothes more than money, if the choir hasn't overstated the fact "that Solomon in all his glory was not arrayed." I was about to give him my collars and cuffs, and tell him to part his hair in the middle and not attempt to go on the street without decorating himself a little.

But just then the choir added the remainder of the clause, "like one of these." That placed the affair in a little different light. If the choir had stated that in the first place and not put so much emphasis on his not being arrayed, the impression would have been different. I am glad Solomon is all right.—*Anonymous.*

Can't you get us a few subscribers for the Cynosure in your town?

NO DIFFERENCE.

A touching incident: "Why, hal-le-lu-jah!" "Praise the Lord!" "I'm glad to see you!" "Are you saved yet?" One of the city corps had just come in from the march, and a young man, who stood at the head of the stairway leading to the hall, was the recipient of the above enthusiastic welcome. The officers and soldiers gathered around him, and I question if General Booth received a more hearty welcome in any place during his great tour. Who was the young man? He must be some important personage to receive such a welcome. A few months ago he was a convict in one of the California State prisons. After his release he determined to lead a better life, and when he arrived in the city he went to an Army meeting and told his story. They didn't shrink from him, but told him of a Saviour who would give him the strength to become a different man, and he accepted him. A few days afterwards he left the city, and when he returned his heart was gladdened by the welcome given him by the friends of the ex-convicts, drunkards, and outcasts. "God bless the Salvation Army!" said the writer, as memory brought the time before him—some four years ago—when he, too, was friendless, and the humble soldiers of Jesus made him welcome to their ranks, and by kind words helped him to return to the path of sobriety and manhood.—*Observer.*

THE YOUNG FROG.

In the field back of my house and up the hill are two nice springs. From one I draw water into my house through pipes, while the water from the other goes to my barn and my neighbor's house. The water runs very swiftly because it is running down hill. It is far easier to run down hill than it is to run up.

The pipe enters this spring not at the top of the water, nor at the bottom either. If it were at the top, the scum would get into the pipe, and a floating bug now and then. If it were at the bottom dregs and sediment would get in. So the pipe goes in about six inches below the top of the water.

When we are drawing water at the barn for the horses, and my neighbor draws water at the same time for her washing-day, the pipe sucks at a great rate. But it draws nothing but pure water, if floating things keep at the top, and all heavy things lie still at the bottom. Now for my story.

One day there was a gay young frog, about as big as half my thumb—too big for a tadpole, too small for a wise frog. He could go just where he pleased. He did not have to float with the bugs, for he knew how to dive. He did not have to stay at the bottom with the dregs, for he knew how to swim. So he kicked up his little hind legs and swam all around the spring, doing very much as he pleased.

One day he saw the little, round, black hole of the pipe, where the water was running quite freely. He put his nose in and felt the water pull and was a little scared and backed out. But it was such a funny feeling to be sucked that way, it felt kind of good round his nose, and he swam up, and looked in again. He went in as much as half an inch, and then the water got behind him, and he was drawn in.

"Here goes!" said he. "I shall see what I shall see."

And along he went with the water, till he came to where the pipe makes a bend for my barn—a sharp bend, straight up. As the water was quiet there, he gave a little kick and got up into a still, dark place, close by the barrel where the horse drinks.

"Well," said he, "its a snug place, but rather lonely and dark."

Now and then he thought of the spring and the light and the splendid room he used to have to swim in, and he tried to swim back against the stream. But the water was on him, or running by him swiftly, and he had no room to kick in the pipe. So every time he started to go back to the spring, he would work hard for a few minutes, and then get tired and slip back into the dark place by the barrel.

By-and-by he grew contented there. The water brought him enough to eat. He shut his eyes and grew stupid; stopped exercising and got fat; as he had no room to grow very big in the pipe, he had to grow all long and nothing broad. But he grew as big as he could, till he stopped up the pipe.

Then I had to go and see what was the matter, for the horse had nothing to drink. I jerked away the barrel, pulled out the plug, and put a ramrod down; felt a springy, leatherly something, and pushing, down it went, and out gushed the water. "What was that?" I thought. So I pulled out the big plug, and down went an iron ramrod and I churned it two or three times and then let the water run, and out came a long, red and white and bleeding frog.

I couldn't put him together again. Anything that gets sucked into that pipe and grows up in those dark places has to come out dead and all in pieces. I wondered how such a big frog could ever have got into such a small pipe. Then a wise lady in my house told me: "Why, he went in when he was but little and foolish, and grew up there."

I cannot get that poor frog out of my mind. He was so like some young folks I have seen. They frolicked up to the door of a theatre, or they stood and looked into a bar-room, or they just wanted to go to one ball, or out behind the barn to smoke a pipe, or went off sleigh-riding with some gay young man without asking leave—or some way put their foolish noses into a dark hole that felt funny, and led, they didn't know where.

Pretty soon in they go. When they want to get back they can't, and they grow bigger and wickeder, and all out of shape in that dark place. If they come out at last they are all jammed up, knocked to pieces, sick, or dying, or dead. When I see them in their coffins I hear folks ask, "How came he to throw himself away so?" "What made him drink himself to death?" "How happened she to go off to infamy?" "How came he to be a gambler?"

Then I shall answer as the wise lady told me about the frog: "They went in when they were little and foolish, and grew up there." A bad habit hugs a man tighter, and jams him out of shape worse than my pipes did that poor frog.—*Thomas K. Beecher, in Good Words.*

LITTLE THINGS.

A good-bye kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smooths the furrows out of the care,
And lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart, I find.
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress;
We take but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.

—*Union Signal.*

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

TEMPERANCE.

AN ACTOR'S OPINION OF WHISKY.

One of the best and briefest temperance lectures in print is that contained in a letter now going the rounds of the newspapers which, on good authority, is ascribed to the late W. J. Florence, the popular and witty actor:

"My Dear ——: One gallon of whisky costs about $3, and contains about sixty-five fifteen-cent drinks. Now if you must drink, buy a gallon, and make your wife the barkeeper. When you are dry give her fifteen cents for a drink, and when the whisky is gone she will have after paying for it, $6.75 left, and every gallon thereafter will yield the same profit. This money she should put away, so that when you have become an inebriate, unable to support yourself, and shunned by every respectable man, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."

COST OF DRINK TO GREAT BRITAIN.

According to British newspapers, the people of Great Britain and Ireland have spent in one year the sum of $734,500,000 in intoxicating liquors. This fearful waste is enough to account for all the poverty in Great Britain; if we add to it the illness, crime, and misery caused by this altogether unnecessary expenditure, the case is still stronger. To be prosperous the British public need only boycott the publican, and be sober, pure, and strong.—*Herald of Health.*

If newspapers are not promptly paid for, they become accusing angels.

"UNION SIGNAL" AND OTHER NOTES.

Canada receives some $7,000,000 revenue in return for $25,000,000 expended in drink.

Mary Allen West has sailed for Honolulu, where she will engage in temperance work until September, when she goes to Japan.

In any district of the Fiji Islands, any white man found giving intoxicating drink to an aborigine or half-caste is liable to a fine of fifty pounds or imprisonment.

One of the most active and best-informed Glasgow ministers has given it as his solid conviction that some thirty thousand men and women go to bed drunk in Glasgow every Saturday night.

Take this thought and turn it over and over, and get all the bearings of it; and make your resolves accordingly: "The next generation must be largely a generation of drunkards, if the liquor traffic is not suppressed."—*The Independent.*

The two causes which are credited with awakening the German people to the necessity of the temperance reform are, first, the conviction that beer drinking is weakening the moral and physical qualities of the nation, and, second, the necessity of turning the beer material into bread. Statistics show that Germany devotes about a quarter of her productive energy to the liquor traffic, and that the "demand for bread can only be met by the denial of beer."

Hon. Joseph D. Taylor, of Ohio, in a recent speech in the House of Representatives, referred to the drink traffic, and to "the tremendous loss, the tremendous waste of money which this traffic causes, and the ruinous effect it has on all classes, in all kinds of business."

Half the misery of homes arising from bad temper, sloth, squandering, selfishness, debt, neglect of all duty, is caused by the indulgence of wine and the like. The sure and best cure of this is to bring up the children in simple habits, and to guard them against acquiring the liking for intoxicating drinks.

The fourth International Congress to protest against the abuse of alcoholic liquors, will meet in the Hague, September, 1892. The commission divides the subjects for discussion into three classes: First, Alcoholism, in its moral, hygienic and medical aspects. Second, Preventive and persuasive measures. Third, Compulsory measures.

An argument for total abstinence as conducive to longevity is found in the annual report of the United Kingdom temperance and provident institution. There are two sections, one including moderate non-abstainers, the other, total abstainers. In the former there were thirty-nine more deaths, and in the latter, eighty-one fewer than were expected.

Southeastern Kentucky, once the scene of wild brawls, raids and terrible debaucheries, is fast becoming entirely changed by the determination of some of its best inhabitants. Many counties have prohibited the sale of liquor, and emigrants of good character are buying the rich farming land. Temperance, education and religion have gone hand in hand.

"I deliberately affirm that Herod, the historical ogre of the New Testament, is a philanthropist compared with the breweries and distilleries of Great Britain. And I say solemnly and deliberately that worship of the child Jesus in sincerity and truth is impossible to those who sit with folded hands, while the pestilential breath of this modern Herod poisons the children whom Jesus loves."—*Canon Wilberforce.*

The following is an extract from the platform adopted by the Vermont Republicans, June 22: "We demand a continuance of the prohibitory liquor law. We believe that law is, on the whole, more efficient and better enforced to-day than ever before; and we assert that the attitude of Republicans in the State towards that question is such as to leave the Prohibition party of Vermont without an occupation."

By common consent the man who becomes the proprietor of a whisky saloon is excluded from good society. His business puts him under a ban. But, by some strange process, the man who figures as a big distiller or a wholesale dealer does not suffer a similar penalty. The fact that he has abundance of money, or some other equally unreasonable consideration, seems to operate as an atonement for his offense. But why should it be so? As far as we can see the cases ought to be reversed. We should rather go to judgment loaded down with all the offenses of a fourth-rate "doggery-keeper," than with those of the most genteel distiller that ever throve and grew fat on his trade of blood.—*The Pacific.*

During the year ending April 30, 1892, the output of beer in the United States was 31,475,519 barrels, which represents a yearly consumption of one-half a barrel for every man, woman and child, or about two barrels apiece for every adult man. All but six States in the Union produce beer. The exceptions are Arkansas, Florida, Maine, Mississippi, North Carolina and Vermont. New York, with an output of nine and a half million barrels, is three times the biggest brewer in the lot. Pennsylvania comes next, while Illinois, Ohio, Wisconsin, New Jersey, Massachusetts and California follow in order. Iowa and Kansas, though prohibition States, make 114,523 and 1,500 barrels respectively. The tax on this illicit brewing was duly paid to the United States collectors of internal revenue. We are curious to know by what authority these officials act as public accomplices in crime?

Bible Lesson.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON X.—Third Quarter, 1892.—September 4.

SUBJECT.—Philip preaching in Samaria.—Acts 8: 5-25.

GOLDEN TEXT.—And there was great joy in that city. —Acts. 8: 8.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—Acts 8: 5-13. T.—Acts 8: 14-25. W.—Jer. 23: 21-32. T.—Deut. 19: 9-19. F.—Phil. 3: 15-21. S.—Gal. 3: 1-6. S.—John 4: 31-42.

COMMENTS BY E. E. FLAGG.

1. *The preaching of Philip.*—vs. 5–8. Philip was one of the seven deacons from whose ranks Stephen had already gone to receive the martyr's crown. He was earnest, fearless and eloquent; every way qualified to wear his mantle, and must have been for this reason a shining mark for persecution. Samaria would offer him—at least for a little while—a safe asylum, and, being a Grecian Jew, he could preach to the people with less fear of arousing their provincial prejudices than the apostles could. It was the beginning of a great awakening. The people with one accord gave heed to his words. Perhaps he told them the story of Jesus and the woman at the well. It is certain that the work done there by his Master must have helped Philip to achieve these remarkable results. If we turn to John 5: 35–38, we shall see that Jesus prophesied of a spiritual harvest that his disciples were yet to reap in this very locality from the seed he himself had sown among these despised people. The wonderful miracles that Philip wrought were also a fulfillment of Christ's promise: "And greater works than these shall ye do." "And there was great joy in that city." This is always the effect of true religion—to bring joy, and temporal as well as spiritual blessings. It is a great mistake to consider religion as profitable merely for the life to come, but many people think of it only as something that they will need to make them die happy, not as something they need now to make them live happy, and so they keep putting it off until it is too late, and have neither joy in their life nor hope in their death.

2. *A false convert.*—vs. 9–13. The Samaritans were a superstitious people, and a certain clever sorcerer, named Simon, had gained such power over them by his seemingly supernatural powers that he was sought by all classes. But when through Philip's preaching they believed on Jesus, their faith in his magic and incantations was gone, and Simon himself, we are told, believed also, and was baptized with the others. The sequel seems to throw great doubt on the genuineness of his conversion. This shows that the rite of baptism has in itself no saving power. It could not make Simon Magus a good man, nor could the want of it keep the penitent thief out of Paradise.

3. *Simon's sin.*—vs. 14–24. The apostles had continued to stay in Jerusalem, bravely exposing themselves to death rather than desert their post. They were the leaders, the teachers, the spiritual guides, of the infant church. When it was right, and even their duty, for others to flee, it would have been wrong for them. Questions of duty must often be determined by our individual circumstances. When they heard of the wonderful success that had attended the preaching of Philip in Samaria, they at once saw the necessity of sending two of their number to further confirm the new converts in the faith, by the gift of the Holy Ghost. We come now to one of the many proofs afforded by Scripture that Peter did not hold any such position among the twelve as papal dogmas accord him. He could have wielded no authority in the early church like that exercised by the man who sits in the Vatican and calls himself his successor. We learn also that to believe on the Lord Jesus Christ and be baptized is only the initial step in the Christian life. We are to desire, both for ourselves and others, that deeper work of grace which Peter and John saw these Samaritan converts needed—even a baptism of the Holy Spirit. A revival that simply gathers people into the church goes only half-way. When Simon saw what wonderful results followed the gift of the Holy Spirit, and that it only came through laying on of the apostles' hands, he seems to have concluded that it was the same in kind, only far superior, as his own tricks of legerdemain, and wanted to purchase this strange power for himself. His sin did not consist in ignorantly thinking that he could buy it, but in the proof which he gave of an unchanged heart in his evident purpose to turn the whole thing into a grand money-making scheme. He was willing to give a handsome sum for the gift—not in order that he might do good by healing diseases and otherwise benefiting humanity. His only thought was of the golden harvest he might reap by the sale of this gift to others. No wonder that Peter's indignation was aroused. Whether Simon repented we know not. His answer sounds humble, but shows more superstition than enlightened faith, in the fact that he seems to look upon Peter as a kind of necromancer, and asks his prayers instead of praying for himself. How many have fallen into the snare of coveting spiritual gifts in order that they might win popularity and the praise of men thereby!

Renew your own subscription and get your neighbor to subscribe.

Religious News.

BAPTIST.

—There stands at Salem, Mass., the oldest church in America, built in 1629, a little one of frame of heavy oak, rude and plain. Roger Williams once preached from its pulpit. It is now owned by the Essex Institute, and is safely housed for future generations.

—Dr. Arthur T. Pierson, a Presbyterian, has just closed a temporary pastorate of the great Baptist Tabernacle (Mr. Spurgeon's) in London. This is followed just now by the announcement, that Rev. F. B. Meyer, the well-known Baptist preacher, is to become the successor of Rev. Newman Hall, D. D., the well-known Congregationalist. Dr. Newman Hall is best known by his tract, "Come to Jesus."

—Meridian, Miss., it is reported, has secured the Baptist Mississippi College now located at Clinton. The former city offered a bonus of 125 acres of land, besides $50,000 in cash.

—Over $4,000,000 have been contributed to Baptist educational institutions during the past year. For the past three years the average has been $3,000,000 a year. Since the organization of the American Baptist Educational Society, four years ago, a gain in the educational property of the American Baptists has been made of $9,500,000, and the aggregate now stands $29,000,000.

BRETHREN.

—All churches of Southern Indiana wishing to apply for the annual meeting of '93, should be prepared to make their applications at the special district meeting, previously announced, to be held at Arcadia Sept. 1, that the committee on location may decide on the time and route, to visit the several locations offered.

CONGREGATIONAL.

—Dr. D. K. Parsons, of Chicago, donates $100,000 to the Chicago Congregational Seminary upon the condition that $350,000 additional be contributed on or before May 1, 1894.

"CHRISTIAN SCIENCE."

—On the subject of "Christian Science" the New York *Witness* uses these vigorous words: "'Christian science' is neither Christian nor scientific; it is simply a fraud. It has no power to cure any one. Your friend's cure may have been the work of her own imagination; it may have been a genuine faith cure; or it may possibly have been the work of the devil, seeking to gain credence for a false religion; but it is certainly no proof of the correctness of the doctrines of the Christian scientists. These doctrines are unscriptural and dangerous in the extreme."

GERMAN METHODISTS.

—After fifty years of active work, supported by liberal grants of funds, the German Methodists of this country number 71,570 members, 600 ministers, 537 lay preachers. Their principal organ has 19,500 subscribers, one copy to every four members.

LUTHERAN.

—The thirty-sixth annual convention of the Synod of Southern Illinois will be held in the Lutheran church in Dongola, Union county, Ill., Rev. J. K. Reed, pastor, September 1–5.

—The seventh annual reunion of the Lutherans of Maryland, Virginia, West Virginia, and Pennsylvania, took place at Pen Mar, on Thursday, August 4th. It is estimated that over 20,000 were present, the railroads having brought more than ever before. It was decided to hold the next reunion on the first Thursday of August, 1893.

—The thirteenth annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Central Pennsylvania, will convene in the Ev. Lutheran church, Rebersburg, Pa., Sept. 20, 21, and 22. Opening session Tuesday 7:30 P. M. Societies are requested to send delegates and church representatives to the convention.

—The cost to the Missouri Synod last year of maintaining its colleges and seminaries at St. Louis, Mo., Springfield and Addison, Ill., Milwaukee, Wis., and Fort Wayne, Ind., is reported at $100,777. In the same time the income of Augustana College and Seminary (Swedish) was $58,000. These institutions are maintained nearly solely to educate pastors and parochial teachers.

—According to the *Lutheran Review*, the Lutheran churches in New York City number 27, while those in Brooklyn number 30—a total of 57 in these twin cities.

MISCELLANEOUS.

—The Church Building Society of Berlin, Germany, has been at work for two years, and has raised a million and a half of marks for its purposes. State, city, and other authorities have added four million marks to the amount raised by the society! As a result nine new churches are built, and sixteen more are to be erected in and around Berlin. In these two years nearly fifteen million marks have been used for churches in and around this capital.

—A religious census of Canada just issued shows the Catholics at 1,990,465. Of Protestant denominations the Methodists come first with 847,467 adherents, being followed by the Presbyterians with 755,199. The members of the Anglican church number 644,106, the Baptists count 303,749, and the Congregationalists 28,155.

—Hiram Camp, of New Haven, who gave the $25,000 with which Moody erected his famous school at Northfield, has in the last year added $75,000 to the endowment. There have, of course, been other contributions. It is twelve years or so since the school opened. There are now 136 boys in attendance there.

—The tenth annual session of the Moody (Northfield, Mass.,) conference has been in session. At the opening the room was packed with an enthusiastic and intelligent audience, which joined heartily in the stirring hymns, led by Mr. Sankey, and listened with profound attention to the opening address by Dr. A. J. Gordon, of Boston, who, in the absence of Mr. Moody and by his request, has charge of the meetings this year. Evangelist George C. Needham followed Dr. Gordon with his celebrated address on the "Plan of the Ages." This address, it will be remembered, the Supreme Court of North Carolina, sitting at Raleigh, recently adjourned to hear, judges and lawyers trooping in a body to the church in which Mr. Needham delivered it. The Rev. F. B. Meyer is also at Northfield, by the persuasion of Mr. Moody, and will give Bible readings daily during the conference. He is one of the best known Dissenting clergyman in England.

PRESBYTERIAN.

—The Scotch church, in New York City, has purchased six lots, corner of Ninety-sixth street and Eighth avenue. Some of the lots extend through to Ninety-fifth street. The cost of this site is $115,000. The church intends soon to erect on this site a new church edifice, and Sunday-school and lecture rooms, and when these are finished the congregation will move uptown. The Scotch church is one of the oldest Presbyterian churches in this city, dating back to 1776. It is financially strong, but its congregation has dropped off somewhat owing to the removal of families connected with it. It anticipates a fresh lease of prosperity in its new home.

—The Rev. A. T. Pierson, late of the Tabernacle, London, preached recently, morning and evening, at the Fourth Avenue church, New York, formerly Dr. Howard Crosby's. He will continue his ministrations there some time.

—The Dutch Reformed branch of the Presbyterian family increased less than eighteen per cent during the last decade. The United Presbyterians advanced but seventeen per cent.

—Presbyterian church statistics for 1892 show the number of ministers to be 6,266; licentiates, 411; candidates, 1,145; churches, 7,078; received on examination, 56,301; on certificate, 38,603; total membership, 816,427; net gain, 10,000.

—According to recent returns, which will not be materially changed by later additions, there are 13,490 organizations or congregations of Presbyterians of all branches in the United States, 12,462 church edifices, valued at $94,876,233, and 1,278,815 communicants.

PROTESTANT EPISCOPAL.

—The most recent incident about Bishop Phillips Brooks is in reference to his visit to the ritualistic Church of the Advent in Boston. "Father" Frisby, the rector, wrote to him saying that doubtless many of the usual ceremonials in this church would be offensive to him, and expressed a desire to have the service on this special occasion just as the bishop wanted it. In his reply, after thanking the rector for his courtesy, the bishop said: "I beg of you, however, to make no change whatever in your service. Turn everything on."

—Here are the latest statistics of the Protestant Episcopal church. In England it has 43 bishops and 24,090 other clergymen; in the United States, 61 bishops and 3,800 clergymen; in Ireland, 13 bishops and 1,807 other clergymen; and in Canada, 24 bishops and 1,300 other clergymen; in Asia, 13 bishops and 713 other clergymen; in Africa, 13 bishops and 350 other clergymen; in Australia, 21 bishops and 269 other clergymen; and in Scotland, 17 bishops and 280 other clergymen; in scattered dioceses, 9 bishops and 120 clergymen—a grand total of 189 bishops and 32,729 other clergymen.

NEWS OF THE WEEK.

CHICAGO.

Nancy Hanks, the trotting mare, lowered her own record and broke the trotting record at Washington Park, making the mile in 2:07¼.

The members of St. Bernard Commandery, K. T., arrived home from Denver with a silver brick as a trophy, and were escorted by their comrades from Union depot.

C. C. Coles, of Des Moines, Iowa, said at the Grand Pacific that Judge Gresham did write to General Weaver pledging his support of the People's party.

Officers of the Women's Republican Association have accepted an invitation to hold a mass meeting at Buffalo in connection with the League clubs Friday, Sept. 15, at 10 o'clock.

C. W. Pardridge, is reported to have sold to Charles Netcher, his dry goods partner, his interest in the property occupied by the Boston store; also his half-interest in a warehouse owned by the firm at No. 1507 and 1509 State street.

The Drainage Board tried to decide whether the Chicago end of the canal should be of 600,000 cubic feet per minute capacity or 300,000 feet. They decided to have plans for both and decide later.

R. J. Horne, a carpenter, was shot and dangerously wounded by Dr. Felix Levy, of No. 3301 Forest avenue, in a dispute over a bill owed by the doctor.

The United States Sub-Treasury will hereafter weigh all the gold taken over its counters, the loss to be charged to the depositor.

Roy, the 8-year-old son of L. D. Parker, of the Postal Telegraph Cable Company, was drowned while bathing at Evanston.

Chief McClaughry says the pool-rooms are not closed because the police are restrained by an injunction.

The railroad companies will establish a model ticket office at the fair.

A mass meeting to denounce Sunday closing will be held at Aurora Turner Hall.

John Mohin, editor of the Muscatine, Iowa, *Journal*, said at the Palmer House that the cause of Democracy was hopeless in his State.

A burglar entered the house of J. H. Kohn, No. 3408 South Park avenue, stole $1,300 worth of jewelry and escaped by means of a bicycle.

Orders have been given for all saloons to close at midnight.

Ben Smead has an ingenious device for enabling blind persons to write, which he wishes to donate to some institution for the blind.

A new bridge will be built over the river at Halsted street.

Rumor says that the Rev. Dr. Stryker, pastor of the Fourth Presbyterian church, is to take a professorship in Union Theological Seminary, New York.

The royal Scots, a Highland regiment, was organized last week.

Professor Scribner, of Cornell, has accepted the chair of mechanics in the University of Illinois.

President Harrison will spend three days in Chicago in October.

The board of control of the government exhibit object to the proposed line of intramural railway.

James Early, secretary of the Northwestern Live Stock Commission Company, was scalded to death yesterday morning in an accident on the Rock Island road at Rexford's crossing.

Miss Frances E. Willard will sail for England Aug. 27. She will be gone several weeks and will be the guest of Lady Henry Somerset.

Howard Soule, who heroically saved young Pomeroy from drowning in the Chicago river a few months ago, was presented with a handsome medal by his fellow piano-tuners.

Judge Brown upset a special assessment ordinance for curbing and paving the south half of a portion of Sixtieth street, claiming that the city had no power to make a private contract with the park commissioners which threw all the expense on the property owners.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 15 to Aug. 20:

A Steel, F A Cutter, M Emerson, J McCall, J N Lloyd, R Wilson, S Smith, O C Olsen, Mrs C H Gillett, Mrs A E Rogers, W O Percival, Rev J L Barlow, I Meeker, Miss A A Wolcott, J Kirkpatrick, D Ault.

Typewriters at the World's Fair.

About two hundred Remington typewriting machines have been secured by the Bureau of Public Comfort for use during the World's Fair. Expert operators will be selected by the Remington Company for this service. These machines will be placed throughout the various buildings, and are intended for accommodation of the general public, the press and Exposition officials. They will be arranged to write the English, French, German, Spanish, Russian, Swedish; in fact, in all languages of the civilized world.—*Chicago Herald, Aug. 7, 1892.*

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3			75¾
Winter No. 2	71½	@	75½
Corn—No. 2	52	@	52½
Oats—No. 2	33¼	@	35
Rye—No. 2	62	@	63½
Bran per ton	11 50	@12	25
Hay—Timothy	10 00	@12	50
Butter, medium to best	16	@	25
Cheese	03	@	9½
Beans	1 25	@ 1	85
Eggs	16	@	17
Seeds—Timothy	1 45	@ 1	58
Flax	97	@ 1	02
Broom corn	05	@	07
Potatoes, per bbl		1	85
Hides—Green to dry flint	2½	@	06½
Lumber—Common	10 00	@13	00
Wool (washed)	24	@	32
Cattle—Choice to extra	4 90	@ 5	60
Common to good	4 00	@ 4	70
Hogs	5 50	@ 5	95
Sheep	4 50	@ 5	15

NEW YORK.

Wheat	80⅛	@	82⅝
Corn	64	@	65
Oats	35	@	43
Eggs	20	@	20½
Butter	14	@	24½
Wool	15	@	35

KANSAS CITY.

Cattle	1 70	@ 5	00
Hogs	4 75	@ 5	50
Sheep	4 30	@ 4	65

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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Sash curtains are an excellent style for kitchens, and they can be made of almost any cotton fabric.

The utility of the feather duster except for walls is to be doubted, and even for walls a soft cloth is better.

A turkey's wing is admirable to get the dust out of chinks and between rails, and chamois gives a last polish better than anything else.

One woman uses all of her wornout silk stockings for dusting, and still another makes loose mittens out of old woolen which she puts on as dusters.

A thin silk cloth, or a piece of cheesecloth, makes a good duster. So does a soft woolen cloth; but linen and cotton flannel leave lint behind them.

Table oil cloth, tacked back of the stove, if pans or cooking utensils are hung up, and of tables where mixing or dish washing is done, saves the wall, and may be cleaned easi'y, and lasts a long time.

If, as is often the case, there is no receptacle for cooking utensils in the kitchen, thus obliging you to carry them back and forth from the pantry whenever they are to be used, determine to do it no longer.

Lace, either knit or crocheted in a close, heavy pattern, is handsome for trimming the lower edge of Holland shades. Number thirty cream or unbleached linen thread is commonly used. The most effective design is one that admits of a fringe being tied through the bottom of the lace.

If you use a copper teakettle and have any trouble in keeping it bright you can remedy the matter by keeping an old dish with sour milk and a cloth in it and washing the kettle with this every morning, then washing in clear water, wiping dry, and it will always look new and bright.

The best polish to keep furniture from looking dingy is the following: 'Two tablespoonfuls of cottonseed oil, one tablespoonful of turpentine. Instead of cottonseed oil, grout oil or any good vegetable oil may be used. This should be well rubbed into the wood, and then a last polishing given with chamois.

If you are compelled to keep flour in a barrel that must be moved whenever the floor is cleaned, make a small platform with casters at each corner to stand it on. If you have no good cover for the barrel, take off the upper hoop, fasten it securely together and put a cover of double unbleached muslin over the top and sew it around the hoop.

A room is dusted only when the dust is taken out of the room, and that is done only when it has been carried out of the room. This is done by using a soft cloth to dust with, and by wiping the surface of each article slowly and with care not to throw the particles of dust up in the air, whence they will settle again instantly somewhere else.

Study the situation: see where there is a space in which you can put a long shelf, or two or three short ones over each other. Iron brackets cost but little and are adjusted easily. A shelf six or seven inches wide will hold all the baking powder, spices, extracts and the like in common use, and by screwing small hooks to the under side egg beaters, cups, spoons, etc., can be suspended.

Teach your girls to close all closet and chamber doors before commencing to make beds and to put rooms in order, else dust and lint will puff and settle over garments in closets and needless litter in hallways and landings. Maybe half their wardrobe is not neatly hanging in smooth well-shaken folds on their hooks, but is lying in tumbled heaps on the closet floor, or scattered about the chamber, rumpled, dusty, creased, hopelessly injured with their slovenly negligence.

Rub shoes free from dust whenever they are worn, using a black cloth; keep them in a shoe bag, the buttons sewed on or ties fresh, and when growing shabby, brush the buttons and heels with black varnish and rub the shoes with a dressing, of which there are dozens nowadays, but do not use the dressing until needed, as when once commenced it must be continued. Patent leather shoes require a particular polish, which can be found at any shoe-store.—*Northwestern Christian Advocate.*

WANTED—GOOD HOUSEKEEPING.

Young women make a big blunder if they do not learn to take care of a home. It is a grievous, social and moral wrong when girls are brought up helpless in household life. How often we see mothers busily engaged in domestic duties, like a slave, in order that the girl may enjoy every luxury and do nothing; indeed, many hardly let their daughters soil their hands. No woman ought to marry who cannot look well to the ways of her household. In case she may not herself be required to work, she ought to be able to see whether the work is done in a proper manner. A woman is out of her element unless she is acquainted to a certain extent with sciences of bake-ology, boil-ology, stitch-ology, make-ology and mend-ology. There never was a greater blunder than to substitute good looks for good qualities.

The reason why so many men do not make homes for themselves in these days is because they cannot afford it. The women are too much averse to working, and too extravagant in all their tastes. We want more frugality, industry and system; if we could introduce these virtues into our higher society we should diminish the envy, jealousy and suicides of the single, and the wretchedness, bickering and the divorces of the married. Every girl ought to be brought up to have regular domestic duties. Idleness should be forbidden her. The only dignified life is a useful life.—*Labor Tribune.*

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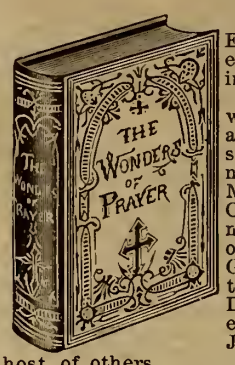
No. 3. Cloth, full gilt edges, 85c. No. 3½. Half white vellum, $1. No. 4. French morocco, seal, $1.50. No. 6. French morocco, rustic bands, $1.50. No. 7. White enamel, $1.50. Persian calf, broken glass pattern, $1.75. No. 10. Calf, plain, $2. No. 12. Best German calf embossed, $2.25. No. 14. Best German calf padded, $2.50.



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Every weed that is allowed to go to seed means a dozen next year. Keep them down.

Now that you have a little time you can call your own, how about that front gate that needs rehanging?

Successful corn raisers agree that it pays best to cultivate for the grain alone or for fodder alone. Fodder is always saved at the expense of the grain.

Don't be afraid to burn up trash. There is no worse economy than that which hoards up trash of no possible value and which only makes "clutter."

Reasonable care must be taken with ensilage as with anything else. It doesn't pay, for instance, to sow it broadcast. If you want it satisfactorily drill it in.

Have you cut the grass around the house and raked up the fallen twigs and branches? If not you have no idea what a difference in the looks of things an hour's work will make.

If you are not satisfied with the profit from a given crop, try to reduce the cost of growing it, rather than depend upon an increase of values. The surest way to reduce cost is to grow more from the acreage you have devoted to the crop.

No change of law or system can make our country roads good, without the liberal use of stone as a foundation on which to build them. A certain piece of road could be so done each year, with less expenditure than is now put in working out poll tax.

HORTICULTURAL.

Tomatoes for seed should be selected before the fruit is dead ripe if you want a vigorous early crop next year.

Sweet peas, carnations and chrysanthemums will bloom much more abundantly if pinched back freely for a time.

According to the *American Florist*, hydranges potted in peat, if given plenty of water, will thrive and be of a handsome blue color.

Now is the time to trim arbor vitæ hedges. The spring sap has stopped flowing and the new growth may be clipped off without injury to the hedge.

We find that pinching off the tops of new raspberry shoots when they reach the height of from four to five feet makes the bushes much trimmer and easier to handle.

A very fine collection of tropical plants, including some of the largest specimens, will be sent from Jamaica to the World's Fair. The arrangments for their transportation have already been made.

Did you ever watch a toad taking his breakfast in the early morning? If you have you must be convinced that he is the gardener's friend. Lice, slugs, small caterpillers and other pests are his lawful prey, and he is a hearty eater.

A large portion of the agricultural exhiblt which Illinois will make at the World's Fair will be selected from the exhiblts made at the State fair at Peoria the coming fall. In order to encourage the farmers to make especially fine exhibits of farm, orchard and garden products, the State Board of Agriculture, which has in charge the preparations of the State's World's Fair exhibit, has offered a number of cash prizes aggregating $6,500.

Salt applied around the quince tree at the rate of about one quart per tree in the spring, for young trees, to be increased as they grow older, up to two or three quarts applied one-half in the spring and one-half in the fall, promotes the growth of the tree, and the size and the fairness of the fruit is increased, says an exchange. It keeps the ground moist, which is important for this crop, though they do not need wet land as much as was once thought.

POULTRY.

It has long been recognized by good feeders of horses, cattle and swine that only as much food should be given as they will eat up clean, and the same rule applies to poultry.

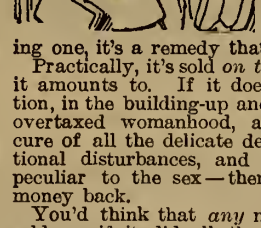
Not more than one farmer out of a hundred can tell the value of his poultry product for the past year. But that one who can is the very one most likely to get a profit from his fowls.

When they are confined in a pen and are overfed, there is no inducement to young chicks to take exercise, their digestive organs become deranged, and weak legs are the consequence.

It has been demonstrated that ducks can be kept with profit with only water for drinking purposes. True, the adult duck will need a trough for bathing, but young ducks should not be allowed to get into water at all.

The lice must be kept down or they will destroy the chicks. One poultry keeper greases the top o the head of each chick with a bit of lard the size of a small pea. He repeats the process once in ten days till the chicks are six weeks old. He also dusts the hen and chicks with insect powder about once in two weeks.

Ducks and geese may be fattened very quickly on boiled turnips, potatoes and carrots thickened with oatmeal. They should be confined for the purpose. Hens and turkeys need a greater variety, though it is safe to state that a variety is better even for the web-feet fowls. Ten days is time enough, as they will begin to lose flesh if kept too long in confinement.



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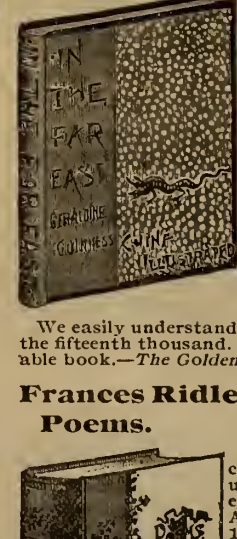

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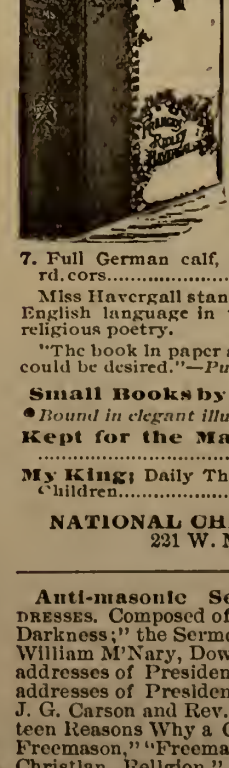

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NEWS OF THE WEEK (*Continued from 13th page*).

COUNTRY.

Minister Egan has cabled from Santiago that the Chilian Chamber of Deputies has unanimously appropriated $75,000 as indemnity to the sailors of the United States steamer Baltimore, and also has approved the treaty for the settlement of the claims of citizens of the United States against Chili. The majority of the claims arise out of the recent wars between Chili, Peru and Bolivia, while some extend back about fifty years.

Considerable alarm is felt in Kansas over the arrival of large numbers of Russians from the cholera-infected districts, as fear is entertained of the spread of the disease.

President Clarkson, of the National League of Republican Clubs, has issued a letter postponing the meeting of the National League from Sept. 1 to Sept. 15.

The Ancient Arabic Order of the Nobles of the Mystic Shrine, to the number of 3,000, joined in a parade Monday night at Omaha, Neb.

Governor Knapp, of Alaska, has arranged to attend the World's Fair dedicatory ceremonies in Chicago, Oct. 21.

The fish commission steamer Albatross has arrived at Sitka, Alaska, with the British schooner Winnifred, seized for illegal sealing.

An exploring party of scientists in Grand Canon, Col., was compelled to turn back, owing to the absence of water and the excessive heat.

Resolutions indorsing the action of Typographical Union No. 6, of New York, in unionizing the New York *Tribune*, have been adopted by Troy Typographical Union No. 52.

Considerable trouble is being experienced by the government officials in regard to the enforcement of the new eight-hour law, and there will be much loss of money in consequence.

Frank Desmond, Joseph Walker, and Martin Kempstad, board of supervisors for the town of Superior, Wis., were arraigned Wednesday, charged with misappropriating public funds.

Mrs. Ida Sadler, whose recent fatal shooting of her husband during a jealous quarrel caused considerable commotion in St. Louis, was discharged Tuesday at her preliminary trial. Evidence was produced showing the shooting was accidental.

S. S. King, People's party candidate for Congress in the Second Kansas District, withdrew Tuesday in favor of Moore, the Democratic nominee. This resulted in the Democratic endorsement of Jerry Simpson in the Seventh Dirtrict.

St. Louis was selected as the place in which to hold the annual convention of the National Association of American Florists in 1893.

United States Marshal Frick, who has just returned to San Antonio, Texas, from scouting on the frontier, reports that there is no evidence of any movement being organized against Mexico. Lower class of Mexicans over the line are destitute, and some children have died from starvation.

Colored Royal Arch Masons of Michigan and Ontario, in session at Hamilton, Ontario, elected E. N. Prince, of Grand Rapids, Mich., Grand High Priest.

In a collision at Paradise, Mass., on the Boston and Maine railroad, between a passenger and freight train, the engineer and conductor of the freight and six trainmen were injured and Brakeman Frank Keeney was killed.

Mrs. Fanny Logan, postmistress at Leo, Johnson county, Mo., was arrested Wednesday charged with abstracting valuable matter from the mails. She was held by the United States Commissioner at Kansas City in bonds of $500.

Without frost Iowa's corn crop is assured, but the yield will be reduced.

Harvesting in Michigan is over, and in the Northwest is progressing moderately.

Supervising Architect Edbrooke estimates that the new government eight-hour law will increase the cost of new public buildings $3,000,000 a year.

Grover Cleveland left Gray Gables Wednesday for a fishing trip about the Indian settlement known as Mashpee. He was accompanied by Joe Jefferson, R. W. Gilder, editor of the *Century Magazine*, and William H. Crane, the comedian.

LABOR.

Burgess McLuckie and Hugh O'Donnell, of Homestead, allege that riots and fatal accidents are common inside the Carnegie works; that the company is running a "speak easy" saloon, and that prison discipline is exercised over the men.

George Lehberger, a Russian anarchist wearing a false beard, was arrested in Pittsburg near Mr. Frick's office Wednesday. He is wanted at Johnston, Pa., for criminal assault.

Miners at Inman, Tenn., attacked the stockade Monday morning and released 272 convicts, shipping them to Nashville. Great excitement exists, and the militia has been ordered out.

Two hundred convicts were captured at the Oliver Springs mines Wednesday by the rioting miners, and sent back to the penitentiary at Nashville.

Governor Buchanan, of Tennessee, has ordered the entire National Guard of the State and the massing of nearly 5,000 deputy sheriffs at Coal Creek to aid in restoring order among the miners engaged in stamping out the convict lease system of slavery.

Rioting strikers at Buffalo destroyed thousands of dollars worth of property and violently assaulted non-union men who attempted to take their places.

About 150 freight handlers of the Northwestern railroad at Milwaukee struck Tuesday for a raise in wages from $1.40 to $1.50 a day.

Four hundred New York Central switchmen at Buffalo, and Buffalo, Rochester and Pittsburg Company's men, went out Wednesday morning. General Doyle also ordered out the Fourth Brigade.

Lake Shore switchmen at Buffalo and the "Big Four" switchmen at Cleveland joined the strike Thursday morning. Sheriff Beck sent a telegram to Governor Flower requesting him to call out the whole New York National Guard.

Keir Hardie, the eccentric Laborite M. P., has donated the £100 which Carnegie contributed to his election expenses for the benefit of the Homestead strikers.

FOREIGN.

Labor leaders who did not get on Gladstone's Ministerial list will be given under-secretaryships and similar subordinate offices.

Gladstone's return to London from his visit to the Queen on the Isle of Wight was marked by popular demonstrations of joy.

Gladstone announced the members of his government Tuesday. The surprising features were the appointment of young Baron Houghton, one of the Queen's lords in waiting, to be Viceroy of Ireland, and the exclusion of Labouchere. Earl Rosebery is foreign secretary.

Gladstone's cabinet met for the first time Wednesday, the Premier presiding for two hours.

In a storm which struck Nijni Novgorod the cholera hospital was partly destroyed, and a number of patients were killed or died from fright.

Morocco's Sultan has given the rebel Angherites the alternative of surrendering their chief dead or alive or being destroyed, villages and all.

Pope Leo XIII. has given expression to his views on the Semitic question, disapproving of any persecution.

Nearly 8,000 new cases of cholera were reported Tuesday in Russia, but the plague is decreasing in Persia.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The floating chapel, contrary to expectation, Bro. I. R. B. Arnold writes, has floated off the sandbar, and will soon be ready for mission work.

A private letter from Bro. W. B. Stoddard brings the good news that he is gaining strength and has nearly recovered from his recent illness. He returns to Washington (D. V.) this week.

Rev. J. P. Stoddard has returned to Boston from his campaign in Canada, of which we hope, next week, he will give us further information. He has been doing stalwart service over the border.

Correspondence from agents in the field, this week, possesses much interest, especially the report of the anti-secrecy convention at Canby, Ore. The work in the Northwest gives promise of very gratifying results.

The Corresponding Secretary visited Aurora, Ill., on the Sabbath. Bro. Parry, of the Free Methodist church, extended a welcome, and correspondence and conference with Baptist and other pastors is hopeful. The suggestion in the Secretary's letter about turning over the N. C. A.'s work to the churches is worth notice. To this end let us labor, and expect it as a great step forward that will be well-pleasing to God.

Rev. A. W. Parry, a staunch anti-secret reformer, residing at Aurora, Ill., announces that he is prepared to deliver a series of three lectures, or addresses, on "The Scourge, the Foe, and the Tyrant of Civilization." These lectures comprise the important topics of the liquor traffic, the Roman hierarchy, and organized secrecy, in their relations to the home, the church and the state. We are very sure that Bro. Parry cannot fail to interest an audience with one or all of these prolific themes. If any churches within two or three hours' ride of Chicago desire his services, dates and other particulars may be arranged with him by correspondence. Will not our brethren in Northern Illinois exert themselves to give him an opportunity to present the truth to their neighbors?

Convict labor troubles are extending into Alabama, and the warden of the Coalbury prison had to appeal, last week, to the sheriff of the county for a hundred men for the protection of its inmates against a mob of miners. The convict-lease system is oppressive and mercenary, and it is no wonder that free miners feel outraged by its methods. The convicts, too, have a right to appeal from a barbarity that condemns them to lives of hideous slavery. Altogether, the system is an abomination in the sight of God and men.

The law in New Jersey against monopolies of coal and other products caused by combinations of railroad and other corporations, in order to keep up high prices, is very severe; and last week the authorities issued an injunction against certain railroad lines to prevent such a monopoly. One clause of the decision states that "when a corporate excess of power tends to the public injury, or to defeat the public policy, it may be restrained in equity at the suit of the Attorney General." Such a law in every State would be highly salutary.

The strike of railway switchmen at Buffalo, whose lawlessness and malevolence has filled the columns of the daily press for a fortnight past, ended last Wednesday night, in the defeat of the strikers. The presence of a large body of State militia, restraining them in their work of destruction, and the refusal of the railway firemen, conductors and trainmen to join them, brought the strike to a close. Said "Grand Master" Sweeney, chief of the revolting switchmen, "We cannot fight 8,000 militia and a dozen railroad corporations." There has been nothing gained, but an immense sum in labor and property lost, by this bootless insurrection. The lesson was costly, but its effect will be salutary. Whatever the faults of capital, labor puts itself out of the pale of public sympathy when it resorts to methods that injure the interests of the public.

During the past fortnight millionaire brewers of Chicago have strengthened their combination by uniting in its operations all but two (and those small ones) of the beer-making establishments in the city. The immediate result of this increased power is to advance the price of the noxious beverage fifty or seventy-five per cent, and otherwise secure to themselves more monopolistic advantages. One of the new regulations forbids a brewer starting, or assisting in placing, a rival saloon within 200 feet of one already established. On a certain corner a brewing company recently purchased the site for a beer saloon and apartment building, and erected upon it a four-story and attractive structure; but some time must yet elapse before it will be ready for occupancy. In the meantime another brewing company has put a saloon into full operation in a hired building within 200 feet of the new edifice. The question arises, will the original saloon dare open under the recent restrictions? It will be a happy thing for the neighborhood if it cannot.

One who writes occasionally for the *Cynosure*, and always *well*, gives us, in a private letter, a little of his personal experience as an anti-secrecy reformer: "The discourse"—printed in the *Cynosure* for April 7, 1892—"was preached to an unusually large congregation. Several secret society men came to hear. It must have been a blessing, for we have not lifted so large a collection at any service yet. We began thus, before our text: 'I am announced to preach on the church and secret societies. It is with fear and trembling that we approach this subject. We know that it is treading among burning plowshares. We know how easy it is to speak unadvisedly and to offend one of Christ's dear children. When a young minister said to McCheyne, I preached on eternal punishment last Sabbath, he replied, I hope you did it tenderly. It is our desire to speak kindly and tenderly, and to win all to the truth. Let us stand together before God, who searches the heart, and say, Lord, show us the right, and give us grace to do the right.' At the close we added: 'I have spoken the truth as I expect to answer to God. If what has been said be true, brethren, receive it. If in anything I have not spoken the truth, I shall consider it the greatest kindness to be set right. May God open our eyes!'" This, it seems to us, is preaching the truth in righteousness and love, a sure key to its effectiveness.

KING DAVID AND LODGISM.—Ps. 26.

BY REV. J. C. K. MILLIGAN.

Jehovah, judge my righteous life;
I trust Thee, Lord, and shall not slide;
Search me, Jehovah, and me prove;
Let heart and reins be fully tried.

Thy mercy is before mine eyes;
Where'er I walk, Thy truth's my stay;
With lying men I never sat,
And will not pass their secret way.

Ill-doers all I hated have,
And from their councils turn away;
I'll wash in innocence my hands,
And at Thine altar, Lord, I'll pray.

I will reveal, with thankful voice,
And all Thy wondrous works I'll tell;
The place of Thine abode I love,
Wherein Thy glory great doth dwell.

With sinners gather not my soul,
Nor take my life with bloody men;
For crime is in their hearts, and bribes
Their right hands fill with guilty gain.

In mine integrity I'll walk;
Redeem me, and thy grace afford:
My foot stands in an open place;
I'll in assemblies bless the Lord!

New York, Aug. 12, 1892.

HISTORY REPEATS ITSELF.

BY REV. M. A. GAULT.

There is a Hebrew proverb which runs, "That thing which has been is that thing which shall be;" and it is a maxim framed out of experience of the ages, that history repeats itself. Indeed, the world's history is but one short story often told. As an illustration of this truth, compare a few facts in our national history with those of the United States of Israel.

It was by hard bondage in Egypt that they were qualified to lay the foundation of the republic of Israel. So our Pilgrim Fathers were severely disciplined by oppression in the Old World, to prepare them for founding this republic. It was 1,500 years before Christ that Moses led the Hebrews out of Egyptian slavery; and it was 1,500 years after Christ that Martin Luther led God's people out of the bondage of the dark ages. It was 1,492 years before Christ that the spies went over and explored the land of Palestine, where the first republican government was founded. It was 1,492 years after Christ that Columbus crossed the sea, and opened up this continent where God founded the second great republic. The Hebrews crossed the Red Sea into the wilderness; so our fathers came over the sea to this wilderness of the New World.

When their feet touched these shores they kept a day of thanksgiving, and doubtless sang the same songs of praise that were sung by the Israelites as their feet stood on the shores of the

Red Sea. They had a hard struggle in driving out the heathen nations. Our fathers had a hard struggle in driving out the Indians.

Josephus says that there were about three million Jews at the organization of their republic; Patrick Henry says there were about three million Americans at the formation of our government. Our Revolutionary fathers fought a seven-years' war, under Washington, in achieving our national independence. The Israelites fought a seven-years' war, under Joshua, in achieving their national independence. Our government was formed by thirteen colonies; and counting the division of one of the tribes, there were thirteen colonies constituted the nation of Israel. In a great national convention at the foot of Sinai, they voted on and adopted the Ten Commandments as their national constitution, just as truly as our Revolutionary fathers voted upon and adopted the Constitution of the United States. Our republic was modeled after theirs, in that their tribes were so many State governments under one Federal Constitution. Like ours, they had the legislative, executive and judicial departments of government clearly defined. From Numbers 1:16 we find they had a congress, composed of the "renowned of the congregation, princes of the tribe, heads of thousands in Israel. They had a senate composed of "seventy men of the elders of Israel." See Num. 11:16. Their judicial system was composed of higher and lower courts. See Ex. 18:21. There is not a good feature of our republic whose original we cannot find in that form of republican government which God gave to Israel 3,384 years ago.

But the Bible gives us the history of the Jewish republic, not only as a model for us, but also as a beacon light. The reefs on which that republic went to pieces are the most dangerous rocks in the path of our nation. When they rejected the form of government that God gave them, they rejected God's authority. Our government rejected the same authority when it adopted a constitution which excludes his law and authority, and substitutes the will of the people. Their corrupt administration brought on a great civil war in the time of Absalom's rebellion, and ours in the time of the slaveholders' rebellion. They became a nation of Sabbath-breakers and were sent into slavery for seventy years, because they had robbed God of seventy years of Sabbaths. Our government, through its mail service and railroad corporations, is robbing God and millions of our fellow-men of the Sabbath rest, a crime that must certainly bring national judgments. Their association with heathen nations around them was what corrupted their morals and hastened their ruin; and the demoralizing influence of foreign immigration is one of the most dangerous rocks in the pathway of our republic. Their civil rulers, just before the captivity, ruled God's law out of politics; one of their kings, Jehoiakim, cut it in pieces and threw it into the fire after hearing it read. And the desire to exclude the Bible from politics is a dangerous symptom of our times.

Their prophets again and again declare that the crimes that hastened their national destruction were their legalized intemperance, and their oppression of the poor; and these are the evils that are gathering storm-clouds of judgment over this land.

Their great national crime was that upon so many hilltops were erected heathen altars to false gods; and in nearly every town and city in our land we have established such heathen altars; not on hilltops and in groves, but in halls in upper stories of buildings!

These secret lodges are false religions, as dishonoring to God as were the altars of Baal.

Finally, when the critical hour came in Israel's history and it was time to put the question, "What will you do with Jesus?" they said, "Crucify him! crucify him! Not this man, but Barrabas." And forty years afterward the Roman army surrounded their capital, and in a five months' seige, one and a half million Jews perished. History has no such record of suffering as God inflicted upon that guilty nation for their sin of rejecting Christ.

The great question before the American people now is, can we avert the fall? Shall this circle of history be complete? When the moral issues now stirring our politics are pressed to their final decision, shall we decide them on the side of Christ? History says the next step before our nation is ruin. There is but one escape. It is to secure moral anchorage for our goverment; by putting our politics in harmony with the law of Christ.

Once to every man and nation
Comes the moment to decide;
In the strife of truth with falsehood,
For the good or evil side.
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand
And the sheep upon the right;
And the choice goes by forever,
'Twixt that darkness and that light.
Hast thou chosen, O my people,
On which platform thou shalt stand,
Ere thy doom from its worn sandals
Shakes the dust against thy land?

Blanchard, Iowa.

Renew your own subscription and get your neighbor to subscribe.

BLACK SLUM JIM, THE SALVATIONIST.

BY MRS. VICTORIA ALEXANDRA STONE.

Tramp, tramp, tramp! Rub-a-dub-dub, rub-a-dub-dub! Far down the streets the sounds are heard, drawing nearer and nearer. Passers-by paused in their rapid walk; women looked out of the windows, and a group of children, sitting on a horse-block in front of a store, shouted: "The soldiers are coming!"

And now they are in sight, and the sound of singing is borne upon the wind. The children look again. There are women dressed in peculiar bonnets and navy-blue suits; men with banners; and all are marching with a quick, alert tread, keeping time to the song they are singing. The children press close to the edge of the sidewalk, screaming, "It's the Salvation Army!"

Sure enough, so it was. They marched along with their banners, drums, and tambourines, singing, meanwhile, in their musical voices: "I am glad I'm in this army." There were some twenty-five or thirty in their ranks, and they had nearly all passed by, when one of the children in the group by the sidewalk shouted: "By Jove, if there isn't Black Slum Jim!" And, sure enough, in the rear ranks was a slight, frail-looking lad, about sixteen years of age. He was dressed in full uniform, and carried a banner. He seemed to wish to avoid the children's gaze, for he did not look in their direction, but marched sturdily on, with a proud, elastic tread, that told plainly that whatever others might think, *he* was not ashamed of being where he was,—marching in the ranks of the Salvation Army.

One or two of the boys in the group seemed to have a special spite against the lad, exclaiming, "S'pose he thinks he is too good to be one of us now! Wonder if he remembers that he used to be the ringleader of every fight in the streets down there in the Black Slums? Much good *he* will be there in the Salvation Army!" "See him fixed up in them togs!" screamed another; "wonder what he has done with his rags?" "He says he is cleansed," says another boy of twelve, with an enormous quid of tobacco in his cheek; "cleansed," he said with a contemptuous sniff; "much he knows about it! I'd cleanse him fast enough if I could get hold of him, the little dandy upstart!"

The "Black Slums" was one of the worst streets in the city. Every third house was a saloon; every fourth, a dance-house. Ragged, filthy children swarmed in the streets from morning till night, and the fœtid air of the place fairly quivered with oaths and vile language. Every young girl in the place was a harlot, or intended to be one. Yet, within the precincts of that horrible place, the Salvation Army, true to their name, had penetrated, and the results were several converts, among whom was "Black Slum Jim;" so-called, because he was one of the worst characters in the place, as well as the one best known to the police.

A day or two after the incident above narrated, an open-air meeting was held in a grove in the suburbs of the city. The speaker was a dark-eyed girl who had led the singing in the march two days before. On reaching their barracks, that day, she sent for "Black Slum Jim," and, giving him a package of tracts and papers, she said: "Take these down to the 'Black Slums' and distribute them among your friends and acquaintances. The Army will march down there, to-night." Poor Jim looked into the beautiful face smiling down upon him, and, for a moment, quailed. He knew his life was in danger if he went there; the next instant, his form straightened, and his eyes flashed, for was he not a soldier? *Now* was the time to tell what metal he was made of. He stuffed the tracts and papers into his pockets and started proudly on his way. But a moment after, and the dark-eyed girl-preacher was surprised to see him returning. Had his courage failed? "Please, ma'am," he said, "may I carry the banner?" "Oh, yes," she said; and she placed it in his hand, and once more he started down the street on his eventful errand.

That night, just as the sun was setting, the Salvation Army, with tambourines, drums and banners, marched down the streets of the "Black Slums." As might be expected, their appearance attracted much attention. A few watched them and listened in silence, but the majority did not do so; but there were plenty of yells, howls and cat-calls, while mud, stones and rotten eggs were hurled at them; but they still marched on, and not a voice failed, nor did a step falter. At last, far down the street, a group attracted their attention. The dark-eyed girl-preacher was the first to see it. It was a group of wrangling, struggling, fighting boys, and, waving high above them, was a banner! "It is James! our James!" the girl-preacher cried; "he is in trouble. Hasten! we must help him!" They quicken their pace. Now, the banner is down, —no, it is up again! See the angry group fight and struggle around it! It falls again! Oh, will it rise? Yes, there it is! The dark eyed girl-preacher shouts and claps her hands. But now, once more, the banner falls; and, although they watch so anxiously, it does not rise again.

They have reached the spot now, and the captain, with imperious hand, waves the angry mob aside, and there, face downward, poor "Black Slum Jim" lies, both hands tightly clutching the banner. The dark-eyed girl-preacher drops upon one knee beside the boy. His cap had fallen off, and his dark curls were matted with blood. "He is dead!" she said. She tenderly raised him to a sitting posture, and the dark, blood-stained hand rested upon her shoulder.

And now, most wonderful sight of all! his fingers, stiff in death, had closed around the flag-staff; and as the girl-preacher raised him in her arms, those dead hands lifted the banner! "See," she said, "he was a good soldier. He was faithful, and did his duty well. See! in death he holds fast to the banner!"

They gathered around the dead boy, the men with uncovered heads, and the women with sad, pale faces. No angry words, no fighting now; all is silent before the stern messenger Death. The dark-eyed girl-preacher bowed her head, the tears falling fast from her eyes. "God have mercy on his murderers!" she said. "They knew not what they did."

"Amen!" said the captain.

Steamburgh, N. Y.

THE OATH-BOUND GIDEON'S BAND.

The *Tribune* did a service to the public yesterday by turning the electric light on the secret organization calling itself "Gideon's Band," the inner circle of the "People's Alliance," which it has ruled with mysterious and despotic power. Many of the features of this society will remind older persons of the Know-Nothings who flourished between 1854 and 1860, and who had the same love for secret lodge meetings, grips and passwords, oaths and pledges, that the "Gideonites" appear to have. This organization, like its Know-Nothing predecessor, is un-American in its methods, which are borrowed from the Carbonari of Southern Italy and the Mollie Maguires of Pennsylvania. Such methods are resorted to only by persons who know that their aims and objects will not bear open inspection.

Fortunately, it is difficult to keep anything hidden in this country which is in the nature of a conspiracy against the public. The press is too vigilant and the feelings of most people are too unfriendly to societies which claim from their members a higher allegiance than they owe to their government. The *Tribune* yesterday gave a very fair idea of the society which owes its existence to the scheming brain of one Dr. Macune; and the veil of secrecy having been partially withdrawn

other information will be obtained, until all the mysteries of Macune's lodge-room are laid bare before the public.

The head of the society has the title of "Jerubbaal," which was the original name of Gideon, but which was offensive to the pious Israelites of a later day. The first high cockalorum chief was Col. Livingston of Georgia. He selected a trustworthy henchman in each Congressional district, who was given the title of "Gideon." The latter was commanded to pick out 300 trusty fellows in his Congressional district, and the organization was completed. The expectation is that by intrigue, finesse, and fraud the 300 conspirators in each Congressional district, acting as a unit and obeying the orders of one shrewd man, may be able to run its politics. Each district averages over 180,000 inhabitants, or something like 35,000 voters; but the intention is that the latter, whether Republicans or Democrats, shall be "bossed" without their knowing it by the little band of 300 Gideonites and its chief conspirator.

As yet the names of the head men and their subs in the different Congressional districts which have been organized have not been printed, but they will be in due time. One discovery will be followed by another, and before long the big and little wheels of the inner machinery will be exposed. Then the people of each district will learn the names of the individuals who have set themselves up as their masters and have been working in dark and devious ways to secure the election of Congressmen, members of Legislatures, and State and county officers pledged to the wild and destructive schemes set forth in the Ocala platform. It will be found when the facts are known that a large percentage of these plotters have managed to secure offices for themselves from Jerubbaal Livingston down.

Happily, the power for mischief of Gideon's Band is gone the moment it is exposed. Everybody will scuttle out of it and deny that he ever belonged to it, as people deny that they ever joined the Know-Nothings, or the Knights of the Golden Circle, another nightly affair which had its oaths and hailing signals. Americans have no patience with secret organizations except for charitable and social purposes. They prefer to take their politics openly. Thus this band, formed to get offices for its members and to elect to State and Federal offices men in favor of the issue by the government of irredeemable shinplasters, will soon be a thing of the past, and the voters of each Congressional district will be allowed to manage their political affairs for themselves.—*Chicago Tribune.*

SECRET SOCIETIES.

Whatever we may know or suppose about the veiled and ostentatiously concealed workings of secret societies, there are certain facts about them open to any observer which he might well pause and think about. Such great conclaves as that recently held at Denver is one of these. Over all this great host, imposing from its very numbers; over all this pompous ceremony and ridiculously extravagant titles; over all this bewildering display of fuss and feathers, one is moved to pause and exclaim, *Cui bono?*

We know the meaning of a political assembly; it has a serious aim to carry some policy of state. We recognize at once the reason of a Christian Endeavor Convention, which is but the visible evidence of the great religious uprising among young people. But what is the substance beneath the show of the Denver assemblage? Or have the show, the ceremony, the secret oaths, the formalism been made an end in themselves, not directed toward a proportionately high or worthy purpose, and calculated to divert men's minds from things of greater seriousness and value?

Just this, in the mind of many observers, is what these secret organizations tend to do. Their judgment is not based on any supposed revelations of impious oaths or practices, but on what he who runs may read of the nature and tendencies of these bodies. It seems to them that these are factitious, artificial bodies, which are plainly opposed to some of the great natural divisions or organizations of society.

What is the danger of the secret society to the church? It is not in the fact of direct opposition to Christian things, though some of them may oppose; but in the more subtle and insinuating form of evil which tends to make the society the substitute for the Christian church and a vital spiritual religion. No one can dispute that the lodge has this tendency. Members have been heard to say that the religion of their lodge was all the religion that they wanted. One of the loudest vaunts made by the members of the most important of these societies is that they will not accept a member who does not believe in a supreme being. And this general declaration, broad enough to take in Jews, Mohammedans and Buddhists, Parthians, Medes, Elamites and dwellers in Mesopotamia, is made to do duty in a vast number of instances for a real, vital religion and for active Christian service. How often do we hear this boast in the mouths of men of no Christian profession, and who do not embody Christian principles in the conduct of their lives. It is therefore not an aid but a direct enemy to the church. The same is true of its relation to the family. Its tendency is to break up the home circle; to draw the husband and father away from the fireside and make him seek his pleasure and recreation in another quarter; to make a large part of his life and interests a secret that cannot be shared even by those nearest and dearest to him.

The very principle on which these societies make their greatest claim, the principle of mutual helpfulness, is entirely opposed to Christian teaching on this subject. Christianity teaches the brotherhood of men. These societies teach the brotherhood of secret and sworn confederates. So far from being for the welfare of mankind, in principle and practice it is for the welfare of the society against all the rest of mankind. It is the same principle which makes labor unions seek to gain control of a trade, and to maltreat and drive out all workmen in that trade who prefer not to belong to their organization. Such principles are clearly for selfish advantage and not for the public good.

Often this feeling of the society against the world leads to direct protection of enemies of the public welfare. It is useless to talk about the theory of these organizations upon such matters. The facts and tendencies of the societies are against them. We once heard an officer high in Masonic circles tell how, by the fact of his membership in this order, and by making the secret sign, he was able to evade the Swiss customs laws and to get his baggage past the inspector without examination. He told the story to illustrate the benefits of the order. To our minds, he could not have passed a severer condemnation upon it. Thus has the principle proved in colleges, militating against the general good order and discipline. Thus has it proved in churches. Thus has it proved time and again in the State.

It often happens that the most open and outspoken foes are not the most to be dreaded. It is those rather that come with half-truths and with a seeming good. But we cannot give any commendation whatever to this partial good when it operates to exclude men from their highest good, and blind them to their greatest needs.—*Chicago Advance.*

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

ODD-FELLOWSHIP.

Some time ago I had the privilege of listening to a discourse on Odd-fellowship, by a Rev. Mr. ———, from Webster City, which discourse, judging from the speaker's failure to find another institution that would compare with it, was calculated to impress one with the superiority of that institution, above all other institutions—the church of Christ not excepted.

Let us now examine into the assumed superiority of this institution. The reverend gentleman considered Odd-fellowship founded in the "brotherhood of man." But is it so founded? We must *reduce* the brotherhood of man to a society, where benefits conferred result from the payment of a stipulated sum of money, by the party receiving the benefits, the stipulated money being his "dues." This *reduction* must be made before we find Odd-fellowship; and at the foot of this *reduction* we find many other societies, such as Freemasons, insurance companies, etc. Hence the brotherhood of man *unreduced* reveals no such institution as Odd-fellowship. Indeed, the only institution it does reveal is the church of Christ. Odd-fellowship virtually says, do good to those only who are members. The apostle says, "do good unto all men, especially unto the household of faith."

We are not informed that the "good Samaritan" looked for a "badge" on the man lying wounded by the roadside, before he would take care of him. The "badge" of *distress* ought to be sufficient to call forth our sympathy and assistance.

One of the gentleman's illustrations is in point here. A physician who was an Odd-fellow was called to attend a patient. He went and found the patient in a wretched, cheerless room, in a tenement house. The invalid was a woman, attended only by a little girl. The doctor prescribed and started to go, when his attention was attracted to something hanging on the wall, which proved to be a certificate of membership in the Odd-fellows' lodge. Her husband was dead and this was his certificate of membership. He then asked her if her husband had been an Odd-fellow. She replied yes. He then notified the lodge and she was taken care of. Now observe the motive which prompted him to act thus. When he started from the room, what was it that arrested his attention?

Not the wretched and pitiable condition of that woman, but the certificate of the lodge on the wall. That *certificate* caused him to realize that he was under obligations to that woman, not by virtue of the brotherhood of man, but by virtue of the brotherhood of the lodge. Hence we may perceive that the Odd-fellows' lodge is a selfish institution, and its votaries should not be so deluded as to imagine it to be anything else.

We have a very good language portrait of the Odd-fellows' lodge, in Luke 6: 33, 34. It reads: "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same; and if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." If the Odd-fellows help those who help them what do they more than other worldly institutions? But mark the following: "But love your enemies, and do good and lend, *hoping for nothing again*, and your reward shall be great, and ye shall be the children of the Highest." I opine that if the money ingredient was taken out of the lodge, and an attempt made to run the institution on the "do-good-and-lend-and-hoping-for-nothing-again"-plan, there would be a rapid falling off in the membership, especially on the part of those who are not in that institution, because of the great love they have for each other.

A stream rises no higher than its fountain head.

And so the fountain head of "lodgism" arising in the animal nature of man, goes no higher than his animal nature. "Lodgism," recognizing no fall of man and consequent need of a Redeemer, is therefore very palatable to the natural man.

Let us notice another of the preacher's illustrations. We were given a view of heaven and heard a conversation between Christ and an angel, about as follows: "I (Christ) hear that they are having quite a time down on the earth, about Odd-fellows, and my followers are sending up prayers to me, to curse it. Now you (speaking to the angel) go down and investigate and report to me." The angel goes down, inquires at the "poor-house" as to whether they have any Odd-fellows on their list. The answer is, "no." The angel then asks if they have any children of Odd-fellows on their list, and the answer is "no." The angel then returns to heaven and makes something like the following report: "I find that Odd-fellows take care of their sick; I find that Odd-fellows take care of the children of Odd-fellows." Then Christ is represented as saying; "The report is satisfactory; go on with the good work." "He that is not against me is for me."

It seems to me that the "report" lacks in thoroughness. The angel should have inquired as to whether Odd-fellows, in a *lodge capacity*, looked after any one except members of the lodge and their children, and the answer, I think, would have been no. Is it a very great spectacle to angels and men that Odd-fellows should take care of their own members? Were it not for the fact that the professed followers of Christ are uniting with the lodge and thus crippling the influence of the Christian religion, we would not have such a controversy with the lodge. But the presence of the Christian at the lodge and at the ceremon-

ies incident to the burial of one of its members, strengthens the idea that the lodge is better than the church; else why forsake the church for the lodge? I emphatically protest against this unholy mingling of believers with unbelievers, as is the case in the lodge, and the unwarranted assumption that God sanctions such a mongrel institution. And by reason of this "*mingling*" of believers with unbelievers, the name of Christ must needs be omitted, for fear of offending the unbelievers, as though it were no offense to the believers to have Christ's name omitted; and indeed is it an offense to the believers to omit Christ's name? Let those who are in it answer. If it is they swallow the offense, perhaps, out of regard for the feelings of the unbelievers; a strange "regard."—*S. D. McLain, in the Brethren Evangelist.*

NEW ENGLAND LETTER.

"The realization of a day-dream.—The Eliot Oak.—Pegan Hill.—A Catholic endowment order gone under.—Masonry's part in the Labor war.—Who elected Gov. Russell?

"A dream I had when life was new;
Alas, our dreams! they are not true;
I thought to see fair Carcasoune,
That lovely city—Carcasoune!
* * * * * * * *
Who has not known a Carcasoune?"

So runs a touching little ballad from the French, in which an aged peasant of four-score sits in his chair, musing with vain regrets an old day-dream of his youth. My Carcasoune was not a city but a hill, by no means a sky-piercing elevation, but one of very respectable altitude for these parts, which from childhood away up into years of mature womanhood had been to me a kind of enchanted ground. I do not remember when I did not long to tread the summit of Pegan Hill,—and as everything comes round to him who waits, either here or in some better form beyond, I recently found myself one lovely afternoon actually starting for these happy hunting-grounds of the primeval savage. For the drive led us through South Natick, celebrated by Mrs. Harriet B. Stowe in her "Old-Town Folks," but whose real fame dated generations before she or any one else had risen to weave the golden thread of romance into the dark and sombre realities of Puritan life;—the days when John Eliot, his heart burning with love for his red-skinned brothers, made here the first attempt to gather them into a Christianized and civilized community.

We pass, on the way, the college grounds, and catch occasional glimpses of the lovely Lake Waban, so named from the Indian chief who was Eliot's first convert, as it gleams and sparkles in the sunshine,—fit mirror for the queen of women's colleges to see her fair face in as she sits enthroned upon its banks. Then the famous Hunnewell estate comes into view, where for nearly half a century art combined with unlimited wealth has had it all her own way, and made it one of the most unique and enchanting spots in New England, if not in the United States. Its chief attraction is the Italian garden situated on the shores of the lake before mentioned, and which is, as its name imports, a bit of sunny Italy dropped down bodily into our prosaic Yankee land. Petrarch and Laura might have sat on those terraced steps without a sense of incongruity, so perfect is the illusion. But our objective point is farther on, and we cannot stay to dream as we otherwise might that we are on the shores of Lake Como. A few moments more and we find ourselves in South Natick, the sleepiest of all sleepy little villages, though an electric line just completed promises to remedy all this, and make it before long a very different kind of place.

It is here we come to our first point of historic interest, an aged oak, still green and lusty, standing in the middle of a kind of square formed by the divergence of two streets, and having a stone tablet at its base on which is this simple inscription: "The Eliot Oak, 1651." Here it is: the famous tree under which John Eliot preached his first sermon to the Indians. It is not probably near as old as the Waverly Oaks, a few miles from here, on the outskirts of Waltham, which are known to be in the vicinity of one thousand years old, and must have, therefore, been standing when Eric and his Northmen landed. But these Methusalehs of the forest, like their antideluvian prototypes, have no history;—they are remarkable only for the centuries which have passed over their heads, and that "we live in deeds, not years," may be said of trees as well as men. We stopped our horse under its shade, and in reverent silence paid homage to the memory of the Apostle Eliot, whose faith, and zeal, and tenderness, and burning love for souls made him, in his limited area of action, a second Paul. We looked up into the rustling boughs which had once shaded that venerable head, and thanked heaven that both the lightning's bolt and the vandal hand of man had hitherto spared it. Centuries more may it flourish, a living monument to New England's first home missionary, who when dying at the age of four-score could say: "My memory faileth, my understanding faileth, my speech faileth, but my charity never."

Then we went on over a road that he had traveled doubtless with weary feet, when it was only an Indian trail among pathless woods, until at last we reached our Ultima Thule, Pegan Hill. The yarrow and golden-rod, together with the red blossoms of the sumach, brightened our way, besides a variety of nameless wildwood growths, which the old Indian doctress, Hannah Dexter, who lived here once and did her best according to her simple skill to lighten humanity's load of aches and pains, would have seized upon as treasures. Poor old lady! Her tragic death certainly proves that the pure whisky of our forefathers could incite to fiendish deeds, fully equal to those caused by the adulterated stuff of modern days; for her sons and grandsons, one Thanksgiving night, having imbibed too much fire-water, got into a drunken quarrel, and burned her to death in the great brick oven. Well that John Eliot could sow and reap in hope without foreseeing that the end of his labors would seem to human eyes only a gigantic failure.

Our road terminated abruptly at a farm-house, when about two-thirds up the hill, and hitching our team we had to proceed the rest of the way on foot; but the view when we reached the summit well repaid fatigue. Quiet villages, with their church spires pointing heavenward, lay spread out below, slumbering peacefully in the lap of the hills, which spread all around us in a circling rampart—the most noticeable perhaps being the Blue Hills of Milton, the Great Hills from which Massachusetts derives her lovely, liquid Indian name, and unpleasantly famous for the number of rattlesnakes killed thereon. Only the cawing of crows disturbed the silence, while the air was cool and sweet, as if breathed from the very "land of souls." For an outing we all voted that this was much better than going to some more famed resort, among crowds of would-be fashionables, smokers and beer-drinkers, which make such a thing as communing with nature, if attempted at all, a mockery and a farce. Long may Pegan Hill keep its lovely sylvan wildness, and be sought only by simple souls content with simple pleasure, who would rather "win the secret of a weed's plain heart" than sparkle in diamonds at Saratoga or Long Branch. Very appropriately, in going over this old missionary ground, we had with us a young colored lady, Miss L. E. Howard, who is fitting herself for work in Africa. The good John Eliot, who, when he became too old to labor among his beloved Indians, used to gather about him the Negro servants of the settlers for religious instruction, would have greeted her as a kindred soul, and a sister beloved. It may interest the reader to know that she is a cousin of Miss Imogene Howard, also a Boston girl, and a young lady of the rarest culture, who has been chosen to stand at the head of the Afro-American department at the World's Fair.

Home we drove in the lengthening shadows—how soon they begin to lengthen now, and how that subtle creeping chill in the air reminds us of the equinoctials not far off!—and there was the evening newspaper waiting us with its tidings from the great world, from which Pegan Hill with its pastoral silence and its by-gone memories had for a while so completely shut us out.

The Catholic Crusaders of the Holy Cross, an endowment order of the Romish church, here in Boston, has followed suit with its contemporaries, and been placed in the hands of a receiver. The religious complexion of such schemes matters little when dishonest and unsafe financiering is at the bottom. Even Rome cannot alter the rules of arithmetic, or make five of two and two.

The great labor strikes bring out a great deal of talk, which only shows how ignorant are the speakers. Some condemn utterly the Coal Creek miners, forgetting that in spite of their lawless methods they have right and justice on their side. Those Southern States, which, in the spirit of the dark ages, still cling to their infamous chain-gang system, and have refused to hear the indignant voice of public sentiment, perhaps need the shock of arms to cure their deafness. But when Labor Commissioner Ford tells us that one of the striking miners who captured Captain Anderson said to him: "Captain Anderson is a Mason, and so am I, and I will lose my life before he is taken by the mob;" and adds: "Then I knew he was safe," can any thoughtful mind fail to foresee that in this new labor war, whose end no man can foretell, Masonry is going to play the same part, and one even more prominent, than she did in our great civil struggle?

A little story at the expense of Gov. Russell is told by the Boston *Record:* The Governor, who, it will be remembered, could not go to the W. C. T. U. Convention last fall, because he was too tired, yet is never too fatigued to attend a boat-race, or any celebration where his non-attendance would be likely to offend the foreign voters, of course attended the Framingham muster with his wife and quite a party of guests. The evening train on which they came back was crowded, and many of the men on board being under the influence of liquor were very noisy and profane. Our Governor, like the party he stands for, does not believe in restricting personal rights; but it finally became so unpleasant that the conductor had to interfere. One sullen voice in the crowd asked, "Who elected the Governor, anyway?" but another said: "Well, he's a good fellow; let's be quiet." And for a time comparative quiet reigned in Warsaw.

And these are the men who elect our rulers.

ELIZABETH E. FLAGG.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

OUR WASHINGTON LETTER.

WASHINGTON, August 24, 1892.

That the power of the rumseller is great is well known to every person who ever took the trouble to look even superficially into the subject; but that it was powerful enough to compel the resignation of an assistant District Attorney, who by reason of his industrious prosecution in the police court of the rumsellers who violated the license laws had incurred the ill-will of the liquor men, was not believed by many until it was actually accomplished. But now that it is known, there is much indignation in the community, and it is by no means confined to the members of the temperance organizations and churches. Respectable people of all kinds now recognize, many of them for the first time, that the liquor question is one upon which, sooner or later, every one must take sides; that there is no middle course between the disreputable liquor dealers and the reputable family circle, and that those who are not outspoken against the saloons are tacitly aiding them to increase their power, which in this case defies the existing laws and controls the authorities charged with their administration.

This is no local question; it affects every family in the United States. If the rumsellers of the District of Columbia are strong enough to prevent Congressional legislation averse to their interests, as they unquestionably did at the last session of Congress, notwithstanding the influence of a very large majority of the reputable citizens of the national capital in favor of that legislation, they may eventually become strong enough to dictate legislation, national, State and municipal, in their own interests. If they are strong enough to compel the Commissioners of the District of Columbia, officers appointed by the President and confirmed by the Senate, to demand the resignation of a prosecuting attorney who by his faithful performance of legal duties pertaining to his office had become obnoxious to them, it encourages them to try the same tactics in your State, county, or town, and, succeeding in this, they will then demand that all prosecuting attorneys shall be named by them

and shall hold office subject to their pleasure. Sounds ridiculous, doesn't it? But not more so than would a statement covering the present situation at the capital of the nation, if it had been made a few short years ago.

Lawyers who represent liquor-dealers are particularly fond of referring to their clients as law-abiding citizens, and as being ready at all times to aid the officials in bringing law-breakers to justice. The facts in this case show the contrary. It was only the rumsellers that break the laws who had any occasion to fear trouble at the hands of Mr. Dumont, the deposed prosecuting attorney—he had no authority to prosecute those who conducted their business inside of the laws, however much he might deprecate the looseness of those laws. And the fact that the liquor-dealers' association demanded that Mr. Dumont be compelled to resign shows that the main object of the association is the protection of those rumsellers who habitually violate the law. Liquor-dealers have long openly accused Mr. Dumont of being entirely too energetic in his prosecution of saloon-keepers brought before the police court, and his success in that line made him many enemies; but it was not until he began proceedings under an old and forgotten law to close the numerous bar-rooms openly doing business without licenses in the district embraced by the faulty law prohibiting the sale of liquor within one mile of the grounds of the Soldiers' Home, that he felt the heavy hand of the organized rumsellers. He was informed by his immediate superior, Hon. George C. Hazleton, attorney for the District of Columbia, who was once a Congressman, from the State of Wisconsin, that he must dismiss all of the cases against liquor-dealers in the "mile limit" district, and not begin any future prosecutions of them until directed so to do. This information was in writing, and after submitting it to the court as his reason for asking the dismissal of cases in which he was confident of securing convictions, Mr. Dumont tendered his resignation, which he had previously declined to do at the request of Mr. Hazleton, because no reason was given for asking it. Mr. Dumont considered the letter directing him to dismiss all the cases he had prepared against the unlicensed liquor-dealers in the "mile limit" a sufficient reason for his resignation having been asked for; and if it had not been asked for he says he would have resigned upon receipt of that letter, as he does not consider that the oath he took upon assuming the office would allow him to refrain from prosecuting such liquor cases as might come into his hands.

That this disgraceful state of affairs should exist in Washington is entirely the fault of Congress, which is the only law-making power the national capital has, and only outside pressure affects Congress. Residents here can only hope that the good people of the country will see that the pressure is turned on, full force, next winter.

*

REFORM NEWS.

WHEN THE N. C. A. MAY RESIGN.

The General Conference of the Norwegian Lutherans, at Decorah, Iowa, set the keynote for the churches. That notable body of men, gathered from various States, and serving in widely scattered communities, have many of them sharply realized the evil influence of secretism. They open the Word of God, and with light from its pages on this question, they judge of it as God does and not as man. For his thoughts are not like man's upon this issue.

Nathaniel Colver spoke like a prophet when he said of the lodge: *"I regard it as Satan's masterpiece, a terrible snare to men."*

So also wrote George F. Pentecost, that this system is doing more mischief to churches and their members "than any other one enemy of Christ."

Such a prophetic view seemed to be given to this great conference. Their churches are, as a rule, free from lodge contamination. They mean to keep them so. It was a wise resolution to begin with the confirmation classes, the young people and youth of their congregations. Wise instruction will fix right principles, and produce unchangeable conviction; and an ounce of prevention at this early age is worth pounds of cure a few years later. This branch of the Lutheran church will thus take up the work against lodge idolatry in an earnest and effective manner. When all the churches shall undertake it, in like manner, this reform will then be returned to the proper agency, and the N. C. A. may seek another mission.

Returning from Decorah to Illinois, I met a remarkable congregation on the Lord's day at Providence, Ill. This is a "country" place literally. A church, school-house, blacksmith-shop, store, postoffice, and a half-dozen homes lie within what might be the limits of an ordinary town. These are scattered upon the crown of a long slope, a literal ground-swell, that rises from a distance of miles, but nowhere breaks into rough rocks or sharp declivities.

For twenty miles in every direction the glory and goodness of God are spread like a map marked with inviting groves, fields of yellow grain, the dark-green breadths of corn land and pasture, and everywhere well-built farm-houses, telling of a prosperous and happy country. Here Rev. J. L. Fonda, a friend and comrade of student-life, preaches to an intelligent and earnest people, who filled the Congregational church on Sabbath morning as few town churches are filled at any season of the year, and for such a location the church is large. The truth concerning the worship of God and its danger from the lodge was heard with interest and general approval. The effect we shall find enduring.

This is the third Congregational church I have addressed on the Sabbath within a few weeks. Other churches are opening. Let us ask of God and expect *all* to be. This reform belongs to them. It is peculiarly their work. We must take it to them, convince them, and pray God to give them an enthusiasm for this truth equal to its importance. HENRY L. KELLOGG.

FROM THE EASTERN AGENT.

BOSTON, Mass., August 26, 1892.

DEAR CYNOSURE:—My lecture in the Barnet Centre U. P. church, all things considered, was well-attended. The pastor, Rev. Mr. McKindlay, prepared the way, and did what he could to help along.

You will remember that I announced in last week's report a joint discussion of the relation of the I. O. O. F. lodge to the Christian religion. Mr. Wilson, the gentleman giving the challenge to discuss, labored hard to get his I. O. O. F. preachers to help him out. He wrote and telegraphed, but when the hour came for the discussion no preacher appeared in the lodge defence.

Some got the impression that the discussion would be given up. Mr. Wilson agreed to arrange for the place, etc. The advertising was very meager, and the place of meeting indefinite, until a little before we gathered. However, the school hall was well filled a little before eight o'clock, and the discussion began.

Rev. Mr. McKindlay was appointed chairman.

By request, I opened the discussion, though on the negative of the question.

Mr. Wilson opened for the affirmative.

A general discussion followed, each being free to express his or her opinion.

Mr. Wilson, and in fact all who spoke in favor of the lodge, labored under the disadvantage of not knowing what the institution does teach. No one had a manual or book aside from the constitution or by-laws setting forth their teachings.

The most of the lodge speakers made a claim that it was not a religious institution. Some of the same speakers made the claim that a man must be a good Christian to be a good Odd-fellow. When one was asked, "Why do you have prayers, Scripture-reading and other religious services if you are not a religious institution?" he made no reply.

Rev. Mr. Faris showed that the I. O. O. F. were anti-Christian because they rejected Christ—there can be no Christianity without Christ. Again, the lodge did not manifest the spirit of Christ, and hence could be none of his, should they profess to be.

In showing the lodge Christ-rejecting, we referred to the following, found in report of the last meeting of the Sovereign Grand Lodge I. O. O. F., held in St. Louis, Mo., Sept. 21-26, 1891: "Rep. Weatherspoon, of the Lower Provinces, moved the following:

WHEREAS, In the report of the session of the Sovereign Grand Lodge of 1888 the following question was submitted to the Grand Sire for his decision: [No. 58. Page 11 and 105:] 'Is it lawful for a Chaplain to commence and finish his prayer in the name of Christ?' and in his decision the Grand Sire, after defining the meaning of the word 'sect,' used these words: 'In this sense Christianity is a sect, hence it is inexpedient, unwise and, I think, unlawful, to make prominent reference to it in lodge work.' And

WHEREAS, By the report of a committee of the Sovereign Grand Lodge, adopted in 1889, the decision of the Grand Sire was confirmed and sustained; and

WHEREAS, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ; therefore

Resolved, That this Grand Lodge petitions the Sovereign Grand Lodge to reverse the decision of the Grand Sire as given in 1888, in relation to the name of Christ and prayer." [See page 12,-619, Sovereign Grand Lodge report.] "The committe appointed reported: 'On the Memorial of the Grand Lodge of the Lower Provinces on the decision of the Grand Sire in reference to prayer, etc., the committee report that no resolution has been offered by any member of this Grand Body and that no action can be taken by this committee." [See Index, Part III., Reports of Com.]

So it seems there was not a man in the last Grand Lodge meeting that would offer a resolution to allow a recognition of Christ in the order. In referring to the I. O. O. F. in foreign countries, the Grand Sire makes the following significant statement: *"Odd-fellowship is one body with one head."* Question, who is the head? *"In one word, what regeneration by the word of truth is in religion initiation is in Odd-fellowship."* [Grosh's Manual, Chapter I., on initiations generally.] The same chapter further on: "May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue." "On the broad platform of brotherhood, all nations,

(*Continued on 9th page.*)

CORRESPONDENCE.

"OVERWORKED MOTHERS."

WALPOLE, Mass., 1892.

EDITOR CYNOSURE:—In your paper of April 7th is an article on "Overworked Mothers," taken from *Timely Truth*. Evidently it was written by a person who knows very little of the opposite side of the argument.

I have been in the temperance work for over twenty years; have raised a family of children, none of whom has ever been seen drinking liquors of any kind, and have met many ladies actively engaged in temperance work; but it certainly is the exception to the rule to see the homes of these women so sadly neglected. We admit that it is a well-known fact that out of some well-ordered homes come some of the greatest wrecks of boys and girls.

I do not want to shield the negligent wife and mother, but I *do* protest against anything that looks like a wholesale charge of neglect in the homes of thousands of women who stand so nobly at the front of all true reforms, where our husbands and fathers ought to stand. But because men will neither agitate against the sale and manufacture of liquor, nor vote the cursed traffic out of existence, or at least class it among crimes which it ought to be, instead of placing it under the protection and sanction of the law—because, I say, of this neglect on the part of many husbands and fathers, the wives and mothers are constrained to take up the work, in order to save their own and others' children from the terrible doom of drunkenness.

Should there be ample proof of a small minority of mothers who really neglect home for temperance work in public, would it not be well to find out whether the husband does not, by his own example, teach his children that *he* and not his wife is the "boss" in his home. Such instances are not rare.

When a woman enters the ranks of temperance-workers, she invariably does it for two reasons: first, to save her own family; secondly, to help save some other family.

If children go astray in a family, the charge is generally laid to the mother; she is either too

negligent or too indulgent; she is the one that is likely to be criticized, anyway.

If the writer of the above-named article will show me a dozen instances where the children were lost because the mother was overworked in the temperance cause, I will show hundreds of cases where a mother was overworked at washing, ironing, etc., because the husband was a drunkard; she being barely able to attend to her home duties, when she comes home from working for other families.

But there is no sound raised against her "overwork" in that line. Oh, no! the public consider it her duty to continue there; and only when she urges the closing of liquor saloons where her husband spends his money, and where her sons and daughters *may* also be ruined, only then is she doing a terribly wrong thing. Then "she becomes a powerful enemy to the temperance cause."

I am aware that the "home-end" is the right end to begin at, but I challenge any reader to argue with me on this "home-end" line. In a very marked degree the law has placed woman in a position where she is utterly powerless to save or destroy her children, morally, the husband and father being given all the dominion over her whom he calls wife; and, in a majority of cases, he acts out his own selfish gratifications, detrimental though they may be to both wife and children, and by thus indulging his own desires of lust and appetite, he makes it impossible for his wife to be a power for good in his household.

Ah! wives and mothers, there is another way of helping to close out this cursed business in our land. Yes; begin at the home end; take up the subject of marital virtue and purity. Study, first of all, the duties of him who would be the father of your children, and then see to it that those children are given a *pure* and *holy* heritage *before* they are born. Do not allow lustful passions, indulgence in liquor and tobacco, to be woven into their very flesh and blood before they are born, so that it will become an almost impossible thing to root it out of their being *after* they are born.

When the time comes that woman is enthroned queen of her own home, she may be able to train better children; or, rather, she may bring forth children who will not need much training, as there will be less of evil to eradicate out of their make-up. They will be children of purer bodily habits, purer motives, purer ambitions and desires.

When that time shall have come, our boys will grow up and become the men we need; men who will say "No" to all the evils that are now rampant; men who will not vote "Yes" on the liquor question; men who will carry on political affairs in truth and purity, while the wife and mother rules in righteousness at home.

Perhaps the reader will say, "that is the way we have it now;" but I answer emphatically, *No.* Woman is under bondage in the home of to-day, both morally and legally, to a very great degree; and any woman who thinks I am representing a wrong thing, let her say to her husband that she means to be her own, and rule her own body in purity, and my word for it, she will soon find out that doctor, lawyer, or pastor will tell her she has mistaken her mission, and they will aid in driving her back to her master for service. This is a very humiliating statement, but it is, nevertheless, true; and so long as this state of affairs exists, let no one put the blame on the mother if the children do not grow up to be noble men and women, but let the blame rest on him to whom has been given the power to bring forth good or evil just as he chooses, regardless of any wish or plea from her who is to be the mother.

I am truly sorry for the "mechanic who is twenty-five years old," who had a mother whose cleanliness he so little appreciates. Over against his statement there are thousands who attribute their advent into the saloon to an untidy or wretched home. The husband, the neighbor, yea, the whole public, make no allowance for children in an untidy home. The mother is aware of this, and so makes every effort to keep her home as neat as she can, and often sacrifices something in order to do it, so that she may not be classed among those who are slovenly.

The young man in question, perhaps, never thought it his duty to clean up his litter of shavings, etc., once in awhile, himself, or was *even* taught to do so by his father who deemed it a duty to help lighten the burdens of a wife and mother; to carefully brush extra dirt off his boots or clothing before entering a room which his wife had spent hours to make clean. If, I say, the boy had been taught by the example of his father to aid in keeping home clean, perhaps tired mothers would have been glad to let him whittle, etc., once in a while.

When I see the wearisome life of wives and mothers so falsely represented at times, I don't usually take it for granted that it is true. I go quietly into some of the homes and see by whom the burdens are laid on the woman. And when I have found out, I do not wonder that so very many of our mothers are laid away in the churchyard, and their children left to a cold and uncharitable world.

Up, sisters—sound the alarm, and awake to the fact that in the "home-end" woman has a *right* of which she is at present deprived, and because of this deprivation much ruin of children is involved, which ought to be charged to the man who is at present sole lord and owner of her whom he calls wife.

MRS. A. BOCK.

If newspapers are not promptly paid for, they become accusing angels.

A LETTER FROM AFRICA.

SHAINGAY MISSION, Africa, June, 1892.

EDITOR CYNOSURE:—The Negro is a problem, hard to solve. He is a conundrum. What to do with him, how to handle him, or how to get rid of him, is a question that is puzzling the brains of many sage philosophers in America; but a satisfactory answer has not been reached.

I have had over twenty years' experience with the Negro in his native home, in the wilds of Western Africa; am a Negro, myself, and have had over thirty years' acquaintance with my people in America. I was born in Michigan, of Negro parents; and in view of all these facts, I think I may venture a suggestion. Of those in America I would say: Just let them alone as they are for the next fifty years at least. The Southern Negro is not prepared to come here, nor can he be in less time than that, for many reasons that space in a brief letter like this will not permit me to give.

But this I will say: Four hundred years of the most oppressive slavery has done its deadly work upon them and wholly unfitted them for the task of civilizing and Christianizing a heathen people. The high partition walls that have always been kept up between the whites and blacks, both North and South, have been a great barrier to the progress of the American Negro. The churches, the school-houses, and the legislative halls, from whence knowledge flows, have kept these walls so high that the poor Negro seldom had an opportunity to peep behind them. True, they have had their own churches and schools; but often their preachers and teachers were not qualified for the positions which they held, and very little knowledge was gained by the pupil.

Then, again, in order to civilize a people properly, they must come in contact with civilized people; must mingle with civilization in daily life, so as to imbibe its spirit. This has never been allowed, North or South. The blacks have been carefully grouped together, and the whites have also held themselves aloof, as though there was something infectious about the blacks. Hence the Negroes, either South or North, as a whole, have not attained to that degree of civilization that fits them to manage a country, or to civilize a heathen people. They may be well-educated in books, and in some arts and sciences, and yet be great heathens. It is even so with many of the whites.

We have just had a case in hand here. The mission girls heard a noise in the yard one night. Taking a lantern, they went to see what was the cause. As they entered their kitchen, a small boy jumped through the window and ran into the coffee field. The girls followed and soon caught him. He was between seven and eight years old, quite naked, and very dirty. He stated that his master, the Corporal, wanted to flog him, and he had ran away three days before. He had been hiding in the cotton field, and was very hungry. They gave him a bucket of water, and he bathed himself, and they provided him with food.

Next morning the matron for the girls took the boy to his master, a native African, a Corporal stationed here by the Governor to look after the interests of the British government. He and his wife are educated. They said that the boy was a *witch*, who, at night, would turn himself into a rat, and eat his wife's toes. In proof of this, she showed her toes, which had been actually gnawed. The Corporal had called a "country-fashion-man" (a conjuror), who went through a series of incantations and pointed out this boy as a witch; adding that he (the boy) had been the cause of the death of their own two children, and that they must get rid of him at once, or they would always have trouble in their family. The poor little fellow was sharply questioned as to his being a witch and able to turn himself into a rat; also, whether he had caused the death of the children. He was frightened into confessing both charges, and they were preparing to punish him when he ran away.

Our good sister tried her best to convince them of the folly of such things; but they were firm in their belief that the boy had killed their children, and he must be disposed of. If she wished to keep the boy, she might do so; otherwise, they would get rid of him. She brought him home, and he is with the other boys in the mission. I said to them, a few days ago, "Tommy has never yet troubled any one in the mission." "Oh, no," said the wife, "he can't have power in the mission, for God is there."

If this Corporal and his wife had been trained from childhood by civilized people, they would never have believed in such nonsense. It is the early association that lays the foundation. I repeat it: Tear down the partition and treat the Negro as a man and a brother, as the Almighty intended that he should be treated. Permit him to dwell wherever he pleases in his heavenly Father's dominions, and the Lord will take care of us all.

As a matter of course, there are exceptions; for it has been demonstrated in thousands of cases that the Negro is susceptible of the highest culture; but there *are* exceptions. The masses are not ready for self-government. This I can say for him: For years I have mingled with him in his native home, where his manhood has never been crushed out of him; where he has not been taught from infancy that he is an inferior being. There I find in him a noble specimen of manhood, with a natural dignity, that is suffering, hospitable, generous, sympathetic and sociable.

At the present time rum is doing a deadly work all along this (Western Africa) coast, and its blasting effects are painfully visible. I cannot suppress the prayer: How long, O God, how long must this state of things continue?

(Rev.) J. GOMER.

THE WRONGS OF THE NEGRO.

LIND, Wis., August 12, 1892.

EDITOR CYNOSURE:—Please allow these few imperfect lines a place in your paper. I wish to bespeak the prayers of its readers in behalf of the South. I have long been fearing the results of the wrongs perpetrated on the colored people. Now the article in your last number alarms my fears more and more. I see prayer as our only hope.

The Negroes need to wait and let God avenge their wrongs; and he will do it, if they can be induced to wait; as formerly he broke the chains of slavery, so he will in this case. But if they decide to avenge themselves, that will be terrible, and they, themselves, will surely be (as you say) the greatest sufferers. May kind heaven avert this awful calamity! To this end let us pray; for our God does hear prayer. He heard prayer when Elijah prayed; and he is the same prayer-hearing and prayer-answering, almighty Jehovah that he was then and always. As his saints, we are responsible if we do not, with our opportunity and mighty faith, call his blessing on his people in a time like this.

It seems to me that we might do well to hold a day of fasting and prayer in their behalf. It is an important consideration. May we meet our responsibilities as children of God, for Jesus' sake!

I feel every power and faculty of my being drawn out in behalf of the colored race, who have suffered so much at our hands; and I tremble in view of God's retributive justice on us as a nation. Yours for the right, MRS. J. GRIFFIN

LODGE NOTES.

THE INSURANCE ORDERS.

Grand Commander J. D. Miles, of Mississippi, has issued an official circular to the members in that jurisdiction, asking them to assist in extending the order. It also contains a list of Councils and Secretaries thereof. He says: "We are determined to push the American Legion of Honor in this State for all it is worth."

The cause of fraternal insurance has lost a strong supporter in the death of Companion Hugh Doherty, M. D., which took place at his residence in South Boston, Mass., July 31. He was supreme medical examiner and grand recorder of Massachusetts of the A. O. U. W. for many years, also a charter member and medical examiner of Garfield Council of the American Legion of Honor, and a member of other similar societies.

When an institution comes forward and claims a patent on the death rate, offers to furnish life insurance at one-half the cost in other societies, pay back in addition to the benefit all the money paid in by deceased members, and furnish a tombstone for the graves of those who die, it is only reasonable that the public should examine very closely whether it is in condition to carry out its engagements and fulfill its promises.

The new insurance law, enacted by the Ontario Legislature, went into effect July 1. Under this law every stock and mutual insurance company, as well as the fraternal societies, whether local or foreign, must be registered at the insurance department, and life insurance agents are also required to register their names and take out licenses. These are liable to cancellation at any time on conviction of misrepresentation or fraud, and there are also other penalties attached. It is reported that there has been a ready and general compliance with the law thus far.—*American Legion of Honor Journal.*

MASONIC.

The Grand Commandery of Washington, at its recent conclave at Seattle, enacted that no member can visit a commandery in that jurisdiction for a longer period than one year on a dimit. This will enforce depositing the dimit or prohibit visiting.

The Denver, Col., *Sun* says that on the evening of the 5th novices of the Mystic Shrine, to the number of thirty-eight, crossed the hot sands at the meeting of El Jebel. The work was done in a manner exceeding any previous occasion in the history of El Jebel. There was dancing by the novices, the hot sands proving uncomfortable for permanent footholds.

The death of Bro. Charles Henry Harris, a member of Apollo Lodge, No. 642, A. F. & A. M.; Washington Chapter, No. 43, R. A. M.; Chicago Commandery, No. 19, K. T.; Oriental Consistory, S. P. R. S. 32°; Medinah Temple, A. A. O. N. M. S., all of Chicago, and a journalist of ability and distinction, is formally announced. Among his friends he was either "Carl Pretzel," editor of a Dutch dialect paper in Chicago, or plain Charlie Harris.

The latest is a Masonic marriage ceremony. It is "French." The N. Y. *Dispatch* says of it: "A recent wedding in Grand Orient Lodge was a pompous affair. The ceremony was performed on a platform hung with drapery and decorated with the national colors, and an abundance of flowers. The bridegroom was a member of the lodge, and, after recognizing in a formal manner the official marriage certificate, the bride was regarded as a sister."

The New York *Sunday Times* has the following: "It is asserted that Past Grand Master Myron M. Parker, of the District of Columbia, says that General Lafayette was made a Mason by General Geo. Washington at the old Freeman's Tavern on the Green, at Morristown, N. J., in 1777. Other writers state that he was initiated into a military lodge, but the record is lost and the location forgotten. Can any of our readers furnish the facts, as it is certain he was made a Knight Templar in this city about the year 1825, in company with the late R. W. Bro. Andreas." Who can furnish the desired information?

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CHICAGO, THURSDAY, SEPTEMBER 1, 1892.

DIVERSE VIEWS.

The *Deseret* (Salt Lake City, Utah) *News* says that "oath-bound aggressive societies are a curse to the country, as they segregate and tend to disrupt social and political affairs." How about the Endowment House (Mormon) secret conclaves? Did they "disrupt social affairs?"

Speaking of the great Knights Templar conclave at Denver, Colo., the other day, the *Brethren Evangelist* says: "Among them, no doubt, were some who on other occasions suffered themselves to be called Christians, but in the lodge carefully conceal the cross and expose to view the flaming lodge."

The Toronto (Can.) *Empire*, speaking of Rev. J. P. Stoddard's visit to that city and his lectures, reports as follows: "Any resident of this city of lodges who desires three meals a day and a bed to lie on, would think twice, yes, three times, before publicly denouncing secret societies. Strangers, men who have sufficient of this world's goods to last them for the rest of their days, and reckless enthusiasts have now and again raised their voices against what they claimed to be the stealthily growing strength of 'the goat.' Rev. J. P. Stoddard, of Boston, secretary of the National Christian Convention, is both a stranger and an enthusiast, and, for the past three or four weeks, he has been delivering lectures in the western part of the province on 'Secret Societies: What They Do in the Dark and How They Do It.' In many towns he spoke in Baptist, Evangelical and other churches; but on reaching Toronto he found that the subject of his lecture shut the doors of houses of prayer against him, and so he decided to speak in the Y. M. C. A. lecture room on Saturday night. The attendance was small, owing partly to the short notice that was given of Mr. Stoddard's presence in the city. The reverend gentleman is well on in years and is an avowed and determined enemy of secret societies. He spoke of Freemasonry and denounced the craft in most unequivocal terms."

The *Gospel Banner* (organ of the Mennonite Brethren in Christ at Berlin, Ontario, Can.) referring to Mr. Stoddard's lectures there, says: "The 'Radicals' and 'Liberals' have equal rights in the U. B. church in Berlin at present. They were asked to open their church one evening for Mr. Stoddard to lecture on secrecy. The 'Radical' trustees were quite willing to open the church, but when one of the 'Liberal' trustees was asked, he said they would not give their consent to it, the lecture being on secrecy. The Baptist and the Evangelical and the Old Mennonite and the Mennonite Brethren in Christ all admitted him into their churches to lecture on this subject."

The same paper says: "The lectures on Secrecy given in Berlin, Conestoga, Breslau and New Dundee, by Rev. J. P. Stoddard were well attended, and have caused quite a stir among members of the different secret societies. Mr. Stoddard is an able man and knows whereof he speaks. We believe much good has been done in the way of enlightening the people as to what these lodges do in the dark, and how they hinder the progress of the work of the church. We trust the time is not far distant when there will be an organized band of active workers raised up on this line in our Dominion."

THE WORLD'S FAIR "PARLIAMENT OF RELIGIONS."

In an address delivered by Rev. John H. Barrows, D.D., of Chicago, in Madison Square Garden, at the National Convention of the Societies of Christian Endeavor, in New York, July 10, the speaker gave a condensed view of the religious possibilities of the World's Fair. Among the events which will lead to these possibilities, he spoke of an association which "has been formed to provide for great meetings on every Lord's day, to be addressed by some of the leaders of mankind. . . . . The American churches and Sunday-schools . . . . will be on exhibition before the thousands who will flock to us from every peopled shore. The Gospel will be preached by returned missionaries and others in Turkish, Armenian, Arabic, Spanish, Greek, Italian, Chinese, and in many other of the chief languages of the world. Not only on the Lord's day, but through the week, there will be tent-preaching and open-air preaching near the gates of the Exposition. I have no doubt that the Hotel Endeavor, with its great convention hall and daily meetings, that the Sunday-school headquarters and Women's Temperance Unions, and the rooms of the Young Men's and Women's Christian Associations, and the Tract and Bible Societies, will be the centers and agencies of daily Christian activity, by means of which the Gospel of our Lord will be proclaimed to the representatives of every nation. There will also be, for the first time in any world's fair, a material exhibit . . . . of the work of religion, as shown by models, maps, pictures, statistics, and selected publications of the Bible, missionary, tract, denominational and interdenominational societies, for which exhibit an area of 20,000 square feet has been reserved. . . . . For more than thirty days the great halls will be thronged with the representatives of our Christian churches, *and of the non-Christian faiths*, coming from the six continents. The so-called denominational congresses will occupy a week or more. The Catholics and the Lutherans and others have already planned for conventions on an immense scale. A week has been assigned to the Evangelical Alliance . . . . ; three days will be given to the Sunday Rest congresses. . . . . Special days will be set apart for interdenominational conventions, like those of the Christian Endeavor and other societies. . . . . The Mission congresses, covering the entire field of city, domestic and foreign missions, will occupy eight days or more . . . . an immense opportunity of showing not only to people of Christian lands, but to the representatives of non-Christian nations, the splendid vitality and vigor of the missionary spirit, which is the grandest feature of this grandest century since Jesus commissioned his disciples to evangelize the world."

With this general summary of the Christian features of the Exposition, we think, the readers of the *Cynosure* will be pleased, as affording a fine field for advancing the interests of the kingdom of our Lord.

But there is another feature of the Fair, of a religious character, referred to and praised by Dr. Barrows, that should be received with far less enthusiasm, because its influence upon the younger branches of the Christian fellowship may be fraught with danger to their faith in Christianity. They have been nurtured and instructed in the belief that salvation by the Lord Jesus Christ is the only true and safe religion in the earth. But in the proposed "Parliament of Religions," to be held in connection with the Fair, they are going to be placed face to face with numerous other and false religions, which cannot only divert their attention from their own, but may be so presented by the advocates of these heresies as to allure the minds and imaginations of the young and inexperienced. The result of such an exhibition of man-made doctrines may be contamination, doubt and infidelity. In the garden of Eden, Eve believed God until she encountered the devil and listened to his wiles. Then she forsook the truth and believed a lie. Had she never been brought into touch with the serpent, Christ need not have died to save her posterity.

It will not do to be too complaisant in our intimacy with these falsities. They are stronger than human wills and human strength. We cannot dally with heathenism, in or out of the lodge, without incurring spiritual loss and imbibing something of its spirit. The ancient prophet, in the Old Testament, who was slain by a lion on the road for believing another prophet who lied to him, should be a warning to us not to "hearken to the voice of charmers, charming never so wisely." (1 Kings 13: 11–30, and Psa. 58: 5.)

If it was to be a parliament for discussion, for advocacy, for refutation, so that argument rather than mere assertion should be a distinguishing feature of this exhibit, the danger would be greatly lessened; but under the circumstances, as a show only, it will appeal, as the representative of all man-made religions, to the carnal and sensual rather than the spiritual. In this phase of presentation, the Christian religion has no part. It offers nothing to charm the human side of our nature; it presents no *houris*, no heaven of sensual delights, to the faithful; it is rather a religion of crosses, self-denial and warfare; but it has one great advantage over all other religions; it is founded solely on the Word of God and our faith in that Word.

In conclusion, in the words of a Christian contemporary: "Surely, Christianity has little to learn of the character of Mohammedanism. The missionaries who have seen it in its own home have told us what it is and what it is not. More surely still, Christianity has no concessions to make and no compromises to offer." And what is here said of Mohammedanism will apply equally well to all other spurious doctrines.

PRIVATE IAMS.

The case of this individual, to which reference was briefly made in last week's *Cynosure*, suggests some additional comment upon an event that has attracted far more public attention than it deserved.

Forty or fifty years ago, Thomas Carlyle wrote his "Model Prisons," in which he deprecates the growth of a sentimentalism that promotes such a mitigation of the severity of the laws as to increase crime and endanger public safety. Now it is not so much the mildness as the uncertainty of the laws that instigates crime, and augments the insecurity of life and property.

Just now, in at least three States (New York, Pennsylvania, Tennessee), large bodies of militia have been under arms to secure the enforcement of the laws ror the protection of the public peace.

There was doubtless undue severity in the punishment of private Iams, of the Pennsylvania militia; but it must be remembered that his crime was aggravated and the crisis was imminent. An insurrection had been quelled by the State troops, and the insurrectionists were being held at bay by a force whose loyalty and discipline must be *unquestioned*, or it would count on the wrong side in the struggle. When Iams called for "three cheers for the man who shot Frick," it meant more than murder. It meant mutiny, anarchy and treason. It was simply because no one was sufficiently foolish to respond to his appeal, that, in all probability, his and other lives did not pay the established penalty for such expressions.

In times like these, when the land trembles with fear of mob-violence, we cannot afford much sympathy for those who, when set for the defense of the laws, are the aiders and abettors of anarchists and murderers. What would, at other times, be sharply condemned as unwarrantable severity, under such circumstances may be condoned.

To preserve the public peace is the first and highest duty of every officer, whether civil or military, and to secure this end it is far better that crime, in its inception, should be put down with a strong hand, and at the expense of much pain, rather than it should yield the fruits of anarchy and strife.

REV. WILLARD BURR.

Another veteran has been called to his reward.

Rev. Willard Burr, of Oberlin, O., was one of the first graduates from Oberlin College. He was for many years an able and efficient minister of the Gospel and an earnest reformer. He was one of the few in Oberlin that steadfastly adhered to the principles laid down by Pres. Finney, in his book on the "Character and Claims of Freemasonry." No excessive love of popular favor, nor any desire for denominational growth, could make him oblivious to the iniquities of the secret lodge system. He was a steadfast friend of prohibition, and earnestly sustained the Prohibition party.

Thursday, the 18th inst., was the regular evening for prayer meeting in the First church, of which he was a member. He attended and was in his usual health. The topic was: "Redeeming the Past." He arose and spoke about ten minutes, very clearly and forcibly, referring to his past experience and urging the importance of progress and growth in the Divine life. He had been seated but a few minutes when he was stricken with heart-failure, and was at once carried out and laid on the grass. He gasped feebly, and expired amidst his sorrowing brethren and friends.

The meeting was broken up, but it had a grand object-lesson; an old man who, in a long and spotless life, had illustrated the beauty of

godliness, was, while in usual health, called as suddenly as Elijah to enter on his higher and better life.

He leaves behind, at his home, a wife, two daughters, and two grandchildren, who will mourn his loss, but not as those who have no hope.

—The lesson taught by the recent and existing labor troubles in several States is this: That in twenty years the secret labor unions have done far more to unsettle the labor problem (and promote anarchy) than they have to reform its abuses. How would it do to try something less coercive and more conciliatory?

—Bro. J. M. Hitchcock, of the N. C. A. Board, has for many years been superintendent of the great Sabbath-school in the Moody church in this city. Last Thursday was set for their annual picnic at Desplaines, but as they were gathering for the train rain began to fall, and forced a hasty postponement. The picnics of this school give hundreds of poor children almost the only glimpse of country life they have during the year.

—Rev. Mr. Hallner, editor of the *Mission Friend* in this city, has compiled a valuable book for Swedish Americans. Its title translated is, "A Great Campaign Against the Enemies of the Home and Nation." It is a hand-book of information on temperance, prohibition and political economy, and from the thorough study the author has given these topics his countrymen will find the work most helpful in answering a thousand questions that will arise this fall.

—Edward Blake, the popular Canadian statesman who was lately elected to the British Parliament, and was regarded a possible member of the Gladstone cabinet, declined several years ago the offer of knighthood offered by the Queen. He is greatly opposed to the introduction of Old World ideas into the Dominion. This appeared in the remarkable debate on the Orange society a few years ago, in which Mr. Blake took strong ground against all secret societies. He is represented by the press as having a fine voice, a commanding presence and the courage of his convictions.

REFORM NEWS (*Continued from 5th page*).

parties, and sects can meet and freely mingle in offices of needed kindness, mutual well-doing and fraternity. "As all men have God for their father, all are brethren," etc. "In one word, all our operations are designed to lead each other to the knowledge and practice of the true brotherhood of man."

Grosh could truthfully say: "In one word, we make the same proposition the devil made Christ: 'Unite all the kingdoms of earth in one great brotherhood, with his satanic majesty at the head." The manual from which the above quotations are given is the latest edition, purchased of the Grand Secretary at the Odd-fellows' Temple in this city. It is most heartily endorsed by the Sovereign Grand Lodge as truly setting forth the principles of the I. O. O. F.

The discussion lasted until 11 o'clock. Time and space forbid mention of much that would interest.

We shall expect what Christians there are in the Barnet lodge to leave, knowing, as they must, by remaining they are upholding a Christ-denying, God-dishonoring institution.

Bro. Faris writes, Aug. 23, referring to this discussion: "We are not through at Barnet yet." Denials are being made. He desired evidence, which I have secured and will send him, to meet the denials. Let there be a full and free discussion of this matter, as truth has nothing to fear from discussion. W. B. STODDARD.

OREGON AND WASHINGTON CONVENTION.

(Our Special Report.)

The Christian Association of Oregon and Washington, opposed to secret societies, convened in the Tabernacle at Canby, Oregon, August 23, 1892, at 10:30 A. M.

The meeting had been announced but a few weeks, yet there were thirty-one ministers present, and quite an attendance of laymen. When the signatures to the constitution were collected, it was ascertained that more than four hundred had given their names to the movement, which we recognize as a fair start for the cause here.

After devotional exercises Rev. M. H. Nichols, of Tacoma, was introduced and addressed the audience for one hour, giving a brief history of Freemasonry and its relation to the ancient mythologies. The address was listened to with marked attention.

The organization was effected by the election of the following officers for one year: President, Rev. Samuel Matthew, Canby, Oregon; Vice President, Rev. C. M. Bryan, Cornelius, Ore.; Secretary, Rev. P. B. Williams, Portland, Ore.; Asst. Secretary, Dr. J. M. Green, Canby, Ore.; Treasurer, Samuel Terry, Canby, Ore.

The president then made an earnest practical address; after which the convention adjourned, and were invited to a fine luncheon by the ladies of Canby.

I think this first session fully decided the matter of the permanence of the anti-secrecy principles on this Northwest Coast.

AFTERNOON SESSION.

Prayer by the president.

It was agreed that the chair appoint a committee to look after an agent to travel in the interests of the association.

R. Loggan, P. B. Williams, Frank Cathey, —— Crips, T. H. Organ, S. Matthew and Dr. Green were constituted the committee.

Brief addresses were then delivered by the following persons: Rev. Messrs. Scott, Organ, Beers, Loggan, Williams, Ellis, Crips, Nichols and layman Franklin.

This gave to the convention a great variety of thought and experience. Several of the speakers had been behind the tyled doors and gave their testimony as to the truthfulness of revealed Masonry and other societies.

On motion it was agreed to hold the next annual convention at Canby, Ore., on the third Tuesday in August, 1893, at 10:30 A. M.

Adjourned. Benediction by Bro. Beers.

EVENING SESSION.

The president conducted a devotional meeting for a few minutes. These services were very spiritual.

The minutes of previons sessions were read and approved.

Rev. R. Loggan, of Woodburn, Ore., was introduced and delivered an excellent address on "The Religion of Freemasonry," showing the anti-Christian nature of the same. This was an able address.

B. P. Williams followed with an address on "Secret Societies as Related to the Church and Christianity."

The convention voted that he be requested to speak often against the lodges.

Brief addresses were again indulged in by Bros. Ellis, Terry, Franklin and Bowerman.

It was agreed to have a literary committee of three; Rev. Messrs. Nichols, Ellis and McCart were elected.

After a few words of excellent advice by the president, the convention adjourned with the doxology and a benediction by Bro. Ellis.

SAMUEL MATTHEW, Pres.

P. B. WILLIAMS, Sec'y.

FROM THE COLLEGE AGENT.

AT DUSTIN.

DEAR CYNOSURE:—On the 14th of August I preached a reform discourse at Dustin in the F. M. meeting-house, to a full and interested congregation. In the meeting for testimony, at the close, the lodge was fully repudiated, as well as the saloon, by these robust Christians, who seemed determined to follow Christ at all hazards. The pastor, Rev. F. M. Fish, wished to visit his parents on his way to camp-meeting; and at his request I supplied his pulpit the next Sabbath, both morning and evening. Bro. M. L. Worcester took me to this appointment in his buggy; and, as is his custom, helped on the good cause by distributing a full supply of reform literature.

In the class-meeting above referred to, one brother said that he thought that popery was a greater menace to church and state, in this free country, than the lodge. This brother is said to have been an Odd-fellow once, which may have prepared the way for this conclusion. But it strongly impressed my mind that both are great enemies to God and mankind. It may be difficult to decide which is the greater. The papacy, notwithstanding its lofty boasting, has but little real influence except among the very ignorant, and these mostly foreign born. And they are sold to certain corrupt politicians and rulers to vote and their price goes into the hands of their masters, *i. e.*, the papal hierarchy.

As for the lodges, the "good men" who are enticed into them withdraw in very large numbers, silently; or, they pay their dues and attend the secret meetings occasionally. The more gross uses of secretism are kept from them, such as defamation, false swearing and murder. With smooth words about the brotherhood, and the benefits to the widow, they beguile the people; while the ground-hogs dig away in the dark and run in and out of their holes.

S. F. PORTER.

FROM THE WESTERN DISTRICT.

OAKLAND, Kansas, Aug. 22, 1892.

DEAR CYNOSURE:—I expect to labor in Northeastern Kansas in September, and in Iowa in October and the first of November. Let all communications be sent to me at Oakland, Kansas. I have been corresponding with a number of persons in Kansas and Missouri in relation to a State anti-secrecy convention in each State. Bro. Gault is doing the same. Let any friend of this reform who thinks that the convention can be profitably held in his town, and who will help to that end, promptly apprise Rev. M. A. Gault, of Blanchard, Ia., W. C. Paden, of Oakland, Kansas, or the Field Secretary, N. C. A., 221 West Madison St., Chicago. Let us soon get a rallying point for these conventions, and then work to that end. Does not the Iowa State convention go to Marengo this fall? Should be glad to hear a positive announcement in regard to the Iowa convention.

I enter the field on the first of September as District Secretary for Iowa, Kansas and Missouri. We desire to push the work along three lines, by lecturing, by holding conventions, and by the dissemination of anti-secrecy literature.

Bro. Gault and I expect to hold conventions together. Let the friends of this reform be free and ready to communicate anything of interest and value in this cause. Let us not keep silent.

Sincerely yours, W. C. PADEN.

BLANCHARD, Iowa, Aug. 26, 1892.

I addressed meetings, last Sabbath and Monday evening, at Randolph, a small railroad town in Fremont Co., Iowa. The meetings were in the Presbyterian church, and were arranged by Father Dodd, who, with his son Clark Dodd, have for many years sustained the *Cynosure* cause here. Father Dodd and his wife are both in feeble health, and should have the prayers of the friends of the cause. He spent a day with me, visiting families in the congregation and talking up the cause.

There are quite a number of Scotch-Irish Presbyterian people in the congregation. They are a good class to enlist in reform work. We obtained some half-dozen subscriptions for the *Cynosure*, and we hope for permanent and important results from our planting.

Dr. Merrill, pastor of the First M. E. church, Omaha, was present at our Monday evening meeting, and spoke to the people. He is impressed with the evil of secret societies, but does not openly oppose them.

Father Dodd once lived at Cedar Rapids, Ia., and was an intimate friend of the late Nathaniel Bourne. It was through his influence, in first sending him the *Cynosure*, that Father Dodd became so deeply interested in the anti-secret cause. M. A. GAULT.

THE FLOATING CHAPEL AFLOAT AGAIN.

ROCKPORT, Ind., Aug. 25, 1892.

EDITOR CYNOSURE:—Perhaps it will be well to say to the readers of the *Cynosure*, that owing to a rise in the river, *we are off of the sandbar*, and are now at Rockport. Here we found a large quantity of papers that came by freight, mail and express during the last three months. These will be used at all points below.

We expect to arrive at Evansville (Ind.) in about two months, and will then get all that have been sent to that point. I will explain matters, and request freight and express agents at Evansville to wait patiently. I. R. B. ARNOLD.

THE HOME.

CHRIST IS MY LIFE.

[Said to have been written by Anna Gracfin von Stolberg, about A. D. 1600.]

Christ is my Life forever,
And death my endless gain;
Naught shall my spirit sever
From Him, in peace to reign.

With joy would I be taken
To Christ, my Brother blest,
And, ne'er by Him forsaken,
In His fond arms find rest.

I journey, meekly bearing
His cross, His grief, His rod;
His sacred sorrow sharing,
That seals my soul to God.

When earthly powers are breaking,
When breath and utterance flee,
Though I no word am speaking,
Lord, take my sighs to Thee!

When earthly joy has vanished,
Like some faint, flickering light;
When earthly hopes are banished,
To shades of gathering night,

Then let me gently, sweetly,
Repose in Thy dear arms,
Released by Love completely
From sin, and death's alarms!

There naught my soul shall sever
From Thee, the one True Vine;
There shall I live forever
With Thee in joy divine!

—*J. Auketel, in the Moravian.*

A FRIENDLY VISIT TO THE QUEEN.

Most people will remember a paragraph which appeared in the newspapers a few days ago, telling of the arrival in England of an old colored lady named Mrs. Martha Ricks, who had come from Liberia in the hopes of seeing the Queen. She had been a slave, and to her mind the Queen of England was the liberator of the slaves and the mother of her people. For many years—for fifty years—the idea of coming to this country, and to see Queen Victoria, had been a wish toiled for and closely held. It was not an idea that seemed very likely of realization, for the difficulties were many. Mrs. Ricks, Aunt Martha, as they call her, is old, and the little Negro Republic on the West Coast of Africa is a long way off. "But my time was nearly over," she said, "for I am seventy-six; and though they told me that I could never come, I must see the Queen now or never shall I see her. And so I should have if it had been by myself alone." She did indeed set out from Liberia by herself, with no guide and no credential of her mission, except a satin quilt embroidered with a pattern of the coffee plant, which she hoped the Queen might take from her.

But although Mrs. Ricks did indeed set out on her pilgrimage alone, she did not make the journey by herself, for she was accompanied by Mrs. Roberts, the wife of the ex-President of Liberia; and on her arrival in England, Dr. Blyden, the Liberian Minister, interested himself in the furthering of her desire. He wrote to Sir Henry Ponsonby, telling him of the arrival in England of Mrs. Blyden, and asking that she be allowed to present Mrs. Martha Ricks, whose little story he detailed. Sir Henry Ponsonby replied, suggesting an unofficial visit since the necessity of applying for an official visit, through the foreign office would take time; and on Saturday a telegram asked Mrs. Blyden to bring Mrs. Ricks with her. On the arrival of the party from Liberia at Windsor they were taken to the Castle in three of the Queen's carriages. Mrs. Blyden, her daughter, her little granddaughter and Mrs. Ricks were received at the door of the Palace by the Master of the Household, who escorted them to the Royal presence. The Queen received her guests, surrounded by her own children and grandchildren, the Prince and Princess of Wales, Princess Louise, Princess Beatrice, the Princess Victoria and maid.

Each of the guests were presented to the Queen, who shook hands with them and said some gracious words to each. To the old lady who had come so far to see her, the Queen said that she felt "greatly honored by the trouble you have taken to visit me," and to the youngest of the Liberians spoke with an affectionate and characteristic kindness.

For Mrs. Ricks this was the great, the only day of her life. "I cannot tell what she said to me," she says, speaking of her visit; "but the Queen spoke very soft, and I think she must have been saying blessings to me. I shall now, after a time, go back to my country, now that I have done seen the Queen, and I shall always remember. I came to England thinking, perhaps, I might see her; plenty of friends have I found here, and have seen her who is our mother. That I shall remember in the days which go by before the time shall be for sleep."—*Selected.*

Please renew your subscription now.

A HYMN IS A WING.

Both the excitement of religious feeling and the expression of it are greatly dependent on suitable hymns. And since without feeling, without fervent love to God, there can be no true religion, nothing but cold morality, the importance of hymns, both for public worship and for private devotion, can very plainly be seen. "A hymn is a wing," it has been well said, a wing by which the soul soars above these earthly cares and toils into a purer air and a clearer sunshine. A hymn has been called "A singing angel, who goes walking through earth scattering the devils before it," the devils of melancholy and gloom, and doubt and fear. A singing saint is one that habitually conquers, and gets "the swing of victory." If there is depression at any time, a good plan is to sit down in some quiet spot, and roll out lustily a few of the grand hymns of the ages, entering into their spirit, and the rich joy of God's great salvation will speedily return.—*Selected.*

BEEHIVES AND MISSIONS.

A pastor of a church beyond the Mississippi, in remitting to the treasury of the board the sum of $19, gives an interesting account of the way in which this amount was secured. A little more than a year ago a man who had been far away from God was converted, and he at once gave himself to active Christian work. Feeling that he ought to do something for foreign missions, he prayed earnestly that some way might be opened for him to aid this cause. Procuring five empty beehives he placed them in his field, and solemnly promised the Lord that he would give the product of those hives to foreign missions. Strange to say, it was only a few days before every hive had a colony of bees. Where they came from no one could tell. At the close of the season the honey was sold and the proceeds amounted to the $19 which had just been remitted. These bees are already at work this year, and a larger amount is anticipated in the autumn for foreign missions. How much might be earned for benevolent work if Christians had their hearts warmed and would set their wits at work!—*Episcopal Recorder.*

THE STORY OF A LETTER.

"Off work so early?"

James stopped in passing a boy who, like himself, was one of the workers on a large ranch. Caleb's stumpy figure was bending over a table in the rough back porch, and his face was drawn into a pucker which told that his task was no easy one.

"Yes; it's early, I know, but it's mail day tomorrow, and I thought I'd send a letter."

"Folks back East?" asked James.

"Well, I haven't got many folks. Ain't so well off as you are. It's my stepmother; but she's a good woman, and likes to hear from me, and I think I ought to."

No one ever thought of taking Caleb for an exemplar in anything. He was slow and clumsy in his movements, and never dreamed of presuming to make a suggestion of duty to any one. But it had come to be observed that Caleb was to be relied on.

"If you look for him where he belongs, he is sure to be there," his employer had been heard to say. And some of the boys had noticed that Caleb's quiet "I think I ought to," always referred to something he was sure to do.

James had intended calling upon Caleb for assistance in the turning of water into the irrigating ditch upon which the crops so largely depended; but he now turned away and went by himself, with a weight at his heart and a shadow upon his brow. If asked the reason for it he might have been slow to admit to any one else that it was called there by a consciousness of neglect of duty, but it was very plain to himself.

"Just a stepmother. If Caleb thinks it's a matter of 'ought to' write to her about every mail day, I wonder what he'd do if he had a mother, and a father, and a sister. Heigho! I didn't expect to be gone three years when I got mad and quit."

In the early spring-time James had been seized with a spasm of remorse at his long, cruel neglect of those who loved him, to whom he was so much, and to whom he realized he owed it to be such comfort.

"I'll write. And some day I'll go back and do my best by 'em."

He did write, his letter carrying all the joy which may be imagined into the old farm-house. Father and mother had answered, the sight of their poor cramped handwriting bringing tears to the eyes of the wandering son. And Susan had written:

"Father says he'll never miss driving in to the postoffice on the days that a letter could get here after your mail day. And mother stands at the gate watching for him to get back."

It had reached his heart, and spurred him up to writing quite regularly for a while. Then the intervals between his letters had grown longer, and now for weeks he had not written.

Passing later again near Caleb's rough library he paused with half a smile. The sun-tanned, freckled face was now in the throes of an effort to accomplish a fine-looking address to his letter, drawn into a series of knots and wrinkles astonishing to behold. All of a sudden they relaxed into a smile of pride and delight, as he held up and contemplated the scraggy result of his efforts.

"I'd rather plow all day," he said, meeting James's gaze with a beaming eye. "Yes, I would. I always feel as though I'd tackled a big job and got the better of it when I've wrote a letter. I feel as light as a feather. When I used to let it slip, sometimes I felt as though I had a stone to carry. I feel that way now when writin' time's comin'. But I've found the best way to get rid of that feelin's just to get right at it and do it. I think that's the way with most things when you think you ought to, don't you?"

"Yes, I do," said James, as he went on toward the stables. "And when you *know* you ought to, as I do," he added to himself.

Caleb followed him with a shout, betokening his unburdened condition of mind, and leading out one of the shaggy ponies used in herding the cattle, was soon galloping the four miles to the point at which the weekly mail was gathered. Scant and irregular it was; and who can tell how many hearts watched for its news of loved ones, or waited in the weariness of hope deferred for tidings which did not come.

The full moon arose over the wide expanse of rolling, mountainous scenery as the rider's form was lost in the distance. James leaned against a rough cart and gazed half-mechanically about him.

"I wish I had written, too. I didn't mean to get into loose ways about it again—as sure as I live I didn't. Mother watching at the gate, Susy said. I s'pose it's the same old gate—the one I used to swing on when I was little and got scolded for it. Next Tuesday'll be the day mother'll be watching."

In the hush of the glorious light his thoughts wandered over years gone by. Far back, almost to infancy, did his memory stray, bringing up scenes vague and misty, incidents only dimly recalled; yet in all his mother's face, gentle and tender, seemed to stand out distinctly. Sometimes it bent over him in sickness; sometimes he saw it as in church, with the grave expression. Sometimes it bore a smile of sympathy with some of his small delights; again, perhaps, a frown or a grieved look over his shortcomings.

"Yes, and I remember exactly how she looked when she whipped me, and how she would come to me ten minutes afterwards, crying and begging me never to make her do it again. Poor mother," with a remorseful smile, "she didn't give it to me half hard enough."

"I wonder how she looks now." The thought came with a sharp pang. It had never before occurred to him to wonder whether his mother

had changed in these years in which he had not seen her. The line of thought once struck, seemed to lead on without his own volition. It must be that the anguish of his abrupt leave-taking, the anxiety for his welfare, and the longing for a sight of him during this weary time, had written deep lines upon the patient face.

"There's Caleb back." James sprang up, as if in glad escape from the heavy thoughts, as the distant beat of hoofs smote upon his ear. "She is only his stepmother, and yet he walks right up to the business like a soldier, hating it as he does. Caleb has the making of a soldier in him, I believe."

James was many years older before he fully recognized the fact that there is nothing more heroic than the persistent standing by the duties, great or small, of every-day life.

"Hello, Caleb," he cried, "you've made a quick trip."

"Yes," said Caleb, still with the beaming face belonging to the finished letter. "Shag hasn't been at work to-day, and he's as full of jump as if—as if—he'd got a letter off himself."

James could not help joining in the boy's gleeful laugh.

"I wish I felt as good as you do, Caleb," he said.

"I'll tell you what," said Caleb, with the air of one telling a great secret, "I don't believe there's anything makes you feel half so good as doing something you think you ought to do."

"Not going to turn in?" he asked, returning from the stable after giving his little nag faithful care.

"No, I'm going to write a letter."

"I'm glad 'tisn't me," with an expressive shake of his head. "I'm tired enough to sleep for a week."

* * * * * * * * * * *

Mother was not watching at the gate on the Tuesday on which a letter might be expected from James. Indeed, there sometimes crept over father and Susan a cold chill of fear that she might never stand there or anywhere else again.

For the feet which had taken so many steps in loving ministering, which had so patiently held to the round of small duties laid out by Him who orders all our ways, were at last taking a rest. She had been suffering with a low fever, and the doctor shook his head with a discouraged face as day followed day, to be lengthened into week following week, and still the pulse grew weaker and the faded eyes dimmer.

"If there was anything to rouse her," the old doctor had said, sorely perplexed at the utter lack of result to all his applied remedies. "There isn't so much the matter with her; only a lack of vitality. Nothing seems to touch it."

He sat with a helpless, baffled look. During the latter weeks Susan had stolen out on Tuesday for a little season of wistful watching for the longed-for letter which had never come. But to-day she sat still, weighed down by the burden of dread of what might be, scarcely hearing the slow rumble of the wagon as father drove along the lane. A few moments later he appeared at the door and held up a letter before Susan's eyes. She forgot her caution in a glad spring towards him.

"A letter! A letter from James!"

She controlled her voice to a whisper, but mother had been stirred from her half-stupor, and had opened her eyes. The doctor was watching her.

"Read it," he said, motioning Susan to the seat at her mother's side.

"'DEAR MOTHER—I've been thinking to-night how long it is since I left home. I never thought it would be so long; really I didn't, when I got into a pet and came off. And if I've wondered once why I did it, I've wondered a thousand times, for I haven't in all these three years seen any place that was quite up to home. And if I was to stay three times three, I'd never find anybody like you, and father, and Susy.

"'There's another thing, I've been wondering, and that's whether you want to see such a good-for-nothing as me there again?'"

A little sob came from mother, and Susan paused in alarm.

"Go on," motioned the doctor.

"'But I'm most sure you would, and I'm coming home, mother. It won't be so very long before you see me. I've learned a lot of lessons since I left, and the one I've learned the best is that any boy who goes around the world hunting for a better place than home is a simpleton. So I'm coming to be your boy again. And if you don't find that I can be a comfort to you and father and Susy, why, all you can do is to send me away again.'"

"Her fever'll be up again," said Susy, bending over her mother in a flutter of joy and anxiety.

But there was a smile on mother's face, and a light of hope and peace in her eyes, which had long been wanting there.

"Thank God," she whispered, "my boy's coming home."

And when James very soon followed his letter, he held his breath at learning how very near he had come to finding a desolate home, and thankfully rejoiced in the blessed privilege of winning his mother back to health and happiness.

There are many boys who put off the home-letters and the home-coming until too late.—*Free Church of Scotland Monthly.*

THE PRAYER OF PYTHAGORAS.

[The following metrical lines are ascribed to the Greek philosopher, Pythagoras, who lived in the 4th century B. C. They are worthy of serious reflection.]

Let not soft slumber close thine eyes
Before thou recollectest thrice
The train of actions through the day.
Where have my feet found out their way?
What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or, into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

Can't you get us a few subscribers for the Cynosure in your town?

TEMPERANCE.

WHAT NO-LICENSE DOES.

Rev. George W. Hunt, of Brockton, writes so approvingly of the effect of no-license in that city, says *Zion's Herald*, that we venture to give the note to our readers:

In a recent editorial in *Zion's Herald* I saw a reference to the great amount of drunkenness in licensed Boston on our national anniversary day. I immediately called to mind the remark of one who was spending the day with me in our "city of shoes." We had been up through the central part of the city in the morning and had seen the sidewalks thronged with people who were waiting to view the parade of the soldiers and civic societies, and had walked through several of the side and cross streets, and in the afternoon we rode the entire length of Main street, and when we came home we noted the fact that we had seen but one drunken man in all our wanderings. Brockton has the reputation of being a "fast place;" it used to be referred to as the "Leadville" of New England; but where can a city of 30,000 be found of which as good a report as the above can be made? For five years Brockton has persisted in voting no-license. And the above statement of fact shows that no-license means less drunkenness, even on a public holiday.

A COMPROMISE MEASURE.

As a settlement of the liquor problem, perhaps the most moral proposition comes from the city of Sioux Falls, South Dakota. In that burg the city council recommends, without a dissenting voice, that the municipality own, operate, and regulate the saloons within its limits. The proposition as outlined by the councilmen is, that the saloon business be made a department of the city government, to be presided over by a superintendent, who will be held responsible for the proper working of this bureau. Under the guidance of this official, a saloon will be opened in each ward, and placed in charge of bartenders hired by him, who will become city employes the same as policemen, or waterworks officials. Beer will be sold at five cents a glass, but whisky will be retailed at twenty-five cents a drink, and it is possible that the drink will be measured by the bartender. The idea in thus discriminating is to discourage the drinking of ardent liquors and divert the taste to what is deemed a less harmful liquid.

It appears that this scheme is being received by the general public without opposition. Even the saloon-keepers do not antagonize it. South Dakota has a strong prohibition element in its population. Perhaps the people are willing to see the project carried into practice by way of experiment. However, we view it as improper and something outside of the functions of government, national or municipal.—*Deseret (Utah) News.*

CHICAGO SALOONS.

The eight thousand or ten thousand saloonkeepers of Chicago have a queer idea of the people who are going to attend the World's Fair. They have an idea, or say they have, that if the World's Fair is closed on Sunday, some seventy-five thousand or one hundred thousand of us will be loafing about their bars on the Lord's day. We can pardon the ignorance of the Chicago saloonists, but the newspaper men who repeat this gag as an argument for Sunday opening offer the American people gratuitous insult. If many thousands of people are going to Chicago during the Fair with the idea of guzzling in the rum shops, a good many other thousands of us will not care to go at all.—*Springfield (Mass.) Union.*

LIQUOR IN JACKSON PARK.

"Two saloons have already been established in Jackson Park where the great white palaces rise so grandly, and intoxicants are openly sold to the thousands of workingmen employed on the grounds. Just outside the entrance on Sixty-third street, within the sacred limits of the Hyde Park prohibition district, still other places have been opened, and all kinds of anti-prohibitory beverages are retailed over public bars. Between five and six hundred of the men employed on the great Manufacturer's Building are paid off on Saturday night, and a trip through Sixty-third street groggeries showed how easy it is to accumulate an alcoholic exhilaration and get rid of hard-earned wages at the same time. Ground has been broken for a Moorish palace two hundred feet square. It is a reproduction of the Alhambra. It will have a capacity for one thousand guests, and the right to sell beer." These manifestations are reported to us by the Chicago press, and show that the trail of the serpent is already over the Eden of the Fair.—*Union Signal.*

CIGARETTE SMOKING.

The United States Senate Committee on Epidemic Diseases, has reported its conclusion that cigarette smoking is decidedly injurious to youth; that, in fact, the use of tobacco in any form and by anybody, young or old, is "injurious to the physical condition of man," but that Congress has no constitutional power to prohibit the manufacture or sale of cigarettes in the States, as it was invoked to do. The report, however, favors the prohibition of the importation of cigarettes from foreign countries and of their manufacture and sale in the District of Columbia and in the Territories, as within the power of Congress.

NUGGETS.

The Prohibitionists of Michigan on Wednesday, at Owosso, nominated A. Dodge, of Grand Rapids, for Governor.

Out of 2,700 Congregational ministers in England and Wales, at least 1,600 are abstainers; of 361 students, 320 are abstainers.

The Carriage and Wagon Makers' International Union has ordered the summary dismissal of any person in the union who gets drunk.

The Keeley company in all its branches in forty States must pay a retail liquor tax. Such is the final decision of Commissioner Mason at Washington.

Sir Wilfred Lawson, in recalling the hard names that have been and are still hurled at temperance reformers, reminds them, in his usual happy style, that "fanatics are earnest men in a minority, and a faddist is one who knows something more than the rest of the people."

The Woman's Christian Temperance Union, of Pittsburgh, Pa., has decided to investigate the report that beer is being served to the non-union men at the Union Mills, and, if true, to request the Carnegie Company to stop it, or the W. C. T. U. will call a mass meeting to protest.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.
LESSON XI.—Third Quarter, 1892.—September 11.
SUBJECT.—Philip and the Ethiopian.—Acts 8: 26-40.
GOLDEN TEXT.—He that believeth on the Son hath everlasting life.—John 3: 36.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Acts 8: 26-40. T.—Acts 28: 23-31. W.—Acts 26: 22-29. T.—Acts 17: 1-11. F.—1 Cor. 1: 18-25. S.—Matt. 3: 7-17. S.—Rom 6: 1-11.

1. *From impenitence to worship.*—vs. 26, 27. The angel of the Lord.—Possibly one of the heavenly host set apart to minister to the Saviour and his followers during the establishment of his kingdom; that ministered to the Saviour in the wilderness of temptation; that delivered Peter out of the prison; that stood by Paul in the midst of the tempestuous sea—to strengthen, help and comfort them amid the trials and dangers of their pilgrimage. The lesson taught us is that found in Psa. 34: 7—"The angel of the Lord encampeth about the just." Angel ministry is a prominent feature in both the Old Testament and the New; and it is probable that it still continues to bless the weak but faithful followers of the Lord. The mission of this angel was to prepare the way for the conversion of the Ethiopian treasurer. Philip promptly obeys the divine injunction.

The Ethiopian, born and brought up in the African lands south of Egypt, had evidently been converted from heathenism to Judaism, and in pursuance of the customs of the Jews, had gathered with the others from all parts of Judea to participate in the worship of Jehovah at Jerusalem. That duty performed, he was now returning to his own country. The fact that he had obtained a copy of the prophecies of Isaiah indicates that he had heard of Christ and desired to know more of him. He had become interested in the Word.

2. *Help from others needed.*—vs. 29–35. The angel had been instrumental in sending Philip to the Ethiopian. Now the Holy Spirit comes upon the scene and directs the work of conversion, just as we may believe he does the work of every faithful minister. Philip approaches the chariot in haste. Then he evidently hears the Ethiopian reading aloud the magnificent but sorrowful passages in the fifty-third chapter. As an introduction to an instructive conversation, Philip asks, very naturally, if he understands the context as he reads. The reply is quite as natural: "How can I, except some man should guide me?" Here was a man willing, at least, to be enlightened; and this is the kind of unconverted men whom pious teachers always delight to find. When a man is thirsting for knowledge of the truth, the inspired preacher is filled with joy, and earnestness in seeking is quickest in discerning.

Philip now takes his place beside the Ethiopian, and together they enter upon the work of Bible study. The Scripture upon which their attention was fixed is found in verses 7 and 8 of the chapter under consideration. There is scarcely a passage in the Old Testament so filled with tender appeal to our sympathies as this. The imagery is appropriate and forcible; and when the tremendous exposition of its meaning reaches the understanding of the humble reader, his soul is touched deeply with its power. The whole life of the suffering Saviour is epitomized in these brief sentences. There we learn that he was wounded for our transgressions; that all his sufferings were for our sake, to make atonement for our sin. He bore the sins of men so that to those who repent and believe on his name (1) the sense of justice is satisfied; (2) the evil of sin is shown to be greater than it could have been by the punishment of sin; (3) more than by any other power is the sinner saved from committing sin, and (4) it is the greatest preventive of sin among men. The contemplation of this remarkable passage, when illumined by the Holy Spirit, brings the strongest motives—love, duty, fear, hope—to bear on the hearts of men with the greatest power. Facts visible in every Christian community prove that Christ does bear away the sins of men, as far as the East is from the West. Yet he himself was destroyed by oppression and the forms of judgment. So was he separated from prison and from justice. "Who shall declare his generation?" He was cut off without children, and with but few spiritual children. His life, humanly speaking, was imperfect in the consolations of humanity. He was desolate, forsaken, and without a place to lay his head. Such were the lessons, no doubt, taught by Philip to this deeply interested Eunuch, as he "opened his mouth, began at the same Scripture, and preached unto him Jesus." Let us heed these beautiful, but sorrowful teachings to our own salvation.

As Philip expounded the Word, the Holy Spirit performed his convincing and converting work upon (1) the understanding and (2) the heart of his hearer.

3. *From personal help to faith.*—vs. 36, 37. —The requisites were at hand. There was the water, the Spirit, and the cleansing blood—these three witnesses to the power of salvation upon the soul. The simple faith—"I believe that Jesus Christ is the Son of God," and the confession of that faith, paved the way for baptism—and the work of conversion was complete. If it was not, why was Philip snatched suddenly from this interesting and eventful scene? The child-like faith and obedience of the converted sinner, with the "finished" work of Jesus, leaves nothing more for man to do. The soul is born into the kingdom. It belongs to God and is filled with him.

4. *A few things to remember.*—God gives his faithful ones work to do in some very unexpected places, so that "the desert" shall "blossom as the rose." It is worth one's while to engage earnestly in seeking salvation. God alone can interest the indifferent by his Word and by his Spirit. If we approach the way of salvation we shall be led into it, if we suffer God to direct our steps. By reading and meditation we come to the knowledge of the Word; by prayer, we obtain the measure of its meaning. We should seek help only from those who enjoy the favor of God if we would understand his will and his way aright; but we should seek it from such.

This lesson will teach us that the religion of Jesus Christ is for all men, whether black or white, regardless of our circumstances in life; the condition of obtaining it is earnestness in seeking it; and the promise of success is sure.

A dollar and a half in hand now, for a subscription to the Cynosure, is better than two dollars a year hence.

RELIGIOUS NEWS.

BAPTIST.

—Says a Boston letter: "A great audience was out Monday night to hear Rev. O. P. Gifford, whom Mr. Eddy introduced as "A New England preacher lent for a time to Chicago." Mr. Gifford's apt rejoinder was: "If I were a churchman I should keep Lent."

—Jen Hawk, the famous Chinese convert from St. Louis, Mo., who delivered an eloquent address at the recent Christian Endeavor Convention, has accepted the pastorate of the Chinese Baptist Mission in New York City.

—The Rev. Dr. J. S James, of the First Baptist church, Hartford, Conn., was elected president of the American Baptist Bible and Choral Union, at Crescent Beach; Fred W. Payne, of Hartford, secretary; Charles E. Prior, of Jewett City, treasurer.

—The Baptists of Waterloo, Iowa, have a missionary car, with a seating capacity of one hundred, presented to them by Rockefeller, which they run into small towns to establish outposts. It has been quite a success in its line.

—Keuka College, Yates county, N. Y., has prohibited the organization of secret societies within its jurisdiction.

CONGREGATIONAL.

—The American Missionary Association (Congregational) recently received $1,000 each from two Presbyterians, friends of the cause of missions. This is practical Christian union.

—The next annual meeting of the American Missionary Association will be held in Hartford, Conn., October 25 to 27, 1892. Rev. A. H. Bradford, D. D., of Montclair, N. J., will preach the sermon.

—The *Northwestern Congregationalist* says that the Stillwater experiment in joining forces with the Roman Catholics in the public schools has proved so much of a failure that it will not be tried another year. Sectarianism could not be kept out, and more than 1,200 citizens of the place petitioned against the further employment of the sisters as public school teachers.

—An English paper in speaking of Dr. Hall's church, Congregational, in London, says: Its Gothic arches and pillars, its chancel, and mosaic pavement, and stained glass windows, are exactly such as are met with in an Anglican cathedral. The pulpit is at the side, and a handsome eagle lectern occupies the front center of the transept. Dr. Hall does not enter his pulpit at the beginning of the service. With his assistant, Mr. Grainger, both in surplice and stole, he sits in the first seat of the choir throughout "morning prayer." The service is taken from the Church of England Prayer Book, and in compiling it no deviations from the English liturgy were made but such as were thought likely to extend its use among evangelical Christians. The General Confession, the Apostles' Creed, the lessons of the day were gone through on Sunday morning as in the Established church.

EVANGELISTIC.

—East Northfield, Mass., was formerly known only as the home of the evangelist, D. L. Moody, until 1879, when Northfield Seminary was founded by him. Starting with twenty-five students in 1879, the number has steadily increased until to-day nearly 400 students avail themselves of the privileges offered at Northfield. Mt. Hermon Boys' School, founded by Mr. Moody two years later on the opposite side of the river, offers to boys the same advantages as the seminary offers to girls. The seminary buildings are utilized for the guests at these conferences.

—Rev. S. E. Young, of Asbury, N. J., invites Christian Endeavor Societies and other religious organizations in neighborhoods where there are Life-saving Stations to communicate with him with the object of co-operating with the society, recently formed, for promoting Christian work among the life-savers.

—The Evangelical Association has a conference in Japan with 23 preachers.

JEWS.

—A remarkable scene was witnessed in the Synagogue of the Sons of Jacob, at St. Paul, Minn. A strange rabbi rose and began to preach. The audience was delighted till he began to preach Christ crucified. Then the congregation rose to a man and rushed on him. They knocked him down, pounded him, and threw him out of the synagogue. He can sympathize with Paul.

LUTHERAN.

—According to the Minneapolis *Journal* of the 11th inst., G. Markhus, manager of the Norwegian *Weekly Amerika* of Chicago, has accepted a call to a professorship in Luther College, Iowa. Mr. Markhus has been a member of Rev. Mr. Bartholomew's congregation, in Chicago.

—The Lutheran population of Chicago is estimated at a quarter of a million, of whom 125,000 are Scandinavians.

METHODIST EPISCOPAL.

—During the five years for which the fund for the extension of Methodism in South Wales has been in operation, it has made grants in aid of the erection of thirty-seven new chapels; thirty are in places in which no Wesleyan chapels previously existed.

—A Methodist minister, in lodge-infested New Hampshire, stands up for Masonic assassination. He insists that for a man who breaks lodge oaths, "no penalty is too severe."

—The man who preached the first Christian sermon in Chicago, sixty-one years ago, now in his 92nd year, addressed a large audience in the First Methodist church in that city on a recent Sunday. His name is the Rev. Stephen R. Beggs. There were then, he said, no streets and no street-lamps save lightning bugs. He lived for a while in the fort, where in three weeks thirteen children were born. He was afterwards a circuit rider in Missouri, when there was not a white man's house or hut between him and the Pacific Ocean.

—One-third of the population of Canada are said to be adherents of the Methodist Episcopal church.

MISCELLANEOUS.

—From March 1 to July 1 the missionaries for the American Sunday-school Union in the Northwestern District, under the superintendence of T. G. Ensign, of Chicago, organized and reorganized 395 Sunday-schools (over three a day), into which were gathered 1,360 teachers and 10,814 scholars, besides aiding other schools in 970 cases, where 5,902 teachers are giving Bible instruction to 53,075 scholars. They held 1,905 meetings, made 11,294 visits to families, distributed 1,260 Bibles and Testaments and $1,094 worth of religious literature, and traveled 77,355 miles.

—The British Sunday-school Union reports 6,661 schools, with 152,977 teachers, and 1,531,432 scholars.

—The American Sunday-school Union since its organization has established 86,000 Sunday-schools.

—The Swedish Missionary Society is actively at work among the Laplanders. They have an orphanage at Ange, and six mission schools in other parts of Lapland, in which 173 children have received instruction. The king granted them 2,000 crowns; but during the past year their expenses were 1,500 crowns in excess of their receipts.

PRESBYTERIAN.

—The Fulton Street daily noon prayer meeting, N. Y., celebrated its thirty-fifth anniversary recently.

REFORMED CHURCH.

—The federal union between the Reformed (Dutch) church in America and the Reformed Church (German) in the United States that has been under consideration some time, has been postponed one year by the synod of the first named body. It is possible that the union may never be accomplished, as many in both churches are outspoken in their opposition to it.

NEWS OF THE WEEK.

WORLD'S FAIR.

Work is progressing finely at Jackson Park, and indications are that everything will be ready for the dedicatory exercises.

The foreign affairs department has heard recently from many nations relative to exhibits and space.

The Italian government proposes to make a large display.

Designs have been agreed upon for the souvenir half-dollars.

A Wisconsin man offers to exhibit a new motor which rivals Keely's famous invention.

The Executive Committee passed a resolution requesting the committee on public comfort to secure moderate hotel and boarding-house rates.

The Latin-American exhibit will be large and complete.

William E. Curtis will carry invitations to the descendants of Columbus.

Prominent Chicago Democrats are trying to induce Grover Cleveland to attend the dedicatory exercises.

Major Kimball, of the United States Army, has been detailed by General Miles to assist the committee on ceremonies.

The concession for selling cut flowers on the Fair grounds was granted to Gallagher, the florist, by the ways and means committee.

The council of administration was organized with the election of H. N. Higinbotham as chairman and A. W. Sawyer, assistant secretary.

CHICAGO.

A new Hahnemann Hospital is to be erected on Groveland avenue, to cost $100,000.

Lena Reulexa was accidentally killed by being pierced by a pair of scissors she held in her hand during a fall.

President Garland, of the Amalgamated Association, stated Wednesday that the North Chicago Rolling Mill Company had signed the scale.

Drinking fountain devices will be placed on several fire hydrants.

Garbage crematory companies will put plants on exhibition in hope of making a sale to the city.

The digging of the drainage channel has been begun. The plans of the work will be exhibited at the World's Fair.

Officers Somerby and Delano, of the Iron Hall Society, were in the city last week, and are believed to be carrying on a secret conclave.

City officials favor a change in the special assessment department, so as to do away with rebates.

Captain Porter, of the secret service, confiscated some saloon checks and business college notes made by Chicago manufacturers, as they too closely resembled government money.

The Northwestern Immigration Association of Chicago, composed of colored men, was formed last week, with a view to aiding the Southern colored people to find homes in the North.

Miss Ada C. Sweet, president of the Municipal Order League, in an interview, characterized the condition of the streets and alleys of Chicago as disgraceful, and outlined a plan of reform.

Francis A. Riddle, attorney for the Board of West Park Commissioners, says the law provides that Garfield Park shall be used for a pleasure ground exclusively and that therefore the Academy of Sciences cannot be located there.

Chicago physicians say this city is in a condition to invite cholera should the plague break out in this country.

Deputy Health Commissioner Hayt, in an interview, said the city could replace the contract garbage system with its own plant at a cost of $250,000.

Four more saloonists lost their licenses for keeping open after midnight.

Dr. F. W. Reilly, secretary of the State Board of Health, was in the city yesterday conferring with Dr. Ware and other officials on the means to be adopted for the prevention of cholera.

(*Continued on 16th page.*)

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 22 to Aug. 27:

Dr A G Young, D B Sherk, W F Pratt, J Hamilton, F A Powell, Mrs A Van Deventer, C K Green, G M Clark, E J Chalfant, Rev R M Mays, N Countryman, J P Wiley, I Sanders, Mrs S E Richards, M W Holt, D O Tussing, Rev C H Hunter, A Walston, R J Gault, C Merrick, W Carr, J Flieman, N N Green, A J Loudenback, H Stahl.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	65		75½
Winter No. 2	71¾	@	75½
Corn—No. 2	51	@	52
Oats—No. 2	34¼	@	35
Rye—No. 2	62½	@	63½
Bran per ton		@12	25
Hay—Timothy	9 00	@12	00
Butter, medium to best	15	@	25
Cheese	03	@	9½
Beans	1 25	@ 1	75
Eggs	16	@	17
Seeds—Timothy	1 40	@ 1	53
Flax	97	@ 1	03
Broom corn	04½	@	07
Potatoes, per bu	48		70
Hides—Green to dry flint	2½	@	06½
Lumber—Common	10 00	@13	00
Wool (washed)	24	@	32
Cattle—Choice to extra	4 95	@ 5	60
Common to good	3 80	@ 4	55
Hogs	4 60	@ 5	50
Sheep	3 50	@ 5	00

NEW YORK.

Wheat	80	@	83½
Corn	58½	@	60
Oats	39	@	42
Eggs	19¾	@	20
Butter	14	@	24
Wool	15	@	35

KANSAS CITY.

Cattle	1 50	@ 4	70
Hogs	4 50	@ 5	40
Sheep	4 30	@ 4	65

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Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine' D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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HOME AND HEALTH.

PICNIC LUNCHES.

Meats for sandwiches should be boiled the day before; then after removing bone, skin, and gristle they should be put in packing tins, heavily weighted, and set in a cool place over night, writes Mrs. A. G. Lewis in the July *Ladies' Home Journal*. Cut in very thin slices.

Bread one day old is best, and a very sharp knife is needed for cutting it into thin slices not over three inches square. These buttered slightly may be daintily filled with ham, salad, sardines, tongue, or whatever one likes.

Then cut pieces of confectioner's paper just large enough to cover the sandwiches neatly. Place them side by side, closely packed, and they will preserve their shape without breaking. The paper is not to be removed until served.

Cakes must also be one day old; and for picnic use a little extra flour in stirring, and an extra five or ten minutes in baking, will insure a firmer crust. Frosting, if put on hot, does not crackle and fall off. Cookies are more desirable than loaf cake, as are also cup and gem cakes. Jelly and cream confections are seldom nice for picnic serving.

Pies made of jellies, fruits, or sweets are best cooked turnover fashion, the pastry covering the filling entirely. Lay them in paper covers, and they serve thus very conveniently.

Lemon, orange, strawberry, raspberry or currant juices should be extracted, then sweetened, and when well dissolved, bottled. Drinks can then be prepared by adding two tab'espoonfuls of the liquid to a tumbler of ice water. All these juices combined make a delicious drink.

Strong coffee or tea may also be prepared and served in the same way. Bright tin mugs are more convenient than tumblers, and there is no danger of breakage.

Hampers with several trays are more desirable for packing. Ordinary lunch baskets are a difficulty. White confectioner's paper should be used for lining the baskets and for separating the different kinds of foods; also for covering neatly individual pieces. Cookies and crackers must be put in tight boxes. Plates are too heavy, but bright new biscuit tins—the square shapes are the best—are very useful in packing, and with fringed napkins laid inside they serve well for salvers in handing the food around. Paper napkins are best.

Whatever is to be eaten last should be packed at the bottom of the hamper and that to be served first at the top. Fruit, pickles, olives, and cheese must not be forgotten.

WORTH REMEMBERING.

It is well, as far as possible, to avoid dosing with expectorant medicines, as they irritate and offend the stomach, and rarely do any good. The cough cannot be prevented; it is nature's way of throwing off offending matter from the lungs. Rational living is the best remedy and alleviation.

Pork, whether fresh, salted, or smoked, should be thoroughly cooked; for it is well known that it is especially liable to be infested (not to speak too strongly on the subject) with parasites, the most dreaded of which is the *trichina spiralis*. Tapeworm also comes from infested pork. All meat is, in fact, the better for being thoroughly cooked.

Damp situations are entirely unsuitable as building sites. Residence long continued in a damp atmosphere is a powerful influence toward developing scrofulous disease. Persons who are obliged by force of circumstances to live in such a locality should have their living rooms and sleeping rooms up stairs and go out into the sunshine as much as possible.

Many people advocate the shower bath, but few constitutions can stand it; in fact, it is highly dangerous to many persons of weakly habit; for they have no reactive power. Says a clever writer on this subject: "Every change in our growth and development is slow and gradual. If nature approved of sudden changes she might make a man bald in a single night. We cannot stand shocks, and I don't believe we were ever intended to."

Freckles are considered a great disfigurement by their unhappy possessors, and sometimes, when they are very numerous and dark in color, they really are. The best way is to keep from having them by wearing a green veil. Do not keep out of the sun and air, however; it is better a thousand times to have them than to lose the benefits from sunshine and pure air.—*Exchange.*

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FARM NOTES.

AGRICULTURAL.

Sheep are better than hogs for picking up fallen fruit.

The hen is an efficient insect destroyer in the orchard.

Ground bone and muriate of potash are excellent fertilizers for fruit.

Rub all lice-infested animals with a mixture composed of equal parts of sweet oil and kerosene.

Never undertake to treat an animal whose disease you do not understand, but employ a competent veterinary surgeon.

It is estimated that in the United States there are 2,800,000 hives belonging to 70,000 rearers, and producing 61,000,000 pounds of honey yearly.

The wild black cherry is highly recommended for timber planting. It grows very rapidly and produces a wood of great value, ranking next to mahogany for cabinet work.

Dampness in the poultry yard is the great assistant of roup, and should be avoided. On heavy clay soil, where the poultryman must build or do without poultry, a drain made of tile should be a feature of every yard. A sandy location is best, however, as it is dry and free from filth.

The latest reports from fruit growers the country over indicate a crop considerably under the average. Late frosts and long continued rains have played havoc with vineyards, orchards and small fruit plantations. Apples are in better shape than any of the other fruits and a fair crop is hoped for.

To lessen the suffering of poultry while being shipped, follow these rules; Do not crowd them. Place cups for water at the four corners of the coop and also midway between. Place boxes of feed by the side of the cups. Put sand and gravel on the floor. Have the coops at least twenty inches high with a cloth top and the sides open, so as to protect from the sun as well as provide air and keep the coop cool.

Corn is not easy of digestion, and hogs fed on it easily become cloyed. A dose of hardwood ashes, and still better if ashes are made from corn-cob, restores the appetite and keeps them in thrifty condition. This, however, is only to be recommended for fattening pork, as the ashes, like the soda and baking powders used for making biscuit, is really injurious to digestion in the long run. With hogs that are fattening, the digestive organs a year hence are matters of minor importance.

Hens cannot eat too much in cold weather nor too constantly if the food be of the right sort. An exclusive carbonaceous diet will not answer; to fatten them is not the object, nor is it desirable. Dry bran in troughs which they cannot soil, vegetables to pick on, oats to pick from the sheaf, chopped, steamed clover hay sprinkled slightly with bran—all these are good, but none more easily prepared nor cheaper than the dish of dry bran. Keep it by them continually. With it abundant water will be appreciated; if it be supplied hot, so much the better. The birds pick all day long when free in summer. If they cannot do it in winter they will not do their best. Keep an open eye for the most frequent layers of big eggs and put them in the breeding pen.—*Practical Farmer.*

HORTICULTURAL.

An excess of manure is injurious to grapes.

A sharp steel rake is a good weed-killer at the start.

Cultivation will benefit the trees for a few years after setting out.

Prune the trees in the orchard; keep in good shape from the start.

Arrange to keep the tomatoes off the ground and lessen the risk of rot.

Salt or salt brine can often be applied under the pear trees with benefit.

The peach tree bears most at the extremity of its branches, and for this reason is more liable to break down when laden with fruit. Pruning early in the season is advisable on this account.

When through with a crop in the garden put what is left under the ground.

Clover loosens up the soil by penetrating it, and when it decays helps the soil mechanically.

Corn is one of the best crops to grow in an orchard; potatoes come next, and beans are probably next.

A pedigree plant may be said to be one which possesses the best points of its variety in the greatest perfection.

On clay land especially the applying of coarse fresh manure is beneficial on account of the mechanical effect produced.

No plan of management will be best in all cases; the owner must adapt the treatment to the condition of the orchard.

If second or third crops are to be grown in the garden, be ready to plant them as soon as the first crops have matured.

Supplying all of the essentials of a crop, such as a good soil, thorough preparation and good seed are of more importance than the signs of the moon.

Plant the crops in the garden so as to cover the whole summer rather than to rely upon any one that will only cover a portion of the season; there is usually less risk and more profit.

It requires the very best of management to make the farm carry sufficient manure to keep up the fertility of the soil without using green manures or commercial fertilizers.—*Live Stock Indicator.*

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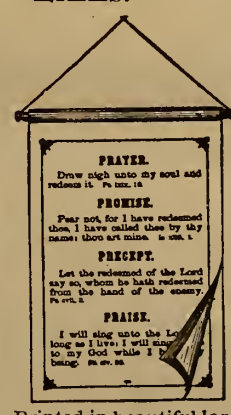

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NEWS OF THE WEEK (*Continued from 13th page*).

LABOR.

One hundred and twenty-four Lackawanna switchmen and fifty of the Buffalo, Pittsburg & Rochester Railroad Company's switchmen at Buffalo struck entirely from sympathy for the other strikers, Tuesday.

Strikers at Homestead became so boisterous Tuesday that General Wylie ordered a bayonet charge by the troops. The crowd then quickly dispersed. Two strikers were arrested.

Charles Gabel, a non-union switchman, was attacked by five strikers in the yards at Buffalo Tuesday, and he is not expected to recover from his injuries.

Thomas J. Manaher, one of the switchmen who went on a strike, was probably fatally shot by militiamen Tuesday because he and four other strikers would not leave the Lehigh tracks.

In Marquette county, Michigan, the last of the five big pig iron furnaces went out of blast Tuesday and not a pound of pig iron will be made in the county until the pig iron industry improves.

At midnight Wednesday, mainly as the result of an unsuccessful effort to involve other railroad organizations in the switchmen's strike at Buffalo, it was officially declared off by Mr. Sweeney.

Michael Broderick, 17 years old, was shot in Buffalo Thursday by soldiers of the Twenty-second New York Regiment, who accused him of throwing stones at them.

Over 200 men from the Twenty-ninth street Pittsburg mill of the Carnegie Company quit work Thursday in sympathy with the locked-out men.

Grand Master Sweeney, of the Switchmen's Association, was assaulted and knocked down on a Buffalo street corner Thursday by a union switchman, who was one of an angry crowd embittered against their leader on account of his action in ending the strike.

Not satisfied with the stoppage of the strike by Sweeney, and with alleged grievances of their own, the switchmen on the Lackawanna and Nickel Plate Roads at Buffalo quit work again Thursday.

At Coal Creek, Tenn., the trial of the leaders of the insurgent miners was begun, and the troops captured a few more of the law-breakers at Oliver Springs.

At the meeting of the Letter-Carriers' Association Thursday, Frank E. Smith, of San Francisco, was elected president and Kansas City selected at the next place of meeting.

President Gompers, of the Federation of Labor, said that the striking switchmen at Buffalo and the strikers at Homestead would be victorious; that the struggle had just commenced instead of being at an end.

COUNTRY.

Again the east-bound record for transatlantic steamships has been broken, this time by the Inman liner City of New York, which arrived at Queenstown Tuesday, beating the Teutonic's previous best time by 1 hour 46 minutes.

Crop prospects in Canada are reported good and bountiful harvests are predicted.

Perry Turner, the Kentucky outlaw, has been found guilty of the murder of Isaac Lewis, and sentenced to twenty-one years in the penitentiary.

Owing to the difference between the Julian and the Gregorian calendars Governor Merriam, of Minnesota, has issued an amendatory proclamation changing the day for the Columbia celebration from Oct. 12 to Oct. 21.

Indiana Red Men will hold a celebration of all tribes in that State at Columbus Oct. 21.

Strong precautionary measures will be put into operation at New York, Boston, Philadelphia and other Atlantic ports to keep cholera out of the country.

Diphtheria is epidemic at Brighton, near Hillsboro, Ill., a large number of children and some grown people being affected.

Louisiana Lottery agents now in Honolulu offer an immense sum of money in the event that a charter is granted the company by the Hawaii Legislature.

William Wafier, a farmer living near Olmstead, Ill., was shot and killed by unknown parties firing on him from ambush.

Dr. Enoch Chase, who settled in Milwaukee in 1833, died on Tuesday.

E. Louis Lowe, ex-Governor of Maryland, died at his home in Brooklyn on Tuesday.

Ex-Gov. Myron H. Clark, of New York, died Tuesday at his home in Canandaigua.

James F. Failey, of Indianapolis, has been appointed receiver of the Order of Iron Hall. His bond has been fixed at $750,000.

The Rev. John B. Jacobs, pastor of the First Methodist Episcopal church at Webb City, Mo., was drowned Tuesday afteenoon while seining in the river there.

At a meeting of the East-bound Traffic Association, held at St. Louis Tuesday, new rates equalized with the Chicago rates were adopted, to go into effect Sept. 6.

J. S. Hamilton, United States deputy marshal of Owsley county, Kentucky, was shot from ambush, Tuesday, near Crocketsville, and it is thought that he cannot recover. Moonshiners are suspected of being the guilty parties as the marshal arrested several of them recently.

Advices received at the White House on Tuesday from Loon Lake state that Mrs. Harrison is steadily improving. Her recovery is gradual, but each day shows some gratifying change.

Roanoke, Va., was visited by a cloudburst Tuesday morning, doing great damage. Stores were flooded in the business portions of the city, which is on low land, the damage being estimated at $1,000,000.

People's party of the Seventh Congressional District of Iowa, in convention at Des Moines, Wednesday, nominated Professor E. A. Ott, a university instructor, for Congress.

President Harrison has appointed Robert Forrester, of Utah, to be mine inspector of that Territory.

Alexander E. Lewee, deputy treasurer of the parish of Natchitoches, Louisiana, is a defauiter to the extent of $9,000.

At a meeting in New York Thursday of Western and Eastern anthracite coal agents it was decided to again advance the price of coal 25 cents Sept. 1.

Gertie Carns, the female balloonist who has been making ascensions at the Detroit Exposition grounds, was killed Thursday afternoon by falling from a great height.

Gen. Weaver opened his campaign in the South at Prescott, Ark., Thursday, addressing an audience of over 5,000 people. He refused to divide his time with either of the United States Senators from Arkansas.

A bill in equity was filed in Philadelphia Thursday against the supreme sitting of the Iron Hall. The court was asked to appoint a receiver for the State of Pennsylvania and grant an injunction restraining the use of any funds by the officials.

At a meeting of the executive committee of the International Conference of State Boards of Health held at Indianapolis Friday, an international quarantine inspection commission was appointed, and it was suggested to memorialize President Harrison with the object of stopping immigration from cholera-infested ports.

A bulletin issued by the Census Bureau at Washington, D. C., states that there are 2,240,354 communicants in the Methodist Episcopal church in the United States, represented in 102 annual conferences. It has 22,844 church edifices, with a seating capacity of 6,302,708, valued in the aggregate at $96,723,408.

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Additional particulars of the recent very successful anti-secrecy district convention at Canby, Ore., were received from Bro. Nichols too late for insertion in this issue. They will appear next week.

A specimen of the tyranny of the lodge system over its adherents was seen in notices printed in the daily papers, restraining them from laboring on Labor Day, under a penalty of $10 each. A safe estimate places the loss of wages by this demonstration at not less than $150,000 in Chicago alone, and millions more throughout the Union; money that many of these poor workingmen cannot afford to lose. Thousands more were worse than wasted in intoxicating drinks. It was a harvest for the saloons.

Another "benevolent" secret order—that of "Solon"—is in trouble. A dispatch from Pittsburgh, Pa., September 2, states that R. J. Godfrey, Supreme Treasurer, and other members were on trial before Alderman McMasters on a charge of embezzling funds of the order. The information was made by W. H. McKelvey. The principal witness was A. F. Sawhill, an expert accountant, who said that when he took charge of the Supreme Treasurer's books, he found a shortage of $1,353, and Sept. 25 last there was a shortage of $14,233. The hearing was adjourned until Friday of this week.

The cholera is making terrible havoc in Russia and several other foreign countries, and everywhere the authorities abroad and at home are on the alert to prevent the ravages of "the pestilence that walketh at noonday," and makes darkness a horror. Its coming is rightly to be feared; but to give it undue importance with slavish fear before it comes is distrusting the power of God. A clear conscience, a cool head, sobriety, regularity of habits, careful diet, cleanliness and cheerfulness are excellent safeguards. One remarkable feature of this epidemic is that dread of it is a great predisposing cause.

Mr. John Bidwell, the Prohibition candidate for President, has written a letter accepting his nomination, in which, in substance, he states that liquor costing two billions of dollars a year is a nuisance, evil and immoral; that women of America should be emancipated, allowed to vote and be man's equal; that but a small percentage should be charged for loans of money; that monopolies should be suppressed, also gold-accumulating combinations, and that the present oppression of the workingman must be lifted. Mr. Bidwell's platform is broad enough to accommodate a pretty large and respectable constituency.

The announcement of the annual fall festivities at St. Louis, Mo., is an event of public interest. This year, at an outlay of something like a million dollars or more, extraordinary attractions were provided for the grand opening, last week, of the Exposition, the annual fair, the street illuminations and the Veiled Prophet parade, on an unusually superb scale. The street illumination was distinguished by over 50 arches and over 75,000 electric lamps and gas jets; and everything was conducted on a similarly magnificent and expensive scale. Accompanying the announcement the management issued a handsome *souvenir* book—"St. Louis through a Camera"—filled with artistic views of buildings, scenery, etc., in "the city by the great bridge." St. Louis is a fine and growing city, and possesses numerous advantages for business and other investments.

Germany has no use for either the Society of Jesus or the Redemptorist Fathers, and carefully excludes them, by law, from the empire. The relation of the Redemptorists to the Jesuits is now extensively discussed. The general opinion is, that there is practically no difference between them. Recent statistics show that the Redemptorists have 132 cloisters in 12 provinces. Two of them are in America, the province of Baltimore and the province of St. Louis. The authorities of the order report a membership of 2,557. Of these 1,232 are priests, 378 clericals, 287 lay brethren, and 360 novitiates. Of what possible use they are in this country few can tell. The religion of the Lord Jesus Christ has no need of "cloisters" or lodges; and if the Redemptorists are no better than the Jesuits, they are dangerous foes to liberty of conscience and our free republican institutions.

Rev. Justin D. Fulton has for two months past supplied Rev. O. P. Gifford's pulpit at Immanual Baptist church in this city, during the latter's absence. At the close of his engagement, the church expressed their high appreciation of "the faithful and loving spirit manifested at all times" by him, and especially "commending him for his earnest efforts to reach and win Roman Catholics." Perhaps the comment of Deacon Lyford, of Immanuel church, expresses the feeling with which his ministrations inspired the people: "I have been led, as never before, to realize our duty to Romanists. We have considered Romanists as beyond our reach; that there was a wall between them and us, so that it is useless for us to try to save them. We send the Gospel to all parts of the world to save the lost; but Romanists are all around us, and they need salvation as much as any people in the world. They are building their hopes of salvation on the wrong foundation. If *we* are right, *they* are wrong. They put so much between themselves and Jesus Christ that all their hopes are vain. It is therefore our duty to labor for their conversion."

The Iron Hall endowment society is dead. "Supreme Justice" Somerby recently expressed his belief that the order will be revived. Insurance Commissioner Merrill, of Massachusetts, calls that belief "sheer nonsense." "There is no chance," added the commissioner, "of his or anybody else resurrecting the Iron Hall. It is dead now as a door-nail. The fact is, the people who have been and now are identified with it have lost confidence in it by this latest showing up of the order. He may be able to get some fools to go in for a resurrection of the Iron Hall, but you can depend on it that the bottom is knocked out. The end has not only come for this order, but for all the endowment orders now existing. The only thing that encouraged them was the fact that the father of them all, the Iron Hall, was in existence, and had been for ten years. They said, 'If the Iron Hall can do this thing why can not we?' The fraternal societies, like the Royal Arcanum, American Legion of Honor, and Knights of Honor, will feel the effect of the fall of the Iron Hall, but it will be only temporary, and such organizations will weather it all right."

A correspondent of the *Gospel Messenger* asks this question in a recent number of that paper: "What is a brother to do, who is a mechanic and out of work, and has nothing to depend on but his daily work at his trade. He can get plenty of work at good pay, if he joins the Knights of Labor. Now what is he to do in this case?" The *Gospel Messenger* is the organ of the Brethren church in Illinois and Pennsylvania, which is opposed to secret societies, and its editor, in "the courage of his convictions," gives his correspondent this sound reply: "The only question that can be about it is, Is it right to unite with such societies? The church has decided that it is not, and the late labor troubles at Homestead and other places show that our position is not only well taken, but that these organizations are really the laboring man's worst enemy. They are unreasonable and even tyrannical in their demands, even to their own members. No, trust in the Lord; take such work as is offered, and he will provide." This is the Christian view of the case. It is no more right to "do evil that good may come" than it is to insist that "the end justifies the means;" two aphorisms that may suit the Masonic philosophy, but find no indorsement in the Bible.

THE GRAND ARMY OF THE REPUBLIC.

[A Pamphlet issued by the Mixed Lutheran Pastoral Conference of Sheboygan and Manitowoc Counties, Wis.]

The Grand Army of the Republic is a society of veterans. According to Chapter I, Article 4, of the Constitution of the order, there can become members of the society, "soldiers and sailors of the army, fleet, or marine corps of the United States, who have served in the war for the suppression of the Rebellion between April 4, 1861 and April 9, 1865, and who have after such services been honorably discharged and have at no time borne arms against the United States."

According to Chapter I, Article 2, this organization is to serve: 'For the preservation of those friendly and fraternal feelings which unite those sailors, soldiers and marine troops who unitedly have fought down the past Rebellion. The society has also other purposes in view which are not to be rejected; for example, to procure support and protection for needy war-comrades, and especially their widows and orphans."

It is, however, not enough to pursue good objects; it is needful that, for the accomplishment of such object, right means and ways should be made use of, if one wishes that Christians who are guided in all respects by the revealed Word of God are to take part in the same.

Unfortunately the founders of the society were of the opinion: "That a secret society, with signs, grips and password, would best serve the accomplishment of the purposes and objects."

Thus General Lucius Fairchild, who himself has been Commander-in-chief of the Grand Army, reports, in a public writing of the year 1887. He bears witness, likewise, in this writing, that at the first regular gathering the persons present had sworn the oath of secrecy. See the *Lutheran* of June 17, 1888. The *Lutheran* reports furthermore: "In a letter before us of Nov. 22, 1887, the present Commander-in-chief Rea writes: "You will notice, if you look at Article 13, Chapter 5, page 32, of the regulations of the order, that it is not at my option to send you a copy of the ritual." The above-named Commander-in-chief also repeatedly speaks of the "secret work" of his order.

In the place referred to by Mr. Rea, it says, under the superscription "Secrecy:" "The ritual and the unwritten forms of the Grand Army of the Republic are to be kept secret." Those violating these regulations are threatened with expulsion in disgrace. Other members also confessed that the Grand Army is a secret society, and that they have had to render the oath of secrecy at their reception.

Although we gladly admit that the Grand Army as a society pursues no objects purposely hostile to the church, and that it also has many praiseworthy aims in view, nevertheless no true Lutheran Christian can be a member of the society. He knows that the Lutheran church has declared itself against all secret, oath-bound societies. The reason why it must do this is next to be shown.

SECRETISM.

St. Paul writes, in Romans 12: 17: "Take thought for things honorable in the sight of all men."

Dr. Philippi: "The apostle exhorts the church to take thought for what is good; that is, for a moral or honorable life in the sight or in the judgment of all men; that is, not only before Christians, but also before Jews and heathen."—Commentary to the letter to the Romans.

Dr. Luther: "That is, as he says in 1 Thes. 5: 22: Avoid all appearance of evil; and in Philippians 4: 8: Whatsoever things are true, whatsoever things are honest; all this is said about the outer life, in order that the Christian may not think that he can do whatever he wants to, whether it pleases nobody or everybody. For this he is to do only in matters of faith, but in outward life he is thus to deport himself that nothing blameable is to be found in him, but that he pleases everybody. 1 Cor. 10: 32: Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God. 1 Peter 2: 12."—Aberle, the Epistle to the Romans, page 325.

Dr. Walther: "It is needful that a Christian should take thought for things honorable before everybody. So then he is to be concerned not only to do what is right in itself, but so to act that everybody may deem it right. He must not only avoid evil, but every appearance of evil. He must not only preserve his Christian freedom and his conscience, but for the sake of those who are weak he must, in his outward life, limit that freedom where necessary or yield it entirely."—Epist. Post., page 81.

Further: "If it is a matter of indifference to a man what other people think of them; if a man is satisfied with merely doing no evil although others take offence at it; if, for instance, Christians become members of secret societies about which nobody knows anything except the members, whether they have in view what is good or bad, the consequence is that there can be no true peace, no true union of heart amongst men."—Epist. Post. page 84.

The Christian who desires to be obedient to the Word of God and "to take thought for things honorable in the sight of all men," is therefore not permitted to do whatever he wants to, irrespective of the fact that it pleases nobody or everybody. He must take his fellowmen into account in respect to his outward life.

In matters of faith we are, of course, bound to the Word of God; there we are compelled to believe, and to acknowledge as truth, that which the natural mind of man holds for folly. There the only decision rests upon what does God say in his Word.

In matters of faith we are bound to God's command. We must do what God commands and avoid what he forbids. Daniel did not allow any command to interfere with prayer, and his three comrades did not obey the command to worship the image. Whatever touches our conscience touches also our faith; for faith cannot accommodate itself to a bad purpose in the heart.

If our life is according to the law of God, we shall also take thought for things honorable in the sight of all men, for the revealed moral law and the inherent law of nature agree. According to both, revolt against authority, murder, adultery, drunkenness, stealing, lying, and the like, are injurious. Therefore, Paul says of the works of the body, that they are manifest.

To outward life, however, there belong also the indifferent things which we may do or leave undone, because God has neither commanded nor forbidden. In the use of this freedom, however, we are not permitted to proceed without thought; we have to take into account our fellowmen. If we are in danger of incurring the appearance of evil and of giving offence, we are not permitted to do it.

Now, there are, of course, queer people in the world who have wonderful ideas about things honorable; if we were to be guided by them, we would not be permitted to speak German nor to do many other things. However, it would be easy to prove against these that our doings and actions are neither against the law of God nor against public morals, and that they, much to the contrary, have very queer notions in their heads; but this is needful that we be able to justify our actions before our fellowmen as honorable. God himself demands of us that which the apostle recommends with the words, "Take thought for things honorable in the sight of all men."

Now let us apply these truths of Scripture to secret societies, bound by an oath to conceal certain things from the eyes of all uninitiated, and to carry on their work in secret. It may be that their hidden work is something very good; it may be that in their meetings nothing evil is done; it may be that a Christian who observes these things is able to justify his doings before his own conscience; all this admitted, nevertheless, he does *not* take thought for things honorable in the sight of all men. Bound by his oath, he cannot justify his actions before his fellowmen; and yet we are commanded to take thought for things honorable, not only in the sight of God, who observes what is secret; not only before our own conscience, but also in the sight (that is, in the judgment) of all men. Even General Lucius Fairchild is compelled to confess: "It lies in the nature of things that secret societies are readily looked upon with suspicion." See the *Lutheran*.

Truly, the doings of secret societies are suspicious because they are so anxious to conceal them from all uninitiated. Christ says: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 20. He, who without having just cause, is so anxious to conceal what he does that he communicates it only to those who have bound themselves beforehand with an oath not to reveal it, certainly invites the appearance of evil and the suspicion that he is engaged in evil.

Christ was able to say: "I spake openly to the world," etc. . . . . "in secret have I said nothing." John 18: 20.

It is befitting to a Christian to follow the example of Christ. A Christian ought never to invite the appearance of evil, to-wit: That he is one who works in the dark whose doings have cause to fear criticism.

The secret doings of the devotees of secrecy is suspicious to us, however, for another reason; to-wit: because so many secret societies have, in fact, turned out to be the tools of dark powers; thus, for instance, the Russian Nihilists, the Italian Mafia, the Irish Mollie Maguires, the Southern White Caps. That these spread fear and terror about them; that they work death and destruction, and are able, often for a long time, to escape the punishing arm of justice, is to be ascribed especially to their secret activity, which they have bound themselves by oath to conceal.

The *Lutheran Witness* of July 7, 1891, writes with reference to the excesses of the Italian Mafia in New Orleans: " . . . . the murders committed by the Mafia are to be laid at the door of secretism; an ordinary band of criminals would be unable to do what this secret society has done." . . . . "Freemasonry killed Morgan, because of the same thing. Secret societies have often turned investigations against their members into a mere farce. . . . . ."

In view of such hard accusations against secret societies, those who know themselves unentangled by their doings and wish to have nothing to do with them should declare themselves freed from a principle which bears such evil fruits. We may further argue that we live in a union of States, where the people govern themselves. If everything is to be done decently and in order, the public authorities ought to be consulted, in order that just criticism may be exercised. The doings of secret societies are withdrawn from public criticism; this being so, a few demagogues working underhandedly are able to lead thousands without its being possible that their course should be criticised. It is a fact that the Grand Army plays a part in the politics of our land.

Truly, there is no wonder that patriotic citizens look upon secret societies as suspicious; the only wonder is that the government has not long ago forbidden secret societies as injurious to a free State.

By the the word of the apostle, "Take thought," etc.; and by the word of the Lord, "Every one that doeth evil, hateth the light," etc. All secret societies are condemned. The principle at the foundation of them all is un-Christian.

(*To be continued.*)

MORMONISM IN WEST VIRGINIA.

BY J. W. MOSS.

A few weeks ago, in looking over one of our county papers, my eye fell upon a very flattering account of a big meeting held by the Mormons in Wetzel county, West Virginia, which had been sent in by a correspondent from that place.

This set me to reflecting upon the Mormon question a little; and I thought that a brief account of that sect, as it has shown itself in this vicinity, might not be without interest to the readers of the *Cynosure*.

Mormon "priests" and "bishops," from Pittsburgh, Pa., and other points, have been operating in West Virginia for some fifteen or twenty years; but it does not appear that they have succeeded in gathering a very large number of adherents at any one point.

They parade under the not-objectionable title of "Latter-Day Saints;" one of them remarked to me that I could not with propriety call them ancient saints, and if not ancient saints they must be latter-day saints. I told him, in reply, that I felt compelled to admit that they were not ancient saints, but that it might be possible that their claim to being saints at all is a little questionable.

I have not had an opportunity of hearing them preach; but their hearers have told me that their preaching is much the same as what is heard at some other sectarian meetings; in fact, they are thought to excel, if possible, the soundness of any on the subject of immersion. In close union with their theological teaching is exhibited that cunning which has ever been an inseparable concomitant of religious fanaticism.

But it was not necessary for the Mormon missionary to play any hypocritical part in displaying a preference for immersion. When Sidney Rigdon, Parley P. Pratt, and others of the early apostles of Mormonism, left the Disciples for the Mormon fold, they carried their baptismal ideas with them.

The West Virginia Mormons say but little on the subject of polygamy in their sermons; but you should not thence conclude that they give it the go-by, by any means.

Nephi comes into our midst, not with a tongue loud in the praises of the harem, but with his grip-sack weighted down with *books* on "celestial marriage." These are sold and in various ways distributed broadcast, and when objected to, they are said not to contain the creed of the church at all, but to constitute an interesting addition to the reading matter which would well pay the trouble of perusal; in thus proceeding they display some of the cunning of the sons of Hiram Abiff. Verily, Mormonism is the fox which works his way into the hen-house without attracting the attention of the watch-dog.

Though the Mormon priest usually makes use of the gentler forces of cunning and persuasion in building up his peculiar Zion, he is not always averse to a resort to weapons that are carnal in overcoming the opposition of the profane. No

sooner does a community of that ilk become sufficiently numerous in a neighborhood to feel a sense of the rising horn of power, than they begin to manifest a hostile and persecuting spirit towards their neighbors.

Two or three years ago, at Glen Easton, about five miles west of Cameron, W. Va., where a community of "Latter-Day Saints" had been established, hostilities sprang up between them and their neighbors, the opposition being mostly from Universalists and Spiritualists. At first some high words and a few blows were exchanged. But the Mormons swore to have revenge, and threatened to "clean out" their enemies. Both parties armed themselves, and in about three or four weeks an opportunity was afforded for a hostile demonstration, and a "fight to a finish."

A prayer meeting was appointed at a schoolhouse near Glen Easton, twenty-two miles east of Wheeling, in Marshall county. Both parties turned out in full force, the Mormons a little the first, but the others were soon on the ground. All came in looking as meek as saints. The Mormons made the onset and were met in fine spirit, both contestants using pistols, knives and clubs. One aged man (a Mr. Harris) was so horrified with the sight that, although he revived from his first faint sufficiently to be taken home, he died soon after from the nervous shock. It was at first reported, and so published in a Cincinnati paper, that six of the beliggerants were killed outright. But, strange to tell (by a miracle I might almost say), they all recovered, after having received wounds ordinarily looked upon as certainly fatal.

One young man, of powerful physique, on whom the Mormons first opened fire, after having stabbed two of his assailants through and through, and being himself fearfully wounded, fled to a neighbor's house, covered with blood from head to foot. The man of the house took him in, but shut the door of the room, to keep his wife, who was in a delicate condition, from getting a sight of so horrible a spectacle. The young man was at my house some time afterwards. His head was still bald, and the scarcely-healed scars, two or three inches long, showed that he had been roughly handled. He was forced to sell his farm in their midst and settle some eight or ten miles away from the scene of contest.

Cameron, W. Va.

AN OPEN LETTER TO WORKERS.

BY CYRUS SMITH.

DEAR READER:—The Lord may be pleased to use you to honor his neglected truth. There is much fundamental truth in the Gospel pertaining to organized iniquity that is neglected by a large majority of the workers. This could not be, were it not for the beguiling arts of the wicked one; but, notwithstanding this, the workers are making advances on Gospel lines which are gloriously successful; and many portions of the vineyard are well cultivated. But rank weeds of infidelity are growing in the church where righteousness shall flourish when the sickle of God's truth is used by all the workers along neglected lines, or when all are in harmony. God calls some pastors, some teachers, and so on, but he calls none to discord and confusion.

The importance of work on lines of neglected Gospel truth cannot well be over-estimated; because when good men get the light of Gospel truth on the secrecy question they quit the lodge and "renounce the hidden things of dishonesty." It was so with C. G. Finney, a hero in Israel, and many others whose testimonies might be given would space permit. The greatest of evangelists, D. L. Moody, gives the Gospel trumpet no uncertain sound and tells men to "come out of the secret lodges if they would walk with God."

It is self-evident that all lodges are worldly institutions, and that Christians who belong to them are "unequally yoked together with unbelievers."

God ordained only the family, the church and the state. All other institutions are not of his planting. And Jesus, our precious Saviour, whose truth we delight to honor with all our ransomed powers, says: "Every plant which my heavenly Father hath not planted shall be rooted up." The orthodox denominations and independents compose the church of Christ. The lodge, however, is as much a place of worship as is the church, having altars and prayers. In the church they worship God through Christ openly. The service of the lodge is modern Baal-worship, rejecting the name of Christ from the ritualistic prayers deceivingly. Some have been so deceived as to think it "the secret place of the Most High." But when the workers are all in harmony with God's truth on this neglected line then we will hold up each other's hands and lovingly bear each other's burdens. Do away with false worship, and the church will no longer commit spiritual adultery with the rival of Christ, the lodge "god of this world." "The truth shall make you free," is true of the church; and when this is done she will be divorced from the lodge and be more truly the bride of Christ than now.

Beloved, trust in the living God; let his "truth" be your "shield and buckler." Take up the cross on this neglected line and tell people to "have no fellowship with the unfruitful works of darkness." Give them the light you receive, directly and indirectly, from God through prayerful research and desire. Be a reflector of the light of Christ, who said: "In secret have I said nothing." "Come up to the help of the Lord against the mighty," at whatever cost.

"And the kingdoms of this world shall become the kingdoms of our God and his Christ."

Let us pray more fervently, if possible, than ever before for the oneness of Christians on all lines.

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,"

and help thy church and people here.

De Kalb, Iowa.

THE CURSE OF SECRET GANGS.

"In secret have I said nothing," was the testimony of the Son of God. Secrecy is the convenient refuge of sin and crime. Secret combinations are sometimes used to resist despotic power, but often the remedy proves worse than the disease.

Italy has been a land of spiritual despotism; and when men's souls are in bondage, their bodies cannot be free. Hence there has grown up a system of secretism which defies law and nullifies justice. These secret combinations are transported to other lands, and become potent for evil. Says *Zion's Herald:*

"The committee appointed by the mayor of New Orleans to investigate the Mafia and similar organizations have brought to light some startling facts. Before Chief of Police Hennessey was murdered, evidence was traced of ninety-four assassinations by Sicilians or Italians, which went unpunished *because of the secrecy which accompanied each act.* They found that the Mafia had gained a strong foothold, and terrorized the Italian population of the city, levying tribute at pleasure under the threat of death. They had even attempted to poison the Italian consul. Several remedies were proposed by the committee, the most radical of which was the absolute exclusion in future of Sicilians and Southern Italians—classifying them with Chinese as an undesirable and prohibited class."

What have honest men to do with secret oath-bound clans, which are so fruitless of good and have such possibilities of evil wrapped up within them? Far better is it to stand for God if you stand alone, than to join hands with the godless, and thus become partaker of other men's sins.—*The Christian, Boston.*

Can't you get us a few subscribers for the Cynosure in your town?

RELIGIOUS PAPERS.

There are 955 religious papers in the United States, whose combined circulation is about one-eighth of all the newspapers published in the country. The Methodists publish 147 papers, with a circulation of 650,000; the Roman Catholics, 127 papers, circulation 750,000; Baptists, 126 papers, circulation 500,000; Presbyterians, 53 papers, circulation 500,000; Protestant Episcopal, 47, with a general circulation all over the country. Lutherans are most numerous in Pennsylvania and the West; they have in all 37 newspapers, circulation mostly local. Congregationalism is strongest in New England; its 21 papers circulate about 150,000 copies. The Christians have 14 papers, with a circulation of 50,000. The Jews have 13 papers; Spiritualists 10, Universalists 11, United Brethren 11, Swedenborgians 9, Unitarian, Disciples, and Friends 6 each, Mormons 4, Church of Christ and Salvation Army each 3, and the Shakers, King's Daughters, and Reformed Episcopalians each 1. The Evangelical, undenominational, and unsectarian together have 227 papers with a combined circulation of over three-fourths of a million each issue.

A LESSON FOR FATHER AND SONS.

Ebenezer Webster, Daniel Webster's father, a sturdy New Hampshire farmer and miller of the last century, was one of those intelligent and generous parents whose most cherished purpose is to give their children a better education than they have enjoyed themselves. Every one was poor then in the northern part of New Hampshire; there were but few books, and none but the district schools; and, therefore, all the latter years of Ebenezer Webster's life were a severe struggle to accomplish this purpose. Daniel Webster relates, in one of his letters, an affecting conversation which occurred one hot day in July, 1792, in the hayfield, between his father and himself, when he was about ten years old. A member of Congress came out to the hayfield to see Captain Webster—he was called captain from his having commanded a company in the Revolutionary war—and when the member had left, the old man called the boy to him and they sat on a haycock together under an elm tree.

"My son," began the strong-minded, proud, but uneducated man, "my son, that is a worthy man; he is a member of Congress; he goes to Philadelphia and gets six dollars a day while I toil here. It is because he had an education, which I never had. If I had had his early education, I should have been in Philadelphia in his place. I came near it as it was. But I missed it, and now I must work here."

The tender-hearted boy was much affected at these words and began to cry.

"My dear father," he exclaimed, "you shall *not* work. Brother and I will work for you, and wear our hands out, and you shall rest."

"My child," said the father, "it is of no importance to me—I now live but for my children; I could not give your elder brother the advantages of knowledge, but I can do something for you. Exert yourself—improve your opportunities—learn—learn, and when I am gone you will not need to go through the hardships which I have undergone, and which have made me an old man before my time."

The ten-year-old little Daniel threw himself on his father's breast, and as he sobbed aloud. he registered a vow deep in his heart that he would never idle away a moment that could be devoted to study. In 1796, when Daniel was fourteen years old, his father, who had been made county judge, at a salary of fourteen hundred dollars a year, was able to send him to the famous academy at Exeter, N. H. When he had been at school a few months, and was at home for the vacation, his father told him that he meant to send him to college. "The very idea," says Mr. Webster, "thrilled my whole frame. . . . . I was quite overcome, and my head grew dizzy. The thing appeared to me so high, and the expense and sacrifice it was to cost my father so great, I could only press his hand and shed tears."

"I live for my children," said the generous old man, "and I will do all I can for you, if you will do all you can for yourself."

Daniel was sent to Dartmouth College before he was properly prepared for admission. But his wonderful talents and his studiousness enabled him soon to get abreast with all his classes, and to graduate with distinction. His father lived to reap the reward of his parental devotion by seeing the unfolding of his son's unequaled talents. Daniel Webster's reverence for his father, and his appreciation of the good old man's affection and self-sacrifice, were conspicuous traits of his character. In the height of his fame his lips quivered and his voice trembled when he spoke of him; and once every year he took his children to the log cabin in which his father had lived, and to the humble grave in which his remains reposed.

Such an eminent instance of parental devotion and filial appreciation, when rightly considered, elevates one's conceptions of human nature, and strengthens our faith in the capabilities of man.—*Exchange.*

NEW ENGLAND LETTER.

Smart women—Lions as architectural decorations—A quiet summer—The "Traveller" again boycotted—Our New England agent home again.

"Everything I have done I thought I couldn't do," Abby Morton Diaz is reported as saying to an interviewer; and I believe her remark would be echoed by nearly all our public women who have reached middle life. To find that they could sway an audience by their silver tongued eloquence, preside with grace and dignity at conventions, write political leaders for the papers, and do a hundred and one things that nobody—they themselves least of all—dreamed they ever could do, must have made their way, rough as it was, so full of delightful surprises that they did not mind their bleeding feet as they pressed on over the sharp stones and matted briars of popular prejudice. Their's was the joy of first discoverers—a joy that their daughters coming after them, with all the crooked places made straight and the rough ways smooth, can never know.

I have been wondering why all the prodigiously smart women who in some mysterious way contrive to do the work of a dozen ordinary mortals, always hail from Maine or the West. Can the Maine law have anything to do with it? Or is it the resinous breath of their pine forests, and the winds that sweep down from Mt. Katahdin, that put iron into their blood and steel into their sinews? There is one Maine woman in South Ellsworth who drives the mail stage from that place to Ellsworth, does all the housework and sewing for a family of five, and in berry time picks berries to sell; and there is still another (if the newspapers are to be believed) in East Norridgewock who breaks the record by carrying on a farm, making butter, doing her housework, caring for five little children, and teaching school five days in the week, besides canvassing for different publications. The wicked newspaper man suggests that her spare time is probably spent in making flannel shirts for the heathen in Africa. Shades of our great grandmothers! Let them rest quietly under their mossy headstones after this. The race is not yet extinct. At this moment I recall one Maine woman whom I feel honored to call my friend, who filled a local pulpit for some time, but is now laboring as a foreign missionary; "divinely tall," of superb proportions and "upright as a palm tree." "I tell people I grew so tall from looking up to the giant pines in my native county of Aroostook," she once said to me, laughingly, and I could well believe her. Happy they who are born where Nature provides them with something to look up to. Their natural environments mould the mental as well as the physical characteristics of a race more than we think. I believe the Dutch owe their stolid, phlegmatic disposition, more than anything else, to the flat, uninteresting soil on which they were born and reared, that gives them nothing for an inspiration higher than their own windmills.

A friend who wished me to visit a certain noted public building, desired me to pay special attention to the two monstrous lions which were a part of the internal decoration, and see if I could perceive any artistic consistency or general appropriateness in having such an un-American emblem. Would not the American eagle have been a far-more fitting decoration? he asked. Somebody suggested—for our talk was at the breakfast-table—that as the building was one devoted to trade it might be in imitation of the winged lions of Venice. But these had no wings; they were just common-place stone lions; and as to borrowing the emblems of Venice, why have we got to borrow at all? The use of the king of beasts for purposes of decoration seems to be a fad with American architects, and in Boston it seems to have smitten us deeply, which is curious, considering that there was a time when he was supposed to have been permanently supplanted by the eagle. I hope no one, not even our good friend, the *British American*, will accuse me of any desire to "twist the lion's tail" when I say that I object to it on æsthetic as well as patriotic grounds. It is true there is a compact strength, a massive majesty in the leonine form which no other animal possesses, but I never admired its face. I believe Dr. Livingstone, speaking of it in one of his books of African travel, rather irreverently compares it to an old woman's face with a cap on—of which the usual run of lion's heads in pictures are really an excellent caricature. As Dr. Livingstone came very near being a meal for a lion once, perhaps this is one of the instances where familiarity breeds contempt. Fewer lions and more eagles, and our national flower—when it can be decided what it is—worked out as the Egyptians worked out their lotus, the Greeks their acanthus, and the French their fleur-de-lis, would give our architecture a more distinctly national character.

The fierce summer heat has given place to something more temperate, and to-day I notice for the first time that the elm opposite has hung out a yellow banner, which means that autumn is already on the threshold. Those golden leaves are very beautiful, and yet, like the first gray hairs, nobody welcomes the sight. For a Presidential year this has been an unusually quiet summer, but perhaps the torrid height at which the thermometer has stayed most of the time has had something to do with this lack of excitement in the political world. The summer schools and religious meetings have been largely attended, and given fresh inspiration and uplifting to many. From the Convention of the Vineyard Baptist Association at Cottage City comes the following pleasant and perhaps "ower true" saying of Dr. Gifford's which I pass along for the amusement of *Cynosure* readers in all sections: "The Baptists of the South are all orthodox. A Southern friend once said to me, 'At the South a quotation from Scripture ends all argument; in Boston it is the beginning.'"

Again the *Transcript* has got the contract for reporting and printing the proceedings of the Boston Aldermen and Common Council during the ensuing year, although the *Traveller* bid $1,500 less. Quinn, one of the Irish Romanists who rule the city of the Everetts and the Adamses and the Channings, poured out his vials of wrath upon the *Traveller* as a most bigoted, prejudiced and un-American sheet; but the *Traveller* still lives and has a circulation of thirteen thousand, in spite of boycotting and abuse.

The Granite-Cutters' strike seems to have been, as such troubles usually are, a duel between capital and labor—the New England Manufacturers' Association on one side, and the labor unions on the other. What will future generations think of our government, which lacks the courage and the wisdom to step between the contending parties in this suicidal conflict, and bid them submit their differences to arbitration? Nothing very complimentary, I fear.

I was pleasantly surprised to-day by a visit from our New England agent, Bro. Stoddard, just returned from his tour in the Queen's Dominion, brimming over, as ever, with faith and cheer, and showing no traces of having fought with beasts at Ephesus, though he held some lively meetings at which the lodge found itself in much the same predicament as the dragon when St. George thrust the ball of pitch into its open jaws. Bro. Stoddard's trip has been gloriously successful, financial and otherwise, and we can begin another year's warfare against the secret works of darkness in New England under unprecedentedly prosperous conditions. "Praise God from whom all blessings flow."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, August 31, 1892.

An instructive object-lesson, showing a part of what has been accomplished by the systematic alley-mission work recently begun by the W. C. T. U., was presented at a mass meeting held here Sunday afternoon. Fifty small colored children from the notorious Willow Tree Alley, neatly dressed and with shining faces, ranging in color from bright mulatto to ebony black, occupied the front pews; and after Sister Grace, of London, who has taken a prominent part in the alley-missionary work, opened the meeting with prayer, and Mrs. M. E. Griffith, organizer of the Home Missionary Society, read a chapter from the Bible, the little waifs sang several of the kindergarten hymns they have been taught, and recited a number of verses. In no other way would the wonderful good effect of a few weeks' instruction given by these Christian women have been more strikingly shown. And as shown by the short address of Mrs. La Fetra, who presided over the meeting, the work in this alley has been conducted under great difficulties, there being within its precincts no less than twelve liquor saloons. An effort is now being made to raise the money needed to support five kindergarten schools for the alley children, and there is little doubt of its success. The Society of Friends has promised to support one, and one of the local churches will maintain another. Mr. B. Pickman Mann, who first introduced the alley kindergarten school into Washington, rightly said that, if the children of the city could be properly trained, when the present generation of grown people had passed away the millennium would be at hand. And he might have added that, it is one of the first duties of the present generation of grown people, both to Christianity and to civilization, to aid in properly training the children. What has been done is but a beginning; but the success already attained should stimulate the workers, and everybody should be a worker, in some capacity, to greater exertions in the future.

"This is an old-fashioned sermon from an old-fashioned book," was the striking opening of Rev. Dr. Duncan McGregor, of Philadelphia, who preached a powerful sermon to an unusually large congregation last Sunday night, on God's great economy in saving the lost, the text being: "For the Son of Man is come to seek and to save that which is lost;" of which he said: "If all the rest of the Bible should be destroyed, this passage would be sufficient."

Rev. J. Albert Rondthaler, of Indianapolis, preached here twice last Sunday. Many who heard and saw him for the first time noted a wonderful resemblance in speech and style of oratory to Rev. Dr. Talmage, the noted Brooklyn minister.

Speaking of resemblances, Rev. Dr. Ezra Tinker, of New York City, who addressed the Y. M. C. A. on "Achieving success in life," Sunday afternoon, is very much like Mr. Elijah Halford, President Harrison's private secretary. Dr. Tinker opened his remarks by ridiculing the popular idea that "luck is a factor in the real success of anybody, although it may at times be the seeming cause of monetary and material achievements." He cautioned his hearers that as a rule the man who sits "waiting for something to turn up," sits waiting until he turns up his own toes. "Success," he said, "is born of resolution. One who is without ambition to be among the best of his chosen calling will not progress. Those who are not content to be among mediocrity are men of iron will and energy. The race of young men to-day is fast developing a species of backbonelesss humanity; without ambition except to pose as fashion-plates and models of *blase* society." One sentence from his concluding remarks is specially applicable to the young man who is always complaining because his abilities are not properly recognized by others: "Every man must prove himself a man before he has the right to demand recognition as a man."

A mass meeting of temperance people is to be held on Monday night to take some action concerning the resignation of Prosecuting Attorney Dumont, which was demanded by his official superior at the instigation of the liquor interest, because of his being too industrious in prosecuting liquor-dealers who violated the laws. In the call for the meeting it is stated that some action is necessray for the moral welfare of the national capital.

The Treasury Department officials who have immediate supervision of the Marine Hospital service, which is in charge of the sanitary measures that are being undertaken to keep the cholera out of the United States, are in almost constant consultation. The question of ordering a national quarantine against all cholera-infected ports is under consideration. This would very seriously affect commerce and travel; but it will be done if it is thought to be necessary to keep the cholera out of the country. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

DEPOT, WORCESTER, Mass., Aug. 30, 1892.

I accompanied my son Willis on his return to Washington as far as Putnam, Conn., where I spent last night, sharing the hospitality of Hon. George and Mrs. Buck, both in fair health and good heart. Sea-bathing, New England air and a vigorous campaign among the Vermont mountains have put new vigor into the blood, and the kindly co-operation of friends renewed courage

and hope into my son's life, so that he faces the future without misgiving.

An hour with H. T. Cheever, D.D., at the home of his sister, Mrs. Washburn, was a pleasant and profitable episode. It is especially gratifying to meet with those who dare maintain the right at any personal cost, and such a conference, however brief, is always an inspiration.

Unlike to "the bloody and deceitful" symbol of Odd-fellows' benevolence (?)—a naked heart in an open hand—Bro. S. A. Pratt looks, and speaks, and acts a manly, intelligent and discreet liberality, responsive, *not* to vows or oaths of favoritism to members of a *picked*, *packed* and mercenary brotherhood, who can pinch a knuckle, poke the nose or brush the earlocks by rule, but on the divine and holy impulse of love and homage to Him who "giveth liberally to *all* men," and has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

The beneficence of "a certain rich man clothed in purple," living sumptuously in this world, and who after death "in hell lifted up his eyes, being in torment," is fittingly symbolized by "a flaming heart" in a hand relaxing its grasp, after tearing that heart from the bosom of its agonized victim; while a cheerful giving, for Christ's sake, illuminates the transparency of true benevolence, hung just outside the gate to the celestial city, and revealing, in characters of gold, the loving admonition, "Lay up for yourselves treasures in heaven," "for where your treasure is, there will your heart be also;" not incrusted with selfishness, or held in "the lion's paw, or strong grip of a Master Mason," but in the bosom of Christ and of his bride, the church. "No man can serve two (Worshipful) Masters."

WELLESLEY, Aug. 31, P. M.—A Christian welcome at the "Industrial Cottage" of Bro. Flagg brought me in touch with kindred spirits, who spontaneously joined in the voice of praise and thanksgiving to the "Giver of every good and every perfect gift" when I related how "the Lord had visited his people" and shown unmerited favor to one of his weakest servants. It will be a blessing to those who have been willing almoners to a needy cause, popular in heaven, but unpopular with the wicked world, to know that they are "compassed about" with the prayers of saints who are "walking with God" and have an influence at the court of final appeals.

By the way, "Industrial Cottage" is noted for surprises, and the latest was a "family rig" at the door, in which the senior member of a quartet acted as coachman for a most delightful drive to the quiet country home where Deacon I. Leadbetter offers the morning and evening sacrifice as his patriarchal predecessors have done ever since Abel's typical lamb prefigured the "seed of the woman" who should "bruise the head of the serpent." This venerable man, in the eighth decade of his pilgrimage, wearing the coronet of glory, discourses of the unwritten past and of the present and future as a "voice crying in the wilderness," or as one who has entered already "within the veil." Neither our good brother, nor his devoted and faithful wife, has been left without evidences of true discipleship; but in all their sufferings they have found consolation in the assurance: "These light afflictions, which are but for a moment, work out for us a far more exceeding and *eternal* weight of glory." It is impossible for any one to spend an hour in such a home, or with such companionship, and not be a better and stronger man, or a more guilty and presumptuous sinner.

My train approaches, and I hasten on to Boston, where I hope to meet Mrs. Stoddard on her return from "labors abundant" in Vermont, this evening.

THE CAMPAIGN IN CANADA.

[The report referred to in the following failed to reach this office.—EDITOR CYNOSURE.]

I wrote, with some care, a report of the work in Canada, up to August 12, and after reading it to Rev. J. B. Detwiler, mailed it in the afternoon, at New Dundee, to the *Christian Cynosure*. Beyond that I have no knowledge of its whereabouts. I enclosed in the same envelope a list of subscribers which, of course, did not reach the office. If friends who subscribed fail to receive their papers, will they kindly notify Rev. W. I. Phillips, at 221 W. Madison street, Chicago, as I expect to be in Kentucky for the next two weeks, and if sent here it would occasion unnecessary delay? At this distance of time and place I cannot reproduce the report I had hoped to see ere this in the *Cynosure*, but I will give a brief sketch.

My sojourn in the Dominion was brief, but long enough to give me some idea of the country and its inhabitants. My lot was cast among Christian reformers of the *heroic type*, though an occasional sally indicated that there were "bush-whackers and gorillas in the woods." In all, I spoke twenty-eight times, received $94.40 as compensation, secured in the Dominion thirty-seven subscribers to the *Cynosure* and reached my home in Boston twenty-nine days and seven hours from the time I left it.

Never in all my wanderings have I seen finer stock, better-kept farms, more substantial buildings, more hospitable homes, or a more industrious and successful class of citizens. The impression largely prevails that a man can make a living by attending to his *own business*, and, as a result, it is easier to find a dozen or score of farmers worth from $20,000 to $50,000 than to find an equal number of Masons or Odd-fellows outside the villages.

A sample case is that of Bro. C. D. Rosenberger, who began in the "bush" with no capital but "grit," and a "help-meet" from the Lord, raised a family of eleven children, and adopted three of other people's who needed a home, and is hale and hearty at 80 or near that time of life; and all by attending to his own business, without the aid of any secret society. When I asked the old gentleman what he was worth, his reply was, "That is not for me to say; but I have always paid one hundred cents on a dollar, and if we have luck we shall get through without going to the poorhouse." Some of his neighbors said he was worth at least $50,000.

Wheat, oats and barley, with large fields of peas, are the principal crops, and very little corn is imported from "the States" since the McKinley bill took effect.

Berlin, with a population of about 8,000, is the shiretown of Waterloo county, and was the center of my work. I gave seven lectures, and preached three sermons to respectful and attentive audiences in Berlin, beside speaking at several other points in the county. Very much credit is due to Bros. H. S. Hallman and D. Sherk, and others on the committee are deserving of much credit for the thorough and business way in which they arranged and carried out the program of the campaign. To their efficiency, with the hearty co-operation of others "like-minded," is mainly due the success of the work in the Dominion. There were a number of noteworthy incidents which I will try and give later, if the Lord permit. At Ridgeway I met Bro. Learn, and held two fairly successful meetings in the Free Methodist church under the pastoral care of Sister Shaultz, who has the fear of God, but not of man, before her eyes. Five services in and near Markham were well sustained in numbers and interest. The third evening, in Toronto, brought out the "craft," and gave a rather lively turn to affairs, which I am confident did not result in a complete victory to the "brotherhood." It would give me great pleasure to meet those who appeared to champion the secret orders, or any "like-minded," at some future time in Toronto; and I hope to give them an opportunity, if they dare attempt to make good the charge of falsehood publicly made in the Y. M. C. A. hall.

I was the guest, while at Toronto, of Bros. Robert and William Jones, to whom, with their households, I am under lasting obligation for kind offices and hearty co-operation. To me there appears to be an open door and fields ripe for the harvest in Canada. Who will undertake to stand for the Lord and for his church in this "Valley of Decision?" May the Lord choose, qualify and sustain some one, whom he will, for this work.

J. P. STODDARD.

NOTES BY THE WAY.

AT HOME, Sept. 1, 1892.

DEAR CYNOSURE:—I have devoted my time for the past week largely to personal visitation and canvass.

For some reason, difficult at times to understand, the manufacturers, like the farmers of our country, have their prosperous and depressing times. Last year I found the boot and shoe manufactories of Brockton, Campello and Montello, Mass., putting forth less than their capacity. This year many reported orders for more goods than they could produce. Some account for this change on the ground that there was a surplus stock last year, which is now consumed and gives place for new goods. The increased number of feet to be clad could make but little difference with the trade of these giant manufactories.

As many engaged here are of Swedish descent and almost to a man opposed to "ways that are dark and tricks that are vain," we rejoice in their prosperity. Rev. Mr. Ohlson, of the Congregational church, Campello, thought that that my former addresses in that place had done good, and assured me of a welcome any time I could come again.

Rev. Mr. Norlin, the Lutheran pastor, was away from home, but is a reader of our paper and supporter of our work.

Rev. Mr. Ohlson had an experience during the past years which has intensified his dislike for Masonry. At the request of the mother, he officiated at the funeral of a young man who was a Mason. Knowing his disapproval of the order, no services of the lodge were attempted till they reached the grave. Then the lodge surrounded the preacher and attempted to mix their services with his. Seeing that he was surrounded by this company clad with white aprons, many of whom he knew to be ungodly men, and not desiring to make a disturbance, he immediately withdrew and left them, much to their displeasure.

Our old friend Rev. E. P. Marvin, of Lockport, N. Y., conducted the noon prayer meetings at the Bloomfield Street M. E. church, Boston, last week. It was my privilege to attend but once. His general theme was the progress of Christian-

(*Continued on 8th page.*)

CORRESPONDENCE.

THE GREAT NECESSITY—NATIONAL REFORM

BOSTON, Mass., Aug. 26, 1892.

EDITOR CYNOSURE:—It was our privilege to preach in East Foxboro, Mass., Wednesday evening. We had a very good and appreciative audience. But I was struck with the fact that there were three women for every man. I inquired the meaning of this. The answer was: "The men go to the lodge. They take their spare money to pay lodge dues. The women form sewing circles and do all in their power to support the Gospel, but it is a failure. The church here is dying out."

That started a train of reflections in my mind.

The church must be purified. The Pilgrims brought a pure Gospel to America. But shortly after coming, slave-holders were allowed membership. Then theater-goers were admitted. Then distillers, brewers and bar-keepers found aid and comfort within the church. Then members of Sabbath-breaking corporations and those who use the railroads and Sunday papers on Sabbath found refuge. In Washington, D. C., women who give "progressive euchre" parties on Sabbath evening are fellowshiped. Members of secret, oath-bound fraternities are welcomed into the fold. Theater-going, dancing and the lodge during the week, Sunday newspapers on Sabbath morning, "progressive euchre" parties and pleasure-riding Sabbath evening, with frequent journeys for business or pleasure consuming all the Sabbath-day; all this in the church, unrebuked. Will the Spirit dwell in the church while these things are so? The facts answer.

More than half the people in this country never darken a church door. Out of 7,000,000 young men 5,000,000 never go to church. It is true that 75 per cent of our young men never enter a church, 95 per cent are not members, and 97 per cent do no work and carry no cross for Christ. God is judicially withholding his Spirit, and the church cries, "Oh, my leanness!"

The state must be purified. Two years ago the Christian citizens, with one accord, demanded the destruction of the octopus of the Louisiana Lottery. Congress responded with the anti-lottery law. For two years our Christian citizens have been calling for the closing of the gates of the World's Fair on Sabbath. And recently both houses of Congress adopted a measure looking to the closing of those gates on the Lord's day. Let the Christian people demand it, and the saloon will be banished by national law, and the United States postal service and railroad service

will be prohibited on the Sabbath day. And let Christian people demand that Christ be honored as King of kings and the United States Constitution will be amended. What the people can do they ought to do.

It is unquestionably the church's first and great duty to rescue the perishing. But she is not bringing the people in contact with the Gospel. We have the leaven in one pan and the dough in another, and they are not brought in contact. There is a great barrier between the church and the people which must be removed. God is providentially calling upon Christian citizens to roll away the stone that lies in the way of the church's progress. What a help it would be to the church in reaching the masses, if every saloon in the land were closed forever. What an advantage the church would have if the railroad and the United States postal service were prohibited on Sabbath, and the Sunday newspaper, that abomination that is making a moral desolation, were outlawed! How the church's work would be aided, if a uniform national divorce law were enacted, arresting the destruction of the home by speedy and easy divorce! How the church's work would be facilitated if only God-fearing, upright and pure men were eligible to office and trust in our land! Who can calculate the advantage the church would receive if secret, oath-bound fraternities were disbanded by law, and the time and money consumed by them devoted to her aggressive work? And what untold blessings would come to the church if this nation would honor the King of kings and secure his promised blessing of the Spirit upon the whole people? And until Christian citizens are ready to unite and make this an accomplished fact, there will be spiritual dearth in the land, and the problem of the churchless masses will be unsolved.

The secularism and political atheism that have been incorporated in the fundamental law of this land are bearing their legitimate fruit. Our national Sabbath reformation seems farther off now than two years ago. Prohibition, instead of marching to victory, is suffering unexpected and humiliating defeat. Why is this? Our nation has ignored the crown rights and royal prerogatives of the Lord Jesus Christ, and he is ignoring us. The armies of Israel were smitten before the men of Ai, because sin was in the camp. The Achan must be put away before God will return and give them the victory. The army of Prohibition and Sabbath Observance in our land is being defeated ingloriously. The Achan is political atheism. Until that is put away we may expect to be put to the worse by the men from the Ai of intemperance and Sabbath desecration. The Head of the church will prosper evangelistic work in China, Japan, India, any heathen country, without a national recognition of the King of kings. But in a Christian nation, like ours, where the majority of the citizens are in the enjoyment of the light, the Spirit will not be given in great measure to efforts in behalf of the churchless masses without a public recognition of the authority and law of Christ, the King of nations. This is a necessary prelude to the bringing of the masses into the churches.

J. M. FOSTER.

TWENTY-FOUR MEN WANTED IN INDIA.

BOMBAY, India, July 22, 1892.

EDITOR CYNOSURE: — One man is urgently needed in my office as an assistant: able in correspondence, careful in accounts, spiritual and zealous in mission work.

One man for reform work, prohibition, anti opium, anti-secrecy, anti-worldliness. (See Jer. 1: 7–10.)

Two men for mission work among the Jews. This is an important Eastern center. God wants the Gospel given to his ancient people.

Three men for city mission work, among all classes. (Read Acts 20: 20, 21, 31.)

Three men for the Romanists in Western India. In Bombay 92 per cent of the professed Christians are Romanists—in all India 66 per cent. There is a great awakening among them, especially on account of internal strife in that so-called united church.

Four men greatly needed for colporteur-evangelists. Going from house to house and station to station, they can preach to many, sell many books, and point many to Jesus. We now have three men; but what are they in all India? It is a blessed work. (The above work is chiefly among the English and the educated natives. They could also learn vernacular work.)

Ten men are called for by interior native work, where aggressive advance is being made. It is chiefly on self-supporting methods. Some who will gladly "work with their own hands" as did Paul, will be specially acceptable in these calls.

For qualifications we refer to Acts 6. For methods, to Acts 13 and 1 Thess. 2. For further information write to the editor of this paper; also to me. Write freely and fully, stating your case clearly.

Our mission is independent. We have no promise of support other than God's promises. We live humbly, as plain working men. We look for thorough soul experience, leading to a fruitful life of separation from all worldliness, and a consecration to God's work of saving souls.

While we promise no support or employment, yet it is a plain fact that successful workers are in great demand here. Humble, holy, happy men, ready to suffer for Jesus, content with food and raiment (and not stylish therein), zealous, persistent, wise and spiritual workers—such are wanted greatly. If sent of God, he will provide them work and bread.

Listen to God's call. Be not a Jonah or a Demas. Jesus is going out to seek and save the lost; will you go with him? Will you gladly "suffer with him that you may also reign with him?" Remember, "*The King's business requireth haste.*"

WALLACE J. GLADWIN.

Renew your own subscription and get your neighbor to subscribe.

LITERATURE.

THE SEPTEMBER MAGAZINES

usher in the autumn with very much to interest their patrons, both in letter-press and illustration.

The *Missionary Review of the World*, as usual, is replete with interesting intelligence and suggestions. The leading papers are from the following writers: The Centenary Celebration of Baptist Missions, by Rev. Arthur T. Pierson; The Year 1891 in Japan, by Rev. Geo. W. Knox; Death of Rev. B. W. Chidlaw, D.D.; A Story of the Marvels of Missions—Rev. Joseph H. Neesima, LL.D., by Rev. J. D. Davis, D.D.; Strategic Points in Korea (with map), by Rev. James G. Gale; Foreign Missions One Hundred Years Ago, by Rev. Edward Storrow; Our Indebtedness to Christ for Temporal Blessings (1), by Rev. T. Laurie; Present Outlook in Japan; The Development of Co-Operation, by W. A. Farnsworth; Our God is a Prayer-Hearing and Prayer-Answering God—A Personal Narrative, by Mrs. S. G. Weems; Creed Formation in Japan; Extracts and Translations from Foreign Periodicals, by Rev. C. C. Starbuck. The International Department, edited by Rev. J. T. Gracey, D.D., is varied and also of much interest: The Missionary Issue in the Ottoman Empire, by the Editor; The Nature of the Crisis in Missionary Work in the Turkish Empire, by Rev. Wm. Nesbitt Chambers; Australian Notes, by Rev. Robert Steel, D.D.; The Crisis in Uganda; A Call for Daily Prayer; Prayer vs. Prayer; Systematic Giving; A Chinese Mandarin on the Situation; James Calvert, by Rev. John Walton, M. A. Of equal attraction, also, are Mr. Pierson's Editorial Notes on Current Events; Rev. Dr. Underwood's Medical Missions in Japan and Korea, and the Department of General Missionary Intelligence, conducted by Rev. D. L. Leonard. New York: Funk & Wagnalls, publishers, 18 Astor Place.

The *Arena* presents an agreeable and suggestive symposium on Dress Reform, by May Wright Sewall, Elizabeth Smith Miller, Mrs. Jenness Miller, Frances E. Russell, and Frances M. Steele. Other contributions and authors are as follows: The Future of Islam, by Ibn Ishak; Old Stock Days, an autobiographical paper (with a portralt), by James A. Herne; The Communism of Capital, by Hon. John Davis, M. C.; Psychical Research—More Remarkable Cases, by Rev. M. J. Savage; The Shakspeare-Bacon Controversy (Part 3), Objections Considered, by Edwin Reed; Successful Treatment of Typhoid Fever, by C. E. Page, M.D.; The Bible Wine-Question—Reply to Dr. Hartt, by Axel Gustafson; Under the Dome of the Capital—A Prose Etching, by Hamlin Garland; Walt Whitman, by Prof. Willis Broughton; Bricks Without Straw, by John Hudspeth; The Menace of Plutocracy, by B. O. Flower; and Book Notices. Boston: The Arena Publishing Co., Copley Square.

The *Cosmopolitan* maintains its habitual attractiveness with the following papers and contributors: Jersey cows and their Isle of Jersey home, by Mary Hasbrouck; September (poem), by Duncan C. Scott; Geo. Pellew, by W. D. Howells; Advance of Education in the South, by Chas. W. Dabney, Jr.. Pres. of the University of Tennessee; Up the Ouachita on a Cotton Boat, by Stoughton Cooley; Amma-San (a story), by Anna A. Rogers; Celebrated British Spectres, by Esther Singleton; The "Homestead" Object-Lesson, by Jno. Brisben Walker; Alligator Hunting with Seminoles; What Shall They Drink? by Edward Everett Hale; The Chicago (Dem.) Convention of 1892, by Murat Halstead; Social Struggler, by Hjalmar Hjorth Boyesen; That Boy John, by Fannie M. P. Deas; Evolution and Christianity, by St. George Mivart (fourth paper); Where the Shoe Pinches, by Avard J. Moore; Ghosts (poem), by Graham R. Tomson; More American Stories (book reviews), by Brander Matthews; The Regret of Spring, by Pitts Harrison Burt; The Times (poem), by Ella Wheeler Wilcox, and Three Moods of Midnight (poem), by Geo. Pellew. New York: $3.00 a year.

Scribner's is rich in seven elaborately illustrated articles that will attract attention by their excellence, as follows: The Last of the Buffalo, by Geo. Bird Grinnell; The Tilden Trust Library—What Shall it Be? by John Bigelow; The Nevsky Prospekt, by Isabel F. Hapgood (Great Streets of the World series); French Art—Classical Painting, with reproductions of works of French painters, by W. C. Brownell; Stories of a Western Town (continued), by Octave Thanet; The Indian Who is Not Poor, by C. F. Lummis; The Education of the Blind, by Mrs. Frederic R. Jones. Other papers: Sure, by Anna C. Brackett; A Case in Point, by Geo. A. Hibbard; Insomnia, by Edith Thomas; Her Last Word, by Lizette W. Reese; Death at Daybreak, by Anna R. Aldrich; Historic Moments—Attainment of the Highest North, by Lieut. D. L. Brainard, U. S. A.; and Editorial Points of View. New York: Chas. Scribner's Sons.

The receipt of the *Herald of Health*, edited and published by Dr. M. L. Holbrook, at 46 East 21st street, New York City, impels us to acknowledge its superior merits as a hygienic instructor. Its prevailing spirit is common sense touching everyday life and diseases, but more particularly the common sense methods of avoiding disease by living aright in the proper exercise of all our God-given functions. The current number is no exception to the general good character of its teachings. Debit and Credit in the Economy of the Nervous System; the Editor's Notes Concerning Health; the Hygienic Treatment of Diabetes; the Preparation of Milk for Babes from Cows' Milk; the Perfect Man, and Of Interest to Women, are worth more than a year's subscription ($1.00) to any thoughtful family.

St. Nicholas comes to the front regularly and with considerable *eclat*. The opening article, A King Without a Throne, by Tudor Jenks, is capital reading, even without the beautiful illustrations that accompany it. Tom Paulding, by Brander Matthews, Two Girls and a Boy, by Lieut. Fletcher, and When I Was Your Age, by Laura E. Richards, are continued. Sir William Wetherell's Well, by Celia Thaxter; The Walking-Beam Boy, by L. E. Stoffel; The Greatest Natural Bridge, by Charles F. Lummis; An Incident at Mowbray's, by D. B. Waggener; A Curious Community; A Kitten by Post; Nan's Collecting; A Troublesome Model, and several others in prose and verse, will find delighted readers. A very good number. New York: The Century Co.

The September number of the *Cottage Hearth* is full of good things, and among them we notice a readable story by Margaret Sidney, the scene being laid in Nantucket—one of the quaintest old places in America. The fourth and last of the series of travel sketches in the heart of England is given us by a Bohemian. As a general thing but little is known of the life our American fishermen lead, and the account Alfred F. Coulter gives of a Trip to the Georges will therefore be of great interest. The regular departments are filled with timely hints, and Edith Robinson in "Home Dressmaking" tells mothers what the latest things are and how to make them. The September number is excellently illustrated. W. A. Wilde & Co., Boston, Mass.

If the manuscript of John Bunyan's "Pilgrim's Progress" is still in existence, and can be produced at the World's Fair, it will be, certainly, a matter of no little interest. Mrs. J. W. Patton, of Springfield, Ill., believes the manuscript to be now in possession of a family named Bates, living in Southern Illinois. It is said to have descended, as an heirloom in the family, from Bunyan's widow, to whom after his death the manuscript had been returned by the printers of the book. The unearthing of relics for exhibition at the World's Fair will probably become quite common; in some instances, no doubt,—and we could wish it might be so in the present case,—with supporting testimony that may be trusted.—*Exchange.*

Historia, the new illustrated monthly, and one of which Chicago may be proud, begins its second half-year with the current number, improved in appearance, and sustaining its good reputation. How Decatur Destroyed the Frigate Philadelphia; Balboa's Discovery of the Pacific Ocean; Adventures of a Young Northman; Hector and Andromache; A Well-Planned Rescue, and a continuation of Fighting the Mexicans, will appeal to the interest of every boy-lover of real adventure. The Historia Company, Chamber of Commerce Building, City.

IN BRIEF.

It is affirmed that talking under water by telephone is the remarkable discovery of a Frenchman. He claims that he will be able to talk from Paris to New York as readily as between land points.

An English naval officer has noticed that barbed wire has played the part of a peace-maker in Uruguay. It has tended to suppress revolutions by making it difficult to march troops across the country where it is used for fencing.

In the *Impartial Intelligencer*, London, of March 7, 1649, appeared the first regular advertisement of which anything is known. It was inserted by a Suffolk gentleman for the return of two of his horses which had been stolen.

Lieuwenback has computed that 10,000 threads of the web of a full-grown spider are not larger than a single hair of a man's beard. He calculates that when young spiders begin to spin, 400 of their threads are not larger than one from a full sized insect. If this be a fact, 4,000,000 webs of a young spider are not as large as a single hair from a man's face—*Harper's Young People.*

A married woman, handling her own money, and doing business for herself, had better use her own name instead of her husband's. For example:—Mrs. Brown should sign: "*Mary J. Brown,*" and not "*Mrs. Samuel W. Brown.*" But whether she uses her own name or not, she ought to choose the one that she proposes to use in business, and stick to it. If "*Mary J. Brown*" is selected, then it should be so written, every time. If written variously, as "*Mary J. Brown,*" "*M. J. Brown,*" "*Mary Brown,*" or "*Mrs. Samuel Brown,*" much annoyance and confusion are likely to result.

Probably the most costly railroad station in the world will be the Waverly station, which is the Edinburgh terminus of the North British company, for in the company's negotiations with the municipal authorities, it was stated that the cost of the immediate approaches, station, etc., would be at least a million pounds sterling. The finest station in the world at present is that of the Indian Peninsular railroad in Bombay, which cost in our money $1,500,000, and took ten years to build. The finest in Europe is said to be the new central station at Frankfort-on-the-Main, in Saxony. Owing to the cost of the substructures some of the London stations have been very expensive, that at Cannon street costing $1,200,000 and the Charing Cross station $800,000. There is a new and very large station at Birmingham, England, that cost $1,250,000.—*Journal.*

Some noteworthy photographs of flying bullets were exhibited by Mr. C. V. Boys at the last Royal Society conversazione. The pictures were produced by sparks from a Leyden jar, which was discharged by the closing of an electric circuit on the passage of each bullet. A wave of compressed air was photographed in front of the bullet, and another in the rear, with a wake still further behind. In some pictures were shown fragments of glass and paper torn from sheets perforated by the bullets, the glass particles flying off to the rear as though from an explosion. One picture showed an aluminum bullet which had been fired by smokeless powder from a magazine rifle at a speed of 3,000 feet per second; and another was of a bullet which had been pierced with a number of holes, through which the light was seen, demonstrating that the photograph had been taken in one two-hundred-thousandth of a second.

An International Congress of Charities, Correction and Philanthropy will be held in Chicago during the first week of June, 1893, when the World's Fair will be in the zenith of its glory. Rutherford B. Hayes, ex-President of the United States, will preside. It appears that in addition to his vast industry in the poultry and farming lines, Mr. Hayes is devoting considerable time to the study of sociology. He thinks that paupers and criminals are not getting the attention they deserve from society. He denounces the prevailing system of operating penal institutions, reformatories and refuges on the lines of partisan politics. He contends that the increase of crime is attributable to the apathy or indifference of society. He makes a special appeal to capitalists and to wealthy citizens to concern themselves in matters of this kind. "It should be regarded as a stain on the character of any rich man who does not do all he can do for the welfare of those whose labor has made his wealth."

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CHICAGO, THURSDAY, SEPTEMBER 8, 1892.

MASONIC VAPORING.

The *Voice of Masonry* continues its hypocritical policy of advocating Freemasonry as "the handmaiden of Christianity," by printing, in its September issue, a fraternal oration delivered in 1841 before the Grand Lodge of Illinois. Patriotism, personal cleanliness, morality and intellect are elements of civilized manhood, but they are no more Christianity than the "so mote it be" that responds to the Christless lodge-prayer. "Freemasonry," says Mackey's Encyclopædia of Freemasonry, page 641, first column—"Freemasonry is *not* Christianity, nor a substitute for it." Hence every effort to convince the world that it has fellowship with Christ and his church is sheer hypocrisy.

The same issue of the *Voice of Masonry* also says: "The *Christian Cynosure* is very anxious to prove that Masonry is religious, but not cynosureanly so. Masonry is religiously constituted—divinely and christianly so—and no perversion of the *Cynosure* can change that fact." So far as the "christianly" part of this statement is concerned, Mackey's Encyclopædia (above quoted) stamps it as false. As to the "divinely" claim, Mackey says it is "pure theism" (Lexicon, Art. "Religion"), a term that will apply as well to Baal-worship as to a belief in the Christian's God and Father. In this sense, Jezebel's 400 priests were as "religious" as Masonry.

The *Voice of Masonry* also makes this reference to the Ancient Arabic Order of the Mystic Shrine: "The New York *Sunday Mercury* and the *Cynosure*, of Chicago, are rejoicing over a professed exposure of the Mystic Shrine in their columns. If any credence can be given to what they say, the Shrine is a travesty of justice, with no real purpose but that of merriment, and in no sense Masonic." It is very evident from our exposition that the Shrine originally had a "purpose," and a very bloody one, in sitting in judgment upon its recalcitrant brethren, in the form and spirit of the Spanish Inquisition; and as all its members are Masons of the higher degrees, it must necessarily be "Masonic." As to "merriment," it is generally admitted that it is merry—and silly. On page 706 of the current issue of the *Voice of Masonry*, in a review of the proceedings of the Masonic "Grand Council" of California, Companion Edwin A. Sherman is made to speak of the Arabic Order as "that parasite of buffoonery known as the Mystic Shrine, which crowns the pillars of Wisdom, Strength and Beauty with the caps and bells of the harlequin, the clown and the fool!" And the *Voice* innocently asks: "Is the Shrine so bad as that?" Our exposition says it is.

LABOR AND THE FLAG.

The *Cynosure* goes to press amid the roar of trumpets, drums, tramping men and jostling crowds. September's first Monday is "labor day," so called; and that a possible 20,000 men may march, ten times the number are idle. To the tens of thousands spent in the actual parade, hundreds of thousands are lost in wages.

A real labor day we thank God for,—a *labor-union* day gives no glory to him, nor any real benefit to men. He has given labor its days: one for its rest, six for its struggle with opportunity or necessity. God's way is best for man. But there is little satisfaction in tramping for hours after bellowing bands, and dancing till night, with stump speeches and beer for punctuation. The *Cynosure* for once is with the majority,—on the side of the 200,000 laid off, rather than for the 20,000 secret trade unions who march.

We have a suggestion or two for the majority.

1. Let us insist that the Sabbath is true labor day. Preparations for Monday's parade were largely made on God's day. We saw one banner calling for Sunday rest,—and that was from a retail clothing house and not from a labor union. The business world will be influenced a hundred to one by churches filled with worshiping working men rather than by streets blocked by tramping labor unions.

Let us insist that the American flag—God save its every stripe and star!—is honored only when our citizens maintain and cherish our heaven-sent institutions; but every body of men who in peace are secretly sworn from their fellows are trailing that flag in the dust by their practice of despotism in their lodges. Three lodges of machinists were voted out of the parade Sunday because it was understood that they objected to review by employers, capitalists and city officials. There was much talk of their trailing the flag in the dust, and buncombe spouters made much capital by threatening violence upon them. These same lodges were in the parade Monday morning with bands and banners, and inscriptions of loyalty to the flag and city officials. But let us show these men, our neighbors, that we honor the flag when we honor the American principles it stands for and protects; and that ever destructive of those principles are the ridiculous and flatulent titles, the caste spirit, the despotism and the secret oaths of the lodge.

God save our men of toil and make his day theirs.

THE "VOICE" AND THE LABOR UNIONS.

The recent strikes in Pennsylvania, New York, Idaho and Tennessee, resulting in much destruction of property, great losses both to labor and capital, and such anarchy and crime as necessitated the calling out of the militia in all these States, have arrested the attention of the entire American press, and subjected us to much adverse criticism by the papers of Great Britain.

With the exception of some publications that represent the labor organizations, there is, with one consent, a denunciation of mob violence and a united demand that not only shall the rights of property be respected, but that every man shall be privileged to sell his labor wherever he can receive the best remuneration for it.

But with a singular obtuseness (it would seem) these papers overlook the most important factor in the terrible series of crimes—the influence of the secret labor unions. The common thought seems to be that these unions are, both in purpose and methods, most desirable institutions, and that it is only their *excesses* that are to be abated.

Among the able editorials on this subject, we take the following from the *Voice:* "We want to see three things: 1. Every man participating in violence punished according to law. 2. Every non-union man, if necessary, protected by the entire militia of the State. 3. The unions unsuccessful in their efforts to maintain their organization and to defeat the man who has tried to break it down."

This reminds us of the recent discourse of Rev. Dr. Rainsford, in favor of Christianizing the saloon. He failed to see that the two things are morally incompatible. There are certain things that can never be brought into harmony with moral purity and a due regard for public and private interests. The liquor traffic is one, and the secret trades-unions another. Whatever may be their claim—whatever may be the exact wording of their covenant, they *practically* inculcate a disregard for the rights of non-union men, and an allegiance to "the order," that is paramount to their obligations to the civil law.

By their *fruits* we *know* them. The history of the last fifty years has shown that, both in Europe and America, their oaths of secrecy and obedience to the lodge power have led them not only to engage in numberless strikes, but, almost invariably, in acts of violence and crime.

A strike that has resulted from the "ordering out" of one of these unions, and that was attended with no destruction of property, and with a due respect for the rights of non-union men, would be as hard to find as a saloon in which is no drunkenness or other immorality. Some things can be reformed only by being destroyed, and among these are all such organizations as are based on secrecy and servile obedience.

I think we are told that the leaders in these unions deprecated violence, and that they used their influence against it. But a similar plea can be made for the saloon-keeper. He does not want his customers to become *dead drunk;* he deprecates *delirium tremens*, and is shocked at *suicide* and *wife-murder*. It would be far more in harmony with his interests if the dram-drinker should be moderate in his debaucheries. He would last longer, and be a more profitable customer. Do not the brewers, distillers and liquor-dealers pass resolutions in favor of temperance? Are they not ready to make oath that they are opposed to drunkenness and crime?

It is vain to hope for good fruit from a tree that has always borne evil fruit. When we have reformed the theater and made it a promoter of Christian morality; when we have made lotteries, gambling-halls and saloons to minister to purity and truth; then we may expect that these oath-bound, secret trades-unions will be consistent with the universal prevalence of justice and good government.

832 pages—52 weekly issues—of the Cynosure for $1.50, in advance.

REFORM NEWS (*Continued from 5th page*).

ity, which he illustrated with a chart. When speaking of the altar of Cain, he showed clearly that the lodge-worship of to-day is Cain-worship; and he added that none of those present engaging in such worship knowingly could call themselves Christians, or words to this effect. I scarcely need add that this created what the newspapers call a "sensation."

Bro. Marvin took the position that all organizations outside the Christian church, such as the W. C. T. U., whose object was the advancement of some specific line of truth, were also sinful. He believed it is the church's duty to be right, and teach right, on all lines. If it did as it should there would be no occasion for such organizations. The question arises, What is the church? Is it composed of those who meet in certain buildings set apart for God's worship, and there engage in so-called religious, or true religious worship? I believe Christ has but one church in the world, and those who worship him in spirit and in truth are in this church. They will not forget the assembling of themselves together for public worship and obedience to his command in the ordinances of his house.

It is a sad thing to say, but a generally recognized fact, that many of the so-called churches of Christ are merely play-houses o the devil, dead or barren of fruit. Christians should assemble themselves together to oppose wrong and advance right. In thus doing they will be approved of God. We were sorry Bro. Marvin took this [what seems to many] extreme view.

Father returned on Saturday evening, rejoicing in Him who had been leading on to victory, and laden with the rich experience of the recent past. His Canada letter, for some reason, seems not to have reached the *Cynosure* office.

Bro. Pratt and friends at Worcester showed no signs of getting weary in well-doing. After a night's sleep on the "mighty deep," I awoke as we steamed under the Brooklyn bridge and soon found myself amid the surging masses on Broadway, New York. Crossing to Brooklyn, I spent a few hours calling on friends, and then took the B. & O. "blue line" for home. Our train made the run in five hours.

Bro. Milton Ford, whom many will remember as very helpful in securing our home here, I find very sick. The doctors think he cannot remain with us long. He has not found it necessary to join a lodge to get care in sickness. I am to have the privilege of watching with him to-night. Rejoicing in the goodness of him who is my Redeemer and King, I remain yours for the conflict,

W. B. STODDARD.

FROM FIELD SECRETARY, PUBLISHER AND TREASURER.

It is a pleasure to answer the inquiries which have been received as to the position of the Prohibition nominees for President and Vice President on the secrecy question. Neither of them are Freemasons, and the Prohibition party could not have a more thoroughly free, independent, and manly American for a leader, than Hon. John Bidwell, of California.

I was in Detroit when the father of the Iron Hall secret association lived when he added this lodge to the host of similar ones, and which now has an almost countless number of victims.

The following extracts from Detroit papers are interesting, and ought to serve as a warning. Said a prominent member:

"So far as the secrets of the order are concerned, they don't amount to anything except to serve the purpose of a screen for covering up d——rascality."

Is not that true of all secret societies?

Another said: "If the law has no penalty for the supreme rascals to pay, how long will it be, after the corpse of the Iron Hall has been put out of sight, before the 'good' Somerby will be an 'exalted exemplar,' or some other magnificent thing, and be working another 'skin game,' babbling of his own goodness and high moral character, and prating of the virtue and grandeur of the new system of giving everybody a $1,000 and a chromo for $250?"

Somerby was "Supreme Justice" of the Iron Hall, and had had his salary raised from $1,000, when he started the order, to $20,000, at the time of its collapse. That he had had training in Odd-fellowship and Freemasonry is evident from the following statement of Insurance Commissioner Merrill of Massachusetts: "He is talking now," he said, "just as he did four years ago when he was here. He was always talking about the fatherhood of God and the brotherhood of man and his order."

Exposures, however, have little influence in stopping such organizations; for during this very week, when excitement was highest over the Iron Hall matters, a new kind of secret lodge was established in Detroit. The only remedy is the proclamation of the Word of God, accompanied by the power of God,—the Holy Spirit. Let us not cease to pray for the N. C. A. lecturers, that they may be full of the Holy Ghost.

My conference with Bro. J. P. Stoddard was as profitable to the cause, I hope, as it was enjoyable to each of us. He gave twenty-nine lectures in Canada in about as many days; and if the Ontario anti-secretists do not take the present opportunity to keep the standard raised, they will doubtless miss the opportunity of their generation.

An agent of unusual ability can be had for that field. The anti-secretists have numbers and money. The field is white for the harvest; the door has been opened. Will the opportunity be improved?

Have you read the short report, in the last *Cynosure*, of the Oregon Convention at Canby? Did you realize what is indicated for the Pacific coast when four hundred signed the Constitution of the Association, and thirty-eight of them ministers? The last session of the convention should have been a praise meeting. Bro. Mathews says: "It was the most harmonious and religious meeting I ever attended." Rev. M. H. Nichols is the Oregon agent, and is now working in the vicinity of Newberg, Yam Hill Co., Oregon.

In Minnesota Rev. W. Fenton has been "holding the fort," as well as carrying the Gospel of separation to the churches in different places. We expect a State convention this year in Minnesota, Dakota and Wisconsin, as the result of his labors. Bro. Paden is stirring up the Kansas friends. He has spoken in Dennison and other places, and will doubtless aid in the Nebraska convention at Wahoo, and at Tabor, Iowa, in the near future.

Bro. Gladwin, of Bombay, India, writes for another lot of our books. He has paid for over $30 worth at retail rates since the 3,000 pamphlets were sent for free distribution among Christian workers. He writes: "Let us pray that these may do a vast amount of good in fighting the civilized heathenism of secret societies, which is in such a direct succession from the ancient heathenism of Asia."

I was obliged to stay at a hotel over night a few weeks ago in a little village where there were no saloons; but at this hotel I heard blasphemy of the coarsest type so frequently that staying there was a burden. There is about one minister to every hundred inhabitants. The hotel-keeper, though not a Christian, was a genial, pleasant man. He was a member of the Good Templar Lodge of the place, along with at least two of the ministers, Rev. Messrs. Swain and Carlton.

While not in favor of Freemasonry, neither of these ministers profess to see any objection to their entering a religious brotherhood, such as that of the Good Templars, with this hotel manager, who, though not a Christian, is eligible to to the office of chaplain.

I have been a Good Templar, and was chaplain before I was a Christian, but have never been to the lodge since my conversion.

I have thought about the religious rites of this secret order, and I can not but believe that they are blasphemous in the sight of God. I would not say that the profanity in the village was directly caused by the profane religious practices of these "brothers" and "sisters" in their secret Temple.

When I joined the Good Templars, I had to profess my faith in God. "Do you believe in God?" must be answered in the affirmative. It makes no difference what kind of a god, so that you are not an atheist. Membership is not based upon Christian character, nor is faith in the Triune God required. Hence our hotel friend could accept the faith of the order.

I have known a very profane man to be the regularly elected chaplain in a Good Templar lodge. He was in good standing, and hence eligible to any office to which he might be chosen. As long as it is not Jesus Christ, in whom faith is professed at the time of joining, it is not to be wondered at, perhaps, that a mere worldling should be chosen chaplain of an ordinary lodge, that had not the advantage of two ministers as members to choose from.

When I joined the Good Templars, the name of Christ did not appear in the ritual. The prayers, like the creed at the door, were deistical.

But criticism was finally quieted by injecting into one or two prayers the name of Christ; but the creed at the door was not changed, for if it had been, only professed Christians would have gone into the lodge.

Can anyone tell us why it is that a secret society composed of all kinds of men as to character requires its initiates to profess a religious faith? Why have a creed prayer and funeral services? Can anyone explain why these two Christian ministers can have nothing to do with Freemasonry and yet see no evil in one of her germane children?

Years ago this secret temperance society got into the Moody church of this city. Mr. Moody said publicly in Farwell Hall: "I was partaker of their sin because I let them get into the church; but they *were cleaned out*, and they *never came back*. This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable." W. I. PHILLIPS.

WE MUST GO TO THE CHURCHES.

THE WORK ALLOTTED TO THE CORRESPONDING SECRETARY.

On Saturday, Aug. 27, I began, with Bro. A. W. Parry, pastor of the Free Methodist church, a visitation of the twenty or more Protestant ministers of Aurora, Ill. Many were absent from the city, but we were kindly received by Rev. Mr. Clendenning, of the large Methodist church on Fox street, who, although very conservative on the subject of secret societies, is free to say that he belongs to none. He lately took exception to the secret methods of combatting the Romish church used by the American Protestant Association. That order has unusual strength in Aurora, and has, because of its one principle of Romish proscription, attracted to its fold some excellent men who are by conviction opposed to secret lodge operations. Mr. Clendenning offended members of the order, it is said, by urging that Romanism should be fought openly and not in the darkness of secretism.

Pastor Brooks, of the West Side Baptist church, had written of his desire for a conversation on the particular phase of the lodge question which I am taking to the churches, and also of his wish to hear an address upon it.

Pastors Alberding, of the Evangelical Association congregation, and Mulfinger, of the German M. E. church, greeted us cordially and with true sympathy. Sabbath evening I spoke in the fine church of the latter, Pastor Alberding agreeing to dismiss his congregation so that all might attend. In the M. E. congregation are some prominent members who have renounced secretism. It was a very attentive meeting.

The same morning Bro. Parry introduced me to his Free Methodist congregation, an earnest and responsive people. Sickness and camp meetings reduced the number, but God was with us and the truth was blessed. In the evening Bro. Parry was cheered by the reclamation of a backslidden convert of former years, who came forward with his glad wife after sermon.

The pastors of the West Side Methodist, the Presbyterian, Lutheran, Evangelical, African M. E., and also a few members of their congregations, were visited. The general conviction of all was against the orders, but a few were guarded in expression. Some remembered with satisfaction the first convention which opened our present movement, in the fall of 1867. We were satisfied that if the Christian people of Aurora, who are such not in name alone, were united and prayerful, that a mighty influence which the lodges could not withstand would be exerted against secretism in that city.

On Tuesday several pastors were visited in Batavia, and preparations for future addresses were made. It was reported to me that the Baptist pastor, who was formerly connected with the Free Methodist church in New York, has lately joined the Odd-fellows, in order to enlarge his influence. I trust the information is incorrect, since it would indicate inexcusable weakness and bad judgment, and would cause division in his home, where every successful pastor must be strong.

Two later days of the week were spent among the pastors of Chicago; and on Sabbath, the 4th inst., large congregations of Swedes, in their Oak street hall, and in the Free Mission church on Market and Whiting streets, eagerly listened to some facts and arguments showing that our churches and government are put in jeopardy by the false altars of the lodge. A fine-looking people worship in the well-appointed hall on Oak street. The *Bladet* is published in the same building, and people, pulpit and paper are one on the question of the secret system. This appointment I filled at the request of Bro. Fenton, of St. Paul, who is spending a little time in Chicago and was expecting to speak, until sudden illness obliged him to keep his room.

In the evening rain threatened for a time to seriously interfere with the attendance, but the great Mission church, which seats about the same number as the Moody church a few blocks away, opened to a good congregation of some 700, and Pastor Bjork welcomed the speaker. I pray that the discourse may be of service to him and his interesting people in uniting them with more consecration and faith about the true altar where they worship the Father and the Son.

Other Chicago pulpits will welcome a discourse on the destructive effect of lodge-worship, and I am invited to several more church conferences. So many of these are now occurring that a dozen men might be busy among them. But the means must be provided by our earnest friends for this great work, since little can be expected, or should be asked, from ministers on expense away from home, If we intend to crrry our reform to the churches as such, we must push along this line. Dear reader of the *Cynosure*, you must pray for and help this work.

HENRY L. KELLOGG.

FROM THE WESTERN DISTRICT—NEBRASKA CONVENTION.

OMAHA, Neb., Aug. 30, 1892.

DEAR CYNOSURE:—I spent yesterday here talking up our State convention with pastors and others. Most are agreed that Wahoo is the place. Rev. E. B. Graham will speak for us. Rev. J. W. Morton, of North Loup, and Bro. W. C. Paden have promised to assist. The *World*, *Herald* and other papers here promise to announce the convention and publish proceedings. I expect to lay the matter this week before the Swedish Lutherans at their conference at Funk, and before the United Presbyterians at their Synod at Kearney, and will be able to announce definitely the time and place next week. The prospect is constantly brightening for a good Nebraska convention.

I am now en route to address a W. C. T. U. convention in Thayer county, Neb., led by those good workers in our cause, Brother and Sister Park.

Last Sabbath I preached in the U. P. church at Coin, Iowa, where there are some good friends of the cause, among whom I expect to canvass for material aid in the near future.

Kansas Presbytery of the Covenanter church will meet at Winchester on Tuesday, Oct. 4, at 7:30 P. M.

Bro. Paden and I expect to hold a local convention at Tabor, Ia., and address meetings in Southwestern Iowa and Northwestern Missouri early in October. M. A. GAULT.

THE HOME.

THE MOTHER'S PRAYER.

Starting forth on life's rough way,
Father, guide them;
O, we know not what of harm
May betide them;
'Neath the shadow of Thy wing,
Father, hide them;
Walking, sleeping, Lord, we pray,
Go beside them.

When in prayer we cry to Thee,
Do Thou hear them;
From the stains of sin and shame
Do Thou clear them;
'Mid the quicksands and the rocks
Do Thou steer them;
In temptation, trial, grief,
Be Thou near them.

Unto Thee we give them up;
Lord, receive them;
In the world, we know, must be
Much to grieve them—
Many striving, oft and strong,
To deceive them.
Trustful, in Thy hands of love
We must leave them.

—*William Cullen Bryant.*

THE MORNING COMETH.

[The following paragraphs are the brilliant peroration of Wm. Morley Punshon's lecture on John Bunyan. None who ever heard that eloquent Englishman will forget him, especially if it was their good fortune to have caught this apostrophe to the triumphs of Christianity as it fell from the lips of the matchless orator.]

Wearily the years have passed, I know: wearily to the pale watcher on the hill who has been so long gazing for the daybreak: wearily to the anxious multitudes who have been waiting for his tidings below. Often has the cry gone up through the darkness, "Watcher, what of the night?" and often has the disappointing answer come, "It is night still; here the stars are clear above me, but they shine afar, and yonder the clouds lower heavily and the sad night winds blow." But the time shall come, and perhaps sooner than we look for it, when the countenance of that pale watcher shall gather into intenser expectancy, and when the challenge shall be given, with the hopefulness of a nearer vision, "Watcher, what of the night?" and the answer will come, "The darkness is not so dense as it was; there are faint streaks on the horizon's verge; mist is in the valleys, but there is a radiance on the distant hill. It comes nearer—that promise of the day. The clouds roll rapidly away, and they are fringed with amber and gold. It is, it is the blest sunlight that I feel around me—MORNING.

IT IS MORNING!

And in the light of that morning, thousands of earnest eyes flash with renewed brightness, for they have longed for the coming of the day. And, in the light of that morning, things that nestle in dust and darkness cower and flee away. Morning for the toilworn artisan! for oppression and avarice, and gaunt famine, and poverty are gone, and there is social night no more. Morning for the meek-eyed student! for doubt has fled, and sophistry is silenced, and the clouds of error are lifted from thefair face of Truth for aye, and there is intellectual light forever more. Morning for the lover of man! for wrongs are redressed, and contradictions harmonized, and problems solved, and men summer in perpetual brotherhood, and there is moral night no more. Morning for the lover of God! for the last infidel voice is hushed, and the last cruelty of superstition perpetrated, and the last sinner lays his weapons down and Christ the crucified becomes Christ the crowned.

Morning! Hark how the earth rejoices in it, and its many minstrels challenge the harpers of the sky—"Sing with us, ye heavens! The morning cometh, the darkness is past, the shadows flee away, the true light shineth now."

Morning! Hark how the sympathetic heavens reply, "Thy sun shall no more go down, neither shall thy moon withdraw herself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

IT IS MORNING!

The planet now doth like a garment wear the beauty of the morning. And the light climbeth onward and upward, for there is a sacred noon beyond. That noon is HEAVEN.

"AND THERE SHALL BE NO NIGHT THERE."

GLADSTONE'S YOUTH.

No man in the world has been more talked about recently than William Ewart Gladstone. Because of what he is, and what he has achieved, it is worth while to look into his earlier life—to see how he bore himself as a young man, and in that period of life when his character was being formed.

Going back seventy-one years, when Gladstone was a boy of eleven, we learn that he went up to the famous Eton school from a home whose tone and influence were of this sort:

"There was the father's masterful will and keen perception, the sweetness and piety of the mother, wealth with all its substantial advantages and few of its mischiefs, a strong sense of the value of money, a rigid avoidance of extravagance and excess; everywhere a strenuous purpose in life, constant employment, and concentrated ambition."

William Gladstone was the third son, and when he went up to school he was known as "the prettiest little boy that ever went to Eton."

He came to be more than that. "At Eton," said Bishop Walter Hamilton," I was a thoroughly idle boy; but I was saved from some worse things by getting to know Gladstone." Another schoolfellow "remembers seeing William Gladstone turn his glass upside down and decline to drink a coarse toast" at a school dinner. When he protected some pigs from torture and was bantered by his schoolfellows, he offered to write his reply "in good round hand upon their faces." Devoted to duty, fearless, pure-minded, and humane, he was a boy that other boys respected.

His most intimate friend was Arthur Hallam, whose beautiful life and early death furnished the theme of "Tennyson's "In Memoriam." Boys who afterward became Sir George Lewis, Bishop Selwyn, the Duke of Devonshire, who has just died, the historian Kinglake, Lord Elgin, Earl Canning, and Mr. Milnes Gaskel, felt the impress of his character. The latter, writing to his mother in 1826, says: "I was out all yesterday evening with Gladstone, who is one of the cleverest and most sensible people I ever met with"—odd praise for a boy of seventeen.

Gladstone was at his best in the debates of the school literary society, and in the editorship of the *Eton Miscellany*. In the former he made his maiden speech on behalf of the education of the poor.

The impression he made at school may be indicated by Hallam's bright forecast of his future:

"Whatever may be our lot, I am confident that *he* is a bud that will bloom with a richer fragrance than almost any whose early promise I have witnessed."

Gladstone entered Christ Church, Oxford, in October, 1828. "The blameless schoolboy," says Mr. Russell, one of his biographers, "became a blameless undergraduate; diligent, sober, regular alike in study and devotion, giving his whole energies to the duties of the place, and quietly abiding in the religious faith in which he had been trained." Bishop Charles Wordsworth says that no man of his standing read his Bible more or knew it better. Cardinal Manning, who there began a lifelong friendship, remembered him walking to church with his "Bible and prayer-book tucked under his arm." It is not surprising that he stood for straight and manly conduct.

His chosen associates were steady and industrious men. Some who afterward became famous were members of an essay society called after him, the W. E. G. In the Oxford Debating Union he made a brilliant record as a speaker. He had already shown an immense command of language. When asked in later life whether he had ever felt nervous in public speaking, he said: "In opening a subject, often; in reply, never." All his work was thorough and won for him classical and mathematical honors. He read every morning for four hours, then took a constitutional walk or rowed on the river, and always read for two or three hours before bedtime.

That he had a brilliant career before him was the confirmed judgment of his friends. Bishop Wordsworth says that one of his speeches at the union made him feel no less sure than of his own existence "that Gladstone, our then Christ Church undergraduate, would one day rise to be prime minister of England."

This confident assurance would not have been fulfilled had he followed the bent of his own mind. Devout, conscientious, and keenly anxious to use his powers for God's glory and the service of men, he wanted to enter upon the work of the ministry. But his father's firm objections prevented, and after six months in Italy, he made a first venture in the field of politics.

Few of us have what Gladstone had at twenty-two: "A physical constitution of unequaled vigor, the prospect of ample fortune, great and varied knowledge, a natural tendency to political theorization," and a tongue to let it all loose with. But none of these things always insures success. Not every physical constitution is kept intact until eighty; ample fortune has been known to stifle energy; knowledge may run to seed; and a ready tongue is not always a blessing. The value of Gladstone's example for us lies in the fact that he has made a good use of the gifts with which he was endowed. This is all that any one can do. His life has been one of firm faith, high ambition, strict method, and strenuous effort.

"The paramount factor of Mr. Gladstone's nature is his religiousness," says his latest biographer. His religion is "an intensely vivid and energetic principle, passionate on its emotional side, definite in its theory, imperious in its demands, practical, visible, and tangible in its effects. It runs like a silver strand through the complex and variegated web of his long and chequered life." He is himself an evidence of Christianity, and a proof that as a spring of human action it is no spent force.—*Young Men's Era.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

THE MINISTER'S DIVERSIONS.

"Pastor, who is that lady just passing, with a face like a hearse and the air of a self-made martyr."

"Oh, that is one of my leading members, Mrs. Archibald Chatterton."

"Is anything the matter with her?"

"Yes, something is always the matter."

"What is the matter now?"

"Fortunately I am able to enlighten you this time. I learned only yesterday that she was sadly 'out' with her pastor because he had not called to see a friend who was taken sick some days ago while on a visit at her house."

"Is this friend one of the members of your church?"

"Oh, no, she came from Montana."

"Did Mrs. Chatterton send you word of the sickness in her home?"

"Oh, no, she never does that."

"And does she expect you to know it?"

"Always."

"Does she expect the doctor to come without being notified?"

"Never."

"How does she expect you to know?"

"By special revelation."

"Are there other cases of sickness in your parish just now?"

"At the present time about thirty."

"Is your church membership large?"

"A few over nine hundred."

"You must make a good many calls in the course of a year."

"About fourteen hundred on the average."

"And there are still some other duties?"

"Two sermons a week."

"Anything else?"

"Two prayer meeting addresses a week."

"Is that all?"

"Not strictly."

"Would you object to giving me a little further insight?"

"Well, on Tuesday and Friday just passed, I had funerals among my own people, and on Wednesday I went nine miles into the country for a similar service."

"Was this also the funeral of one of your own people?"

"No, I never heard of the family before."

"They must have been very grateful for such service."

"They skillfully concealed all signs of gratitude."

"Well, perhaps they thought the money compensation all-sufficient."

"I beg pardon, money compensation? I think I misunderstood you."

"Did they not pay you handsomely for your services?"

"If they had suggested dividing the expense of horse-hire with me, my gratitude would have burst all bounds."

"You do not mean to say that they left you to pay your own expenses!"

"I did not mean to say it lest it should seem mean to say it."

"Tell me honestly, now, did you pay for the livery?"

"I paid $4."

"Did they not tell you they would send the money?"

"They said nothing."

"Except thanks."

"Thanks?"

"Yes, thanks, of course."

"No word of thanks was spoken to me."

"It is impossible. You cannot say that they did not thank you?"

"That is the fact."

"Do you mean to tell me that you paid out $4 and spent an afternoon in such service without a word of thanks and without compensation?"

"There was compensation."

"Ah, I thought so. What was it?"

"I escaped two agents with Lives of Spurgeon and one man who was introducing a new stove polish."

"Two agents with two Lives of Spurgeon in one day?"

"It is a low average."

"And the agent with stove polish wanted to see the *man* of the house?"

"Yes, he was selling territory and wanted local agents."

"And came to the *minister?*"

"Yes, he was a Baptist; he was selling Baptist stove polish and wanted only Baptist agents. So he wanted a Baptist minister to recommend some local agents."

"How did you learn all this? I thought you escaped him."

"Only for the time. I merely had a reprieve. He returned next day."

"And the agents for Spurgeon's Lives—did they return?"

"One of them. The other was providentially run over by an ice-cart and taken to the hospital. He sends word that he hopes to see me next week."

"Did the other agent sell you a Life of Spurgeon?"

"No, I was already supplied."

"What did he say to that?"

"He said if I would give him the names of seventy-five or a hundred of my leading members, it would do as well."

"And you gave him such a list?"

"No, I was just going to a wedding and compromised by giving him the name of Mrs. Archibald Chatterton."

"Have you given her name to other agents for Spurgeon's Life?"

"To thirteen."

"And to the stove polish agents as well?"

"I give her name to every agent who comes; she once told me she was extremely fond of company; I rather shrink from it myself."

"By the way, I hear that your wife is not well."

"She has been sick for eighteen months."

"Is she quite sick?"

"She has been very sick much of the time."

"Does Mrs. Archibald Chatterton often call?"

"She has never called, though she sent her servant to inquire just before they sailed for Europe, last summer."

"Is Mrs. Chatterton a very busy woman?"

"Very."

"Are her family cares heavy?"

"She has three servants; no children."

"I had almost forgotten her sick friend; is she likely to recover?"

"I saw her out driving, yesterday."

"Oh! Then she is able to sit up; what is the nature of her sickness?"

"Said to be indigestion caused by a late supper of lobster salad."

"Oh!"—*One Who Has Suffered, in Examiner.*

WHICH WAS RIGHT?

A small, clear brook set out one day
To search for the dark blue sea;
It babbled and sparkled; it rippled and sang,
And cried, "Just look at me;
For I have started, dear neighbors and friends,
To find my father, the Sea!"

"O dear little brook!" urged the mossy bank,
As the stream slipped singing by,—
"I beg you most earnestly, give it up;
If you'll wait, I will tell you why!"
But the brook would not listen, and ran away
Beneath the smiling sky.

"Oh, where are you going, you gurgling brook?"
Asked a pollard-willow tree,
Which leaned where the brook formed a limpid pool,
Its tresses green to see,--
"I'm going, dear madam," sang the brook,
"To find my father, the Sea!"

"O dear, small brook!" cried its pollard friend,
"Great danger will meet you this day;
There's an awful thing which will swallow you up
Before you go half the way!"
"I don't believe it," rippled the brook,
"I'm going, for all you say!"

And the brook and the pollard both were right,
As you will presently see;
For a great dark river hurried along,
And swallowed the brook, and its merry song;
And carried it off to the Sea!

—*Kindergarten Magazine.*

TEMPERANCE.

"THE NEW DECLARATION OF INDEPENDENCE."

[From the Fourth of July Address of Jno. G. Woolley, at Prohibition Park, Staten Island, New York, 1892.]

This is a Christian country; its foundations were laid in the Gospel; the compact of the Mayflower was signed "for the advancement of the Christian faith, and for the glory of God;" our fathers braved the seas, the snow, the savages, seeking not freedom merely, but freedom to worship God; and from that beginning to this hour our history has been a lyric, epic, romance of liberty through Jesus Christ.

But if you come to analyze the fighting strength of the republic you will be shocked to find, as you will be to hear me say, that the Christian man, as such, cannot be counted on.

In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife.

The Christian citizen is in the fight, but not *in that character*, except as a contract chaplain at military posts, an honorary supernumerary in legislatures, a nurse or a sister of charity; the fighting Christian is in all camps indifferently, under all flags, faced both ways, the express type of political *felo-de-se*, but he is incognito, and after battles he appears in the record as "unknown dead" or simply "missing."

As to much of political action it is natural and right for Christian men to be divided, but as to some, division means stupidity or apathy or treachery; such is the problem of the drink traffic, which is indeed not a problem at all, but a fight or a flight. How do I explain the recent proposal for church saloons? I do not. I would as lief try to explain the Dismal Swamp; at such a thing one can only shudder; but on its premises, namely, the "final perseverance" of the saloon, and the "apostolic succession" of dram-sellers, I concede the logic of an "established church" of the immaculate doggery. I must not be counted among carpers at the church; on the contrary, I hope nothing for our cause except at her hands; the world has unlimited capacity of adjustment to the saloon, and will never abolish it; but we shall be more ready for to-morrow by taking a clear look at to-day, and if I seem to criticise the church it is because I love her much and suffer much at her reproach, and it would be disingenuous to deny that there is reproach upon her.

The liquor traffic is a political and commercial *system*, colossal, sagacious, rich, powerful, far beyond any personal entreaty or rebuke or social ostracism, and straight through the various phases of temperance reform has risen like a spring tide, and we have simply tried to disparage and discourage it by "taking a collection," and it has with cheerful alacrity dropped into the federal and municipal plate, yearly, some hundreds of millions dollars, each dollar marked "In God we trust." What delicious sarcasm! And the church has prayed over the wolfish, bloody, damnable offertory, and a government agent waits on every worm of the still and every brewer's spiggot and stamps the packages "U. S."—*US.*

Beyond any question, the present effrontery and power of the saloon are due to license laws. At my old home a vine of bitter-sweet came up at the root of a fine young elm tree; it was a pretty, delicate, twining thing and I turned it so it might climb the tree; it did climb, in graceful, spiral rings, to the very top, and the tree was beautiful; the long tendrils of the vine hung down on every side: I pinched off the tender shoots as they multiplied so as to obstruct the path, and the more I did so, the stronger grew the trunk coils. I planted vines by all my young trees, it made them look so brave and lively; I thought how strange that nature had not planted vines and trees in pairs. I have seen "why" recently; my beautiful elm is a dead stalk with the vine embeded in its body, itself spiral now, conformed to the constricting cord of the beautiful Thug . . . . so the Christian republic, guileless, devoted trellis of the liquor traffic for so many years, stands all deformed and corkscrew-shaped to-day in the deadly spiral of commercial and political whisky rings; but alive, thank God! and still powerful, for her good right hand is free; the church is its palm, the Woman's Christian Temperance Union, the Young People's Societies of Christian Endeavor, the Salvation Army and the Society for the Prevention of Crime are the fingers, and the Prohibition party the thumb; I see it reaching out for "the sword of the Lord and of Gideon."

It is not union of the church and state I advocate, but *union of the church to save the state.* It seems to me that from a slavish old ecclesiasticism we have swung over to a childish and impractical spiritism that sighs and prays, "Oh, Lord, make us right, or *about* right," "Thy kingdom come," *gradually.* We need to rig ratchets on our Sunday Christians to hold them up to the crank during the week.

The reproach and weakness of the church is can't—"can't elect," "can't enforce," "can't prevent;" the saloon-keeper is a man who *can*, and he *does*, and he *will* until Christian voters leave off their "t." In Minnesota it takes a brave bird to stand the winter; at my window one evening, when the mercury was falling rapidly and the fine snow flew like powdered glass, a blue-jay swung on the tree-top and shouted, "Hit-him-a-lick, hit-him-a-lick," and away down on the icy trunk a sap-sucker piped back, "Can't." Next morning the sap-sucker lay dead on the drift, but the jay swung in the dizzy top and shouted, "Hit-him-a-lick!" but of course the sap-sucker couldn't.

The church is overstocked with sap-suckers. Many of our Christian men are brave enough, but are waiting for light as to methods, not reflecting that power and light are so correlated that when you get one you have the other, as in the case of an electric motor; when the trolley is on the wire overhead, it *goes* and has *light.* You say you can't see? You are disconnected; reach up, and touch God and you will see because you *go.*

But the simple fact is that the average Christian voter, as such, has no defined status in politics; the convention does not regard him, for he does not regard himself; he is willing public conscience shall be shot provided the bullet be gold; he is agreed that public virtue be hanged if the rope be silken.

But the greatest movement of history is just commencing; the W. C. T. U., the Salvation Army, the Y. P. S. C. E., the S. P. V. are part of it. They are distinctly born of the church, which, criticise it as you may, is the sole hope, and not a forlorn hope either, of this government and this world.

(*To be continued.*)

Sheriff Cram, of Portland, Me., who with his deputies, Messrs. Sterling and Plummer, has secured the best enforcement of prohibitory law ever known in that city, is a candidate for re-election. He has been nominated by the Republicans, and the party Prohibitionists have placed his name upon their ticket.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

THE THIRD QUARTERLY REVIEW.

September 18, 1892.

LESSON I.—The Ascension of Christ.—Acts 1:1-12. Golden Text: When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts 1:9. Points of Interest: Our risen Lord; Jesus' last command; the ascended Christ; the promise of his return. Central Truth: Jesus, who lived and taught on earth, is still our Saviour and Lord in heaven.

LESSON II —The Descent of the Holy Spirit.—Acts 2:1-12: Golden Text: When he, the Spirit of Truth, is come, he will guide you into all truth.—John 16:13. Points of Interest: Waiting for the gift of the Spirit; the descent of the Spirit; the people called together; the wonderful work of the Spirit. Central Truth: Blessedness, holiness and power come through the influence of the Holy Spirit.

LESSON III.—The First Christian Church.—Acts 2:37-47. Golden Text: The Lord added to the church daily such as should be saved.—Acts 2:47. Points of Interest: The multitude convicted; inquiring the way; the way of salvation revealed; the confession of Christ; Christian living and beneficence. Central Truth: The way of salvation is by hearing, repenting, believing, confessing, and living according to the Gospel of Jesus the Christ.

LESSON IV.—The Lame Man Healed.—Acts 3:1-16. Golden Text: And his name through faith in his name hath made this man strong.—Acts 3:16. Points of Interest: The man in need; the miraculous cure; the effect of the miracle; the faithful preaching of Peter. Central Truth: The Gospel blesses both the souls and bodies of men.

LESSON V.—Peter and John before the Council.—Acts 4:1-18. Golden Text: There is none other name under heaven given among men, whereby we must be saved.—Acts 4:12. Points of Interest: Peter preaching in the Temple court; arrest and trial of Peter and John; the result of the trial. Central Truth: Salvation is through Christ alone; the good effects of Christianity are an unanswerable argument to its truth.

LESSON VI —The Apostles' Confidence in God.—Acts 4:19-31. Golden Text: They spake the word of God with boldness.—Acts 4:31. Points of Interest: Christian courage manifested, vs 19-22; Christian courage sustained, vs. 23-28; Christian courage increased, vs. 29-31; the effect of fervent prayer. Central Truth: The Holy Spirit gives courage to speak, and power to perform.

LESSON VII.—Ananias and Sapphira.—Acts 5:1-11. Golden Text: Be not deceived; God is not mocked: for whatsover a man soweth, that shall he also reap.—Gal. 6:7. Points of Interest: Two attempts to destroy the church; the terrible sin; its quick and fearful punishment; the effect of this awful event. Central Truth: God is glorified in his power and judgments as well as in his love and mercy.

LESSON VIII.—The Apostles Pesecuted.—Acts 5:25-41. Golden Text: We ought to obey God rather than man.—Acts 5:29. Points of Interest: Imprisonment by men; deliverance by angelic ministry; the trial; the Gospel preached to the Sanhedrim; divine and human testimony to Christ as the Saviour and King; Gamaliel's wise counsel; rejoicing in suffering. Central Truth: God can change the storms against his people into favoring gales.

LESSON IX.—The First Christian Martyr.—Acts 7:54-60; 8:1-4. Golden Text: He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.—Acts 7:60. Points of Interest: The cross in the church; the crown of love; the cross of interrupted work; the crown of Christ's revealed presence; the crown of martyrdom; "The blood of the martyrs is the seed of the church." Central Truth: They that bear the cross shall wear the crown.

LESSON X.—Philip preaching in Samaria.—Acts 8:5-25. Golden Text: And there was great joy in that city.—Acts 8:8. Points of Interest: A faithful missionary; success of his preaching; a false convert; aid from the church at Jerusalem; the sin of Simon the sorcerer. Central Truth: The Gospel is to be preached throughout all the world—to the enemies of Christ as well as to his friends,

LESSON XI.—Philip and the Ethiopian.—Acts 8:26-40. Golden Text: He that believeth on the Son hath everlasting life.—John 3:36. Points of Interest: Searching the Scriptures leads to truth-seeking; from darkness to light through the Word; the benefit of personal guidance; faith cometh from hearing the Scriptures, and conversion from belief. Central Truth: God will lead, step by step, to the light all earnest seekers after Christ.

LESSON XII.—This Review. Golden Text: And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.—Eph. 2:20. Lessons taught us: God gives us clear assurance of an ever-living Saviour, and of immortal life. The power of the church is from the presence and power of the Holy Spirit. The presence of the Holy Spirit is shown by the fruits of the Spirit he works within Christians, and by the turning of many souls to the Lord. The church must expect to meet with difficulties both within and without. But God overrules these hindrances and changes them into helps. Wherever there is a faithful church ready to obey, devoted to their Lord, and open to receive the Holy Spirit, there is sure to be great outward success.—Rev. A. F. Schauffler.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

RELIGIOUS NEWS.

BAPTIST.

—The colored Foreign Mission Convention of the Baptists, organized in 1880 to forward the evangelization of Africa, will hold its Thirteenth Annual Session in the city of Savannah, Ga., on the 17th of September, 1892. This convention will be styled the "Convention of Baptist Missions," and will be the grandest meeting in the history of the colored Baptists of this country.—*Exchange.*

CHINESE MISSIONS.

—There are now eighteen missions of the American Missionary Association among the Chinese in California. Sixty-five joined the church during the last year, and about three hundred Christians are connected with the missions. Their offerings for Christian work for the first fiscal year amounted to $6,290 40. The other denominations, the Presbyterian, the Methodist, the Baptist, and others, have a similar record; and it is an encouraging fact that the Gospel is making steady progress among the Chinese in California.

CHRISTIAN.

—If you know of any church that wants to employ at a living-salary a Sunday-school superintendent, teacher of Bible class, conductor of prayer-meeting, church sexton, treasurer, secretary, home evangelist and pastor, will you please put me in correspondence with that church?—*F. W. Barry, Wytheville, Va., in Christian Standard.*

CONGREGATIONAL.

—Mr. S. Sherin, of St. Paul, for the past few years connected with the National Educational Association, has entered the work of the Western Seamen's Friend Society, and has undertaken the raising of $20,000 to build a Sailor's Floating Bethel Ship at Chicago. The Bethel will have an audience-room, reading-room, bath-rooms, and every convenience to minister to the wants of soul and body. There are about 100,000 sailors and dock men who make Chicago their headquarters, whose very vocation cuts them off from the privileges of church, home, or society, and it is the purpose of the Bethel Society to have pleasant headquarters where they will be welcomed by the chaplain and afforded Gospel privileges.

—The annual meeting of the American Board—national council for foreign missions—in Chicago, October 4 to 8. The triennial National Council, in Minneapolis, comes the following week, October 11. Not too early for ministers and others to plan for attendance at both meetings.

—The Minutes of the General Conference of Maine give the number of members in the 254 churches as 21,726; received during the year on confession, 728, total, 1,088; in Sunday-schools, 23,567; Christian Endeavor Societies, 163; members, 7,179; benevolent contributions, $71,006; legacies, $48,123; home expenditures, $223,000.

—In Louisiana a loss in church members of 107 is reported. This is due to the fact that the churches of the West Central Association failed to report. Last year they reported 331 members; this year none. This shows a gain for the churches of the Louisiana Association, which did report, of 224 members. The Minutes, however, report a gain in Sunday-school attendance of 226.

—The Mills meetings in San Francisco continue to be crowded. One evening the wigwam was filled with men, and the sermon was from the address of Moses on Choosing Life or Death. Other meetings were held in the same place and from thence they were to be transferred to the Pavilion, and then to the First Presbyterian and First Congregational churches. There is a very widespread interest.

EPISCOPALIAN.

—The Episcopal church is compiling a new hymn-book. Among the gems which are embraced within its covers is a hymn on apostolic succession, two verses of which are quoted by a denominational paper, viz.:

"His twelve apostles first he made
His ministers of grace;
And they their hands on others laid,
To fill in turn their place.

"So age by age, and year by year,
His grace is handed on;
And still the Holy Church is here,
Although her Lord is gone."

Doctors of divinity will differ from this sentiment.

LUTHERAN.

—The thirteenth annual convention of the Woman's Home and Foreign Missionary Society of the Pittsburgh Synod will meet in Zion's Lutheran church, Indiana, Pa., Rev. Louis Hay, pastor, September 21-23d. Opening session Wednesday, 2:30 P. M. It is sincerely hoped that all societies will send delegates.

—Rev. W. A. Sadtler, the new missionary of the General Council in Chicago, Ill., has had the degree of Doctor of Philosophy conferred upon him by the University of New York.

METHODIST EPISCOPAL.

—The census bureau has issued a bulletin giving statistics of the M. E. church in the United States, which shows 102 annual conferences, not including ten or more in foreign countries. Connected with these conferences are 2,240,354 communicants. This includes both members and probationers. Of the 2,790 counties in the States and Territories the church is represented in all save 585. It has 25,861 organizations, with 22,844 church edifices, with a seating capacity of 6,302,708, and an aggregate valuation of $96,723,408. This valuation, which does not include parsonages and other church property, is the largest reported by any denomination thus far except the Roman Catholic.

—The African M E church has thirty-eight schools and colleges, with 134 teachers and over 4,000 students. Their graduates number 370. The school property is valued at over half a million dollars, and yet some people think Negroes are not capable of acquiring an education. They seem to desire it, at all events.

—The British conference has resolved that the heading of its class tickets shall be altered from "Wesleyan Methodist Society" to "Wesleyan Methodist Church," and that the ecclesiastical district gatherings shall henceforth be called, not "committees" or "meetings," but "synods."

—One-third the Protestant population of Canada are Methodists. There are 65,000 more Methodists than members of any other church.

—A cable message announces the death Aug. 26 in Jaffna, Ceylon, of Rev. William Ware Howland, for nearly fifty years missionary of the American Board on that island.

—At Asbury Park, N. J, in the recent Bible Conference, Bishop William Taylor, of Africa, was introduced, and for forty-five minutes spoke of the condition and needs of Africa's perishing millions, and explained what was being done in her work for their salvation. Dr. Munhall, the leader of the conference, then took the platform, and stated that, for one thousand dollars, Bishop Taylor would plant a station in Darkest Africa; and, inasmuch as the conference was interdenominational, he believed it would be for God's glory to give the Bishop the money, and tell him to plant the mission for the Seaside Bible Conference. In ten minutes, more than a thousand dollars were secured. It was wholly spontaneous.

REFORMED CHURCH.

—The Fifth General Council of the "Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System," will meet at Toronto, Canada, September 21st, 1892, at 11 A. M, in St. James Square Presbyterian church, and will be opened with a sermon by the Rev. Wm. Caven, D. D, principal of Knox College. The chairman or convener of the committee of arrangements is the Rev. Dr. Caven, and the secretary, the Rev. Wm. Burns, both of whom may be addressed at Toronto, Canada The general secretary of the Alliance, the Rev. George D. Matthews. D. D., will be in Toronto on and after August 24th.

UNITED PRESBYTERIAN.

—The Synod of Pittsburgh met this year at Ridgeview Park. This is a summer resort and camp-meeting ground on the Pennsylvania railroad, a few miles east of Latrobe. In addition to attending to the ordinary business, Synod spent a considerable portion of its time in conference on Sabbath Reform, The Mission of the United Presbyterian Church, her women, her sons and daughters, Education, Temperance, The Sabbath-school, Power in the church, and Bible study. Devotional exercises were prominent in all these conferences.

NEWS OF THE WEEK.

CHICAGO.

Inquisitive floor-sweepers at the Bee-Hive store on State street set off the fire alarm apparatus, and the department came near deluging the sweepers before the cause of the alarm was known.

Sergt. Thompson of the central station returned from San Francisco with Albert Strittmater, who, it is claimed, absconded with $10,000 belonging to the Mutual Life Insurance Company of Newark, which has an office in this city.

Mrs. Alice Mack and Ida Berry, a 12-year old girl, were seriously burned by the explosion of a gasoline stove last night. The reservoir of the stove exploded while Mrs. Mack was bending over it and the contents were scattered over her and about the room.

The Workingmen's Protective League will open headquarters at Monroe and Clark streets.

Albert Mack, President of the colored Y. M. C. A. of America, is in the city trying to raise funds to be used in the erection of an association building at Louisville, Ky. He will preach at various churches during his stay in Chicago.

In affidavits presented to Commissioner Hoyne it is shown that five Chinese boys are detained in Canada while their wealthy fathers have stores in Chicago.

World's Fair authorities have had to apologize to a party of guests who went to the grounds on the Boston steam yacht Gad About and were driven away by the officious policemen.

One of the North Side cable trains ran away from the tunnel to Monroe and La Salle streets. Luckily all persons and vehicles got out of its way and no one was hurt.

The joint committee of the Trunk Line and Central Traffic Association has decided that the weight on boxed meats packed with salt (not canned meats) shall be estimated at 18 per cent over net weights of the meat, which must be ascertained by taking the net weight as stenciled on the package, the 18 per cent to cover weight of box and salt. Boxed meats when packed with borax or cotton will be estimated at 13 per cent over stenciled weight. This action will supersede the conflicting provisions on the same subject published in a previous circular.

COUNTRY.

The most notable death of the week is that of George William Curtis, editor of *Harper's Weekly* and the "Easy Chair" department of *Harper's Monthly*. His loss is deeply deplored in the professions of journalism and literature.

The past week was distinguished by two disastrous shipwrecks—that of the steel steamer "Western Reserve," on Lake Superior, with a loss of twenty-six lives, and that of the "City of Toledo," on Lake Michigan, with the drowning of all (seven) on board. The lake men are astounded by the first-named disaster, the steamer being very large, and (as was thought) one of the staunchest afloat.

The hanging of Talton Hall, a desperate outlaw at Wise Court House, Va., last week, removed a remarkable instance of criminal perseverance, he having slain at various times ninety-nine men. The world is well-rid of the monster.

Two striking switchmen at New Orleans began an attack upon non-union men in the yards Monday night and in the battle which ensued five men were wounded.

Valuable beds of terra cotta clay have been discovered at Petoskey, Mich. The clay has been examined by experts, and is said to be of the finest quality.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 29 to Sept. 3:

S. Irish, Mrs. S E Richards, L Wood, R Gant, H Elder, J. W Dawson, Mrs. C. Derbyshire, Rev. F. W. Loewenstein, S. H Moore, Mrs L Green.

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221 W. Madison St., Chicago.

The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine' D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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MARKET REPORTS.

CHICAGO.			
Wheat—Spring No. 2	61		73⅛
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Light shoes with thin soles are commonly worn by American women, while the English woman wears the heavy leather and thick soles, even with her fine array. Is not this one reason why they are more robust?

Most women carry enough weight in heavy skirts to tire them out. These fastened around their hips become a double burden. Lighten up the skirts and suspend them from the shoulders and it will do much to restore bodily strength.

Bread may be freshened up when likely to get too stale, by putting the whole loaves into the steamer and steam them about an hour, or until they are thoroughly heated through, then wrap in a cloth and lay away until cold, before using.

There is no reason why a woman should not have the free use of her feet. False modesty is shocked at seeing a woman's dress short enough to give her feet freedom in walking. It is a shocking taste that makes a woman's skirts—dirt-gatherers.

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People think that the supply of vital energy is inexhaustible and that repair goes on as fast as waste. This is a serious error. Nerves should be economized as carefully as a bank account. You cannot get out what is not put into the nerves any more than into the bank. Sleep is nature's way of winding up the machine.

Grape Catsup.—Pick over, stem and wash the grapes, then weigh, mash, and cook in porcelain kettle; when soft, strain through a colander. Allow two-thirds as much sugar as you have grapes, add the sugar to the pulp and return to the kettle, and cook until thick; then add spices, allowing for every nine pounds of grapes one tablespoonful of ground cloves, one of cinnamon, one of allspice, one teaspoonful of black pepper, one quart of vinegar. If too thin, cook slowly a while longer. Put in bottles for winter use.—*Exchange.*

Healthful dress is claiming more attention than ever before. The Society for the Promotion of Physical Culture and Correct Dress wish to make an exhibit at the Columbian Exposition through photographs, pictures, statuary and costumes. It may yet be the fashion to dress for health. Let us at least hope so and help to make it so now.—*Vanguard, St. Louis.*

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Mow the weeds in your pasture land four or five times a year and you will be free from them in a few years.

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Cut down bushes while they are in full growth. If you wait till the leaves fall you will have much more trouble from sprouts.

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The New York law for the destruction of all trees known to be afflicted with black-knot disease is one that all the fruit growing States would do well to copy. It authorizes the town officials to appoint a committee who shall examine any afflicted trees and give the owner ten days' notice for destroying the whole tree or such part as is affected. If he fails to do this the commissioners are to do it for him, and he is liable to a $25 fine and ten days' imprisonment. The commissioners receive $2 a day and are protected from any action for damage.

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Do not compel a few good hens to support the others. Kill the drones.

Look under the wings for the red lice, but use only a few drops of the lard.

Never grease the bodies of chicks unless lightly, as grease will often kill them.

You can't produce eggs and lice at the same time—the business is entirely separate from the other.

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NEWS OF THE WEEK (*Continued from 13th page*).

Congressman Bynum, of Indiana, wants to debate the tariff with Governor McKinley at the celebration at Elwood, Ind., Sept. 13, in honor of the opening of the tin-plate factory in that city.

The National Butter and Cheese Association have decided to hold their next annual meeting in Dubuque, Iowa, in February next.

Burglars entered the Catholic church at Prairie du Chien, Wisconsin, Sunday night, stealing a gold vestry service valued at $2,500.

About a dozen arrests were made at Homestead again Monday, upon the charge of inciting riot. The Pinkertons claim to have gained valuable information about the riot of July 6.

The Penn Iron Company at Lancaster, Pa., started work Monday morning after two months' idleness, giving employment to 300 men. The puddlers accept a reduction from $4 to $3.65 a ton.

Acting Secretary Spaulding of the Treasury Department has directed that Canadian vessels cannot evade tolls at the "Soo" by shipping grain from Duluth to Port Huron and there unloading for rail shipment to Montreal

Dr. Exum, the third party candidate for Governor of North Carolina, was arrested at Goldsboro Monday, charged with using profane language in the post-office in the presence of ladies. The postmaster made the charge. Although Dr. Exum made a positive denial under oath, the Mayor fined him, and a warrant for perjury has been issued against him.

Representatives of the various unions of the Longshoremen of the Great Lakes met at Detroit Monday and organized a National Longshoremen's Association. The object of the Association is to suppress the system of loading and unloading boats by individual jobbers.

Four hundred mill men struck at Rhinelander, Wis., on Tuesday, and it is expected that fully 1,000 will go out.

There was a light frost throughout North and South Dakota Tuesday night, but no serious damage is reported.

Metropolitan Opera House, New York, was gutted by fire. Loss, $1,000,000. Engines left this fire to fight one at No. 124 Wooster street. One person killed and five injured. Loss, $400,000.

Twenty-six prisoners were taken to Knoxville, Tenn., under military guard from Coal Creek. They have been held by Justice Kincaid as participants in the Coal Creek riots. They could not give bond and are in for safe keeping. They are hard-looking men. The opinion grows that it will be difficult to convict any one in Anderson county.

Lightning struck a barn near Redwood Falls, Minn., Monday night, in which a thrashing crew was sleeping. A. L. Bowers was killed and William Mursett and William Mullen paralyzed.

Nebraska Democrats held their State convention Tuesday, nominating J. Sterling Morton, a radical free-trader, for Governor. Fusion was condemned.

At Cayucos, Cal., an attempt was made to rob a bank, but the sheriff had been informed that such was the intention and he was on hand to take a hand. All the robbers were captured.

E. H. Parsons, United States Marshal for Utah, has been requested to send his resignation to the President.

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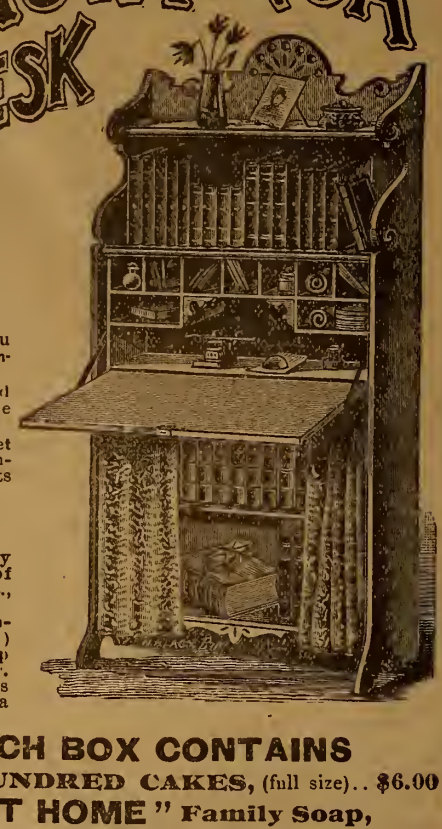

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